
IMPLEMENTATION OF *SIKOLA AMMA BAPA* TO IMPROVE POSITIVE PARENTING COMPETENCE FOR ISLAMIC ACTIVISTS

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Abstract:

Violence against children continues to increase and needs the appropriate prevention for families who are vulnerable to get violence. This service research applied the treatment of the educational model in the form of *Sikola Amma Bapa* to the parents or caregivers to get positive parenting competencies. This research was conducted in Gowa Regency for six months, from March to August 2020, where 15 samples were selected with purposive sampling techniques. The data collection instrument used was a parenting competency scale, adapted from the Mindfulness in Parenting Questionnaire (MIPQ) by McCaffrey and was added by some specific parenting competency items based on the *Sikola Amma Bapa* module. Pre- and post-test data were evaluated using inferential analysis of paired sample t-tests. The results showed that the application of *Sikola Amma Bapa* became effective. The model can increase the competence of care for Islamic activists in assisting vulnerable families who get violent in the Gowa regency as proven by $p = 0.000$ ($p < 0.001$). The data showed a very significant difference between the pre-test and the post-test; the average after-treatment (post-test value) is 143.6667, which is higher than the treatment (pre-test value) of 107.0067.

Abstrak:

Kekerasan pada anak terus mengalami peningkatan sehingga diperlukan pencegahan secara tepat yang menyoar keluarga yang rentan kekerasan. Penelitian ini bertujuan untuk menerapkan perlakuan model pendidikan dalam bentuk *Sikola Amma Bapa* bagi orangtua/pengasuh agar membentuk kompetensi pengasuhan positif. Penelitian dilaksanakan di Kabupaten Gowa selama enam bulan dengan melibatkan sampel sebanyak 15 orang yang dipilih dengan teknik purposive sampling. Instrumen pengumpulan data yang digunakan berupa skala kompetensi pengasuhan yang diadaptasi dari Mindfulness in Parenting Questionnaire (MIPQ) dari McCaffrey dengan menambahkan item kompetensi pengasuhan secara spesifik yang sesuai dengan modul *Sikola Amma Bapa*. Data dianalisis menggunakan analisis inferensial paired sample t-test dengan bantuan komputerisasi. Hasil dalam penelitian menunjukkan bahwa penerapan *Sikola Amma Bapa* dapat meningkatkan kompetensi pengasuhan pada aktivis Islam dalam mendampingi keluarga yang rentan kekerasan di Kabupaten Gowa. Hal itu dibuktikan dari nilai $p = 0.000$ ($p < 0.001$) menunjukkan ada perbedaan sangat signifikan nilai sebelum dan setelah perlakuan dimana rata-rata nilai setelah perlakuan sebesar 143,6667 lebih tinggi dibanding nilai sebelum perlakuan sebesar 107,0067.

Keywords:

Sikola Amma Bapa, Positive Parenting, Islamic Activists

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INTRODUCTION

Violence is increasingly prevalent with various models, from sexual and physical assault to murder. Even if many violent cases go unreported to the media, children, and women are the most common victims of these crimes, particularly regarding sexual assault. Deputy Chairman of the Witness and Victim Protection Agency (LPSK), Achmadi in Detik News (2019), stated that in his institution, there is a slight increase in the number of requests for protection and legal assistance for criminal acts of sexual violence against children. Evidently, in 2016, there were 35 victims, then it increased in 2017 by 70 and became 149 victims in 2018. Moreover, the number in June 2019 reached 78 cases. Achmadi in Detik News (2019) revealed that perpetrators of sexual violence against children are dominated by their close people, about 80.23 percent. The perpetrator has a close relationship known well by the victim or has the status of having a family relationship. Meanwhile, 19.77 percent of cases were done on behalf of the victim by unknown people.

It is very concerning when people who are in the same family commit violence against their children. This means that the parent's sense of responsibility no longer exists. Parenting is generally done in a family based on experiences or traditions that have been going on for generations without having positive parenting knowledge. So far, there is no school for parents. This then becomes a social problem that needs more attention from various parties. Researchers, as part of the parties concerned about the rampant violence occurring in the family, are also unable to reach many vulnerable families because of the size of the area. Therefore, researchers carry out community service by embracing Islamic religious activists and creating networks to jointly conduct parenting education for families who are vulnerable to violence. One of the programs of service is the application of *Sikola Amma Bapa* in increasing the competence of positive parenting for Islamic activists in assisting families who are vulnerable to violence in the Gowa Regency.

