

Implementation of transformative *da'wah* its implications on character education in marginal children

Deni Zam Jami^{1*}, Illa Susanti²

^{1,2} Sekolah Tinggi Agama Islam Siliwangi, Garut, Indonesia
Email: denizamjami@staisgarut.ac.id

Article Information:

Received:
28 January 2023
Revised:
5 May 2023
Accepted:
29 June 2023

Keywords:

Transformative *da'wah*, marginal children, character education.

Abstract

Purpose – This study aims to prove that the transformational *da'wah* carried out by the Bina Insan Kamil Islamic Boarding School Jakarta for marginalized children can impact character education.

Method – The method used in this research is a phenomenological method with a qualitative approach. From the phenomenological research, a description of the existing social phenomena is carried out. The primary data source in this study was the result of interviews with the *da'wah* activists of the Bina Insan Kamil Islamic Boarding School, parents, and marginalized children assisted by the *da'wah* of the Bina Insan Kamil Islamic Boarding School.

Result - The study results show that the transformative *da'wah* carried out by the Bina Insan Kamil Islamic Boarding School is persuasive, honest work and empowerment adapted to the situation and conditions of marginalized children.

Implication – The transformative *da'wah* carried out by the Bina Insan Kamil Islamic Boarding School has an impact on changing the character of marginalized children. The form of character change is that marginal children look cheerful, enthusiastic, independent, confident, optimistic, and have high fighting power. Empowerment of marginalized children impacts their enthusiasm to study, some return to school, enter Islamic boarding schools, and some are already working. Circles will realize transformative *da'wah*.

Originality – This research is the first study to link the *da'wah* movement with implications for character changes in marginalized children.

JID | 231

JID
JURNAL
ILMU DAKWAH



Jurnal Ilmu *Da'wah*
Vol. 43 No. 1 (2023)
1693-8054 (p)
2581-236X (e)
231-248
<https://doi.org/10.2158/jid.43.1.14635>

For citation: Jami, D., Susanti, I. (2023). Implementation of transformative *da'wah* its implications on character education in marginal children. *Jurnal Ilmu Da'wah*. 43(1). 231-248. <https://doi.org/10.2158/jid.43.1.14635>

***Corresponding author:** Deni Zam Jami, denizamjami@staisgarut.ac.id, Sekolah Tinggi Agama Islam Siliwangi, Raya Tutugan Street No. 117, Leles, Haruman, Garut, Kabupaten Garut, Jawa Barat, Indonesia.

This is an open access article under the CC BY-NC-SA license



Kata kunci:

Da'wah transformatif, anak-anak marginal, pendidikan karakter.

Abstrak

Tujuan - Penelitian ini bertujuan untuk membuktikan bahwa *da'wah* transformasional yang dilakukan oleh Pondok Pesantren Bina Insan Kamil Jakarta terhadap anak-anak marginal dapat memberikan dampak terhadap pendidikan karakter.

Metode - Metode yang digunakan dalam penelitian ini adalah metode fenomenologi dengan pendekatan kualitatif. Dari penelitian fenomenologi tersebut, dilakukan pendeskripsian terhadap fenomena sosial yang ada. Sumber data primer dalam penelitian ini adalah hasil wawancara dengan para aktivis *da'wah* Pondok Pesantren Bina Insan Kamil, orang tua, dan anak-anak marginal dampungan *da'wah* Pondok Pesantren Bina Insan Kamil.

Hasil - Hasil penelitian menunjukkan bahwa *da'wah* transformatif yang dilakukan oleh Pondok Pesantren Bina Insan Kamil bersifat persuasif, kerja nyata dan pemberdayaan yang disesuaikan dengan situasi dan kondisi anak marginal.

Implikasi - *Da'wah* transformatif yang dilakukan oleh Pondok Pesantren Bina Insan Kamil berdampak pada perubahan karakter anak marginal. Bentuk perubahan karakter tersebut adalah anak-anak marginal terlihat ceria, bersemangat, mandiri, percaya diri, optimis, dan memiliki daya juang yang tinggi. Pemberdayaan anak-anak marginal berdampak pada semangat belajar mereka, ada yang kembali bersekolah, masuk pesantren, dan ada juga yang sudah bekerja. Lingkaran akan mewujudkan *da'wah* yang transformatif.

Orisinalitas - Penelitian ini merupakan penelitian pertama yang mengaitkan gerakan *da'wah* dengan implikasi perubahan karakter pada anak-anak yang terpinggirkan.

Introduction

Marginalized children are part of the Indonesian nation's economically, socially, and educationally marginalized children. They cannot experience life like other children whose parents have a good economy and education. Marginalized children receive less attention from their parents in meeting their economic and educational needs, so they share their daily needs with jobs unsuitable for a child. Some work as buskers, clowns, beggars, hawkers, etc. Not infrequently, these children become material exploited by adults. Marginalized children are often included in their parents' work, such as busking and garbage collection. (Husna, 2018).

However, marginal children are entitled to the rights of children in general. Among other things are the right to get a proper education, achieve a better future, and the right to welfare, protection, and care. In addition, marginalized children have the right to get proper *da'wah* and religious education—those who experience three poverty, namely poor wealth, poor knowledge or education, and poor faith.

Marginalized children rarely get preaching. So far, *da'wah* has only been directed at adults and ordinary children. While preaching to marginalized children still needs to be done. The attitude of marginal children who are wild, apathetic, and even tend to avoid preaching causes them not to be touched by preaching. Marginalized children are caused by being busy earning income to fulfill their needs or help the economy of their parents, regardless of their religion. They need to pay more attention to the teachings of their religion. This is because of the limitations of his parents, both in the economy and education, as well as in faith. The conditions of the marginalized are all poor, poor in wealth, poor in knowledge or education, and poor in faith.

