

Parenting Pattern of Orphan and Dhuafa Children in Building Religious Character

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ABSTRACT: *Parenting is a method parents apply to provide children guidance, direction and care. Proper parenting will build a positive and personal child's character. This research aims to determine how to implement orphanage parenting in building the religious nature of orphans and the poor and the support and obstacles in building children's character at the Ar-Rifqi orphanage in Bandung. The research subjects were teachers/ustadz, caregivers and learning residents at the orphanage. Field research with a qualitative descriptive approach. Methods of data collection using observation, interviews, and documentation. Analysis techniques: data reduction, data presentation and conclusions. The research results are (1) Implementation of orphanage parenting in building the religious character of orphans and dhuafa by using democratic parenting. (2) Supporting factors are the background of foster children who are orphans and poor, in dire need of parental love, and loving foster parents (3) Inhibiting factors are inadequate learning facilities. These findings show that orphanages have played an active role in building the religious character of orphans and the poor. Therefore it is suggested that democratic parenting is studied more broadly and in-depth so that it can then be applied to other orphanages.*

Pola asuh merupakan metode yang di terapkan orang tua dalam memberikan bimbingan, arahan dan pengasuhan kepada anak. Pengasuhan yang tepat akan membangun karakter anak positif dan pribadi yang baik. Tujuan penelitian untuk mengetahui bagaimana Implementasi pola asuh panti asuhan dalam membangun karakter religius anak yatim dan dhuafa, apa yang menjadi pendukung dan penghambat dalam membangun karakter anak di panti asuhan Ar-Rifqi Bandung. Subyek penelitian adalah guru/ustadz, pengasuh dan warga belajar pada panti asuhan. Penelitian lapangan dengan pendekatan deskriptif kualitatif. Metode pengumpulan data menggunakan metode observasi, wawancara, dan dokumentasi. Teknik analisa: reduksi data, penyajian data dan kesimpulan. Hasil penelitian yang diperoleh (1) Implementasi pola asuh panti asuhan dalam membangun karakter religius anak yatim dan dhuafa dengan menggunakan pola asuh demokratis. (2) Faktor pendukung adalah latar belakang anak asuh yang yatim dan dhuafa, sangat membutuhkan kasih sayang orang tua, orangtua asuh penuh kasih sayang (3) Faktor penghambat adalah fasilitas pembelajaran yang kurang memadai. Temuan ini memberikan pemahaman bahwa panti asuhan telah berperan aktif dalam membangun karakter religius anak yatim dan dhuafa. Oleh karena itu disarankan agar pola asuh

demokratis dikaji lebih luas dan mendalam untuk selanjutnya dapat diterapkan pada panti asuhan lainnya.

Keywords: *Parenting, Building Character, Orphans and Dhuafa.*

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I. INTRODUCTION

Parenting style is a method adopted by foster parents to provide guidance, direction and care for foster children. The correct pattern of care will positively impact the child's characteristics, which will crystallize into a good individual (Trisnawati, 2022). Parenting is the interaction between parents and children during the coaching or nurturing process, meaning that during the coaching interaction process, the parents have a vital role in forming the child's personality, educating, and guiding (Tabi'in, 2020). The way of care in the orphanage is by replacing the part of parents, so the manager tries to give what parents should give to their children (Hadi, 2021).

Parental involvement can provide positive reinforcement, maintain existing rules, stimulate good behaviour, and effectively control children's negative behaviour (Thakkar, Mepukori, Henschel, & Tran, 2015). An orphanage is a place or place to live for children who are neglected or don't have parents, such as orphans and poor people. Children are the nation's future and the next generation of the nation's ideals. The 1945 Constitution of the Republic of Indonesia, Article 34, paragraph (1) reads, "The poor and neglected children are cared for by the state". For this reason, the orphanage is one of the places that is involved in educating the nation and building children's character to become good individuals (Sukadi, 2013). Character education is all efforts made by someone in the family, school and community to build students' character so that they have good feelings or are concerned, opinionated, and responsible (Ranam, Muslim, & Priyono, 2021).

