

# 3. Turnitin Pattern Of Religious Character Development at The Aisyiyah Orphanage In Banua Anyar Village Banjarmasin City

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**Submission date:** 12-Jun-2024 12:17PM (UTC+0500)

**Submission ID:** 2400488861

**File name:** e\_Aisyiyah\_Orphanage\_In\_Banua\_Anyar\_Village\_Banjarmasin\_City.pdf (530.68K)

**Word count:** 5462

**Character count:** 30911

## Pattern of Religious Character Development at the Aisyiyah Orphanage in Banua Anyar Village Banjarmasin City

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### ARTICLE INFO

#### Keywords:

Character;  
Religious;  
Orphanage;

#### Article history:

Received 2022-01-04

Revised 2022-04-12

Accepted 2022-06-07

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### ABSTRACT

Conclusions: Indicate the main conclusions or interpretations. The problem of neglected children is still a crucial problem. This problem is identified by not meeting the needs of children socially and economically due to internal and external factors of the family. This can trigger negative behavior in neglected children. Therefore, an orphanage is a potential organization to provide educational space for neglected children. One of the main things is the development of religious character. Religion is the central aspect children must have as a filter to distinguish between good and bad things to live during the times. This article aims to identify the pattern carried out at the Putri Aisyiyah Orphanage, Banua Anyar Village, to instill a religious character. The approach used in this study is qualitative by describing the study's results to describe the cultivation of character education in children at the Aisyiah Orphanage in Banua Anyar Village. Data collection techniques through observation of activities in the Orphanage, interviews with administrators, caretakers of the Orphanage, and documentation in the form of recordings and pictures. Data analysis uses data reduction based on research objectives, data presentation in words equipped with tables and figures, and data verification by concluding. Finally, test the validity of the data using the triangulation extension of observation. The study results ensure that the coaching pattern is carried out through three methods, namely habituation, example, and giving advice. In this case, the role of the caregiver affects the growth and development of the religious character of the foster child

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**1. INTRODUCTION**

The problem of neglected children is complex in developing countries, including Indonesia. Even though Indonesia already has various rules to protect, prosper and fulfill children's rights. As the state guarantees the rights and obligations of its citizens, by the 1945 Constitution of the Republic of Indonesia, namely in Article 34 paragraph (1), it is written that the poor and neglected children are cared for by the state'. In this case, the state is a protector and protector and must be directly responsible for handling and fostering neglected children (Anas & Alkrienciehie, 2013; Sukadi, 2013). Therefore, this article is a right for all poor people and neglected children in Indonesia.

The problem of neglected children is not only influenced by economic conditions. However, on the other hand, it turns out that there is still a common understanding of the importance of children by the community, and the commitment and responsibility of parents or families is relatively low, causing neglect in children (Indriyani, Syaharuddin, & Jumriani, 2021; Maimunah, Winarso, & Jumriani, 2021). Therefore abandoned children are a social welfare problem that requires special attention. Moreover, the problem of neglected children has a scope and scope that cannot stand alone but are interrelated and influence each other if their needs and rights are not met.

Quoted from Astri (2014), neglected children who live on the streets can be divided into groups based on their relationship with their parents, namely: First, children who break up with their parents, do not go to school, and live on the street (children the street). Second, children who have irregular relationships with their parents do not go to school return to their parents once a week, every two weeks, two months, or three months, commonly called children who work on the street (children on the street). Third, for children who are still in school or have dropped out of school, this group is included in the category of children vulnerable to being street children. Specifically, the following are the differences in the characteristics of neglected children:

**Table 1.** Differences in the characteristics of abandoned children

Differentiating Factor	Street Life	Working on the Street	Vulnerable to being a street child
Extended time on the street	24 hours	7-12 hours	4-6 hours
Relationship with family	Breakup	Not regularly coming home	Still living with parents
Residence	On the street	Together	With family
Education	No school	No school	Still in school

Source: Astri, 2014

The problem of neglected children is still a severe social welfare problem and needs attention. This is because neglected children are vulnerable to bad situations, abuse, and physical and mental exploitation. This will significantly disrupt the development of children mentally, physically, socially, and cognitively, and children do not have the right to obtain education and a decent life (Anas & Alkrienciehie, 2013). As in the Republic of Indonesia Law No. 23 of 2002 concerning child protection, Article 1 paragraph 2 states that "Child protection is all activities to guarantee and protect children and

their rights so that they can live, grow, develop, and participate optimally, following human dignity, and receive protection from violence and discrimination." Following the law,

