

MENTORING MODEL AINUL YAKIN THERAPY ISLAMIC BOARDING SCHOOL IN IMPLEMENTING ISLAMIC VALUES IN THE COMMUNITIES OF KARANGTENGAH, TEPUS, GUNUNGKIDUL

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ABSTRACT

Research purposes: To find out how the mentoring model carried out by the Ainul Yakin Islamic boarding school in instilling Islamic values into the people of Karangtengah Hamlet, Tepus, Gunungkidul. **Research Methods:** Qualitative. The results of the study: The mentoring model carried out was categorized into four stages, namely First, Assistance by providing facilities to the community, in the form of providing a place, providing study materials through recitations held by the Islamic boarding school, activities for managing corpses and fostering ta'mir mosques. in Karangtengah Hamlet. Second, assistance through strengthening, namely by providing religious guidance to the community, involving the community to become employees of Islamic boarding schools, mutual cooperation and training. Third, assistance on the aspect of protection, Islamic boarding schools protect the community from the threat of the Plecit bank that ensnares residents. Fourth, the stage of support, implemented in the form of support for Islamic boarding schools in providing facilities and infrastructure for the community da'wah process.

Keywords : Models, Mentoring, Islamic Boarding Schools, Instilling Islamic Values, Society



PRELIMINARY

The existence of Islamic boarding schools as Islamic da'wah institutions is closely related to the characteristics of Indonesia which have strategic values in the development of Indonesian society. Pesantren is the first and oldest education in Indonesia. Its existence inspired the models and systems found today. It is not even weathered by the times with all its changes. Therefore, many experts, both local and international, look to Islamic boarding schools as study material. It is not uncommon for several theses and dissertations to be written about this oldest Islamic educational institution.

Many of those who interpret pesantren with the physical form of the pesantren itself, in the form of traditional buildings, the simple santri and also the absolute obedience of the santri to the kyai, or on the other hand, not a few who know the pesantren from a broader aspect, namely the big role the world of pesantren in the history of the spread of Islam in Indonesia, as well as the contribution of pesantren in shaping and maintaining social, cultural, political and religious life.

As the basis for da'wah activities and the spread of Islam, Islamic boarding schools have succeeded in establishing themselves as centers of the Islamic development movement. According to Soebardi and Jhons in a book written by Adigung Kusdiana entitled "The History of Pesantren", the pesantren institutions were the institutions that most determined the Islamic style of the former Islamic kingdoms. He also played a very important role for the spread of Islam to all corners of the archipelago.¹

Islamic boarding schools are very important institutions in the spread of Islamic da'wah. It is said so because the activities of fostering prospective religious teachers, kiyai, or ulama can only take place in Islamic boarding schools. Usually, after leaving the pesantren, a santri will return to their respective hometowns and spread the knowledge they have acquired from the pesantren. In their place of origin they became religious leaders and kiai who founded Islamic boarding schools and organized education in the same pattern. So Islamic boarding schools and their clerics have a very important role in the process of developing community education.²

The Islamic boarding school itself is an institution that has two functions of *tafaqquh fiddin* (teaching, understanding, and deepening Islamic teachings) and *indzar* functions (delivering and preaching Islam to the community).³In line with the two functions of the pesantren have been carried out by Islamic boarding schools in general.

Islamic boarding schools are non-formal schools that can produce generations of da'wah interpreters, mu'alim, ustadz and kyai of Islamic boarding

¹Adigung Kusdiana, *History of Islamic Boarding Schools (Trace, Distribution, and Network in the Priangan Region (1800-1945)*, Bandung: Humanities, 2014, page 2

²Tbid

³Didin Hafidhuddin, *Actual Da'wah*, Jakarta: Gema Insani, 2000, pp. 120-121.

schools, community leaders, even those who have professions as traders, entrepreneurs or many other fields. so that it can be said that Islamic boarding school education is in the educational process that leads to the formation of ethics, morals or spirituality. Because of this, Islamic boarding schools will also affect the lives of the people around them, the influence that occurs due to the existence of Islamic boarding schools that are present in the midst of society can be seen in terms of morals, morals, lifestyle and even the economy of the community around the boarding school which is clearly different from the people who live in it. do not live close to the boarding school.

