Impact Study of Dompet Dhuafa Beastudi Scholarship Program for Welfare Improvement

Eko Sriyanto*; Pedri Hariyadi; Masykur Huda
Lembaga Pengembangan Insani Dompet Dhuafa
Email: eko.sriyanto@dompetdhuafa.org

*Corresponding Author

Abstract
Purpose: Lembaga Pengembangan Insani Dompet Dhuafa is a branch of Dompet Dhuafa (DD) what has the focus on developing programs in the field of education. Educational scholarships are often associated with coaching and self-development programs. This research aims to determine the impact of the capacity building program implemented by Beastudi scholarship programs. This program purpose is to invest of Indonesia human resources in the future and alleviate of poverty, where this program develops the strategic leadership and social contribution capacity. Beastudi scholarship program was born from DD's concerns about poverty and lack of access to high education (university) in 2004. DD Beastudi scholarship program consists of Etos ID for poor families and Activist Scholarship (BAKTI NUSA) for activist in community.
Methodology: This research uses mix method. It uses random sampling and data collection techniques through questionnaires and interviews with 202 alumni. This research applies the CIBEST model to measure the impact of program. It can be seen based on a comparison of the social condition of beneficiaries before and after the program.
Finding: Based on the results of research, the Beastudi scholarship program is effective and impactful program. Before receiving assistance and guidance, CIBEST analysis shows that the welfare index of Beastudi Scholarship program beneficiaries was 2.48%, then increased to 81.19%. In addition, 65,85% of respondents initiated social projects, of which 57,89% still exist. Although the mentoring, assistance and coaching programs for this program have been getting a good impact, but the improvements are still needed. The program activities indicated influence on their jobs, personal development and social activities.
Research Limitation: Dompet Dhuafa always encourages evaluation and measurement of the impact of programs to make continuous and sustainable improvements.
Practical Implication: Dompet Dhuafa strives to contribute to achieving sustainable development about the equality for people to access the qualified education. The guarantee of the quality of learning in this program is expected to contribute to the achievement of SDGs.
Value: The program implementation process has provided important experiences for the growth of knowledge, understanding and behavior of beneficiaries.

Keywords: Beastudi Scholarship Program, Capacity Building, Impact, CIBEST, Welfare Index

Introduction

Education in a broad sense is an effort to develop aspects of the human self, both in terms of views, attitudes, and life skills. In the past, education was interpreted as an effort to distribute knowledge, experience, and skills. It is from the older generation to the younger generation in preparing to fulfill their life functions (Redja, 2001). The challenge of education should be to be able to create space for independent growth for generations to solve problems and develop the nation.

Education is a conscious effort carried out by families, communities, and the government through guidance, teaching and training activities that take place inside and outside schools (Nurbaety et al., 2021). Education does not just see humans as a means of production but must place humans as a complete resource unit (Kamdi, 2008; Nurbaety et al., 2021). Not only the intellectual aspect, but education needs to develop character and personality in solving problems and being responsible for the social environment.

The social dimension in educational sustainability is a real action towards optimizing environmental potential for welfare. The sustainability value of this educational output can be converted into many aspects, including material, environmental sustainability, community education, development of social institutions and management of improvements in other local assets.

The Dompet Dhuafa Human Development Institute (Lembaga Pengembangan Insani DD/LPI DD) is an organ of Dompet Dhuafa which focuses on developing programs in the field of education. This program has been around since 2004 based on the challenges of poverty and the problem of accessibility of higher education. The program not only aims to reduce poverty rates and invest in human resources but develops in encouraging the establishment of strategic leadership and social contribution. According to Amri (2001), local and global excellence emphasizes regional uniqueness, including aspects of economics, culture, ecology, *natural capital,* traditional arts, services, human resources and information and communication technology that can be utilized or become a source of developing the competence of the community.

Beastudi Dompet Dhuafa scholarship program is a scholarship for students consisting of 2 program clusters, namely Etos ID and BAKTI NUSA. The main objective of the program is to empower beneficiaries to get out of the poverty line and grow a generation of leaders who have a leadership profile of integrity, scholarship, transformation, and service. This program has reached 3048 beneficiaries (alumni) at 40 universities spread across 20 provinces in Indonesia. Beneficiaries receive support for tuition fees and intensive coaching, both regional (small scale) and national (wide scale). In addition, beneficiaries are encouraged to be actively involved in contributing to society in the form of social projects.

Dompet Dhuafa always encourages evaluation and measurement of the impact of programs to make continuous and sustainable improvements. Through continuous improvement, it is hoped that the program can provide benefits in accordance with its long-term goals. Thus, research to assess the impact of the program is carried out to see the impact that has been produced by the program.

Literature Review
The Role of Zakat Institutions in Human Resource Investment
Zakat can mean developing, increasing, growing, blessing and clean (Ministry of Religion, 2006). Thus, zakat is interpreted as something that brings blessings and clears property from other people's rights (Adnan, 2015). In economic terms, zakat means growth and wealth (Wibowo, 1996). Growth is identical to the material dimension, namely Allah's guarantee for those who pay zakat to always increase their wealth. Wealth enters the spiritual dimension, where Allah guarantees the welfare of the muzaki in this world and the hereafter (Republika, 2004).
Zakat is a theoretical framework for building social justice in Islamic society, even as an effort to overcome inflation and narrow inequality in social stratification. Kuntowijoyo (1997) is of the

view that zakat is an instrument of equality because it has the potential to prevent the accumulation of capital which could give rise to monopolies and has the opportunity to encourage the creation of social welfare. This is reinforced by Kahf's (1999) opinion that the aim of zakat is to achieve the ideals of social justice and people's economy.

