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Furūḍul 'Ainiyyah Mentoring Program as a Media for Strengthening Basic Religious Competencies for New Students with Dyslexia

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Abstract:

This study aims to analyze the role of the Furūḍul 'Ainiyyah Mentoring Program as a medium to strengthen basic religious competencies for new students with dyslexia in the pesantren environment. The focus of the research is directed at mentoring mechanisms, forms of technical assistance, and parental involvement in supporting an inclusive religious learning process. The research method used is descriptive qualitative with data collection techniques through in-depth interviews, participatory observations, and documentation studies. Data analysis was carried out thematically to describe the patterns, meanings, and relationships between field findings. The results of the study show that the Furūḍul 'Ainiyyah mentoring program is able to improve the understanding and practice of basic worship for dyslexic students through a practice-based approach, personal mentoring, and adaptive technical assistance. In addition, case analysis and parent meetings play an important role in maintaining the continuity of assistance between the pesantren and the family. The implications of this study emphasize the importance of integrating inclusive education principles in Islamic boarding school religious learning and the need to develop a systematic mentoring model as a basis for strengthening pesantren policies that are fair and responsive to the diversity of students.

Key Words: *Furūḍul 'Ainiyyah, Dyslexia, Inclusive Islamic Boarding School*

INTRODUCTION

Basic religious education, especially Furūḍul 'Ainiyyah, is a fundamental competency that must be mastered by every new student as the foundation of normative religious diversity in the pesantren environment (Amin & Suradi, 2024). The crucial issue that arises is the incompatibility between the conventional learning approach of Furūḍul 'Ainiyyah and the learning needs of new students with dyslexia. Theoretically, inclusive education requires differentiation of learning methods that are tailored to the cognitive characteristics of students (Lindner & Schwab, 2025). However, in practice, Furūḍul 'Ainiyyah learning is still dominated by lecture methods, memorization of texts, and literacy-based evaluations. Empirical facts show that dyslexia is a specific learning disorder that affects the ability to read and process written language symbols, not an individual's level of intelligence or religious commitment (Masalakulangwa, 2023). As a result, students with dyslexia often experience difficulties in participating in basic religious learning even though they have high religious motivation. This condition shows that there is

a real gap between the theory of inclusive religious education and the social facts in Islamic boarding schools, so that an alternative approach that is more adaptive and equitable is needed (Yugo, 2025).

In the real context in the field, pesantren as traditional Islamic educational institutions still face challenges in accommodating the diverse learning needs of new students (Lundeto et al., 2021). The lack of a structured Furūḍul 'Ainiyyah assistance system for students with dyslexia is the main problem. The limited understanding of pesantren educators about dyslexia causes learning difficulties to often be interpreted as a lack of seriousness or discipline in religion. Field findings show that dyslexic students experience delays in mastering basic worship practices, such as ablution, prayer, and compulsory reading, not because of the inability to understand the meaning of worship, but because of technical obstacles in reading and memorizing texts. The continued impact of this condition is a decrease in self-confidence, the emergence of psychological pressure, and the risk of social marginalization in the pesantren environment (Rahmadi et al., 2024). Therefore, this reality emphasizes the importance of developing a Furūḍul 'Ainiyyah mentoring program that is oriented to the individual needs of dyslexic students.

Previous research studies have shown that religious learning for students with special needs has been widely studied in the context of formal schools and madrasas. However, studies that specifically discuss dyslexic students in Islamic boarding schools, especially in the learning of Furūḍul 'Ainiyyah, are still very limited (Shodiqoh & Khadavi, 2025). Most of the research focuses on Qur'anic learning strategies with a multisensory approach or individualized learning. The results of the study prove that visual, auditory, and kinesthetic methods are able to improve the understanding of dyslexic students (Fitriya, 2023; Holid, 2025; Nisa', 2023; Widat & Kholili, 2023). However, these studies have not comprehensively integrated the values, traditions, and learning structures typical of Islamic boarding schools. Thus, the position of this research is in the empty space of study that connects inclusive education with Furūḍul 'Ainiyyah learning in the context of Islamic boarding schools, while affirming its relevance as a contextual academic contribution (Mala et al., 2024).

