

salasika Al-Walidaturrahmah

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ROLE AS A MOTHER OF "AL-WALIDATURRAHMAH ORPHANAGE" IN REALIZING A FAIR AND CIVILIZED HUMANITY IN SAMARINDA

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Abstract

The purpose of writing articles is to describe and analyze the role of the Al Walidaturrahmah Orphanage in Samarinda in implementing fair and civilized humanitarian principles; also to find out and analyze the forms of coaching and patterns of character development given to the children at the Al-Walidaturrahmah Orphanage in Samarinda. This research uses qualitative research with a descriptive approach. Using primary data, namely the Head of the Al-Walidaturrahmah Orphanage and the Manager of the Al-Walidaturrahmah Orphanage. Secondary data sources, through photos related to research at the Al-Walidaturrahmah Orphanage and also documents related to research at the Al-Walidaturrahmah Orphanage. Data collection techniques using observation, interviews, and documentation. The data obtained are then collected and reduced, displayed then take conclusion action. The results of the study found that the efforts of the Al-Walidaturrahmah orphanage in implementing the second principle can be said that the Al-Walidaturrahmah orphanage in implementing the second principle for foster children, can be said to be quite good because foster children feel treated fairly and well by the parties. Al-Walidaturrahmah Foundation. The efforts to develop the institutional foundation for the Al-Walidaturrahmah orphanage are good enough and by the provisions. Because it has been carried out well, and the Al-Walidaturrahmah orphanage children carry out appropriate activities to face their future in society later. Results The pattern of fostering character education at the Al-Walidaturrahmah orphanage can be said to have been carried out well because the Al-Walidaturrahmah orphanage children carry out activities by the second precept and have the character to face their future in society.

Keywords: Mother, Humanity, Orphanage, Pancasila, Role of

Introduction

the Al-Walidaturrahmah Orphanage as a home to care for orphans and so on. The Ministry of Social Affairs of the Republic of Indonesia explained that an orphanage is a social welfare business institution that has the responsibility to provide social welfare services to abandoned children by providing assistance and alleviating abandoned children, providing physical, mental, and social substitute services for foster children so that they get better opportunities. broad, precise and adequate for the development of his personality as expected as part of the next generation of the ideals of the nation and as a person who will actively participate in the field of national development, social welfare who is responsible for providing

substitute services in meeting physical, mental and physical needs. social in foster children so that they get wide, appropriate, and adequate opportunities for personality development by expectations.

Samarinda is the capital city of East Kalimantan Province, which is one of the major cities in Indonesia. Kota Samarinda still leaves several social welfare problems, one of which is the problem of street children. The presence of street children in the city of Samarinda is a very dilemma since the city government of Samarinda issued a regional regulation (Perda) Number 2 of 2008 concerning the Development of Street Children, Homeless, Beggars and Pengamen in Samarinda City which prohibits street children from carrying out activities on the streets.

On the one hand, they can earn a living and get *income* that can make them survive and support their families. But on the other hand, sometimes they also do things that harm others, including being involved in legal issues, in this case, the role of child protection institutions is needed to provide assistance and protection for children's rights. This is because, from the child, many factors and actors play a role in making street children involved with the law.

This condition is of course very concerning because many children have to deal with the judicial process. The existence of children in places of detention and imprisonment together with older adults puts children in a vulnerable situation to become more adept at committing criminal acts and even become victims of violence. The same thing happened in Samarinda City. Child protection. The birth of the Child Protection Law marks a new history of child protection in Indonesia because the Law regulates many things that have never been regulated by the previous Law. Previous laws did not regulate children's rights and were inadequate in providing child protection This Child Protection Law indirectly accommodates the principles of children's rights as stipulated in the convention on children's rights.

Article 59 of Perda No. 2 of 2008 concerning Development of Street Children states that "The government and other state institutions are obliged and responsible for providing special protection to children in emergencies, children who conflict with the law, children from minority groups and isolated, economically exploited children. and/or sexually trafficked, children who are trafficked, children who are victims of abuse of narcotics, alcohol, psychotropic substances, and other addictive substances (NAPZA), children victims of kidnapping, sale, and trafficking, children victims of physical and/or mental violence, children with disabilities, and children victims of abuse and neglect".