Orphanages are social institutions that accommodate, educate, and care for orphans, orphans, dhuafa, and neglected children (Barus & Rahma, 2022). Orphanages are substitutes for families to meet children's needs in their development process (Mansyur, 2016). Provide care and care for a large number of neglected children for a certain period and provide services to meet the physical, mental and social needs of foster children (Hayati, Ahmad, & Amalia, 2020);(Nafisah, 2018). Parenting parents who have good attitudes and character become role models (Sa'idah, 2015). Several parenting styles can be used, namely authoritarian parenting, permissive parenting, and democratic parenting (Rozana, Wahid, & Muali, 2018). Parents have the most critical position for children as influential in introducing children to society, especially when children are small (Beelmann, Arnold, & Hercher, 2023). Foster parents can meet all the needs of their foster children, and foster parents also function as parents who educate and care for them (Ariyanti, Asradi, & Yaksa, 2022). Parenting is the basis for forming a child's personality, where good parenting will determine the child's character in the future (Astuti, Puspita, & Merdekawati, 2021). Likewise, parents are the spearhead in forming children's surface, how children's behaviour and personality development depend on the parenting style adopted by parents from the time the child is born until the child grows up. Likewise, foster parents are a substitute for foster parents in orphanages (Susilowati et al., 2018).

Building character is a way of thinking and behaviour that characterizes individuals living and working together within the family, community, nation and state (Habsari, 2017). A person can be said to have character if that person can absorb the values and beliefs desired by society and is used as a moral force in living his life (Utami, 2015). Character means having character or personality (Friska & Fajar, 2022). Individuals with good character can make decisions and are ready to take responsibility for any consequences of their choices.

In general, character development can also be referred to as moral education. Moral education can be applied to subjects such as religious education, Pancasila, sports and so on, meaning that there are no specific subjects or fields of study regarding moral education. Building a strong character for a child is not only obtained from formal education but all efforts made by someone in the family, school and community to build students' character so that they have good feelings or are concerned, opinionated and responsible (Ranam et al., 2021). Religion is religious. In Islam, it affects five things: faith, worship, good deeds and knowledge (Ikhwan, 2021b). There are at least five kinds of spiritual dimensions in Glock and Stark (in M.Taufik Hidayatulloh), namely the sizes of belief (religious belief), measurements of worship or religious practice (religious practice), feelings (religious feeling), intellectual dimensions (sacred knowledge) and spiritual knowledge (religious effect) (Anjariani, 2020). Character quality develops through interaction in three domains: family, school environment and social/community. The formation of students' character needs to synergistically involve the three education centres (family, school and district) (Mudana, 2019). It should be remembered that every human goes through character and moral development in the same order but at a different rate (Beaumont & Pernsteiner, 2021).

In these places, the temperament of each individual is formed. To build special religious characters for the orphanage children, Al'Risqi has a religious character-building program for orphans and poor people under his care. Religious character is a person's character or character rooted in a person's personality according to the teachings of the religion he adheres to and is applied in everyday life. The religious character can also be interpreted as respectful attitudes and behaviour in carrying out spiritual teachings, which are the basis for the realization of a peaceful life (Bali & Fadilah, 2019).

The Al'Rifqi Orphanage invites Muslims to be equally involved in interpreting and implementing the contents of Surah Al-Maun in the Al'Quran and providing learning comfort and a place to live for underprivileged children, orphans and poor people, providing a good life and education to minimize the occurrence of social inequalities in society. Foster children fostered at the Ar-Rifqi Foundation have different backgrounds: orphans, orphans and poor people. Some of them have no family at all, even abandoned. Most of the children in the Ar-Rifqi Foundation have the status of dhuafa, namely 70 (seventy) children with details of 40 (forty) sons and 30 (thirty) daughters. With many orphans and poor people, orphanages try their best to serve/guide their foster children. When children enter the orphanage, they must be ready with all the rules in the orphanage. In orphanages, some restrictions apply to foster children. Foster mothers try to direct and guide foster children to comply with existing regulations so that children become better.

