

BUKTI KORESPONDENSI
ARTIKEL JURNAL NASIONAL BEREPUTASI

Judul artikel : Empowerment of Children Based on Cultural Da'wah: A Study at Abu Bakar Ash-Shiddiq Foundation in Nagari Malai III Koto

Jurnal : Ilmu Dakwah: Academic Journal for Homiletic Studies, Vol. 18, No 1 (2024)

Penulis : Muhammad Fauzi, Arika Rahma Dewi, Lidya Arman, Rahmad Tri Hadi

No.	Perihal	Tanggal
1.	Bukti konfirmasi submit artikel dan artikel yang disubmit	29 Oktober 2023
2.	Bukti konfirmasi review dan hasil review	03 Juni 2024
3.	Bukti konfirmasi submit revisi, respon kepada reviewer, dan artikel yang diresubmit	09 Juni 2024
4.	Bukti konfirmasi artikel accepted	14 Juni 2024
5.	Bukti konfirmasi artikel published online	01 Juli 2024

**1. Bukti Konfirmasi Submit Artikel
dan Artikel yang Disubmit
(29 Oktober 2023)**



Muhammad Fauzi <muhammadfauzi@uinib.ac.id>

[idajhs] Submission Acknowledgement

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29 Oktober 2023

pukul 15.01

Kepada: Muhammad Fauzi

<muhammadfauzi@uinib.ac.id>

Thank you for submitting the manuscript, "Pemberdayaan Anak pada Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto Berbasis Dakwah Kultural" to idajhs. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

Manuscript URL: <https://journal.uinsgd.ac.id/index.php/idajhs/authorDashboard/submission/30432>

Username: 01MuhammadFauzi01

If you have any questions, please contact me. Thank you for considering this journal as a venue for your work. Dindin Solahudin

**2. Bukti Konfirmasi Review dan
Hasil Review Pertama
(7 Okt 2018)**



Journal of Psychoeducational Assessment - Decision on Manuscript ID JPA-18-0139

Journal of Psychoeducational Assessment

Sun, Oct 7, 2018 at 2:08 AM

<onbehalf@manuscriptcentral.com> Reply-To:

To:

Cc:

06-Oct-2018

Dear Dr. :

Manuscript ID JPA-18-0139 entitled "Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics" which you submitted to Journal of Psychoeducational Assessment, has been reviewed. The comments of the reviewer(s) are included at the bottom of this letter. I appreciate your patience with the review process.

The reviewers noted strengths in the manuscript, particularly its methods and execution; however, the reviewers also expressed concerns about it. Based on the reviewers' responses, I ask that you revise your manuscript to address their comments in a revision. The reviewers were helpful in detailing ways to think about these issues and adjust the manuscript accordingly, so I encourage you to examine their comments carefully as you revise. It is likely I will send your revised manuscript to one of these initial reviewers. As with any manuscript, I cannot guarantee that these efforts will translate to acceptance in JPA.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jopa> and enter your Author Center, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

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IMPORTANT: Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to Journal of Psychoeducational Assessment, your revised manuscript should be submitted within 30 days from receipt of this letter. If it is not possible for you to submit your revision in this amount of time, please advise the Associate Editor before the 30 day period as the link to your article will expire and you will not be able to re-submit your paper without making a specific request.

Once again, thank you for submitting your manuscript to Journal of Psychoeducational Assessment and I look forward to receiving your revision.

Sincerely,
Dr. Renée Tobin
Associate Editor, Journal of Psychoeducational
Assessment tobin@temple.edu

Don Saklofske
Editor

Reviewer(s)' Comments to

Author: Reviewer: 1

Comments to the Author

Thank you for the opportunity to review this manuscript (JPA-18-0139). This article described the development and validation of the Perceived Research Environment Scale (PRES), a faculty-report measure for use in higher education institutions. I hope the following comments will assist the authors in revising their manuscript.

1.) This study seems to lack of a cohesive, unifying theoretical framework. The authors vaguely reference potential applications of Bronfenbrenner's ecological theory, but it is unclear how this theory guided instrument development and the analyses. The authors also reference several studies exploring various aspects of research environments,

but these variables do not seem to be united in any particular framework. It would have been more compelling for the authors to apply a specific theoretical framework to guide the development of the measure.

2.) On page 7, the authors describe a method for randomly assigning participants to Samples A and B. They contend that the groups were comparable with respect to several demographic variables; however, I am most interested in knowing whether the groups were comparable with respect to institution. Participants came from only four institutions, and it is likely that participants from the same university would rate their research environments similarly (given that they are likely experiencing similar pressures). Is it possible that either Samples A or B consisted of a disproportionately large or small number of faculty from any one of the four institutions? This might impact the results. Ideally, the sample would have comprised faculty from a variety of different institutions.

On a related note, it might be interesting to see whether faculty from the same institution had similar ratings of their research environments. I suppose the ratings might be similar for some items (availability of funding) but less similar for items that vary more across individuals (e.g., access to informal mentoring).

3.) The authors note that there were no significant differences between Sample A and Sample B with respect to age. I'm not sure how meaningful this assertion is, given that approximately 50% of participants in both samples did not report their ages. This constitutes a fairly large amount of missing data.

In general, how were missing data handled in this study? This is important to discuss in the manuscript.

4.) I would have liked to have had some more information about the 42 academics included in the focus groups as well as the four independent reviewers who rated the suitability of the items (p. 6). For example, who were the reviewers and what qualified them for this task?

5.) The authors administered a measure of research involvement (i.e., the Research Involvement Scale). I would be curious to know if Samples A and B differed with respect to scores on this measure. If one group were more involved in research than the other, the two samples would not be comparable on a very important dimension (especially given the nature of the instrument the authors are developing).

6.) The authors sampled participants with a wide range of academic roles, including professors and lecturers. I can imagine that some of these positions are not inherently or contractually research roles. Would respondents with positions that were non-research oriented be the best respondents for this type of measure?

7.) The sample included very few full professors (i.e., approximately 1% of each subsample), which seems problematic for a couple of reasons. First, how might this have impacted the authors attempts to determine whether items were responded to differently by faculty in various positions? Were subsamples for each position (e.g., full professor, associate professor, assistant professor) large enough (and comparable enough in size) to detect response differences across groups? Second, full professors may have more institutional knowledge and research experience than associate and assistant professors. To have so few in the sample appears to be a notable limitation of this study.

8.) I would have also recommended that the authors collect data regarding the length of time participants had been at their respective institutions. Newer faculty might not have had enough time to form opinions about their respective research environments.

9.) I would have been interested to see the internal consistency values for the PRES total score and subscale scores in Sample B. I would recommend the authors report these values.

10.) For the CFA, the authors suggest that three of the four models (i.e., 2nd order model, 5-factor model, and bifactor model) had satisfactory fit statistics. However, CFI values for the 5-factor and 2nd order models were below

.95. Some research has suggested that a more appropriate criterion for CFI values is .95 or greater (rather than .90

or greater). The authors may wish to revise their language accordingly. (Please see Hu and Bentler, 1999; reference provided below.)

11.) Minor comments:

a. On page 3, the authors write, "Duffy et al. (2013) interview 17 of the most research-productive counselling psychologists within the American Psychological Association accredited counselling program." Did the authors mean

17 faculty across a variety of APA-accredited programs?

b. In the implications section, I would further emphasize the potential value of the PRES for informing organizational change. This point is a good one and should be further developed. For example, more detail about the specific uses of the instrument for facilitating organizational improvement would be interesting (and would ultimately make the paper more compelling).

Reference

Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis. Conventional criteria versus new alternatives. *Structural Equation Modeling*, 6, 1-55.

Reviewer: 2

Comments to the Author

This manuscript reports on the development and psychometric evolution of a measure of perceived research environment. Specifically, the measure is designed to tap into a construct comprised of a number of dimensions related to an individual's perception of the availability of resources, support, and appreciation of research efforts within the institution in which the individual is employed. I found the manuscript to be clear and well-written. The authors did a nice job explaining the concept of the perceived research environment and why it is important, as well as the previous attempts to at psychometric instruments to capture the construct. As illustrated in the introduction, previous measures have been quite specific to either certain fields (e.g., nursing), or populations (e.g., graduate students). Thus, the authors make a good case for a general perceived research environment scale that could be applicable to Universities or other research institutions, regardless of the specific discipline. However, I would recommend the authors add a paragraph at the end of the introduction, before the "Present Study" section, summarizing this and making this rationale more explicit.

There are other strengths of this paper, including conducting item analyses, evaluation of the internal structure with EFA followed by a CFA in a random hold-out sample to confirm the factor structure. The factor analytic methods were appropriate and fit the theoretical conception of the construct, including use of principal axis factoring, direct oblimin rotation, which allows for correlations among the rotated factors, and the use of Velicer's MAP and parallel analysis to inform the decision on the number of factors to retain. With that said, there are also some areas that should be addressed to improve the paper and the contribution of the study.

I appreciate the fact that the authors conducted focus groups as one of the methods for identifying the important domains of the construct. It would probably be useful if the authors provided a bit more detail about how the information from the focus groups was analyzed, and what dimensions they identified, independent of the dimensions that the identified from the literature review.

The conduct of the item analyses, including evaluation of item response distributions, item-total correlations, and inter-item correlations was appropriate, and an often over-looked step in the process of test development. Although the authors indicated that none of the items were eliminated based upon the item analyses, it would still be useful information to present the results of the item analyses in a table, including mean, standard deviation, skewness, kurtosis, and item-total correlation of each item, as well as the mean item-total correlation, if not for the original set of items, at least for the final set of items after eliminating items due to factor loading issues.

For the EFA, the authors indicate that both the minimum average partial (MAP) and parallel analysis procedures indicated 5 factors, but they do not present the results of the analysis. It is good practice to provide the numbers generated from these procedures that lead to the conclusion. So, for the parallel analysis, the first 6 actual and random eigenvalues can be presented.

Regarding the CFA, the procedures were reasonable, and the fit statistics were appropriate. The computation of Omega's was also useful. My one suggestion here would be to present a table or figure showing the loadings of the bifactor model, which was determined to be the best fitting model.

The validity analyses were fairly limited in scope, but the measures used were reasonable and the correlations found were supportive of construct validity.

The Discussion section was a bit lacking in content. Given that construct validation requires a multitude of evidence from different methods and perspectives, what is especially needed in the discussion section is suggestions for further developments, such as other constructs, measures, and criterion variables would be useful to further establish the nomological network and construct validity of scores from this measure. I found the statement that the measure

would be useful for “early stages of career counseling” to be perplexing. Perhaps I am missing something, but it seems this measure would only be applicable to someone who is already working in an institution with some kind of research focus. Otherwise, what “research environment” are they reporting on. In addition, it is premature to recommend a measure for applied use after one development study.

**3. Bukti Konfirmasi Submit Revisi Pertama,
Respon kepada Reviewer,
dan Artikel yang Diresubmit
(3 Nov 2018)**



Journal of Psychoeducational Assessment - Manuscript ID JPA-18-0139.R1

Journal of Psychoeducational Assessment <onbehalf@manuscriptcentral.com>

Sat, Nov 3, 2018 at 8:08

PM

Reply-To: JPA@sagepub.com

To:

03-Nov-2018

Dear Dr. :

Your manuscript entitled "Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics" has been successfully submitted online and is presently being given full consideration for publication in Journal of Psychoeducational Assessment.

Your manuscript ID is JPA-18-0139.R1.

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/jopa> and edit your user information as appropriate.

You can also view the status of your manuscript at any time by checking your Author Center after logging in to <https://mc.manuscriptcentral.com/jopa>.

As part of our commitment to ensuring an ethical, transparent and fair peer review process SAGE is a supporting member of ORCID, the Open Researcher and Contributor ID (<https://orcid.org/>). We encourage all authors and co- authors to use ORCID iDs during the peer review process. If you already have an ORCID iD you can link this to your account in ScholarOne just by logging in and editing your account information. If you do not already have an ORCID iD you may login to your ScholarOne account to create your unique identifier and automatically add it to your profile.

Thank you for submitting your manuscript to Journal of Psychoeducational

Assessment. Sincerely,
Journal of Psychoeducational Assessment Editorial Office

**RESPONSE TO THE REVIEWERS
OF THE JOURNAL OF PSYCHOEDUCATIONAL ASSESSMENT**

MANUSCRIPT ID: JPA – 18 – 0139

Reviewer: 1

Comments to the Author

Thank you for the opportunity to review this manuscript (JPA-18-0139). This article described the development and validation of the Perceived Research Environment Scale (PRES), a faculty-report measure for use in higher education institutions. I hope the following comments will assist the authors in revising their manuscript.

1.) This study seems to lack of a cohesive, unifying theoretical framework. The authors vaguely reference potential applications of Bronfenbrenner's ecological theory, but it is unclear how this theory guided instrument development and the analyses. The authors also reference several studies exploring various aspects of research environments, but these variables do not seem to be united in any particular framework. It would have been more compelling for the authors to apply a specific theoretical framework to guide the development of the measure.

Response:

We updated our previous explanations regarding Bronfenbrenner's theory and this section on pages 2-3:

The important role of the research environment for academics is consistent with Bronfenbrenner's (1979, 1986) ecological systems theory. This perspective emphasises that, compared to the objective environment, perceptions of the environment are of primary significance, because it is these that affect and guide behaviour. Bronfenbrenner argued that developing individuals are surrounded by interrelated systems. The inner circle, or microsystem, is where academics have direct, face-to-face contact with significant others, primarily their colleagues. Clusters of microsystems are called mesosystems (e.g., academics talking to colleagues from other departments constitutes a linkage between two systems). Beyond this are settings (i.e., exosystems) that are not experienced directly by the academics, but nonetheless influence their microsystem through links such as communications from management. Bronfenbrenner also described a macrosystem, which incorporated the wider society and culture. The influences here come via policy and reward systems in the university. Bronfenbrenner further proposed a chronosystem, which captures change over time in the characteristics of the individual (e.g., career-related transitions) and environmental change (e.g., national pressure to increase scientific publications and social conditions).

For the individual academic in the research-focused environment, a relational viewpoint, which focuses on the developing individual in a changing context, is considered a useful perspective from which to comprehensively understand occupational and career behaviours (Vondracek, Lerner, & Schulenberg, 1986). These theorists argued that due to the continually changing nature of the individual and the context, a dynamic interactional approach, or a developmental contextual perspective, should be applied to understand occupational and career development. A developmental contextual point of view proposes that the context is not only continually changing, but also that the changes are influenced by the individuals and their characteristics. When considered from this perspective, occupation and career development reflect an interactive process where individuals both affect and are

affected by the features of their environment, including social, cultural, and physical conditions.

In line with Bronfenbrenner's (1979, 1986) ecological systems theory and Vondracek et al.'s (1986) person-context relationships proposition, individuals will function better, demonstrate adapted outcomes, and be more satisfied when their characteristics fit the demands of the environment. Individuals with a good person-environment fit are also likely to receive favourable feedback and input from the surroundings. Conversely, mismatched individuals will tend to demonstrate poorer outcomes and receive less positive feedback.

Person factors (e.g., personality) and background contextual variables (e.g., socio-economic status) also shape learning experiences and thus affect occupational and career behaviours. From a social cognitive perspective (Bandura, 1991; Lent, Brown, & Hackett, 1994), individual interpretations of these experiences shape the development of self-efficacy (beliefs about one's ability to successfully manage and perform courses of action) and outcome expectations (beliefs about the consequences of given actions). Further, self-efficacy fosters favourable outcome expectations, and both self-efficacy and outcome expectations, independently and jointly, foster interests (e.g., research interests and activity) and the development of goals (e.g., intentions to engage in research activities), which, in turn, motivate research-related actions (e.g., research involvement). The success or failure that follows these actions promotes further learning, which then prompts individuals to revise their self-efficacy and outcome expectations, and, in turn, leads to a change in interests and goals. Thus, providing direct and vicarious research-related experiences, giving the opportunity to engage in various research tasks, and opening up research possibilities, should lead to differentiated beliefs about the academic's own capabilities and consequences of performing a particular behaviour, which, in turn, should cultivate research-focused interests and goals that will become more crystallised over time.

2.) On page 7, the authors describe a method for randomly assigning participants to Samples A and B. They contend that the groups were comparable with respect to several demographic variables; however, I am most interested in knowing whether the groups were comparable with respect to institution. Participants came from only four institutions, and it is likely that participants from the same university would rate their research environments similarly (given that they are likely experiencing similar pressures). Is it possible that either Samples A or B consisted of a disproportionately large or small number of faculty from any one of the four institutions? This might impact the results. Ideally, the sample would have comprised faculty from a variety of different institutions.

On a related note, it might be interesting to see whether faculty from the same institution had similar ratings of their research environments. I suppose the ratings might be similar for some items (availability of funding) but less similar for items that vary more across individuals (e.g., access to informal mentoring).

Response:

The composition of academics from the four institutions did not differ significantly across Sample A and Sample B, $\chi^2(3) = 6.31, p = .10$. We added information regarding this on pages 10 and 17.

With respect to the related note on whether academics from the same university reported similar ratings of their research environment, we did not calculate this, for while it might be interesting, we considered it more relevant for future studies, for example, related to whether different research environments were related to different levels of research output.

3.) The authors note that there were no significant differences between Sample A and Sample B with respect to age. I'm not sure how meaningful this assertion is, given that approximately 50% of participants in both samples did not report their ages. This constitutes a fairly large amount of missing data.

In general, how were missing data handled in this study? This is important to discuss in the manuscript.

Response:

We retained all cases from participants who completed all of the questionnaire items, as all participants were academics. Only a small number of responses (24 survey booklets) had missing scale data, and these were omitted from the analyses.

Some participants did not complete some of their demographic variables. We did not delete these cases or estimate any of the demographic data, as these data were used primarily to describe the sample. We added a statement to this effect in the Limitations section:

“We showed that the scale was unrelated to several demographic variables (e.g., age, gender, tenure, level of education, and institutions), suggesting no inherent bias based on these characteristics; however, we had missing demographic data, and future studies need to confirm this, and examine structural invariance on these and other variables to support the usefulness of the scale.”

4.) I would have liked to have had some more information about the 42 academics included in the focus groups as well as the four independent reviewers who rated the suitability of the items (p. 6). For example, who were the reviewers and what qualified them for this task?

Response:

We added these statements on page 6: “The independent reviewers who rated the suitability of the items consisted of 1 professor in psychology who had expertise in career development and test development and 3 doctoral-level psychology academics who had expertise in test development.”

We also added these statements on page 7: “The 42 academics included in the focus groups consisted of 6 professors, 12 associate professors, 12 assistant professor, 6 lecturers, and 6 junior lecturers.....”

