



THE EFFECTIVENESS OF MENTORING ACCESS TO LAZ ULIL ALBAB EDUCATION SCHOLARSHIPS IN MEDAN CITY

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Abstract

Poverty is one of the complex problems in society. The factor is the low level of public education, giving rise to various social problems, such as unemployment and dropping out of school, such as unemployment and dropping out of school. *This study aims to determine the effectiveness of the mentoring program in fostering and empowering LAZ Ulil Albab educational scholarship recipients aim to raise the dignity of the underprivileged to be more independent. This type of research is qualitative in a descriptive approach and is field research. Data collection techniques used interviews, observation, and documentation. Data analysis uses data reduction, data presentation, and verification. The theory used in this study uses social exchange theory and compliance theory. The results obtained, the stages in changing the behavior, mindset, and educating the independence of scholarship participants are very effectively carried out by communicators with intensive coaching methods, namely the provision of intensive Islamic material, life skills training, and empowerment of LAZ Ulil Albab scholarship participants in social activities.*

Keywords: Mentoring, Educational scholarships, LAZ Ulil Albab.

Abstrak

Kemiskinan merupakan permasalahan yang sangat kompleks di masyarakat, dan salah satu faktor penyebab utama adalah tingkat pendidikan masyarakat yang rendah, sehingga menimbulkan berbagai macam permasalahan sosial, seperti pengangguran dan putus sekolah. Penelitian ini bertujuan untuk mengetahui efektivitas program mentoring dalam pembinaan dan pemberdayaan peserta penerima beasiswa pendidikan LAZ Ulil Albab yang bertujuan untuk mengangkat harkat dan martabat kaum duafa agar lebih mandiri. Jenis penelitian adalah kualitatif dalam pendekatan deskriptif dan bersifat penelitian lapangan. Teknik pengumpulan data dalam merubah tingkah laku, pola berpikir dan mendidik kemandirian para peserta beasiswa sangat efektif dilakukan oleh para komunikator dengan metode pembinaan secara intensif dengan jalur mentoring yaitu memberikan materi keIslaman secara dengan cara wawancara, observasi dan dokumentasi dan dianalisis dengan cara reduksi data, penyajian data dan verifikasi. Teori yang digunakan dalam penelitian ini menggunakan teori pertukaran sosial dan teori kepatuhan. Hasil penelitian ini bahwa tahapan intensif, pelatihan yang bersifat life-skill, serta pemberdayaan peserta yang diadakan LAZ Ulil Albab pada kegiatan sosial masyarakat.

Kata Kunci : mentoring, beasiswa pendidikan, LAZ Ulil Albab.

INTRODUCTION

The high poverty rate in Indonesia is an evaluation material for this nation to find the right instrument in accelerating poverty reduction. Various policies, both sectoral, monetary, and fiscal, as well as other policies, have not been effective in reducing the poverty rate significantly for this nation. The current picture of poverty which reaches 14% of the total population in Indonesia means that there are around 30 million poor people in Indonesia.¹

In 2015, poor people in Indonesia increased compared to 2014, from 27.73 million to 28.59 million or increased from 10.95% to 11.22% in 2015. In absolute terms, most of the population poor live in Java, while relatively the highest number of poor is in Eastern Indonesia. From the urban-rural distribution, most of them live in villages (14.21%) in March 2015. Meanwhile, the percentage of poor people in urban areas reached 8.29% in March 2015.² Rapid population growth (high) in a region or country, can certainly cause various environmental problems. Uncontrolled population growth will cause problems in providing land for settlement or business and social service facilities such as education and other social services.³

The lifestyle of the urban community is very complex in dealing with life's problems because they are mutually sustaining life in fierce competition among fellow citizens. In addition, the population of the city is relatively dense, and there are few jobs, giving rise to very striking social inequalities in daily income. The high needs of life and the low amount of income have resulted in a slump in the family's economy, consequently dropping out of school is one of the problems faced by a family in society.