The problem faced by the orphanage is that many orphans and poor people living at the Ar`Rifqi orphanage can lead to disintegration and social vulnerability if the parenting style is incorrect, so there is a need for more severe character development. How is the implementation of orphanage parenting in building the religious character of orphans and poor people at the Ar`Rifqi Orphanage, and what are the supports and obstacles in its performance?

II. METHOD

The method used was field research with a qualitative descriptive approach. This research was used to directly see and describe the results obtained to the fullest in implementing foster care for orphans in building the religious character of orphans and dhuafa. The researcher is also a key informant; the results will be written and natural descriptions of the realities in the field and felt by the human senses. This is intended to make it easier for researchers to collect information regarding the actual situation and conditions and the actual needs at the implementation time (Sugiyono, 2008). This research was conducted at the Al`Rifqi Orphanage Bandung, West Java. The study was conducted from August to October 2022. The informants for this research were ustadz/ustadzah from the orphanage, caretakers, and some foster children. Data collection techniques while in the field are carried out by observation to obtain information about the behaviour or attitudes of foster children/students. Researchers were directly involved in it, and interviews were conducted with several informants in a structured manner. Interviews were conducted with ustadz/ustadzah, caregivers and foster children to explore parenting styles applied in building religious character. At the same time, documentation was carried out to strengthen interviews and observations by looking at documents and archives at the orphanage (Miles, M. B., Huberman, A. M., & Saldana, 2014). The analysis technique used is data reduction, data presentation and conclusions. The data validity technique was validated by triangulating technical and time sources (Ikhwan, 2021a).

III. RESULT AND DISCUSSION

The research begins with planning, implementing and concluding by applying three parenting styles, namely authoritarian parenting, permissive parenting, and democratic parenting. Research planning, preparing three ustadz/ustadzah informants, two caregivers and five foster children. Determine the research time from observations, interviews and documentation for three months from August to October. Determine the parenting style that will be applied to the development of the religious character of the Al`Rifqi orphanage.

Parenting is a method used by foster parents to provide guidance, direction and care to foster children. Parenting is how parents interact with children in total, which includes the process of nurturing, protecting and teaching children. For the children to feel more like their biological mother, it is suggested that foster mothers pay more attention to their foster children so that they are more responsible for the tasks given by the teacher or foster mother (Ariyanti et al., 2022). There are three types of parenting styles that parents can apply to children, namely: authoritarian, permissive and democratic parenting styles (Suryandari, 2020).

Building character is not as easy as building a house or building inanimate objects, but building character and shaping one's soul on an ongoing basis throughout life so that one becomes a better and nobler human being, involving informal, formal and non-formal institutions. Building religious character contains five dimensions, namely the dimensions of knowledge (religious knowledge), faith (*aqidah*), spiritual practice (*shariah*), religious practice (*akhlak*), and religious appreciation (*ma'rifah*) (Nuryasin & Mitrohardjono, 2019). The dimensions of religious knowledge related to religion which is believed to include the basics of faith, the extent of trust related to belief in religion, and the religious doctrines one adheres to; the dimension of religious practice refers to rituals/religious practices and observance; the dimensions of training related to the behaviour of a believer who has carried out the previous measurements, religious attitudes that can be seen from a follower of a religion are honesty, fairness, discipline, providing benefits to others, balanced, humble, having a vision for the future, and being able to work efficiently and the dimensions of appreciation related to the practice of religion, feelings while carrying out religious teachings, perceptions and sensations experienced during the adherents of the faith they adhere to (Anjariani, 2020).

These dimensions need to be built in foster children, as the next generation, to develop their nation, which has a religious character. Character education without involving the theoretical aspects of knowledge, feeling, and action. These three aspects are necessary for character education to be effective. Its implementation must be carried out systematically and continuously (Ministry of National Education of the Republic of Indonesia), both formal and educational environment or non-formal is the right environment and place in building character. The formation of religious feelings is also inseparable from the role of ustadz/ustadzah and caregivers in the orphanage.