Marginalized children are considered marginal or marginalized; they generally do not have a place to live or are abandoned because their parents cannot afford it. They work anything to cover their needs or help their family's economy. Often marginalized children roam crowded places, overhangs of shops, train stations, bus terminals, under bridges, and so on. Jobs performed as buskers, garbage collectors, beggars, hawkers, shoe shiners, newspaper traders, and so on.

The backgrounds of these marginalized children vary. Some of them are forced to work by their parents, but when they come home, marginal children do not get love but insults, abuse, and violence. In several cases, it was found that marginal children did not come from harmonious families. Family life is harsh and chaotic, often pushing them to cut ties with family and choose to live on the streets. Even among street children who call their parents devils because of the bad behavior of their parents, such as gambling, cursing, hitting, bullying, and not showing affection.

Children similar to the above rarely have family relations or maintain a relationship with their place of origin. Even among marginalized children, there is uncertainty about where their family is, and it needs to be clarified who their parents are because, since childhood, they have been bought and sold or rented as a complement to become beggars. On the many sales or rentals several times, these children are let go and grow and develop on the streets.

The characteristics of street children, among others, are in public places, such as storefronts, markets, entertainment venues, crossroads, stop lights, etc. Another feature is low education, not completing elementary school, and some still need to attend school. These children come from families with a weak economy or families that are not harmonious. Most of these children are urban,

some of whose origins are unclear. The following characteristic is that these children carry out economic work activities in the informal sector, such as being buskers, garbage scavengers, beggars, playing clowns, hawkers, and so on.

The lives of marginalized children who experience violence, both verbal and physical violence, an apathetic environment for children who are considered the scum of society, and a lack of love from both people, cause marginalized children to tend to be aggressive, easily suspicious, easily provoked by their emotions, and closed. The thing that constructs their psyche is the habit of living on the streets and in open places with different climates. In addition, their souls are not yet stable because desire and reality constantly collide. Then they rarely mingle with people openly and only limit their association with marginalized children. (Fikri Aminudin, 2022).

The character of marginal children who are apathetic and tend to avoid *da'wah* is caused by the upbringing of both parents. The parents of these children are negligent in forming their children's character; the parenting style of marginal children's parents is neglectful; that is, the parents are not involved with the child's life and activities. Factors busy parents in working to earn a living to meet daily needs. So that the marginalized children are left to play alone in their neighborhood without being accompanied by their parents, the same mother factor is busy at work, so she neglects her child's attention, affection, and education. So, due to the lack of attention from parents, children cannot avoid negative characters that come from their environment because the association is the number two most significant factor that will affect children's growth and development, especially in character formation. (Mega Cahya, 2022).

Because of that, it is necessary to study the proper *da'wah* method in preaching to marginalized children. Conventional *da'wah* methods, such as the oral method, lectures, advice, and sermons, must be implemented correctly in preaching to marginalized children. Likewise with the *bil kitabah da'wah* method, using print media, whether in books, magazines, or bulletins, is unsuitable for preaching to marginalized children. So the right *da'wah* implemented in preaching to marginalized children is transformative *da'wah*. Transformative *da'wah* is a *da'wah* model that does not only rely on verbal appeals in conveying *da'wah* messages and only positions the *da'i* as a disseminator of religious material, but transformative *da'wah* seeks to internalize the *da'wah* message in real life-of society by providing direct assistance, which can be done by the preacher as an individual, or community groups in the form of organizations, educational institutions such as Islamic boarding schools. (Suhaemi, 2018).

What is more crucial than marginal children is the formation of character. The formation of character in children is very urgent. Marginal children must have strong character. According to Adhin, as quoted by Aisyah, strong character is formed through instilling values that emphasize good and bad. Value is built through appreciation and experience that can arouse curiosity. The character will be realized when there is a desire to make it happen in a child. To form character, positive habituation is needed. (Aisyah, 2018).

Character building for marginalized children is very urgent. Humans have been endowed with Quotient intellectual abilities (IQ), namely formal intelligence, Emotional intellectual (EQ), or sensory intelligence, Spiritual Quotient (SQ) or moral and religious intelligence, and Advertisy Quotient (AQ) or combative intelligence. These four intelligences must be prioritized in the character education of marginal children. With spiritual intelligence, marginal children will have their

religious instincts honed so that faith grows and develops within them, which leads to good morals and character. With advertising intelligence, marginal children will help marginal children think about their future and have the ability to live strong, firm, and dare to fight for their destiny and improve their lives when they are trapped in poverty. With emotional intelligence, marginal children become weaknesses and strengths in themselves to cultivate enthusiasm, optimism, honesty, fairness, compassion, empathy, sympathy, and so on. (Wulandari, 2022).

The Bina Insan Kamil Islamic Boarding School, located at Jalan Pramukan Sari Number 2, Central Jakarta, is an Islamic boarding school with a *da'wah* program for marginalized children. This Islamic boarding school conducts *da'wah* training at urban marginal *da'wah* points, such as the marginal *da'wah* points in Rawamangun, Gambir Station, under the Matraman toll bridge, Karanganyar, North Jakarta Lagoa, Pinang Ranti and Jatinegara. The object of *da'wah* at the Bina Insan Kamil Islamic Boarding School consists of children of scavengers, beggars, buskers, hawkers, and etc.

Based on the above, it is necessary to study the implementation of transformative *da'wah* conducted by the Bina Insan Kamil Islamic Boarding School on character changes in marginalized children. Changes in character in marginalized children as an implication of transformative *da'wah* is the aim of this research. Because the change in character that is instilled and fostered continuously through mentoring is expected to manifest the souls of marginal children who are independent, honest, responsible, integrity, disciplined, optimistic, active, and creative so that marginal children can overcome the problems of their lives in adulthood.