The potential role of zakat is very large in creating social equality in society, one of the roles of Dompet Dhuafa is distributing it through educational scholarship programs. This is in line with the fatwa of the Indonesian Ulema Council (MUI) in 1996 that zakat is legal for educational scholarships because it includes *asnaf fi sabilillah* or the poor with requirements of achievement, priority for poor families and learning useful knowledge (MUI, 1996). Furthermore, BAZNAS Regulation Number 3 of 2018 explains the distribution and utilization of zakat for educational assistance in improving competence, life skills, leadership, entrepreneurship, and educational infrastructure (Halimatusadiyah, 2022). As a conclusion, zakat is an instrument of social empowerment through various educational program interventions.

According to HAR Tillaar (Atmanti, 2005), education has 2 functions. First, the function of developing humanity (human being) which is capable of developing the human person, including preparing as a member of society, a citizen and a sense of unity. Second, the function as human resources must be able to develop human abilities to enter the competitive and employability era. The role of education is considered very important as a long-term investment which is expected to have a positive impact in economic and non-economic aspects, both personal and national. Thus, it is hoped that this investment in human resources can prepare creativity, innovation, productivity, and the ability to compete at the global level.

Human resource investment, an economic perspective sees HR development as focusing on character, both moral character and performance. Education is expected to foster a spirit of leadership that influences the direction of progress for a better social order. Education and leadership are an integral part of developing human capacity to achieve the progress of a nation. Educational planning must start from the perspective of sustainable impact, both in terms of competency, time, and targets. The best education is education that is able to foster adaptability and flexibility for someone in finding an effective learning model for themselves in responding to the challenges they face. Based on the perspective above, Dompet Dhuafa strives not only to alleviate poverty for his family, but to develop generations of leaders who make major contributions to the nation.

CIBEST Models

The CIBEST model was first created and developed by Irfan Syauqi Beik and Laily Dwi Arsyianti in 2015 with the title *Construction of CIBEST Model as Measurement of Poverty and Welfare Indices From Islamic Perspective* (Beik & Arsyanti, 2015). There are two indicators of meeting minimum needs in CIBEST, namely material and spiritual needs. Fulfillment of material needs is determined by economic capabilities which are based on a person's income. Fulfilling spiritual needs refers to fulfilling the need to worship Allah which consists of five variables, namely prayer, fasting, zakat, family environment and government policy.

Material needs are a decent standard of living designed to look at a person's ability to fulfill their basic needs, such as food, clothing, and shelter. The index consists of seven basic elements: first, food and drink; second, clothing; third, housing; fourth education; fifth, health; sixth, transportation; and seventh, recreation and saving (ibid, 2015). Fulfillment of material needs is determined by economic capabilities which are based on a person's income.

Spiritual poverty occurs due to inaccurate knowledge and understanding of religious teachings, there is an element of deliberate failure to implement religious teachings, due to the influence of lust, or the influence of bad understanding and a person may have a poor spiritual condition (ibid, 2015). For example, not having the will to pray will reduce the ability to carry out worship.

The CIBEST model uses quadrants to map and divide household capabilities, from the concept of fulfilling basic spiritual and material needs. It can be seen in the following image.
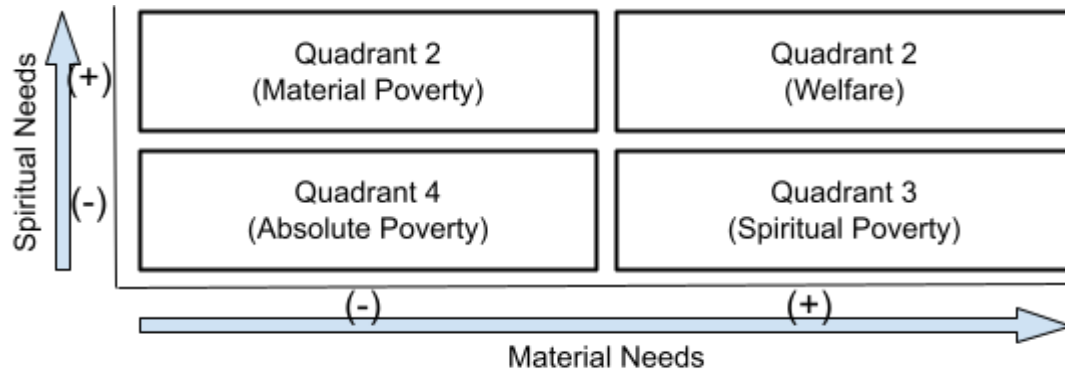

Figure 1: CIBEST Model Quadrants
Source: *Beik and Arsyanti (2015)*

Quadrant 1 (welfare), a family is said to be wealth if the household or family is considered capable materially and spiritually. Quadrant 2 (material poverty), the family is said to be materially poor because they are considered spiritually capable but materially incapable. Quadrant 3 (spiritual poverty), the family is said to be spiritually poor because they are considered materially capable but spiritually incapable. And quadrant 4 (absolute poverty), this condition is the worst position in a household or family, the household is unable to fulfill its material and spiritual needs at the same time (ibid, 2015).