First, the implementation of authoritarian parenting is a restrictive and punitive style in which parents urge children to follow their directions and respect their work and efforts. Parenting styles full of conflict and authoritarian attitudes do not want to compromise with children. As a result, teenagers have a strong desire to be free and independent, but because there is pressure from parents, it ends in depression in foster children (Arsyam, 2017). Authoritarian parenting is a way of educating children by using leadership, strictly controlling the child's behaviour, and giving physical punishment if the child does not act according to the wishes of others, the will of the child is regulated by the parents so that children do not have the freedom to make decisions, even for himself (Firdausi & Ulfa, 2022).

Authoritarian parenting builds religious character, the dimension of knowledge (religious knowledge). According to the narrative of the three ustadz/ustadzah, children must memorize spiritual lessons. If students have not learned them, they will be punished, whereas, in Faith (*aqidah*), it is mandatory and what a Muslim must have, namely sourced from the Quran and hadith. The three ustadz/ustadzah concludes that students, besides knowing, also have to follow the stories of the prophets, what was taught and be given suitable examples. Students must understand the meaning/content of Al`Quran and hadith. Practice (*sharia*), according to the narrative of the five students/foster children, to practice the five daily prayers properly and correctly. Otherwise, they will be beaten with a ruler, religious practice (*akhlak*), and religious appreciation (*ma`rifah*). The interview results can be seen in table 1 below.

Table 1. Authoritarian parenting style at the al`rifqi orphanage

Religious dimension	Ustadz (3 people)	Caregivers (2) people	Students/Foster Children (5) Students
Knowledge (religious science)	Children are told to memorize religious lessons. If students have not learned them, they will be punished in the form of hitting a ruler in their hand or standing in front of the class.	Regarding knowledge, Mr. Ustadz conveyed it.	Initially, they received a penalty, and then my friends couldn't even memorize it quickly.
Faith (aqidah)	Students, besides knowing, must also follow/follow the stories of the prophets, what is taught and given the right example.	The involvement of caregivers in matters of faith is waking up children to worship on time.	Mr. Ustad let my friends. So my friends are afraid. It's quick to memorize
Practice (sharia)	Children practice taking ablution water, prayer movements, and other prayers. If you can't make the right move, hit the bar/ruler	The first time we came, we treated it hard by pushing with a broomstick. It was time to worship because it was difficult to arrange, after how long you can adjust.	During the night prayers, it was difficult for us to get up. Sometimes, we were hit with a broom, and so on. Before the nanny came, we were awake so we wouldn't be hit
Religious practice (akhak)	The behaviour of children who are initially rude, and impolite are taught to behave politely and respect others. If they still violate, they are given punishment	Likewise in morals, there are times when children speak harshly, with others, especially with younger siblings. A kind of outlet from the nanny to her underclassmen	There are times when you need to be strict or there are punishments, if you don't joke around, you forget that your worship is not on time, you often hide your lips, you avoid your religious obligations
Religious Appreciation (ma`rifah)	The appreciation of the creator cannot be forced, it is within each child. nor by violence or by punishment	Not by force, coercion or punishment	In worship some can be solemn, but some are not by the guidance, how to live it is up to each one

Likewise, from the opinion of caregivers, building children's religious character cannot be done using violence or punishment because it involves worship with the values of the religion they adhere to. If there is a punishment, it is also to warn if children neglect to pray not on time, especially doing the five daily prayers, as well as other

prayers. Meanwhile, according to the children, there was punishment, but that was also because of their own mistakes for not following the rules in this orphanage. Because of that, the Al`Rifqi Orphanage does not apply an actual authoritarian parenting pattern because treating orphans and poor children with violent or authoritative parenting is impossible.