Based on data on the number of violence cases against children in the field of education issued by the Indonesian Child Protection Commission (KPAI) as of 2019, there are 161 cases. The details are cases of child victims of brawls as many as 23 cases, cases of child perpetrators of brawls as many as 31 cases, and cases of child victims of violence and bullying as many as 36 cases. Meanwhile, there were 41 cases of child perpetrators of violence and bullying and 30 cases of child victims of education policies. As for the data from the Ministry of Social Affairs, as of June 2020, there were 967 cases, including 117 cases of bullying. In line with these data, the results of Anjarsari's research (2018) with the title *Efforts by Managers of the Indonesian Children's Villages Social Strengthening Family Program in Reducing the Number of Children who are Vulnerable for Abandonment* describe that not all children in Indonesia feel love, security, and protection from their parents. This is due to several factors, including poverty damaged family functions that trigger the increase in children who are at risk of being abandoned or losing their care, causing children to be neglected, abandoned by their families, in trouble with the law, become street children, drop out of school and they are forced to work (Afriani, Jumriani, Handy, Syaharuddin, & Izmi, 2021).

Responding to the above, the existence of orphanages managed by the government or managed individually and in community groups is a place that can be used to foster the existence of abandoned children in the community. The Orphanage is part of the Child Welfare Institution (LKSA), which can accommodate, educate, and care for orphans, orphans, and abandoned children (Romanelli, Gazzola, Grechi, & Pollice, 2021).

As an institution, orphanages play an essential role in forming the character of children who come from different backgrounds as nation generations. In general, two things become the problems of neglected children that must be resolved through the existence of an orphanage. First, they do not have a family they can support and rely on to fulfill their needs and rights. Second is education, coaching, moral, moral, and character development issues. Related to these two problems, character formation in children in orphanages can create quality future generations in various fields. One of them is in the field of a religious character (Jumriani, Syaharuddin, Hadi, Mutiani, & Abbas, 2021). Religion is a value related to God Almighty. In its understanding, religion is an obedient attitude and behavior in carrying out the teachings of the religion he adheres to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions (Jumriani, Handy, Subiyakto, Syaharuddin, & Izmi, 2021) (Jamaluddin, Syaharuddin, & Putra, 2020). So what is meant by religious character is the attitude and behavior that characterizes each and is inherent in him in carrying out the teachings of the religion he adheres to.

This religious character is the main character that every individual must have—no exception for children in orphanages. As basically, human life cannot be separated from the religious aspect. Humans are religious creatures (homoreligious), namely creatures who have the sense and ability to understand and practice religious values. This is what distinguishes humans from other creatures. As spiritual beings, humans should make religion a way of life. Therefore, cultivating religious characters in orphanages is a solid character to be cultivated so that it becomes an essential filter for individuals to distinguish between good and bad things.

In Banjarmasin City, one of the orphanages is in Banua Anyar Village, known as the Putri Aisyiyah Orphanage. This Orphanage is part of the charity business of the Banua Anyar branch, which is under the auspices of the Aisyiyah Banjarmasin 8 Branch Manager, Banjarmasin City. This Orphanage is located at Jalan Banua Anyar No. 32 RT. 05 RW. 01, Banjarmasin, South Kalimantan. Research on character building in orphanages has been carried out by Afriani, Salam, & Usanto (2021) with the title *The Role of Orphanages in Instilling Character Education in Foster Children*. The study results describe that the Orphanage is an effort to instill character education in religious values and cooperation through programs, rules, methods, sanctions that can develop religious character and cooperation in foster children.

In contrast to this research, which focuses on services carried out to instill character, this research focuses on identifying the Orphanage's development pattern in instilling religious character. As recorded by the Social Service of South Kalimantan Province that people with social welfare problems in 2020, it was recorded that there were 21 neglected children in Banjarmasin City and 143 street children. In addition, this research area focuses on the pattern carried out in South Kalimantan, especially in Banua Anyar Village, Banjarmasin City. It is hoped that this can be used as material to identify patterns that are applied in orphanages in fostering the religious character of students.