One of the problems often faced by lowly families is that they are powerless in providing full education to their family members. Dropout is a predicate given to former students who cannot complete a level of education, so they cannot continue their studies to the next level of education. The problem of dropping out of school, especially at the level of low education, then not working or having a fixed income, is a burden on the community and often interferes with public safety.⁴

Based on the research results of Richard Florida and his friends, The Global Creativity Index 2015 (GCI, 2015) is becoming a hot critique for education in our country. From the results of researchers conducted in 139 countries, Indonesia's position is very lowly, to be precise, Indonesia is ranked 67th. Indonesia is comparing to Southeast Asian countries, such as Singapore is ranked 7th, Malaysia is ranked 24th, and the Philippines is ranked 54th. Indonesia is far behind the two youngest countries in Southeast Asia, namely Vietnam at 45th and Thailand at 38th. Meanwhile, the countries with the highest CGI index were South Korea in the first place, Japan at 2nd, Israel at 3rd, and the United States at 4th.⁵

¹ Yoghi Citra Pratama, "Peran Zakat Dalam Penanggulangan Kemiskinan (Studi Kasus: Program Zakat Produktif Pada Badan Amil Zakat Nasional)," *Taubidinomics: Journal of Islamic Banking and Economics* 1, no. 1 (2015): 93, <https://doi.org/10.15408/thd.v1i1.3327>.

² Dadan Rusmana, *Metode Penelitian Al-Quran & Tafsir* (Bandung: Pustaka Setia, 2015), 6.

³ K. E. S Manik, *Pengelolaan lingkungan hidup*, 2016, 54.

⁴ Ary H Gunawan, *Sosiologi pendidikan: suatu analisis sosiologi tentang pelbagai problem pendidikan* (Jakarta: Rineka Cipta, 2000), 71–72.

⁵ Dedi Purwana dan Agus Wibowo, *Lincab Menulis Artikel Ilmiah Populer & Jurnal (Teori dan Praktek)* (Jakarta: RajaGrafindo Persada, 2017), 171.

The problem that occurs is that the pattern of scholarship assistance that has been given so far focuses on the charity aspect which is more about how to give something. On the other hand, empowerment programs for lowly families are still rare in the form of how to empower so that they are free from powerlessness. The patterns of empowerment in charity are very possible to reap failure because they will create dependence from the poor to certain parties. In practice, this pattern will only help lowly families in the short term. After the aid runs out, they will return to being poor and helpless.⁶

One of the factors that cause people to become poor is because educational institutions can not produce skilled and expert human resources, and another factor that causes people to become poor is the inability of families to provide education to a higher level for their family members due to limited funds. Regardless of what definition used about poor, the bottom line is that both groups deserve help. Essentially, the needy and the poor are the same in the distribution of zakat. The poor are the main targets of zakat to meet their basic needs, such as food, clothing, shelter, and education.⁷

Welfare is one of the main priorities of Muslims. According to M. Ali Hasan, everyone wants a decent life and fulfills their food and drink needs. However, in reality, not everyone has the opportunity to enjoy it due to various factors, such as unavailability of jobs, poverty, or low levels of education.⁸

LAZ Ulil Albab is under the auspices of a foundation engaged in social, da'wah, and micro-economy tries to explain and strengthen its mission as an institution that plays a role in empowering and improving the quality of life of the underprivileged to become more noble and dignified.

The problem faced by LAZ Ulil Albab is that many less affluent families face costs in terms of sending their children to a higher level. However, children from less affluent families want to continue their education. This problem was found by LAZ Ulil Albab, how it happened, and the role of LAZ Ulil Albab to overcome these problems so that they do not recur in the future.