From the results of interviews with ten informants (three ustadz/ustazah, two caregivers, and five foster children), according to the ustadz, the goal of building religious character is the embodiment of Islamic values that must be realized in the student's personality, which Muslim educators pursue through a terminal process on outcomes (products) with a religious, pious and knowledgeable Islamic character to develop themselves to become obedient servants of Allah. This statement is in line with the concept of the goals of Islamic education, loyalty to Allah alone, and practising Islamic morality, as exemplified by the Prophet. It was strictly enforced at the beginning of parenting because the children who had just arrived were still difficult to manage. After a while, it appeared that the children were only forced to follow the parenting style. In the end, the caregivers did not continue to apply the authoritarian parenting pattern.

The role of foster parents is to build religious character so that children do not run away from Islamic norms and develop cultural values. The interviews show that authoritarian parenting is unsuitable for parenting strict children, which will negatively impact children physically and psychologically. Overbearing foster parents may have beaten or even forced their will or rules by force without explaining so that the child rebels and does not comply with the wishes of the foster parents. The impact is that the child is afraid, insecure and unhappy. Fear of being wrong when starting activities, fearful of communicating and even being a quiet child.

Second, the implementation of permissive parenting in building religious character at the Al`Rifqi orphanage. Primitive parenting is a parenting style in which foster parents are not very involved in the child's life, such as allowing the child to regulate the behaviour the child wants. Parents are very little involved in the maturation process or the formation of the child's character. Tolerant parents acceptance of the wishes and the encouragement the child wants. This parenting style is almost not applied in orphanages because there are regulations that require foster children to obey religious rules.

The application of permissive parenting avoids confrontation with children. It is common to build character mainly by imitating the caregiver's behaviour. According to the assumption of foster children, this is correct because it is a caregiver's behaviour. Some still think that character is innate, even though surface can be formed if you get guidance and education (Inanna, 2018). Permissive parenting is characterized by not guiding the child, agreeing to all the child's behaviour, including immediate wishes, and not using punishment. This parenting style is characterized by unlimited freedom for the child to behave according to his desires, and parents never give rules and directions to children (Sanjiwani & Budisetyani, 2014). From the results of interviews with informants, this parenting style is rarely done because the number of foster children is significant. A free parenting approach will cause adverse effects, and children become spoiled. This can only be applied to a few orphanages. Children will become undisciplined, and their social level will also become lower. Foster parents let foster children in terms of ideas or opinions in self-development,

such as: how to memorize faster, about practising religion and so on. Only a little is discussed in permissive parenting, but it can be presented in table 2 below.

Table 2. Permissive parenting pattern at the al`rifqi orphanage

Parenting patterns	Religious dimension	Ustad (3 people)	Caregivers (2) people	Foster Students/Children
Permisif	Knowledge (spiritual science)	How to memorize in each child is different	How do children of origin not violate religious norms	Freedom of opinion, expression of ideas
	Faith (aqidah)	The most important thing is not to violate the rules of religion	Do not violate religious rules	Do not violate religious rules
	practice (sharia)	According to religious teachings	According to religious teachings	According to religious teachings
	Religious practice (akhak)	Do not violate the rules of religion	Do not violate religious rules	Do not violate religious rules
	Religious Appreciation (ma`rifah)	Each child has a different way of experiencing	Each child has another way of experiencing	Each child has an additional mode of sharing it

The permissive parenting pattern in the orphanage is given freedom. Still, it tends to let the children in the orphanage, most notably, not violate religious rules or those not by the institution's management.