Turning Point, Most Significant Change and Social Project
Turning Point is a period experienced by a person when a major transformation occurs in determining their view of themselves. This transformation occurs gradually, and the process varies. It is often found in this process that there is a gap between realistic conditions and ideal conditions (UNS, 2022). Bidart, Longo, and Mendez (2013) take this perspective further and argue that turning points are an integral part of understanding social processes more generally. In the context of life course studies, turning points are especially relevant because they mark a radical change in a person's life. Linguistically, it is defined as a significant point or critical point (Meriam, 2022) in a condition that changes in a positive context (Cambridge, 2022). In the context of the learning process, turning points are very relevant because they mark significant changes in a person's life journey (Legewie & Tucci, 2019), both in the paradigm of oneself and the surrounding environment.

Most Significant Change (MSC) is a participatory qualitative monitoring and evaluation technique in assessing changes and impacts because of program implementation from the perspective of the beneficiary (Lennie, 2011). This process is participatory because program participants and stakeholders are involved in deciding what kind of changes should be recorded, and in analyzing the data (stories) that are collected. Collecting stories and analyzing changes consists of both positive and negative things (Sejati, 2022). MSC is usually used by program or project

stakeholders to be able to carry out monitoring, determine the types of changes that are considered important, and analyze the story of these changes. Thus, this evaluation provides information about the impact and results of the program that can be used to assess how successfully the program is working.

Social Projects are ideas in various sectors to convey positive messages and benefits to society which are then developed into *start-up, scale-up* and *stage-up projects* and can be implemented in a real and measurable way in society. In simple terms, social projects are tools that make it possible to encourage change from the initiatives of actors interacting in a particular region or sector (Tavira & Tapia, 2016). The social transformation carried out is expected to create a conducive environment for regional development to produce social and economic wealth (Boisier, 2005). Each beneficiary is given the privilege to explore various fields in creating a social project, but must consider the characteristics, indicators of success, level of realization and challenges in the implementation process. Through social projects, youth are encouraged to dare to create the future, provide social benefits, and provide positive change in society.

Method
This impact study research used two approaches: quantitative and qualitative approaches. According to Sugiyono (2018) a quantitative approach is research that is used to examine a population with a certain sample to obtain data in the form of numbers, collect data using research instruments, analyze using statistics and aim to test hypotheses. Meanwhile, qualitative is to look at the condition of natural objects which places the researcher as the key instrument, collecting data using triangulation, inductive analysis and emphasizing the interpretation of meaning and phenomena.

This research was carried out in 2022. Data collection was carried out using questionnaire instruments and a list of interview questions. Data collection was carried out using online survey methods and interviews with respondents. A quantitative approach is used to process and present the CIBEST data, while a qualitative approach is used to process and present data regarding turning points, most significant point (MSC) and social projects.

The population in this impact study are alumni of the Beastudi Dompet Dhuafa scholarship program, both Etos ID and BAKTINUSA who received the program from 2004 to 2020. The number of respondents was 202 alumni using a random sampling approach. Data collection techniques are through questionnaires using a rating scale and unstructured interviews to get more in-depth answers.
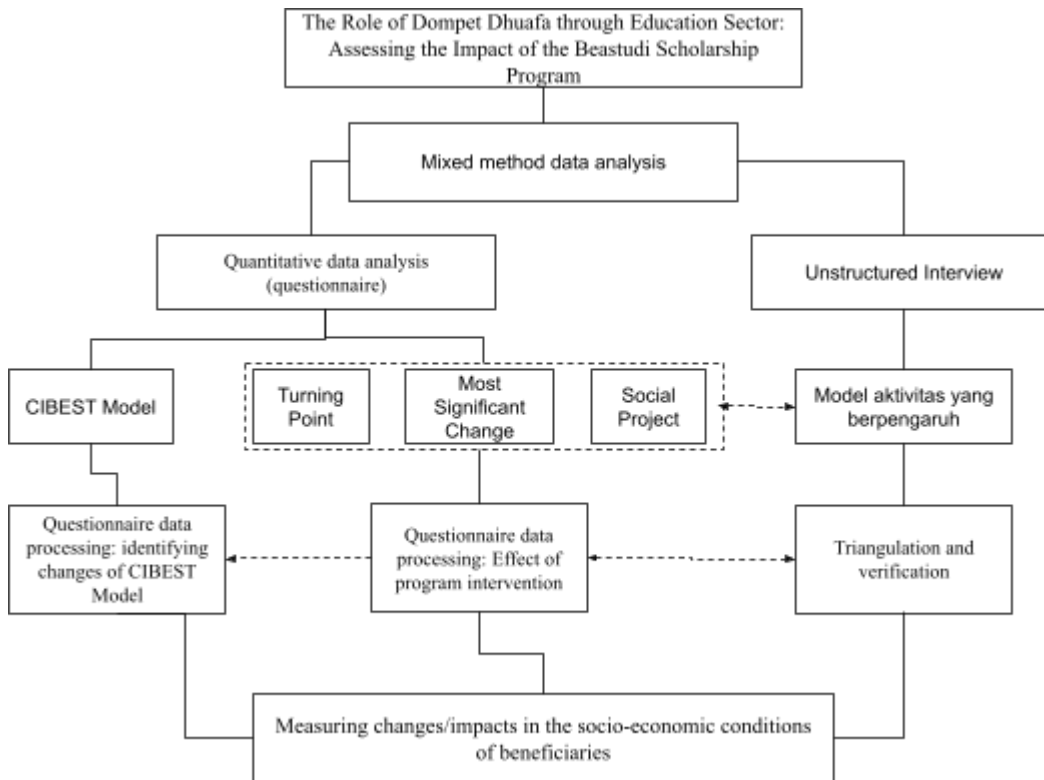
Figure 2: Data Processing Framework
Source: Researcher data processing, 2023