The research by Badan Amil Zakat Nasional (BAZNAS) in 2011, the potential for zakat nationally reached two hundred and seventeen trillion or equivalent to 3.40% of the total Produk Domestik Bruto (PDB). The potential for zakat reaches two hundred and seventeen trillion every year is a challenge for the Badan Amil Zakat in maximizing its performance so that zakat funds can help alleviate poverty which is a parameter for the recipient of the zakat group. A productive zakat program is one of the means to alleviate poverty by converting the recipient of zakat into the giver of zakat within a certain period.⁹

In the context of this study, the author raised the issue echoed by the LAZ Ulil Albab rais scholarship program intended for poor people in the city of Medan. Based on the results of the 2019 BPS (Badan Pusat Statistik) research, the poverty rate in the city of Medan is

⁶ Agus Sjfari, *Kemiskinan dan pemberdayaan kelompok*, 2014, 6.

⁷ Cangara, 124.

⁸ M. Ali Hasan, *Zakat dan infak: salah satu solusi mengatasi problema sosial di Indonesia* (Jakarta: Kencana Prenada Media Group, 2006), 1.

⁹ Yoghi Citra Pratama, "Peran Zakat Dalam Penanggulangan Kemiskinan (Studi Kasus: Program Zakat Produktif Pada Badan Amil Zakat Nasional)," *Taubidinomics: Journal of Islamic Banking and Enocomics* 1, no. 1 (2015): 96, <https://doi.org/10.15408/thd.v1i1.3327>.

around 8.08 percent the total poor population is 183.79 thousand people. The most dominant areas by poverty are Medan Utara which includes Medan Deli, Medan Labuhan, Medan Marelan, and Medan Belawan, and the most poverty pocket in the city of Medan is in Medan Belawan, which amounts to 20 percent of poverty there. Several factors cause poverty to hit the community in Medan with details as follows: lows infrastructure, flood-prone areas due to large rivers flowing in Medan leading to Medan Utara, low community education, lows job skills so that the number of unemployed is high.

Effect the above factors, many causes and social problems happen in the community, such as many criminal acts with economic motives, burglary, theft, and jumping squirrels. Another consequence of the high poverty rate is that development is still unequal between the center and Medan Utara.

The reasons above are the basis for researchers to examine the program carried out by LAZ Ulil Albab in the context of eradicating poverty through the scholarship program it launched so that it can raise the dignity of the underprivileged to be more noble and independent.

METHOD

The type of research and approach in this research is descriptive qualitative research. Qualitative research in the phenomenological paradigm aims to find the essence of the meaning behind the phenomenon and understand the mean of events and their relation to people in certain situations, namely capturing the paradigm phenomenon of human life behavior as individuals, groups, and people at large.¹⁰ This study using a descriptive scientific method. This descriptives method describes a situation or event and is field research.

Sources of data in this study using a purposive method, key informants LAZ director Ulil Albab, manager of education friends, Dakta Ulil Albab staff, HR&D manager, and coaching and monitoring staff. Data collection techniques by observation, in-depth interviews, and documentation studies. This observation in research refers to three components, namely place, actor, and activity. The research places are at the LAZ Ulil Albab office, Jalan Brigjen Katamso No. 11 Medan, and Masjid Taqwa, Jalan Mongonsidi Gang A No. 43 Medan, the perpetrator or communicator of the activity is the leader of LAZ Ulil Albab along with staff and scholarship recipients. The activities carried out under study were mentoring activities as a coaching and empowerment activity for scholarship recipients. Documentation from magazines, the internet, bulletins, banners, leaflets, banners, and the like contained the activity of LAZ Ulil Albab's educational friends.

The data analysis technique is carried out by reducing the data, namely summarizing and selecting the things that are the focus of the research, and after a reduction of data presentation is carried out with a brief description, connecting between categories or also called display data and in the last stage is drawing conclusions or verification about the activities carried out by LAZ Ulil Albab on the educational scholarship program.

¹⁰ Rusmana, *Metode Penelitian Al-Quran & Tafsir*, 27.

