

Religious Cultural-Based Educational Model Through Mentoring to Form Islamic Humanistic Values

*Muhammad Luthfi Abdullah¹, Handayani Nila Praja², Diana Mahendra³, Busro⁴

^{1,2,3}Universitas 17 Agustus 1945 Cirebon, Jl. Perjuangan 17, Karyamulya, Kesambi, West Java, Indonesia

⁴Universitas Islam Negeri (UIN) Sunan Gunung Djati Bandung, West Java, Indonesia

*mluthfiabdullah@untagcirebon.ac.id

ABSTRACT: *The problem challenge in Education in Indonesia is actions that decrease human dignity. One of them is corruption that becomes a big agenda to be fought in this country. Besides, sexual abuse to children also needs to be taken care of. That is why efforts to return humanistic values are required to be alternatives in education. Consent and planned knowledge which tries to restore human dignity can be formed through culture. Mentoring program is one of the activities that can be used in developing religious culture. This research was aimed to: find out how humanistic and spiritual cultural-based education model is employed through mentoring, and find out how the education model influences humanistic values. This research employed a mixed method. The mixed-method design used is a sequel exploratory design. The research subjects are integrated internship students of Universitas 17 Agustus 1945 Cirebon. The results of this research showed that; there were three activities as results of mentoring that described humanistic and religious cultural-based education model, those are physical development, social service, and public work for the environment; those three activities gave positive influences towards the forming of humanistic values.*

Tantangan masalah dalam pendidikan di Indonesia adalah tindakan yang menurunkan martabat manusia. Salah satunya adalah korupsi yang menjadi agenda besar untuk diperangi di negeri ini. Selain itu, pelecehan seksual kepada anak-anak juga perlu diperhatikan. Oleh karena itu diperlukan upaya untuk mengembalikan nilai-nilai humanistik sebagai

alternatif dalam pendidikan. Persetujuan dan pendidikan terencana yang mencoba mengembalikan martabat manusia dapat dibentuk melalui budaya. Program pendampingan adalah salah satu kegiatan yang dapat digunakan dalam mengembangkan budaya agama. Penelitian ini bertujuan untuk mendeskripsikan bagaimana model pendidikan berbasis budaya humanistik dan agama dilakukan melalui pendampingan, dan mendeskripsikan bagaimana model pendidikan mempengaruhi nilai-nilai humanistik. Penelitian ini menggunakan metode campuran. Desain metode campuran yang digunakan adalah desain *eksplorasi sequal*. Subjek penelitian adalah mahasiswa magang terintegrasi Universitas 17 Agustus 1945 Cirebon. Hasil penelitian ini menunjukkan bahwa ada tiga kegiatan sebagai hasil pendampingan yang menggambarkan model pendidikan berbasis budaya humanistik dan agama, yaitu pengembangan fisik, pelayanan sosial, dan pekerjaan bersama untuk lingkungan; ketiga kegiatan tersebut memberikan pengaruh positif terhadap pembentukan nilai-nilai humanistik.

Keywords: *Religious Cultural, Mentoring, Islamic Humanistic.*

INTRODUCTION

The problem challenge in Education in Indonesia is actions that decrease human dignity. One of them is corruption that becomes a big agenda to be fought in this country (Fazzan, 2015). Based on a survey held by National Family Planning Coordinating Agency (BKKBN) in 2008, it was stated that 63% teenagers in big cities had done premarital sex intercourse (Suwarsi, 2016). It contradicts the goals of Islamic education (Abdullah, 2018, p. 154). Islam, as a religion that uplifts human dignity, has proven in history to change Arabic people's lives in the Jahiliyyah era. One of their stupidity acts at that time was that newborn baby girls were buried alive. Islam came and erased that habit. (Q.S. 16:58-59 and Q.S. 81:8-9).¶

Humanism, as one field of philosophy studies, presents fervency for better human lives (Mustaghfiroh, 2016). This research is not aimed to discuss how to define humanism deeply, but how the humanist values are applied in human lives. One value presented in this research is about freedom. Freedom here is not unlimited freedom. Islam gives a full description in understanding the meaning of freedom, so it will not destroy human lives themselves.¶

The essence of education is not merely teaching (knowledge transfer), but more than that, training is aimed to build moral and humanistic values. Because of that, to prepare students to have honest and humanistic values that, is a part of Islamic education, so the religious culture must be programmed and built-in every educational institution (Aqil, 2018).¶

Mentoring is one activity done by mentors towards mentoring participants who help through coaching, training and guidance approach (Romansah, 2017). Material presentations in mentoring learning are moral and religious aspects. Both aspects are contained in religious culture (Muhaimin, 2001).