Third, Democratic parenting is a style in which parents stimulate their children to be more independent but always provide limitations or rules and control children's behaviour. Parents are always humble and nurturing with love and care. Parents must give space for children to talk about what they want or hope from their parents, where parents guide children to make children have good personalities, characters, and morals and have rational attitudes (Tabi'in, 2020). Democratic parenting style gives freedom to children with full responsibility, and this parenting style uses a sensible and democratic approach. Foster parents are very concerned about the needs of children and provide for them by considering factors of interest and realistic conditions. Children can learn many things through parenting done by parents, including learning personality. Based on findings from the field, there is a democratic parenting style implemented by the Ar`Rifqi orphanage by instilling democratic values, respecting children's rights, prioritizing discussion over education and freedom of expression, and always motivating children to be better. Also, foster parents try to accept and educate their children as best they can but tend to be passive when setting boundaries or responding to disobedience. Democratic parenting patterns can make children independent individuals but have limitations on the actions taken (Afifah & Alucyana, 2021);(Hidayati, Eliza, & Anwar, 2022).

Implemented democratic parenting uses deliberation to make decisions or determine things and uses discussions that aim to make the child understand why he must obey a rule. Caregivers always make rules and regulations to hold meetings and conferences so that foster children can follow these rules as well as possible.

Table 3. Democratic parenting pattern at the al`rifqi orphanage

Parenting patterns	Religious dimension	Ustadz (3 people)	Caregivers (2) people	Students/Foster Children (5) Students
Democratic	Knowledge (spiritual science)	Children are given the freedom to memorize such as the pillars of Islam, short letters, Hijaiyah letters, and obligatory prayers/Sunnah recitation, children become more responsible.	Constantly reminding them to memorize, basically being freed, but when they forget not to remember, children feel they belong to their parents.	Given the freedom to learn in terms of memorizing rote like, teachers and caregivers like their own parents, love and attention
	Faith (aqidah)	Carry out worship according to religious teachings. Children are taught after prayer to recite the Koran. Tracing the stories of the prophets, what is taught and given the right example	Helping children remind to perform worship on time. Faith lies in the child. Foster parents direct the children	Mr. Ustadz let us, by the faith that lived. Believe in scripture, believe in destiny.
	practice (sharia)	You are given the freedom to work but may keep the rules. Children practice from taking ablution water, prayer movements. Recitation,	In the case of religious practices, outside the schedule, children are handed over to carry out religious rituals, given freedom.	Even though we are given freedom in our religious practices, we need direct guidance from the ustadz and caregivers who are like their

		listening to lectures, charity, alms. Carry out worship according to religious teachings.	Children need guidance in its implementation.	own children.
Religious practice (akhak)	Children's behavior likes to help, learn to be honest and forgiving, keep the mandate, keep the environment always clean. Always taught about politeness, respect for others. However, in practice it is left to the children.	Children who previously had no parents. Now that there is a nanny, the child feels at ease and comfortable. Children need guidance, direction and input.	It's nice to be given freedom to practice, but we need more guidance, direction, and examples of what we can do.	
Religious Appreciation (ma`rifah)	The appreciation of the creator exists within the students, regarding the religious faith that each individual lives within their respective sides.	Religious appreciation is handed over to foster children. With the supervision of guidance, direction and affection.	Religious appreciation is indeed left to students who need guidance and direction. Parental affection helps us in living independently.	

The application of democratic parenting also provides rules for foster children. It requires children to obey them, but in implementing the regulations, foster parents accompany them with explanations that use good and easy-to-understand words so that children do not object to following or carrying out the rules or prohibitions that are applied. There is freedom of choice to provide explanations and understanding to foster children so that they feel that bans or regulations are no longer imposed restrictions but are responsible for themselves.

Being a child without a mother, a child without a father or even an orphan, not having relatives who are willing or able to care for it causes children to experience neglect.

This results in the psychological needs of children needing to be adequately met (Rohmatin, Nurbayani, & Ratmaningsih, 2020). So the democratic parenting style of foster parents can provide direction and guidance on the actions taken by children. Foster parents provide love and warmth to their children to meet their psychological needs. Caregivers are used to involving their children in discussions. Support whatever interests are carried out by children and encourage children to build their personalities. Caregivers who apply a democratic parenting style encourage children's development in a positive direction. Building character (character building) is a process or effort made to build and shape one's character and character to be good. Character education is the development of the ability of students to behave well, which is marked by improving various skills that will make humans divine beings, and carry out their mandate as world leaders.