The research conducted by Nur Kamilah highlighted the transformative preaching of behavior change in young people around Jember Regency, who lacked good character. The emergence of the Gaul Assembly community approached these youths with a transformative *da'wah* approach. Forms of transformative *da'wah* carried out by the Gaul Assembly, which invite and hold archery and horse riding, hold Brother Club groups, and counseling for young people.

Likewise, Siti Noordjannah's research highlights Aisyiyah Muhammadiyah's transformative preaching to marginalized communities through community empowerment. Transformative *da'wah* conceptually carries out practical work whose benefits can be felt directly by marginalized, weak, and oppressed people who are direct and concrete, leading to changes toward progress felt by society.

The two studies above have not touched on the significant character changes that occur in marginalized people, even though they both use transformative preaching as a research variable. Character changes caused by transformative *da'wah* have not been described in the object of *da'wah* in previous studies. So it is necessary to conduct an in-depth study of the character changes that occur in marginalized children, bearing in mind that they need preaching to shape the character of these marginalized children. Therefore the research intends to describe the phenomenon of transformative *da'wah* carried out by the Bina Insan Kamil Kajar Islamic Boarding School on character changes in marginal children at marginal *da'wah*-fostered points.

Research Methods

The research approach in this study is a phenomenological approach that relies on qualitative descriptive analysis. This phenomenological approach is used because social science, namely sociology, tries to understand, examine, research, and analyze the phenomenon of marginal *da'wah* carried out by *asatidz* and *da'wah* volunteers at the Bina Insan Kamil Islamic Boarding School.

Sources of data were collected from primary data sources in the form of interviews with informants at the Bina Insan Kamil Boarding School and the objects of *da'wah* assisted. Secondary data sources were obtained through books, journals related to research, the website of the Bina Insan Kamil Islamic Boarding School, and the social media of the Bina Insan Kamil Islamic Boarding School. This research is located at the Insan Kamil Islamic Boarding School in Jakarta as well as assisted *da'wah* points such as marginal *da'wah* fostered locations in the Rawangun, Lagoa, Karanganyar scavenger villages, busking children around Gambir Station, Pinang Ranti marginal children, and children under the Matraman toll road bridge.

This study's data collection techniques include observation, interviews, and documentation. Data collection techniques are natural settings. The collected data is then analyzed using an interactive analysis developed by Miles and Huberman. Four are four elements that are analyzed using this model, namely, data collection, data reduction, data display, and conclusion drawing or data verification. In analyzing the data, steps are taken from organizing, sorting, grouping, coding, and categorizing. The ultimate goal of this research is to find meaning that can be raised into a theory.

Furthermore, data were collected using data analysis techniques with data reduction, namely selecting and sorting data obtained through in-depth interviews, observation, and documentation. If data is inaccurate or doubtful, data validation is carried out by data triangulation, both source triangulation, technical triangulation, and time triangulation.

After sorting the data, the next step is presenting the data or displaying the data. Display data in this study is with a narrative or brief description text. Display data allows in giving in conclusion. Data display is a way of assembling data in an organization that makes it easy to draw conclusions or suggest actions. (Mahmud, 2011).

The final step is concluding. Drawing conclusions and verification is the third step in data analysis, according to Miles and Huberman. The initial conclusions of the research are still temporary, which may change if solid evidence is not found to support the data collection stage. However, temporary conclusions are supported by valid and consistent data when researchers return to the field to collect data, so the conclusions are credible. The conclusions drawn become more apparent and can be used as a theory. (Soegiono, 2012).

Results and Discussion

Results

Marginal *da'wah* carried out by the Bina Insan Kamil Islamic Boarding School focused on building the children's character fostered by marginal *da'wah*. The emphasis on character formation is religious character as well as character formation on the emotional side. According to Anshari Taslim, chairman of the Bina Insan Kamil Islamic Boarding School in Jakarta,

marginalized people experience economic and social marginalization. In addition, marginalized children do not care about their religion. The families of the marginalized are focused on meeting their daily needs, so they are indifferent to their religious teachings. The implication is that marginalized children experience three times of adversity: poverty, education marginalization, and a crisis of faith. With a touch of preaching to marginalized children, it is hoped that even though they are economically poor, they are rich in faith. So that with the faith they have, they can face the challenges of life in the world and get happiness in the afterlife. If these three adversities stick to them, they will become a social burden and a disease for society and will receive sanctions in the afterlife.

The results of interviews with Pendi, one of the marginal *da'wah* activists, obtained data that *da'wah* to marginal children was spread at marginal *da'wah* points. The points with marginal preaching are in the Gambir, Rawamangun, Pinang Ranti, Klender, Karanganyar, Matraman, and Cipinang areas. The transformative *da'wah* carried out by the activists of the Islamic Boarding School for Bina Insan Kami is pick-and-shoots. This means that *da'wah* activists go to the locations of marginalized children from one door to another. Then they were gathered in a *Mushalla* (prayer room) near the location of marginalized children. Not infrequently, the *da'wah* activists are suspected and expelled from their *da'wah* activities, or the administrators of the *Mushalla* do not permit to use of the place for marginalized children to study. The incident at Gambir Station where the *Mushalla* management did not permit preaching to marginalized children because they were considered to have polluted the *Mushalla*, so the *da'wah* activities were carried out in a park outside Gambir Station.

Transformative *da'wah* carried out by marginal *da'wah* activists at the Bina Insan Kamil Islamic Boarding School is by providing compensation in the form of gifts after learning, providing school stationery, distributing zakat from donors, giving gifts, habituating a healthy lifestyle, mentoring and business development for marginalized youth, health checks, provision of nutritious food and educational games. In addition, the transformative *da'wah* carried out by marginalized *da'wah* activists to marginalized children is motivation and character education. Marginalized children have characteristics that need to be developed, such as not giving up easily, having courage, enthusiasm, and never giving up.

