

# Cadre Model Inspirative Based On Islamic Parenting And Minangkabau Local Wisdom

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## Cadre Model Inspirative Based on Islamic Parenting and Minangkabau Local Wisdom

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**Abstract**—The study aims to develop cadre model in BinaKeluargaBalita (BKB). A research and development proposed by Plomp was used where the data taken from questionnaire, interviews, and focus group discussion. The finding of the study describes that the module is very valid and practical to be implemented for BKB activities in West Sumatra. The finding also shows that the integration of Islam and

Minangkabau culture in BKB material is part of the Islamization effort in realizing a comprehensive Islamic education between parents, schools, and the community. It is recommended that the cadres have the authority and educate parents by giving the modules.

**Keywords**—Cadre, Bina Keluarga Balita Program, Islamic Parenting Education, Minangkabau Local Wisdom

### I. INTRODUCTION

Children under five years old in their golden ages requires attention from both parents and society[1]. At this period, children need to get proper nutrition, attention and affection to optimize their psychological and mental development. Hence, parents' abilities to educate their children in the family will largely determine the character, quality and future of their children [2]. However, not all parents have a good understanding of their duties and responsibilities in taking care and educating their toddlers. One of the real programs of the government is the establishment of the Toddler Family Development Program or *Bina Keluarga Balita - BKB* under the auspices of the National Population and Family Planning Agency (*Badan*

*Kependudukan dan Keluarga Berencana Nasional - BKKBN*).

Cadres are members of the community who have received education and carry out their duties voluntarily. They have special knowledge or skills in a particular field and are able to disseminate their abilities to the target regularly and planned[3]. In West Sumatra Province, for example, in 2015 there were 354.379 people who had toddlers, 75.92% of whom actively participated in Posyandu and BKB [4]. In 2017 data, there were 1.622 BKB groups with 38.370 members and 1.781 trained cadres. In 2018 more than 800 BKBs are active and receive guidance in West Sumatra[4].

In its implementation, there are two issues that need to be examined. First, the material presented in the BKB Program places more

emphasis on developing children development and development through correct parenting based on the 0-5 years old group. The material was developed based on psychological and health approach[5]. While fostering spiritual aspects of religion and culture is less concerned.

Today, it is a must to be done by the schools as well as universities in preparing the students or to able to compete and challenge the industrial revolution 4.0. It cannot only be done by implementing scientific approach, but also by using divine and cultural approaches. The divine approach in question is to educate students in accordance with the rules and commands of Allah. As written by many Islamic education experts, such as the work of Abdullah Nashih Ulwan, Muhammad Suwaid, Ibnu Qayyim al-Jauziyyah, and a number of other works written by Islamic education figures on students' education[6], [7], [8]. While the cultural approach is an effort to educate them in accordance with the surrounding cultural values. Wise parents will educate their children by internalizing positive cultural values while making Islam the main basis.

The people of West Sumatra who are predominantly Muslim need to foster parents with toddlers to understand the concepts of Islamic practice and Minangkabau culture in educating their children. So cadres as counsellors and coaches of BKB need to understand the concepts of Islamic teachings as well as become

## II. METHOD

This type of research is research and development which refers R&D [12]. Qualitative data were obtained from the results of discussions, observations, and interviews. While quantitative data obtained from questionnaires and observation sheets. All instruments, validated by three validators consisting of educational experts, research methodology experts, and language experts so that the instruments used can provide valid data.

The research locations were centred on two locations, Padang and Tanah Datar. Key informants are BKB cadres and instructors. In Lima kaum-Tanah Datar, 3 cadres were interviewed

models that apply Islamic teachings and Minangkabau cultural values so that their existence inspires toddlers parents who are members of the BKB group. Second, the problem of cadre competency as counsellors and supervisors of the BKB Program. In the implementation of the BKB program, education activities and processes actually occur in the presence of cadres as instructors, toddlers' parents as students, then the cadres deliver certain materials with methods, media, and conduct evaluations. Ideally, cadres are people who understand the concept of education well, so that cadres are not merely facilitators and instructors [9], but also become instructors, peer tutors, instructors, and educators for Toddler parents. Hence, preliminary research shows that BKB cadres are generally non-Bachelor educated. They also lack coaching and are not ready to be teachers or educators in BKB activities.