In this study, the researcher wants to take an example of a boarding school that will be used as an object of research, namely the Ainul Yakin Therapist Islamic Boarding School. The Islamic boarding school was founded by Abi Guru Isma which is located in Karangtengah Hamlet, Tepus, Gunungkidul Regency. In terms of coaching, this pesantren is not only focused on students, but is also active in assisting the community to get to know and implement Islamic values in accordance with the guidance of Allah and His Messenger. Islamic Boarding Schools carry out various kinds of community activities, such as regular recitations, mutual cooperation, fostering ta'mir mosques and so on.

Activities carried out by Islamic boarding schools, whether carried out inside or outside the Islamic boarding school environment, have an influence on social life. The call to prayer in mosques, the five daily obligatory prayers, reading the Qur'an and other lessons have an effect and at the same time set an example that motivates people to follow suit.

Among the models of mentoring pesantren to the community is to make people aware of the deviant path by providing community-based and religious-based mentoring programs. Among them are holding regular recitations, and learning the Koran from Iqra' and the Qur'an. This mentoring activity was carried out at the Ainul Yakin Therapist Islamic Boarding School which is located in Karangtengah Hamlet, Tepus, Gunungkidul.

Based on the results of a survey conducted by researchers in the community, Suradi as one of the residents of the Karangtengah community said that the existence of the Ainul Yakin Therapist Islamic Boarding School in Karangtengah Hamlet brought some changes in the community. Be it in terms of knowledge about Islam, implementation in daily worship, to economic factors that are gradually improving.⁴This is what motivated the researchers to conduct a study with the title "Ainul Yakin Islamic Boarding School Assistance Model in Instilling Islamic Values in the Community of Karangtengah Hamlet, Tepus, Gunungkidul"

Mentoring Model

A model is a representation of an object, object, or ideas in a simplified form of natural conditions or phenomena. The model contains information about a

⁴Suradi, Resident of Karangtengah Hamlet, Interview, 12 March 2021

phenomenon that is made with the aim of studying the actual system phenomenon. The model can be an imitation of an object, system or real event that only contains information that is considered important to be studied.⁵

Mentoring is a process of providing facilities (facilities) provided by mentors to clients in identifying needs and solving problems and encouraging the growth of initiative in the decision-making process, so that client independence on an ongoing basis can be realized.⁶

From the definition above, it can be concluded that the meaning of the mentoring model is a simplified representation of ideas as a process of providing convenience provided by the mentor to the client in solving a problem for decision making.

Social Assistance Theory

In his book, Edi Suharto formulates activities and processes of social assistance centered on four areas of tasks or functions that can be abbreviated in the acronym 4P, namely: enabling or facilitation, strengthening (empowering), protecting (protecting), and supporting (supporting).

a. Enabling or Facilitation

Is a function related to providing motivation and opportunities for the community. Some of the tasks of social workers related to this function include modeling (examples), conducting mediation and negotiations, building mutual consensus, and performing resource management. Programs for dealing with social problems are generally given to community members who do not have access to resources, either because these resources are not in their vicinity, or because these resources are difficult to access for economic and bureaucratic reasons. Social workers are called upon to be able to mobilize and coordinate these resources so that they can be reached by clients.

Resources are anything that clients and social workers can use in the problem solving process. Sources can be in the form of personal sources (knowledge, motivation, life experience), interpersonal sources (support systems born from both natural help networks and formal interactions with other people), and social sources (institutional responses that support the well-being of clients and society in general).

b. Strengthening

This function is related to education and training to strengthen community capacity (capacity building). The assistant plays an active role as an agent who provides positive and directive input based on his knowledge and experience and exchanges ideas with the knowledge and experience of

⁵Sarliaji Cayaray, Exceptional School Library Service Model, Journal, 2014, p. 1

⁶Evi Rahmawati, The Role of Facilitators in Empowering the Poor through the Family Hope Program, Journal, Semarang, 2017, page 166

the community he is accompanying. Raising public awareness, conveying information, conducting confrontations, organizing training for the community are some of the tasks related to the strengthening function. All exchange of information is essentially a form of education. As a function of social assistance, education refers more to a process of activity, rather than as a result of an activity. Education is closely related to the prevention of various conditions that impede individual beliefs and capacities of individuals and society. In social assistance, education moves from the capacity of the learner (students). Education is a form of collaboration between social workers (as teachers and assistants) and clients (as students and students). Experience is at the heart of empowerment lessons. Students are partners who have potential and resources that can be used in the teaching and learning process. Learning is a process of interdependence and need each other. Social workers and clients can essentially be educators and students at the same time. Education is a form of collaboration between social workers (as teachers and assistants) and clients (as students and students). Experience is at the heart of empowerment lessons. Students are partners who have potential and resources that can be used in the teaching and learning process. Learning is a process of interdependence and need each other. Social workers and clients can essentially be educators and students at the same time. Education is a form of collaboration between social workers (as teachers and assistants) and clients (as students and students). Experience is at the heart of empowerment lessons. Students are partners who have potential and resources that can be used in the teaching and learning process. Learning is a process of interdependence and need each other. Social workers and clients can essentially be educators and students at the same time.