One of the points stated in Article 59 is that the government and other state institutions are obliged to provide special protection for children who conflict with the law. Protection for children is carried out by both children who conflict with the law and children who are victims of criminal acts by adults and youth. Meanwhile, until August 2013 there were 7,526 children throughout Indonesia with legal cases and 5,709 of them were undergoing criminal proceedings.

Research conducted by Ami Lukitasari in 2014, examined the role of the orphanage in the effort to cultivate the concept of *Birrul Waalidain* in the Orphanage and Dua'fa Muhammadiyah Prambanan Kalasan orphanage. The results showed that the role of the

Muhammadiyah Prambanan Kalasan Orphanage in shaping the character of foster children by instilling the concept of *Birrul Waalidain*, namely by educating foster children that to get Ridha Allah is to get Ridha from both parents.

The same research was carried out by Lailatul Ifadah in 2014, entitled *The Process of Cultivating the Character Value of Children in an Orphanage Based on Zuhriyah Islamic Boarding School, Sleman Yogyakarta*. The results of the study found that the process of cultivating the character values of the Zuhriyah orphanage and boarding schools, namely character education through religious approaches, cultural values, environment, self-potential which is carried out through attitudes and daily activities such as practicing worship, spiritual shower, cleaning the environment, providing skill guidance. Character values instilled in foster children are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, responsibility. These character values are instilled in foster children through planning, implementation, parenting materials, and evaluation of care.

Referring to the experience of the article above, both emphasize aspects of character that can form a good personality in a person. The same research objects were at the orphanage managed by the Muslim women's community, namely the organization 'Aisyiyah in Samarinda. However, what is different from the plan of this article is that it wants to test and analyze more deeply the manifestation of a just and civilized Humanity as the Ideology of the Unitary State of the Republic of Indonesia in the Al-Walidaturrahmah Orphanage, Samarinda. Pancasila occupies a place as the ideology of the Indonesian nation so that it is always used as a guide in every activity of human life. Just and civilized humanity occupies the second principle of Pancasila which is also the basis of the Unitary State of the Republic of Indonesia.

Writing Method

The data sources of this study are divided into two, namely: a. Primary Data Sources and b. Secondary Data Sources. The details are as follows:

- a. Primary Data Sources The
 1. Head of the Al-Walidaturrahmah
 2. Orphanage Manager of the Al-Walidaturrahmah Orphanage
- b. Secondary Data Source
 1. Photos related to research at the Al-Walidaturrahmah Orphanage related to research at the Al-Walidaturrahmah
 2. Documents Orphanage Walidaturrahmah The

data collection technique is the most strategic step in research because the main objective of the research is to obtain data, through:

1. Observation

This technique researchers use to observe directly the implementation of the role of the Al-Walidaturrahmah Orphanage in Implementing the Second Precepts of Less fortunate Children. Samarinda City. So that through this technique it is possible for writers to examine objects more carefully, to obtain accurate data and information.

2. Interview The

interview technique is a form of exchange of information as a way of obtaining research data through direct question and answer that is directed and coordinated according to the research objectives. In conducting interviews, in addition to having to bring research instruments as interview guides, researchers can also bring tools such as *tape recorders*, pictures, or other materials that can help in the data collection process.

Thus, the interview technique or *interview* conducted in this study is to ask direct questions to the research respondents. By using interview guidelines that have been made before the interview takes place, it is hoped that the questions asked can be directed, to obtain clearer, more complete, and accurate data.

3. Documentation The

documentation technique used in research is to record existing data/documents which are researched, studied, and analyzed by the data needs in the study.

In the documentation technique required by the author is related to the activities of implementing the Role of the Al-Walidaturrahmah Orphanage in Implementing the Second Precepts of Less fortunate Children in Samarinda City. This technique aims to fulfill secondary data which is carried out with personal notes, letters, documents, or archives from parties related to the data required by the author as well as photographs and interview recordings. The author collects data by looking at archives and notes and taking documentation of events or events related to this research using the tools needed.