In carrying out the marginal *da'wah* program, the Bina Insan Kamil Islamic Boarding School carried out a program design with a cadre of prospective *da'i* in the form of a Pesantren for *da'wah* volunteers. Volunteer *da'wah* participants who are members of the Bina Insan Islamic Boarding School We are provided with material on the Fiqh of *Da'wah*, social Fiqh, faith, jurisprudence, and other material that is compatible with the situation of marginalized children. Furthermore, the Bina Insan Kamil Islamic Boarding School collaborated with Kopaja or a community teaching street children who had previously explored marginal *da'wah* points at Gambir Station.

In the operation of transformative *da'wah*, the Bina Insan Kamil Islamic Boarding School collaborates with several Islamic education institutions to accommodate marginalized children who successfully preached to get further education. In addition, the Bina Insan Kamil Islamic Boarding School is supported by donors who give alms and *infaq* very much support the implementation of transformative *da'wah* to marginalized children.

There is an encouraging change in the formation of the character of the marginal *da'wah* at the marginal points. Marginalized children who were previously wild, reluctant to learn, and difficult to manage after the *da'wah* was carried out changed to become calmer and relatively easy to manage. Likewise, they are more enthusiastic about participating in marginal *da'wah* learning to exceed the allotted learning time. Marginalized children feel at home learning and can joke, mingle and laugh happily. Even though their learning facilities are sober, sometimes they ride in the mushalla of residents, and sometimes they do it on the edge of the station, such as the marginal *da'wah* that was carried out in the Gambir area, Jakarta.

Marginalized children also look cheerful and do not look gloomy, anxious, and sad, even though economically, they are children whose parents work as garbage scavengers, used wood collectors, cleaners, hawkers, etc. The joy of marginal children can be seen when they study under the care of their older siblings. Varied learning, such as drawing, writing, learning to read the Koran, watching Islamic films, and so on, encourages marginalized children to get joy like other children.

Da'wah activities for marginalized children at the Rawabebek training point are filled with learning to read the Koran using the Iqra method, reading the Koran for students who can already read it, memorizing short letters, and religious jurisprudence. Marginalized children are very enthusiastic about the learning process carried out. After learning is complete, continue with playing origami. The children were asked to make whatever they wanted, such as taking pictures of birds, chickens, planes, cars, houses, fans, and so on.

Da'wah conducted by Bina Insan Kamil Islamic Boarding School students to marginalized children is carried out every evening on Saturdays and Sundays. This time was chosen considering that there are many volunteers at the Bina Insan Kamil Islamic Boarding School as employees and entrepreneurs. Marginal *da'wah* activities in Pinang Ranti, for example, are filled with prayer events, *mura'jaah* (repeat) short letters, watching animated films about the story of Prophet Isa, mentoring activities, and empathy for the feelings of Prophet Isa's mother. Marginalized children were asked to vent their sadness by writing small notes and pasting them on a "feeling board." The goal is that when they feel sad, they ask for help and draw closer to Allah. The marginal *da'wah* event at Pinang Ranti ended with the distribution of gifts of drinks and snacks to marginal children.

Likewise, from the adab side of speech, according to Devi, a marginal preaching activist, there has been a change for the better. Previously, children assisted by marginal *da'wah* liked to speak harshly, and bullying often occurred among their peers. By carrying out marginal preaching, marginalized children begin to leave harsh words, are more civilized in speech, and reduce bullying and acts of violence among them.

In the process of marginal *da'wah*, if any children assisted by marginal *da'wah* commit bullying, physical or psychological violence, harsh words, sanctions, and advice are immediately given to the child who does it. The assistance and counseling system continues to be carried out by the Senior Advisors on an ongoing basis. Likewise, intensive collaboration with parents is carried out to discover the fostered children's development.

No formal evaluation was carried out in the marginal *da'wah* conducted by the Bina Insan Kamil Islamic Boarding School. Evaluation is not in the form of a written test or a test like in formal schools. Likewise, the marginal preaching carried out by the Bina Insan Kamil Islamic Boarding

School does not apply to the Mid Semester and Final Semester Examinations. Likewise, an evaluation in the form of an Education Development Report book needs to be provided.

Evaluation of marginal *da'wah* places more emphasis on advice in shaping the character of the target children—oral evaluation in the form of quizzes, guesswork, and quick answers. Evaluations are carried out weekly regarding the character development of the fostered children, which are discussed between the teacher and the management of the Bina Insan Kamil Islamic Boarding School. Meanwhile, the evaluation for parents is in the form of a student achievement record book at each coaching meeting as well as a form of portfolio in the character development of each student for follow-up corrective policies.

Likewise, rewards and punishments are given equally. For foster children who excel are given rewards or gifts in the form of food parcels. If donors donate, all the assisted children get compensation evenly in certain conditions. Likewise, in the provision of punishment or sanctions, the fostered children who violate the rules and regulations are given educational sanctions, such as returning home late or being given the burden of memorizing.

Based on the observations of researchers, the marginal *da'wah* carried out by the Bina Insan Kamil Islamic Boarding School activists was the same as learning in general. The steps of *da'wah* to marginalized children begin by greeting the fostered children, giving cheers, drawing pictures, providing personal assistance in learning to read the Qur'an, learning to recognize *hijaiyyah* letters, being taught about prayer, praying prayers, ablution, then giving material about manners, watching Islamic films and drawing.

The impact of the *da'wah* carried out by the Bina Insan Kamil Islamic Boarding School in building character in marginal children has succeeded in turning marginal children into independent ones. A marginal child named Efi, originally a boy busking around a traffic light intersection, is now a student at a Tahfizh Islamic Boarding School and has memorized several chapters of the Koran.

Likewise, Edo, the son of a scavenger, with high enthusiasm following the recitation organized by the Bina Insan Kamil Islamic Boarding School. Edo's enthusiasm for learning, even though the learning was carried out on the outskirts of the Gambir Train Station with learning facilities and infrastructure as they were. Marginal children studying on the edge of Gambir Station look cheerful, enthusiastic, and joyful.