5.) The authors administered a measure of research involvement (i.e., the Research Involvement Scale). I would be curious to know if Samples A and B differed with respect to scores on this measure. If one group were more involved in research than the other, the two samples would not be comparable on a very important dimension (especially given the nature of the instrument the authors are developing).

Response:

The scores of the Research Involvement Scale for Sample A and Sample B did not differ significantly, $t(596) = -.33$ ($p = .74$). We added this information on page 10.

6.) The authors sampled participants with a wide range of academic roles, including professors and lecturers. I can imagine that some of these positions are not inherently or contractually research roles. Would respondents with positions that were non-research oriented be the best respondents for this type of measure?

Response:

All academics sampled had a research component to their role. The practice of employing academics who are teaching-only or administration-only is rarely employed in Indonesia, unlike in some Western countries.

7.) The sample included very few full professors (i.e., approximately 1% of each subsample), which seems problematic for a couple of reasons. First, how might this have impacted the authors' attempts to determine whether items were responded to differently by faculty in various positions? Were subsamples for each position (e.g., full professor, associate professor, assistant professor) large enough (and comparable enough in size) to detect response differences across groups? Second, full professors may have more institutional knowledge and research experience than associate and assistant professors. To have so few in the sample appears to be a notable limitation of this study.

Response:

We added this comment to the Limitation section on page 16:

"We only had a very small number of professors in the samples, and the number of associate professors, assistant professors, and lecturers were not proportional. Future studies need to consider the proportion of their sample when collecting data in academics, as this will affect the response regarding perceived research environment."

8.) I would have also recommended that the authors collect data regarding the length of time participants had been at their respective institutions. Newer faculty might not have had enough time to form opinions about their respective research environments.

Response:

We did have these data, but originally did not consider it as a way to describe the sample. We have now reported these details in the Participants section on page 9-10.

9.) I would have been interested to see the internal consistency values for the PRES total score and subscale scores in Sample B. I would recommend the authors report these values.

Response:

We added ~~this ese-statements~~ on page 13: "In Sample B, Alpha for the full scale was .93 ($M = 112$, $SD = 16.65$), Factor 1 ($\alpha = .90$, $M = 22.87$, $SD = 4.29$), Factor 2 ($\alpha = .94$, $M = 20.36$, $SD = 6.22$), Factor 3 ($\alpha = .87$, $M = 24.44$, $SD = 3.70$), Factor 4 ($\alpha = .91$, $M = 22.53$, $SD = 4.80$), and Factor 5 ($\alpha = .89$, $M = 21.79$, $SD = 4.59$)."

10.) For the CFA, the authors suggest that three of the four models (i.e., 2nd order model, 5-factor model, and bifactor model) had satisfactory fit statistics. However, CFI values for the 5-factor and 2nd order models were below .95. Some research has suggested that a more appropriate criterion for CFI values is .95 or greater (rather than .90 or greater). The authors may wish to revise their language accordingly. (Please see Hu and Bentler, 1999; reference provided below.)

Response:

Hair, Black, Babin, and Anderson (2010) provide fit statistics recommendations that are sensitive to sample size and the number of observed variables to be estimated. For example, a significant χ^2 , $\chi^2/df < 3.0$, CFI and TLI values $> .92$, and RMSEA $< .08$ indicate satisfactory fit when sample size > 250 and observed variables number between 12 and 30. The CFI

values should be greater than .95 when sample size > 250 and observed variables number below 12.

Our sample size was 292 and the number of observed variables were 15.

11.) Minor comments:

a. On page 3, the authors write, “Duffy et al. (2013) interview 17 of the most research-productive counselling psychologists within the American Psychological Association accredited counselling program.” Did the authors mean 17 faculty across a variety of APA-accredited programs?

Response:

The sample was comprised of counseling psychology faculty who were the most cumulatively productive. Duffy et al.’s (2013) study focused on a very specific group of psychologists within one subfield of psychology, i.e., counseling psychology. We clarified this statement in the text on page 4.

b. In the implications section, I would further emphasize the potential value of the PRES for informing organizational change. This point is a good one and should be further developed. For example, more detail about the specific uses of the instrument for facilitating organizational improvement would be interesting (and would ultimately make the paper more compelling).

Response:

We accepted your advice. We added the uses of the instrument for facilitating organizational improvement in the implication section.

Reference

Hu, L., & Bentler, P. M. (1999). Cutoff criteria for fit indexes in covariance structure analysis. Conventional criteria versus new alternatives. *Structural Equation Modeling*, 6, 1-55.

References:

Duffy, R. D., Torrey, C. L., Bott, E. M., Allan, B. A., & Schlosser, L. Z. (2013). Time management, passion, and collaboration: A qualitative study of highly research productive counseling psychologists. *The Counseling Psychologist*, 41, 881-917. doi: 10.1177/0011000012457994

Hair, J. F., Black, W. C., Babin, B. J., Anderson, R. E. (2010). *Multivariate data analysis. A global perspective*. (7th ed.). New Jersey, NJ: Prentice Hall.

Reviewer: 2

Comments to the Author

This manuscript reports on the development and psychometric evolution of a measure of perceived research environment. Specifically, the measure is designed to tap into a construct comprised of a number of dimensions related to an individual’s perception of the availability of resources, support, and appreciation of research efforts within the institution in which the individual is employed. I found the manuscript to be clear and well-written. The authors did a nice job explaining the concept of the perceived research environment and why it is important, as well as the previous attempts to at psychometric instruments to capture the

construct. As illustrated in the introduction, previous measures have been quite specific to either certain fields (e.g., nursing), or populations (e.g., graduate students). Thus, the authors make a good case for a general perceived research environment scale that could be applicable to Universities or other research institutions, regardless of the specific discipline. However, I would recommend the authors add a paragraph at the end of the introduction, before the “Present Study” section, summarizing this and making this rationale more explicit.

Response:

We accepted your suggestion. We added these statements on page 6: “It is obvious that there is no general perceived research environment scale suitable for academics. We address this gap by designing a brief, multidimensional, and psychometrically sound instrument that could be applicable to universities and other research institutions regardless of specific disciplines.”

There are other strengths of this paper, including conducting item analyses, evaluation of the internal structure with EFA followed by a CFA in a random hold-out sample to confirm the factor structure. The factor analytic methods were appropriate and fit the theoretical conception of the construct, including use of principal axis factoring, direct oblimin rotation, which allows for correlations among the rotated factors, and the use of Velicer’s MAP and parallel analysis to inform the decision on the number of factors to retain. With that said, there are also some areas that should be addressed to improve the paper and the contribution of the study.

I appreciate the fact that the authors conducted focus groups as one of the methods for identifying the important domains of the construct. It would probably be useful if the authors provided a bit more detail about how the information from the focus groups was analyzed, and what dimensions they identified, independent of the dimensions that the identified from the literature review.

Response:

We accepted your suggestion. We added these statements on page 7: “The independent reviewers who rated the suitability of the items consisted of 1 professor in psychology who had expertise in career development and test development and 3 doctoral-level psychology academics who had expertise in test development. They independently reviewed the discussions and determined the core ideas, and the team met to synthesise the results. The team identified five salient aspects: of beneficial social relationships, positive reinforcement, support, encouragement, and role modelling.”

The conduct of the item analyses, including evaluation of item response distributions, item-total correlations, and inter-item correlations was appropriate, and an often over-looked step in the process of test development. Although the authors indicated that none of the items were eliminated based upon the item analyses, it would still be useful information to present the results of the item analyses in a table, including mean, standard deviation, skewness, kurtosis, and item-total correlation of each item, as well as the mean item-total correlation, if not for the original set of items, at least for the final set of items after eliminating items due to factor loading issues.

Responses:

We accepted your suggestion and added this table:

Table 2
Results of the item analyses

Item	Skewness	Kurtosis	Mean	SD	Item-total correlation
1.	-1.18	2.00	4.57	.93	.62
2.	-1.20	2.43	4.61	.97	.64
3.	-1.05	1.48	4.56	.97	.51
4.	-.73	1.17	4.61	.83	.63
5.	-.97	1.16	4.66	.97	.62
6.	-.90	.14	4.2	1.35	.63
7.	-.81	.10	4.05	1.36	.55
8.	-1.17	.63	4.28	1.32	.56
9.	-.99	.29	4.21	1.34	.52
10.	-.55	-.43	3.88	1.34	.65
11.	-.69	.93	4.96	.78	.41
12.	-.80	1.17	5.15	.73	.37
13.	-.78	.38	4.96	.92	.39
14.	-.68	.70	4.90	.83	.50
15.	-.58	.79	4.87	.76	.39
16.	-1.08	1.32	4.52	1.03	.73
17.	-.83	1.10	4.44	1.02	.72
18.	-1.08	1.38	4.67	1.08	.65
19.	-.81	.71	4.41	1.03	.69
20.	-1.08	1.14	4.53	1.08	.74
21.	-.34	.03	4.08	1.02	.41
22.	-.35	-.46	4.20	1.20	.33
23.	-.55	.15	4.35	1.06	.56
24.	-.61	.22	4.52	1.01	.58
25.	-.69	.91	4.66	.92	.51

For the EFA, the authors indicate that both the minimum average partial (MAP) and parallel analysis procedures indicated 5 factors, but they do not present the results of the analysis. It is good practice to provide the numbers generated from these procedures that lead to the conclusion. So, for the parallel analysis, the first actual and random eigenvalues can be presented.

Responses:

We added this statement on page 11: “The first eigenvalues are: 14.93, 5.20, 2.38, 1.83, and 1.61.”

Regarding the CFA, the procedures were reasonable, and the fit statistics were appropriate. The computation of Omega’s was also useful. My one suggestion here would be to present a table or figure showing the loadings of the bifactor model, which was determined to be the best fitting model.

Response:

We added these statements on page 14: “Item loadings for factor 1 ranged from .28 to .62, factor 2 from .80 to .89, factor 3 from .30 to .80, factor 4 from .53 to .80, factor 5 from .32 to .55. Item loading for perceived research environment ranged from .35 to .77.”

The validity analyses were fairly limited in scope, but the measures used were reasonable and the correlations found were supportive of construct validity.

The Discussion section was a bit lacking in content. Given that construct validation requires a multitude of evidence from different methods and perspectives, what is especially needed in

the discussion section is suggestions for further developments, such as other constructs, measures, and criterion variables would be useful to further establish the nomological network and construct validity of scores from this measure. I found the statement that the measure would be useful for “early stages of career counseling” to be perplexing. Perhaps I am missing something, but it seems this measure would only be applicable to someone who is already working in an institution with some kind of research focus. Otherwise, what “research environment” are they reporting on. In addition, it is premature to recommend a measure for applied use after one development study.

Response:

We accepted your suggestions and revised our statements on page 17:

“Practitioners can use the scale as a diagnostic tool at an early stage of individual’s career stage as academics, as well as an evaluation instrument in the next career stages.”

And also added these statements on page 17:

“Finally, further developments, such as testing the relationships with other constructs, measures, and criterion variables would be useful to establish the nomological network and construct validity of scores from this measure.”

Journal of Psychoeducational Assessment

Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics

Journal:	<i>Journal of Psychoeducational Assessment</i>
Manuscript ID	JPA-18-0139.R1
Manuscript	Regular Article
Keywords:	perceived research environment, scale development, academics, university, higher education
Abstract:	<p>There is a growing interest in the perceived research environment for higher education academics. As there is no existing, psychometrically sound scale that directly measures perceived research environment for higher education academics, we designed and validated the Perceived Research Environment Scale for use with this population. In Phase 1, items were developed based on a review of literature, six focus groups, and expert judgment. In Phase 2, the items were then administered to a sample of Indonesian academics (N = 306, M age = 42.29 years). Item analysis and exploratory factor analysis were used to reduce the number of items and determine the factor structure. In Phase 3, confirmatory factor analyses were used on a hold-out sample (N = 292, M age = 43.39) to confirm this structure. In Phase 4, we provided evidence for construct validity. The practical uses of this newly-developed</p>

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Manuscripts

Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics

Introduction

Education, research, and services are the three key functions characterizing the academic profession in modern-day, higher education systems (Eam, 2015), although academic research and publications have been increasingly emphasised at most universities around the world, as involvement in research-related activities is recognised as an effective means to upgrade a university's profile (Nguyen, Klopper, & Smith, 2016). Previous studies have demonstrated that engagement in research potentially improves teaching quality and enhances knowledge and competence, and this contributes to high quality research supervision, which is critical for developing graduate students as independent researchers (Lindsay, Breen, & Jenkins, 2002).

Reflecting this, there has been a continuing trend for universities in developed countries to increase their focus on research, and this tendency has spread to developing countries, where research is increasingly viewed as a high priority (Nguyen et al., 2016). Consequently, research has become an important function for academics everywhere, as research productivity is now a primary consideration in several important organisational decisions, such as hiring, maintenance of tenure, promotions, and salary increases for academics (Chen, Gupta, & Hoshower, 2006). As academics are required to publish their research results nationally and internationally in high quality, peer-refereed journals (Nguyen et al., 2016), researchers have been interested in identifying the predictors of research involvement and performance in academics (e.g., Whelan & Markless, 2013).

This research has shown that, among the factors that influence research productivity, environmental factors are some of the most powerful ones (Bland & Ruffin, 1992), which has led researchers to identify the elements that characterise a good research environment

PERCEIVED RESEARCH ENVIRONMENT SCALE

Table 4

Summary Data for Sample B (N = 292; correlations above diagonal)

Scale	Indonesian				1	2	3	4	5	6	7	8
	M	SD	Range	α								
1. Full scale	112.00	16.65	28-145	.93	-	.81***	.65***	.63***	.80***	.64***	.47***	.49***
2. Subscale 1 (beneficial social relationship)	22.87	4.29	5-30	.90		-	.40***	.48***	.52***	.54***	.30***	.35***
3. Subscale 2 (positive reinforcement)	20.36	6.22	5-30	.94			-	.12*	.49***	.10*	.14*	.24**
4. Subscale 3 (support and expectations)	24.44	3.70	6-30	.87				-	.38***	.49***	.38***	.32***
5. Subscale 4 (focus on research)	22.53	4.80	5-30	.91					-	.39***	.54***	.58***
6. Subscale 5 (positive role models)	21.79	4.59	5-30	.89						-	.35***	.27**
7. Organisational culture/ support for research	67.24	15.40	24-144	.93							-	.54***
8. Research involvement	100.82	21.12	18-108	.97								-

Note. * $p < .05$; ** $p < .01$; *** $p < .001$

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<http://mc.manuscriptcentral.com/jpa>

**4. Bukti Konfirmasi Review dan
Hasil Review Kedua
(29 Des 2018)**



Journal of Psychoeducational Assessment - Decision on Manuscript ID JPA-18-0139.R1

Journal of Psychoeducational Assessment

Sat, Dec 29, 2018 at 12:51 AM

<onbehalf@manuscriptcentral.com> Reply-To: tobin@temple.edu

To:

Cc: dsaklofs@uwo.ca

28-Dec-2018

Dear Dr. :

Thank you for submitting a revision of the Manuscript ID JPA-18-0139.R1 entitled "Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics" to Journal of Psychoeducational Assessment (JPA). I have now received a review from one of the experts in the field who reviewed your initial submission and has examined your revised manuscript and cover letter. This review is included below for your reference. I have also carefully read the manuscript and your cover letter in response to reviewers' comments.

After reviewing these materials, the reviewer and I noted significant improvement over the last version. As you will see in the review, the reviewer identifies several minor issues. Rather than restating the reviewers' comments here, I will simply ask that you carefully read these comments and adjust the manuscript to address them. Once you do so, I would be pleased to recommend to the Editor, Don Saklofske, that the manuscript be published in JPA.

To revise your manuscript, log into <https://mc.manuscriptcentral.com/jopa> and enter your Author Center, where you will find your manuscript title listed under "Manuscripts with Decisions." Under "Actions," click on "Create a Revision." Your manuscript number has been appended to denote a revision.

You may also click the below link to start the revision process (or continue the process if you have already started your revision) for your manuscript. If you use the below link you will not be required to login to ScholarOne Manuscripts.

*** PLEASE NOTE: This is a two-step process. After clicking on the link, you will be directed to a webpage to confirm.

https://mc.manuscriptcentral.com/jopa?URL_MASK=15323715e61a4c85abc0a8695a7ea998

You will be unable to make your revisions on the originally submitted version of the manuscript. Instead, revise your manuscript using a word processing program and save it on your computer.

Once the revised manuscript is prepared, you can upload it and submit it through your Author Center.

When submitting your revised manuscript, you will be able to respond to the comments made by the reviewer(s) in the space provided. You can use this space to document any changes you make to the original manuscript. In order to expedite the processing of the revised manuscript, please be as specific as possible in your response to the reviewer(s).

IMPORTANT: Your original files are available to you when you upload your revised manuscript. Please delete any redundant files before completing the submission.

Because we are trying to facilitate timely publication of manuscripts submitted to Journal of Psychoeducational Assessment, your revised manuscript should be submitted within 30 days from receipt of this letter. If it is not possible for you to submit your revision in this amount of time, please advise the Associate Editor before the 30 day period as the link to your article will expire and you will not be able to re-submit your paper without making a specific request.

Once again, thank you for submitting your manuscript to Journal of Psychoeducational Assessment and I look forward to receiving your revision.

Sincerely,
Dr. Renée Tobin

<https://mail.google.com/mail/u/0?ik=265fb369de&view=pt&search=all&permmsgid=msg-f%3A1621118944910309143&simpl=msg-f%3A16211189...> 1/2

Associate Editor, Journal of Psychoeducational
Assessment tobin@temple.edu

Don Saklofske
Editor

Reviewer(s)' Comments to

Author: Reviewer: 1

Comments to the Author

Thank you for the opportunity to review this revised manuscript (JPA-18-0139.R1). Overall, I appreciate the authors' responsiveness to reviewer feedback and believe their edits have much improved the manuscript. I hope the authors will find the following comments helpful as they continue to revise their manuscript.