c. Protection

This function is related to the interaction between facilitators and external institutions on behalf of and for the benefit of the assisted communities. Social workers can seek resources, defend themselves, use the media, improve public relations, and build networks. The protection function also concerns social workers' duties as consultants, people who can be consulted in the problem-solving process. Problem-solving consultation is not merely the giving and receiving of suggestions, it is a process aimed at gaining a better understanding of options and identifying procedures for the necessary actions.

Consultation is carried out as part of the complementary collaboration between the client system and social workers in the process of solving their skills, while clients share experiences with problems, organizations or communities that have been obtained by their fellow students in life. In the problem solving process, social assistance can be carried out through a series of stages that are usually carried out in general social work practice, namely:

understanding needs, planning and selecting programs, implementing programs, evaluating and terminating.

d. Support

Facilitators are required not only to be change managers who organize groups, but also to be able to carry out technical tasks in accordance with various basic skills, such as conducting social analysis, managing group dynamics, establishing relationships, negotiating, communicating, and finding and managing sources of funds.

The model of assistance in community development activities has a close relationship with the process of community empowerment. First, the facilitators themselves consist of social workers and the second is the group that will be assisted or empowered.⁷

Islamic boarding school

Pesantren is an educational institution with a distinctive shape as a place where the process of developing the knowledge, morals, and skills of the students is the main goal. The term Islamic boarding school is a combination of 2 (two) words that have one meaning, namely from the words "Pondok" and "Pesantren". Pondok can be interpreted as a place to live which is usually made of bamboo, while Islamic boarding school can be interpreted as an Islamic school that has a dormitory or cottage.⁸

Pesantren as an educational and religious teaching institution generally in a non-classical way where a kyai or ustadz teaches Islamic religious knowledge to students based on books written in Arabic by medieval scholars, and the students generally live in the boarding school's dormitory. .⁹

Sharing Islamic Values

a. **creed**

Aqidah etymologically comes from the word 'aqd which means binding. Akidah is what a person believes. Akidah is an act of the heart, namely the belief of the heart and its justification for something.¹⁰

⁷Edi Suharto, Building Communities Empowering People Strategic Study of Social Welfare Development Social Work, Bandung: PT Reflika Aditama, 2005, page 96

⁸Sabita Nurul Fatch, The Role of Darul A'mal Islamic Boarding School in Increasing the Religious Values of the Mulyojati Society 16 B West Metro, Thesis, Metro, 2018, page 10

⁹Ibid. p.11

¹⁰Shalih bin Fauzan bin Abdullah al-Fauzan, Kitab Tauhid 1 (Terj), Yogyakarta: Indonesian Islamic University Faculty of Islamic Studies Center for Da'wah and Community Service, 2001, p. 3

The creed according to *syara'* is faith in Allah, His Angels, His Books, His Messengers and in the Last Day and in Qadar, both good and bad. This is also known as the pillars of faith.¹¹

b. Shar'ah

Meanwhile, *syari'ah* in the book of *Tawhid* written by Salih bin Fauzan etymologically means the way. Islamic law is a system of divine norms that regulates the relationship between humans and God, the relationship between humans, and the relationship between humans and nature.¹²

According to the terms of the scholars, *syari'ah* is; "The laws set by Allah for His servants brought by one of His Prophets, both these laws are related to ways of behaving, namely the so-called branch laws (*far'u*).¹³

c. Morals

Moral comes from Arabic *jama'* from its *mufradat* form "*khuluqun*" which means character, temperament, behavior and character. Meanwhile, according to the term, morality is knowledge that explains good and bad (right and wrong), regulates human relationships, and determines the ultimate goal of business and work.¹⁴

In the perspective of Islam, morality or morality has a high position. This is in line with the hadith of the Prophet narrated by Tirmidhi, as for the *lafadz* of the hadith, namely:¹⁵

"The most perfect believer in faith is the one with good character"(HR. At-Tirmidhi no. 1082)

