

Mentoring for Success: Transforming Religious Tourism Management at Islamic Boarding School

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Abstract

This study aims to carry out and analyze mentoring programs on optimizing the management of human resource management (HR), finance, and marketing of religious tourism at the Darul Fikri Islamic Boarding School. This research uses the Participatory Action Research (PAR) method with advisors, teachers, and students at the Darul Fikri Islamic Boarding School. Meanwhile, data was collected through observation, interviews, and the active participation of Islamic boarding school administrators and their students. The results showed that mentoring on optimizing the management of religious tourism at the Darul Fikri Islamic Boarding School was carried out in three stages: planning, implementation, and evaluation. At the planning stage, the researchers discussed with the stakeholder to determine the form of mentoring for managers, teachers, and students. While in the implementation stage, researchers carry out two types of mentoring: basic and advanced. The management theory and practice in the two mentoring include human resource management, financial management, and marketing management. Finally, at the evaluation stage, the researcher saw that this mentoring activity had achieved satisfactory results with the following indicators of success: the mentoring program was implemented well, the program's targets and objectives were achieved, the mentoring program received support from various parties, the management of religious tourism at the Darul Fikri Islamic Boarding School experienced to change for the better than before.

Keywords: Islamic Boarding School; Management Optimization; Mentoring; Religious Tourism.

Abstrak

Penelitian ini bertujuan untuk melaksanakan sekaligus menganalisis upaya pendampingan berbasis optimalisasi manajemen pengelolaan sumber daya manusia (SDM), keuangan, dan pemasaran wisata religi di pondok pesantren Darul Fikri. Penelitian ini menggunakan metode *participatory action research* (PAR) yang mana dilaksanakan secara partisipatif bersama para pengasuh, ustaz, dan santri pondok pesantren Darul Fikri. Sementara itu, pengumpulan data dilakukan melalui observasi dan wawancara serta partisipasi aktif dari para pengelola pesantren dan santrinya. Hasil penelitian menunjukkan bahwa pendampingan berbasis optimalisasi manajemen pengelolaan wisata religi di pondok pesantren Darul Fikri dilakukan dalam tiga tahap, yaitu tahap perencanaan, pelaksanaan, dan evaluasi. Di tahap perencanaan, penelitian berdiskusi dengan para *stakeholder* untuk menentukan bentuk pembinaan yang akan diberikan kepada para pengelola, ustadz, dan santri. Sementara di tahap pelaksanaan, peneliti melakukan dua jenis pembinaan, yaitu pembinaan utama dan berkelanjutan. Teori dan praktik manajemen yang diberikan pada kedua pembinaan tersebut meliputi manajemen pengelolaan SDM, keuangan, dan pemasaran. Terakhir, di tahap evaluasi peneliti melihat bahwa kegiatan pembinaan ini telah mencapai hasil yang memuaskan dengan indikator keberhasilan sebagai berikut: program pembinaan terlaksana dengan baik, target dan sasaran program tercapai, program pembinaan mendapatkan dukungan dari berbagai pihak, manajemen wisata religi pondok pesantren Darul Fikri mengalami perubahan ke arah yang lebih baik dari sebelumnya.

Kata kunci: Pondok Pesantren; Optimalisasi Manajemen; Pendampingan; Wisata Religi..

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Received: March 26, 2023; Revised: April 19, 2023; Accepted: June 27, 2023

INTRODUCTION

The Kubu Raya District is the district immediately adjacent to Pontianak, the provincial capital of West Kalimantan. In 2018, this regency covered 6,985.24 square kilometers and had a population of 570,914. Ideally, with such a vast area, the population has sufficient land to engage in various productive activities. However, the fact indicates that investors such as property developers, plantation entrepreneurs, and the palm oil industry overpower the land in the Kubu Raya district. Most of Kubu Raya's people are farmers who depend heavily on the availability of land. Due to limited land and the community's inability to transition to modern agricultural management, low-income, marginal communities have emerged. In 2014, the Human Development Index for West Kalimantan ranked thirty-first out of thirty-four provinces (Badan Pusat Statistik, 2023).

The increase in the poverty rate has affected the community's ability to provide a suitable education for their children. Against this backdrop, Islamic boarding schools began to spread in the Kubu Raya district. Based on data, approximately 136 Islamic boarding schools in Kubu Raya provide education to the people of Kubu Raya and surrounding areas (Ridwan, 2021).