1. I greatly appreciated the authors' expansion of their theoretical rationale in the introduction. However, I would recommend removing the paragraph on the social cognitive perspective (p. 3-4). The study is already situated in the work of Bronfenbrenner (1979) and Vondracek et al. (1986), and applying too many theoretical perspectives makes it hard to distill the study's rationale. Moreover, the social cognitive perspective's emphasis on self-efficacy and other specific individual variables seems less relevant to this study, given that the PRE is intended to measure characteristics of the research environment (and not of the individual academic).
2. In their response to reviewers, the authors noted that all academics in this setting had research components to their roles. I would recommend stating this in the manuscript.
3. I appreciated your analysis of potential differences in institutional affiliation between Samples A and B. I also appreciated your reporting internal consistency values in Sample B.
4. On page 16, the authors state that practitioners can use the PRE as a diagnostic tool for individuals. I am unclear as to why and how this would be useful. Many academics have little control over their research environments. It seems to me that this scale would be much more useful for conducting systems-level needs assessments and planning for departmental/organizational change. I would emphasize these potential applications (rather than emphasizing potential applications for individual academics).
5. Minor comments
 - a. While the manuscript is generally well-written, its first two sentences are "run-on" sentences. I would recommend revising them.
 - b. On page 6 (line 43), the sentence beginning with "it is obvious that" could be revised as follows: "To the authors' knowledge, a perceived research environment scale suitable for academics has yet to be published in the peer-reviewed literature."
 - c. When referring to internal consistency values, please write "Cronbach's alpha" rather than just "alpha."
 - d. On page 4 (line 52), the phrase "or at hobbies" should read "or engaged in hobbies."
 - e. In describing the OCSR and the RI measures (p. 10), please use complete sentences (e.g., "A sample item from this measure is...")

**5. Bukti Konfirmasi Submit Revisi Kedua,
Respon kepada Reviewer,
dan Artikel yang Diresubmit
(2 Jan 2019)**



Journal of Psychoeducational Assessment - Manuscript ID JPA-18-0139.R2

Journal of Psychoeducational Assessment <onbehalf@manuscriptcentral.com>

Wed, Jan 2, 2019 at 3:24

PM

Reply-To: JPA@sagepub.com

To:

02-Jan-2019

Dear Dr. :

Your manuscript entitled "Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics" has been successfully submitted online and is presently being given full consideration for publication in Journal of Psychoeducational Assessment.

Your manuscript ID is JPA-18-0139.R2.

Please mention the above manuscript ID in all future correspondence or when calling the office for questions. If there are any changes in your street address or e-mail address, please log in to ScholarOne Manuscripts at <https://mc.manuscriptcentral.com/jopa> and edit your user information as appropriate.

You can also view the status of your manuscript at any time by checking your Author Center after logging in to <https://mc.manuscriptcentral.com/jopa>.

As part of our commitment to ensuring an ethical, transparent and fair peer review process SAGE is a supporting member of ORCID, the Open Researcher and Contributor ID (<https://orcid.org/>). We encourage all authors and co- authors to use ORCID iDs during the peer review process. If you already have an ORCID iD you can link this to your account in ScholarOne just by logging in and editing your account information. If you do not already have an ORCID iD you may login to your ScholarOne account to create your unique identifier and automatically add it to your profile.

Thank you for submitting your manuscript to Journal of Psychoeducational

Assessment. Sincerely,
Journal of Psychoeducational Assessment Editorial Office

**RESPONSE TO THE REVIEWER
OF THE JOURNAL OF PSYCHOEDUCATIONAL ASSESSMENT**

MANUSCRIPT ID: JPA – 18 – 0139. R1

Reviewer: 1

Comments to the Author

Thank you for the opportunity to review this revised manuscript (JPA-18-0139.R1). Overall, I appreciate the authors' responsiveness to reviewer feedback and believe their edits have much improved the manuscript. I hope the authors will find the following comments helpful as they continue to revise their manuscript.

1. I greatly appreciated the authors' expansion of their theoretical rationale in the introduction. However, I would recommend removing the paragraph on the social cognitive perspective (p. 3-4). The study is already situated in the work of Bronfenbrenner (1979) and Vondracek et al. (1986), and applying too many theoretical perspectives makes it hard to distill the study's rationale. Moreover, the social cognitive perspective's emphasis on self-efficacy and other specific individual variables seems less relevant to this study, given that the PRE is intended to measure characteristics of the research environment (and not of the individual academic).

Response:

We accepted your suggestion. We removed the paragraph on the social cognitive perspective (p. 3-4)

2. In their response to reviewers, the authors noted that all academics in this setting had research components to their roles. I would recommend stating this in the manuscript.

Response:

We accepted your suggestion. We stated it in the Participants section on page 9.

3. I appreciated your analysis of potential differences in institutional affiliation between Samples A and B. I also appreciated your reporting internal consistency values in Sample B.

Response:

Thank you for your previous suggestion.

4. On page 16, the authors state that practitioners can use the PRE as a diagnostic tool for individuals. I am unclear as to why and how this would be useful. Many academics have little control over their research environments. It seems to me that this scale would be much more useful for conducting systems-level needs assessments and planning for departmental/organizational change. I would emphasize these potential applications (rather than emphasizing potential applications for individual academics).

Response:

We accepted your suggestion. On page 16, we revised our statement: “Practitioners can use the scale for conducting systems-level needs assessments and planning for departmental/organisational change.”

5. Minor comments

- a. While the manuscript is generally well-written, its first two sentences are “run-on” sentences. I would recommend revising them.
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- c. When referring to internal consistency values, please write “Cronbach’s alpha” rather than just “alpha.”
- d. On page 4 (line 52), the phrase “or at hobbies” should read “or engaged in hobbies.”
- e. In describing the OCSR and the RI measures (p. 10), please use complete sentences (e.g., “A sample item from this measure is...”)

Response:

We accepted your suggestions.

- a. *We revised the first two sentences: “Education, research, and services are the three key functions characterising the academic profession in modern-day, higher education systems (Eam, 2015). However, academic research and publications have been increasingly emphasised at most universities around the world, as involvement in research-related activities is recognised as an effective means to upgrade a university’s profile (Nguyen, Klopper, & Smith, 2016).”*
- b. *We revised the sentence on page 6 (line 43): “To the authors’ knowledge, a perceived research environment scale suitable for academics has yet to be published in the peer-reviewed literature.”*
- c. *We revised “alpha” to “Cronbach’s alpha” when referring to internal consistency values on page 10, 12, and 13.*
- d. *On page 4 (line 52), we revised “or at hobbies” to “or engaged in hobbies.”*
- e. *In describing the OCSR and the RI measures on page 10, we revised our previous sentences to complete sentences: “A sample item from this measure is...”*

Journal of Psychoeducational Assessment

Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics

Journal:	<i>Journal of Psychoeducational Assessment</i>
Manuscript ID	JPA-18-0139.R2
Manuscript	Regular Article
Keywords:	perceived research environment, scale development, academics, university, higher education
Abstract:	<p>There is a growing interest in the perceived research environment for higher education academics. As there is no existing, psychometrically sound scale that directly measures perceived research environment for higher education academics, we designed and validated the Perceived Research Environment Scale for use with this population. In Phase 1, items were developed based on a review of literature, six focus groups, and expert judgment. In Phase 2, the items were then administered to a sample of Indonesian academics (N = 306, M age = 42.29 years). Item analysis and exploratory factor analysis were used to reduce the number of items and determine the factor structure. In Phase 3, confirmatory factor analyses were used on a hold-out sample (N = 292, M age = 43.39) to confirm this structure. In Phase 4, we provided evidence for construct validity. The practical uses of this newly developed</p>

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4 Development and Initial Validation of Perceived Research Environment Scale
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6 for Higher Education Academics
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8 **Introduction**
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10 Education, research, and service are the three key functions characterising the
11 academic profession in modern-day, higher education systems (Eam, 2015). However,
12 academic research and publications have been increasingly emphasised at most universities
13 around the world, as involvement in research-related activities is recognised as an effective
14 means to upgrade a university's profile (Nguyen, Klopper, & Smith, 2016). Previous studies
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31 Reflecting this, there has been a continuing trend for universities in developed
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33 countries, where research is increasingly viewed as a high priority (Nguyen et al., 2016).
34 Consequently, research has become an important function for academics everywhere, as
35 research productivity is now a primary consideration in several important organisational
36 decisions, such as hiring, maintenance of tenure, promotions, and salary increases for
37 academics (Chen, Gupta, & Hoshower, 2006). As academics are required to publish their
38 research results nationally and internationally in high quality, peer-refereed journals (Nguyen
39 et al., 2016), researchers and administrators have been interested in identifying the predictors
40 of research involvement and performance in academics (e.g., Whelan & Markless, 2013).
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54 This research has shown that, among the factors that influence research productivity,
55 environmental factors are some of the most powerful ones (Bland & Ruffin, 1992), which has
56 led researchers to identify the elements that characterise a good research environment
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PERCEIVED RESEARCH ENVIRONMENT SCALE

Table 4

Summary Data for Sample B (N = 292; correlations above diagonal)

Indonesian												
Scale	<i>M</i>	<i>SD</i>	Range	α	1	2	3	4	5	6	7	8
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Note. * $p < .05$; ** $p < .01$; *** $p < .001$

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<http://mc.manuscriptcentral.com/jpa>

**6. Bukti Konfirmasi Artikel Accepted
(16 Jan 2019)**



Journal of Psychoeducational Assessment - Decision on Manuscript ID JPA-18-0139.R2**Journal of Psychoeducational Assessment**

Wed, Jan 16, 2019 at 3:28 AM

<onbehalf@manuscriptcentral.com> Reply-To: tobin@temple.edu

To:

Cc:

15-Jan-2019

Dear Dr. :

I have now carefully read the revised manuscript and your cover letter in response to reviewer comments. After reviewing these materials, I noted that you addressed all issues raised in the last round of reviews. Thus, it is a pleasure to accept your manuscript entitled "Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics" in its current form for publication in Journal of Psychoeducational Assessment.

Thank you for your fine contribution. On behalf of the Editors of Journal of Psychoeducational Assessment, we look forward to your continued contributions to the Journal.

Sincerely,
Dr. Renée Tobin
Associate Editor, Journal of Psychoeducational
Assessment tobin@temple.edu

Don Saklofske
Editor

Reviewer(s)' Comments to Author:

**7. Bukti Konfirmasi Artikel Published Online
(11 Feb 2019)**



Your article is now published online**SAGE Journals**

Mon, Feb 11, 2019 at 1:50 PM

<noreply@sagepub.com> Reply-To:

noreply@sagepub.com

To:

Cc: sage.eprints@sagepub.com

Dear Diponegoro
University,

Thank you for publishing your article with SAGE Publishing and Journal of Psychoeducational Assessment. Your article "Development and Initial Validation of Perceived Research Environment Scale for Higher Education Academics is now published and your complimentary e-copy is available at <https://journals.sagepub.com/eprint/XAezNJfPJRHnjn49D3Bc/full>.

The above link and final published PDF are only for your personal use and non-profit teaching purposes and should not be posted online or otherwise distributed. If you wish to post your article on your personal website or institutional repository, you may use the accepted version. Please see the SAGE author sharing guidelines, linked below, for full details about appropriate use and version definitions.

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"<https://doi.org/10.1177/0734282919828892>". Please also visit our online

resources for more information:

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- [Kudos](#), [Post-publication corrections](#),
- [Author gateway](#).

Thank you again for publishing with SAGE and Journal of Psychoeducational Assessment. We value your feedback and encourage you to complete the brief Journal Author Survey you will receive shortly.

Best wishes,

SAGE Journals Author Services

[authorproductionqueries@sagepub.co.](mailto:authorproductionqueries@sagepub.co.uk)

uk

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**2. Bukti Konfirmasi Review dan Hasil
Review
(3 Juni 2024)**

06/06/24, 10:12 AM

Gmail - [idajhs] Submission Acknowledgement



Muhammad Fauzi <muhammadfauzi@uinib.ac.id>

[idajhs] Submission Acknowledgement

Dindin Solahudin <dindin.solahudin@uinsgd.ac.id>
Kepada: <muhammadfauzi@uinib.ac.id>

03 Juni 2024 pukul 12.31

Dear Muhammad Fauzi,

We would like to inform you that your submitted article titled "Pemberdayaan Anak pada Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto Berbasis Dakwah Kultural" has entered the review process by our reviewers in idajhs for january-june 2024 edition.

Our decision is to: revise the article.

This process will begin shortly to assess the suitability of your article for publication in our journal. However, this manuscript needs to be translated into English to meet one of our journal's terms and conditions requirements. Make sure it hasn't been published anywhere.

In relation to this, we kindly ask for your confirmation that the article will not be withdrawn or submitted to another journal while it is under review in idajhs. This is essential to ensure a smooth review process and avoid any potential issues.

We greatly appreciate your cooperation in this matter and hope that your article will proceed through the process as scheduled.

Below we submit the manuscript of the reviewer's notes that must be corrected.

The publishing costs are as follows.

Publishing costs 1.5 million.
Translation cost 1 million.

If you have any further questions, please do not hesitate to contact us.

Thank you for your attention and cooperation.

Best regards,
Ridwan Rustandi
Managing Editor
ridwanrustandi@uinsgd.ac.id
081287922322



Pemberdayaan Anak pada Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto Berbasis Dakwah Kultural

ABSTRACT

This research aims to explore how the child empowerment process carried out at the Yayasan Abu Bakar Ash-Shiddiq is based on cultural da'wah, as well as what factors support and inhibit the empowerment process. The research method used is a qualitative method with a case study approach. The informants in this research were yayasman managers and teachers, 5 foundation children, and 2 people from the Nagari Malai III Koto community. Data was collected using interview, observation and documentation techniques. The results of the research show that the forms of child empowerment process that have been carried out at the Yayasan Abu Bakar Ash-Shiddiq include assessing regional potential, preparing activity program plans, implementing predetermined activity plans, monitoring and evaluating the success of empowerment programs carried out so that children can be formed, who are intelligent, both at the spiritual level, thinking, and morals, and have quality in building their potential. One of the supporting factors for the success of this process: First, great participation and support from the community. Second, the allocation of village funds. Third, teaching staff and experts in their respective fields. Even though the yayasan has limited space, the empowerment process can still run well.

Keywords : Empowerment; Child; Da'wah; Cultural.

ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi bagaimana proses pemberdayaan anak yang dilakukan di Yayasan Abu Bakar Ash-Shiddiq berbasis dakwah kultural, serta apa saja faktor yang menjadi pendukung dan penghambat dalam proses pemberdayaan tersebut. Metode penelitian yang digunakan yaitu metode kualitatif dengan pendekatan studi kasus. Informan dalam penelitian ini adalah, pengelola yayasan dan pengajar, anak yayasan sebanyak 5 orang, dan 2 orang masyarakat Nagari Malai III Koto. Pengumpulan datanya dengan menggunakan teknik wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa bentuk proses pemberdayaan anak yang telah dilakukan di Yayasan Abu Bakar Ash-Shiddiq di antaranya yaitu mengkaji potensi wilayah, penyusunan rencana program kegiatan, menerapkan rencana kegiatan yang telah ditetapkan, memantau dan mengevaluasi keberhasilan program pemberdayaan yang dilakukan, sehingga dapat terbentuk anak yang cerdas, baik tingkat spritual, pemikiran, akhlak, serta berkualitas dalam membangun potensinya. Salah satu faktor pendukung berhasilnya proses tersebut: *Pertama*, partisipasi dan dukungan yang besar dari masyarakat. *Kedua*, alokasi dana desa. *Ketiga*, tenaga pengajar dan yang ahli dalam bidangnya masing-masing. Kendatipun, adanya faktor keterbatasan ruangan yayasan yang kecil, namun proses pemberdayaan yang dilakukan masih dapat berjalan dengan baik.

Kata kunci : Pemberdayaan; Anak; Dakwah; Kultural.

PENDAHULUAN

Secara etimologi, dakwah kultural dapat diartikan sebagai kegiatan dakwah yang dilakukan melalui pendekatan kebudayaan. Dakwah kultural dipahami sebagai upaya memperkenalkan dan menyampaikan ajaran Islam menggunakan media budaya yang meliputi sistem gagasan (ide, pemikiran), aktivitas dan fungsi, serta bentuk (materi), dengan berbagai cara yang bijaksana untuk terciptanya individu dan masyarakat yang menghayati dan mengamalkan ajaran Islam dalam semua lapangan kehidupan. Dengan kata lain, dakwah kultural merupakan suatu proses atau cara untuk mendekati adat, tradisi dan seni budaya lokal dalam proses penyampaian agama Islam untuk menghasilkan budaya baru bernuansa Islami (Nazirman, Saharman, & Sihombing, 2021). Dakwah kultural cukup efektif dalam pengembangan masyarakat Islam, sebab dakwah kultural memiliki karakteristik yang dinamis, kreatif dan inovatif (Cahyadi, 2018). Masyarakat Minangkabau terkenal dengan ketaatan mengamalkan adat dan agamanya. Hal ini tercermin dalam ungkapan yang populer "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Adat Bersendi Agama, Agama Bersendi Kitabullah). Artinya, adanya akulturasi antara agama dan budaya, tanpa harus saling mengeliminasi satu sama lainnya. Hal tersebut telah berlangsung secara turun-temurun yang diaplikasikan dalam mengembangkan masyarakat yang agamis, berakhlakul karimah, dan berkebudayaan luhur (Bukhari, 2009).

Dalam arus perkembangan zaman yang semakin maju saat ini, justru nilai-nilai agama dan budaya mulai memudar terutama di kalangan generasi millennial. Hal tersebut dilatarbelakangi oleh ketidakmampuan anak dalam mengendalikan dirinya dalam mengikuti arus perkembangan zaman yang semakin maju, sehingga berdampak pada rendahnya tingkat spiritual, moral, dan minimnya ketertarikan terhadap kearifan budaya, serta ketidakmampuan anak dalam mengembangkan atau menggali potensi yang dimilikinya. Hal tersebut juga disebabkan minimnya perhatian orang tua

Commented [reviewer1]: Secara umum, artikel ini layak untuk dipublikasikan, namun perlu ada perbaikan dalam beberapa hal:

- 1.Struktur argumentasi yang berkaitan dengan topik penelitian diperkuat;
- 2.Data diperkuat dengan proses analisis teoritik
- 3.Aspek-aspek yang berkaitan dengan ketahanan keluarga dalam perspektif dakwah dipertajam;
- 4.Implikasi penelitian diperkuat

Commented [reviewer2]: Komponen abstrak terdiri dari: tujuan penelitian, metodologi penelitian; teknik pengumpulan data, hasil penelitian dan implikasi penelitian.

Commented [reviewer3]: Teknis penulisan diperbaiki, teknik pengutipan diperbaiki sesuai dengan template.

Pada bagian latar belakang setidaknya harus memuat beberapa komponen pokok:

- 1.Fenomena yang diteliti;
- 2.Data dan fakta yang memperkuat fenomena yang diteliti;
- 3.Kajian terdahulu yang relevan dari sumber jurnal, cari minimal 5 jurnal yang relevan;
- 4.Novelty atau kebaruan

Tujuan dan metodologi penelitian

kepada anaknya, karena kesibukannya dalam bekerja dari pagi hari sampai malam hari, yang mana mayoritas masyarakatnya bekerja sebagai pedagang dan petani, sehingga kurang dalam memperhatikan serta mengontrol perkembangan dan pertumbuhan anak dengan baik. Sebagaimana observasi yang peneliti lakukan di Nagari Malai III Koto Kecamatan Sungai Geringging bahwa, pemberdayaan terhadap anak harus segera diupayakan. Permasalahan tersebut tentunya perlu segera diatasi lewat upaya pemberdayaan.