Research Approach

In this study, the researcher used field research with the method of writing a qualitative descriptive research approach. Descriptive method is fact finding with proper interpretation. A research method that seeks to describe the object and subject under study in accordance with what it is.¹⁶Where in this study the condition of the object to be studied is natural. Natural objects are objects that develop as they are not manipulated by researchers and the presence of

¹¹Ibid, p.3

¹²Ibid, p. 99-100

¹³Afiatin Nufus, *The Role of the Jamik Al-Hidayah Batumarta Mosque in Instilling Islamic Values in Martajaya Village, Jakarta*, Thesis, page 38

¹⁴Syarifah Habibah, *Morals and Ethics in Islam*, Journal, Vol. 01, p. 73

¹⁵Patience Budi Raharjo, *Character Education as an Effort to Create Noble Morals*, Journal of Education and Culture, 2010, Vol. 16, p. 235

¹⁶Zulia Fajarwati, *Empowering Dhuafa and Orphans Youth Through the Short Course Program at Rumah Gemilan Indonesia Sawangan Depok*, Thesis, 2019

researchers does not affect the dynamics of the object.¹⁷In the qualitative descriptive research approach, the researcher tries to explain or describe the entire flow of the research object. Here the researcher only describes the object of study scientifically.

Method of collecting data

Data collection techniques are methods or methods that researchers can use to collect data.¹⁸In this study, data collection was carried out through the stages of documentation, observation, and in-depth interviews. The explanation is as follows:

1. Documentation Study

Documentation study is a data collection technique through collection of necessary documents related to the problem under study to be studied intensely so that it can support and add to the belief and proof of a problem. According to Irawan, Documentation study is a data collection technique aimed at to the research subject.¹⁹In this study, the documents used to assist in the research process were documents from the foundation related to the profile of the foundation institution from Pondok Ainul Yakin, the official website of the institution, and social media from the Islamic boarding school.

2. Observation

Observation is a technique or method of collecting data by observing ongoing activities.²⁰This method is to find out the general description of Islamic boarding schools including the programs held for the community and the general condition of the community. Observations must be carried out continuously, so that researchers deepen the social phenomena under study as they are. Researchers conducted indirect field observations since the establishment of the Ainul Yakin Islamic Boarding School in the midst of the community until the Islamic boarding school ran for approximately 4 years. The researcher came to the Islamic boarding school several times and talked directly with one of the boarding school administrators in the boarding school administration section. However, due to the pandemic period, researchers have not been able to participate in activities from the cottage that are carried out for the community,

¹⁷Sugiyono, *Quantitative, Qualitative, and R&D Research Methods*, Bandung: Alfabeta, 2016, Cet. 23, p. 8.

¹⁸Sugiyono, *Quantitative, Qualitative, and R&D Research Methods*, Bandung: Alfabeta, 2016, Cet. 23, p. 309

¹⁹Dian Maya Saputri, *Documentation as a Data Collection Technique*, Thesis, Jogjakarta, 2018, page 2

²⁰Syprati Wulaningsih, *The Role of As-Salafiyah Islamic Boarding School in Shaping the Character of Santri in the Mlangi Religious Tourism Village*, Thesis, 2014, page 28.

because it is still during the pandemic that the community activities of the cottage are temporarily suspended.

3. Deep interview

An interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a particular topic.²¹This technique was carried out by researchers so that researchers could find out more in-depth information about the relationship between the Ainul Yakin Islamic Boarding School and the community, where this information was not obtained in the observation stage. Researchers conducted interviews with several parties, including; the founder of the Islamic boarding school, one of the employees of the boarding school, and several randomly selected residents of Karangtengah Village.

Data analysis technique

The data analysis technique in this paper uses the Miles and Huberman model analysis. Miles and Huberman, argued that activities in qualitative data analysis were carried out interactively and continued continuously until they were completed, so that the data was saturated. Activities in data analysis, namely data reduction, data display, and conclusion. The steps for data analysis are:

1. *Data Reduction*(Data reduction)

The data obtained from the field is quite a lot, for that it is necessary to record it carefully and in detail. As has been stated, the longer the researcher is in the field, the more the amount of data will be, complex and complicated. For this reason, it is necessary to immediately conduct data analysis through data reduction. Reducing data means summarizing, choosing the main things, focusing on the things that are important, looking for themes and patterns and removing unnecessary ones. Thus the data that has been reduced will provide a clearer picture, and make it easier for researchers to conduct further data collection, and look for it when needed.²²

2. *Data Display*(Data Presentation)