Seeing this condition, researchers are interested in developing a BKB cadre model to become an inspiring cadre. In this case, research and development are conducted which produces a module as a guide for cadres to conduct their duties in BKB activities. The preparation and development of modules focused more on the Islamic and Minangkabau cultural perspectives which were conducted with a scientific approach to internalize the Minangkabau culture in *Adat Basandi Syarak, Syarak Basandi Kitabullah*[10], [11].

The product produced in this research is in the form of modules, entitled: "**Menjadi Kader BKB Inspiratif: sebagai Murabby, Motivator, dan Pengajar**" (Translation: Becoming an Inspirational BKB Cadre: as a Murabby, Motivator, and Teacher). The module contains about strengthening the BKB cadre to be inspirational in carrying out their duties of conducting counselling, mentoring and coaching towards parents with a toddler who is the members of Toddler Family Development Group (BKB) based on Islamic parenting and Minangkabau local wisdom.

## III. RESULTS AND DISCUSSION

### A. Needs Analysis

The information is obtained that BKB cadres in West Sumatra have received training. But

coaching is still limited, and generally takes the form of program socialization. While special training has become an interesting cadre by integrating Islamic values and Minangkabau local wisdom has never been done. Whereas the assistance process carried out has a lot in common with Islamic parenting activities that are widely developed in Islamic education institutions both formal and informal. Based on these conditions, a guide book on tips or efforts to become a cadre to inspire is important to do, especially in becoming a cadre who expands his duties as a Muslim educator. Thus, the BKB program actually becomes a strategic forum for implementing the concept of Islamic education, especially cadres as the spearhead of BKB activities.

In addition, Minangkabau local wisdom is also full of positive values that teach people to be virtuous and virtuous. Even the Minangkabau people have the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullahi*. The instructors and cadres admitted that they wanted a guidebook and material on Islamic Minangkabau and Culture that could equip them to become inspirational cadres with poor conditions, both training and relatively small budgets, especially without a fixed salary for these activities.

In conducting a literature review, it was found that the guidelines possessed by cadres were in the form of guidelines issued by BKKBN, such as the understanding of BKB cadres, BKB cadre requirements, BKB cadre tasks, and cadre efforts in BKB activities. For example, cadre requirements are: 1) men or women living in the location of activities, have an interest in children; 2) can read and write at least, mastering Indonesian and local languages; 3) willing to work as a volunteer; 4) willing to be trained before starting to carry out the tasks, and 5) able to communicate with parents of toddlers well. While the duties of the cadres are: 1) providing counselling in accordance with the specified material; 2) observing the development of BKB participants and their children; 3) provide services and hold home visits; 4) motivate parents to refer children who have growth and development problems; and 5) make an activity report [14]. While specific guidelines written about cadre coaching, or tips on becoming successful and inspiring cadres, have not yet

been found. Likewise, the literature linking the teachings of Islam and local wisdom with the duties and roles of BKB cadres has also not been found.

#### B. Development of Conceptual Framework and Theoretical Framework

The limited literature on the duties and roles of the BKB cadres was developed by integrating Islamic views and Minangkabau local wisdom to be owned and carried out by every BKB cadre, especially cadres who are Muslim. The development was carried out by giving reinforcement that the cadres played the role of murabby, motivator, and instructor based on Islamic Parenting and Minangkabau local wisdom. The three roles of PKB cadres were developed by referring to Islamic education and Minangkabau Culture literature.

Among the literature is a reference to develop an inspiring BKB cadre concept in the perspective of Islamic education is the book of *Adab al-'Alim wa Muta'allim* by Hasyim Asy'ari, *Ta'lim wa Muta'allim* by al-Zarnuji, *Ihya 'Ulumiddin* by Imam al-Ghazali [15], [16], [17], and Education in the perspective of the Koran [18]. The concept of Islamic education related to the task and role of an educator as well as the things that must be done so that the learning process is more successful and inspiring is analyzed and formulated in the form of a brief guide that can be read and guided by BKB cadres.

One of the *Kemasyarakatan* literature that can be developed in this study is the work of Syekh Sulaiman Arrasuli entitled "*Pedoman Hidoep di Alam Minangkabau Nasihat Siti Boediman Menoeroe tGarian Adat dan Syara* - The Guidance of Living in Minangkabau Realm According to Customary and Syara Heritage by Siti Buodiman". This book tells about Siti Boediman who became an educator for her children: Muhammad Arif and Siti Arifah. Siti Budiman also encouraged her son to become an educator. When Siti Budiman motivated her son to become an educator, she found a number of Minangkabau cultural sayings and concepts about the duties and roles of educators who were ideal [19].