Dewasa ini, peningkatan mutu anak baik dalam bidang spiritual maupun bidang umum, telah banyak dilakukan melalui tempat-tempat khusus salah satunya yaitu, yayasan. Yayasan dipercayai sebagai wadah dalam memfasilitasi anak agar berdaya. Melalui yayasan, pengembangan dakwah juga tentunya akan berkembang pesat, karena kegiatan-kegiatan keagamaan yang dilakukan sekaligus sebagai sarana dalam menyampaikan dakwah sebagai suatu kewajiban yang dilakukan oleh seorang Muslim dan Muslimah. Sebagaimana Pasal 1 Angka 1 UU 16 Tahun 2001 "Yayasan adalah badan hukum yang terdiri atas kekayaan yang dipisahkan dan diperuntukkan untuk mencapai tujuan tertentu di bidang sosial, keagamaan, dan kemanusiaan yang tidak mempunyai anggota" (Purba et al., 2021: 31). Artinya, yayasan sebagai tempat untuk meningkatkan, mengelola, dan memberdayakan potensi individu agar mencapai tujuan yang diinginkan baik itu pada bidang-bidang tertentu.

Berdasarkan data yang diperoleh dari Syahputra Anugrah sebagai pengelola yayasan, menjelaskan bahwa tujuan utama didirikannya Yayasan Abu Bakar Ash-Shiddiq yaitu, untuk membentuk anak agar memiliki kepribadian berakhlak mulia, cerdas, beriman, dan bertakwa, serta memiliki kecintaan terhadap budaya. Program yang dilakukan melalui pembinaan dan peningkatan kemampuan anak dalam bidang spiritual, maupun bidang umum dengan mengintegrasikan nilai-nilai agama dan budaya. Maka, dari situlah banyak dari orang tua yang memilih memasukkan anak mereka ke yayasan tersebut, sehingga dari tahun ke tahun yayasan mengalami peningkatan jumlah anak yang belajar. Bahkan, data sekarang menunjukkan bahwa jumlah anak di yayasan tersebut sudah mencapai 95 orang anak (Anugrah, 2023).

Hal menarik yang ditemukan peneliti selama wawancara dengan Syahputra Anugrah yaitu, semua kegiatan-kegiatan yang dilakukan di yayasan merupakan ide dari pengelola yayasan sendiri dan beberapa masukan dari pengajar. Kendati, Syahputra Anugrah bukanlah orang yang lahir dari latar pendidikan yang tinggi atau pernah mengikuti pelatihan khusus dalam bidang pemberdayaan. Namun, pada kenyataannya ide-ide tersebut muncul karena satu prinsip yang dipegangnya dan diterapkannya hingga saat ini, yaitu manusia yang terbaik adalah manusia yang mampu menebarkan manfaat untuk orang-orang di sekitarnya (Anugrah, 2023). Dengan memegang prinsip tersebut, kemudian diimplementasikannya dengan melakukan program di yayasan dengan tujuan untuk membina manusia menjadi manusia yang berkualitas dalam berbagai aspek kehidupan, tetapi tetap berprinsipkan kepada nilai-nilai keislaman.

Pemberdayaan anak merupakan suatu upaya dengan maksud mengembangkan diri dan potensi yang ada dalam diri anak, dari keadaan yang tidak berdaya menjadi lebih berdaya. Dalam kaitannya dengan penelitian ini, pemberdayaan anak dilakukan sebagai suatu usaha membina manusia dan meningkatkan kemampuan yang dimiliki anak agar mendapatkan kehidupan dan masa depan yang lebih baik. Pengetahuan yang diperoleh dari pendidikan formal maupun nonformal sangat penting bagi setiap individu karena memiliki peran dalam membentuk kepribadian, karakter, serta meningkatkan dan mengembangkan segala kemampuan dan potensi dalam diri (Herawati, 2021: 1). Pemberian pengetahuan kepada anak sangat penting, terlebih memberikan pendidikan agama. Sebagaimana firman Allah yang terdapat dalam QS. At-Taubah/9: 122 yang artinya: "Dan tidak sepatutnya orang-orang Mukmin itu semuanya pergi (ke medan perang). Mengapa sebagian dari setiap golongan di antara mereka tidak pergi untuk memperdalam pengetahuan agama mereka dan untuk memberi peringatan kepada kaumnya apabila mereka telah kembali, agar mereka dapat menjaga dirinya."

Ayat tersebut menjelaskan bahwa, pentingnya seorang Mukmin untuk menuntut ilmu dan memperdalam ilmu agama dan kemudian mengajarkan kepada orang lain tentang ilmu yang didapatkannya tersebut, sehingga mereka yang tidak mengetahui mendapatkan manfaat juga untuk kehidupannya. Sesungguhnya orang yang belajar dan memberikan pengajaran termaksud jihad dan termaksud orang-orang yang mendapatkan kedudukan tinggi di sisi Allah SWT. (Listiawati, 2017: 168). Penjelasan tersebut menegaskan bahwa pemberian pengetahuan dan pembinaan agama pada anak sangatlah penting dilakukan sebagaimana anak merupakan manusia yang memiliki fitrah yang bersih. Oleh karena itu, setiap kebaikan yang diajarkan akan membentuk kepribadian yang berkualitas (Suwaid, 2013: 153).

Peningkatan nilai spiritual anak merupakan suatu kegiatan dakwah dalam proses pemberdayaan. Oleh karena itu, peneliti tertarik untuk melihat proses pemberdayaan anak yang dilakukan oleh Yayasan Abu Bakar Ash-Shiddiq, yang kebetulan juga merupakan satu-satunya yayasan yang ada di Nagari Malai III Koto Kecamatan Sungai Geringging Kabupaten Padang Pariaman yang kurang lebih telah berdiri sejak 3 tahun lalu, kemudian telah disahkan menjadi yayasan yang diketahui oleh Negara pada tanggal 04 Juni 2021. Yayasan ini memiliki tujuan untuk membentuk anak agar memiliki kepribadian berakhlak mulia, beriman, dan bertakwa, serta meningkatkan potensi dan kecintaan anak terhadap budayanya sehingga menjadi orang yang bermanfaat bagi agama dan masa depan bangsa (Anugrah, 2023).

Dalam menunjang kesinambungan dalam penelitian ini, berikut peneliti paparkan beberapa yang berkaitan dengan topik pembahasan penelitian. Anwar (2022), menjelaskan bahwa dalam meningkatkan kualitas pendidikan anak pada Yayasan Lembaga Kesejahteraan Sosial Anak (LKSA) Aulia Qurrota Aini Kramatwatu menyediakan dua program dalam pelaksanaan pemberdayaannya, yaitu program pendidikan dan program pelatihan keterampilan. Pada program pendidikan, Yayasan LKSA Aulia Qurrota Aini Kramatwatu menyediakan beberapa kelas yaitu: Kelas Baca, Paket B dan Paket C. Sedangkan untuk program pelatihan ketampilan yaitu: program pelatihan pembuatan hantaran, menjahit dan las listrik. Dengan adanya dua program tersebut, maka dapat dirasakan manfaatnya oleh anak-anak yayasan tersebut baik dari segi pendidikannya maupun bentuk hasil dari program pelatihan keterampilan.

Nugraha dan Fakhrana (2022), menjelaskan bahwa dalam pemberdayaan pada Yayasan Mutiara Harapan, yakni pertama memiliki program sosial pemberdayaan seperti wakaf, pendidikan, kemanusiaan, dan keagamaan. Dari setiap program tersebut memiliki kegiatan yang berbeda-beda. Kedua, implementasi program pemberdayaan dan pelayanan di antaranya: Pertama, program pendidikan terdiri dari kegiatan gerakan orangtua peduli, kegiatan rumah bimbil, pelatihan komputer, dan wisata anak ceria; Kedua, program kemanusiaan terdiri dari jumat bersih, beras nusantara untuk keluargaku, cek kesehatan gratis, membangun kemandirian ekonomi, peduli bencana alam; Ketiga, program keagamaan terdiri dari dzikir dan doa bersama, tahfidz al-Qur'an, dan berbagai kegiatan lainnya di bulan Ramadhan.

Muttaqin, et.al (2021), menjelaskan bahwa salah satu permasalahan pemberdayaan pada Yayasan Anak Shaleh adalah kurangnya nilai atau kapasitas dari sumber daya manusianya. Masih banyaknya hal-hal yang masih kurang matang baik dari segi pengadministrasian ataupun tenaga pengajar bagi anak-anak Yayasan Anak Shaleh. Maka dari itu, ada beberapa alternatif yang dapat dilakukan yakni di antaranya dengan adanya suatu kerja sama serta pelatihan tentang administrasi kepada para santri Yayasan Anak Shaleh dan juga memberi pembekalan tentang penyusunan surat menyurat dan penyusunan proposal yang baik dan benar yang nantinya dapat mereka lakukan untuk kepentingan pengembangan dari yayasan tersebut.

Tanuwijaya dan Tjandrini (2022) menjelaskan bahwa salah satu program dalam pemberdayaan pada Panti Asuhan Benih Kasih (PABK) Surabaya, di antaranya dengan mengasuh dan memberikan pendidikan kepada anak-anak untuk bekal berkehidupan mandiri kelak. Salah satunya dengan menyediakan sarana komputer untuk anak-anak asuh sebagai media belajar menggunakan perangkat lunak yang telah disediakan dan memberikan pelatihan pengolahan kata dan pengolahan angka kepada anak-anak PABK dengan tujuan untuk meningkatkan keterampilan anak-anak menggunakan pengolahan kata dan pengolahan angka. Pelatihan pengolahan kata dan pengolahan angka ini dilakukan dengan metode Demonstrasi dan Praktik Langsung. Dengan begitu, diharapkan agar anak-anak yayasan memiliki keterampilan komputer dan dapat diberdayakan sebagai sarana latihan sebelum bekerja di berbagai perusahaan.

Umarie, et.al (2021) menjelaskan bahwa dalam pemberdayaan anak pada Yayasan Anak Yatim Miftahul Jannah diadakan beberapa kegiatan, di antaranya yaitu bimbingan belajar pada sekolah dasar dan bimbingan agama Islam seperti sekolah madrasah yang berlaku pada umumnya. Selain kegiatan pembelajaran, juga terdapat kegiatan lainnya yaitu pemeliharaan cacing sutra dan budidaya ikan lele secara aquaponik, pembuatan rak hidroponik, monitoring dan evaluasi, dengan tujuan sebagai media pembelajaran ekonomi maupun edukasi untuk anak-anak panti asuhan, dengan memaksimalkan sumberdaya lahan yang dimiliki.

Dewi, et.al (2020) menjelaskan bahwa dalam peningkatan pemberdayaan anak pada Yayasan Pendidikan & Penyantunan Anak Yatim (YPPAY) Adinda di antaranya yakni pertama, peningkatan *life skill* anak yatim dengan peningkatan kemampuan *hard skill* melalui pelatihan komputer; kedua, peningkatan *life skill* anak dengan peningkatan kemampuan *soft skill* melalui pelatihan *job preparation*; dan ketiga, pendampingan peningkatan kepercayaan diri anak melalui pengenalan potensi diri. Sementara, Kristina, et.al (2020), menjelaskan bahwa dalam proses pemberdayaan anak yayasan ini terdapat sembilan tahap proses pemberdayaan di antaranya pemetaan potensi, analisis potensi, penyusunan desain model, sosialisasi dan diseminasi, pembentukan program atau kegiatan, penguatan kelembagaan, konsultasi dan pendampingan, monitoring dan evaluasi, serta tahap terakhir yaitu tindak lanjut dan pengembangan.

Di samping itu, Furqan (2019), juga menambahkan. Dalam penjelasannya bahwa dalam pembinaan anak, khususnya pada anak jalanan di Yayasan Peduli Anak Lombok dilakukan dengan tiga pembinaan, yakni pada pembinaan pendidikan, kerohanian dan sosial. *Pertama*, pembinaan kerohanian mengarahkan anak untuk membentuk perilaku yang sesuai dengan norma-norma agama. *Kedua*, pembinaan disiplin adalah mendisiplinkan anak sejak dini bertujuan agar anak memiliki jiwa yang disiplin diri dan disiplin waktu. Pembinaan hubungan sosial bertujuan agar anak dapat memiliki hubungan yang baik antar sesama di lingkungan sosial. *Ketiga*, pembinaan kebersihan untuk anak agar anak binaan mengetahui pentingnya hidup bersih dan sehat. Bin Tu (2019) dan Patil (2021) mengungkapkan bahwa program pemberdayaan anak dalam dunia pendidikan yang dirancang dengan baik akan meningkatkan kesejahteraan secara signifikan melalui akumulasi sumber daya manusia bagi anak-anak tersebut dan juga menunjukkan potensi untuk mengurangi kesenjangan antar generasi.

Dari beberapa pemaparan penelitian sebelumnya tersebut, dapat ditangkap bahwasanya belum ada penelitian yang berfokus pada pemberdayaan anak melalui program pendidikan, keterampilan, dan kecakapan hidup di Yayasan Abu Bakar ash-Shiddiq di Nagari Malai III Koto Kecamatan Sungai Geringging Kabupaten Padang Pariaman, dan ini sekaligus menjadi gap/novelti bagi sumbangsih terhadap penelitian yang berfokus pada bidang pemberdayaan masyarakat, khususnya pemberdayaan terhadap anak.

Data primer yang digunakan dalam penelitian ini adalah hasil observasi dan wawancara dengan pengelola yayasan dan pengajar, serta beberapa anak yayasannya. Sedangkan data sekunder dalam penelitian ini adalah gambaran tentang kondisi yayasan, bentuk-bentuk kegiatan, dan strategi pemberdayaan anak yang dilakukan di Yayasan Abu Bakar Ash-Shiddiq, serta beberapa literatur yang berkaitan dengan topik penelitian. Jenis penelitian yang digunakan adalah penelitian kualitatif, dengan menggunakan metode atau pendekatan studi kasus (case studi). Metode pengumpulan data yang digunakan dalam penelitian ini adalah , wawancara. Dalam penelitian ini data yang diperoleh adalah tentang gambaran aktivitas, kegiatan dan bentuk-bentuk pemberdayaan anak yang dilakukan di Yayasan Abu Bakar Ash-Shiddiq yang diteliti. *Kedua*, observasi. Dalam penelitian ini pengamatan dilakukan guna mendapatkan data real, kemudian mencatat segala temuan yang ada di lapangan. Dalam observasi ini peneliti mengamati secara langsung, mencatat kemudian menganalisis, dan selanjutnya membuat kesimpulan tentang bagaimana proses pemberdayaan anak oleh Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto serta faktor pendukung dan penghambat dalam proses pemberdayaan tersebut. *Ketiga*, dokumentasi. Kredibilitas hasil penelitian akan semakin tinggi jika menggunakan studi dokumentasi dalam penelitian kualitatif. Dalam penelitian ini peneliti mengumpulkan data dengan mencari dari arsip dan dokumen kegiatan yang berkaitan dengan pemberdayaan anak di Yayasan Abu Bakar Ash Shiddiq di Nagari Malai III Koto. Langkah dalam pengolahan data yang dilakukan yaitu, pengumpulan data, reduksi data, penyajian data, dan penarikan kesimpulan. Informan dalam penelitian ini adalah pengelola yayasan dan pengajar, anak yayasan sebanyak 5 orang, dan 2 orang masyarakat Nagari Malai III Koto.

HASIL DAN PEMBAHASAN

Proses Pemberdayaan Anak di Yayasan Abu Bakar Ash-Shiddiq Nagari Malai III Koto

Pertama, mengkaji potensi, permasalahan, dan peluang di wilayah Nagari Malai III Koto sebagai tempat berdirinya Yayasan Abu Bakar Ash-Shiddiq. Proses pertama yang dilakukan oleh pengelola Yayasan Abu Bakar Ash-Shiddiq dalam memberdayakan anak yaitu mengkaji terlebih dahulu bagaimana potensi yang ada di Nagari Malai III Koto, sehingga program kegiatan pemberdayaan yang diberikan dapat membentuk anak yang berkualitas dari berbagai aspek kehidupan. Identifikasi tersebut dilakukan oleh Syahputra Anugerah melalui studi lapangan, mengingat setiap wilayah memiliki potensi masing-masing untuk keberhasilan program yang dijalankan.

Maka, berdirinya yayasan ini sangat bermanfaat untuk pertumbuhan dan perkembangan anak dengan baik, karena *Pertama*, masih banyaknya anak-anak yang berkeliaran di waktu magrib, bermain *game online* sampai lupa waktu untuk belajar dan malas beribadah. *Kedua*, mayoritas masyarakat Nagari Malai III Koto berprofesi sebagai pedagang dan petani, sehingga orang tua memiliki waktu yang sedikit di rumah menyebabkan tidak terkontrolnya pertumbuhan dan perkembangan anak dengan baik. *Ketiga*, keinginan masyarakat mendirikan yayasan sebagai tempat untuk membentuk anak yang berkualitas yang beraspekkan keislaman (Anugrah, 2023).

Sebagaimana yang diungkapkan oleh Anugerah sebagai pengelola Yayasan Abu Bakar Ash-Shiddiq menyebutkan bahwa awalnya yayasan ini berdiri dikarenakan keinginan dari masyarakat untuk membentuk anak yang baik dan memiliki potensi. Mengingat, anak adalah pemimpin di masa depan, tentu harus dilakukan pengarahan dan pengembangan potensi si anak. Realitasnya juga, banyak anak-anak yang kurang arahan karena orang tua sibuk bekerja. Maka, perlu dilakukan pengarahan, membentuk dan mendidik anak melalui beberapa program kegiatan yang didukung penuh oleh masyarakat dan pemerintah desa setempat dengan tujuan agar anak memiliki keberdayaan diri dan potensi-potensi yang dimiliki untuk tergapainya masa depan yang lebih baik dengan (Anugrah, 2023).