After the data is reduced, the next step is to display the data. In quantitative research, the presentation of this data can be done in the form of tables, graphs, pie chart, pictograms and the like. Through the presentation of the data, the data is organized, arranged in a pattern of relationships, so that it will be easier to

²¹Sugiyono, Quantitative, Qualitative, and R&D Research Methods, Bandung: Alfabeta, 2016, Cet. 23, p. 231

²²Ibid, p. 247.

understand. In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts and the like. In this case Miles and Huberman stated "the most frequent form of display data for qualitative research data is the past has been narrative text". The most frequently used to present data in qualitative research is narrative text. By displaying the data, it will be easier to understand what is happening, plan further work based on what has been understood. Furthermore, it is recommended that in displaying data other than narrative text, it can also be in the form of graphs, matrices, networks and charts.²³

3. Conclusion Drawing/Verification(Conclusion)

The third step in the analysis of qualitative data according to Miles and Huberman is drawing conclusions and verification. The initial conclusions put forward are provisional, and will change if no strong evidence is found to support the next stage of data collection. However, if the conclusions presented at the initial stage are supported by evidence, the third step in qualitative data analysis according to Miles and Huberman is drawing conclusions and verification. The initial conclusions put forward are provisional, and will change if no strong evidence is found to support the next stage of data collection. However, if the conclusions raised at an early stage are supported by valid and consistent evidence when the researcher returns to the field to collect data,

Thus the conclusions in qualitative research may be able to answer the problem formulation formulated from the beginning, but may also not, because as has been stated that the problem and problem formulation in qualitative research are still temporary and will develop after the research is in the field.

The conclusions in qualitative research are expected to be new findings that have never existed before. Findings can be in the form of a description or description of an object that was previously still bright or dark so that after research it becomes clear, it can be a causal or interactive relationship, hypothesis or theory.²⁴

RESULTS AND DISCUSSION

The History of the Founding of the Ainul Islamic Boarding School

Ainul Yakin Islamic Boarding School is under the auspices of the Indonesian Special Children's Foundation (YISC), which is an Islamic Education Institution that was established specifically for ABK (Children with Special Needs) with all-in-one types of aids for learning, therapy, worship, work, family, community, and a place to live. Cadre education for general santri students, used as caregivers,

²³Ibid, p. 249

²⁴Ibid,Thing. 253

therapists, educators, managers, and donors to fight for the welfare of the marginalized.²⁵

The Therapist Islamic Boarding School Ainul Yakin was established for the first time on September 29, 2012 in Nitikan Village, Sorosultan Umbulharjo, Yogyakarta.²⁶ Meanwhile, the cottage which is now located in Karangtengah was founded in 2017.²⁷ This boarding school was founded by Abi Guru Isma Almatin Ps.Ps, he is a therapist for children with special needs, lecturer, children's storyteller, author of religious books, motivational and learning books, an inspirational motivator, and child development consultant. His background is theater artist, writer and likes education and psychology.

The Ainul Yakin Islamic Boarding School is a place for activities to carry out the PP.ABKI (Indonesian Correctional Center for Children with Special Needs) program which is the main program of the Ainul Yakin Foundation.²⁸

The Vision and Mission of the Islamic Boarding School²⁹

The vision of the Ainul Yakin Islamic Boarding School is to become a center of excellence for specialists, education, studies, and correctional facilities for children with special needs in Indonesia who are Islamic and able to memorize the Qur'an and Hadith.

The mission of the Ainul Yakin Islamic Boarding School is:³⁰ First, instilling faith and piety through the experience of Islamic teachings in everyday life with good and correct guidance. Second, optimizing the process of therapy, learning, work, guidance and services through the consistent practice of the teachings of the Islamic religion. Third, developing the fields of Science, Industry and Technology based on the interests, talents, and potential of students referring to the vision. Fourth, fostering the independence of students through planned and sustainable habituation, entrepreneurship, and self-development activities. Fifth, establish harmonious cooperation between school members, communities, and other institutions that are bound.

Sixth, Strive for optimal health and healing, independence and education, care and services, coaching and job creation for children with special needs. Seventh, trying as optimally as possible so that general children and special needs who study at Ainul Yakin become healthy, pious, faithful and devoted, skilled, independent, creative, have work, disciplined and responsible, memorize Al-

²⁵ <https://ainulyakin.com/profile-yayasan/> Accessed on June 16, 2021

²⁶ Profile of Ainul Yakin Islamic Boarding School Memorizing the Qur'an Muslim Entrepreneur & Special Children Therapy

²⁷ Interview with Ika Purwanti, Housekeeping Section of Ainul Yakin Islamic Boarding School, interview, Jakarta: via Chat WhatsApps, 17 July 2021

²⁸ Ibid.