#### C. Prototyping Stage

At this stage, the module design "Becoming Inspirational BKB" was elaborated. There are six



components designed, i.e. cover, foreword, table of contents, introduction to contents, and literature. After the module text was written, first Focus Group Discussion (FGD) was conducted, which was attended by 28 participants from

various backgrounds, such as academics, extension workers, cadres and Minangkabau traditional leaders. Based on the first FGD, several inputs were obtained as follow.

Table 1. Suggestions for FGD I

No	Parts	Suggestions
1	Module Design	<ol style="list-style-type: none"> <li>1. need to improve the cover by emphasizing the symbol of Islam and <i>keminangkabauan</i>.</li> <li>2. images should be added to each discussion.</li> <li>3. module size is A5, not A4.</li> <li>4. the module should use 2-3 color variations per page.</li> </ol>
2	Module Contents	<ol style="list-style-type: none"> <li>1. the size of the fonts is enlarged and not too long in sentences.</li> <li>2. the module for cadres begins with an explanation of understanding.</li> <li>3. the cadre module does not need to repeat a lot of information from the guidebook published by BKKBN so it is not too thick. If it is thick, the reader is not interested enough to read it.</li> <li>4. if there are verses and traditions, write the Arabic text.</li> <li>5. foreign languages, including Minang, are italicized.</li> </ol>

D. Formative Evaluation

1) Instrument Validation Test

Prior to expert validation of the research product, instruments were used to validate and test the practicality of the product. The instrument was also validated by an expert consisting of 3 people, namely a language expert, Dr. Martin Kustati, M.Pd., research methodology expert, Yulia, M.Pd., and BKKBN education expert and resource person, Dr. Remiswal, M.Pd. Inspirational BKB Cadre Module Validation Instrument for component aspects of its contents obtained values from three validators amounted to 55, while the language aspect components were 36. The total number of the two components was 91. While the maximum value of this instrument was 96. Thus the results of the validation of this instrument were =  $(91/96) \times 100\% = 94.79$  so the category is in the very valid category.

Instrumentation Validation Instrument Inspection BKB Cadre Module Practicality on the component aspects of its contents, obtained values from three validators amounted to 34, while the language aspect components were 36. The sum of the two components is 70. While the maximum value of this instrument is 72. Thus the results of obtaining instrument validation this is

=  $(70/72) \times 100\% = 97.22$ . Then the category is very valid. The Instrument Validation Guidelines for Interviewing with BKB Cadres for the component aspects of the contents obtained from three validators was 57, while the language component was 36. The total number of the two components was 93. While the maximum value of this instrument was 96. Thus the results of the validation of this instrument were =  $(93/96) \times 100\% = 96.87$  so that the category is in a very valid category.

2) Product Validity Test

After the instrument is validated by the validator, the validation instrument is submitted to the product validator. The product validator consists of 3 experts, namely Islamic education experts (Prof. Dr. Zulmuqim, MA), Minangkabau cultural experts (Dr. Yulizal Yunus, M.Sc), and language experts (Dr. Martin Kustati, M.Pd.) . After tabulation, it is seen that the content design component of the module has the highest value with the acquisition of 231 with an average of 3.67. While in the learning presentation component gets the lowest score with 11 and an average of 3.67. Based on the validation data processing of all components, the following validation results are obtained =  $833/888 \times 100\% =$

93.8. Thus the acquisition of these numbers indicates that this module is very valid. In addition to obtaining the results of the validation, the validator also makes several notes: 1). It is better to separate the Islamic views from Minangkabau local wisdom so that this module can be read by people outside Minangkabau and fill it with their respective local wisdom. 2). Minangkabau local wisdom is written in a separate column. Both notes were followed up by the research team.

Based on the results of product validation, a second Focus Group Discussion (FGD) was held on November 13, 2018, at the Faculty of Tarbiyah Hall Imam Bonjol Islamic University Padang. In the Focus Group Discussion (FGD) brought participants consisting of Islamic education experts, Minangkabau traditional leaders, West Sumatra Province BKKBN representatives, Padang City BKKBN representatives, representatives of extension workers, cadres, and parents from three BKB. Some notes from the FGD are formulated in the following table.