Likewise, changes in the character of marginalized children with transformative *da'wah* are the beginning of the growth of the spirit of giving among marginalized children. Marginalized children in the Lagoa area of North Jakarta, for example, have been learning to spend five months training for children to participate in *da'wah*. Even though the learning infrastructure has been purchased, the *infaq* (alms) is done to shape the character of marginalized children who care for others, so it is hoped that this habit will carry over into adulthood. Also, getting used to *infaq* will form an independent character so that you always expect help from donors.

Character education for marginalized children through transformative preaching is essential, bearing in mind that with good character development, marginalized children will have good attitudes and behavior to overcome problems and the dynamics of life by finding practical solutions in their adulthood. It is hoped that they can live happily and prosperously in the future.

Discussion

According to language, *da'wah* is from Arabic, *da'a-yad'u*, *da'watan*, and *du'aan*, which means call, invitation, request, appeal, and guidance. Regarding the study of *da'wah* science, *da'wah* appeals to all levels of humanity to understand and practice Islamic teachings to obtain happiness in this world and the hereafter. *Da'wah* can also mean inviting and moving people to practice the creed, *shari'ah*, in accordance with religious teachings. *Da'wah* is an invitation to the path of truth that leads people to the path of goodness to achieve the pleasure of Allah.

Meanwhile, according to the Indonesian dictionary, transformative is changing in form, which can be in appearance, type, nature, condition, etc. Transformation in *da'wah* is an overall change in form, visual characteristics, and character in reciprocity between humans as individuals and humans as groups. The process of transformative *da'wah* aims to pay attention to the target of *da'wah* to the weak, not only focusing on social status as well, not also looking at homogeneous social status, not also looking at higher and lower social status, officials and subordinates, rich and poor, but human status based on piety. (Saputra, 2020).

In the context of *da'wah*, transformative *da'wah* is a form of *da'wah* that does not only use orally or verbally but in providing religious material to the community; as an object of *da'wah*, a preacher tries to internalize *da'wah* messages into real-life of society by providing direct assistance. (Hasanah, 2019).

In transformative *da'wah*, *da'wah* activists seek to mingle and actively participate in *da'wah* activities. In transformative preaching, they are trying to respond to various problems of life in society. The existence of *da'wah* must be able to provide answers to any changes that occur in society. (Suhaemi, 2018).

Meanwhile, the characteristics of transformative *da'wah* are contextual. That is, Islam is understood as teachings related to time and place. Then transformative *da'wah* is characterized by tolerance in *ijtihadiah* issues. It appreciates local culture in accordance with Islamic teachings and is progressive, meaning changes in religious practices by explaining that Islam accepts aspects of aggressiveness and the reality it faces.

In transformative *da'wah*, *da'wah* is not only in verbal or verbal form but rather on social change by using *da'wah* as religious material and positioning the *da'wah* as a disseminator of *da'wah* messages to the community by internalizing the values of *da'wah* in real life and accompaniment. (Kamilah, 2019).

The *da'wah* strategy for marginalized children must require *da'wah* that leads to changes towards progress, namely *da'wah* that liberates, empowers, and advances the life of the *mad'u* group to the root of the problem. *Da'wah* to marginalized children must help solve their problems, such as poverty, marginalization, limited access, and oppression, and all must find a solution (problem-solving).

In realizing the transformative *da'wah* method, it is necessary to have a *da'wah* institution that works on *da'wah* objects from marginalized children. *Da'wah* institutions plan, carry out, and control *da'wah* for marginalized children. The initiators and administrators of marginal *da'wah* institutions must be severe in working on *da'wah* for marginalized children. In order for *da'wah* marginalized children to continue well, it is necessary to establish educational institutions that are

open to the public. For alumni, *da'wah* cadres are required to become *da'wah* volunteers as the movers and executors of *da'wah* for marginalized children. Volunteer *da'wah* education participants are required to go to marginal *da'wah* points. *Da'wah* volunteers carrying out marginal *da'wah* still receive guidance from teachers at the *da'wah* institution where they study.

The *da'wah* volunteers give their *da'wah* during their free time during the activities of *da'wah* volunteers so that the *da'wah* to marginalized children could be more optimal. For this reason, it is necessary to have preachers who are focused. Marginal preachers carry out *da'wah* in a focused, planned, and sustainable manner. For this, preachers must be given a regular 'salary' to meet their daily needs.

In addition, collaboration with *da'wah* institutions with the same goals and vision is needed to develop transformative *da'wah* for marginalized children. Cooperation is necessary, bearing in mind that preaching to marginalized children is a 'charity jamai' or joint activity which is not only the work of one party, but the involvement and support of other parties is urgently needed.

In transformative *da'wah* for marginalized children, it is necessary to have financial support that finances all *da'wah* activities. This transformative *da'wah* activity for marginalized children is accompanied by social assistance, education, and training, which requires many funds. The involvement of both regular and non-permanent donors helps the continuation of transformative *da'wah* for marginalized children. Likewise, the assistance of philanthropic and fundraising institutions in helping marginal *da'wah* is highly expected. Government institutions in the social sector must also pay more attention to marginal *da'wah* institutions. This is because *da'wah* institutions that foster marginalized children have assisted the government in developing human resources and social welfare.

In the framework of carrying out marginal *da'wah*, the Bina Insan Kamil Islamic Boarding School conducts a cadre of missionary volunteers and opens a free Islamic study program. This education is open to the public without age restrictions. Learning is carried out in the evening after maghrib prayer. The study duration is one year, with basic materials, such as faith, practical jurisprudence, social jurisprudence, and child psychology.