Findings
The Mapping of Program Alumni
Based on this research, it was successful in reaching 202 respondents, which describes the distribution of program alumni. This map can be interpreted as a form of impact from program implementation. Several aspects can be used as a manifestation of the program's impact, for example the level of education and profession or current job. By producing quality of alumni profiles, it can be interpreted that the program being rolled out has a positive impact, both for themselves and the surrounding environment. This data development is not only used to see the impact, but to carry out program evaluations to find information for program development. This is in line with Basri's (2011) opinion that alumni terminology is defined as a product of the educational process or a product of an educational institution (Basri, 2011).

Table 1: Education Level

No	Education	Percentage
1	SENIOR HIGH SCHOOL	0.50%
2	Bachelor degree)	79.21%
3	Profession	3.46%
4	Master (S2)	15.34%
5	Doctoral (S3)	1.49%
Total		100%

Source: LPI DD Impact Study Research, 2022

Most alumni have completed undergraduate education, namely 79.21% and 15.34% master's degrees. The data shows that only 0.50% still have a high school (Senior High School) education, where these alumni are in the process of completing their studies at undergraduate level. Alumni who have completed doctoral education range from 1.49%. Thus, there are more than 20% of beneficiaries who have exceeded the educational target of the scholarship program.

Table 2: Types of Work

No	Profession	Percentage
1	Private sector employee	29.21%
2	Academics	15.84%
3	Professional	14.36%
4	Entrepreneur	11.88%
5	Government (PNS)	10.40%
6	Student	4.95%
7	Non-PNS Government	4.95%
8	BUMN employees	2.97%
9	Housewife	2.97%
10	Freelancing	2.48%

Source: LPI DD Impact Study Research, 2022

The current professional mapping of program alumni is quite varied so that it is categorized into ten professional clusters. Based on the data, there are 5 professions with a total percentage reaching 81.68%, consisting of 29.21% as private employees, 15.84% as academics, 14.36% as professionals, 11.88% as entrepreneurs and 10, 40% as civil servant. From the distribution of these professions, it is known that the income distribution is as follows.

Table 3: Income Range (Frequency)					
< Rp. 3 Million	Rp. 3 Million - Rp. 5 million	Rp. 5 Million - Rp. 10 million	Rp. 10 Million - Rp. 20 Million	Rp. 20 Million- Rp. 50 million	Rp. 50 Million- Rp. 100 Million
27.23%	25.74%	29.70%	13.37%	3.47%	0.50%

Source: LPI DD Impact Study Research Results, 2022

This income level may ease to identify the economic conditions of the program's impact. The Indonesian Central Statistics Agency (BPS) determines the average income of families below the poverty line at IDR 2,592,657/month (BPS, 2023). Data shows that 27.23% of alumni still have incomes below 3 million rupiah, so that 72.77% are not classified as poor families. In fact, there

are 47.03% who have an income that is 2 times greater than the minimum family income limit which is categorized as a poor family.

CIBEST Analysis: Impact Changes in Beneficiary

Based on the CIBEST model analysis carried out, changes in beneficiaries and impacts resulting from program implementation have been mapped according to the table below.

Table 4: Impact of the CIBEST Model Based Study Program

Number	Before		After		
1	Quadrant I	5	Quadrant I	164	
2	Quadrant II	181	Quadrant II	33	
3	Quadrant III	3	Quadrant III	4	
4	Quadrant IV	13	Quadrant IV	1	
	Index		Index		Change
1	Quadrant I	2.48%	Quadrant I	81.19%	78.71%
2	Quadrant II	89.60%	Quadrant II	16.34%	-73.27%
3	Quadrant III	1.49%	Quadrant III	1.98%	0.50%
4	Quadrant IV	6.44%	Quadrant IV	0.50%	-5.94%

Source: LPI DD Impact Study Research, 2022

The table above shows changes in the conditions of beneficiaries of the Beastudi DD program in each quadrant of the CIBEST Model. Quadrant I is in the welfare category, before becoming alumni of the Beastudi beneficiaries' program there were 2.48% of respondents who were in the welfare category and after becoming alumni it was recorded as 81.19%. Quadrant II is the category of material poverty, showing that 89.60% of respondents experienced material poverty before becoming PM program and post-program respondents who were still in the same quadrant were 16.34%.

Quadrant III is the category of spiritual poverty. It was recorded that before becoming beneficiaries of program alumni there were 1.49% of respondents and after the program there were 1.98% of respondents still in the same quadrant. And quadrant IV is the absolute poverty category, where before becoming beneficiaries of the program there were 6.44% of respondents in this category, and after becoming program alumni there were still 0.50% of respondents. In general, the impact resulting from the implementation process of the Beastudi DD program has had a significant impact in improving the economic and spiritual quality of the beneficiaries.