RESULTS AND DISCUSSION

The LAZ Ulil Albab scholarship program presented to less affluent families in the city of Medan is needed to analyze the situation and demographics of the city of Medan. Medan city is a forum for empowering LAZ Ulil Albab scholarship participants, and Medan is the third-largest city in Indonesia after Jakarta and Surabaya.

Socio-economic conditions play an urgent role in the empowerment process aimed at less affluent families in Medan. The social situation is divided into education, health, poverty, security and order, religion, and others, supporting and inhibiting factors for the economic growth of the city of Medan. The existence of health education facilities and other health facilities is a vital means for the community to obtain services, namely the right to get education and health services other social services.

Layanan Sahabat Pendidikan is one of the programs at the Lembaga Amil Zakat Ulil Albab that handles scholarship programs for the underprivileged, encourages an increasing number of outstanding students with less affluent families backgrounds to continue their education to a higher level. This program is that apart from participants receiving financial assistance in educational scholarships with varying amounts according to their academic level, participants also receive coaching through training and empowerment programs.

The implementation of religious mentoring activities in fostering Islamic character creates a sense of pride in being a young Muslim generation who is emotionally, intellectually balanced and cultivates a good partnership between students and teachers.¹¹ The Lembaga Amil Zakat Ulil Albab wants to change and empower the community through an access program for educational scholarships for the poor. And make the potential of one of his family members to raise his degree and become an independent and dignified family through education.

The message is everything that someone conveys in the form of symbols and feel by the audience in series of meanings. Symbols are divided into verbal and nonverbal. Verbal symbols use language and nonverbal symbols use body language or the like. The message of empowerment given to educational scholarship participants is persuasive and educative. The method used is the canalizing method because the program offered by LAZ Ulil Albab is intangible, which requires complete explanation, is easy to understand, and provides benefits after joining the program. The message delivered by LAZ Ulil Albab is a rewarding appeal (messages containing promises to the public). Also, educative messages have a tendency towards change, not only knowing but being able to implement what is known.

Mentoring activities are the core activities of intensive coaching and training for participants aimed at equipping participants with life skills, both soft skills and hard skills, as a mental-spiritual development for scholarship recipients. After the coaching and training process has been carried out in a neat and structured manner, it has been applied to the participants, then the last process is keeping. However, there are several aspects that are assessed by the participants of the scholarship program by the Human Resource and

¹¹ Tatang Romansah, "Implementasi kegiatan mentoring keagamaan dalam pembinaan karakter islami," *Atthulab: Islamic Religion Teaching and Learning Journal* 2, no. 1 (5 April 2017): 63–82, <https://doi.org/10.15575/ath.v2i1.2723>.

Development (HR&D) team as a form of good cooperation between the Friends of Pendidikan Manager and his staff.

The purpose of this guarding or keeping is to see the essence of the results of the coaching and training that UA has carried out intensively for them, so that empowerment which is the main goal of the underprivileged community, especially saving them in the world of education is visible and clear results so that they can be independent and empowered according to their respective potentials so that a noble and dignified person can be realized. The theory of social exchange (social exchange theory), whereas a consequence as a scholarship recipient between reward (reward) and punishment (punishment) as a control in assessing activity.

In mentoring activities, it is necessary to set a schedule of activities and use strategies, especially to avoid activities that are less useful and give a larger portion of duration to activities that are more useful. In this program, a schedule of annual and monthly meeting activities has been arranged to discuss programs that will be carried out one year in the future and evaluate activities every month. The routine coaching schedule is twice a month carried out at the designated coaching place and routine training and empowerment activities are carried out during holiday moments.

Coaching for program participants consists of weekly coaching with a Dinul Islam mentoring schedule with predetermined materials and timetables, which are held every first and third Sunday at the Taqwa Mosque in Medan Polonia at 09:00-17:00 WIB. Monthly training every fourth week at 09:00-12:15 WIB, and third-month activities, namely program visits to target villages, camping, and visits to scholarship management partners. The annual program of activities during the Hajj month is the program to spread qurbani to remote areas.