The novelty of this research lies in the development of the Furūḍul 'Ainiyyah Mentoring Program which is specifically designed for new students with dyslexia by considering the pedagogical characteristics of Islamic boarding schools. This approach integrates the principles of inclusive education with religious learning based on worship practices, not solely text literacy skills. In contrast to previous research that focused on adapting general learning methods, this study places Furūḍul 'Ainiyyah as a basic religious competency that is practical and applicative. Conceptually, the characteristics of Furūḍul 'Ainiyyah allow the use of demonstrative methods, personal mentoring, and verbal reinforcement that are more friendly to dyslexic students. Thus, this study offers a new paradigm that literacy limitations are not the main obstacle in the formation of basic religious competencies, as long as the right mentoring system is available (Wakahiu, 2013).

Based on this background, the purpose of this research is to examine the role and effectiveness of the Furūḍul 'Ainiyyah Mentoring Program as a medium to strengthen basic religious competencies for new students with dyslexia in Islamic boarding schools. The research problem is formulated in the form of a question: how can the mechanism of assistance of Furūḍul 'Ainiyyah improve the understanding and religious practice of dyslexic students optimally? The initial argument put

forward in this study states that the systematic, adaptive, and individual-need-based Furūḍul 'Ainiyyah assistance is able to significantly increase the mastery of basic religious competencies of dyslexic students. This argument is based on inclusive education theory and learning psychology that emphasizes the importance of pedagogical interventions that are appropriate to the characteristics of learners. Therefore, this study is directed to empirically test the effectiveness of the mentoring model as an effort to strengthen inclusive and equitable pesantren education (Badrun, 2024).

RESEARCH METHOD

This study uses a qualitative approach to phenomenology; This means that this research begins by paying attention to and researching the object of the phenomenon to be researched (Nasir et al., 2023). The research data collection technique was carried out through direct interviews with the research subjects, namely students and guardians of dyslexic students, who were selected with the purposive principle (Lawal, 2024). In the interview, the researcher used structured and unstructured interview guidelines. Furthermore, observations are carried out on students accompanied by observation sheets that are designed in advance to find out and analyze the causes of reading problems and determine strategies to overcome these problems in the future (Agus & Kholilurrohman, 2025).

The research is located in the Dormitory of new students of the Nurul Jadid Paiton Islamic Boarding School, Probolinggo, East Java, Indonesia. The informants in this study consisted of ten first-class dyslexic students and five guardians of these students. At the same time, observations are made during teaching and learning activity hours (KBM). Ustadz made several preparations to carry out special assistance for dyslexic students, namely: stages of planning, implementation, and evaluation of results, which can be described as follows;
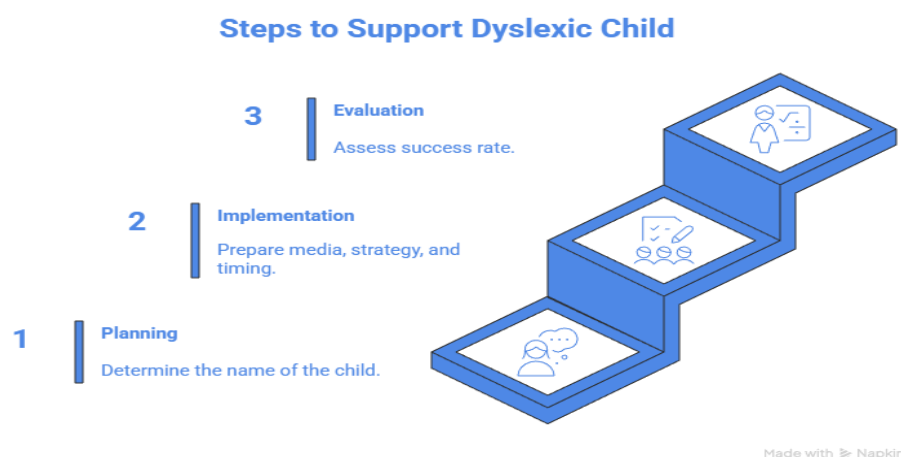

Figure 1. Assistance for dyslexic students

Based on figure 1, planning is carried out to determine the names of dyslexic students who have been identified so that the ustadz can determine the strategies, methods, media, and evaluations to be used. Implementation activities are carried out to implement the previously designed plan by determining the appropriate media, strategy, and time for technical assistance activities. While the final stage is evaluation, which provides assessments to children through previously prepared

media. From this activity, the ustadz can determine the success rate of the strategy that has been used so that it can be used as a guide for further improvement.