Figure 3: CIBEST Model Quadrants

Quadrant II (Material Poverty) -73.27%		Quadrant I (Welfare) 78.71%	
Pre-Program Beastudi 89.60%	Post Beastudi Program 16.34%	Pre-Program Beastudi 2.48 %	Post Beastudi Program 81.19%
Quadrant IV (Absolute Poverty) -5.94%		Quadrant III (Spiritual Poverty) 0.50%	
Pre-Program Beastudi 6.44%	Post Beastudi Program 0.50%	Pre-Program Beastudi 1.49%	Post Beastudi Program 1.98%

Source: LPI DD Impact Study Research, 2022

Based on the quadrant image above, it shows that the number of respondents in the welfare category increased by 78.71%. This means that the Beastudi program has had a significant impact on changes in welfare for the beneficiaries. The context of increasing prosperity in this approach is not only from the material aspect, but also from the spiritual aspect. It can be interpreted that the activities provided during the program are effective in providing provisions for producing a better change process.

The material poverty index shows a result of -73.27%, meaning that there has been a reduction in the material poverty rate by quite a significant amount. The material (economic) impact can be said to be good with a significant percentage reduction. This is in accordance with one of the program objectives which is expected to be able to break the chain of poverty in their families.

The spiritual poverty index was recorded at 0.50%, in other words there was an increase in respondents classified as spiritual poverty by 0.5%. Even though the increase in respondents in the poverty category is not significant, namely 0.5%, this needs to be noted in the program improvement process. The absolute poverty index experienced a change of -5.94%, which means there was a reduction in the number of alumni in this category. This absolute poverty reduction figure can be said to be significant from the previous figure of 6.44% to 0.50%, in other words, absolute poverty was reduced by 91.53%.

The CIBEST model analysis above is strengthened by self-assessment measurements of program alumni. This independent measurement aims to subjectively describe each alumni's impact on the program in encouraging them to achieve better socio-economic conditions. Based on data, 83.17% of alumni stated that the program had succeeded in helping them get out of poor family status. There were still 16.83% of alumni who stated that the impact of the program had not been successful, consisting of answers of doubtful, not yet and not having an impact. The results are as in the table below.

Table 4: Perception of the Success of the Poverty Alleviation Program

Alternative Answers	Percentage
Yes	83.17%
Doubtful	7.92%
Not yet	8.42%
No impact	0.50%

Source: LPI DD Impact Study Research, 2022

Best Practice Program
One of the challenges for Indonesia is that its Global Competitiveness Level is still lagging other countries, even in ASEAN, both in terms of accessibility and quality. The program activities that are being developed are initially expected to provide provisions for beneficiaries to survive and compete on a campus to national scale, but the need for competency development must develop according to global needs. The spirit of the program is empowerment with the aim of investing in human resources with integrity, character, and excellence. Activities during the program that had a significant impact on changes in the paradigm and knowledge of the beneficiaries can be seen in the table below.

Table 5: Program Activity Matrix and Beneficiaries Paradigm Change Triggers

Program Activities		Turning Point (Shifting Paradigm)		Program	Information
Coaching	27%	Coaching	42%	ID ethos	routine, weekly, monthly
Weekly Coaching	12%	Islamic Studies	15%	ID etos	
Coaching	24%	Dormitory Construction	25%	ID etos	
Boarding Program	23%				
Productive Village (Despro)	14%	Beneficiaries Interaction	14%	ID etos	meeting, interacting, discussion, dialogue, inspiration from other people
Program Activities		**Turning Point (Shifting Paradigm)**		**Program**	**Information**
Future Leaders Challenge	29.73%	Future Leaders Challenge	38.96%	BAKTINUSA	
Coaching Activists	26.13%	Coaching Activists	29.87%	BAKTINUSA	
Marching for Boundaries	16.22%	Marching for Boundaries	18.18%	BACTINUSA	
Coaching	15.32%			BAKTINUSA	routine, weekly, monthly
Training Value	12.61%	Character Building	12.99%	BAKTINUSA	

Source: LPI DD Impact Study Research, 2022

The approach to program implementation has an important role in providing learning and capacity development. A change in paradigm will influence changes in actions and behavior, where a change *in mindset* can be said to be a turning point in developing their capacity for the better. Based on the program activities carried out by Beastudi DD, most of the triggers for change in them were coaching approaches, both general coaching and dormitory-based and *coaching models.*

Based on the data, the trigger for a change in the paradigm of beneficiaries in the coaching process. Coaching mainly takes the form of dormitory coaching (for Etos ID), routine coaching, coaching, FLC incubation, social projects, and value training. The implementation of coaching that is close to aspects of contribution to society also has quite a significant influence. This can be seen from the Productive Village (Despro) and Marching for Boundary (MFB) programs triggering a paradigm shift for beneficiaries reaching 14% and 18.18% respectively.

Table 6: Social Program Mapping (Community Contribution Initiation)

Alternative Answers	Yes				Never
	Still walking	Already not available	Don't know	Total	Total
Frequency	77	43	13	133	69
Percentage	38.12%	21.29%	6.44%	65.84%	34.16%

Source: LPI DD Impact Study Research Results, 2022

The data above shows that 65.84% of alumni have initiated social programs in the community, while 34.16% have never initiated them. Of all program alumni, 38.12% still stated that the social program initiated was still running. This social contribution development design encourages beneficiaries to gain direct experience interacting with the community and improving ability to solve the problems.