This research is focused on educational research with social, cultural development and reinforcement theme. The culture here is religious. This research is aimed to (1) find out how humanistic and spiritual cultural-based education model is employed through mentoring, and (2) find out the influence of that model towards human values (Sidiq, 2019).¶

Integrated internship Universitas 17 Agustus 1945 Cirebon is one of the realizations of Islamic humanistic values. It is a part of the implementation of three pillars of higher education. The internship is aimed to observe society's problems and give solutions fundamentally. Students involved here have to make their best efforts in responding to issues in the location they do an integrated internship. Mentoring towards students is conducted by Field Supervisors. The lecturers as Field Supervisors act as mentors while internship students are the mentoring participants. This activity is held for a month.¶

LITERATURE REVIEW

State of The Art and Roadmap

This research is the development of a study conducted by Kosasih, Fahrudin, & Anwar, in 2009, which reviewed the learning model of Islamic religion through tutorial-based religious coaching (mentoring). Mentoring is a supervising process that is done to improve the participants' capability and quality, in this case, those who contract Islamic education subject in applying Islamic values they gain. Furthermore, mentoring becomes an alternative for strengthening Islamic education subject, as stated in the research (Aziz, 2011). Through mentoring, students are invited to comprehend Islamic fundamentals. After that, this mentoring activity is correctly applied to form students' characters as what stated in their research (Novitasari, *at.all*, 2017); (Afiful Ikhwan, Ju'subaidi, Ali Rohmad, 2019). The research explains that mentoring is a supervising program to prepare and fix someone's character based on norms and rules in daily lives. This research also mentions that mentoring gives impacts in many aspects of life such as psychological, social, spiritual, cognitive, affective and psychomotor aspects that will be useful in forming students characters.¶

Following religious culture, the writers take the base from researches conducted by (Muhammad Fathurrohman, 2016) and (Putra, 2015). These researches explain about the religious culture that is employed to improve the quality of education and how religious culture is implemented in Islamic education (Huda & Afiful Ikhwan, 2019). These studies demonstrate how religious culture is applied as an educational model informing Islamic

humanistic values (Dian Iskandar Jaelani, 2017).¹¹

About Islamic humanistic values, the writers develop it from the research conducted by. It is stated that Islamic humanistic values are for examples freedom, equality and brotherhood values. For further, when the benefits are implemented through learning method of Islamic education, the result is that there is an improvement in students' potentials indicated with critical and creative, honest, responsible, brave, confident, respect, democracy, tolerant, cooperative, care and harmonic behaviours. Besides that, the result implies students' maturity and the effort to create a learning situation that upholds human dignity (Mustaghfiroh, 2016).¹²

Based on the explanation above, the roadmap can be described as follows:



Islamic Humanistic Values

The definition of humanity has a close relationship with human reality itself and its various aspects. Below are four things related to social existence (Sadr, 2011):

First, the human is an objective creature that different from other animals for their freedom of choice. It means that human's acts and behaviours are the results of consideration and ability, even they are relative. *Second*, the human is influenced by their surroundings, like the physical environment and other lives. *Third*, human's life is the social life that naturally interacts with others. *Fourth*, the human is closely related to His creator, because He who creates human is Allah SWT.

Al-Qur'an has emphasized a meaningful relationship so that harmony between religion and humanity happens (Qur'an Surah Ar-Rum: 30). Islam, the devotees are called Moslems. Moslems are those who surrender to Allah. When he surrenders to His God, he will have humanistic behaviours that created by God for His creation. Human relates to God, his humanity,

nature and all God's creations from the natural position. So, human in Islam is his humanity. Al- Qur'an as a holy book (scripture) emphasizes religious and humanistic harmony (Al-Baqarah: 137-138); (Ikhwan, Oktio Frenki, & Rohmad, 2019).

Allah SWT, The Creator of human and universe, is the only who is able to define human's characteristics. Human's feature that relates to God is faith in God. Moslem believes in one God, who has the most beautiful names, and the most excellent quality; He did not beget, nor was He begotten. In Islam, that is all iman (faith). The effect of faith here in knowing human values reflect the following points (Sadr, 2011):

First, the prominent humanistic position is to take responsibility in all small and significant works, opened and hidden activities. *Second*, is to respect human's acts. The faith that all his efforts are not useless; those will be seen and appreciated by Allah SWT. *Third*, the belief that all good or bad attempt will get rewards or punishments from Allah SWT. This faith will push someone to keep himself from doing acts that can decrease human dignity and increase actions that can prosper a human's life. *Fourth*, people should pay attention to the role of repentance in strengthening humanistic effort, which it can keep him away from despairs and disappointment, and facilitate self-repair towards his mistakes in the past.

As stated in (Hardiman, 2012) and (Musthofa, 2011), there are five Islamic humanisms, such as:

- 1) Appreciating other's opinion (freedom): Freedom in Islamic humanism is showed to guarantee human rights. The value begins from the assumption that human is a noble independent creature who thinks, is aware of himself, has moral, ideals and free wills. Islam gives freedom of thinking and acting. But, freedom here does not mean unlimited freedom, but responsible freedom according to Allah's laws. One part of freedom here is to give opinions as what is ruled in Regulation of Human Rights article clause 28 E.¶
- 2) Cooperating: Cooperating is a necessary thing to solve problems in society. Cooperation here is cooperation in good deeds. Islam puts kindness and love as its bases. Heavy work feels lighter if we do it together. Human is a social creature that cannot be separated from others; that is why cooperation becomes a critical part of his life.¶
- 3) Caring for other people: Care is one fundamental value that human should have to be a real human. A real human is a human who cares for their surroundings. This behaviour is based on Islamic values that Moslems are brothers, like a whole body. ¶
- 4) Helping each other: Help each other means helping someone (who is) in troubles. Islam suggests this, even in a hadith, it is said that Allah will help someone if he always helps his brother in problems.¶
- 5) Having Solidarity: Solidarity is an important thing that makes a human live his life. Without solidarity, it feels like a tree without

soil. Solidarity in Islam is based on a verse in al-Qur'an that Moslems are brothers (al-Hujurat [49]: 10).