The researchers then analyzed the data using Milles and Huberman's concepts, which began with the overall collection of data from interviews, observations, and documentation (Romdona et al., 2025). From the data obtained, it is then sorted and selected according to the research theme, so that specific data will be obtained through data reduction activities. The last step is to conclude some points that have been analyzed so that they will become the findings of the research.

RESULT AND DISCUSSION
Result
Case Analysis and Guardian Assistance

Based on the results of the analysis of documentation collected during the implementation of the Furūḍul 'Ainiyyah Mentoring Program, it was found that case analysis and guardian assistance are important components in supporting the success of assisting new students with dyslexia. The documentation analyzed included the minutes of the mentoring meeting, the initial assessment notes of the students, and the report on learning progress. Preliminary data shows that each dyslexic student has different characteristics of learning barriers, both in terms of reading ability, concentration, and response to learning methods. Therefore, case analysis is carried out individually as the basis for determining mentoring strategies. The parent meeting was held as a two-way communication forum between the pesantren and the students' families in order to equalize perceptions regarding the condition of the child and the assistance measures that will be implemented. The initial presentation of these data shows that documentation serves not only as an administrative archive, but also as a reflective instrument in ongoing pedagogical decision-making. Both of these activities can be shown in the following diagram:
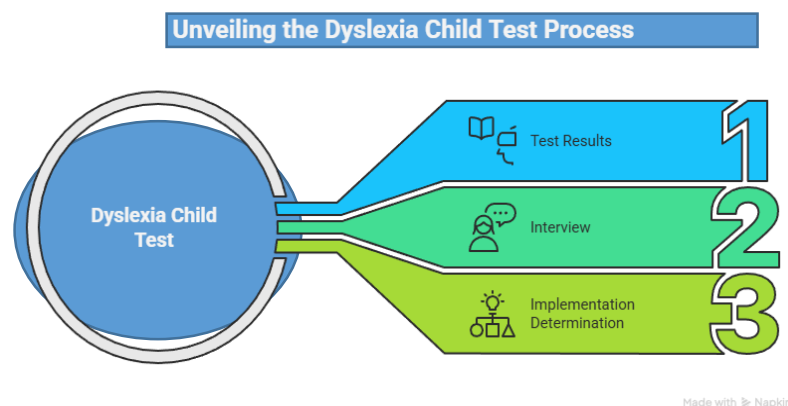

Figure 2. Analyzing dyslexic children

Based on the data presented, the researcher interprets that the documentation of case analysis and guardian assistance plays a strategic basis in the implementation of Furūḍul 'Ainiyyah assistance. This interpretation is based on the finding that every assistance decision taken always refers to the results of a documented assessment and mutual agreement with the guardian. The restatement of these findings confirms that documentation is not only administrative, but has a substantive function in ensuring the sustainability of the mentoring program.

Through documentation, the companion is able to monitor the development of the student in an objective and measurable manner, while the foster guardian gains a more comprehensive understanding of the child's condition and needs. Thus, documentation becomes a connecting medium between the pesantren environment and families in building a consistent, directed, and needs-based approach to mentoring students with dyslexia.

The description of the data pattern shows a recurring and consistent trend, namely the more systematic the case analysis carried out, the more intensive the parent meetings are carried out. This pattern indicates that the complexity of the case of dyslexic students encourages the need for more intense communication between companions and parents. In addition, data shows that parent meetings are not only carried out in the early stages, but continue periodically along with the evaluation of student development. Another pattern shows that complete and structured documentation facilitates the process of reflection and adjustment of mentoring strategies. Overall, the data pattern confirms that the success of Furūḍul 'Ainiyyah mentoring cannot be separated from the synergy between in-depth case analysis, systematic documentation, and the active involvement of parents as student education partners.