Selain potensi yang dimiliki oleh masyarakatnya dalam berpartisipasi membangun dan mengembangkan yayasan, ada juga terdapat sumber daya manusianya (SDM) yaitu tiga orang pengajar di Yayasan Abu Bakar Ash-Shiddiq yang merupakan orang-orang yang memiliki kecakapan dalam bidangnya (A. R. Dewi, 2023), sehingga memungkinkan proses pemberdayaan dapat berjalan dengan efektif dan maksimal dalam upaya memberdayakan anak (Anugrah, 2023). Dalam proses pemberdayaan, SDM yang unggul merupakan potensi yang harus dimiliki sebagai agen yang melakukan dan memberikan pemberdayaan kepada masyarakat. Selain potensi yang dimiliki tersebut, tentunya dalam setiap proses pemberdayaan terjadinya permasalahan yang menghambat keberhasilan suatu kegiatan. Salah satu faktor utama yang

Commented [reviewer4]: Berisi data penelitian yang dikumpulkan, diolah dan disajikan

Perkuat dengan data dalam bentuk petikan wawancara, tabel, bagan, gambar/foto, dan lain sebagainya yang relevan dengan topik penelitian

Commented [reviewer5]: Subjudul harus menampilkan temuan penelitian, buat dalam satu baris sebagai statement peneliti.

Analisis dengan teori dan kajian pustaka, gunakan secara dominan referensi dari sumber jurnal

menghambat pemberdayaan anak di yayasan tersebut yaitu keterbatasan luas ruangan yayasan, yang hanya berukuran 10x3 m², sehingga ruang gerak kegiatan pemberdayaan sedikit terbatas (A. R. Dewi, 2023).

Kedua, penyusunan perencanaan program kegiatan pemberdayaan anak di Yayasan Abu Bakar Ash-Shiddiq. Dalam menyusun perencanaan program kegiatan anak di Yayasan Abu Bakar Ash-Shiddiq, langkah yang dilakukan: *Pertama*, melakukan diskusi dengan pendiri yayasan dan pengajar. Diskusi tersebut dilakukan dengan tujuan memperoleh ide dan titik temu antar pendiri dan pengajar Yayasan Abu Bakar Ash-Shiddiq terhadap kegiatan apa yang akan diberikan kepada anak-anak yayasan. Diskusi ini dilakukan agar semua pihak dapat memberikan ide untuk ketercapainya kegiatan dalam memberdayakan anak di yayasan (Anugrah, 2023). Sebelum pengelola yayasan menetapkan program kegiatan yang akan dijalankan, dia melakukan diskusi terlebih dahulu untuk menemukan titik temu semua pihak yang terkait, sehingga pengelola dapat mengelompokkan orang-orang yang akan bertugas menjalankan kegiatan tersebut, hal itu dilakukan agar penyampaian materi dan pelaksanaan kegiatan dapat berhasil dan memudahkan anak dalam memahami materi yang diberikan.

Kedua, *Forum Grup Discussion (FGD)* bersama pemerintah desa dan masyarakat. Kegiatan ini merupakan diskusi besar yang dilakukan secara bersama-sama. Diskusi ini dilakukan sebagai bentuk melibatkan masyarakat dalam mengembangkan potensi dan membentuk akhlak anak yang dilakukan di yayasan dengan prinsip keterbukaan antar semua pihak. Pihak-pihak tersebut juga dapat memberikan ide maupun sarannya demi terlaksananya program yang paling baik (Anugrah, 2023). Mengingat berdirinya yayasan tersebut atas partisipasi dari masyarakat dan berbagai pihak yang mendukung, maka penyusunan kegiatan yang dilakukan juga melibatkan pemerintah desa dan beberapa masyarakat setempat, agar tidak terjadinya kesalahpahaman dan dapat menampung berbagai ide terkait program tersebut. jadi kami mengikutsertakan pihak-pihak tersebut (Susanti, 2023).

Penerapan Rencana Kegiatan di Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto

Pertama, pemberian materi akidah dan akhlak. Pemberian materi akidah dan akhlak adalah proses pertama kali yang harus dilakukan untuk menyadarkan anak untuk berubah dan berperilaku baik. Hal ini untuk memastikan anak-anak dapat memahami materi yang disampaikan, dan kemudian dapat mengimplementasikannya dalam kehidupannya. Materi ini, mengajarkan tentang anak harus mengenal Tuhannya, melakukan ibadah yang diperintahkan, menjauhi larangan-Nya, dan berperilaku baik dalam menjalani kehidupan (Susanti, 2023). Pemberian materi akidah dan akhlak ini benar-benar sangat efektif dalam proses meningkatkan kesadaran kepada anak. Sebagaimana observasi di lapangan pemberian materi akidah dan akhlak dilakukan pada hari senin dan selasa, dimulai dengan mengumpulkan anak-anak terlebih dahulu, yang hadir ada sekitar 25 orang anak karena kegiatan pembelajaran di yayasan terbagi menjadi 2 shif (A. R. Dewi, 2023). Termasuk meningkatkan kedisiplinan anak dalam melaksanakan kewajiban ibadahnya, seperti shalat fardhu dan mengaji.

Kedua, pemutaran video teladan kisah Rasulullah SAW. Dalam rangka menunjang proses meningkatkan kesadaran dan perubahan perilaku anak, maka pemanfaatan teknologi dan informasi seperti internet dan infocus memiliki banyak manfaat untuk menunjang dan memudahkan kegiatan pemberdayaan anak di yayasan. Salah satunya pemutaran film atau cerita pendek untuk ditonton oleh anak. Biasanya kisah tentang teladan Rasulullah SAW. (Anugrah, 2023). Dengan begitu, tidak hanya memberikan penyadaran kepada anak melalui lisan saja seperti memberi nasehat, sosialisasi dan lainnya tetapi, juga menggunakan media internet dan teknologi dapat menarik perhatian anak. Kendati, pada pelaksanaannya tidak semua anak dapat fokus dan mengambil hikmah dari video kisah Nabi Nabi yang ditampilkan tersebut. Salah satu penyebabnya yaitu ruang yayasan yang kecil, yang besarnya hanya 10x3 m², sedangkan semua kegiatan dilakukan di ruangan tersebut. Terlihat pada waktu yang bersamaan karena ada beberapa anak juga yang sedang belajar mengaji (A. R. Dewi, 2023).

Ketiga, bimbingan konseling. Anak pada hakikatnya yaitu manusia kecil yang penuh ego, oleh karena itu, diperlukan adanya bimbingan dan arahan terhadap keadaan diri anak dan perkembangannya dengan lingkungan sosial. Keluarga adalah sekolah pertama untuk membentuk kepribadian anak (Syukur & et.al, 2023). Orang tua sangat berperan penting dalam hal tersebut, sedangkan sebagian besar anak yang dititipkan belajar di yayasan orang tuanya sibuk karena harus bekerja dan hanya memiliki sedikit waktu di rumah. Penerapan bimbingan konseling di yayasan sangat bermanfaat untuk tumbuh kembangnya kesehatan mental dan psikologi anak (L. P. Sari & Ain, 2023). Bimbingan konseling merupakan pemberian pelayanan bantuan untuk individu (anak) yang dilakukan secara berkelanjutan dengan tujuan mengembangkan potensi diri agar dapat berkembang secara optimal, menjadikan pribadi anak yang kreatif, berinovatif, menumbuhkan kemandirian dalam diri anak, serta membantu terkait permasalahan yang dihadapi (Basyid, 2022: 5).

Sari sebagai pendamping dalam program bimbingan konseling anak ini menjelaskan terkait program bimbingan konseling ini bertujuan agar anak memiliki sikap keterbukaan. Di yayasan dengan jumlah anak yang banyak, tentu kepribadiannya juga beragam. Ada yang pendiam, banyak bicara, pemalu, dan lainnya. Maka dari itu, perlu menempatkan

Commented [reviewer6]: Subjudul harus menampilkan temuan penelitian, buat dalam satu baris sebagai statement peneliti.

Analisis dengan teori dan kajian pustaka, gunakan secara dominan referensi dari sumber jurnal

diri menjadi sosok seorang teman agar mereka bebas menceritakan apapun masalahnya atau cita-citanya, termasuk dalam resolusi konflik. Dengan begitu, akan dapat mengarahkan dan memberi solusi kepada anak, juga sangat berperan dalam mengembangkan kemampuan dan potensi anak, karena pada hakikatnya anak itu harus diarahkan dan dibimbing agar tidak salah langkah (D. D. Sari, 2023).

Keempat, materi belajar tajwid dalam membaca al-Qur'an. Pemberian materi ilmu tajwid ini sangat penting diberikan, karena pada kenyataannya anak-anak masih belum mengerti sama sekali mengenai ketentuan dalam membaca al-Qur'an dengan benar dan belum mendalam. Anak-anak hanya sekedar bisa membaca saja, meskipun ada juga beberapa anak yang sudah mengetahui karena belajar di sekolah tentang materi tersebut (Mailita, 2023). Materi tajwid ini menjadi materi wajib yang dilakukan di yayasan. Kejadiannya diadakan 3 kali dalam 1 minggu yaitu, setiap hari senin, selasa dan kamis. Langkah pertama pelaksanaan kegiatan materi tajwid ini adalah memberikan materi pokok tentang macam-macam hukum tajwid dan contohnya yang ditemukan di dalam al-Qur'an. Pada proses belajarnya, anak hanya diminta untuk paham dulu konsep umum dan hafal apa saja huruf-huruf yang termasuk ke dalam lima hukum tajwid tersebut. Kemudian, memberikan tugas di rumah untuk mencari masing-masing lima bacaan yang ditemukan di dalam al-Qur'an sebagai tinjauan sejauh mana anak memahami materi tersebut (A. R. Dewi, 2023). Dengan begitu, melalui materi ini anak belajar menghindari kesalahan dalam pengucapannya serta tentunya menumbuhkan semangat anak dalam membaca al-Qur'an.

Kelima, materi salat dan praktik salat. Yayasan Abu Bakar Ash-Shiddiq mengharuskan anak didik dapat melaksanakan salat dengan benar sesuai syariat Islam. Hal ini bertujuan agar anak dapat mengetahui ibadah wajib apa yang harus dikerjakan. Salat memang harus diajarkan dari usia dini, agar mereka dapat menjadikan salat sebagai suatu kebiasaan yang tidak boleh ditinggalkan (D. D. Sari, 2023). Proses pemberian materi ini terlebih dahulu dilakukan dengan mengumpulkan anak-anak yang hadir berjumlah 17 orang. Setiap anak diberikan buku tuntunan bacaan salat lengkap dan cara mengerjakannya. Tidak hanya bermodalkan buku saja, pengajar juga menuliskan di papan tulis mulai dari cara berwudhu yang benar sampai ke gerakan salat. Anak-anak mengikuti dan mengulang secara bersama-sama yang telah diajarkan. Setelah belajar tentang konsep salat, selanjutnya, pengajar mengajak anak-anak untuk melaksanakan salat ashar secara berjamaah sekaligus untuk melihat sejauh mana anak-anak dapat mengerjakan salat dengan benar (A. R. Dewi, 2023).

Keenam, *muraja'ah*. *Muraja'ah* dimaknai sebagai suatu kegiatan membaca yang dilakukan secara berulang-kali mengenai ayat atau surat yang telah dihafalkan ataupun yang baru akan dihafalkan (Waliko, 2022: 8). *Muraja'ah* menjadi kegiatan wajib dilakukan dengan tujuan agar anak tidak mudah lupa hafalan dan memiliki daya ingat yang kuat. Kegiatan *muraja'ah* ini diselenggarakan pada setiap hari selasa dan kamis yang difokuskan pada juz 29 dan juz 30. Dalam menunjang dan memudahkan anak dalam menghafal al-Qur'an, yayasan menggunakan tiga metode sebagai berikut (Mailita, 2023). *Pertama*, metode *kitabab* (metode menulis). Metode *kitabab* adalah metode hafalan dengan menuliskan ayat-ayat atau surat pada kertas kemudian dihafalkan, dengan tujuan agar anak cepat hafal dan memudahkannya dalam menghafal ayat (Nurfritiani, Hidayat, & Musradinur, 2022). Karena, biasanya anak akan lebih cepat menangkap apa yang dituliskannya sendiri. Selain itu, menulis ayat juga dapat mengasah kemampuan anak dalam menulis dalam bahasa Arab. Namun, metode ini tidak sepenuhnya dapat berjalan dengan efektif, karena ada dua orang anak yang sangat kesulitan dalam menulis. Dikarenakan kedua anak tersebut menderita rabun dekat, maka untuk mengatasi permasalahan tersebut pengajar memperbolehkan mereka untuk tidak harus menulis.

Kedua, metode *sima'i* (metode mendengar). Metode *sima'i* adalah menghafal al-Qur'an dengan cara mendengarkan suara yang akan dihafalkan (Liliawati & Ichsan, 2022). Metode mendengar ini cukup efektif dalam proses hafalan dan daya ingat anak dengan mendengarkan, karena dicontohkan langsung bagaimana bacaannya, termasuk untuk dua orang anak yang mengalami rabun dekat pada penglihatannya. *Ketiga*, metode *jama'* (bersama). Metode *jama'* adalah metode *muraja'ah* yang dilakukan secara bersama-sama (Yusra, 2019). Hafalan ayat yang telah dilakukan anak dengan menulis dan mendengar, kemudian dilanjutkan dengan membacanya secara bersama-sama dan di ulang-ulang (Mailita, 2023). Dengan begitu, dapat dipahami yayasan menerapkan strategi dalam setiap pembelajaran yang dilakukan dengan melihat kondisi setiap anak terlebih dahulu sebelum menerapkan pembelajaran. Metode-metode tersebut sangat efektif dalam tercapainya proses pemberdayaan anak dalam meningkatkan daya ingat akan hafalan al-Qur'an.

Ketujuh, sosialisasi pengembangan kemanusiaan. Sebelum program pembelajaran ini dimulai, sebenarnya, program ini telah direncanakan sebelumnya dengan tujuan agar terlaksananya salah satu tujuan dalam visi dan misi Yayasan Abu Bakar Ash-Shiddiq yaitu menegakkan nilai-nilai kemanusiaan dan *hablum minannas* sesuai dengan prinsip-prinsip Islam. Melalui sosialisasi yang diselenggarakan oleh yayasan dapat menunjang pembentukan karakter anak untuk lebih peduli pada lingkungannya. Pondasi utama dalam kelancaran program kemanusiaan ini yaitu dengan meningkatkan rasa kasih sayang dan kepedulian anak terhadap sekitarnya. Kepedulian sosial adalah suatu sikap yang mencerminkan rasa kasih sayang, kemanusiaan, dan gerakan hati untuk membantu orang lain, sehingga sikap tersebut dapat tertanam dalam diri

Commented [reviewer7]: Teknis pengutipan perbaiki, lihat template dan sesuaikan yang lainnya

dan akhirnya membentuk karakter anak yang mengutamakan nilai-nilai kemanusiaan (Kardinus, 2022).

Salah satu program sosialisasi pengembangan kemanusiaan yakni program aksi sosial kemanusiaan, seperti kebaikan dalam melakukan zakat dan sedekah sebagai bentuk memberikan sedikit rejeki kepada yang membutuhkan. Dana yang disumbangkan berasal dari donatur dan orang tua anak yayasan. Melalui kegiatan ini dapat mengajak anak untuk ikut berpartisipasi aktif, seperti anak-anak tersebut diperbolehkan ikut menyumbang seikhlasnya tanpa ada paksaan. Apabila ada sumbangan berupa benda, diperbolehkan, asalkan masih dalam keadaan layak pakai (A. R. Dewi, 2023). Hal tersebut bertujuan agar anak dapat mengambil contoh baik dalam kehidupannya dan setelah dewasa nantinya diharapkan akan tertanam dalam hatinya rasa kewajiban untuk berzakat dan bersedekah (Anugrah, 2023). Kegiatan ini dilakukan sekitar 1 kali dalam 1 bulan, dan biasanya kegiatan ini diadakan pada hari sabtu pagi dari jam 08.00-10.00 WIB. Dengan begitu, pelaksanaan program sosialisasi pengembangan kemanusiaan ini dapat dikatakan efektif dalam proses pemberdayaan kepada anak untuk membentuk individu yang peduli dan menumbuhkan rasa kasih sayang dalam dirinya.

Kedelapan, pengenalan dan pengembangan dakwah kultural. Pengenalan dan pengembangan dakwah kultural merupakan suatu usaha dalam memperkenalkan nilai-nilai kearifan yang terkandung di dalam budaya, terutama bagi pemberdayaan anak. Hal ini dibutuhkan untuk menciptakan lingkungan masyarakat yang mana tetap memperhatikan keberadaan potensi unggulan dan budaya, tanpa menghilangkan atau membenturkan nilai-nilai agama maupun budayanya (Balaya & Zafi, 2020). Dan ini tentu juga sebagai salah satu upaya dalam memperkenalkan kembali, mewarisi, dan melestarikan kearifan budaya, serta pendekatan dakwah yang efektif kepada anak dalam proses perkembangan dan pembelajarannya. Salah satunya seperti kesenian kaligrafi yang merupakan suatu karya seni yang memiliki keindahan sebagai upaya dalam menyampaikan firman Allah SWT. lewat tulisan atau lukisan (Syarofah, Ichsan, Kusumaningrum, & Risam, 2022).

Pengembangan keterampilan ini dilakukan pertama sebagai media hiburan, dan kedua tentunya anak juga dapat sambil belajar menulis bahasa Arab. Kegiatan ini dilakukan pada hari jumat sore, kurang lebih waktu terpakai selama 1 jam-an. Kegiatan ini dilakukan tidak setiap hari jumat, karena mengingat bahwa kegiatan ini hanya sebagai kegiatan tambahan saja agar anak tidak merasa bosan. Selain itu, cukup menjadi media penyalur dan pengasah keterampilan bagi anak-anak ini yang hobi menggambar (Susanti, 2023). Hal tersebut cukup mendapat kesan positif dalam pengembangan keterampilan anak. Sebab, pengetahuan yang diperoleh dapat diaplikasikan langsung menjadi suatu keterampilan yang bernilai. Serta bagi anak yang hobi menggambar dapat mengembangkan kemampuannya menjadi lebih baik lagi (Rifky, 2023).

Selanjutnya, seperti kesenian rebana. Rebana merupakan salah satu alat kesenian tradisional khas Minangkabau yang berbentuk gendang dengan diiringi lantunan lagu-lagu religi yang dilakukan secara bersama-sama. Bentuknya bundar dan pipih. Bingkai berbentuk lingkaran terbuat dari kayu yang dibubut, dengan salah satu sisi untuk ditepuk berlapis kulit kambing. Rebana merupakan paduan antara seni dan ajaran keagamaan (Marlisna & Marzam, 2020). Kegiatan ini dilakukan pada hari libur untuk mengisi waktu luang anak. Selanjutnya, seperti kesenian Indang. Indang merupakan salah satu bentuk kesenian tradisional Padang Pariaman yang tetap eksis sampai sekarang. Indang merupakan salah satu bentuk seni pertunjukan sastra lisan Minangkabau dalam bentuk dendangan dengan instrumen pengiring *rapa'i* (*rapa'i*: sebuah alat musik pukul yang berasal dari Aceh) (Septiana, 2022). Kegiatan ini juga dilakukan pada hari libur untuk mengisi waktu luang anak atau di hari-hari festival budaya adat Minangkabau.