Step - step analysis of the data is as follows:

1. *Data Reduction* (Reduction of Data)

Data obtained from field number is not small, the process of data collection needs to be done in detail. So that by reducing the data the researcher will summarize and select or give important points on certain aspects.

Thus, the data that has been reduced can provide a clear picture to the researcher, and can become the basis for further data collection. Where the data obtained can be in the form of field notes from interviews, or documents and archives found during the research process.

2. *Data Display* (Presentation of Data)

After the data is reduced, then the next is men display data. In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, *flowcharts*, and the like. Display data makes it easier for researchers to understand what is going on, to the next plan what to do.

For this reason, researchers must always test what they have found when entering the field, whether it is developing or not. If the pattern found has been supported by data during the

study, then the pattern has become a standard pattern and can then be presented in the research results section.

3. *Conclusion Drawing / Verification (Conclusion) Conclusion*

drawing is the result of research that is expressed using short, concise, and easy to understand sentences related to reviewing field notes obtained during the study.

Results and Discussion

a. research

Social Welfare a very complex issue, due to various social, cultural, political, economic, technological, and other things that are related. Good cooperation between individuals, institutions, and related agencies is needed to overcome this. Pay close attention to the fact that there are still several neglected children such as orphans, data, children victims of domestic violence, and several other children who do not have sufficient opportunities to grow and develop naturally, both physically, spiritually, and socially, so they are unable to participate in the development process.

The Al-Walidaturrahmah Orphanage is one of the efforts of the Regional Leaders of Samarinda City, the Social Welfare Council tries to give attention to these children by accommodating them in one place and providing assistance and alleviating their social problems based on faith and devotion as well as the provisions of the Islamic religion. It is hoped that materially, spiritually, and religiously these children can grow and develop in a decent life.

Giving attention to children has become the duty and responsibility of the Regional Leaders of 'Aisyiyah Kota Samarinda. Started establishing the orphanage in July 2007 by providing services:

- a. Compensation in the orphanage by meeting the needs of the children
- b. Compensation outside the orphanage, where the children are still in the care of their parents (mother/father/guardian). Each child is given periodic compensation from the orphanage.

The Al-Walidaturrahmah Orphanage in Samarinda City was established on July 22, 2007. Since the orphanage does not have a building, since its formation the Panti has occupied the house of one of the Regional Leaders of Aisyiyah Kota Samarinda for the period 2005-2010 (Dra. Hj. Nurhayati Tappa), having an address at Jl. Kadrie Opening Gg. H. Hurman 2 RT. 16 No. 123 Ex. Air Hitam Kec. Samarinda Ulu. Since its inception, the Al-Walidaturrahmah Orphanage has implemented 2 methods of guidance and care, namely: Guidance/care in the orphanage and Family Care (Caring for children by their families in their respective homes).

In the end c.

Vision and Mission

1. The vision of the Al-Walidaturrahmah Orphanage in Samarinda City

The formation of Muslim women who are faithful, pious, skilled, intelligent, independent and progressive

2. The mission of the Al-Walidaturrahmah Orphanage in Samarinda City
 1. Educating and caring for orphans, orphans, orphans, and dhu'afa
 2. To create independent, skilled, broad-minded Muslim women, the meaning of Islam is derived from the Quran and As-sunnah. The

Al-objectives of the Al-Walidaturrahmah Orphanage in Samarinda City

1. Educate Islamic life in the residents of the institution
2. Print the lives of the residents of the orphanage with good character
3. Develop the potential of foster children to develop optimally by the talents and interests of each
4. Creating orphanage children to have an entrepreneurial spirit
5. Advancing the welfare of the residents of the orphanage
6. Increasing funding sources for the organization of the orphanage
7. Increasing the ability to manage the orphanage.