The graduates of the Islamiyah *dirasah* (study) program were then deployed as coaches at marginal *da'wah* points in Jakarta, such as at Gambir Station, Pinang Ranti, Lagoa, Rawamangun, under the Matraman toll bridge, Karanganyar, the Wadas cemetery behind the *Casablanka* building and so on. These marginal *da'wah* target points are inhabited by marginal communities such as children of street buskers, clown players, beggars, scavengers, hawkers, and so on.

For marginal *da'wah* assistance to be more professional, focused, and sustainable, the Bina Insan Kamil Islamic Boarding School collaborates with the *Kafalah da'wah* Foundation to form a *da'wah* courier who assists marginalized children daily. *Da'wah* couriers get a fixed fee so they can focus on their *da'wah* work.

Marginalized children are part of Indonesian children who must receive attention in preaching and education. They are entitled to get, like other citizens, the improvement of their lives, both in education, welfare, love, and attention. Likewise, marginalized children must receive *da'wah* to strengthen their mental and spiritual well-being.

Characteristics of marginal children who are wild, difficult to manage, anti-social, and indifferent to religion and other characteristics. This is due to a lack of affection from both parents, due to victims of divorce, children resulting from infidelity, employing minors, victims of family and friend violence, economic and educational deficiencies, as well as the harsh factors of the environment in which they are born, grow and develop.

The Bina Insan Kamil Islamic Boarding School, which visits marginalized children to be nurtured in Islamic *da'wah*, is like a speck of hope in the form of attention. *da'wah* is directed not only to people who are mature and sufficiently economically and educated but those who are entirely deficient need *da'wah* and attention. It is just that marginal children, unlike other children, who get love, attention, and protection from both parents, need someone who cares to be visited, invited, and fostered intensively in preaching.

The marginal preaching of the Bina Insan Kamil Islamic Boarding School does not charge the slightest fee to the children it fosters. They are given coaching in preaching for free. Even though, in reality, it is not easy to invite marginalized children to recite the Koran, only a few are willing to join the invitation of the day of the Bina Insan Kamil Islamic Boarding School. However, gradually other marginalized children are interested in and participate in marginal preaching. The Bina Insan Kamil Islamic Boarding School even compensated the children under its guidance through stationery, gifts, and gifts.

Marginal *da'wah* certainly has an impact on the formation of the character of the fostered children. Because character education is value education, character education, and character education, which aims to develop the ability of students to make good and bad decisions, maintain what is good and realize that goodness in everyday life wholeheartedly. (Ministry of National Education, 2010).

Character is a character or personality that is assessed or related to norms. According to Saptono, quoted by Partono, the character is conceptually understood in two contradictory senses. First, the character is understood as a set of spiritual conditions God gives that cannot be changed, are fixed, and must be accepted, a unique sign that distinguishes one person from another. At the same time, the second character is understood as something that is non-deterministic. The understanding of this character is the toughness and level of strength of a person in an effort to overcome spiritual conditions given by God, which is a process that a person wants to perfect his humanity. The third definition of character is an unfinished spiritual condition that can change, be developed, and even be neglected so that its quality does not increase and decline. A person who only surrenders to his existing condition is a weak character trait. (Partono, 2020).

Character education is an intentional effort to develop a good character based on core values that are objectively beneficial to individuals and society. (Saptono, 2011). Character is very closely related to the accumulation of character, nature, and individual personality, which leads to belief in their habits in everyday life. (Purbowati, 2021).

The formation of one's character requires a community of character because character education is a habit or is influenced by the environment. Communities in character building take the form of families, schools, religious institutions, media, government, and various parties that are the values of the younger generation. All character communities must provide exemplary, consistent intervention, habituation, and reinforcement. Character building requires exemplary development

that is transmitted, interventions in learning, training, and continuous habituation over a long period which are carried out consistently. (Komalasari, 2022).

The character development for marginalized children initiated and carried out by the Bina Insan Kamil Islamic Boarding School is highly dependent on the example set by the Bina Insan Kamil Islamic Boarding School preachers. Setting a good example implemented by the Kamil Islamic Boarding School ustadz coaches, accompanied by empowerment, advice, and direction, was very effective in building the character of marginalized children. In addition, providing compensation, whether in the form of food, clothing, money, or gifts, can support the acceptance and formation of good character in marginalized children because they do not only receive values conceptually but can be felt directly; these concepts by marginalized children.

According to Ary Ginanjar, character development relies on emotional and spiritual intelligence. Both of these intelligences can shape a person's character by building a mentality based on the principles of the pillars of faith and the pillars of Islam—emotional and spiritual intelligence sourced from God's spot or conscience. Conscience is very compatible with the qualities given by God, such as the desire to be noble, the desire to learn, the desire to be wise, and other encouragements that come from *Asmaul Husna*. (Ginanjar, 2020).

Character education does not only teach what is good and what is wrong. More than that, character education is an effort to instill good habits so students can behave and act based on the values that have become their personality. At the practical level, character education must involve good knowledge (moral knowing), good feelings (moral feeling), and good behavior (moral action) so that the embodiment of a unified behavior and attitude is formed. (Nuriani, 2016).

As stated by the Ministry of National Education, character development identifies around 18 national character values originating from religion, culture, and national education goals. Character development includes; religion, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly and communication, love of peace, love to read, care for the environment, care for the social and be responsible. (Komalasari, 2022; Karim et al, 2021).

Character education for important children is not accessible. Releasing marginalized children from street life takes work. They come from low-income families who are preoccupied with earning a living for their daily needs. Parents of marginalized children encourage their children to earn a living as beggars, buskers, or garbage scavengers. Approaches to parents of marginalized children and positioning the volunteers as friends by inviting them to chat, play and invite them to eat are ways to approach the character-building of street children. (Suseno, 2017).

A practical method must be taken for character education for marginalized children to work well. The closeness between the supervisor and the marginalized children can reach the success of character education for marginalized children. In addition, the establishment of communication and interaction between mentors of marginalized children is very important so that a sense of security arises in the marginalized children. Equally important is the cooperation between the institution and the parents of marginalized children. (Apriliani, 2016).