Humanistic and religious cultural-based Education Model

In N 8, religious cultures indicate Islamic humanistic values, such as:

- 1) HPP (Hold yourself from wasting garbages carelessly, Put the garbages in the trash can, Pick up the garbages insya Allah it is alms)
- 2) MEWEDITIDA (ME-mess-tidy up; WE-wet-dry; DI-dirty-clean; TI-tilted-straighten; DA-dangerous-secure)
- 3) 3STs (STart from yourself; STart from small things; STart from now)
- 4) 5Ws (Work hard; Work smart; Work carefully; Work completely; Work sincerely)
- 5) Concept of "Benefits" (if it becomes goodwills; if it becomes knowledge; if it is useful; if it brings hospitality; if it becomes a benefit for others)
- 6) 5Ss (Smile; Say greetings/salam; Say hello; Stay polite; Stay courteous)
- 7) 5 "Don'ts" (Don't panic; Don't be emotional; Don't be hurry; Don't overdramatize; Don't desperate)
- 8) Pray well; Behave well; Study hard; Work hard, smart, and sincerely; Be earthy in life; Help others; Think positively.

Mentoring

Mentoring is an alternative to strengthen Islamic Education subject. The reason is based on the reality that Islamic Education lecturing is not enough if only given two credits. The positive impact of this activity is that students become active, ask critically, and have a high curiosity about problems in Islam (Aziz, 2011).

The primary orientation of mentoring is to form students' character and Islamic behaviours. Mentoring means:

"an interpersonal guiding activity by a teacher, a lecturer or a mentor to students, higher students or mentoring participants (mentees) in all life dimensions, while Islamic mentoring is an interpersonal guiding activity to foster students' spiritual quotient through guidance by a mentor" (Novitasari et al., 2017).

METHOD

This research employs a mixed way. In Putra (2017) mixed-method, according to Creswell (2010) is an approach that combines or associate qualitative and quantitative forms. The design in this mixed-method is *sequel exploratory design*.

Qualitative stages are used to find out the humanistic and cultural-based education model that employed through mentoring. In contrast, quantitative steps are used to find out how far the applied model influences

humanistic values. As described above, this research tends to be qualitative. According to Morgan (1998) in Putra (2017), this design can be used to generalize qualitative findings in more extensive and different samples.

By data collection, the writers use documentation method to search materials about the topic from many kinds of literature such as books, scientific journals, or even decent scientific articles from the internet (Arikunto, 1993). Besides that, the writer's interview Field Supervisors and observe students of integrated internship confirm with documentation method. The result of this method is used to answer the first question that is to find out how humanistic and religious cultural-based education model is employed through mentoring (Nasrullah, 2018).

In answering the second question, the experiment method with pre-test and post-test group design is used. The design pattern can be described as follows:¶

$$O_1 X O_2$$

Note:

O_1 : *pre-test* is given before mentoring.

X : treatment (mentoring).

O_2 : *post-test* is given after mentoring.

To explain how this research is conducted, an experimental research design is needed as follows:¶

- 1) Doing *pre-test* is a measurement by using a scale of Islamic humanistic values to integrated internship students before mentoring treatment. This pre-test aims to know about the new condition of students' Islamic humanistic values. The calculation result of this pretest will be used as comparative material for post-test.¶
- 2) Treatment is giving treatment to students of integrated internship in the form of mentoring. This mentoring activity is conducted three times a face-to-face meeting with a duration of 45 minutes each session. At the end of each meeting, there will be an assessment.¶
- 3) Doing *post-test* is a re-measurement by using an instrument (Islamic humanistic values to students of integrated internship to find out the condition of students' Islamic humanistic values after mentoring.¶