Parenting generally takes place in a family environment (Afiatin, 2018). The family should become the child's first line of defense against violence. In addition, the family must become the pillar in the development of the child's personality. As stated by Hutaauruk, Ahmad, & Bentri (2020), the family is the primary development environment since children start living and growing from existing relationships. The existence of a relationship between parents and children is very beneficial for children (Omoruyi, 2014). Lestari (2012) assumed that the birth of a child brings out a sense of parental responsibility. This sense of responsibility develops along with parents' obligations to manage their children's emotional and physical needs. Therefore, that sense of accountability will affect the parents to raise and provide for their children.

Positive parenting is generally acknowledged to be a parenting style that is pleasant, constructive, and supportive manner. Support definition is assisting in child development; the constructive description is avoiding violence or being child-friendly in a pleasing way (Nafisa, 2018). Adhim (2015) defined positive parenting as providing a friendly, child-friendly environment without violence. Parenting itself, according to Anshori (2018), parenting is affection, mutual respect, a relationship built with warmth between parents and children, and provides stimulation to growth and improvement so that children can develop optimally. Hastuti (2015) explained that parenting is about giving affection and advice to children. Parenting is not enough if it is only limited to the knowledge possessed but balanced with skills that develop along with the experience (Fatimaningrum, 2021). In addition, for working mothers, childcare must consider the balance of work and parental responsibilities (Putrihapsari & Fauziah, 2020). Rasyid, Suhesti, Nugroho, & Aulia (2019) Rasyid, Suhesti, Nugroho, and Aulia (2019) revealed that parenting employs an approach that prioritizes guaranteeing children's rights, rewarding them, and prioritizing their best interests.

Parenting with this approach is carried out by parents who have an optimistic and responsible attitude (Jonyniene & Kern, 2012), and affects the child's development (Efobi & Nwokolo, 2014). Moreover, parenting that fulfills children's rights, respects, and prioritizes the best interests of children has a positive impact on children's personalities in worship terms (Othman & Khairollah, 2013).

Positive parenting indicators are made based on the Ministry of Education and Culture of the Republic of Indonesia (Djaja, Nirawaty, Darnis, Zakaria, Hayati, & Yuniarti, 2016), namely: (1) caring based on affection, mutual respect, building warm relationships between children and parents, and stimulating child growth and development; (2) using an approach by prioritizing the appreciation, fulfillment, and protection of children's rights, as well as prioritizing the best interests for children; and (3) providing a friendly environment so that children can grow and develop optimally. Wijaya (2015) explained several positive parenting indicators that can be applied to children, including; appreciation, support, responsiveness, consistent rules, guidance, demands, verbal expressions, nonverbal expressions, acceptance, no restrictions on the child's behavior, no feeling of excessive worry, and no physical harm.

The main problem in parenting is the limited ability of parents or caregivers to communicate well and correctly with their children. Due to this circumstance, parents often criticize children, forbid them, scare them, ban children, and other communication barriers (Roshonah, 2019). Parents are entirely to blame for these issues, but they also need to be trained. This effort is commonly known as parenting training or positive parenting training. Based on the results of research by Adiyati Fathu Roshonah (2019), a positive parenting training program can improve the competence of parents or caregivers in understanding the good parenting patterns for children.

The concept of *Sikola Amma Bapa* is presented as one of the solutions to provide for social problems in society, the nation, and the state in Indonesia, especially in the Gowa Regency. The purpose of *Sikola Amma Bapa* is to offer recommendations and

service program models that realize social welfare for underserved communities. It is one of the themes of priority research for the fiscal year 2018–2028, under the National Religious Research Agenda (ARKAN) 2018–2028, called social welfare in society.