²⁹ Profile of Ainul Yakin Islamic Boarding School Memorizing the Qur'an Muslim Entrepreneur & Special Children Therapy, page 3

³⁰ Ibid

Qur'an Hadith, and therapists for children with special needs. So that the students have the knowledge and skills needed to continue to a higher level and work. Eighth, Providing Islamic therapy services for children with special needs so that their cognitive, affective, and psychomotor development can grow optimally.

Ninth, Managing the environment as a center for knowledge, studies and learning for students. strive as optimally as possible so that children with special needs who study at Ainul Yakin become healthy, pious, faithful and devoted, skilled, independent, creative, have work, are disciplined and responsible, become memorizers of Al-Qur'an Hadith, and a therapist for children with special needs. So that the students have the knowledge and skills needed to continue to a higher level and work. Eighth, Providing Islamic therapy services for children with special needs so that their cognitive, affective, and psychomotor development can grow optimally.

Islamic Boarding School Assistance Model

Based on the results of the research that the researchers did, that the model of mentoring carried out by Islamic boarding schools to the people of Dusun Karangtengah in inculcating Islamic values is as follows:

First, Facilitation (Enabling)

In this facilitation aspect, Islamic boarding schools provide assistance to the community in the form of providing facilities to the community so that they can gain knowledge of Islamic values, namely in the form of

a. Study

In an effort to understand knowledge about Islam so that it can increase Islamic values to the community, Islamic boarding schools conduct several weekly or monthly recitations. Giving recitation invitations to residents to attend and listen to *tausiyah* related to worship, morality, *mu'amalah* and so on. This is a very important point in mentoring Islamic boarding schools to the community. By holding regular recitations, it will affect the quality of worship and awareness of the obligations that must be carried out as Muslims. Due to the fact that happened, the community had not been touched by the cultivation of Islamic values before the existence of Islamic boarding schools. So that people tend to worship without being based on Shari'ah knowledge and only following the traditions handed down by their ancestors. The material provided can open up insight to the public to be more literate in religious knowledge and practice what is obtained.³¹

³¹Interview with Muhidin Isma Al-Matin, Founder of the Ainul Yakin Islamic Boarding School, Interview, Karangtengah, 12 March 2021

In addition, in the process of strengthening Islamic knowledge, Islamic boarding schools involve their students to enter the community, namely by sending independent class students to fill cults and become imams in Karangtengah residents' mosques. This activity can strengthen the ukhuah between the family of the Islamic boarding school and the residents of Karangtengah. The filling of cults by students is expected to be able to provide additional knowledge about Islam.

b. Body Management Training

The training for the management of bodies is intended for mothers, which is organized by the Islamic boarding school with the presenter as the leader of the Ainul Yakin Islamic Boarding School, namely Abi Guru Isma Al-Matin. The goal is that the management of the corpse is in accordance with the Shari'a.³²

Second, Strengthening (Empowering)

This function is related to education and training to strengthen community capacity (capacity building). The assistant plays an active role as an agent who provides positive and directive input based on his knowledge and experience and exchanges ideas with the knowledge and experience of the community he is accompanying.³³

In this study, the stages of strengthening the object of community assistance carried out by Islamic boarding schools are in several ways. Among them are providing education to the community about Islamic teachings, both through formal and non-formal education, involving the community to participate in community service, mutual cooperation held by Islamic boarding schools, in order to train public awareness of the importance of jama'I (cooperation). In addition, it also involves the community to become employees or employees of the Ainul Yakin Islamic Boarding School. In fact, 90% of the staff working in Islamic boarding schools are residents of Karangtengah and surrounding communities. The following is a statement delivered by Abi Guru Isma in an interview:

"So if it's a person, most of the employee teachers here are from local residents. So it has automatically provided training to residents. Because almost 99% of the residents here are Karangtengah and surrounding areas. Approximately 60 employees for this cottage alone. Kan covers 11 aspects, in terms of teaching, in terms of housekeeping, agriculture, craftsmanship, and others. That's where we do the construction. So it's really automatic, because we regularly have training every month, if not in the WhatsApps

³²Interview with Sulastri, Villager of Karagtengah Hamlet, Interview, Jakarta: via WhatsApps, 16 July 2021

³³Edi Suharto, Building Communities Empowering People Strategic Study of Social Welfare Development Social Work, Bandung: PT Reflika Aditama, 2005, page 96

group there are studies, then the audio also contains studies, so the coaching is like that. We share studies in the Wa Group."³⁴

Recruiting local residents to become employees at Islamic boarding schools, besides being able to improve the quality of the residents' economy, this can be a special trick in intensively assisting the community through activities that are internal to the boarding school, be it coaching related to students or coaching that will be carried out by the Islamic boarding school. to boarding school employees. This can also provide increased skills for residents who work in certain fields within the scope of the pesantren.