The Darul Fikri Islamic Boarding School in Kubu Raya is one of the existing Islamic boarding schools. According to Kiai Haji Nurkholiq, a convert from Buddha, the Darul Fikri Islamic Boarding School he founded in 2013 on two hectares of *waqf* land owned by Mr. Gunardi. He established this boarding school because several Islamic boarding schools in Kubu Raya District were still too expensive for marginalized communities. With twenty students from various backgrounds, including orphans, people with low incomes, and those whose parents were divorced, he established the Islamic boarding school focusing on simplicity in terms of buildings and facilities.

Since the beginning, this Islamic boarding school has funded its educational activities using its resources. Through these efforts, physical development activities are growing. This growth is evident by the presence of several permanent buildings there. In addition, the number of students has increased, reaching fifty students.

Regardless of the conditions mentioned above, the Darul Fikri Islamic Boarding School in West Kalimantan is distinct from other Islamic boarding schools. The religious tourism scheme is distinctive. Considering some of the elements of an Islamic boarding school, it can potentially become a tourist destination, particularly for religious tourism. According to Purnama, Zirmansyah, and Fitriyana (2021), the elements that make Islamic boarding schools have quite potential as a religious tourism object are as follows: first, positive values have been built in Islamic boarding schools to support the running of a tour; second, the pattern of life in Islamic boarding schools that is in harmony with the spirit of religion and halal; third, the Islamic boarding school environment is often in rural areas and is rich in local nuances and natural beauty; and fourth, there are nuances of spirituality and purity; and fifth, there are religious programs that tourist visitors can witness and try. These conditions also persist at the Darul Fikri Islamic Boarding School. Their religious tourism has sufficient potential to accommodate the natural tourism potentials that are incorporated with religious elements at their Islamic boarding school site.

As a result of their inability to manage the religious tourism they run, the managers have not yet paid attention to these two excellent opportunities. Therefore, it is necessary to make efforts that lead to the growth of religious tourism. As Anna Trono stated, religious tourism is not only a matter of religion and spirituality but also has multiple functions and goals, such as cultural exchange, economic growth, and regional development. However, it should be noted that these objectives and functions are feasible only through the implementation of constructive policies and the collaboration of multiple parties (Trono, 2015).

Based on the preceding explanation, the researchers recognized the need to implement an optimization mentoring program for religious tourism management at the Darul Fikri Islamic Boarding School. In greater detail, researchers will help advisors, teachers, and students at the Darul Fikri Islamic Boarding School in Kubu Raya to optimize religious tourism management.

The need to provide mentoring based on optimizing religious tourism management at the Darul Fikri Islamic Boarding School is influenced by many factors, including that most students and actors who run tourism programs originate from marginalized communities. Therefore, mentoring that can increase their empowerment is required. Secondly, this Islamic boarding school's religious tourism program has depended on tourist visitors for their livelihoods (approximately thirty visitors per day), so optimal management is urgently required to increase the number of visitors. Thirdly, despite the attention and mentoring from various parties, starvation remains a significant threat to religious tourism. In fact, the existence and uniqueness of this Islamic boarding school largely depend on the religious tourism program. Fourth, based on researchers' observations, the students at Islamic boarding schools appear to have a high learning enthusiasm and work ethic. Some students have been sent to multiple large cities to continue their education, as evidence. Thus, this spirit should ideally be accompanied by improving the students' resources, such as religious competence and the management and service of religious tourism they run. Fifth, religious tourism they operate does not appear to have taken full advantage of the information and communication technology advances. For this purpose, they need quality enhancement of information and communication technology.

Numerous researchers have previously conducted studies on religious tourism in Indonesia. Anismar, Satria, and Ali (2018) examined religious tourism in Aceh Singkil. Their research concentrated on the problem of religious tourism in the location where the local government is not involved in developing religious tourism in Aceh Singkil with the local community and private parties. In conclusion, their research concluded the significance of collaboration between the local government, local communities, and private parties to promote religious tourism in these areas. Fauzi, Suryanto, Anggraeni, and Nasor (2020) have also researched the significance of paying attention to specific aspects of religious tourism. Their quantitative study of religious tourism in Pringsewu District determined that the image of religious tourism, service quality, and marketing can affect travelers' desire to visit the area. In addition, research conducted by Adinugraha (2021) in the tourism village of Rogoselo indicated that integrating local culture and Islamic values can catalyze the growth of religious and halal tourism in a region.