Technical Assistance Preparation

The preparation of technical assistance is a preparation made by teachers in the dormitory of new students of the Nurul Jadid Islamic Boarding School in providing extraordinary guidance to dyslexic students. At the beginning of the implementation, the teacher coordinates with the guardian of the dyslexic student about the strategy that will be used to solve the problem of his foster child. Ustadz uses the time after school hours to teach students to read in a planned and systematic way. The preparations made by the ustadz can be described as follows;
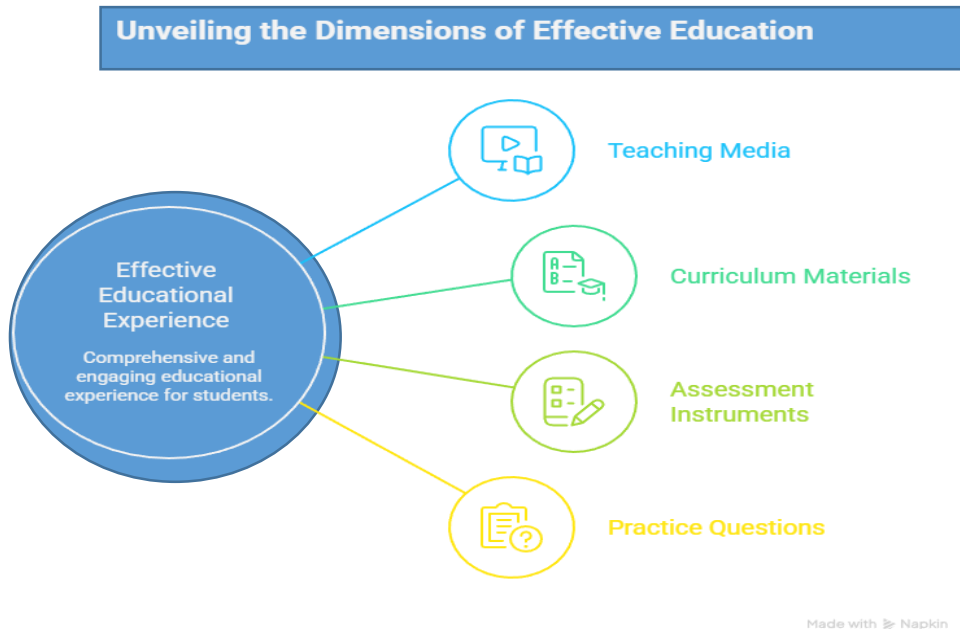

Figure 3. Technical Assistance Preparation

The first step taken by the ustadz is to prepare media that will be used to overcome existing problems by using a textbook entitled "Furudhul Ainiyah Book". This book was chosen because it contains furudhul ainiyah which is important to help new students with special needs learn to understand furudhul ainiyah from the basics.
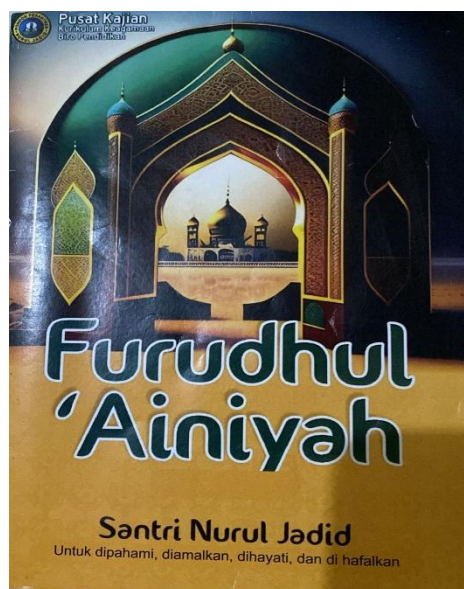

Figure 4. Book "Furudhul Ainiyah"

The second step is to prepare materials that will be used during the implementation of mentoring. The guidance material used by the ustadz was taken from the Furdhul Ainiyah Book, which was distributed by the pesantren to new students. The material contained is considered good enough to be used as basic religious guidance material for dyslexic students. The third step is to prepare practice questions that are in accordance with the material that has been taught in the guidance.
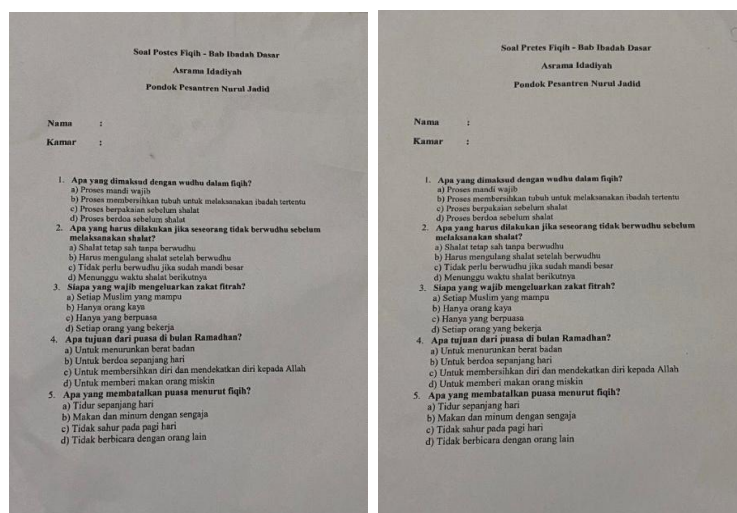