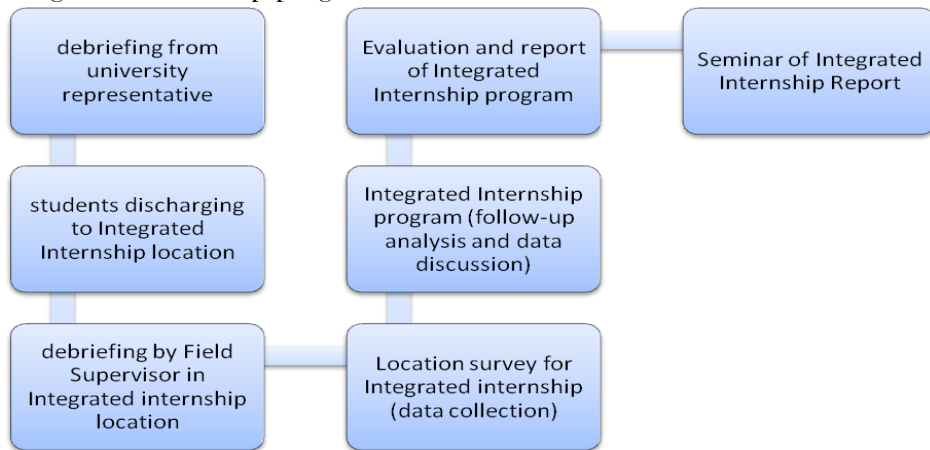
Students who involved in this integrated internship are more than 500 people. That is why, about time and budget, so in this experimental method, try out the writers use random sampling and take only 30 students.

FINDINGS AND DISCUSSION

Integrated Internship of Universitas 17 Agustus 1945 Cirebon

An integrated internship is a form of community service held by

higher students with the cross- scientific and sectoral approach in a specific time and a particular place. The integrated internship is included as a compulsory subject that the students should follow as one requirement for thesis defence. Integrated internship Universitas 17 Agustus 1945 Cirebon firstly conducted in Academic Year 2017/2018. The theme generally relates to national development issues. The locations of integrated internship cover villages in wilayah III Cirebon. This program is held for a month and followed by sixth-semester students. Students who pursue this program are divided into several groups and accompanied by Field Supervisors. Students are suggested to stay in every integrated internship location because the university has prepared a house for them to stay. Mechanism of this integrated internship program as described below:¶



The explanation of the scheme above is:

- 1) Debriefing from university (representative) about general SWOT analysis relates to potentials in villages as the locations of the integrated internship. The committee gives information as a consideration in making an integrated internship activity program. In this stage, the students are divided into several groups, and the university appoints the supervisors.¶
- 2) Students are discharging from the university. The removing is in the form of the flag ceremony and attended by all committees, Field Supervisors, and Integrated internship participants. One of the messages conveyed in this Discharging is that participants should bound in honour of the alma mater and try to be active and productive in the program.¶
- 3) Debriefing from Field Supervisors in the location. The appointed Field Supervisors come from different fields of study. In this stage, generally, Field Supervisors give guidances related to both students' behaviours and group work mechanism in the location.¶
- 4) Location Survey. In this stage, students survey for a week to gain more detail data by continuing the data given in university

debriefing. In this stage, Field Supervisors keep monitoring on the progress of the program.¶

- 5) They have an integrated internship Program. This stage is the following stage of the previous step that is to follow up on the analysis result of the survey and to decide several activities to be proposed and submitted to the university. If the proposal is approved, the students will get some fund to conduct integrated internship program. The programs are generally social services, physical developments, and public works. The field supervisors' roles are monitoring and answering problems in the execution of the program.¶
- 6) Evaluation and Integrated Internship program report. This stage is generally done in the last weeks of the program after the activity programs held. Students are responsible for making an accountability report and drafting the research.¶
- 7) Seminar on Integrated Internship result. This stage is the last stage of this program; that is to report all activities done in the integrated internship program. The seminar is an open seminar that will be attended by all students of integrated internship, field supervisors and the university senate.¶

The Execution of Religious Cultural-based Mentoring in Integrated Internship of Universitas 17 Agustus 1945 Cirebon

Mentoring that is held in an integrated internship, in general, can be described into six stages. Stage 1 - 3 is held when debriefing from Field Supervisors to students in the location of Integrated Internship. This stage is one-week duration, through routine guidance, both face-to-face and communication via Whatsapp (WA). In this stage, Field Supervisors and students form WA group for communicating and mentoring intensively. In this stage, too, the concept of mentoring is the same as lecturing in class, with the lecture method. The scene is emphasized on how students are ready to be an *agent of change* in solving social problems in the society where they do an integrated internship. That is why, the developed cultures in this stage can reflect; the concept of "Benefits", 5Ws, 3 STs, HPP, and 5 Ss. the explanation is as follows:¶

- 1) The idea of "Benefits" (if it becomes goodwill; if it becomes knowledge; if it is useful; if it brings hospitality; if it becomes a benefit for others). Students are given enlightenment that in this program, they will get many advantages. Advantages here are not always related to materials (money) but also add many relatives. With this activity, students can know and make friends with the villagers, the village government, and friends in their groups.¶
- 2) 5Ws (Work hard; Work smart; Work carefully; Work ultimately; Work sincerely). Executing the program is not easy; students must

work hard. Students are used to working hard by doing all the programmed activities. Especially when they survey under the hot and bright sunlight and it is hard to find some food to eat. The reason is they are newcomers there and that it is hard to find restaurants in villages.□