Best Experiences: Most Significant Change

Interviews were conducted with alumni to obtain input on aspects of program activities that had an important impact. *Most story change (MSC)* analysis emphasizes alumni experiences while receiving the program. Based on data and interview findings, there are five categories of best experiences, namely self-development, understanding of worship, social activities (empowerment), achievement and work support.

The self-development process for the Beastudi DD scholarship program focuses on the process of developing character, namely integrity, transformative, intellectual, professional, and serving. This coaching process encourages the beneficiaries to build communication, collaboration, and social networks with various stakeholders. In this way, the abilities of the beneficiaries will develop and influence the shifting paradigm and more constructive ways of thinking.

Increased understanding of worship (spiritual aspects) is formed in the program coaching process. Understanding worship includes knowledge and behavior that encourages beneficiaries to apply it consistently. Apart from that, knowledge about *zakat, infaq* and *shadaqah* began to be introduced during program implementation. This understanding strengthens the paradigm shift that worship is a necessity, both in the personal and social scope.

Experience in social activities and empowerment provides a direct learning space to interact with the community. The Beastudi DD scholarship program has various approaches to create experiences for beneficiaries in social activities. *First,* village (region)-based *social projects* implemented by beneficiaries in one program area contribute with a focus on themes that are relevant to community needs. *Second, leadership projects* initiated directly by individual and community beneficiaries. *Third,* volunteer activities carried out in the campus environment, such as student organizations and activities. *Fourth, marching for boundaries* (MfB), which places several beneficiaries in remote areas to carry out social and empowerment activities.

The experience of achieving achievement becomes the next best experience. Achieving an achievement is one of the results of the coaching process carried out during the program. The scope of achievements achieved is not only academic, but non-academic and social at regional, national, and international levels. Beneficiaries' achievements include best graduates, becoming

speakers at national forums, international conferences, receiving awards at scientific and social competitions. Thus, the competency portfolio of the beneficiaries has begun to be developed since they actively participated in the program development process.

After the program, alumni get the benefit from the coaching process carried out, namely in the process of getting a job. Implementation of the coaching curriculum encourages the development of competencies and skills needed in the world of work. Beneficiaries who incidentally come from poor families will have the opportunity to improve their family's socio-economic conditions. The distribution of work is quite varied, not only as an employee but also as an entrepreneur.

Discussion and Conclusion
According to the description of impact program based on CIBEST model analysis, the program is successful in creating more wealth for 78.71% of beneficiaries. Furthermore, 83.17% of beneficiaries stated the scholarship program Beastudi DD has helped relieve them from poverty. It strengthens education to become a way to change the better life. Educated and skilled people are usually able to deliver more output or output that is more valuable in the marketplace, and their employers tend to recognize that fact with higher wages (Soubbotina & Sheram, 2000). Thus, education is not only to be represented as "salary", but more important to see that education to present self-existence in the part of society and globally.

Education has an important aspect of quality of life because it can open space for initiative, intuition, understanding and behavior (Walther, 2020). These four aspects encourage the younger generation to actively participate in their communities because they are part of subjective and shared well-being. In other words, quality of education may guide the younger generation towards a life that has the essence of purpose. The importance of having goals, satisfaction and well-being from the contribution process becomes a form of self-actualization. This is what Beets and Rosemann (2023) call philanthropic well-being, where achievement is often related to creating an impact and actualizing personal interests.

The program curriculum implemented through various coaching, training and practices aims to give competence and enthusiasm for learning. The dynamics of global needs are currently changing rapidly, the young generation needs to adapt quickly to be able to compete competitively. According to Geus (Senge, 1990; Beckford, 2017) the ability to learn faster than competitors may be the only sustainable competitive advantage. The program curriculum design is proven to provide competency provisions for beneficiaries in living of post-campus. They get better jobs, become entrepreneurs, and continue their education so that 78.71% achieve a better life.

The program implementation is effective to shape and develop the skills because it has created learning experiences that suit needs. The experience of activities is an interaction between individuals and communities through planning the involvement of various elements and outputs in the form of satisfaction, emotions, behavior, memory, and learning (de Geus, 2015). This coaching and experience approach is relevant to the three components of educational welfare, such as competence, knowledge, and experience.
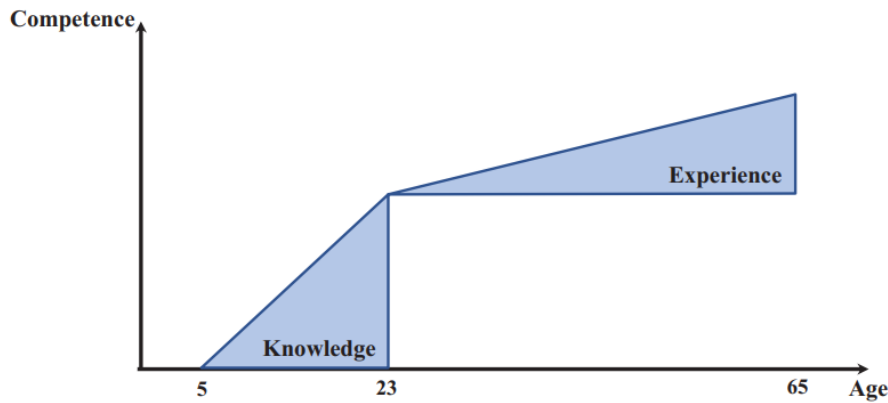
FIGURE A.6 The two stages of competence development.