Handriana, Yulianti, and Kurniawati (2020) examined religious tourism at the monuments of Wali Limo and Wali Songo of other religious tourism. Their research indicated that the Muslim community has a strong desire to visit the tombs of Wali Limo and Wali Songo. Their motivations for visiting the tomb are strengthening their faith and piety and obtaining serenity and guidance from Allah and the Prophet. Munawar, Rahmat, and Yahya (2021), who researched two religious tourism artifacts, namely the tomb of Sunan Gunung Jati in Cirebon West Java and the Tanah Lot Temple in Bali, reached the same conclusion. They discovered that people with various ethnic and religious backgrounds visited these two objects of religious tourism. In both locations, visitors experience a high level of spirituality, believe their desires will be granted, and sense a spiritual bond of brotherhood with other visitors. Religious tourism's function can contribute to the growth of a peaceful community.

However, religious tourism at sacred tombs or worship sites is not always associated with only religious activities. Aldyan's research (2020) discovered that religious tourism at the tomb of Sunan Kudus, for instance, has been commercialized. Internal and external factors contribute to the commodification. Internal factors are caused by the demands of managers and locals' living requirements.

In comparison, external factors include the development of tourist sites and services that contribute to the Sunan Kudus tomb's religious tourism industry. In addition, the commercialization of religious tourism of the tomb of Sunan Kudus occurred due to promotions by various parties and the eagerness of locals to engage in commerce at religious tourism sites.

In addition, research on other forms of religious tourism seeks to assess the advantages, disadvantages, opportunities, and threats of a religious tourism object. Through this analysis, they then recommend some strategies to managers for expanding the religious tourism they operate. Alamanda, Kania, Setiawan, and Rahayu (2020), who investigated business strategies for religious tourism on Mount Haruman, Indonesia, conducted this research. They researched to formulate a strategy for developing religious tourism there. Through SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats) and Quantitative Strategic Planning Matrix (QSPM), they found that the priority strategy for managers of religious tourism on Mount Haruman is increasing promotions based on information and communication technology to highlight their tourism potential.

Additionally, Sudiantini and Narpati (2022) analyzed Santri mountain religious tourism using a SWOT analysis. They concluded that tourism development could be achieved by increasing the variety of services and products related to the main business and creating products unrelated to the main business, such as selling souvenirs and establishing business cooperation with a profit-sharing system involving multiple parties like the traveling group.

Nasution (2019) claimed that the development of religious tourism employs the participatory action research method. Based on his research findings, the Mustafawiyah Islamic Boarding School could be transformed into a religious tourism destination by enhancing the hygiene of the Islamic boarding school environment. Thus, his research focused on enhancing the cleanliness of the Mustafawiyah Islamic boarding school. In order to reach this objective, he implemented several programs. Those programs are educating students about the significance of cleanliness, collaborating with various related parties, carrying out cooperation activities, building commitment with various parties, and choosing figures who could implement and maintain the program that has been developed and implemented.

The studies mentioned above on religious tourism have successfully demonstrated the motivation of visitors to engage in religious tourism, the impact of religious tourism on a variety of parties, and essential aspects and improvement strategies for managers. These studies have not yet reached the point where they actively assist managers in implementing their suggestions. Nasution (2019) has used a participatory action research method to achieve this level. However, the research has not yet addressed additional aspects of tourism management, including human resource management, finance management, and marketing management. So, this research differs in the object of study and the aspects of religious tourism object to be applied.

This study aims to enhance the quality of human resource management, finance management, and marketing management of religious tourism at Darul Fikri Islamic Boarding School. The objective is that this research will increase the students' autonomy to manage their religious tourism effectively. The researchers hope this religious tourism can develop, become more well-known, and be visited by a wider community.

RESEARCH METHOD

This study employs the Participatory Action Research (PAR) method. In this method, the researcher employs a model that begins with the formulation of the initial problem, the planning of actions, the actions and observations, reflection on the results of the analysis, and the planning of follow-up (Kemmis,

McTaggart, & Nixon, 2013, P. 18). Knowing what to do, determining how to do it, comprehending how to do it, and measuring the effectiveness of the efforts are all necessary optimization steps.