- 3) 3Ss (Start from yourself; Start from small things; Start from now). Seeing the condition of problems in the communities, the students want to make a change. But the change will be hard to reach if it is not started from themselves. As an example, students want to make a change towards the cleanliness of the village. It becomes ironic if the students do not start from the place they are staying. □
- 4) HPP (Hold yourself from wasting garbage, Put the trash in the trash can, Pick up the trash insya Allah it is alms). Garbage's are a general problem happening in every village. Garbage will cause danger if they are wasted. With this habituation, students will be a model in solving one of the garbage problems.□
- 5) 5Ss (Smile; Say greetings/salaam; Say hello; Stay polite; Stay courteous). Getting in touch with society will involve seeing each other, saying hello, and communicating. That is why students get used to using 5 Ss, to be accepted in society efficiently. □

The next stage is to formulate an integrated internship activity program. In this stage, mentoring held is integrated internship planning which will be executed in villages. This stage is the continuity of the first stage, that is a data collection survey. The activity formulations never go far from several points given by universities such as social services, physical developments, and public works. Carrying out this stage is not easy because it uses a discussion method that sometimes causes debate and fighting. That is why culture involved here reflects; 5 Ws, 3 Ss, and 5 Ss. The following is the explanation:□

- 1) 5Ws (Work hard; Work smart; Work carefully; Work ultimately; Work sincerely). The main thing that becomes a base here is 'work sincerely'. The reason is that it will need effort, thinking, or even money when this program is running. That is why, by working. Sincerely, everything will be lighter.□
- 2) 3Ss (Start from yourself; Start from small things; Start from now). In planning a program, students must pay attention to a principle or culture 'start form small things' a big program can be executed if we pass small steps in it. This culture will impact to the program planning that is having small applications to be done to reach the main program (Ikhwan, 2018). □
- 3) 5Ss (Smile; Say greetings/salam; Say hello; Stay polite; Stay courteous). In arranging plans, debates sometimes happen. That is

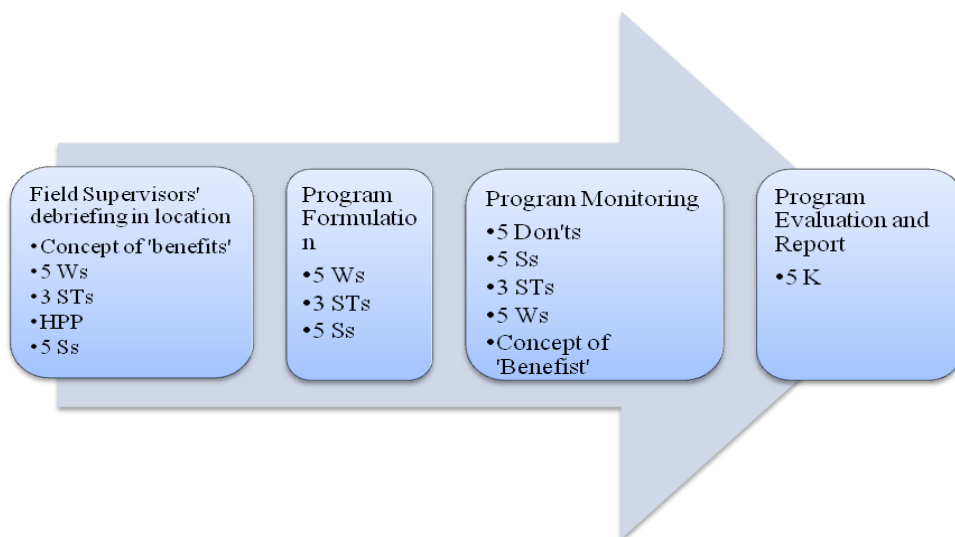
why students get used to keeping their heads fresh and use gracious words. Even there is a debate, but words they utter are kind words.¶

The fifth stage is monitoring the program. This stage is focused on supervising of planned program execution. This stage is the main stage of an integrated internship program. For this reason, mentoring should be carried out intensively, both face-to-face or communication via the WA group. Religious cultures developed in this stage are more than other steps, like; 5 'Don'ts', 5 Ss, 3Ss, 5Ws, and Concept of 'Benefits'. This stage is executed for about three weeks. On the other sides, this stage becomes a sound stage in internalizing those five religious cultures.¶

- 1) 5 “Don’ts” (Don’t panic; Don’t be emotional; Don’t be hurry; Don’t overdramatize; Don’t desperate). Sometimes it does not work as what is planned in executing the program. There are some students’ behaviours that hamper the execution. That is why students get used to ‘not be emotional, to stay calm, patient and try to find another solution in solving problems.
- 2) 5Ss (Smile; Say greetings/salam; Say hello; Stay polite; Stay courteous). This program needs energy, time, thought or even money. For these reasons, students get used to smiling also they feel tired and burdened.¶
- 3) 3Ss (Start from yourself; Start from small things; Start from now). One thing that hampers the execution of the program is by not doing it. Students get used to starting the action and do not waste time in executing the plan.¶
- 4) 5Ws (Work hard; Work smart; Work carefully; Work ultimately; Work sincerely). Sometimes we put off things until they get piled and burden minds. By working completely, students get used to finishing the work straightly.¶
- 5) Concept of "Benefits" (if it becomes goodwills; if it becomes knowledge; if it is useful; if it brings hospitality; if it becomes a benefit for others). Every activity that carried out because of dedication, then it will be goodwill. Besides that, students will get much knowledge in this program. ¶