Character education for marginalized children can also be carried out through communication, information, and education models for marginalized communities. The form of this model is a

guidebook for parents of marginalized children as a guide and developing the character of their children. With this character development model, marginal parents realize the importance of developing positive character for their children so that in the future, children can overcome the influence of liberalization and individualization on their mentality. (Farida, 2012).

The success of character education for marginalized children is also influenced by the competence of preachers as marginal propagation subjects. The preachers and missionary volunteers are facilitators, motivators, problem solvers, and role models for marginalized children. The success of character building achieved by *mad'u*, in this case, marginalized children, is a concrete manifestation of the actualization of the competence of *da'i* and *da'wah* volunteers in personal, social, spiritual, and methodological substantives. The strength of the character of marginalized children is supported by the three pillars of character education, which include; moral knowing, moral loving, and moral behavior. (Fatma, 2017)

In addition, the success of character education by preaching to marginal children is carried out by interpersonal communication between missionary volunteers and marginal children as *mad'u*. Interpersonal communication or interpersonal communication is communication that occurs dialogically, where when a communicator speaks, feedback will occur. Good character will be formed in marginalized children by paying attention to the quality of interpersonal communication. Doing openness between *da'wah* volunteers and marginal children who have different characters, openness is intended to provide a sense of security and comfort for marginal children. In addition to showing a sense of empathy, which can foster a sense of trust between missionary volunteers and marginalized children. Likewise, the attitude of supporting marginalized children in participating in the *da'wah* process, such as difficulties in carrying out worship practices. (Setiawan, 2018).

Even so, there are still marginalized groups, such as pedicab drivers, who have the enthusiasm and hope that their children need to be educated so that they have good morals, that their children can deepen their knowledge, and that their children are more intelligent than their parents, hoping their children are better off than their parents. They hope that their children will get decent jobs. (Mahfud, 2015).

da'wah to marginalized children can also be done through empowerment. According to the meaning of etymology, empowerment is to make someone empowered. This term means reinforcement. In essence, empowerment is humanizing in the sense of encouraging people to display and feel their human rights. In empowerment, there is an element of recognition and strengthening of one's position through the affirmation of the rights and obligations one has in all aspects of one's life. In empowerment, there is an effort so that people dare to speak up in fighting against injustice. (Indrasari, 1996).

Da'wah to marginalized children must be consistent and well-programmed. The educational process is oriented towards the formation of character with assistance. Assistance for marginalized children in building character can build self-confidence for marginalized children so that they can face problems in the future.

Thus the planned, implemented, and continuously evaluated transformative *da'wah* will impact the attitudes and behavior of marginalized children. Transformative *da'wah* in the form of actualization of Islamic teachings can be felt directly by the object of the *da'wah* so that the object of *da'wah*, namely marginalized children, feels attention, affection, and direction in their lives.

Awareness of his shortcomings encourages the desire to change the circumstances and fate that befell him.

Of course, in this study, there are still deficiencies that further researchers must examine due to research limitations, time, informants, research location, management, and costs. There are still things that need to be clarified about preaching to marginalized children, both in the social, psychological, and so on aspects. However, this research proves that the planned and implemented preaching will have implications for good character changes in marginalized children with unique characteristics.

Conclusion

Transformative *da'wah* carried out by *da'wah* activists is not only verbal but with careful planning, continuous implementation, and continuous evaluation. The transformative *da'wah* initiated and carried out by the *da'wah* activists at the Bina Insan Kamil Islamic Boarding School began with the initiators and founders who were committed as agents of change on concern for marginalized children who did not get the touch of *da'wah*. Furthermore, it manifests as a cadre of *da'wah* activists, who are the spearheads of marginal *da'wah*. In the process of transformative *da'wah*, *da'wah* activists tend to come to the object of *da'wah*, namely marginalized children at target points. They are visited and gathered in one place, and then coaching is oriented toward Islamic values and character education. *Da'wah* activities for marginalized children are interspersed with the distribution of compensation, school stationery, provision of nutritious food, health checks, and fostering healthy lifestyles. Whereas *da'wah* through empowerment is in the form of recruiting marginalized children into schools and Islamic boarding schools in collaboration with the Bina Insan Kamil Islamic Boarding School, providing job training at the Bina Insan Kamil Islamic Boarding School in Bogor, and providing venture capital.

Changes in character as an implication of carrying out transformative *da'wah* to marginalized children is the growth of a brave attitude in kindness, a cheerful attitude in learning, enthusiasm, self-confidence, being able to read the Koran, caring for others, there is a spirit of making small donations, even within limitations financial, enthusiastic in doing good, willing to carry out daily worship, independent and optimistic in looking to the future. Some marginalized children have returned to school and are enrolled in the Tahfizh Al-Qur'an Islamic Boarding School. Some of the marginalized children are already working and entrepreneurship. In this case, the support from donors who donate part of their wealth is beneficial in carrying out *da'wah* activities for marginalized children.