Sikola, a term for the Bugis Makassar regional language, means school or place of education. *Amma Bapa* is also taken from the term Bugis Makassar, which means mother, father, or an adult who takes care of children. *Sikola Amma Bapa* is a parenting training concept that researchers adapted from the parenting concept developed by Utami, Wahyuni, Yuliasri, Hidajat, & Rinda (2018) from the Australian Aid Save the Children institution in collaboration with the Sayangi Tunas Cilik Foundation, the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia and the Ministry of Social Affairs of the Republic of Indonesia. In addition, it is also adapted from the concept of positive care written by Djaja, Nirawaty, Darnis, Zakaria, Hayati, & Yuniarti (2016) published by the Ministry of Education and Culture of the Republic of Indonesia.

Sikola Amma Bapa contains the concept of positive parenting, which is integrated with the value of Islamic parenting and the message of caring for the Bugis Makassar locality (*Pappaseng/Pappasang*). Positive parenting is very important to improve the relationship between parents and children so that they can avoid violent behavior. Furthermore, as the concept of *sakinah mawaddah* households suggests, positive parenting can make parents aware of the importance of stimulating parenting to optimize children's growth and development. *Sikola Amma Bapa* was created through competency-based training. Pribadi (2014) argued that competency-based training is a learning experience that is designed to help participants master competencies that they have not previously possessed.

This article presents evidence of the effectiveness of the application of *Sikola Amma Bapa* in improving the competence of positive parenting for Islamic activists in assisting families who are vulnerable to violence in the Gowa Regency. The concept of *Sikola Amma Bapa* was classified into six main sessions that were previously made based on the analysis of the material that is important in parenting, namely: (1) sessions on the basics of parenting; (2) attachment; (3) sedentary and sustained upbringing; (4) stages and aspects of development; (5) conflict management; and (6) communication.

RESEARCH METHOD

This community service research used an experimental-type treatment with a pretest-posttest one-group design and two variables: *Sikola Amma Bapa* as an independent variable and positive parenting competence as a dependent variable. This study began by measuring the subject's positive parenting competence with a measuring instrument (pretest), then giving treatment of *Sikola Amma Bapa* training, and the posttest re-measured the positive parenting competence a few weeks later.

This research was conducted in Paccinongan Village, Somba Opu District, Gowa Regency. The service of *Sikola Amma Bapa* lasted for six months, from March to August 2020, and began with preparation and ended with evaluation. The data was then processed and reported. Islamic religious activists from various Gowa district civic

organizations made up the research population. The Islamic activist in question is a person or a group of people involved in a social movement. The maximum sample size was 15 people, who were selected purposefully based on the following criteria: (1) being located in the Gowa district area; (2) being in an area that has a family that is vulnerable to violence; (3) having foster children under 18 years of age; (4) being Islamic religious activists; and (5) being willing to attend training consistently during six meetings. The targets of this service research are: (1) the participants were encouraged to apply positive care in their daily lives; (2) the participants were motivated to transfer positive parenting competencies in families that ranged from violence; and (3) there was a lack of cases of violence that occurred in vulnerable families.

The data collection instrument used was in the form of a parenting competency scale. This scale is compiled based on the Mindfulness in Parenting Questionnaire (MIPQ) by Stacey McCaffrey (2015); McCaffrey, Reltman, & Black, (2016) consisting of 28 items to which the author added specific items of nurturing competence that correspond to the modules given during the application of *Sikola Amma Bapa*. After the items were analyzed using computerization and Pearson correlation, it was determined that of the 41 items created, three items had a reliability of 0.976, so the items used were 38 items with a final reliability of 0.978.33.

This service research began with the initial data collection for the Gowa Regency Women's Empowerment and Child Protection Service. The initial data in question is in the form of areas that have families vulnerable to violence, then establishing communication with Islamic religious activists to make agreements to assist in providing positive care education to families who are vulnerable to violence. *Sikola Amma Bapa*'s devotion consists of six scheduled learning meetings. Before the first meeting, the participants were given a positive parenting scale as a pretest. After the sixth meeting, and waiting until three months later, the participants were given another positive parenting scale as a post-test. The inferential analysis (paired-sample t-test) was used to analyze pre and post-test data with the aid of computers.