Figure 5. Pretest and Postes Questions

The last step for ustadz when preparing material for technical assistance is to prepare assessment questions to see the development of students. For assessment exercises, ustadz takes practice questions in the student worksheet, and without exception, all dyslexic children, both those who are not fluent or fluent in reading, must follow the guidelines by using the Santri Worksheet that is determined as an assessment requirement.

From this, it can be seen that the preparations made by the ustadz in improving the basic religious competence of new students are carried out in a planned and systematic manner through two-way and intensive communication between the ustadz and parents. From this communication, it is hoped that the problems faced by students can be solved quickly.

Implementation of Technical Assistance

The implementation of technical assistance in the Furūḍul 'Ainiyyah Mentoring Program is interpreted operationally as a series of direct assistance actions that are practical, applicative, and responsive to the needs of new students with dyslexia. In the field, technical assistance is not understood as formal training, but rather as ongoing technical support provided by the companion in the basic worship learning process. Forms of technical assistance include demonstrations of worship practices, assistance in reading mandatory oral readings, repetition of personal instructions, and the use of non-text aids. This operational definition shows that technical assistance serves as a bridge between the concept of Furūḍul 'Ainiyyah and the actual ability of students to practice it. Thus, the implementation of technical assistance is directed to reduce technical learning barriers, without changing the substance of religious teachings taught in Islamic boarding schools.

Figure 6. Implementation of the "Furudhul Ainiyah" Exam

The results of interviews with informants show that technical assistance is perceived as a strategy that makes it easier for dyslexic students to understand the material of Furūḍul 'Ainiyyah. A companion stated that students understand the procedures of ablution and prayer faster when guided directly and repeatedly, compared to just through text explanations. Another informant, namely the guardian of the students, revealed that his son became more confident after receiving technical assistance because he no longer felt left behind by his peers. The researcher interpreted that the statements of the two informants showed the role of technical assistance as a reinforcement of the affective and psychomotor aspects

of students. Technical assistance not only improves understanding of worship practices, but also builds a sense of security and confidence of students in the religious learning process.

The results of field observations show that the implementation of technical assistance is carried out flexibly and situationally. The companions were seen adjusting the learning tempo to the students' abilities, using simple language, and providing practical examples directly. Observations also show that dyslexic students are more active in asking questions and trying to practice worship when their companions are near them. The researcher interprets that technical assistance creates a more inclusive and participatory learning space. The presence of physical and emotional companions is an important factor in reducing students' learning anxiety. Thus, this observation corroborates the interview's findings that technical assistance plays a significant role in supporting the internalization process of Furūḍul 'Ainiyyah.

In terms of restatement, the data from the research shows that the implementation of technical assistance is a form of direct assistance that focuses on practice, repetition, and adjustment of methods according to the needs of dyslexic students. Technical assistance is provided personally and continuously, both in the form of worship demonstrations and verbal reinforcement. Interviews and observations consistently show that technical assistance helps students understand religious material without relying on the ability to read texts. In other words, technical assistance functions as a pedagogical strategy that makes it easier for dyslexic students to master basic religious competencies gradually and meaningfully.

The description of the data pattern shows a tendency that technical assistance is provided intensively in the early stages of mentoring, then gradually decreases as the independence of students increases. Another pattern shows that students who receive technical assistance consistently show increased participation and confidence in worship practices. Additionally, technical assistance tends to be more effective when done individually than in large groups. These patterns confirm that the implementation of adaptive technical assistance that focuses on individual needs is a key factor in the success of Furūḍul 'Ainiyyah assistance for new students with dyslexia.