In more detail, the flow in assisting the optimization of religious tourism management is as follows: first, preliminary communication in the form of observations and initial interviews with managers, teachers, and students at Darul Fikri Islamic Boarding Schools; second, a focused discussion conducted with them related to the management issues of religious tourism management that they run; third, planning a mentoring program for optimizing religious tourism management with stakeholders regarding the forms of mentoring needed; fourth, the implementation of mentoring in optimizing religious tourism management; Fifth, evaluation and follow-up plan.

All of these research activities were conducted between March and December of 2022. In the future, this optimization step will seek to increase knowledge and skills in management, as formulated by George R. Terry, which is related to determining what must be done, formulating how to do it, and measuring the effectiveness of previous efforts (Terry, 2000).

RESULT AND DISCUSSION

The Mentoring Program Planning of the Religious Tourism Management

Observations and initial interviews with managers, teachers, and students of the Darul Fikri Islamic Boarding School are the starting point for program planning. The researchers then engaged in in-depth discussions with them regarding the religious tourism management issues they experienced. Based on this focused group discussion, a plan in the form of a mentoring program to optimize religious tourism management was developed. Researchers also discussed with stakeholders what types of mentoring would be provided to managers, teachers, and students to manage this religious tourism.



Figure 1 Discussion with the Darul Fikri Islamic Boarding School's Founder

The Process of Implementation Program: Mentoring Management of Human Resources, Finance, and Marketing

The mentoring program lasted eight months, from preparing the service operational design and implementation in May 2022 to the implementation report in December 2022. The implementation of mentoring includes both basic and advanced mentoring. Human resource management, financial management, and marketing management are the primary topics covered in the three sessions comprising the basic mentoring phase. In the meantime, advanced mentoring is conducted to implement the provided mentoring materials. Then, an evaluation is conducted to determine and assess the effectiveness of the mentoring program, ranging from the mentoring process to the mentoring outcomes.

The researchers conducted most mentoring duties on the eighth, ninth, and tenth of June 2022. On June 8, 2022, Patmawati (a speaker on the mentoring team) presented mentoring content on the function of HR management. The focal point of this mentoring is the significance of HR's role in managing religious tourism. Human resources involved in managing religious tourism at the Darul Fikri Islamic Boarding School, including managers (board managers and religious tourism), religious instructors, and students, are the focus of this insight. The speaker emphasized the importance of improving the quality of human resources in managing religious tourism in this Islamic boarding school. Human resources are one of the most valuable assets in tourism organizations (Kusluvan, Kusluvan, Ilhan, & Buyruk, 2010). Therefore, they must get this mentoring material.

In addition, on June 9, 2022, Patmawati delivered supplementary material regarding the implementation of management functions, which was a continuation of the previous material. HR management ensures that the HR management contributes to implementing strategy and enhancing organizational performance to meet a business's objectives (Waldan, 2020; Kusluvan, 2010). Several HR management functions include the planning function, which is about how to plan the preparing human resources to manage religious tourism at the Darul Fikri Islamic Boarding School; the management includes the division of tasks for each HR following the capabilities and skills of each HR; the implementation, which is about how each HR implements the division of tasks and responsibilities and the supervision to see the performance and results of HR work followed by a review of whether it is following expectations and can be continued, or changes need to be made to existing HR.

The researchers conducted the final basic mentoring on June 10, 2022. On this occasion, Raziki Waldan (a mentoring team) delivered insight into strategies for HR management. This HR management strategy focuses on recruiting and retaining employees with the appropriate knowledge, attitudes, and skills (Gruescu, Nanu, & Pirvu, 2008). Thus, the provided materials cover recruitment strategies, motivation, compensation, enhancing the quality of human resources, and the significance of expanding manager relationships (Waldan, 2020).

The next mentoring was conducted on July 8 and 9, 2022, and focused on financial management. Theoretically, financial management aims to make investment decisions, determine predetermined investment finances, and manage capital (Titman, Keown, & Martin, 2018). Santa Rusmalita, a mentoring team, spoke on the significance of managing funds within the organization on July 8, focusing on the maintenance of assets that serve as selling points for tourist attractions (Waldan, 2020). In addition, on July 9, 2022, she delivered material to them on implementing financial management for religious tourism. The implementation of financial management places a significant emphasis on income and expenditures. The administrators must thoroughly consider both of these factors.