The data analysis method used was a statistical parametric paired sample t-test to determine the difference in positive parenting competence before and after the treatment of *Sikola Amma Bapa*. Kadir (2016) argued that if the conditions for normality are met, then parametric statistics are fulfilled.

RESULTS AND DISCUSSION

The prerequisite results of processing parametric data applied a data normality test. Before testing inferentially of the parenting competency data, the analysis prerequisite test was carried out. The results of the normality test showed normally distributed pre and post-test data with Asymp values. sig. (2-tailed) pretest of 0.200 ($p > 0.05$) and a post-test of 0.200 ($p > 0.05$) so that the researchers can continue the paired sample t-test.

Table 1. One-Sample Kolmogorov-Smirnov Test

		Pre-Test	Post-Test
N		15	15
Normal Parameters^{a,b}	Mean	107.0667	143.6667
	Std. Deviation	24.17338	27.17054
Most Extreme Differences	Absolute	.096	.162
	Positive	.096	.137
	Negative	-.092	-.162
Test Statistic		.096	.162
Asymp. Sig. (2-tailed)		.200 ^{c,d}	.200 ^{c,d}

In the summary of descriptive statistical results, it revealed the difference in the average competence before and after the treatment of *Sikola Amma Bapa*, where the average after treatment was 143.6667 higher than before treatment of 107.0067.

Table 2. Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre-Test	107.0667	15	24.17338	6.24154
	Post-Test	143.6667	15	27.17054	7.01540

To prove whether the difference in the average of their pre- and post-test parenting competencies was real data (significant) or not, then it can be seen in the table output paired sample correlation. The results of the correlation test of the two pre and post-test data showed a correlation coefficient value of 0.781 with a signification (Sig) of 0.001 ($p < 0.05$). It can be concluded that there was a relationship between pre-test and post-test.

Table 3. Paired Sample Correlations

		N	Correlation	Sig.
Pair 1	Pre-Test & Post-Test	15	.781	.001

The following table shows whether or not *Sikola Amma Bapa's* treatment influenced parenting competence. Based on the output of the "paired sample test," it is known that the sig value (2-tailed) of 0.000 ($p < 0.001$) means that there was a very significant difference between the pre- and post-test. The mean difference averages were -36.600, and the difference was between - 46,129 and -27,070 (95% Confidence Interval of the Difference Lower and Upper).

Tabel 4. Paired Sample Test

Paired Differences				t	df	Sig. (2-tailed)
Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference			
			Lower	Upper		
-36.6000	17.20797	4.44308	-46.12946	-27.07054	-8.23	.000

Based on the Output Sample Test table (table 4), it is known that t-count means negative value was -8.238, which shows the average value of parenting competence before the treatment of *Sikola Amma Bapa* was lower than the average value of parenting competence after treatment. The calculated t-count means positive. From the output, it is known that the df-values were 14 and t in the statistical table ($p = 0.01$) with a sample number of 15, which was obtained that $t\text{-count} = 8.238 > t\text{-table} = 2.625$. The results of this study show that there was an average difference between the average competence of pretest and post-test, which means that there was an influence on the application of *Sikola Amma Bapa* in increasing the competence of caregiving in Islamic activists in assisting families who are vulnerable to get violence in Gowa Regency.

To find out whether the application of *Sikola Amma Bapa* effective in improving parenting competence or not, it can be seen in the N Gain analysis.

$$N\text{ Gain} = \frac{\text{Posttest Score} - \text{Pretest Score}}{\text{Ideal Score} - \text{Pretest Score}} \quad (1)$$

In the follow-up analysis of this study, using the above formula, the value of N Gain = $(143.666 - 107.066)/(190.000 - 107.066) = 36.600/82.934 = 0.441$ (in the medium category).