The outline of the coaching and empowerment of program participants is first, mentoring. second, faith and morals, attitude, monotheism, sirah. third, practical fiqh: ablution, tayammum, prayer, remembrance and prayer, women's fiqh, priestly fiqh, muezzin fiqh, Friday preacher fiqh, id, and zakat. fourth, tahfiz the Qur'an and hadith. fifth, tahsinul qiraah. sixth, English club.

Table1. Scholarship Participants 2020-2021

Scholarship Category	Quantity
In care Participants (Scholar)	22 person
Shadiqa SMA	4 person
Cadre Dai	3 person
SD/Partner	202 person
Bea Huffadz	6 person
Total	237 person

Source: Research interview results

The consequences of being a scholarship recipient have been arranged neatly from the start in the form of recruitment and selection, in the process of coaching, training, life-skills, and empowerment, so that here applies the theory of social exchange (social exchange theory). which has been accepted but there is punishment (punishment) as a control in assessing activity, this is evidenced by the presence of scorecards for activity and the overall score of

each participant that must be done, also positive motivation is more dominant than punishment. Between reward and punishment, the ratio is between 70% and 30%.

When an empowerment participant commits a violation, the communicator will take a personal approach first, face to face, and by being called to the office and asked the reason for the participant's inactivity in empowerment. If there are participants who cannot take part in the activity without prior notification to the communicator, they will be given a warning letter and if there is another violation in the coaching and empowerment process, there will be a monthly deduction from the scholarship

The method in mentoring activities used can be seen as a communicator from the implementation aspect in this study is the canalizing method, namely the method of delivering messages by influencing the audience to accept the message conveyed, then slowly changing attitudes and patterns of thought in the desired direction. Then according to the form of the content, the method used in the delivery of communication messages in this study is the educative method. Which is LAZ Ulil Albab in delivering messages to the public based on facts, opinions, and experiences that can be accounted for, regularly and planning to change human behavior in a better direction, because of the program delivered by LAZ Ulil Albab is not real. intangible), so it requires a more complete and easy-to-understand explanation to find out what programs LAZ Ulil Albab is delivering and the expected prospects in the future.

From the results of research conducted, the old mindset and attitude of the community assume that educational scholarships are given to people who are financially incapable only and are only charity (how to give something) which are given free of charge without any moral connection. So when the aid runs out, they become poor again and expect the next aid to come or look for other information about scholarships that their family members can get.

The changes made by LAZ Ulil Albab in its scholarship program are how the scholarships provided can be useful and sustainable in forming an independent personality, working by empowering community members who receive this scholarship. The methods used are by recruitment at the beginning of the acceptance of participants, coaching, and finally being empowered according to their respective potentials, so that in the end members of the community who receive this scholarship can raise their dignity in the downturn of poverty in their families, so that they are noble in the view of religion.

This is evidenced by the number of alumni receiving scholarships when they finish their studies no longer thinking of being the recipient of zakat but on the contrary, they can become the giver of zakat in this scholarship program, by setting aside the sustenance they get for younger siblings. scholarship recipients brought them.

As for the process after the entry of the participants, there are several new social systems to improve the performance of participants and coaches, namely in the form of a scorecard, attendance, and activity, then some special tasks that must be carried out by participants both in the coaching process, especially in Islamic morals and attitudes, training or education. life skills and the process of empowering the participants.

After graduating or completing the scholarship education program, they are given assignments for internships, either at LAZ Ulil Albab institutions or partners, some are bound

to become voluntary donors and also become permanent employees at LAZ Ulil Albab or outside LAZ Ulil Albab in private agencies or government.

The results of the coaching carried out in the mentoring program include social changes in the community which include changes in people's mindsets, changes in people's attitudes and behavior, and changes in material culture. These changes did not occur spontaneously but through a long process to foster a more independent and dignified poor community.