Technical Assistance Evaluation

After the technical assistance activities were carried out, the last step taken by the ustadz at the Nurul Jadid Islamic Boarding School was the evaluation step. This is designed to determine the success of the activities that have been carried out. Nafil Fahrul Umam Hakim as the guardian said that the evaluation was carried out to find out the extent of the success of the ustadz in guiding dyslexic students so that it could be used as a basis for further improvement. In conducting the evaluation, the ustadz recorded the results of the students' performance related to technical assistance activities for dyslexic children. In this case, there are five meetings conducted by ustadz and students, which can be presented in the following table;

Table 1. Table of values for dyslexic children

Name	Meeting 1	Meeting 2	Meeting 3
H 1	25	40	70
H 2	20	30	40
H 3	20	40	90
H 4	55	30	60
H 5	35	20	45
H 6	40	55	80
H 7	30	40	75
H 8	15	30	50
H 9	45	60	85
H 10	50	70	90

The scores in table 1 above are generated from the conversion of grades in the form of predicates used and given by the ustadz to the students under his guidance. Here's an explanation of conversion values:

Table 2. Value Conversion Table

Predicate	Value Range
Bad	0 - 20
Enough	20 - 40
Pretty Good	40 - 60
Good	60 - 80
Very good	80 - 100

Table 2 presents the value conversion used to classify students' scores into five predicate categories, ranging from Bad (0–20) to Very Good (80–100). This conversion provides a systematic reference for standardizing and interpreting the quantitative scores obtained by dyslexic students, allowing for consistent evaluation across each meeting.
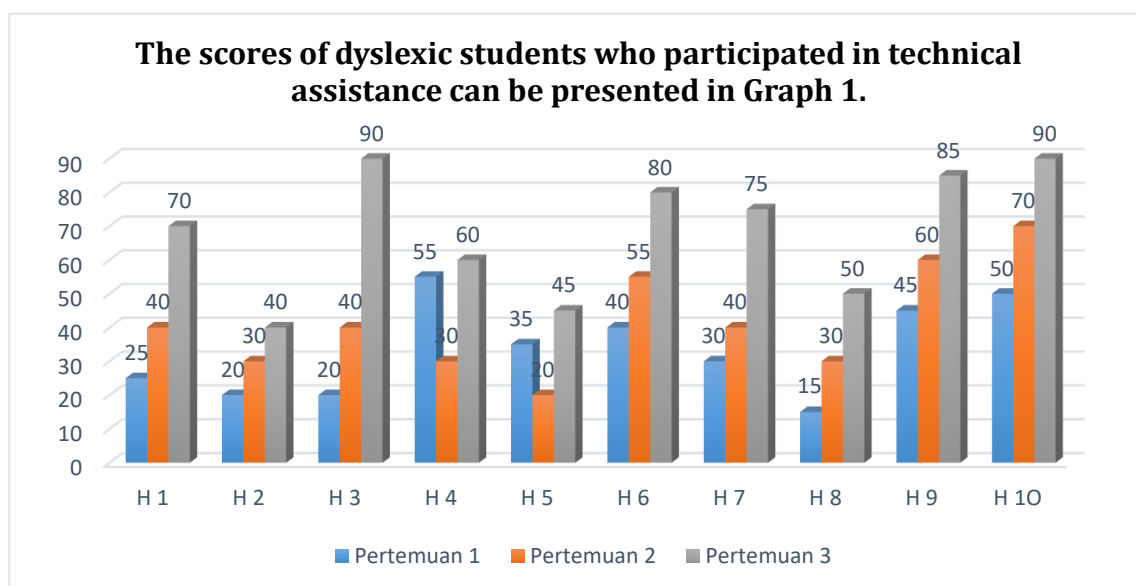
The scores of dyslexic students who participated in technical assistance can be presented in Graph 1.

