



Journal of Human And Education

Volume 5, No. 2, Tahun 2025, pp 94-98

E-ISSN 2776-5857, P-ISSN 2776-7876

Website: <https://jahe.or.id/index.php/jahe/index>

Mentoring Digital Content Creation in High School Entrepreneurship Lessons in Indonesia

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Abstract

The author's idea to conduct monitoring with the theme of becoming a digital content creator is included in every entrepreneurship subject in high schools in especially at SMA 1 Manado & SMK 1 Medan Indonesia. The result in this study show the author has a special scheme in mentoring students with the eight materials presented above. The eight materials are delivered within a period of two weeks with the provision that one theme is delivered full one day alternately. The author believes that the seven themes can be a stimulus for high school students throughout Indonesia to become digital content creators.

Keyword : *Mentoring, Digital, Content Creation*

INTRODUCTION

Mentoring activities began to be known in the 1980s, when repressive actions occurred and were less conducive to the movement of Islamic scholars in Indonesia. Some campus da'wah activists then anticipated this condition by holding intensive coaching in small group discussions. They were led by a Mentor, or often called Murabbi, conducting Islamic tarbiyatul coaching together. In its development, this activity also grew among high school students. Even in this era of openness, mentoring activities can be elaborated by government and private educational institutions (Susantiningrum, Triharyanto, and Hantari 2020).

Historically, this type of mentoring activity has been carried out since the time of the Prophet Muhammad SAW. At first, this activity was carried out secretly in a place called Darul Arqam. The Prophet Muhammad invited his followers to gather in one place to preach about Islam. Nowadays, this mentoring or liqo' activity is carried out at night, because there are still many non-believers who are not happy with the presence of the Islamic religion. Rasulullah SAW, taught his followers about Islamic values in this activity. From this activity emerged people who were called Assabiqunal Awwalun, or the first people to convert to Islam. From these people, the history of the development of Islamic broadcasting began. Starting from the teachings of Islamic values given by the Prophet, they broadcast them again and finally the broadcast of Islam developed rapidly (Ramayulis 2004).

Etymologically, Mentoring comes from the word "Mentor" in the English dictionary the word mentor is a noun which means "advisor or guide" so in terms of language mentoring is interpreted as an advisor or guide. While in terms of terminology, Mentoring is an interactive discussion method between a mentor or guide and several participants (small groups) who discuss a problem or topic. Where the mentor or guide is in an equal position with the participants or if necessary as a resource person who directs the participants' discussion (Yusuf 2018).

Mentoring Also Has Several Definitions including; a. Mentoring is an Interpersonal

relationship in the form of care and support between someone who is experienced and knowledgeable with someone who is less experienced or has less knowledge. b. Mentoring is Supporting Individuals so that they develop more effectively. This is a partnership between a mentor (who provides guidance) and a mentee (who receives guidance) designed to build self-confidence. c. Mentoring is reciprocal and collaborative learning between two or more people who have the same responsibility and accountability to help the mentee work towards clear and mutually defined learning goals (Abidin 2022).

According to Merriem "in mentoring there is an interaction between an older person who acts as a mentor with a younger person who acts as a mentee and in it there is a strong emotional relationship that will later create mutual trust, affection and exchange of experiences. And this is where the mentor helps the mentee to grow and develop according to their potential. If associated with Islamic mentoring, then Islamic mentoring is one of the means of Islamic education (Islamic guidance) in which there is a learning process (Putera and Rhussary 2018). The orientation of Islamic mentoring itself is the formation of Islamic character and personality of mentoring participants. From the description above, it can be concluded that mentoring is a process of interaction between an older person who acts as a mentor with a younger person who acts as a mentee who is not related by blood where there is a process of coaching and guidance and has a strong emotional relationship based on trust, mutual respect, and love and the mentor provides support, encouragement, guidance and enthusiasm that aims to shape the growth, development, competence and character of the mentee in a positive direction.

From this activity, we should be able to utilize it well. From this mentoring activity, we can increase our faith value. We can also share and ask our mentors about various things about Islam which ultimately aims to "Upgrade Faith". Rusmiyati; in the Islamic religious mentoring guidebook defines Islamic religious mentoring as a youth and student development that takes place periodically with the guidance of a mentor (Saputra 2021). The approach pattern used in this activity is a peer approach pattern or Friendship so that it is more interesting and effective and has its own advantages.

To find out the results of the implementation of Islamic religious mentoring, the author reviews it from several aspects as follows (Sari 2019): 1). Cognitive: namely the mastery of knowledge that emphasizes recognizing and recalling the material that has been taught. Cognitive is seen as the basis or foundation, to build something more complex and abstract. The elements included in the cognitive aspect include knowledge, understanding, application, analysis, synthesis and evaluation 2). Psychomotor, namely aspects related to skills that are fi'liyyah and concrete. These learning outcomes are real behaviors and can be observed such as congregational prayer, obligatory prayer, ablution and other acts of worship. 3). Affective, namely aspects related to mental attitudes, feelings and awareness of students. Learning outcomes in this process are obtained through the internalization process, namely a process that leads to the spiritual or spiritual growth of students. This growth occurs when students realize a value contained in religious learning and then these values are used as a system of self-values. So that it guides all statements of attitudes, and behavior of moral actions in living life.

The mentoring that the author means in this service is mentoring to become a digital content creator. This mentoring can be inserted into entrepreneurship lessons in every high school in Indonesia which will be explained more comprehensively in the following sections.