Kesebelasan, pembinaan bidang fisik (olahraga). Menjaga kesehatan fisik anak juga menjadi hal yang penting untuk diberdayakan. Pembinaan fisik (olahraga) yang dilakukan oleh yayasan diadakan setiap hari minggu yaitu berupa senam dan lari pagi, agar anak dapat memahami pentingnya menjaga kesehatan jasmani, juga meningkatkan kesehatan anak, serta pengembangan fisiknya, sehingga dapat membentuk generasi yang kuat, berdaya, unggul, serta sehat jasmani dan rohani melalui olahraga (D. D. Sari, 2023). Pengembangan fisik ini menjadi suatu kegiatan yang disenangi oleh anak yayasan. Hal tersebut terbukti dengan antusias anak yang mengikuti kegiatan olahraga tersebut (Hanifah, 2023).

PENUTUP

Berdasarkan hasil penelitian yang peneliti lakukan tentang pemberdayaan anak melalui Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto Kecamatan Sungai Geringging Kabupaten Padang Pariaman, dapat disimpulkan bahwa bentuk proses pemberdayaan anak yang telah dilakukan di Yayasan Abu Bakar Ash-Shiddiq di antaranya mengkaji potensi wilayah, penyusunan rencana program kegiatan, menerapkan rencana kegiatan yang telah ditetapkan, memantau dan mengevaluasi keberhasilan program pemberdayaan yang dilakukan, sehingga dapat terbentuk anak yang cerdas, baik tingkat spritual, pemikiran, dan berkualitas dalam membangun potensinya dengan berbasis pada dakwah kultural sebagai integrasi antara agama dan budaya dalam pemberdayaan anak. Salah satu faktor pendukung berhasilnya proses tersebut:

Commented [reviewer8]: Berisi simpulan, saran dan implikasi penelitian

Pertama, partisipasi dan dukungan yang besar dari masyarakat. *Kedua*, alokasi dana desa yang cukup memadai. *Ketiga*, tenaga pengajar yang humanis dan ahli dalam bidangnya masing-masing. Kendatipun, adanya faktor keterbatasan ruangan yayasan yang kecil, sehingga suasana saat melakukan kegiatan menjadi kurang kondusif dan tidak efektif, namun proses pemberdayaan yang dilakukan masih dapat berjalan dengan baik.

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**Pemberdayaan Anak Berbasis Dakwah Kultural
(Studi pada Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto)**

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ABSTRACT

This research aims to analyze how the transformation of child empowerment carried out at the Abu Bakar Ash-Shiddiq Foundation is based on cultural preaching, as well as the factors that support and hinder the empowerment process. The research method used is a qualitative method with a case study approach. Informants in this study are foundation managers and teachers, foundation children, and the community of Nagari Malai III Koto. Data collection was done using interview, observation, and documentation techniques. The results of the study indicate that the transformation of child empowerment based on cultural preaching at the Abu Bakar Ash-Shiddiq Foundation includes: first, the integration of cultural and religious values; Second, a personal approach to preaching; Third, life skills development; Fourth, strengthening social networks; Fifth, continuous monitoring and evaluation; and Sixth, psychosocial and emotional support. The implications are: First, strengthening family preaching programs; Second, developing preaching skills; and Third, improving the quality of family services.

Keywords : Child; Preaching; Cultural; Empowerment; Transformation.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis bagaimana pemberdayaan berbasis kultural dilakukan Yayasan Abu Bakar Ash-Shiddiq, serta apa saja faktor yang menjadi pendukung dan penghambat dalam proses pemberdayaan tersebut. Metode penelitian yang digunakan yaitu metode kualitatif dengan pendekatan fenomenologis. Informan dalam penelitian ini adalah, pengelola yayasan, guru, dan anak (santri) serta tokoh masyarakat Nagari Malai III Koto. Data diperoleh melalui wawancara, observasi, dan dokumentasi. Hasil penelitian *Pertama*, integrasi nilai-nilai budaya dan agama; *Kedua*, pendekatan personal dalam dakwah; *Ketiga*, pengembangan keterampilan hidup; *Keempat*, penguatan jaringan sosial; *Kelima*, pemantauan dan evaluasi berkelanjutan; dan *Keenam*, dukungan psikososial dan emosional. Implikasinya: *Pertama*, penguatan program dakwah keluarga; *Kedua*, pengembangan keterampilan dakwah; *Ketiga*, peningkatan kualitas pelayanan keluarga.

Kata Kunci : Anak; Dakwah; Kultural; Pemberdayaan; Transformasi.

PENDAHULUAN

Fenomena pemberdayaan anak telah menjadi topik penting dalam studi sosial dan pendidikan. Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto misalnya, contoh unik dalam mengintegrasikan dakwah dalam program pemberdayaannya. Misi mereka untuk mengembangkan santri yang beriman dan berakhlak serta survival menghadapi perubahan zaman.

Menyadari pentingnya santri diberdayakan, karena mereka merupakan anak yatim, sebagian menjadi anak sulung dan menjadi tulang punggung bagi keluarga kedepan. Di samping itu, dengan kematian orangtua, mereka kehilangan figur, kurang mendapat didikan dan kasih sayang yang sempurna dibanding anak-anak lainnya. Kondisi ini menyebabkan SDM dan tingkat kesadaran spiritual keagamaan mereka rendah. Menyikapi fenomena tersebut, Yayasan Abu Bakar Ash-Shiddiq mencoba mengatasi tantangan ini dengan pendidikan dan keterampilan melalui pendekatan dakwah kultural.

Dakwah kultural diartikan sebagai kegiatan dakwah melalui pendekatan kebudayaan. Dakwah kultural dipahami sebagai upaya memperkenalkan dan menyampaikan ajaran Islam menggunakan media budaya yang meliputi sistem gagasan (ide, pemikiran), aktivitas dan fungsi, serta bentuk (materi), dengan berbagai cara yang bijaksana untuk terciptanya individu dan masyarakat yang menghayati dan mengamalkan ajaran Islam, (Nazirman, Saharman, & Sihombing, 2021). Dakwah kultural cukup efektif dalam pengembangan masyarakat Islam, sebab memiliki karakteristik yang dinamis, kreatif dan inovatif (Cahyadi, 2018). Apa lagi di Minangkabau, masyarakatnya dikenal dengan ketaatan mengamalkan adat dan agamanya. Hal ini tercermin dalam ungkapan yang populer “Adat Basandi Syarak, Syarak Basandi Kitabullah” (Adat Bersendi Agama, Agama Bersendi Kitabullah). (Bukhari, 2009).

Dengan program pemberdayaan kolaborasi budaya dan agama yang dilakukan yayasan Abu Bakar Ash-Shiddiq, akulturasi antara agama dan budaya, tanpa harus saling mengeliminasi satu sama lainnya menjadi

kajian ini menarik untuk diteliti lebih lanjut. Di sisi lain, yayasan ini mengasuh sekitar 95 anak yatim piatu dari berbagai latar belakang, sebagaimana dilaporkan oleh Dewi et al. (2020). Dalam studi serupa dari penelitian terdahulu, Hanifah (2023) dalam temuannya, yayasan berhasil mendidik sekaligus membentuk keterampilan sosial. Hal yang sama penelitian Kardinus (2022) menunjukkan bahwa program pendidikan telah berhasil membentuk karakter lokal. Syarofah et al. (2022).

Disamping itu, program Yayasan Abu Bakar Ash-Shiddiq berupaya meningkatkan mutu spiritual anak sesuai dengan amanat UU 16 Tahun 2001; "Yayasan adalah badan hukum yang terdiri atas kekayaan yang dipisahkan dan diperuntukkan untuk mencapai tujuan tertentu di bidang sosial, keagamaan, dan kemanusiaan yang tidak mempunyai anggota" (Purba et al., 2021: 31). Artinya, yayasan sebagai tempat untuk meningkatkan, mengelola, dan memberdayakan potensi individu agar mencapai tujuan yang diinginkan baik itu pada bidang-bidang tertentu.

Pemberdayaan anak merupakan suatu upaya mengembangkan diri dan potensi dalam diri anak, dari keadaan yang tidak berdaya menjadi lebih berdaya. Dalam kaitannya dengan penelitian ini, pemberdayaan anak dilakukan sebagai suatu usaha membina dan meningkatkan kemampuan yang dimiliki anak agar mendapatkan kehidupan dan masa depan yang lebih baik. Pengetahuan yang diperoleh dari pendidikan formal maupun nonformal sangat penting bagi setiap individu karena memiliki peran dalam membentuk kepribadian, karakter, serta meningkatkan dan mengembangkan segala kemampuan dan potensi dalam diri (Herawati, 2021: 1). Pemberian pengetahuan kepada anak sangat penting, terlebih memberikan pendidikan agama. Orang yang belajar dan menjarkannya termaksud jihad dan termaksud orang-orang yang mendapatkan kedudukan tinggi di sisi Allah SWT. (Listiawati, 2017: 168). Penjelasan tersebut menegaskan bahwa pemberian pengetahuan dan pembinaan agama pada anak sangatlah penting dilakukan sebagaimana anak merupakan manusia yang memiliki fitrah yang bersih. Oleh karena itu, setiap kebaikan yang diajarkan akan membentuk kepribadian yang berkualitas (Suwaid, 2013: 153).

Dalam menunjang kesinambungan dalam penelitian ini, ada beberapa kajian yang relevan yang berkaitan dengan topik pembahasan penelitian ini. Anwar (2022), menjelaskan bahwa dalam meningkatkan kualitas pendidikan anak pada Yayasan Lembaga Kesejahteraan Sosial Anak (LKSA) Aulia Qurrota Aini Kramatwatu menyediakan dua program dalam pelaksanaan pemberdayaannya, yaitu program pendidikan dan program pelatihan keterampilan. Pada program pendidikan, Yayasan LKSA Aulia Qurrota Aini Kramatwatu menyediakan beberapa kelas yaitu: Kelas Baca, Paket B dan Paket C. Sedangkan untuk program pelatihan keterampilan yaitu: program pelatihan pembuatan hantaran, menjahit dan las listrik.

Nugraha dan Fakhra (2022), menjelaskan bahwa dalam pemberdayaan pada Yayasan Mutiara Harapan, yakni *pertama*, memiliki program sosial pemberdayaan seperti wakaf, pendidikan, kemanusiaan, dan keagamaan. Dari setiap program tersebut memiliki kegiatan yang berbeda-beda. *Kedua*, implementasi program pemberdayaan dan pelayanan di antaranya: *Pertama*, program pendidikan terdiri dari kegiatan gerakan orangtua peduli, kegiatan rumah bimbil, pelatihan komputer, dan wisata anak ceria; *Kedua*, program kemanusiaan terdiri dari Jumat bersih, beras nusantara untuk keluargaku, cek kesehatan gratis, membangun kemandirian ekonomi, peduli bencana alam; *Ketiga*, program keagamaan terdiri dari dzikir dan doa bersama, tahfidz al-Qur'an, dan berbagai kegiatan lainnya di bulan Ramadhan.

Muttaqin, et.al (2021), dalam menunjang pemberdayaan pada Yayasan Anak Shaleh, dapat dilakukan beberapa alternatif yakni di antaranya dengan adanya suatu kerja sama serta pelatihan tentang administrasi kepada para santri Yayasan Anak Shaleh dan juga memberi pembekalan tentang penyusunan surat menyurat dan penyusunan proposal yang baik dan benar yang nantinya dapat mereka lakukan untuk kepentingan pengembangan dari yayasan tersebut.

Tanuwijaya dan Tjandrarini (2022) menjelaskan bahwa salah satu program dalam pemberdayaan pada Panti Asuhan Benih Kasih (PABK) Surabaya, di antaranya dengan menyediakan sarana komputer untuk anak-anak asuh sebagai media belajar dan pelatihan pengolahan kata, serta pengolahan angka kepada anak-anak PABK dengan tujuan untuk meningkatkan keterampilan anak-anak menggunakan pengolahan kata dan pengolahan angka. Dengan begitu, anak-anak yayasan memiliki keterampilan dan dapat diberdayakan.

Umarie, et.al (2021) menjelaskan bahwa dalam pemberdayaan anak pada Yayasan Anak Yatim Miftahul Jannah diadakan beberapa kegiatan, di antaranya yaitu bimbingan belajar pada sekolah dasar dan bimbingan agama Islam seperti sekolah madrasah yang berlaku pada umumnya. Selain kegiatan pembelajaran, juga terdapat kegiatan lainnya yaitu pemeliharaan cacing sutra dan budidaya ikan lele secara aquaponik, pembuatan rak hidroponik, monitoring dan evaluasi, dengan tujuan sebagai media pembelajaran ekonomi maupun edukasi untuk anak-anak panti asuhan, dengan memaksimalkan sumberdaya lahan yang dimiliki.

Dewi, et.al (2020) menjelaskan bahwa dalam peningkatan pemberdayaan anak pada Yayasan Pendidikan & Penyantunan Anak Yatim (YPPAY) Adinda di antaranya yakni pertama, peningkatan *life skill* anak yatim dengan peningkatan kemampuan *hard skill* melalui pelatihan komputer; kedua, peningkatan *life skill* anak dengan peningkatan kemampuan *soft skill* melalui pelatihan *job preparation*; dan ketiga, pendampingan peningkatan kepercayaan diri anak melalui pengenalan potensi diri. Sementara, Kristina, et.al (2020), menjelaskan bahwa dalam proses pemberdayaan anak yayasan ini terdapat sembilan tahap proses pemberdayaan di antaranya pemetaan potensi, analisis potensi, penyusunan desain model, sosialisasi dan

diserminasi, pembentukkan program atau kegiatan, penguatan kelembagaan, konsultasi dan pendampingan, monitoring dan evaluasi, serta tahap terakhir yaitu tindak lanjut dan pengembangan.

Di samping itu, Furqan (2019), juga menambahkan. Dalam penjelasannya bahwa dalam pembinaan anak, khususnya pada anak jalanan di Yayasan Peduli Anak Lombok dilakukan dengan tiga pembinaan, yakni pada pembinaan pendidikan, kerohanian dan sosial. *Pertama*, pembinaan kerohanian mengarahkan anak untuk membentuk perilaku yang sesuai dengan norma-norma agama. *Kedua*, pembinaan disiplin adalah mendisiplinkan anak sejak dini bertujuan agar anak memiliki jiwa yang disiplin diri dan disiplin waktu. Pembinaan hubungan sosial bertujuan agar anak dapat memiliki hubungan yang baik antar sesama di lingkungan sosial. *Ketiga*, pembinaan kebersihan untuk anak agar anak binaan mengetahui pentingnya hidup bersih dan sehat. Bin Tu (2019) dan Patil (2021) mengungkapkan bahwa program pemberdayaan anak dalam dunia pendidikan yang dirancang dengan baik akan meningkatkan kesejahteraan secara signifikan melalui akumulasi sumber daya manusia bagi anak-anak tersebut dan juga menunjukkan potensi untuk mengurangi kesenjangan antar generasi.

Kajian terdahulu ini memperlihatkan relevansi program pemberdayaan anak. Namun belum ada yang melihat dalam perspektif dakwah kultural yang dilakukan oleh Yayasan Abu Bakar Ash-Shiddiq. Perspektif ini tidak hanya memberikan yidak hanya melihat pembrdayaan saja, tetapi lenih jauh melihat bagaimana pemberdayaan bertranspormatif pada nilai-nilai dakwah kultural.

Fenomena yang diteliti dalam artikel ini adalah transformasi pemberdayaan anak-anak di Yayasan Abu Bakar Ash-Shiddiq melalui pendekatan dakwah kultural. Penelitian ini mengeksplorasi bagaimana yayasan tersebut menggabungkan ajaran agama Islam dengan nilai-nilai budaya lokal untuk menciptakan program yang tidak hanya memenuhi kebutuhan spiritual anak-anak tetapi juga kebutuhan praktis dan psikososial mereka. Penelitian ini juga melihat bagaimana pendekatan ini mempengaruhi perkembangan anak-anak dalam hal keterampilan hidup, dukungan emosional, dan integrasi sosial.

Metode yang digunakan adalah metode kualitatif dengan pendekatan fenomenologi. Sumber data diperoleh dari Ketua yayasan Abu Bakar Ash-Shiddiq, pengelola, guru dan tokoh masyarakat. Sedangkan data sekunder dalam penelitian ini adalah gambaran tentang kondisi yayasan, bentuk-bentuk kegiatan, dan strategi pemberdayaan anak yang dilakukan di Yayasan Abu Bakar Ash-Shiddiq, serta beberapa literatur yang berkaitan dengan topik penelitian. Data diperoleh melalui observasi, wawancara dan dokumentasi.

HASIL DAN PEMBAHASAN

Hasil

Temuan penelitian, bahwa Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto Kecamatan Sungai Geringging, telah berhasil melakukan pemberdayaan anak dengan program pemberdayaan berbasis dakwah kultural. Sebagai lembaga yang bertujuan utama didirikannya yaitu, untuk membentuk anak agar memiliki kepribadian berakhlak mulia, cerdas, beriman, dan bertakwa, serta memiliki kecintaan terhadap budaya. Program yang dilakukan melalui pembinaan dan peningkatan kemampuan anak dalam bidang spiritual, (Anugrah, 2023).

Dalam memperkuat data dan fakta pada fenomena yang diteliti, berikut peneliti paparkan di bawah ini.