Legend: ■ Pertemuan 1 ■ Pertemuan 2 ■ Pertemuan 3

Figure 7. Development of Basic Religious Competencies of New Students

Based on the graph provided, it can be seen that there has been significant progress in children who participate in guidance activities at the Nurul Jadid Islamic Boarding School. The child with the most rapid development was H1, which showed very rapid improvement in three meetings, starting with a score of 25 at the first meeting and increasing to 70 at the third meeting. This is in accordance with the description which shows that H1 underwent extraordinary development. H3 also experienced a significant increase, although in the second meeting there was a not drastic decrease in scores, starting with a score of 20 at the first meeting and reaching 50 at the third meeting. This decrease is in accordance with the observation that H3 experienced a fairly normal decline at the fifth meeting. H5, although initially showing a decrease from a value of 35 at the first meeting to 20 at the second, shows a steady increase from the third meeting, with the value increasing from 40 to 80, which reflects a more stable increase after several meetings. H4, known for its weakness in the pronunciation of consonants, shows unstable fluctuations in values from the first to the third meeting, with values that fluctuate between 55 and 60, indicating instability in development.

Meanwhile, H6, despite starting with a score of 40 at the first meeting, showed a significant improvement, reaching a score of 80 at the third meeting, which indicates a fairly good progress. H7 also improved, starting with a score of 30 at the first meeting and increasing to 75 at the third meeting, which shows fairly steady progress. H8, although it had a lower value at the beginning, which was 15 at the first meeting, experienced a good increase, with the value reaching 50 at the third meeting. H9 showed excellent progress, starting with a score of 45 at the first meeting and increasing to 85 at the third meeting, which signifies rapid progress. Finally, H10, which started with a score of 50 at the first meeting, experienced a fairly steady increase, reaching 90 at the third meeting, which indicates the optimal results of the guidance provided. Overall, although there are variations in the level of development among children, the technical guidance activities carried out by ustadz at the Nurul Jadid Islamic Boarding School have proven to be effective in

improving the religious competence of dyslexic children, and need to be continuously developed to achieve more optimal results.
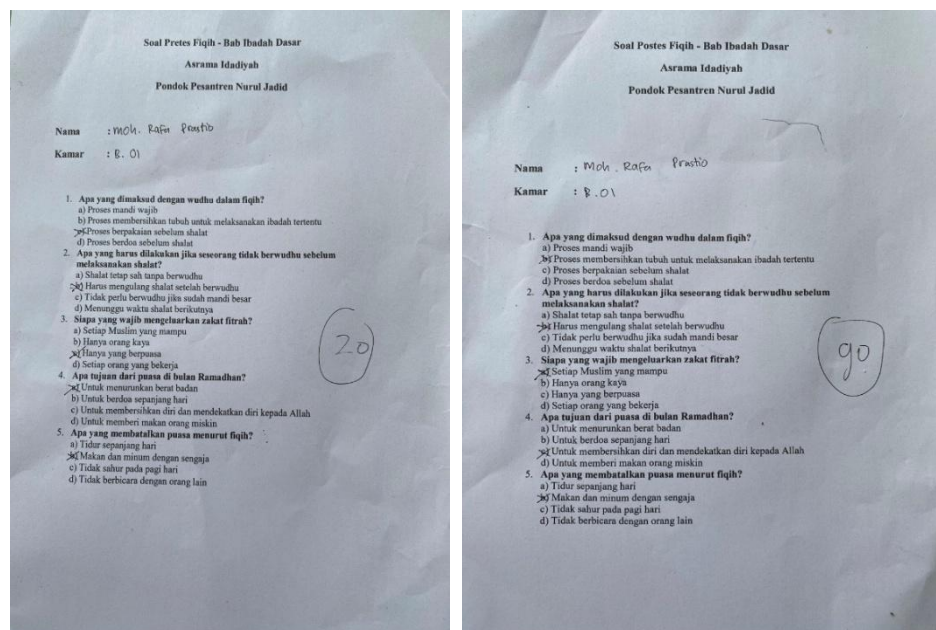

Figure 8. Pretest and Post Exam Results

The results of the study show that the Furūḍul 'Ainiyyah Mentoring Program plays a significant role in strengthening the basic religious competence of new students with dyslexia. These findings are in line with the inclusive education literature that asserts that learners with specific learning disabilities require an adaptive and need-oriented approach to learning. Previous studies have emphasized the effectiveness of multisensory methods and personal mentoring in improving the understanding of dyslexic students. In the context of Islamic boarding schools, the results of this study expand on these findings by showing that the mentoring approach is also relevant and effective when applied to the ritual-practical learning of Furūḍul 'Ainiyyah. The difference lies in the institutional context, where pesantren has a distinctive pedagogical tradition that has not been touched much by inclusive education studies. The implications of these findings suggest that the principles of inclusive education can be integrated into the pesantren system without losing the value and substance of religious teachings.