The last stage is the evaluation of the integrated internship program. The coaching in this stage is on the achievement of the planned programs and the draft of program reports. This stage develops a religious culture that is 5Ws. The culture reflected in this stage is in the form of complete work, which means that completing the program until the report writing. Beside it, it needs a hard job because, in this last stage, students are already tired and weary with various activities in this program. ¶

Stage by stage passed in the religious cultural-based mentoring in this integrated internship can be described in the following chart and table:



Stage	Topic/ Material	Developed Religious Culture	Method	Objective	Duration /session
1	Helping each other in goodness	Concept of 'Benefits' 5 Ws	lecturing storytelling Asking/ Answering questions	Motivating students to help each other in goodness Changing the apathetic (indifferent) mind Fostering emphatic feeling	60 minutes
2	Cooperating in goodness	Concept of 'Benefits' 3 STs HPP	lecturing storytelling Asking/ Answering questions	Understanding the importance of cooperation with other Overcome individualism	60 minutes
3	Being polite and courteous to other	5 Ss 3 STs	lecturing storytelling Asking/ Answering questions	Understanding the importance of politeness and courtesy Handling impoliteness in acting and speaking	60 minutes
4	Formulating Program	5Ws 3STs 5 Ss	lecturing Discussing Asking/ Answering questions	Deciding an integrated internship program Planning stages of program and Stages of activities dan Budgeting plan	120 minutes
5	Monitoring Program	5 Don'ts 5 Ss 3 STs 5 Ws	lecturing Discussing Asking/ Answering	Supervising program Finding a solution for each problem that occurs in the	60 minutes

		Concept of 'Benefits'	questions	program	
6	Evaluating program	5 Ss 5 Don'ts	lecturing Discussing Asking/ Answering questions	Evaluating the achievement of the program Organizing the report	60 minutes

Integrated Internship Program of Universitas 17 Agustus 1945 Cirebon to Form Islamic Humanistic Values

Integrated internship program generally consists of 3 activities; those are; physical developments, social services and public works. These activities can be indicated to form Islamic humanistic values. The explanation of those three activities as follows:

Physical developments. Developments here are in the form of material things such as painting the mosque, making signboards of alleys, making a signboard of the mosque, etc. One of the humanistic values that can be seen is appreciating others. When students decide what physical developments will be executed, then they discuss it. In talking, sometimes debates happen. That is why understanding others are formed in the discussion of physical events planning. By understanding others, they do not obtrude or impose their opinions. In the debate, they still use polite words instead of scolding. Besides that, the formed humanistic values are helping each other and cooperating. Physical developments are closely related to cooperation. With this cooperation, students are created to foster these values of working and helping each other. For examples, in painting the mosque, they divide into several groups; for purchasing the paints, documenting, preparing snacks and meals, etc. the groups are demanded to cooperate and help each other to make the program successful. Even they have to be willing to paint the mosque under the hot sunlight, and sometimes they have to spend some amount of money to make the program successful.

Social services. The activities can be in the forms of free medical treatment, blood donor, and groceries donation. These programs require students to face the society directly. That is why they are demanded to be polite, courteous and friendly. Besides that, they have to respect older people. Sometimes for free medical treatment, the students have to visit a patient's house and take him/her by using a stretcher to the polyclinic or Public Health centre because he cannot walk. The action is the students' initiative that reflects behaviour. Through social services, students' social supporting value is formed by giving free groceries to villagers. In deciding who deserve the groceries, students must be active to observe their surroundings. Through the survey, interview and observation, they are demanded to find deserving villagers so the supermarkets will be right on target.

Communal Works. These activities cover cleaning sanctuaries (for

examples mosques, churches, etc.), public areas, sewers, and main roads, etc. One of the humanistic values formed here is helping each other. Students have to be responsive to their friends who seem tired and help them. Sometimes they motivate each other so the program can be successful. For this activity, students divide it into several groups for examples a group for sanctuaries, a group for the main road, a group for sewer. Every group is demanded to be responsible for the task given. ▯

Humanistic values, along with the program, can be described in the following table.▯

No.	Islamic humanistic values	Indicator	Religious culture	Description	Activity Program
1	Appreciating other people▯	Being polite appreciating each other	HPP 3 STS 5 Ss	Behave 5 Ss Don't say rude words/ swear words Show respect Accept someone's weaknesses Apologize for someone's mistakes/errors ▯ Don't impose an opinion▯	Social services Physical developments
2	Helping each other	Helping each other	5 Ws Concept of 'Benefits'	Be responsive to other people who are in problem▯ Sacrifice energy, thought, and materials	Social service Physical developments Communal works
3	Solidarity	- Being Sympathized and empathetic - Sharing each other - Social supports	3 Ss 5 Don'ts Concept of 'Benefits'	Being empathetic or understanding someone's feeling Trying to console/help people in needs Giving willingly Giving social support each other Giving motivation	Social services Communal works
4	Caring for other people	Social responsibility	- HPP - MEWEDI-TIDA - 3STs - 5Ws	Paying attention to the surroundings Being responsible for the tasks given	Social services Communal works
5	Cooperating	Cooperate with other people	- MEWEDI-TIDA - 5 Ws - 3 STs - Concept of 'Benefits'	Work together Being able to cooperate with other people Participating in the group	Social services Communal works Physical developments