Figure 2: The Two Stages of Competence Development

The development of the two-stage model above is firmly embedded in the curriculum, input practices and community expectations. However, many approaches have been developed to answer the challenges of changing times. Global institutions still prioritize track records in demonstrating their success as proven by career and alumni success (Beets & Rosemann, 2023). Creating experience is an effort to accelerate the program coaching model so that beneficiaries do not only gain knowledge in coaching.

The forms of program activities open opportunities for recipients to apply knowledge from coaching, both from communication processes, thinking for problem solving, innovation and collaboration. This need is in accordance with the idea of Education 4.0 that students (beneficiaries) need to be capable the 5Cs, such as communication, collaboration, competence, creativity, and critical thinking (Pinnamaneni, 2020; Kaliraj & Devi, 2023). The emphasis of developing the Beastudi DD scholarship program is also on character, integrity, and values to produce alumni who are intelligent, academically intellectual and with character. The OECD's Learning Compass 2030 (Purnomo & Herwin, 2020) also has a three-layer competency structure. First, competence in the form of knowledge, skills, behavior, and values. Second, competency as a core foundation includes information and data management literacy. Third, it is called transformative competence, namely creating new values, reconciling tensions or conflicts, and taking responsibility.

Developing a social spirit is an important aspect of this program, not only how to foster creative ideas to solve social problems in society, but how beneficiaries are able to build networks with stakeholders and the community. This mechanism is used as a social laboratory in accordance with the essence of the program that benefits do not only stop with the beneficiaries but also spread for their surrounding community. Complex social laboratories have three characteristics (Hassan, 2014). First, it is social, namely encouraging a team to work collectively and participate across stakeholders. Second, it is experimental, which is a continuous effort from the planning process to becoming an alternative solution. Third, systemics is a series of ideas and initiatives until they become a prototype to solve problems and achieve goals. With this experience, beneficiaries have space to develop social contributions and collaboration in the future. Naturally, education does not just prepare students for the right way of life but needs to expand the scope of vision to create networks and communities in the future (Wright & Hill, 2021).

The program implementation process has provided important experiences for the growth of knowledge, understanding and behavior of beneficiaries. This cannot be separated from the

development of a comprehensive program design from planning, implementation, monitoring, evaluation, and improvement. One of Dompet Dhuafa's efforts is to encourage LPI DD as one of its organs, to maintain program quality by implementing a quality management system based on ISO 9001:2015. In maintaining quality, institutions must develop standards for implementation and performance measurement to produce regularity in carrying out mitigation to foster trust (Hasan, 2011). Maintaining program quality is the same as maintaining product integrity for customers and partners, so that order, transparency, and accountability have become part of the organization's responsibility.

As a non-profit institution, Dompet Dhuafa strives to contribute to achieving sustainable development. This is relevant to the education issue presented by Simon (Yuen, 2022), namely the equality for people to access the qualified education and to ensure their learning outcomes. The guarantee of the quality of learning in this program is expected to contribute to the achievement of Sustainable Development Goals (SDGs).

References

Abubakar, Adnan. (2015). *Pemberdayaan Zakat untuk Pendidikan*. Nur El Islam: Vol.2, No.1, April 2015. p.2

Al-Tawati, Abd Al-Karim. (1986). *Mafhum Al-Zakah wa Ab'aduhā wa Hikmatu Tashrī'ihā fī al-Islām*, Al Manhal vol. 447, p.28

Amri, Sofian. (2011). *Mengembangkan Pendidikan Berbasis Keunggulan Lokal*. Jakarta: Prestasi Pustaka Raya.

Atmanti, Hastarini Dwi. (2005). *Investasi Sumber Daya Manusia Melalui Pendidikan*. Jurnal Dinamika Pembangunan Vol. 2 No. 1 / Juli 2005 : 30-39 (37). P.38

Basri, A. Said Hasan. (2011). *Eksisitensi dan Peran Alumni dalam Menjaga Kualitas Mutu Fakultas Dakwah*. Jurnal Dakwah Volume 11, Nomor 1, 2011, p.135

Beckford, John. (2017). *Quality: A Critivcal Introduction*. London and New York: Routledge. p.200

Beik, Irfan Syauqi dan Laily Dwi Arsyanti. (2015). *"Construction Of CIBEST Model As Measurement Of Poverty And Welfare Indice From Islamic Perspective."* Al-Iqtishad Vol. VII (1): 103, p.(92-96).

Betts, Martin and Michael Rosemann. (2023). The New Learning Economy. New York: Routledge. p.18

Bidart, Claire, María Eugenia Longo, and Ariel Mendez. (2013). *Time and Process: An Operational Framework for Processual Analysis.* European Sociological Review 29(4):743–51

Boisier, Sergio (2005), *Is there room for local development in globalisation?*. CEPAL Review No.86,. Chile: CEPAL.

BPS. (2023). *Profil Kemiskinan Indonesia Maret 2023*. BPS:Berita Resmi Statistik. p.2

de Geus, S., Richards, G. & Toepoel, V. (2015). *Conceptualisation and Operationalisation of Event and Festival Experiences: Creation of An Event Experience Scale*, Scandinavian Journal of Tourism and Hospitality, Vol.16, No.3, p.274–296.