Religious tourism must be managed and marketed effectively (Ali, Maharani, & Untari, 2019; Waldan: 2021). Thus, the team conducted the next mentoring on the eighth, ninth, and tenth of August

2022 and focused on marketing management. On August 8, 2022, Raziki Waldan provided material regarding the significance of managing the marketing of tourism in order to achieve the stated goals and objectives. According to Raziki Waldan, marketing can be accomplished through promotions, specifically by introducing, disseminating information, and influencing consumers to visit and learn more about the religious tourism they manage. Forms of promotion include: first, advertising using graphic designs, banners, videos, and others that can be displayed or disseminated in mass media, whether online or offline; second, sales promotion with a strategy of cutting or creating price variants; third, increasing the publicity of religious tourism to improve the good image of tourism managed by collaborating or sponsorship for social activities, charity, and so on; and fourth, personal sales utilizing personal promotion through personal HR when performing services to tourist visitors.

At the following discussion on August 9, 2022, Raziki Waldan presented material on optimizing mass media, both online and offline, to enhance marketing management. He is quite focused on using this media, given that online media are already so advanced and widely utilized. Because the development of the internet has inevitably impacted a company's marketing strategy. This is due to the fact that the internet has fostered numerous changes, ranging from consumer profiles, product concepts, and management and marketing forms and tools (Gustavo, 2013). Consequently, online media optimization can be achieved by establishing an account for religious tourism on websites and numerous social media platforms. This is essential so the employees can readily provide information and promote religious tourism to the larger community. In the meantime, the employees are entrusted with distributing newspapers, brochures, and banners in various places to expand offline media promotion and information dissemination.

On August 10, 2022, Raziki Waldan provided material on managing and optimizing online and offline media to provide information and promote religious tourism. He gave instructions and examples for managing social media accounts and more fundamental topics such as designing images, posters, banners, and attractive brochures.

The following mentoring phase is advanced mentoring. This mentoring seeks to facilitate a more intensive implementation of the knowledge taught and acquired in the basic mentoring material. The mentoring also seeks to generate strategies directly implemented and utilized by religious tourism managers at the Darul Fikri Islamic Boarding School to improve and optimize their HR, marketing, and financial management.

Regarding HR management, researchers discovered that religious tourism at the Darul Fikri Islamic Boarding School lacks a specialized HR recruitment system, as is typically the management case. Employees who want to help religious tourists at the Darul Fikri Islamic Boarding School typically do so through their relationships. In this instance, religious tourism at the Darul Fikri Islamic Boarding School can utilize and apply the basic materials for relationship building. In practice, they appear to have established relationships with multiple stakeholders.

As a teacher, Mr. Dede established a relationship with Mr. Ihwan, a lecturer at Tanjungpura University, Pontianak. They received mentoring in the form of a room for various information technology apparatus as a result of this relationship. Mr. Ihwan has also instructed his students to assist with facility management and work on multimedia and marketing tasks. Additionally, he assisted HR in religious tourism by utilizing existing facilities to support the management of religious tourism at Darul Fikri Islamic Boarding School.

In addition, they could establish relationships with religious leaders such as *Habaib*, teachers, and ulemas. They typically receive mentoring from the children of religious leaders who have recently

graduated from Islamic boarding schools and are currently unoccupied. The parents of these religious leaders typically entrust their children with the responsibility of acting as caretakers and teachers in the religious tourism of the Darul Fikri Islamic Boarding School.

The implementation of relationship-building content is not limited to HR development. The managers also utilize it when they require mentoring. For instance, managers typically contact their relatives when there is a food shortage. Through this effort, and with the mentoring of their relatives, their difficulties can be overcome.

Additionally, relations have been established with many institutions and communities. The Pontianak State Islamic Institute, particularly the Da'wah Management Study Program, is one of them. Due to this relationship, students in the Dakwah Management study program have held da'wah camp activities. Through student testimonials, this activity was quite helpful in promoting religious tourism at the Darul Fikri Islamic Boarding School. As for relations with the community, they established relationships with a community of mothers. As a result, the community celebrated Indonesia's independence day at the religious tourism location of the Darul Fikri Islamic Boarding School.