Facilities and Infrastructure

1. Dormitory/building: Consists of 3 buildings (buildings):
 - a. The building I in front, 1 floor consists of a hall, living room, office room, free room, dining room and kitchen, and warehouse;
 - b. Building II behind, 2 floors, 1st floor consists of 6 bedrooms with 4 beds, 2 rooms with 6 beds, 1 babysitting room, free room and 8 bathrooms / WC, 1 warehouse. The second floor consists of 1 Meeting Hall with a capacity of 100 people, 1 skill room, 1 bedroom with a capacity of 6 beds, 1 laundry and clothesline.
 - c. Building III. Floor 1 and 2 as the Children's Tahfidz House.
2. Sports facilities: 1 Badminton court, 1 pumping table.

Infrastructure:

1. Equipment
 - a. Dormitory equipment: Beds, cabinets, chairs/tables, refrigerators, etc.
 - b. Educational/office equipment: 2 TVs, 4 laptops, 1 LCD projector, 1 Wales, safe, table/chairs, arsis cabinet (Fail Cabinet), AC
 - c. Nameplate
 - d. Data board
2. Other facilities
 - a. PDAM water and Drilling well
 - b. lighting (electricity) PLN,generator
 - c. Telephone(not available)
 - d. 4-wheeled vehicles: 1 Bespoke capacity of 20 people
Two-wheeled vehicles : 3 motorbikes assisted by generators

Pancasilain daily life as a view of the life of the Nation and at the same time as the philosophy of life of the Indonesian nation. This view of life and philosophy of life is the

crystallization of values that are believed to be true by the Indonesian people which give rise to a determination for him to manifest them in his behavior and actions.

The values inculcation of Pancasila in the foster children of Al-Walidaturrahmah Orphanage in Samarinda City is an effort of the orphanage to instill values and foster the behavior of foster children so that they are by applicable norms and have a Pancasila spirit. The inculcation of Pancasila values at the Al-Walidaturrahmah Orphanage in Samarinda City is through activities carried out by the orphanage's extended family in their daily life.

Based on the explanation above, the researcher will conduct interviews with 4 (four) respondents regarding "What is the role of the Al-Walidaturrahmah orphanage in implementing the second principle?", "What is the role of the development of the al-walidaturrahmah orphanage foundation?" and "How is the development of the characteristic pattern of education in the Al-Walidaturrahmah orphanage?". Based on the research focus above, three indicators were used as guidelines for interviews by researchers as follows:

The efforts of the Al-Walidaturrahmah orphanage in realizing the second principle of Pancasila "Just and Civilized Humanity" The

an embodiment of just and civilized humanitarian principles at the Alwalidaturrahmah Orphanage, in children, foster care, the orphanage carried out several efforts, here are the results of interviews with the head of the orphanage, the manager of the orphanage and the orphanage:

Based on the results of the interview with the head of the mother's orphanage, NH explained on July 1, 2020:

"Foster children's confidence is developed with a formal education pattern. Foster children carry out the obligations given by the school, to be able to socialize so that the role of humanity can be understood, and to humanize foster children and not trafficking children. "

(Interview on July 1, 2020)

It is not enough that the researcher continues the interview with the head of the orphanage on July 1, 2020:

"The hope is that there is bias in educating foster children to be children who are faithful and pious, responsible, respectful to others, The Al-Walidaturrahmah orphanage produces the best and most skilled Muslim / Muslim women. "

(interviewed on July 1, 2020).

Furthermore, the researcher continued the interview with the manager of the Al-Walidaturrahmah orphanage, following an interview with Ms. YM on June 28, 2020:

"We always develop the confidence of the children in the orphanage, both formally and informally, things that are taught can help foster children. we develop self-confidence to socialize and have the manners in society. In applying the second precept, we do not exploit foster children, we humanize our foster children so that they can socialize well. "(Interview on June 28, 2020)

Because researchers still feel that they are lacking, researchers continue their research to the foster children of the NH sister orphanage on 02 July 2020:

"The values that are applied to us are taking care of one another, being fair, learning to memorize short surahs, maintaining cleanliness, and carrying out obligations as a Muslimah." (Interview, 02 July 2020)

Then the researcher continued. interview with sister W's foster children on July 2, 2019:

"At the time of distribution of food, all were treated fairly and were not differentiated and we were always motivated to be better in the future."
(Interview on 02 July 2020)

From the results of the interview above, it can be concluded that the Al-Walidaturrahmah orphanage in implementing the 2nd precepts for foster children, can be said to be quite good because foster children feel treated fairly and well by the Al-Walidaturrahmah Foundation... Not only for foster children but also for the orphanage manager who continues to teach foster children so that they can develop knowledge, creativity, and maintain good manners in society later.