Direktorat Pemberdayaan Zakat. (2006). *Pedoman Zakat Seri 9*. Jakarta: Ditjen Bimas Islam Depag RI, p.65

Hasan, Sudirman. (2012). *Implementasi Total Quality Management dalam Pengelolaan Wakaf di Dompet Dhuafa*. Jurnal Ahkam: Vol. XII No.1 Januari 2012. p.94

Hassan, Zeid. (2014). The Social Labs Revolution: A New Approach to Solving Our Most Complex Challenges. California: Berrett-Koehler Publisher, Inc

Kahf, Monzer. (1999). *The Principle of Socioeconomics Justice in The Contemporarry Fiqh of Zakah*. "Iqtisad Journal of Islamic Economics". Vol. 1. April 1999), p.112

Kaliraj, P and T. Devi. (2023). *Industry 4.0 Technologies for Education Transformative Technologies & Applications*. London and New York: Routledge. p.7

Kuntowijoyo. (1997). *Paradigma Islam; Interpretasi untuk Aksi*. Bandung: Mizan, p.167-229

Lannie, June. (2011). *The Most Significant Change Technique: A manual for M&E staff and others at Equal Access*. USA: USAID. p.7

Legewie, Nicolas and Ingrid Tucci. (2019). *Concetualizing Turning Points in Socio-economic Trajectories: A Multi-Dimention Approach*. Working Paper HAL Science Humaines at Sociales Version 1 03012020, p.4

Mudyahardjo, Redja. (2001). *Pengantar Pendidikan Sebuah Studi Awal tentang Dasar-dasar Pendidikan pada Umumnya dan Pendidikan di Indonesia*. Jakarta: PT Raja Grafindo Persada

MUI. (1996). *Himpunan Fatwa Majelis Ulama Indonesia*. Jakarta: MUI, p:182

Nurbaety, Ajeung Laras & Dinie Anggraeni Dewi. (2021). *Paradigma Baru Bagi Pendidikan Masa Depan Indonesia*. IJOIS: Indonesian Journal of Islamic Studies – Vol.2, No.01, (2021), pp. 15-24. Bandung: Universitas Pendidikan Indonesia

Purnomo, Yoppy Wahyu and Herwin. (2021). *Educational Innovation in Society 5.0 Era: Challenges and Opportunities*. Proceedings of The 4th International Conference on Current Issues in Education (ICCIE 2020). India: CRC Press/Balkema. p.5

Republika. (2004). *Dukungan Politis dan Pelaksanaan Zakat*. Jakarta: Republika

Soubbotina, Tatyana P. and Katherine A. Sheram. (2000). *Beyond Economic Growth: Meeting the Challenges of Global Development.* Washington: World Bank. p.35

Sugiyono. (2018). "*Metode Penelitian Kuantitatif, Kualitatif, dan R&D*." Bandung: Alfabeta. (7-8 & 116)

Tavira, Norma Baca and Francisco Herrera Tapia. (2016). *Social Projects: Notes on Their Design and Management in Rural Territories*. Convergencia Revista de Ciencias Sociales No.72. Mexico: Universidad Autónoma del Estado. p.2

Walther, Cornelia C. (2020). *Development, Humanitarian Aid, and Social Welfare: Social Change from the Inside Out*. Switzerland: Springer Nature Switzerland AG. p.158

Wibowo, Kumoro. (1996). *Pemanfaatan Zakat*. Jakarta: Isnet, p.6

Wright, David and Stuart B. Hill. (2021). *Social Ecology and Education: Transforming Worldviews and Practices*. London and New York: Routledge. p.59

Yuen, Celeste Y.M. (2022). *Multiculturalism, Educational Inclusion, and Connectedness Well-Being, Ethnicity, and Identity among Chinese, South, and Southeast Asian Students*. London and New York: Routledge. p.4

Website

Cambridge Dictionary. (2022). "Definition of Turning Point". https://dictionary. cambridge.org/dictionary/english/turning-point diakses pada 4 Maret 2022 pukul 16:22 WIB.

Halimatussadiyah. (2022). *5 Manfaat Zakat untuk Fisabilillah Bidang Pendidikan*. Dompet Dhuafa. diakses melalui https://zakat.or.id/manfaat-zakat-untuk-pendidikan/#:~:text=Pada%20peraturan%20BAZNAZ%20Nomor%203,pembangunan%20sarana%20dan%20prasarana%20pendidikan pada tanggal 22 Sept 2023 jam 14.55 wib

Merriam-Webster.com. (2022). "Definition of Turning Point". Merriam-Webster. https://www.merriam-webster.com/dictionary/turning%20point diakses pada 4 Maret 2022 pukul 16:15 WIB.

Sejati, Dwi Fajar. (2022) *"Perubahan Paling Signifikan Most Significant Change."* https://www.monevstudio.org/perubahan-paling-signifikan-msc diakses pada tanggal 15 Februari 2022 pukul 18:50 WIB.

UNS. (2022) *"Inilah Tips untuk Milenial Hadapi Titik Balik Kehidupan".* Surakarta: UNS. https://uns.ac.id/id/uns-update/inilah-tips-untuk-milenial-hadapi-titik-balik-kehidupan.html diakses pada 20 Februari 2022 pukul 10.40 WIB.