In the strengthening process, the object of community assistance is also given the choice to determine action and given the opportunity to take an action. Islamic boarding schools provide materials for the management of the bodies of women for women and allow objects to be involved in the management of bodies."³⁵

Third, Protection (Protecting)

This function is related to the interaction between facilitators and external institutions on behalf of and for the benefit of the assisted communities. Social workers can seek resources, defend themselves, use the media, improve public relations, and build networks. The protection function also concerns social workers' duties as consultants, people who can be consulted in the problem-solving process. Problem-solving consultation is not merely the giving and receiving of suggestions, it is a process aimed at gaining a better understanding of options and identifying procedures for the necessary actions.³⁶

In the process of modeling the stages of protection in research conducted at the Ainul Yakin Islamic Boarding School for the community associated with the cultivation of Islamic values, it was carried out with the eradication of the Plecit bank.³⁷ which is still rampant in Karangtengah Hamlet in particular. Eradication of the Plecit bank that ensnares residents with moneylenders³⁸ and usury. The Islamic boarding school helped overcome this by installing banners related to usury. In addition, it is included in the routine study material that is followed by the Karangtengah community regarding the dangers of usury for usury actors and

³⁴Interview with Muhidin Isma Al-Matin, Founder of the Ainul Yakin Islamic Boarding School, Interview, Karangtengah, 12 March 2021

³⁵Interview with Sulastri, Karangtengah Hamlet, Interview, Jakarta: via WhatsApps, 16 July 2021

³⁶Edi Suharto, Building Communities Empowering People Strategic Study of Social Welfare Development Social Work, Bandung: PT Reflika Aditama, 2005, page 96

³⁷A term for non-bank institutions or individuals who lend money, usually with high interest rates and the collection is done every day

³⁸People who earn their living by paying interest; usurer; moneylender; loan shark. (KBBI V)

usury users. Alhamdulillah, it has been reduced because of the ideas given by the pesantren. Other things done by Islamic boarding schools are helping people whose conditions are pressed by moneylenders, resolving problems with good discussions between residents and moneylenders by being a bridge between the two parties involved and providing direction to residents who are still struggling. using plecit banks to try to settle their debts and not repeat borrowing money through plecit banks. Protection is provided by helping people who are already in debt, and eradicating plecit banks by installing banners related to usury. As well as providing direction and information related to the law of usury and still providing motivation to pay off debts and not repeat borrowing from Plecit banks.³⁹

The handling was given motivation and appeal by Abi Guru to the community. In addition, it is included in the routine study material that is followed by the Karangtengah community regarding the dangers of usury for usury actors and usury users. Alhamdulillah, it has been reduced because of the ideas given by the pesantren. Other things done by Islamic boarding schools are helping people whose conditions are suppressed by loan sharks, resolving problems with good discussions between residents and moneylenders by being a mediating bridge between the two parties involved and providing direction to residents who are still struggling. using plecit banks to try to settle their debts and not repeat borrowing money through plecit banks.⁴⁰

Fourth, Support (Supporting)

Facilitators are required not only to be change managers who organize groups, but also to be able to carry out technical tasks in accordance with various basic skills, such as conducting social analysis, managing group dynamics, establishing relationships, negotiating, communicating, and finding and managing sources of funds.⁴¹

In carrying out da'wah to the general public, of course, facilities and infrastructure are needed to support the course of da'wah. In providing assistance to the community, Ainul Yakin Islamic Boarding School provides and provides the necessary means of da'wah and social service.⁴²

In addition, Islamic boarding schools often hold bazaars and distribution of basic necessities to attract people to study religious knowledge together. This activity is also carried out as a form of pesantren's concern for the economy of

³⁹Interview with Muhidin Isma Al-Matin, Founder of the Ainul Yakin Islamic Boarding School, Interview, Karangtengah, March 12, 2021.