The Influence of Students' Islamic Humanistic Values after Joining Integrated Internship of Universitas 17 Agustus 1945 Cirebon

Based on the item validity calculation, it is known that $r_{count} = 1.00$ with $N = 30$ siswa insignificance rate 5% then r_{table} known = 0.349. From the result, it can be seen that $r_{count} > r_{table}$ ($1.00 > 0.3494$), so it can be concluded that the item is valid. Validity test, then the instrument reliability test is conducted. This reliability test is carried out only to legitimate questions. Based on the validity test, all points in the item that are stated valid, then all the points will be tested its reliability. Reliability is an index that shows how far the measurement tools are trusted or reliable. This instrument reliability test uses internal consistency technique with *Cronbach's Alpha* test. For the complete calculation, the writers use SPSS version 20. Based on the reliability test with formula *Cronbach's Alpha* by utilising a program SPSS20 program, it can be seen that from 5 points of the question as follows ar:[]

Reliability Statistics	
Cronbach's Alpha	N of Items
0.425	60

Based on the calculation using alpha, it is known as $r_{11} = 0,425$. After it is compared to the correlation index, it can be concluded that the questionnaires are fulfilled the reliability criteria and included in high categories. So it can be used as data collection instruments in this research. []

From the pre-test test, the lowest score of Humanistic values gained from the research result with 30 respondents is 79, while the highest score is 101 with the Mean (M) = 92.and standard deviation (SD) = 5.76[]

Pre-Test Result		
No	Statistics	Info
1	30	N
2	2783	-
3	92.77	Mean
4	5.75	SD (Standar Deviation)
5	101	Max Score
6	79	Min Score

		Pre-test	Post-test
N	Valid	30	20
	Missing	0	0
	Mean		
	Std. Deviation	5.75	6.94
	Minimum	79	95
	Maximum	101	119

Sum

2783

2116

Questionnaires Post-Test data, based on the data gained from the result of research with 30 respondents, it is found the highest score 121 and the lowest score 95, with the mean (M) = 105.80 and deviation standard (S) = 6.94, so it can be concluded that there is an increase on the score of *pre-test* and *post-test*. It means that mentoring can increase Islamic humanistic values in an integrated internship program.]]

CONCLUSION

The result shows that an integrated internship of Universitas 17 Agustus 1945 Cirebon can describe Humanistic and religious cultural-based Education Model. It is proved from the effect of the in-depth interview that activities done in an integrated internship reflect religious cultures. Those cultures are formed through the mentoring process and program held in an integrated course. The values created for students are Islamic humanistic values. Through the experiment method, it can be seen as an improvement from students' Islamic humanistic values before and after joining an integrated internship. Islamic humanistic values are; (1) appreciating others' opinion, (2) cooperating, (3) caring for other people, (4) helping each other, and (5) having solidarity. Those values can be formed through integrated internship programs such as; (1) physical developments, (2) social services, and (3) collective work.

REFERENCES

- Abdullah, M. L. (2018). Model of Religious Culture Education and Humanity, 12(51), 331–344. <https://doi.org/http://dx.doi.org/10.21580/nw.2018.12.2.2756>
- Abdullah, M. L. (2018). Efektivitas Penerapan Metode Qişşatu Al-Qur` Ānī Untuk Meningkatkan Akhlak Mulia Siswa Kelas IV SD Cirebon Islamic School (CIS) Full Day. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 9(1), 153–165.
- Achmad Faqihuddin. “Internalisasi Nilai-Nilai Humanistik Religius Pada Generasi Z Dengan ‘DesignFor Change.’” *Jurnal Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 2 (n.d.): 263–84. <http://dx.doi.org/10.21043/edukasia.v12i2.2471>.
- Aziz, Y. (2011). Penguatan Mata Kuliah Pendidikan Agama Islam Di Perguruan Tinggi Umum. *Sosial Humaniora*, 4(2), 145–163.
- Creswell J. *Riset Pendidikan*. 5th ed. Yogyakarta: Pustaka Pelajar, 2015.
- Fazzan. (2015). Korupsi Di Indonesia Dalam Perspektif Hukum Pidana Islam. *Jurnal Ilmiah ISLAM FUTURA*, 14(2), 147.