The students, primarily from marginalized groups (the impoverished, orphans, and those whose parents have passed away), are also empowered to help manage religious tourism, including directing visitors, guarding ticket counters, serving and taking guests' orders, and others.

The Darul Fikri Islamic Boarding School has implemented a simple effort, consisting of the provision of uniforms to employees of religious tourism, following the material presented during the basic mentoring phase on the topic of motivating HR personnel involved in managing religious tourism. In addition to motivating and encouraging employees, the Darul Fikri Islamic Boarding School's religious tourism uniforms can aid in the promotion of their religious tourism (Waldan: 2020).

The next is financial management and sustainable development. Previously, the mentors had provided cash flow and spending management material. Sponsors fund religious tourism at the Darul Fikri Islamic Boarding School. However, religious tourism management lacks regular support and programs that can generate regular funding. Currently, they are only receiving funds voluntarily.



Figure 2 Darul Fikri Islamic Boarding School Human Resources' Uniforms for Religious Tourism

However, they can also obtain funds from visitors interested in religious tourism. This source of funds comes from selling admission tickets, food, and beverages at religious tourism sites. In addition, they receive additional funding from visitors' donations. Surprisingly, the payment system has also evolved, and they now accept both cash and digital payments via a QR code scanner.



Figure 3 Digital Payment for Entrance Tickets

In addition to their primary business, they have multiple business units. First is traditional medicine's business, which includes therapy, Islamic prayer, hydrotherapy, and other services. Second, the enterprise of selling Rukiah's perfume and water. Lastly, the vineyard industry. Darul Fikri Islamic Boarding School's expenditures for religious tourism include food costs and student requirements, operational costs for religious tourism, feeding existing animals, and caring for plants and herbs they cultivate.

The last advanced mentoring relates to marketing management. Good and maximal marketing can be beneficial for informing consumers about products that are marketed to many people. Like the Darul Fikri Islamic Boarding School's religious tourism attraction, optimal marketing management can introduce religious tourism to the broader community to increase the number of religious tourism visitors.

Based on the material presented in the basic mentoring, various forms of marketing promotion have been developed, including advertising, sales promotion, publicity, and personal selling. Utilizing multiple social media platforms, including Facebook (Darul Fikri Kuburaya Islamic Boarding School), Instagram (@darulfikriponpes), and YouTube (Darul Fikri Religious Tourism), advertising is conducted. In the meantime, sales promotion is conducted by offering a discount on religious tourism entrance tickets. On national holidays, the ticket price, initially 5,000 rupiahs, was reduced to zero. The Darul Fikri Islamic residential school's managers collaborate with various parties in terms of public relations, specifically to enhance the image or favorable impression of religious tourism at the institution. For instance, religious tourism can serve as a venue for charity and da'wah activities. The last is promotion through direct marketing. This initiative aims to provide HR with direction so that they can serve visitors well and optimally (Waldan: 2020). Some of the suggested and actual services include greeting tourists at the

entrance and providing them with tour guides. It is hoped that visitors will have a favorable impression of the provided services. Obviously, this can prompt visitors to disseminate information and recommendations regarding religious tourism to the larger community.

The Evaluation of the Implementation Program: Reviewing the Success of Mentoring

Not all designed and constructed plans can be executed precisely (Waldan: 2021). Field situations and conditions may affect planning, causing modifications to some programs in order to adapt to these situations and conditions. Thus, reflective notes are required for process and outcome evaluation of program implementation.

A process evaluation is conducted to observe and assess how the implementation of the mentoring program is proceeding. Evaluated factors include the compatibility between program planning and implementation in the field, HR participation, and other data obtained when providing basic and advanced mentoring (Waldan: 2021). In the meantime, for the evaluation of results, it is determined how successful the implementation of the mentoring program has been, beginning with the planning stage, the basic mentoring phase, and the advanced mentoring phase. The researcher can conclude, based on all of these evaluations, that this mentoring has obtained satisfactory results based on the following indicators:

First, implementing the mentoring for religious tourism HR at the Darul Fikri Islamic Boarding School follows the plan, daring from the implementation schedule, mentoring materials, and participant participation in mentoring activities. As for the mentoring, such as the basic mentoring I conducted from the eighth to the tenth of June 2022. They then continued with the basic mentoring activities II, which began on the eighth and ninth of July 2022, until the implementation of the basic mentoring activities III from the eighth to tenth of August 2022. Based on the plan, additional mentoring activities have also been carried out. The mentoring staff continues to monitor the implementation of the mentoring that has been provided. This demonstrates that all plans developed for the mentoring program can be implemented in the field.