METHODS

The author's idea to conduct monitoring with the theme of becoming a digital content creator is included in every entrepreneurship subject in high schools in especially at SMA 1 Manado & SMK 1 Medan Indonesia :

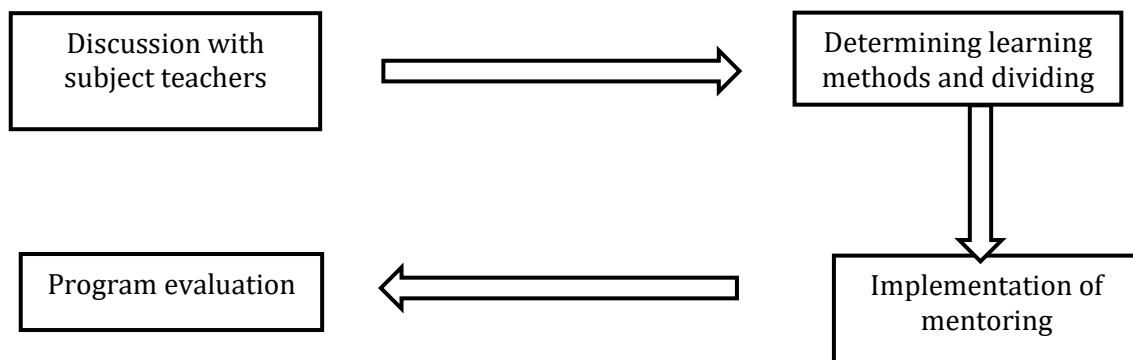


Figure 1. Problem discovery and problem solutions

RESULT AND DISCUSSION

Mentoring

Mentoring activities began to be known in the 1980s, when repressive actions occurred and were less conducive to the movement of Islamic scholars in Indonesia. Some campus da'wah activists then anticipated this condition by holding intensive coaching in small group discussions. They were led by a Mentor, or often called Murabbi, conducting Islamic tarbiyatul coaching together. In its development, this activity also grew among high school students. Even in this era of openness, mentoring activities can be elaborated by government and private educational institutions (Susantiningrum, Triharyanto, and Hantari 2020).

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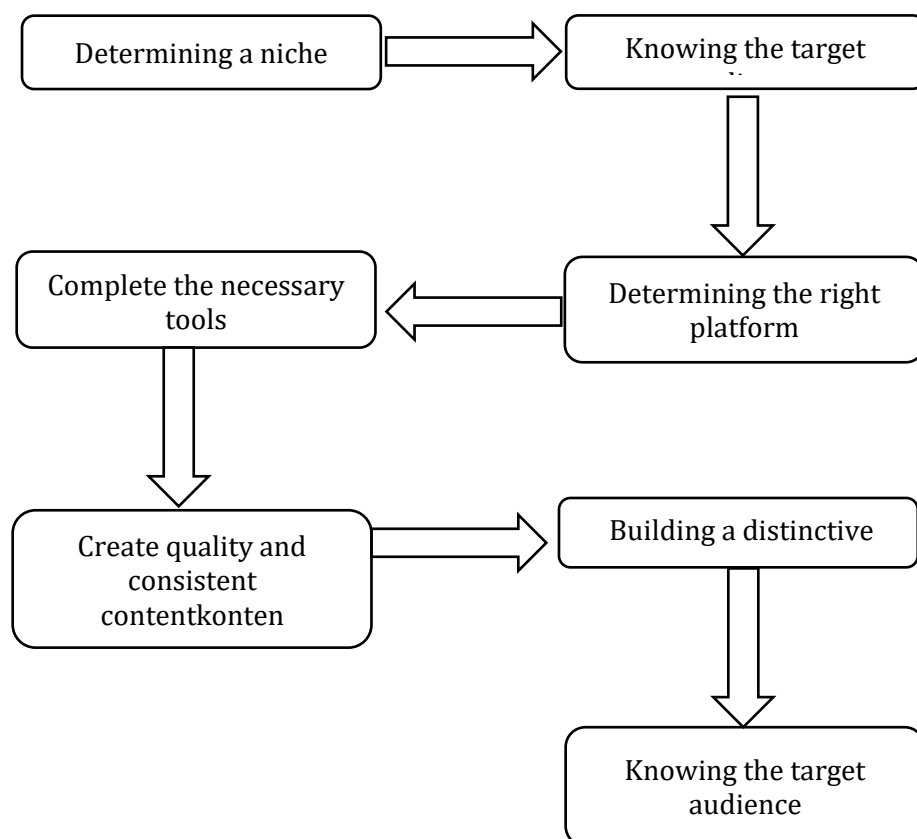
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During the service for about a month, the author carried out several tips that must be mastered so that students who are the objects of this service can become quality content creators. Some of the tips that the researcher means in this article include the following:



Based on the scheme of the image above, it can be concluded that the author has a special scheme in mentoring students with the eight materials presented above. The eight materials are delivered within a period of two weeks with the provision that one theme is delivered full one day alternately. The author believes that the seven themes can be a stimulus for high school students throughout Indonesia to become digital content creators.

CONCLUSION

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EXPRESSING OF THANKING

The author would like to express their deepest gratitude to all parties involved in this service, including the residents of Gemba Jaya Village and the government officials of Sintang, West Kalimantan who accepted the proposal given and hope to be able to make this happen.

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