- Hardiman, F. Budi. (2012). *Humanisme dan sesudahnya. Meninjau ulang gagasan besar tentang manusia*. Jakarta : Kepustakaan Populer Gramedia (KPG), p.7-36.
- Huberman, A. M., Miles, M. B. *Analisis Data Kualitatif*. Jakarta: Universitas Indonesia Press, 1992. Imam Gunawan. "Metode Penelitian Kualitatif." n.d.
http://fip.um.ac.id/wpcontent/uploads/2015/12/3_Metpen-Kualitatif.pdf.
- Kemendikbud. (2016). Kamus Besar Bahasa Indonesia.
- Kosasih, A., Fahrudin, & Anwar, S. (2009). Pengembangan Model Pembelajaran Pai Melalui Pembinaan Keagamaan Berbasis Tutorial Menuju Terciptanya Kampus Upi Religius. *Jurnal Penelitian*, 9(1), 1-15.
- Muhaimin. (2001). *Paradigma Pendidikan Islam*. Bandung: Rosdakarya, p.294.
- Muhammad Fathurrohman. (2016). Pengembangan Budaya Religius Dalam Meningkatkan Mutu Pendidikan Muhammad. *Ta'allum : Jurnal Pendidikan Islam*, 04(01), 19-42.
<https://doi.org/10.21274/taalum.2016.4.1.19-42>
- Mustaghfiroh. (2016). *Implementasi Nilai-Nilai Humanisme Islam Melalui Metode Pembelajaran Dalam Pendidikan Agama Islam Di Smp Alhikmah Karangmojo Gunungkidul*. Universitas Islam Negeri Sunan Kalijaga, p.3.
- Musthofa. (2011). Nilai-nilai humanisme islam dan implikasinya dalam konsep tujuan pendidikan. *Jurnal didaktika islamika*, 11(2).
- Novitasari, D., Haryanti, A., Arrobiah, A. I., & Moh, Salimi. (2017). Mentoring Agama Islam Sebagai Alternatif Dalam Pembentukan Karakter Mahasiswa. *Prosiding Seminar Nasional Inovasi Pendidikan*, 1(8), 67-71. Retrieved from <http://jurnal.fkip.uns.ac.id/index.php/snip/article/view/11147/7937>
- Putra, K. S. (2015). Implmentasi Pendidikan Agama Islam Melalui Budaya Religious (Religious Culture) Di Sekolah. *Jurnal Kependidikan*, III(2), 14-32. <https://doi.org/https://doi.org/10.24090/jk.v3i2.897>
- Romansah, T. (2017). Implementasi Kegiatan Mentoring Keagamaan Dalam Pembinaan Karakter Islami. *Atthulab: Islamic Religion Teaching and Learning Jurnal*, II(1), 66.
<https://doi.org/https://doi.org/10.15575/ath.v2i1.2723>
- Sadr, S. M. (2011). Islam, Humanity and Human Values. *Al-Islam*, 11(4), 2.
- Sugiyono. (2008). *Metode Penelitian Kualitatif, Kuantitatif, dan R&D* (5th ed.). Bandung: Alfabeta.

- Sugiyono. *Metode Penelitian Pendidikan*. Bandung: Alfabeta, 2011.
- Suwarsi. (2016). Analisis Faktor Penyebab Perilaku Seksual Pranikah pada Remaja di Desa Wedomartani Sleman Yogyakarta. *Jurnal Ners Dan Kebidanan Indonesia*, 4(1), 40. [https://doi.org/10.21927/jnki.2016.4\(1\).39-43](https://doi.org/10.21927/jnki.2016.4(1).39-43)
- Afiful Ikhwan, Ju'subaidi, Ali Rohmad, E. M. (2019). Development of Curriculum Keaswajaan (Nahdlatul ' Ulama) in Character Formation : In *Global Perspectives on Teaching and Learning Paths in Islamic Education* (pp. 92-117). IGI Global. <https://doi.org/10.4018/978-1-5225-8528-2.ch006>
- Aqil, D. I. (2018). Building Religious Characters Through a Biological Perspective. *Al-Hayat: Journal of Islamic Education*, 02(02), 1-10.
- Dian Iskandar Jaelani. (2017). Education In Rahmatan Lil 'Alamin Perspective. *Al-Hayat: Journal of Islamic Education*, 01(01), 1-13.
- Huda, M., & Afiful Ikhwan. (2019). Empowering Learning Ethics Culture in Islamic Education. In *Global Perspectives on Teaching and Learning Paths in Islamic Education* (pp. 244-260). <https://doi.org/10.4018/978-1-5225-8528-2.ch013>
- Ikhwan, A. (2018). *Filsafat Pendidikan Islam: Memahami Prinsip Dasar*. Yogyakarta: Diandra Kreatif.
- Ikhwan, A., Oktio Frenki, B., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *DINAMIKA ILMU*, 19(2), 323-335. <https://doi.org/https://doi.org/10.21093/di.v19i2.1746>
- Nasrullah, A. (2018). A Combination of Cultural Wisdom and Religious Values in Bina Damai in Gunungsari District, West Lombok, Indonesia. *Al-Hayat: Journal of Islamic Education*, 02(02), 1-15.
- Sidiq, U. (2019). Prophetic Leadership in the Development of Religious Culture in Modern Islamic Boarding Schools. *Istawa: Jurnal Pendidikan Islam*, 4(1), 80-97. <https://doi.org/10.24269/ijpi.v4i1.1990>