2. Efforts to develop the institutional foundation for the Al-Walidaturrahmah orphanage.

Conceptually, coaching, or empowerment (empowerment), comes from the word 'power' (power or empowerment). Therefore, the main idea of coaching is related to the concept of power. Power is often associated and associated with the ability of individuals to make individuals do what they want, regardless of their wants and interests.

The guidance refers to the ability of people or groups of people, particularly vulnerable and weak that they have the strength or the ability to:

- 1) Meet the basic needs so that they have the freedom(*freedom*), in the sense of not only free to express opinions but freedom from hunger, freedom from pain.
- 2) Reaching productive sources that allow them to increase their income and obtain the goods and services they need.
- 3) Participate in the development process and the decisions that affect them.

The following are the results of the interview with the Head of the Al-Walidaturrahmah Orphanage:

Based on the results of the interview with the head of the mother's orphanage, NH explained on July 1, 2020:

"The coaching we do is in the form of mental and disciplinary guidance. In this coaching pattern, we direct them to memorize the Koran, speech skills, worship practice, every semester we invite them to hone the skills they have learned so far."
"

Furthermore, the researcher continued the interview with the manager of the orphanage Mrs. YM on June 28, 2020:

"Coaching is in the form of educating children independently so that they understand their religion and provide preparation for social life and organization. In implementing the coaching pattern we provide formal education. "

Then the researcher continued the interview with the NH sister's foster children on July 2, 2020:

"The guidance carried out by the foundation is usually taught us discipline, cleanliness, tidiness, memorizing the Koran, learning to cook, learning to make handicrafts and learning to speak in public so that orphanage children can interact socially. "

Finally, the researcher continued the research with sister W's foster children on July 2, 2020:

"The guidance is good, very helpful, sometimes if we don't complete the assignment on time we get punished, besides that, we are often given a spiritual shower and motivation so that we can be better."

From the results of the interview above, it can be concluded that the efforts to develop the institutional foundation of the Al-Walidaturrahmah orphanage, can be said to have been carried out well because the Al-Walidaturrahmah orphanage children carry out appropriate activities to face their future in society. Among other things, guidance on religion which contains social values, then guidance on social interaction and coaching on skills.

3. Results of the pattern of character education fostering at the Al-Walidaturrahmah orphanage.

The pattern of character education fostering is a conscious and planned human effort to educate and empower the potential of students to build their character so that they can become individuals who are beneficial to themselves and their environment.

Character education is an educational system that aims to instill certain character values in students in which there is a component of knowledge, awareness or willingness, and actions to carry out these values.

Education characters (*character education*) is very closely related to the moral education in which the goal is to establish and train an individual's ability to continually self-improvement towards a better life.

The following are the results of the interview with the Head of the Al-Walidaturrahmah Orphanage, the manager, and children of the Al-Walidaturrahmah Orphanage:

Based on the results of the interview with the head of the orphanage, Mrs. NH explained on July 1, 2020:

"Fostering our foster children by providing picket schedules, emphasizing discipline, and teaching to foster children to maintain good manners and always be fair. "

Furthermore, the researcher continued the interview with the manager of the orphanage Mrs. YM on June 28, 2020:

"Extra-curricular activities such as the Koran, mukhabarat (lectures), and learning Arabic. The special activities we provide are social service, learning to frame

photos and we usually invite outside parties, usually students or people outside the orphanage who can guide our foster children. "

Then the researcher continued the interview with sister NH's foster children on July 2, 2020:

"In shaping our character, we are usually given activities in the form of learning to make photo frames and being taught to cook, then if the night after isyah we are usually taught to memorize ul Husna and recitation. "

Finally, the researcher continued the research with sister W's foster children on July 2, 2020:

"Usually we are taught Arabic and English, and what I am happy that we are taught regularly to save, we give the money and money in savings so that we get used to saving."