E. FGD II

Table 2. Revision Notes on FGD II

No	Aspect	Revision
1	Cover Design	Need to emphasize the cover of both the color and symbol of his keminangkabauan.
2	Content Design	Customize the image with the material and include the source in the bibliography, if the image is processed from the internet.
3	Content	- Complete the hadith with the narrator. - References do not need footnotes, but enough in the bibliography.

Note on the the second FGD was revised, included the following cover design:



Figure1: Changes to the inspirational BKB Cadre cover module

The title has also been changed, initially "Menjadi Kader BKB Inspiratif Berbasis Islam dan Kearifan Lokal Minangkabau" (translation: Becoming an Inspirational BKB Cadre Based on Islam and Minangkabau Local Wisdom) into "Menjadi Kader BKB Inspiratif as Murabby, Motivator, dan Pengajar" (translation: Becoming an Inspirational BKB Cadre as Murabby,

Motivator, and Teacher). This is done considering the contents of the module emphasize the role of BKB cadres as Murabby, Motivator, and Teacher.

F. Summative Evaluation Stage

After validation and FGD tests with very valid results, the two modules as the product of this study were tested, both the practicality test and its effectiveness. Practicality test is done by presenting cadres and parents who are members of the BKB group. They judge by filling in instruments that have been previously validated. The effectiveness test is only carried out in the form of an implementation test observed by two observers. This is done considering the time constraints in conducting research.

1) Practicality Test

Practicality test is done by giving questionnaires to parents and BKB cadres. The results of the practicality test can be seen from the following table:

Table 3: Results of Analysis of Practicality Questionnaire Data by BKB Cadres

Respondents	Rated aspect	Average Practicality (%)	Category
BKB cadres	Attractiveness	94.4	very practical
	Usage Process	95.83	very practical
	Ease of Use	93.33	very practical
	Time efficiency	91.66	very practical
Value of Practicality		93.8	Very practical

From the table above, it can be understood that the cadre respondents considered the module to become an inspirational BKB cadre already very practical. This can be seen from the average percentage of 91 to 95%. The practicality value of attraction is 94.4%, the use process 95.83%, the ease of use 93.33% while the time efficiency 91.66%. Overall, the practicality of the module Becoming an Inspirational BKB Cadre is very practical, with a value of 93.8%.

2) *Execution Test*

In this research, effectiveness can only be seen from its implementation. For the purposes of this activity, one cadre named Fifela Elvina, from Cendana BKB sub-district of South Padang, Padang was chosen. The activity carried out was to test the module by conducting counselling for parents in a limited space. The purpose of this simulation is to see firsthand the use of modules that have been designed, capture the opinions of cadres and parents about the attractiveness, the process of use, ease of use, and time of use. The research team and observers directly observed the simulation process.

The counselling simulation process can run quite well. Cadres can follow and use the module well. Cadres begin counselling activities by reading basmalah, greetings, and continued with muqaddimah. Participants were greeted with friendly, intimate, and full of family. In order, he delivered the 8th material, namely "Stimulus (Stimulation of the Development of Active Communication, Passive Communication, and Intelligence)" and the objectives to be achieved from this material.

During the counselling process, cadres motivate parents to try to understand this material because it is very useful for the development of communication and intelligence of children. In active communication with

children, cadre mothers always slip thayyibah sentences such as when they will suckle the child begins with reading *Basmalah* and finished breastfeeding said *Alhamdulillah*, and when the child is able to speak, it is taught and accustomed to reading *salawat*, surah al-Fatihah, and short surahs, and do not ever let our children say dirty words.

For passive communication, listen to the child the call to prayer, read the verses of the Qur'an, and always the parents say that is okay. Likewise, mothers try to dictate monotheism, teach them to read the Qur'an, and provide Islamic children's books. Stimulated children also communicate in the Minang language called *kato nan ampek*. In the Minangkabau culture, the term *kato nan ampek* is known; *kato mandaki* for older people; *kato malereang* for respected people; *kato mandata* for peers; and *kato manurun* for younger people. The parents are very interested to hear the explanation of integrating parenting according to Islam and parenting according to the Minangkabau community. The cadre closed the activity by reading *hamdalah*.

In BKB activities, the person responsible for providing extension materials is a cadre. As stated in the implementation and technical instructions that cadres are interpreted as volunteers in charge of providing counselling to the community. The cadres are mothers who live permanently in the local location, they are given training by the BKKBN task force to provide BKB material to toddlers' families. In other words, they are the spearhead of the running of this program. Therefore, the success of this program is very much determined by the cadres who directly involved in the field of providing counselling. Cadre credibility as a communicator, motivator, and learner in the implementation of this program covers various aspects that are needed. So that the implementation of this



program can be carried out as well as possible until the program can reach the target goals.