Tabel 1. Data Tentang Yayasan Abu Bakar Ash-Shiddiq

Aspek	Data dan Fakta
Profil Yayasan Abu Bakar Ash-Shiddiq	
Lokasi	Nagari Malai III Koto, Sumatera Barat.
Jumlah Anak Asuh	95 anak yatim piatu dari berbagai latar belakang.
Program Utama	Pemberdayaan berbasis dakwah kultural, meliputi pendidikan agama, keterampilan hidup, dan pembinaan karakter.
Implementasi Program Dakwah Kultural	

Pendekatan Holistik	Menggabungkan ajaran agama Islam dengan nilai-nilai budaya lokal Minangkabau.
Metode Pengajaran	Menggunakan metode Sima'i dalam pembelajaran tahfiz al-Qur'an, kombinasi hafalan dan pemahaman mendalam.
Kegiatan Budaya	Mengajarkan seni Islam, seni musik tradisional (dan partisipasi dalam kegiatan budaya lokal).
Hasil Program Pemberdayaan	
Peningkatan Keterampilan Hidup	Anak-anak dibekali keterampilan komputer dan persiapan kerja.
Dukungan Emosional	Wawancara menunjukkan peningkatan dukungan emosional dan integrasi sosial.
Keberhasilan Akademik	Peningkatan prestasi akademik terutama dalam pelajaran agama dan studi sosial.
Efektivitas Metode	Penggunaan metode Kitabah dan Wahdah dalam pembelajaran tahfidz lebih efektif dibandingkan metode konvensional

Peningkatan Keterampilan Sosial Program pendidikan karakter meningkatkan kepedulian sosial dan keterampilan hidup anak-anak di yayasan lain

Integrasi Nilai Budaya dan Agama Pentingnya integrasi seni dan pendidikan Islam dalam memperkaya pengalaman belajar anak-anak

Sumber: Hasil wawancara penelitian

Uniknya, hampir semua kegiatan yang dilakukan merupakan ide dari ketua yayasan sendiri. Meskipun ia tidak tamatan perguruan tinggi atau alumni diklat pemberdayaan, tetapi ide dan pemikirannya sudah memakai prinsip-prinsip pemberdayaan. (Anugrah, 2023). Selain itu, masyarakat terlibat andil dalam memberikan dukungan dan control social terhadap perkembangan anak. (Anugrah, 2023) Sehingga implementasi program dalam mewujudkan nilai-nilai local menjadi sebuah sistem yang saling menguatkan. Ruang lokal yang terbatas, 10x3 m2 tidak menjadi penghalang, sebab ketika mereka keluar dari ruangan kelas, masyarakat sekitar adalah labor mereka.(Anugrah, 2023).



Sumber: Hasil penelitian di lapangan

Gambar 2. Partisipasi masyarakat meramaikan kegiatan di yayasan

Adapun program pemberdayaan Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto Berbasis Dakwah Kultural, sebagai berikut:

Pertama, pemberian materi akidah dan akhlak. Pemberian materi akidah dan akhlak adalah proses pertama kali yang harus dilakukan untuk menyadarkan anak untuk berubah dan berperilaku baik. Hal ini untuk memastikan anak-anak dapat memahami materi yang disampaikan, dan kemudian dapat

mengimplementasikannya dalam kehidupannya. Materi ini, mengajarkan tentang anak harus mengenal Tuhannya, melakukan ibadah yang diperintahkan, menjauhi larangan-Nya, dan berperilaku baik dalam menjalani kehidupan (Susanti, 2023).

Pendidikan karakter dan akhlak memiliki peran fundamental dalam pembentukan kepribadian anak. Menurut Thomas Lickona dalam Loloagin, et.al (2023) pendidikan karakter melibatkan tiga komponen utama: moral *knowing*, moral *feeling*, dan moral *action*, yang semuanya bertujuan untuk membentuk individu yang memiliki kepribadian baik dan mampu berperilaku sesuai dengan nilai-nilai moral yang dianut.

Kedua, pemutaran video teladan kisah Rasulullah SAW. Dalam rangka menunjang proses meningkatkan kesadaran dan perubahan perilaku anak, maka pemanfaatan teknologi dan informasi seperti internet dan infocus memiliki banyak manfaat untuk menunjang dan memudahkan kegiatan pemberdayaan anak di yayasan. Salah satunya pemutaran film atau cerita pendek untuk ditonton oleh anak. Biasanya kisah tentang teladan Rasulullah SAW. (Anugrah, 2023). Dengan begitu, tidak hanya memberikan penyadaran kepada anak melalui lisan saja seperti memberi nasehat, sosialisasi dan lainnya tetapi, juga menggunakan media internet dan teknologi dapat menarik perhatian anak (Dewi, 2023).

Teori pembelajaran multimedia oleh Richard E. Mayer (2020) menyatakan bahwa pembelajaran melalui media visual dan audio dapat meningkatkan pemahaman dan retensi informasi. Metode ini juga sesuai dengan teori *dual-coding* oleh Paivio dalam Kanellopoulou, et.al (Kanellopoulou, Kermanidis, & Giannakoulououlos, 2019) yang menekankan bahwa manusia memiliki saluran terpisah untuk memproses informasi verbal dan non-verbal. Iyamuremye dan Ndagijimana (2022) menjelaskan bahwa penggunaan teknologi seperti video dapat membuat pembelajaran lebih menarik dan efektif, terutama dalam menarik perhatian anak-anak. Meskipun yayasan menghadapi kendala ruang, pendekatan ini tetap bermanfaat dalam memberikan pembelajaran yang lebih dinamis dan menarik.

Ketiga, bimbingan konseling. Anak pada hakikatnya yaitu manusia kecil yang penuh ego, oleh karena itu, diperlukan adanya bimbingan dan arahan terhadap keadaan diri anak dan perkembangannya dengan lingkungan sosial. Keluarga adalah sekolah pertama untuk membentuk kepribadian anak (Syukur & et.al, 2023). Orang tua sangat berperan penting dalam hal tersebut, sedangkan sebagian besar anak yang dititipkan belajar di yayasan orang tuanya sibuk karena harus bekerja dan hanya memiliki sedikit waktu di rumah. Penerapan bimbingan konseling di yayasan sangat bermanfaat untuk tumbuh kembangnya kesehatan mental dan psikologi anak (Sari & Ain, 2023). Bimbingan konseling merupakan pemberian pelayanan bantuan untuk individu (anak) yang dilakukan secara berkelanjutan dengan tujuan mengembangkan potensi diri agar dapat berkembang secara optimal, menjadikan pribadi anak yang kreatif, berinovatif, menumbuhkan kemandirian dalam diri anak, serta membantu terkait permasalahan yang dihadapi (Basyid, 2022: 5).

Menurut Carl Rogers dalam Syakur dan Mufaridah (2019) pendekatan konseling yang berpusat pada klien (*client-centered therapy*) menekankan pentingnya sikap empati, penerimaan tanpa syarat, dan keaslian dari konselor. Pendekatan ini sangat efektif dalam membantu individu mengembangkan potensi diri dan menghadapi masalah mereka. Dalam Mohamed, et.al (2023) menyebutkan bahwa bimbingan konseling di sekolah sangat efektif dalam mengembangkan kesehatan mental anak dan mengurangi tingkat kecemasan.

Keempat, materi belajar tajwid. Dalam membaca al-Qur'an, ilmu tajwid sangat penting, karena pada kenyataannya anak-anak masih belum mengerti sama sekali mengenai ketentuan dalam membaca al-Qur'an dengan benar (Mailita, 2023). Teori pembelajaran kognitif oleh Piaget dalam Etika, et.al (2023) menekankan bahwa pembelajaran yang efektif adalah ketika anak memahami konsep dasar dan kemudian menerapkannya. Prinsip *scaffolding* oleh Vygotsky dalam Pranyata (2023) juga relevan, di mana guru memberikan dukungan yang dibutuhkan anak sampai mereka mampu memahami dan menguasai konsep secara mandiri. Dalam Rakimahwati, et.al (2022) menjelaskan bahwa pengajaran *tajwid* yang sistematis dan terstruktur sangat efektif dalam meningkatkan kemampuan membaca al-Qur'an. Program *tajwid* di yayasan yang mencakup pemahaman konsep dasar dan praktik teratur sesuai dengan pendekatan ini, membantu anak-anak membaca al-Qur'an dengan benar.

Kelima, materi shalat dan praktiknya. Dalam program ini, mengharuskan anak didik dapat melaksanakan shalat dengan benar sesuai syariat Islam. Hal ini bertujuan agar anak dapat mengetahui ibadah wajib apa yang harus dikerjakan. Shalat memang harus diajarkan dari usia dini, agar mereka dapat menjadikan shalat sebagai suatu kebiasaan yang tidak boleh ditinggalkan (Sari, 2023). Menurut teori behaviorisme oleh Skinner dalam Hamruni, et.al (2021) pembelajaran perilaku yang diulang-ulang dan diberikan *reinforcement* akan membentuk kebiasaan yang kuat. Pembelajaran praktik shalat dengan pengulangan dan *reinforcement* sesuai dengan pendekatan ini. Dalam Rouzi, et.al (2020) menegaskan bahwa pembiasaan shalat sejak dini melalui pembelajaran yang berulang dan praktik langsung sangat efektif dalam membentuk kebiasaan beribadah pada anak. Yayasan menggunakan metode ini untuk mengajarkan shalat yang benar dan menanamkan kebiasaan shalat yang konsisten pada anak.

Keenam, *muraja'ah*. *Muraja'ah* dimaknai sebagai suatu kegiatan membaca yang dilakukan secara berulang-kali mengenai ayat atau surat yang telah dihafalkan ataupun yang baru akan dihafalkan (Waliko, 2022: 8). *Muraja'ah* menjadi kegiatan wajib dilakukan dengan tujuan agar anak tidak mudah lupa hafalannya. Kegiatan *muraja'ah* ini diselenggarakan pada setiap hari Selasa dan Kamis yang difokuskan pada juz 29 dan juz 30. Metode

yang digunakan sebagai berikut; *Pertama*, metode *kitabab* (metode menulis). Metode *kitabab* adalah metode hafalan dengan menuliskan ayat-ayat atau surat pada kertas kemudian dihafalkan. (Nurfitrani et al., 2022). Anak akan lebih cepat menangkap apa yang dituliskannya sendiri. Selain itu, menulis ayat juga dapat mengasah kemampuan anak dalam menulis dalam bahasa Arab. *Kedua*, metode *sima'i* (metode mendengar). Metode *sima'i* adalah menghafal al-Qur'an dengan cara mendengarkan suara yang akan dihafalkan (Liliawati & Ichsan, 2022). Metode mendengar ini cukup efektif dalam proses hafalan dan daya ingat anak dengan mendengarkan, karena dicontohkan langsung bagaimana bacaannya, termasuk untuk dua orang anak yang mengalami rabun dekat pada penglihatannya. *Ketiga*, metode *jama'* (bersama). Metode *jama'* adalah metode ini dilakukan secara bersama-sama (Yusra, 2019). Berikut ini kegiatan *muraja'ah*



Sumber: Hasil penelitian di lapangan
Gambar 4. Membaca al-Qur'an dan muraja'ah

Teori memori oleh Baddeley dan Hitch dalam Susanti, et.al (2022) mengemukakan model memori kerja yang penting dalam proses menghafal. Pengulangan dan rehearsal adalah kunci untuk transfer informasi dari memori jangka pendek ke memori jangka panjang. Dalam Khan dan Dzulkifli (2021) dijelaskan bahwa metode pengulangan (*muraja'ah*) sangat efektif dalam meningkatkan daya ingat dan retensi hafalan al-Qur'an. Yayasan menggunakan metode *kitabab*, *sima'i*, dan *jama'* yang terbukti efektif dalam penelitian ini untuk membantu anak-anak menghafal al-Qur'an.

Ketujuh, sosialisasi pengembangan kemanusiaan. Sesuai dengan profil lulusan yaitu menegakkan nilai-nilai kemanusiaan dan *hablum minannas* sesuai dengan prinsip-prinsip Islam. Melalui sosialisasi yang diselenggarakan oleh yayasan dapat menunjang pembentukan karakter anak untuk lebih peduli pada lingkungannya dan mengutamakan nilai-nilai kemanusiaan (Kardinus, 2022). Perkembangan moral anak itu melalui tahapan-tahapan yang dipengaruhi oleh interaksi sosial dan pengalaman praktis (Kohlberg dalam Ibda, 2023). Afzal (2020) menyebutkan bahwa kegiatan sosial seperti zakat dan sedekah dapat meningkatkan rasa tanggung jawab sosial dan perkembangan moral anak.

Kedelapan, pengenalan dan pengembangan dakwah kultural. Pengenalan dan pengembangan dakwah kultural merupakan suatu usaha dalam memperkenalkan nilai-nilai kearifan yang terkandung di dalam budaya, terutama bagi pemberdayaan anak. Hal ini dibutuhkan untuk menciptakan lingkungan masyarakat dengan tetap memperhatikan keberadaan potensi unggulan dan budaya, tanpa menghilangkan atau membenturkan nilai-nilai agama maupun budayanya (Balaya & Zafi, 2020). Dan ini tentu juga sebagai salah satu upaya dalam memperkenalkan kembali, mewarisi, dan melestarikan kearifan budaya, serta pendekatan dakwah yang efektif kepada anak dalam proses perkembangan dan pembelajarannya (Syarofah et al., 2022).

Selanjutnya, seperti kesenian rebana. Rebana merupakan paduan antara seni dan ajaran keagamaan (Marlisna & Marzam, 2020). Kegiatan ini dilakukan pada hari libur untuk mengisi waktu luang anak. Selanjutnya, seperti kesenian Indang. Indang merupakan salah satu bentuk seni pertunjukan sastra lisan Minangkabau dalam bentuk *dendangan* dengan instrumen pengiring *rapa'i* (*rapa'i*: sebuah alat musik pukul yang berasal dari Aceh) (Septiana, 2022). Kegiatan ini juga dilakukan pada hari libur untuk mengisi waktu luang anak atau di hari-hari festival budaya adat Minangkabau.

Hal ini sebagaimana diungkapkan oleh Clifford Geertz dalam Riady (2021) menekankan bahwa budaya adalah sistem makna yang dihasilkan oleh manusia dalam konteks sosial. Dakwah kultural berfungsi untuk memperkenalkan nilai-nilai budaya dalam konteks keagamaan, sehingga memudahkan penerimaan dan internalisasi nilai-nilai tersebut. Dalam Kondratieva, et.al (2022) menjelaskan bahwa integrasi budaya lokal dalam pendidikan agama dapat meningkatkan relevansi dan penerimaan materi oleh anak.

Melalui implementasi berbagai program pemberdayaan anak di Yayasan Abu Bakar Ash-Shiddiq, anak-anak mendapatkan pendidikan yang holistik yang mencakup aspek spiritual, moral, akademis, dan fisik, sejalan dengan teori dan temuan dari berbagai kajian pustaka

PENUTUP

Berdasarkan hasil penelitian, pemberdayaan anak pada Yayasan Abu Bakar Ash-Shiddiq di Nagari Malai III Koto dengan pendekatan dakwah kultural. memiliki dampak positif signifikan dalam meningkatkan kesadaran religius, moral, sosial, dan keterampilan anak-anak. Program yang diterapkan, materi akidah dan akhlak, pemutaran video kisah Rasulullah SAW, bimbingan konseling, materi tajwid, praktik salat, muraja'ah, sosialisasi pengembangan kemanusiaan.

Bagi pembaca, hasil penelitian ini diharapkan dapat menambah wawasan pengetahuan terkait dengan pemberdayaan anak berbasis dakwah kultural. Terkait penelitian di Yayasan Abu Bakar Ash-Shiddiq lebih jauh, maka perlu memodifikasi variable-variabel atau menambah time series datanya. Bagi pemerintah atau pemangku kebijakan, masih banyak pekerjaan rumah yang harus dikerjakan oleh dinas social dan Dinas Pemberdayaan, diantaranya menyediakan fasilitas bagi anak yatim dan menyediakan aktivis dakwah didalam membantu memberdayakan anak.

Implikasi dalam penelitian ini, *pertama*, penelitian ini memberikan kontribusi pada literatur tentang pemberdayaan anak berbasis dakwah kultural dengan menunjukkan efektivitas program yang mengintegrasikan nilai-nilai agama dan budaya lokal. *Kedua*, temuan ini mendukung teori transformasi sosial yang menyatakan bahwa perubahan perilaku dan karakter anak dapat dicapai melalui pendekatan yang holistik dan integratif. *Ketiga*, yayasan dan lembaga pendidikan lainnya dapat mengadopsi dan mengadaptasi model pemberdayaan yang diterapkan di Yayasan Abu Bakar Ash-Shiddiq untuk meningkatkan kualitas pembelajaran dan pembentukan karakter anak.

Dengan demikian, penelitian ini tidak hanya memberikan gambaran tentang efektivitas program pemberdayaan di Yayasan Abu Bakar Ash-Shiddiq, tetapi juga menawarkan rekomendasi praktis dan kebijakan yang dapat diterapkan untuk meningkatkan kualitas pendidikan dan pemberdayaan anak di Indonesia.

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Dear Muhammad Fauzi, Arika Rahma Dewi, Lidya Arman, Rahmad Tri Hadi:

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Empowerment of Children Based on Cultural Da'wah: A Study at Abu Bakar Ash-Shiddiq Foundation in Nagari Malai III Koto

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ABSTRACT

This study aims to analyze how cultural-based empowerment is carried out by the Abu Bakar Ash-Shiddiq Foundation, as well as the supportive and inhibiting factors in this empowerment process. The research methodology employed is qualitative with a phenomenological approach. Informants include foundation administrators, teachers, students (santri), and community leaders from Nagari Malai III Koto. Data were gathered through interviews, observations, and documentation. The study identified several key findings: first, the integration of cultural and religious values; second, a personalized approach in preaching; third, life skills development; fourth, strengthening social networks; fifth, continuous monitoring and evaluation; and sixth, psychosocial and emotional support. Implications include: strengthening family preaching programs, developing preaching skills, and enhancing the quality of family services.

Keywords: *Children; cultural da'wah; empowerment; religious values.*

INTRODUCTION

Empowering children has become a significant topic in social and educational studies. The Abu Bakar Ash-Shiddiq Foundation in Nagari Malai III Koto, for instance, exemplifies a unique approach by integrating preaching (da'wah) into its empowerment programs. Their mission is to develop students (santri) who are faithful, morally upright, and capable of adapting to societal changes.

Empowering santri is crucial, particularly as many of them are orphans, with some being the eldest and main providers for their families. Having lost their parents, they lack role models and often receive less

education and affection compared to other children. These circumstances result in low human resource development and spiritual awareness. In response, the Abu Bakar Ash-Shiddiq Foundation addresses these challenges through educational initiatives and skills development using a cultural preaching approach.

Cultural da'wah is defined as the propagation of Islamic teachings through cultural approaches. Cultural dakwah is understood as the effort to introduce and convey Islamic teachings using cultural media, which encompass systems of ideas (ideas, thoughts), activities and functions, as well as forms (materials), through various wise methods to create individuals and communities who internalize and practice Islamic teachings (Nazirman, Saharman, & Sihombing, 2021). Cultural da'wah proves to be effective in the development of Islamic communities due to its dynamic, creative, and innovative characteristics (Cahyadi, 2018). Furthermore, among the Minangkabau people, they are known for their adherence to customs and religion. This is reflected in the popular expression "Adat Basandi Syarak, Syarak Basandi Kitabullah" (Custom is Based on Sharia, Sharia is Based on the Qur'an) (Bukhari, 2009).