Table 5. Gain Score Distribution

N-Gain Value	Category
$g > 0.7$	High
$0.3 \leq g \leq 0.7$	Moderate
$g < 0.3$	Low

Source: Melzer (in Utami & Mulyani, 2019)

The results of this study show that the application of *Sikola Amma Bapa* was effective in increasing the competence of caring for Islamic activists in assisting families who are vulnerable to violence in the Gowa Regency. Nooraeni (2017) conducted a similar service research. Based on the results of her research, it was found that parental attitudes after attending parenting training showed positive parenting behaviors, and positive parenting competence was influenced by the knowledge of parents or caregivers

towards parenting, which the parents must learn through training. The parenting training program can add more mindset insight, parents' knowledge about the characteristics of children, and positive parenting patterns (Rasyid, Suhesti, Nugroho, & Aulia, 2019). In addition, the Positive Parenting Program (Triple-P) had a significant effect in preventing the somatic symptoms, anxiety, depression, and mental health of a mother in parenting her children (Ashori, Norouzi, & Jalil-Abkenar, 2019). Mothers with positive parenting can increase the positive influence on their children (Cullum, Goodman, Garber, Korelitz, Sutherland, & Stewart, 2022).

Kurniawan and Hermawan (2016), in their research related to increasing positive parenting through parenting programs, showed that parenting program training can improve the quality of communication, as evidenced by a meta-analysis, and that parent training programs can reduce and prevent child neglect, emotional abuse, and physical violence. Based on previous studies regarding parenting training programs, it can be concluded that positive parenting competencies can be improved through training. Meanwhile, Suryono and Fauziah (2015) developed a character education model for early childhood through an integrated program "Sekolah Ibu" PAUD nonformal in rural areas. The subject matter provided includes character education for children, parenting patterns at home, and learning models for early childhood. The results showed that the Kelompok Belajar (KB) and Satuan PAUD Sejenis (SPS) studied could be developed into a "Sekolah Ibu" with the target of parents whose children were participating in learning activities. The results of the research were then developed into a conceptual-theoretical model of character education for children at an early age through a non-formal PAUD (early childhood education) "Sekolah Ibu" in rural areas that is equipped with module of character education learning materials for children from an early age.

Another research-based service was conducted by Mubarok (2016) by implementing a positive parenting program to improve the mindful parenting skills of adolescent parents. The results of his research revealed that positive parenting programs are effective in improving three aspects of mindful parenting skills: attentive listening, emotional self-awareness toward children, and self-regulation in parenting relationships. However, the two aspects, namely self-acceptance, and children without judgment, as well as affection for themselves and their children, showed less significance.

A different result was found by Efnita (2014) in her research about Positive Parenting Programs to Improve the Quality of Maternal Care. She revealed that there was no effect of positive parenting programs on the quality of maternal care. On the other hand, the researchers assumed that Efnita's research had no significant effect because the number of study subjects were only 10 people, who were subdivided into two groups, namely the control group of 5 people and the experimental group of 5 people.

Conversely, the research conducted by Nafisa (2018), in the results of her research entitled "Positive Parenting Program (Triple-P) to Reduce Dysfunctional Parenting in Mothers with Disruptive Behavior Children," found that the implementation of the Positive Parenting Program (Triple-P) was able to reduce dysfunctional parenting of mothers to their children who behaved disruptively. Some factors influencing the success

of the research include the social learning process during the implementation of Triple-P, the involvement of their husband during the parenting program, and the suitability of the material provided.

In this study, *Amma Bapa Sikola's* positive parenting program stands out because it has a lengthy implementation period and includes a variety of parenting-strengthening resources. The material in the *Amma Bapa Sikola* program does not only touch on aspects of knowledge but also touches on affective and psychomotor aspects. After completing the training, there are various simulated activities and parenting skills to put into practice. Despite this, numerous flaws were found, including the participants' inconsistent attendance at the *Sikola Amma Bapa* program, which was given over a long period of time.

CONCLUSION

The conclusion obtained in this study is that the application of *Sikola Amma Bapa* was effective in increasing the competence of caring for Islamic activists in assisting families who are vulnerable to get violence in the Gowa Regency. The most important part of the application of *Sikola Amma Bapa* is the provision of skills directly to the activists, which usually follows the training of theoretical knowledge. Thus, the findings in this service research can be used as a pilot project for the government to be applied to parents or caregivers in order to reduce violence in parenting. The activities in the *Sikola Amma Bapa* can also be charged in the family environment as well as in the community environment so that the surrounding area becomes safe from violence because all communities are aware of positive parenting and they certainly have mindful parenting awareness.

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