Issues of competence, relevance, and capability are factors that theoretically become a consideration for determining the success of delivering messages from cadres. The issue of the effectiveness of communication between cadres and mothers of toddlers in the implementation of this counselling, is not only determined solely by the cadre's communication abilities, but many elements that participate influence it, such as cadre's position as murabbi, motivator, and learners.

Based on the explanation above, this study presents a module entitled "Becoming an Inspirational BKB Cadre as murabby, motivator and instructor" as a guide and guide for cadres in conducting counselling. Inspirational BKB cadres are cadres who provide guidance as well as to train the parents to be aware of their role as teachers for their children in order to educate the pious generation within high-quality families. A pious family is the main asset of informing civil society[20]. It is hoped that the presence of this module can increase the knowledge, abilities and skills of cadres in implementing the BKB program.

The term murabby is the same as the word *rabb* or *tarbiyah*, meaning guardian, educator, or developing. *Al-Maraghi* mentions that *al-Murabbi* is a person who nurtures, teaches what he guides and regulates his behavior[21]. So an ideal murabbi develops things step by step until they reach the level of perfection[18]. A cadre as *al-Murabby* is someone who tries to grow, foster, guide, direct all the potential of BKB participants gradually and continuously in order to become exemplary parents who give birth and raise pious children: faithful, intelligent, healthy and quality. For this matter, a cadre is required to be able to communicate well with the parents of the toddlers[22], including the need to master the local language[23]. Further, cadres should have an understanding of the local wisdom of the local community and then integrate positive values about childcare in BKB activities. In Minangkabau local wisdom, parents are required to be able to educate their children to understand Minangkabau customs, such as *kato nan ampek*,

*sumbayang duo baleh*[24], so that children will have good character and culturalized[19].

Cadre as a motivator, he will be tasked with providing information and encouragement so as to cause the emergence of motivation for others to do something, driving, and driving. Every cadre can be a good motivator. Asari said that being a motivator can be done by anyone. The record is learning how to be a motivator we need to do it in order to do it as motivators do[25]. This is where the importance of the module to become an Inspirational BKB Cadre as one of the provisions to increase their insight into a cadre who is skilled at motivating.

The cadre's ability as a motivator is an important factor to motivate parents to be active in BKB activities, especially in providing reinforcement that an understanding of how to care for and educate children is very important for parents so that the needs for growth and development can be properly met [26]. The motivation given by cadres will be even more valuable if it is also based on providing understanding to parents that caring for and educating children is a part of Islamic practices [27],[28]. Meanwhile, as a teacher, a cadre must be able to plan, implement and evaluate learning. These three tasks are always attached to each teacher[29]. In this case, the work of the cadres must be planned as a conscious effort that is designed in such away.

In fact, not all cadres are able to carry out the above tasks. Moreover, the level of education they have does not all graduate. This is where the importance of presenting modules that explain the duties of a cadre as murabby, motivator and teacher. Murabby's assignments emphasize their affective and personality aspects, while assignments as motivators and teach are more about skills and abilities in presenting material through BKB activities.

Thus, the integration of Islam and Minangkabau culture in the BKB material is part of the Islamization effort in realizing a comprehensive Islamic education between parents, schools, and the community. Especially in the context of the Minangkabau community, mothers are the "*bundo kaduang*" as "*limpapeh rumah nan gadang*". It means that a mother should educate her children well and must make the



household and family as an educational institution first[30]. Through BKB, there is a process of non-formal Islamic education in preparing quality parents. With quality parents when conducting care, an informal education process occurs so that an intelligent, pious and noble generation is born. Likewise, cadres, with the existence of this module, they are expected to have the ability to have the authority and educate parents who are BKB participants.

#### IV. CONCLUSIONS

The module is considered to be very valid and very practical to implement in BKB activities in Indonesia, especially in West Sumatra. Outside West Sumatra, this module can actually be applied, especially Islamic material. Whereas Minangkabau local wisdom can be adjusted to the local wisdom of each region. That's why this module sorts out the presentation between Islamic material and Minangkabau culture in each material. In a limited implementation, this research is useful for cadres and parents. This is needed considering that there is no Islamic module and local wisdom in Minangkabau so far.

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