From the results of the interview above, it can be concluded that the Character Education Activities of the children at the Al-Walidaturrahmah orphanage, can be said to have been carried out well because the Al-Walidaturrahmah orphanage children carry out activities by the principles of fair and civilized humanity and have character. to face their future in society later.

Discussion

1. The efforts of the Al-Walidaturrahmah orphanage in implementing the second precept.

¹⁵ Implementation according to language is implementation or application. Implementation is a process of applying ideas, policies, or innovations in practical actions to have an impact, in the form of changes in knowledge, skills and values, and attitudes. In *Oxford Advanced Learners Dictionary* it is stated that implementation is "put something into effect", (application of something that has an impact or effect).

The second principle of Pancasila implies that Indonesian citizens acknowledge human dignity (dignity as humans have a higher position and degree and must be maintained with a decent life), treat others fairly (fair in the sense of being impartial, honest, not taking sides, and treating people equally) and being civilized (being civilized in the sense of knowing karma, manners in life and association) where humans have creativity, a sense of intention, and desire so that there is a clear difference between humans and animals.

In everyday life, our society must be able to be fair to each other and be civilized. From the above explanation, we have good values that exist from birth. The application of the second precept to foster children at the Al-Walidaturrahmah orphanage can improve the quality and quantity of their life, while in the orphanage they receive various coaching and education which contains the values of the second precept.

Just and Civilized Humanity Precepts contain human values that must be considered in everyday life. In this regard, among others are as follows: -

- Recognition of human dignity concerning human rights and obligations;
- Fair treatment to fellow humans, to oneself, to the environment and God;
- Humans as civilized or cultured beings who have creativity, taste, initiative, and belief.

According to Koesnadi Hardjasoemantri (2000: 558), The second precept can be realized in the form of concern for the right of everyone to have a good and healthy living environment; the right of every person to obtain environmental information relating to the role in environmental management; the right of every person to play a role in environmental management by the provisions of applicable laws and so on.

From the explanation above, everyone has the right to live in a proper environment, as well as foster children at the Al-Walidaturrahmah Samarinda orphanage, they also have the right to have a good environment and according to their needs.

From the results of interviews with the Al-Walidaturrahmah orphanage foundation, the orphanage continues to promote discipline and justice to all foster children without exception and instill courtesy to the orphanage children so that they can socialize well in society.

2. Efforts to develop the institutional foundation for the Al-Walidaturrahmah orphanage.

Coaching is the totality of activities that include planning, managing, and using employees so that they become employees who can carry out tasks according to their respective fields, to achieve effective and efficient work performance. Coaching can also be interpreted as an action, process, result, or better statement. In the Military Guidance Book of the Department of Defense and Security it is stated that coaching is:

"Development is a process of using people, tools, equipment, money, time, methods, and systems based on certain principles for the achievement of predetermined goals with maximum power and results.". (Musaneff, 1991: 11).

In good community development through social interaction and another coaching, the Al-Walidaturrahmah orphanage has adjusted to the needs and conditions of the orphanage, so that one day they are able and ready to enter the wider community, without having to depend on other people.

According to Arifin (2008: 203), development is a conscious human effort to guide and direct the personality and abilities of children, both informal and non-formal education. Coaching provides an important direction in children's development, especially in the development of attitudes and behavior.

If a development shows an increase in progress, on various possibilities of improvement, the element of this definition of coaching is an action, process, or statement of a goal and guidance shows the "improvement" of something, the term guidance is only played by the human element, therefore development must be able to suppress and in matters of human problems.

From the results of the interviews, the respondents who managed the orphanage had provided education independently to the orphanage children, to understand and prepare the foster children in socializing and socializing. The orphanage children also feel they have received valuable attention and knowledge from the orphanage manager, and are ready to socialize in the community.

3. Results of the Character Education Development Pattern at the Al-Walidaturrahmah Orphanage.

According to the Ministry of National Education (2010: 4), character education is defined as education that develops and characterizes the nation in students so that they have values and character as their character, apply these values in their own lives, as members of society, and religious citizens. , nationalist, productive, and creative. Character is made up of three interrelated parts: moral knowledge, moral feelings, and moral behavior. Good character

consists of knowing better and doing good - habits of mind, habits of heart, habits of action. All three are essential for living a moral life: they are the building blocks of moral maturity.