Discussion

In terms of function (so-what), this mentoring program functions as a compensatory mechanism for literacy obstacles experienced by dyslexic students. Practice-based mentoring, demonstration, and verbal repetition have been proven to be able to replace the limitations of text-based learning (Shafiyyah et al., 2025). However, dysfunctionally, this study also indicates that without structured technical assistance, dyslexic students have the potential to lag behind in mastering basic religious competencies. This shows that the Furūḍul 'Ainiyyah learning system, which relies entirely on the ability to read and memorize texts, is potentially exclusive. Thus, the practical implication of these findings is the importance of making mentoring an integral part of the learning system, not as a temporary addendum program (Mujianto et al., 2025).

Causally (why), the effectiveness of the Furūḍul 'Ainiyyah mentoring program can be explained through a learning structure that places the practice of worship at the center of the learning process (Rafiqah & Hosna, 2025). The study psychology literature explains that dyslexic students have strength in visual, auditory, and kinesthetic aspects (Sepsita & Wijaya, 2024). The findings of this study show that a mentoring structure that emphasizes direct demonstrations and personal interaction allows students to process religious materials through the non-literacy route. The correlation between the intensity of mentoring and the increase in student confidence also shows that learning barriers are technical, not substantive (Kusumawati, 2025; Najiburohman et al., 2025; Syafiih, 2025). In other words, the difficulty of students does not lie in understanding religious values, but in the way of delivering material that is not in accordance with their cognitive characteristics (Herdiansyah et al., 2025).

The findings on the importance of case analysis and parental involvement are also in line with the literature that emphasizes the role of the education ecosystem in the success of inclusive interventions (Ardana et al., 2025). Previous research has shown that collaboration between educational institutions and families strengthens the consistency of learning strategies. The results of this study show that the documentation of case analysis and parent meetings functions as a supporting structure that maintains the continuity of assistance between the pesantren environment and the home (Bongkang et al., 2024). The difference is that in the context of Islamic boarding schools, parental involvement is not only oriented to the academic aspect, but also to the formation of daily worship practices. The theoretical implication of these findings is the need to extend the concept of inclusive education to the realm of community-based religious education (Rivai et al., 2025).

Overall, this discussion emphasized that the Furūḍul 'Ainiyyah Mentoring Program is not only a technical solution for dyslexic students, but also a reflection on the learning structure of Islamic boarding schools that need to be more responsive to the diversity of students. The findings of this study imply the need to reposition the paradigm of religious competence, from one oriented to text literacy to mastery of practice and the meaning of worship. Thus, this research makes a conceptual and practical contribution to the development of inclusive Islamic boarding schools, as well as opens up space for further research that examines the integration of religious education and special needs in a broader and systematic manner (Laisaan & Husni, 2025).

CONCLUSION

This research produced an important finding that the Furūḍul 'Ainiyyah Mentoring Program plays a strategic role as a medium for strengthening basic religious competencies for new students with dyslexia. The main lesson gained from this study is the understanding that the limitations of literacy cannot be equated with the limitations of religiosity. Students with dyslexia basically have equal potential in understanding and practicing worship, as long as the learning process is adjusted to their cognitive characteristics and learning needs. Practice-oriented mentoring, repetition, and personal interaction have proven to be able to overcome technical obstacles in learning Furūḍul 'Ainiyyah. Thus, this study provides a lesson that an inclusive approach to religious education is not only possible to be applied in Islamic boarding schools, but is also needed to realize justice and meaningfulness in the religious learning process.

However, this study has a number of limitations that need to be examined. The scope of the research is limited to one pesantren context with a relatively small number of subjects, so the findings cannot be generalized widely. In addition, this study has not accommodated gender variation, wider age ranges, and different severity of dyslexia. In terms of methods, this study uses a descriptive qualitative approach that provides depth of data, but does not provide a comprehensive quantitative picture of the effectiveness of the program. Therefore, further research is needed by involving more pesantren locations, considering gender and age variables, and using survey or mixed methods. The follow-up research is expected to produce more comprehensive findings and become the basis for the formulation of a more effective and inclusive-oriented pesantren education policy.

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