⁴⁰Interview with Ika Purwanti, Housekeeping Section of Ainul Yakin Islamic Boarding School, Interview, Jakarta: via WhatsApps, 15 July 2021

⁴¹Edi Suharto, Building Communities Empowering People Strategic Study of Social Welfare Development Social Work, Bandung: PT Reflika Aditama, 2005, page 96

⁴²Interview with Ika Purwanti, Housekeeping Section of Ainul Yakin Islamic Boarding School, Interview, Jakarta: via WhatsApps, 15 July 2021.

the surrounding community. This is in line with the explanation of Mr. Suradi in the interview:

“The hut activities often have a bazaar, often distributing basic food items, sometimes while reading the Koran, sometimes directly distributing basic necessities to the community. Even the community is given everything, sometimes the community is delivered to their homes directly”⁴³

Based on the description above, it can be seen that the Ainul Yakin Islamic Boarding School has implemented assistance steps to the people of Karangtengah Hamlet, Tepus, Gunungkidul in the context of Instilling Islamic Values. Referring to the theory used in this research, namely the mentoring theory proposed by Edi Suharto where the mentoring process consists of four stages. The four stages implemented by the Ainul Yakin Islamic Boarding School towards the Karangtengah community in the mentoring process are the stages of facilitation, strengthening, protection, and support.

In its application, the mentoring process carried out by Ainul Yakin Islamic Boarding School is carried out through several forms of activities that involve the community. According to the data that has been obtained by researchers in conducting field observations, both from the results of observing, the results obtained after conducting interviews with either the Islamic boarding school or with the Karangtengah community, the researchers can group the mentoring process with the Edi Suharto theory carried out by the Ainul Islamic Boarding School. Sure as follows:

The aspects that include the cultivation of Islamic values consist of 3 aspects; creed, shari'ah, and morality. In its application, Islamic boarding schools provide materials that aim to increase these Islamic values. These materials are delivered in the process of activities carried out by the pesantren. Most of the material for inculcating Islamic values was given during a routine study process that invited the people of Karangtengah.

The material presented during the study was in the form of strengthening faith, namely creed and moral improvement. Sometimes materials related to justification of worship procedures were in accordance with the Sunnah of the Prophet . As for sharia issues, especially mu'amalah delivered directly to the community, either in the form of direct conversations by the leadership of the cottage to the community regarding usury accompanied by providing motivation and additional knowledge by installing banners related to usury.

As for the morals of the community, indirectly gradually improved with the establishment of Islamic boarding schools. This is because the influence given by the cottage to the environment is also the feeling of shyness that is owned by the

⁴³Interview with Suradi, Karangtengah Hamlet, Interview, Jakarta: via WhatsApps, 13 July 2021.

community so that it makes people think again when they want to commit a disobedience. This is indicated by the reduced level of gambling, drunkenness and rooster fighting by the Tlepok community, which has also recently been established by the Al-Qur'a tahfidz center, Pondok Pesantren Ainul Yakin. Whereas in the beginning Tlepok became the center of associations of people who committed immorality.

From the description that has been presented in this research report, it can be seen that the process of mentoring Islamic boarding schools in instilling Islamic values in the community is the most prominent stage of facilitation or possibility. Because in this process a lot of materials are provided that support and provide knowledge to the public regarding Islam and its contents. So that with this process, it can open the public's insight to apply the knowledge that has been obtained. Other assistance also plays a role in supporting the smooth running of the da'wah process carried out by the pesantren. This means that other stages of assistance should not be omitted, because they will be interrelated with one another as reinforcement and support for the da'wah process.

Overall, Islamic boarding schools have provided assistance with the four stages as proposed by Edi Suharto which is associated with inculcating Islamic values. However, the mentoring process must continue and new innovations must be provided.

CONCLUSION

Based on the results of the research that has been stated in the previous discussion, it can be concluded that the model of assistance carried out by the Ainul Yakin Islamic Boarding School in an effort to instill Islamic values to the people of Karangtengah Hamlet, Tepus, is as follows; First, assistance by providing facilities to the community, in the form of providing a place, providing study materials through recitations held by the Islamic boarding school, activities for managing corpses and fostering ta'mir of mosques in Karangtengah Hamlet. Second, assistance through strengthening, namely by providing religious guidance to the community, involving the community to become employees of Islamic boarding schools, mutual cooperation and training. Third, assistance on the aspect of protection, Islamic boarding schools protect the community from the threat of the Plecit bank that ensnares residents. Fourth, the stage of support, implemented in the form of support for Islamic boarding schools in providing facilities and infrastructure for the community da'wah process.

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