When thinking about the kind of character that both children and foster children want, so that they can judge good and bad things, care deeply about what is right, and do what they think is right, even when they are exposed to outside pressure and temptation from within. So character education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have personality, noble character, and character so that this character is formed and becomes the hallmark of students

Character education is now a discourse, major in national policies in the field of character education. All teaching and learning activities in Indonesia must refer to the implementation of character education. This is also contained in the Manuscript of the National Action Plan for Character Education published by the Ministry of Education in 2010. The text states that character education is the main element in achieving the vision and mission of National development included in the 2005-2025 RPJP.

Not only that in the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System; formulate the functions and objectives of National education that must be used in developing education efforts in Indonesia. Article 3 of the SIKDIKNAS Law states: "National Education has the function of developing and assisting the character and civilization of a nation with dignity in the framework of educating the nation. Aiming at the development of potential, students so that they become faithful human beings who obey God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

From the results of interviews with informants, information was obtained that the management of the Al-Walidaturrahmah Orphanage succeeded in shaping the character of the foster children at the orphanage, this can be seen from interviews with managers and foster children, as well as activities related to character education. The pattern of character education activities at the Al-Walidaturrahmah orphanage is by the explanation above, where foster children will be ready to socialize and organize well in the future.

As the research conducted by Ami Lukitasari in 2014, examined the role of the orphanage in the effort to cultivate the concept of *Birrul Waalidain* in the Orphanage and Dua'fa Muhammadiyah Prambanan Kalasan orphanage. The results showed that the role of the Muhammadiyah Prambanan Kalasan Orphanage in shaping the character of foster children by instilling the concept of *Birrul Waalidain*, namely by educating foster children that to get Ridha Allah is to get Ridha from both parents.

The same research was carried out by Lailatul Ifadah in 2014, entitled *The Process of Cultivating the Character Value of Children in an Orphanage Based on Zuhriyah Islamic Boarding School, Sleman Yogyakarta*. The results of the study found that the process of cultivating the character values of the Zuhriyah orphanage and boarding schools, namely character education through religious approaches, cultural values, environment, self-potential which is carried out through attitudes and daily activities such as practicing worship, spiritual shower, cleaning the environment, providing skill guidance. Character values instilled in foster children are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, responsibility. These character values are instilled in foster children through planning, implementation, parenting materials, and evaluation of care.

So it is certainly different from the findings of this study, which resulted in a study that the Al-Walidaturrahmah Orphanage in carrying out its role and function as a substitute mother for parents for foster children is always guided by the values of Pancasila as the state ideology as well as the basis for a state. So it is hoped that all human activities on Mother Earth always reflect the values of divinity, humanity, unity above differences, consensus, and social justice. The guidance given can be in the form of discipline, cleanliness, neatness, memorizing the Qur'an, learning to cook, learning to make handicrafts, and learning to speak in public so that the orphanage children can interact socially and can live independently.

The pattern of character education development (*character education*) is closely related to moral education where the goal is to shape and train individual abilities continuously to perfect themselves towards a better life. Fostering foster children by providing picket schedules, emphasizing discipline, and teaching foster children to maintain good manners and always be fair.

Conclusion

Al-Walidaturrahmah orphanage's efforts in implementing the second principle can be said that the Al-Walidaturrahmah orphanage in implementing the second principle for foster children, can be said to be quite good because foster children feel treated fairly and well by the Al-Foundation. Walidaturrahmah.

The efforts to develop the institutional foundation for the Al-Walidaturrahmah orphanage are good enough and by the provisions. Because it has been carried out well, and the Al-Walidaturrahmah orphanage children carry out appropriate activities to face their future in society later.

Results The pattern of fostering character education at the Al-Walidaturrahmah orphanage can be said to have been carried out well because the Al-Walidaturrahmah orphanage children carry out activities by the second precept and have the character to face their future in society.

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