References

- Aisyah M. Ali. (2018). Pendidikan Karakter, Konsep dan Implementasi. Prenada Media.
- Apriliani Nuriani Rachmawati. (2018). Penerapan Pendidikan Karakter Bagi Masyarakat Marjinal, Jurusan Managemen Pendidikan, Fakultas Ilmu Tarbiyah dan Keguruan UIN Syarif Hidayatullah Jakarta, Skripsi, <https://repository.uinjkt.ac.id>.
- Dani Saputra. (2017). *Da'wah* Trasformatif sebagai alternative, Thesis, IAIN Raden Intan Bandar Lampung. Arsip internet : <http://repository.redenintan.ac.id/118/>

- Deni Purbowati. (2021). Pendidikan Karakter: Pengertian, Nilai, dan Implementasinya. Arsip Internet: <https://akupintar.id/info-pintar/-/blogs/pendidikan-karakter-pengertian>.
- Farida, Hanum dan Arif Rohman. ((2019). Pengembang Karakter Anak Melalui Model Komunikasi Infomasi Edukasi Pada Masyarakat Marjinal di Kota Yogyakarta. Laporan Penelitian Strategis Nasional. Arsip Internet. <http://eprints.uny.ac.id/id/eprint/24604>.
- Fathayatul Husna. (2018). Inovasi Pendidikan Pada Kaum Marjinal. Jurnal Sosiologi USK, 12 (1), 38-54. <https://jurnal.unsyiah.ac.id>.
- Fatma Laili Khoirun Nida. (2017). Kontribusi Da'i dalam membangun kepemimpinan melalui pendidikan Karakter. Tadbir: Jurnal manajemen *Da'wah*. 1(2), <https://journal.iainkudus.ac.id>.
- Fikri Aminudin. (2022). *Da'wah* dan Masyarakat Marjinal. Arsip Internet: <https://www.fikriaminudin.com>.
- Indrasari Tjandraningsih. (1996). Dehumanisasi Anak Marjinal. Yayasan Akatiga.
- Isa Saleh, Adytia Nugroho. (2018). Pentingnya *Da'wah* Transformatif di Dalam Kehidupan Masyarakat. Jurnal Masjiduna: Jurnal Ilmiah Stidki ar-Rahmah, 1(1), 17-28. <https://ejournal.stidkiarrahmah.ac.id/index.php/Masjiduna/articel>.
- Kaelany H.D. (2000). *Da'wah* pada kalangan anak Marjinal (Studi Kasus Pemberdayaan Anak-anak jalanan di kawasan tanah abang dan sekitarnya). Laporan Penelitian. Arsip internet: <https://lib/ui.ac.id/detail.jsp?id+76582>.
- Karim, A., Adeni, A., Fitri, F., Fitri, A. N., Hilmi, M., Fabriar, S. R., & Rachmawati, F. (2021). Pemetaan untuk Strategi Dakwah di Kota Semarang Menggunakan Pendekatan Data Mining (Mapping for Da'wah Strategy in Semarang City Using Data Mining Approach). *Jurnal Dakwah Risalah*, 32(1), 40-55.
- Kartika Wulandari. (2022). Pendidikan alternative Untuk Anak-Anak Marjinal, LAM Dinamika; Lembaga Pers Mahasiswa. Arsip Internet: <http://klik.dinamika.com>.
- Kholid Suhaemi, (2018), Paradigma *Da'wah* Transformatif Pada Lembaga Pendidikan Pesantren, AlQalam, 35(1). 1-16. <https://jurnal.uinbanten.ac.id>.
- Khusnul Khotimah, Siti Nurmahyati. (2020). *Da'wah* Transformatif Pondok Pesantren Miftahul Huda Kroya dalam Perspektif Perubahan Sosial Religius, 14 (2), 283-295. doi: 10.24090.komunika.v14i2.
- Kokom Komalasari, Didin Saripudin. (2017). Pendidikan Karakter: Konsep dan Aplikasi Living Values Education. Rafika Aditama.
- Mahfud, Sofiyatun. (2015). Makna Pendidikan Bagi Kaum Marjinal (Studi Tentang Pandangan Tukang Becak di Pasar Sangkapura Bawean). Cendikia; Jurnal Studi Keislaman, 1(1), 16-34. <https://www.neliti.com/publications/268449/makna-pendidikan-bagi-kaum-marjinal>.
- Mahmud. (2011). Metode Penelitian Pendidikan. Alfabeta.
- Mega Cahya Dwi Lestari, Narti. (2022). Pola Asuh Orang Tua Kelompok Marjinal Dalam Membentuk Karakter Anak di Jembes Padang Panjang. TILA: Jurnal Pendidikan Islam Anak Usia Dini, 2 (2), 324-334. DOI: <https://doi.org/10.56874/tila.v2i2.1074>.

- Meri Sandora. (2020). Konsep Pendidikan Anak Marjinal dalam Perspektif Pendidikan Berbasis Masyarakat. *Marwah: Jurnal Perempuan dan Gender*, 18 (2), 196-216. Doi: 10.24014/marwah.v18i2.7588 Licence.CC BY.4.0.
- Noor Lailatul Hasanah. (2019). Metode *Da'wah* Transformatif Melalui Living Tilawatil Qur'an. *Jurnal an Nida*, 11(2), 173-189. <https://ejournal.unisnu.ac.id>.
- Nur Kamilah. (2021). *Da'wah* Transformatif Menciptakan Karakter Pemuda Islami, (Studi Kasus Majelis Gaul Jember). *Jurnal Al-Hikmah*, 19(1), 27-38. <http://alhikmah.iain-jember.ac.id>.
- Sayuthi Atman Said, Fina Adhi Pratama. (2020). Metode *Da'wah* pada Komunitas Marjinal. *Al-Mishbah*, 16 (2), 265-282. <https://almishbahjurnal.com>
- Siti Norrdjannah Djohantini. (2012). Strategi *Da'wah* Transformatif 'Aisyiyah Pada Masyarakat Marjinal. Arsip internet: <https://suaraaisyiyah.id>
- Stefani Kurniati Setiawan. (2018). Komunikasi Interpersonal Antara Relawan dengan anak Marjinal dalam mendorong minat belajar di save street child Pondok Ranji Tangerang Selatan. *Jurnal Koneksi*, 1(2), 577-564. <https://journal.untar.ac.id/index.php/koneksi/article/download/3939/2>
- Sugiono. (2012). Metode Penelitian Kuantitatif Kualitatif dan R&D. Alfabeta.
- Suseno TNR. (2017). Hari Anak, Bocah Marjinal Sulit Tinggalkan Jalalanan. Arsip internet: <https://metro.tempo.com>