At the Abu Bakar Ash-Shiddiq Foundation, empowerment programs are conducted by integrating culture and religion, facilitating an acculturation between religion and culture without the need for mutual elimination. This phenomenon presents an intriguing area for further research. The foundation cares for approximately 95 orphaned children from diverse backgrounds, as reported by Dewi et al. (Dewi, et.al, 2020). A previous relevant study from Hanifah found that the foundation successfully educates and simultaneously develops social skills among its students (santri) (Hanifah, 2023). Similar finding was presented by Kardinus which indicates that the educational programs have successfully shaped local character (Kardinus, 2022).

In addition, the programs of the Abu Bakar Ash-Shiddiq Foundation strive to enhance the spiritual quality of children in accordance with Law No. 16 of 2001, which states, "A foundation is a legal entity consisting of separated assets and designated for achieving specific social, religious, and humanitarian purposes without members" (Purba et al., 2021 p. 31). This means that the foundation serves as a place to enhance, manage, and empower the potential of individuals to achieve desired goals in specific fields.

Empowering children is an effort to develop oneself and the

potential within a child, transforming them from a state of helplessness to empowerment. In the context of this research, empowering children is undertaken as an endeavor to nurture and enhance their abilities, aiming for a better life and future. Knowledge gained from both formal and non-formal education is crucial for every individual as it plays a role in shaping personality, character, and in enhancing and developing all abilities and potentials within oneself (Herawati, 2021 p. 1). Imparting knowledge to children is highly significant, especially when it involves religious education. Those who learn and teach it are engaged in jihad and are among those who attain high status in the sight of Allah SWT (Listiwati, 2017 p. 168). This explanation emphasizes that imparting knowledge and religious guidance to children is crucial, as children are individuals with innate purity. Therefore, every virtue taught contributes to shaping a quality personality (Suwaid, 2013 p. 153).

To support the relevance of this research, there are several relevant studies related to the topic under discussion. Anwar in his study on LKSA Qurrot Aini Kramatwatu Foundation, explains that in enhancing the quality of children's education, the foundation offers two empowerment programs: educational programs and skills training programs. Under the educational program, the foundation provides several classes including Reading Class, Package B, and Package C. Meanwhile, the skills training program includes training in gift arrangement making, sewing, and electrical welding (Anwar, 2022).

Another study Nugraha dan Fakhrana on the Mutiara Harapan Foundation, it was found that the foundation operates three empowerment programs. First, it includes a social empowerment program encompassing endowments (wakaf), education, humanitarian aid, and religious activities, each with distinct initiatives. Second, the implementation of empowerment and service programs includes (a) educational programs involving parent involvement movements, home tutoring sessions, computer training, and joyful children's outings; (b) humanitarian programs comprising clean Friday activities, national rice for my family, free health check-ups, economic self-reliance initiatives, and disaster relief efforts. Third, the religious program consists of collective prayers and recitations, Quran memorization (tahfidz), and various activities during Ramadan (Nugraha & Fakhrana, 2022).

Another relevant study was conducted by Muttaqin, et.al. In his research, Muttaqin asserts that in supporting empowerment at the Anak

Shaleh Foundation, several programs are implemented. These include collaboration and training in administration for the students of the Anak Shaleh Foundation. Additionally, there is training provided on composing correspondence and preparing well-structured proposals, which they can later undertake for the development purposes of the foundation (Muttaqin, et.al, 2021).

Tanuwijaya and Tjandrarini explain that one of the empowerment programs at the Benih Kasih Orphanage (PABK) in Surabaya is providing computer facilities for foster children as a means of learning and training in word processing and numerical processing applications. The objective is to enhance the children's skills in using word processing and numerical applications so that the children at the orphanage gain skills and can be empowered (Tanuwijaya & Tjandarini 2022).

Umarie, et.al describe that empowerment of children at the Miftahul Jannah Orphanage Foundation is conducted through tutoring activities in elementary school subjects and Islamic education. In addition to educational activities, there are also other initiatives such as maintaining silkworms and cultivating catfish through aquaponics, constructing hydroponic racks, and conducting monitoring and evaluation. These activities serve as platforms for economic learning and education for orphanage children, maximizing the use of available land resources (Umarie et.al, 2021).

Dewi, et.al explain that empowerment of children at the Pendidikan & Penyantunan Anak Yatim Foundation (YPPAY) Adinda is achieved through several methods. Firstly, enhancing life skills of orphaned children involves improving hard skills through computer training. Secondly, enhancing life skills includes improving soft skills through job preparation training. Thirdly, there is mentoring to boost children's self-confidence through self-potential exploration (Dewi, et.al, 2020). Meanwhile, Kristina, et.al explain that in the process of empowering children, this foundation executes nine stages of empowerment. These stages include mapping potentials, analyzing potentials, designing models, socialization and dissemination, forming programs or activities, strengthening institutions, consultation and mentoring, monitoring and evaluation, and finally, the last stage involves follow-up and development (Kristina, et.al, 2020).

In addition, Furqan asserts that nurturing children, particularly street children at the Peduli Anak Lombok Foundation, involves educational, spiritual, and social guidance. Firstly, spiritual guidance aims to shape

children's behavior in accordance with religious norms. Secondly, discipline guidance from an early age aims to instill self-discipline and time management skills in children. Social relationship guidance aims to help children develop positive relationships within their social environment. Thirdly, cleanliness guidance aims to educate children on the importance of a clean and healthy lifestyle (Furqan, 2019). Bin Tu and Patil argue that well-designed empowerment programs for children in education can significantly enhance well-being through human resource accumulation for these children, and also demonstrate potential to reduce intergenerational gaps (Bin Tu, 2019) (Patil, 2021).

Previous studies have demonstrated the relevance of children empowerment programs in various foundations and educational institutions. However, among these studies, none have examined the perspective of cultural da'wah undertaken by the Abu Bakar Ash-Shiddiq Foundation. This perspective not only focuses on empowerment aspects but also delves into how empowerment transforms by incorporating and implementing cultural dakwah values.

This article explores the phenomenon of empowerment transformation among children at the Abu Bakar Ash-Shiddiq Foundation through a cultural dakwah approach. The research investigates how the foundation integrates Islamic teachings with local cultural values to create programs that not only fulfill the spiritual needs of children but also their practical and psychosocial needs. The study also examines how this approach influences children's development in terms of life skills, emotional support, and social integration.

The method employed is qualitative with a phenomenological approach. Data sources include interviews with the Foundation's Chairperson, administrators, teachers, and community leaders. Secondary data provides insights into the foundation's conditions, types of activities, and strategies for children's empowerment at the Abu Bakar Ash-Shiddiq Foundation. Additionally, the study references relevant literature on the research topic. Data collection methods include observation, interviews, and documentation.

RESULTS AND DISCUSSION

Based on the data collected, this study finds that the Abu Bakar Ash-Shiddiq Foundation in Nagari Malai III Koto, Sungai Geringging District, has successfully empowered children through cultural da'wah-based

empowerment programs. This aligns with the institution's goal of shaping children to have noble character, intelligence, faith, piety, and a love for culture. Empowerment programs typically involve nurturing and enhancing children's spiritual abilities (Anugrah, 2023).

In order to strengthen the data and facts on the phenomenon under study, the researcher presents several relevant pieces of data below.

Table 1
Profile of Abu Bakar Ash-Shiddiq Foundation

Aspect	Data and Fact
Profile of Abu Bakar Ash-Shiddiq Foundation	
Location	Nagari Malai III Koto, Sumatera Barat.
Number of students/children	of 95 orphaned children from various backgrounds.
Main Program	Empowerment based on cultural da'wah, encompassing religious education, life skills, and character development
Implementation of Cultural Da'wah	
Holistic Approach	Integrating Islamic teachings with local Minangkabau cultural values.
Teaching method	Using the Sima'i method in Quranic memorization (tahfiz), combining memorization with deep understanding.
Cultural activities	Teaching Islamic art, traditional music (and participation in local cultural activities.
Result of Empowerment Program	
Improvement in Life Skills	Children are equipped with computer skills and job readiness.
Emotional support	The interview shows an increase in emotional support and social integration.
Academic achievement	Improvement in academic achievement, especially in religious studies and social studies.
Effectiveness of method	The use of Kitabah and Wahdah methods in tahfidz learning is more effective compared to conventional methods.

Improvement of Social Skills	of	Character education programs enhance social awareness and life skills among children in other foundations.
Integration of Cultural and Religious Values	of	The importance of integrating arts and Islamic education to enrich children's learning experiences.

Source: Interview with informants, 2023

Almost all activities conducted at the Abu Bakar Ash Shiddiq Foundation originate from the ideas of the foundation's chairperson. Despite not being a college graduate or an alumnus of empowerment training programs, his ideas and thoughts are imbued with empowerment principles (Anugrah, 2023).

In addition, the community also plays a role in providing support and social control over the development of children (Anugrah, 2023). Thus, the implementation of programs in realizing local values becomes a mutually reinforcing system. The limited space of a 10x3 m² room does not pose a barrier, as when they step outside the classroom, the surrounding community becomes their laboratory (Anugrah, 2023).



Source: Field Work data

Figure 1. Community participate in the foundation activities

The empowerment programs of the Abu Bakar Ash-Shiddiq Foundation in Nagari Malai III Koto, based on Cultural Da'wah, are implemented through the following activities: *First*, the provision of creed (akidah) and morality (akhlak) materials. The provision of creed and morality materials is the initial process that must be undertaken to awaken

children to change and behave well. This ensures that children can understand the conveyed materials and subsequently implement them in their lives. These materials teach children about recognizing their God, performing commanded worship, avoiding prohibitions, and behaving well in their lives (Susanti, 2023).

Character education and morals play a fundamental role in shaping children's personalities. According to Thomas Lickona in Loloagin, et.al Character education involves three main components: moral knowing, moral feeling, and moral action, all aimed at shaping individuals who possess good character and are able to behave according to their moral values (Loloagin et.al, 2023).

Second, the screening of exemplary videos depicting the story of the Prophet Muhammad PBUH serves to support the process of raising awareness and changing children's behavior. Therefore, leveraging technology and information such as the internet and infocus has numerous benefits in facilitating and enhancing empowerment activities for children in the foundation. One of these benefits includes screening films or short stories for children to watch. Typically, the videos presented contain stories that exemplify the Prophet Muhammad PBUH (Anugrah, 2023). Thus, raising awareness among children is not only through verbal communication but also utilizing internet media and technology, which can capture children's attention (Dewi, 2023; Malili, et. al., 2023).

According to multimedia learning theory from Richard E. Mayer learning through visual and auditory media can enhance understanding and retention of information (Mayer, 2020). This method is also consistent with dual-coding theory by Paivio as discussed in Kanellopoulou, Kermanidis, & Giannakouloupoulos which emphasizes that humans have separate channels for processing verbal and non-verbal information (Kanellopoulou, Kermanidis, & Giannakouloupoulos, 2019). Iyamuremye dan Ndagijimana explain that the use of technology such as videos can make learning more engaging and effective, especially in capturing children's attention. Despite space constraints faced by the foundation, this approach remains beneficial in providing more dynamic and engaging learning experiences (Iyamuremye & Ndagijimana, 2022).

Third, counseling guidance. Children are essentially small humans full of ego. Therefore, guidance and direction are needed regarding the child's condition and development within their social environment. The family serves as the first school for shaping a child's personality (Syukur &

et.al, 2023). Parents play a crucial role in this personality formation process. However, many children are entrusted to foundations because their parents are busy working and have limited time at home. The implementation of counseling guidance in foundations is highly beneficial for the mental and psychological development of children (Sari & Ain, 2023). Counseling guidance involves providing continuous assistance to individuals (children) aimed at developing their potential for optimal growth, fostering creativity and innovation, nurturing independence, and addressing issues they face (Basyid, 2022: 5).

According to Carl Rogers as cited in Syakur and Mufaridah Mufaridah, client-centered counseling approach emphasizes the importance of empathy, unconditional positive regard, and genuineness from the counselor (Berkowitz & Bier, 2007; Syakur & Mufaridah, 2019). This approach is highly effective in assisting individuals to develop their potentials and address their issues. Mohamed, et.al mention that counseling guidance in schools is very effective in developing children's mental health and reducing anxiety levels (Mohamed, 2023).

Fourth, tajwid learning materials. In reading the Qur'an, knowledge of tajwid is crucial because in reality, children do not yet fully understand the rules for reading the Qur'an correctly (Mailita, 2023). Cognitive learning theory by Piaget as cited in Etika, et.al emphasizes that effective learning occurs when children grasp basic concepts and then apply them (Etika, et.al, 2023). Vygotsky's scaffolding principle. Vygotsky's scaffolding principle (Pranyata, 2023) is also relevant, stating that in the learning process, teachers provide necessary support to children until they can understand and master concepts independently. Additionally, Rakimahwati, et.al explain that systematic and structured tajwid instruction is highly effective in improving Qur'anic reading skills. The tajwid program at the foundation, which includes understanding basic concepts and regular practice according to this approach, helps children read the Qur'an correctly (Rakimahwati et.al, 2022).

Fifth, salah (shalat) learning materials and its practice. This program requires students to be able to perform salah correctly according to Islamic law. This aims to ensure that children know which obligatory worship they should perform. Salah must indeed be taught from a young age so that they can make it a habit that must not be neglected (Sari, 2023). According to behaviorism theory by Skinner dalam Hamruni, et.al learning behavior that is repeated and reinforced will form strong habits (Hamruni, et.al, 2021).

Learning the practice of salah through repetition and reinforcement aligns with this approach. Rouzi, et.al affirm that habituating salah from an early age through repeated learning and direct practice is highly effective in forming worship habits in children (Rouzi et.al, 2020). The foundation uses this method to teach correct salah and instill consistent prayer habits in children.

Sixth, muraja'ah. Muraja'ah is defined as a repeated reading activity of memorized verses or chapters, whether newly memorized or already memorized (Waliko, 2022: 8). Muraja'ah is a mandatory activity aimed at ensuring that children do not easily forget their memorization. This muraja'ah activity is held every Tuesday and Thursday, focusing on juz 29 and juz 30. The methods used are as follows: First, the writing method (kitabah method). The kitabah method involves memorizing by writing verses or chapters on paper and then memorizing them (Nurfitriani et al., 2022). Children can grasp what they write faster. Additionally, writing verses also hones children's Arabic writing skills. Second, the listening method (sima'i method). The sima'i method involves memorizing the Qur'an by listening to the sound that will be memorized (Liliawati & Ichsan, 2022). The listening method is quite effective in the memorization process and enhances children's memory by listening, as they directly hear how the recitation is done, even for two children with nearsightedness. Third, the collective method (jama' method). The jama' method involves doing this memorization collectively (Yusra, 2019).



Source: Field work data

Figure 2. Reciting al-Qur`an and muraja'ah

The theory of memory by Baddeley and Hitch as cited in Susanti, et.al proposes a model of working memory that is crucial in the memorization process (Susanti et.al, 2022). Repetition and rehearsal are key to transferring information from short-term memory to long-term memory. Khan dan Dzulkifli explained that the method of repetition (muraja'ah) is highly effective in enhancing memory retention and recall of Quranic memorization. The foundation employs the methods of kitabah, sima'i, and jama', which have been proven effective in this study, to assist children in memorizing the Quran (Khan & Dzulkifli, 2021).

Seventh, socialization of humanitarian development. This aligns with the graduate profile, which emphasizes upholding humanitarian values and *hablum minannas* in accordance with Islamic principles. The socialization organized by the foundation can support the formation of children's character to be more caring towards their environment and prioritize humanitarian values (Kardinus, 2022). Children's moral development progresses through stages influenced by social interaction and practical experiences (Ibda, 2023; Arinofianto & Wijaya, 2023). For example, Afzal mentioned that social activities such as zakat and charity can enhance children's social responsibility and moral development (Carson, et. al, 2017; Afzal, 2020).

Eighth, introduction and development of cultural da'wah. Introduction and development of cultural da'wah is an effort to introduce the values of wisdom contained within culture, especially in empowering children. This is necessary to create a community environment while still considering the existence of superior potential and culture, without eliminating or conflicting with religious and cultural values (Balaya & Zafi, 2020). This is one of the efforts to introduce, inherit, and preserve cultural wisdom, while also serving as an effective da'wah approach to children in their developmental and learning processes (Syarafah et al., 2022).

For example, like the art of rebana. Rebana is a blend of art and religious teachings (Marlisna & Marzam, 2020). This activity is carried out on holidays to fill children's leisure time. Another example is the art of Indang. Indang is one of the forms of Minangkabau oral literary arts in the form of singing accompanied by the musical instrument called rapa'i (rapa'i: a percussion instrument originating from Aceh) (Septiana, 2022). This activity is also conducted on holidays to fill children's leisure time or during cultural festivals of the Minangkabau customs.

Clifford Geertz as cited by Riady emphasizes that culture is a system

of meanings produced by humans in social contexts. In this regard, cultural dakwah serves to introduce cultural values within a religious context, facilitating the acceptance and internalization of these values (Riady, 2021; Sukmana, 2021). Kondratieva, et.al explain that integrating local culture into religious education can enhance the relevance and acceptance of the materials by children (Kondratieva et.al, 2022).

Through the implementation of various empowerment programs at Yayasan Abu Bakar Ash-Shiddiq, children receive holistic education covering spiritual, moral, academic, and physical aspects, aligning with theories and findings from various literature reviews.

CONCLUSION

Based on the research conducted, it was found that the empowerment of children at the Abu Bakar Ash-Shiddiq Foundation in Nagari Malai III Koto is implemented using a cultural da'wah approach. This approach has significantly positive impacts in enhancing the religious, moral, social, and skills awareness of children. The programs implemented include teachings on faith and morals, screening of videos portraying the life of Prophet Muhammad (PBUH), counseling guidance, tajwid lessons, prayer practices, muraja'ah, and socialization of humanitarian development.

For readers, this research is expected to contribute to knowledge regarding empowerment of children based on cultural da'wah. Regarding future research to be conducted at the Abu Bakar Ash-Shiddiq Foundation, it is necessary to modify the variables or add time series data used in the research. For the government or policymakers, there is still much work to be done by the social services and Empowerment Services, including providing facilities for orphans and providing da'wah activists to help empower children.

There are three implications of this research. First, it contributes to the literature on empowerment of children based on cultural da'wah by demonstrating the effectiveness of programs that integrate religious values and local culture. Second, these findings support social transformation theory, stating that changes in children's behavior and character can be achieved through a holistic and integrative approach. Third, foundations and other educational institutions can adopt and adapt the empowerment model applied at the Abu Bakar Ash-Shiddiq Foundation to enhance the quality of education and character formation of children.

Thus, this research not only provides an overview of the

effectiveness of empowerment programs at the Abu Bakar Ash-Shiddiq Foundation but also offers practical recommendations and policies that can be implemented to improve the quality of education and empowerment of children in Indonesia.

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