## 2. METHODS

This study uses a qualitative approach with a descriptive method. This study aimed to identify the pattern applied in the Aisyiyah orphanage in fostering the religious character of the foster children. Data collection was done by interview, observation, and documentation. Various data collection techniques are carried out in research activities to obtain data relevant to research (Sugiyono, 2010).

Data sources consist of primary data and secondary data. Primary data in this study is data obtained directly from research informants as follows:

**Table 2.** Research Informants

Initials Name	Age	Profession
MS	64 Years	Head of the Aisyiyah Orphanage
MK	60 Years	Secretary
YN	60 Years	Treasurer
ML	44 years old	Nanny
KM	21 years	Foster child

Secondary data were obtained from several literature studies, namely the research results in scientific articles that describe religious characters, functions of orphanages, and guidance by caregivers in orphanages. The documents used in this study are the profile of the Aisyiyah orphanage and the proposed file for the Putri Aisyiyah orphanage in Banjarmasin City, which was obtained from the Orphanage.

The data analysis technique carried out follows the pattern of Miles and Huberman, which begins with data reduction, data presentation, then verification (Moleong, 2009). First, in analyzing the data, it is done by selecting relevant data to the research focus. Then the data is presented in the form of narratives, schemas, and tables to get a conclusion. Finally, in analyzing the data until it reaches the verification stage, the researcher also continues to test the validity of the data. In this study, researchers used extended observations and triangulation of sources, techniques, and time to test the validity of the data.

## 3. FINDINGS AND DISCUSSION

The Aisyiyah Orphanage was established on 4 Ramadan 1437 H. It coincided on June 9, 2016, which Hj founded. Maserah, S.Pd. This Orphanage is part of the charity business of the Banua Anyar branch, which is under the auspices of the Aisyiyah Banjarmasin 8 Branch Manager, Banjarmasin City. This Orphanage is located at Jalan Banua Anyar No. 32 RT. 05 RW. 01, Banjarmasin, South Kalimantan. The Aisyiyah Orphanage also has cooperation and partnerships with institutions, namely the Primary and Secondary Education Council for the Muhammadiyah branch of Banjarmasin 8. Currently, there are 29 foster children at the Aisyiyah Orphanage. Specifically, the following is a list of the foster children:

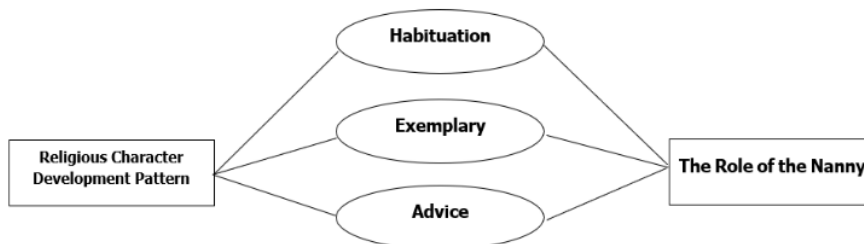


**Table 3.** Data for Foster Children at the Aisyiyah Orphanage, Banua Anyar Village

No	Category	Number of Foster Children
1	Children in LKSA	23 people
2	Children in LKSA	Two persons
3	Children outside LKS	Four people

The Aisyiyah Orphanage, Banua Anyar Village, is an institution that pays attention to the religious character of its foster children. This is evident from his vision, namely the formation of Muslim women who are Faithful, Faithful, Skilled, Intelligent, Independent, and Useful for the Nation, State, and Religion so that they are expected to have the ability to develop their qualities (Tumanggor, Ridho, & Nurochim, 2010) (Sulistiyo, 2014). Religious character development at the Aisyiyah Orphanage in Banua Anyar Village is based on Islamic principles and values. As the character is interpreted as the values of human behavior, it is closely related to the concept of God Almighty, oneself, fellow human beings, environment, and nationality, which is manifested in thoughts, attitudes, feelings, words, and actions. So that these attitudes and behaviors cannot be separated from religious norms, laws, etiquette, culture,

Specifically, the pattern of religious character building at the Aisyiyah Orphanage, Banua Anyar Village, is illustrated in the following scheme:



**Schematic 1.** The Pattern of Religious Character Development at the Aisyiyah Orphanage, Banua Anyar Village

Source: Researcher Identification, 2021

Based on this scheme, the coaching pattern is carried out through three aspects, namely habituation, example, and giving advice. First, through habituation. Based on the results of observations, in the process of forming children's character through habituation at the Aisyiyah Orphanage, Banua Anyar Village, it can be seen from habituation activities to withstand thirst and hunger by fasting sunnah Monday-Thursday, practicing memorizing the Qur'an and hadith and it is carried out regularly. After maghrib. They are also used to saying greetings every time they enter the room and getting used to praying together and doing dhikr together. These activities at the aisyiyah orphanage, Banua Anyar sub-district, have indeed been arranged through a structure in which the foster children already have their respective schedules for the tasks carried out at the Orphanage, the most important of which is taught by the administrators and caregivers, namely: activities such as praying in congregation, reciting the Koran, cleaning pickets, making various foods to teach them entrepreneurship, loving the environment, as well as recreational activities. This habituation can be interpreted as a way that can be done to familiarize students to think, behave, and act according to Islamic teachings. Habituation is considered adequate if its application is carried out on young students. Because they have a strong memory "record" and immature personality conditions, they are easily dissolved by the habits they do every day (Kurniawan, 2013; Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021). The essence of habituation is repetition. Habituation is a practical effort in the education and development of children. The habituation carried out in the Orphanage is creating a habit for the students.

At the Aisyiyah Orphanage, Banua Anyar Village, one habituation activity is congregational prayers, recitation, and reading and writing the Koran. This is based on teaching children about critical religious matters. As stated by the caregiver at the Orphanage, Mila (44 years old) revealed that:

“The habituation to religious values at the Aisyiyah Orphanage in Banua Anyar Village can be displayed in various parts of human life. Of course, this can be done because there are things that are carried out continuously in the environment or oneself as well as around the Aisyiyah Orphanage both in the school environment at home”.

The cultivation of religious values at the Aisyiyah Orphanage is carried out in several ways, including the following:

1. Carry out routine, daily activities that are integrated with programmed activities such as reading the Koran
2. They are creating a supportive educational institution environment so that the environment and life processes provide education about how to learn religion in daily activities.
3. Religious education is delivered formally by religious teachers at the Orphanage and through the religious subject matter. Still, it can be done outside of everyday life, either at school. Even in the hostel
4. They are creating a religious situation or state. Foster children can get to know religion and the procedures for its implementation and show.

Second, through example. Exemplary is the most effective and best way to prepare children to become successful in their morals and mental and social life. Exemplary in education in orphanages can be started from the educators, both parents, and teachers themselves because educators are role models and idols of students in all things. Children intentionally or unintentionally imitate and follow the behavior of their educators, such as imitating morals, appearance, even words, whether they realize it or not (Mutiani, Supriatna, Wiyanarti, Alfisyah, & Abbas, 2021). Therefore, the actions and words of educators will be embedded in the souls and minds of children and will become the pattern of their lives. Applying the exemplary method at the Aisyiyah Orphanage to form religious character requires constancy, consequence, or *istiqomah*.

The formation of religious character is the primary effort or effort taught at the Aisyiyah Orphanage to improve participants' ability with cultural values and good personalities in carrying out Islamic religious teachings, piety, helping in kindness, obedience, and other personalities (Handy, Mutiani, Putra, & Jumriani, 2020). Students' religious personality is a personality that needs to experience changing eras and moral decline. Therefore, students are expected to implement behaviors with excellent and bad dimensions based on religious terms and conditions with this religious personality. With the basis of an excellent religious personality, of course, other personality values will also grow well (Kim, Kim, & King, 2019; Ramadhanti, Abbas, & Jumriani, 2020).

The pattern of religious character building at the Aisyiyah Orphanage with exemplary patterns created with a religious atmosphere can be made with the following activities.

1. Prayer before and after learning
2. Tadarus Al-Qur'an (15-20 minutes)
3. Dzuhur prayer in congregation and cult regularly
4. Commemorating Islamic holidays with activities that increase obedience.
5. Intensive Worship
6. Completing general subjects with Islamic studies
7. Conducting book studies outside the learning schedule
8. Creating Islamic Brotherhood Relationships
9. Develop the spirit of learning, love the homeland
10. Maintain order cleanliness, and carry out good deeds

The activities mentioned above can be used as a pattern for habituation of religious character in foster children. Making religion a guide and role model in every word, attitude, and deed, obeying

God's commands, and staying away from prohibitions. This religious behavior reflects faith in God Almighty, which is manifested in the behavior of carrying out religious teachings and beliefs, respecting religious differences, upholding a tolerant attitude towards the implementation of religious worship and other beliefs, living in harmony and peace with adherents of other religions.