Second, the accomplishment of program targets and objectives. Accomplishing physical and non-physical targets and objectives indicates the mentoring program's success. Multiple meetings resulted in achieving physical goals and objectives about basic mentoring I, II, III, and advanced mentoring. Consequently, it is possible to conclude that the implementation of the mentoring program has achieved the intended outcome. In the meantime, non-physical targets and objectives include the enthusiasm of the Darul Fikri Islamic Boarding School's religious tourism HR, who consistently participate in mentoring activities provided by the mentoring team.

Third, the quantity of support and acceptance from various parties. The partners welcomed the cooperation with religious tourism, as evidenced by their willingness to participate in religious tourism activities at Darul Fikri Islamic Boarding School. In addition, other parties are prepared to contribute to the Darul Fikri Islamic Boarding School's religious tourism budget.

Fourth, the success in the participation process and mentoring results. Due to the active participation of educational institutions, communities, and religious leaders, this program can be deemed fruitful from a process perspective. This mentoring program can be deemed successful in at least three ways: all mentoring programs can be adequately planned and implemented in the field; there is sufficient enthusiasm among mentoring participants to participate in all activities; and there are changes and progress in the management of religious tourism at the Darul Fikri Islamic Boarding School, particularly in the management of human resources, finances, and marketing (Waldan: 2020).

Based on these success indicators, the following are the mentoring outcomes:

1. Enhancing Religious Tourism Merchandise
 - a. Improving the quality of visitor facilities and services, such as adding parking, restrooms, rest areas, and prayer rooms.
 - b. Providing religious tour packages that are more diverse and tailored to visitors' requirements, including various entertainment facilities and cafes near the Darul Fikri Islamic Boarding School and Islamic study packages
 - c. Providing more informative religious tourism guides, such as guidebooks, pamphlets, or applications that provide information about the history and uniqueness of each pilgrimage site.
2. Enhancing Religious Tourism Promotion
 - a. Promoting religious tourism at Darul Fikri Islamic Boarding School via various media, including social media, websites, brochures, and periodicals, should be increased.
 - b. Conducting informative and engaging promotional events, such as talk shows and seminars about the history and singularity of religious tourism.
 - c. Collaborating with travel agents to promote religious tourism products domestically.
3. Increasing Income and Community Welfare in the Surrounding Area
 - a. Increasing the quality of religious tourism products and improving marketing can increase the number of visitors to the Darul Fikri Islamic Boarding School, thereby boosting the income of the school's employees and the surrounding community.
 - b. Empowering the surrounding community as tourism business actors, such as by providing training and direction for the surrounding community to establish a shop or souvenir shop that sells typical products from the area surrounding Darul Fikri Islamic Boarding School.
4. Increasing Tourism Management's Sustainability
 - a. Utilizing natural resources efficiently and minimizing negative effects on the environment and local culture.
 - b. Maintaining religious tourism destinations' sanitation and order to preserve their uniqueness and attraction.
 - c. Increasing the local community involvement in the management of religious tourism, including disseminating information regarding the role and benefits of religious tourism for the local community.

CONCLUSION

The mentoring program at Darul Fikri Islamic Boarding School has shown that it can improve religious tourism management. HR managers have worked well with institutions, groups, community organizations, and people. HR staff clothes show HR management, notably motivational practices. The Darul Fikri Islamic Boarding School has managed religious tourism finances with non-permanent funding and several businesses. They meticulously calculated their expenses. They apply marketing management by promotion on social media, collaborations, and service quality, such as offering discounted tickets and tour guides at religious tourism sites at the Darul Fikri Islamic Boarding School. The PAR method collects qualitative data from observations and interviews. Thus, quantitative research can examine the variables in promoting religious tourism management for further research.

This study led to better religious tourism goods that meet guests' needs. This analysis can help management improve their marketing strategies and promote religious tourism destinations, helping the Darul Fikri Islamic Boarding School attract more visitors. The nearby community's income, well-being, and pride in its tourism spots also increase. If religious tourism products and promotions improve, the Darul Fikri Islamic Boarding School visitors will be happier. It can increase guest loyalty and tourism management sustainability.

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