This change involves people's mindsets and attitudes towards various social and cultural issues around them, in which the mapping of old mindsets is transformed into new ones and adopted by the community as a modern attitude. Changes in people's behavior in the context of social change are changes in the social system, where people leave the old social system and run a new social system, such as changes in the behavior of measuring the performance of an institution or agency.

In this case, the old system adopted by the community, namely the standardization of a person receiving a scholarship is categorized as a recipient of educational scholarships in general because of poverty or only seen from the income aspect of a family, without looking at other aspects that can make the family progress by being empowered. one of his family members.

In the new social system that was brought to the fore by LAZ Ulil Albab with its scholarship program, a family deemed worthy of receiving an educational scholarship for one of their family members was judged by the criteria for scholarship recipients that had been determined with certain terms and conditions such as the selection process before becoming a recipient participant. scholarships, namely interview tests, reading and writing the Koran, writing scientific papers, selection of report cards or the latest GPA, distinguishing between state and private university students, and also distinguishing the number of scholarships determined per participant according to their respective achievements and abilities.

The thing that needs to be emphasized is the new social system at the beginning of the selection, the participants fill out the form and all the rules that must be obeyed during the process of receiving the scholarship at LAZ Ulil Albab. This aims to facilitate the coaches in empowering the generation of poor people who can be dignified and independent when finished from the coaching and empowerment period at LAZ Ulil Albab, so that the vision and mission they glorify, namely raising the dignity of the underprivileged to be noble, is achieved.

Changes in attitudes and behavior are the effectiveness of fear appeals, thereby increasing interest and generating greater attention and acceptance of communication recommendations made by communicators. The Ulil Albab Amil Zakat Institution as an agent of change always applies its latest innovations in launching its messages. Here also applies the theory of diffusion of innovation in delivering messages based on a written syllabus in the outlines of coaching and empowerment. The method of delivering messages is carried out repeatedly and is educational so that it can influence the attitudes and behavior of the participants as expected by the communicators.

Changes in material culture involve changes in cultural artifacts used by the community, such as clothing models, photographic works, film works, technology and so on

which continue to change from time to time according to community needs.¹² In the material culture changes that occur in the LAZ Ulil Albab scholarship recipient community, they are categorized as people who live in modern times, but what is most emphasized here is that religious strengthening is the first target in forming an Islamic generation personality amidst the hustle and bustle of modern adolescent life.

Changes in clothing or lifestyle are made and shaped as Islamically as possible which is emitted from everyday attitudes and morals and this is the result of coaching to participants. Artifacts in the form of works of art were also produced by the participants obtained from the training process obtained in the form of photographers, documentaries, bulletins, and mini magazines, coverage of each activity, and creativity in writing discourse.

Technological sophistication is also used in this community empowerment process, with communication between participants and coaches who familiarize themselves with the use of media such as Twitter, Facebook, Instagram, and so on, so that they are more familiar with technological sophistication.

Mentoring activities are very effective in carrying out commitments to religious teachings so that there is a significant increase in the world of education and evaluation of Islamic religious mentoring programs in formal and non-formal activities can increase state commitment.¹³

CONCLUSION

Mentoring activities in fostering and empowering LAZ Ulil Albab educational scholarship participants are very effective and efficient, not only providing financial assistance to people in need, but more than that, their empowerment is far more beneficial than the financial assistance they receive. Mentoring programs that are neatly arranged with a clear schedule and well-organized coaching programs produce amazing results. This is indicated by the achievements of the scholarship recipients, both active and who have become alumni of scholarship recipients, it turns out that positive changes have occurred so that they can become financially independent people and have dignity in education.

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¹² Burhan Bungin, *Sosiologi komunikasi: teori, paradigma dan diskursus teknologi komunikasi di masyarakat* (Jakarta: Kencana, 2011), 92.

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