"*Kullu Mauldin yuuladu 'alal fitrah*", that children are born in a state of neutral fitrah, and their parents will form their religion, as indicated by the hadith of the Prophet. It can be proven that a child has terrible morals because he learns from the bad behaviour of the environment where he lives and how to get along with that environment, as well as the habits that apply in that environment (Supriyatno & Susilawati, 2020).

Foster children interact with caregivers through parenting, direction, and caring so that foster children develop into independent children who can recognize themselves and become good people.

Able to solve personal problems. Foster children can grow and develop according to their age under the supervision of orphanage caregivers and feel loved and cared for like their own children, and children think they have a family. Foster parents help develop their personalities and must be able and able to be role models that foster children can imitate well. The parenting method is based on the Qur'an and Hadith, covering every facet of human existence. Children have a personality that combines physical and spiritual characteristics when they are born. Applying a democratic parenting approach, decisions are made after careful consideration, and dialogue is used to help children understand why they should follow the rules. Foster children can follow the rules and regulations well because caregivers create them, hold regular meetings, and debate them. Building a religious character in orphanages is to make foster children instil good feelings from an early age, noble character, incredibly accustomed to worship and to get closer to Allah SWT.

The physical characteristics of children change a lot when they develop physically and spiritually. Mental attitude, talent, intelligence, and emotional state are part of the spiritual component. Both of these factors have an impact on how a Muslim child develops as an individual. Thus, the shape of a person's body affects his soul. The religious character seems to be awakened by the presence of foster children who always pray in congregation, read the Qur'an and memorize it, and follow the study of the yellow book so that foster children are accustomed to discipline and are embedded in religious knowledge to form religious character, provide direction and guidance to foster children so that they get used to themselves to perform the Duha prayer before going to school, guard the tongue so as not to speak harshly, recite the Koran and memorize it and follow the book study and the discipline of the midnight prayer.

The parenting style of the orphanage in building religious character can be seen in the following figure. The thick black line successfully builds religious character using more democratic parenting.

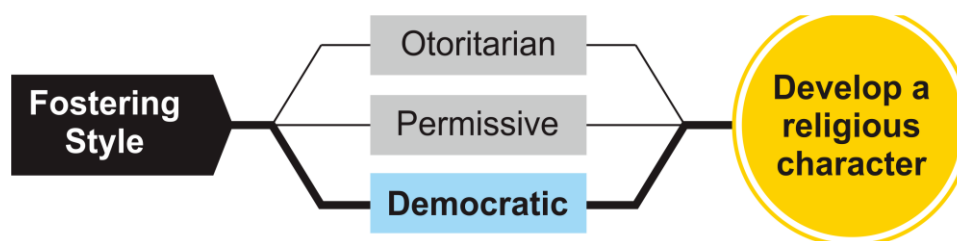


Figure 1. The parenting style of the orphanage in building religious character

IV. CONCLUSION

Implementation of orphanage parenting style in building the religious character of orphans and poor people, the uncles and ustadzah and caregivers initially used authoritarian parenting. Over time it was more successful with democratic parenting. Children were happier, so it was easy to build their religious character.

Supporting factors in the implementation of the orphanage's parenting style in building the religious character of orphans and the poor, the large number of orphans and the poor, makes the children feel they have a family, this makes the orphanage comfortable, love and respect each other, helps others when they have problems, both from the side of the children and from their caregivers.

The inhibiting factor is many orphans and poor people, making facilities inadequate. However, the excellent tolerance among orphanage residents, mutual understanding, and affection among orphanage siblings make the above inhibiting factors not felt so much by them.

There are several limitations of this research. Further research is needed on democratic parenting, which is associated with developing the religious character of orphans and the poor so that they can be more focused and maximal in memorizing the Koran. It would be even more helpful if, at another time, there was more extensive follow-up research on parenting patterns in orphanages, not only in the development of religious character but in other essential aspects, such as building entrepreneurship for orphans and poor people.

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