According to the information given by the secretary of the Aisyiyah Orphanage, she said that the implementation of the cultivation of character values needs to be done considering that the cultivation of character values is the formation of foster children. He also added that the cultivation of character values is the formation of character by educational institutions, which is then instilled in daily life and is supported by the family's participation. Likewise, the Aisyiyah Orphanage is a family environment for foster children, therefore instilling character values to form character through the program of activities that have been made (Ainiyah, 2013; Muhamad, 2005).

Third, thorough advice. Based on the observations, the caregivers at the Aisyiyah Orphanage always provide understanding and advice every day after finishing the Asr prayer. Foster children are given *tauisyah* about religion. Advise them constantly to help out, forbid them to speak harshly, and fight with their friends. Explain to them that we are all brothers, so we must take care of and love one another. Therefore, according to the interview with the Chairperson of the Aisyiyah Benua Anyar Women's Orphanage regarding the religious development materials at the Benua Anyar Women's Orphanage, namely *fiqh*, *aqidah*, morality, women's *fiqh*, which is usually taught through lectures and recitations.

Materials for Religious Development at the Aisyiyah Orphanage, Banua Anyar Village. As conveyed by the Chairperson of the Orphanage, the material for spiritual development at the Aisyiyah Orphanage contained morals, *fiqh*, and faith. All of these materials are described according to their respective portions. The activities are attending public lectures at a mosque and religious lectures held at the Orphanage. In addition to receiving religious materials, the children also received general knowledge and skills, such as making handicrafts and sewing. The material for spiritual development at the Aisyiyah Hikmah Zam-zam Orphanage delivered by the caregivers includes an interview with Hj. Sumiatun, M.Pd., Head of the Aisyiyah Hikmah Zam-zam Orphanage, in the form of religion, recitation at the house of the Chairperson of the Orphanage, recitation in the mosque, and brought in teachers from outside to teach the orphanage children.

There are various religious development materials at the Aisyiyah Orphanage that relate to the religious behavior of children and contemporary relationships. This is so that children have broad knowledge and have self-control over the current developments. However, the main thing is to continue to guide children to do their obligations as Muslims and as a servant of Allah SWT to worship (Cikka & Hamid, 2020).

Based on the explanation of the research results and analysis above, the study concludes that the Aisyiyah orphanage in Banua Anyar Village has fostered and built the character of neglected children. Character education is based on religious values, education that follows the teachings of Islam or the religions it adheres to and is very effective in the coaching process. The inculcation of religious character at the Aisyiyah Orphanage cannot be instilled instantly but requires a long period to shape it through various stages. The application of religious character values continuously provides a strong foundation in forming a good foundation personality, so that well received by the local community. In addition to planting character, it must also be accompanied by religious understanding. Religion comes from the word religion, which means religion or belief. Religion is defined as a religious trait that is embedded in a person (Mutiani, Sapriya, Handy, Abbas, & Jumriani, , 2021; Ramli, 2018) Religion can also be interpreted as a form of a person's belief in worshipping his God, accepting differences from other religions, and becoming a person who can understand religious teachings.

#### 4. CONCLUSION

The existence of potential orphanages as a place to foster neglected children in the community. As neglected children, like other children, they have the same rights, namely to receive proper care and



education. However, the phenomena of neglect in society make children have to live on the streets far from the welfare they should get. In their development towards maturity, each child still needs support and assistance from parents and the people around them to go through optimal growth and development, likewise, in the process of development towards maturity, which in this case is related to character cultivation. Religious character is essential and needs to be instilled early and continuously in children in orphanages. The pattern of this coaching has been carried out at the Aisyiyah Orphanage, Banua Anyar Village through habituation, example, and giving advice. The pattern applied in the Orphanage is expected to foster religious character for the foster children in the Orphanage. The guidance provided by the Aisyiyah Orphanage, Banua Anyar Village, can make teenagers change for the better. Excellent or positive changes experienced by the inmates include in the religious field. Therefore, the existence of the Aisyiyah Orphanage in Banua Anyar Village can be a place to foster and build the character of neglected children through the coaching process.

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