

## at-Tarbiyah al-Mustamirrah: Jurnal Pendidikan Islam

Pengelola: Jurusan Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan

Penerbit: Universitas Islam Negeri Mahmud Yunus Batusangkar

Website: <https://ejournal.uinmybatusangkar.ac.id/ojs/index.php/at-tarbiyah>

Email: [at-tarbiyah@uinmybatusangkar.ac.id](mailto:at-tarbiyah@uinmybatusangkar.ac.id)

P-ISSN: 2775-7099 ; E-ISSN: 2775-7498

---

## Islamic Education Strategy for Children Without Parental Care in Islamic-Based Orphanages

Moh. Nasihin\*)

Muhammadiyah Institute of Statistics and Business Technology,

Semarang, Indonesia

[monas@itesa.ac.id](mailto:monas@itesa.ac.id)

Received: 13-05-2024

Revised: 16-05-2024

Approved: 17-05-2024

### Abstract

This study aims to analyze Islamic education strategies applied in the upbringing of children in orphanages without biological parents. This research used a qualitative approach with field method, collecting data through interview, observation, and documentation study. The findings showed that the Semarang Muhammadiyah Orphanage has adopted proactive steps in strengthening Islamic education for children, focusing on holistic planning, implementation, and evaluation. They consistently update educational curricula and policies to accommodate the needs and development of learners. This approach not only enhances the learning experience, but also ensures the relevance and effectiveness of Islamic education in guiding the development of children in orphanages. The results described positive changes in attitudes and behaviors in foster children, such as increased learning motivation, tolerance, and love for the Quran. This research makes an important contribution in the understanding of Islamic education in orphanages and its implications for the development of children who do not have biological parents.

**Keywords:** islamic education, child, orphanage.

### Abstrak

*Studi ini bertujuan untuk menganalisis strategi pendidikan Islam yang diterapkan dalam pengasuhan anak di panti asuhan tanpa orang tua kandung. Penelitian ini menggunakan pendekatan kualitatif dengan metode lapangan, mengumpulkan data melalui wawancara, observasi, dan studi dokumentasi. Temuan menunjukkan bahwa Panti Asuhan Muhammadiyah Semarang telah mengadopsi langkah proaktif dalam memperkuat pendidikan Islam bagi anak-anak, dengan fokus pada perencanaan, pelaksanaan, dan evaluasi yang holistik. Mereka secara konsisten memperbarui kurikulum dan kebijakan pendidikan untuk mengakomodasi kebutuhan dan*

*perkembangan peserta didik. Pendekatan ini tidak hanya meningkatkan pengalaman belajar, tetapi juga memastikan relevansi dan efektivitas pendidikan Islam dalam membimbing perkembangan anak-anak di panti asuhan. Hasilnya menunjukkan perubahan sikap dan perilaku positif pada anak asuh, seperti peningkatan motivasi belajar, toleransi, dan kecintaan terhadap Al-Quran. Penelitian ini memberikan kontribusi penting dalam pemahaman tentang pendidikan Islam di panti asuhan dan implikasinya terhadap perkembangan anak-anak yang tidak memiliki orang tua kandung.*

***Kata Kunci:*** pendidikan Islam, anak, panti asuhan.

## INTRODUCTION

Islamic education is important for children because it offers a much-needed solution in overcoming the increasing problem of violence against children. Data from the PPA Symphony shows that from January to November 2023 there were more than 15,000 cases of violence against children, with sexual violence dominating as the most common type of violence (Febriana Sulistya Pratiwi, 2024). Islamic education carries a crucial role in shaping the character and morality of children, providing a solid foundation in the values of ethics, justice, and compassion that guide daily life (Muhamad Nabilah, 2020). In addition, Islamic education also provides clear guidance in worship, teaches patience, sincerity, and strengthens children's spiritual bond with God (Nasikhin, 2020). Thus, Islamic education not only provides religious knowledge, but also forms responsible, tolerant, and empathetic individuals, which will help them better face various challenges in the future.

Research on Islamic education for children has made significant progress, with many studies exploring its various aspects. Works such as those carried out by Setiawan, A. (2017) regarding the concept of tawhid education in the family (Falah, 2020) concerning the transformation of children's Islamic education values in PAUD Sultan Qaimuddin Kendari during the Covid-19 pandemic, and Yaqutunnafis & Nurmiati, (2021) which highlights the importance of Islamic religious and moral education in the formation of elementary school children's character, provides valuable insights. However, research focusing on Islamic education strategies for children in orphanages is still rare. Nevertheless, this topic is very important as a basis for developing more effective and holistic educational programs for children in need (Fiilliyah, 2023).

This study aims to investigate Islamic education strategies applied in the care of

children without biological parents in orphanages, focusing on two main problem formulations. First, the study will identify strategies used by caregivers in instilling Islamic educational values to such children. Second, this study will analyze the implications of instilling Islamic educational values in childcare in orphanages. The importance of this research was carried out at the Muhammadiyah Orphanage in Semarang City because this institution is one of the institutions that provides protection and education for children without biological parents, and is specifically based on Islamic values. Thus, this research can provide valuable insights into the practice of Islamic education in the context of childcare in orphanages (Nasikhin, 2023), as well as provide guidance for the development of more effective educational programs in the future.

This study is based on the argument that Islamic education strategies for children without biological parents in orphanages are crucial because they highlight efforts to provide holistic and religiously values-based care for abandoned children (Musthofa, Nasirudin & Nasikhin, 2023). In this study, the Islamic education approach can be a strong foundation for building a strong identity and morality, as well as instilling a sense of community and humanity. By taking into account their psychological and spiritual needs, this strategy can include teaching religious teachings, character building, as well as providing an environment that supports their optimal development (Husein, 2004). Thus, this research not only explores the potential of these children, but also makes a real contribution in shaping individuals who contribute positively to society.

## **RESEARCH METHODS**

This research uses a qualitative approach with a focus on case studies to understand Islamic education strategies for children without biological parents in the Muhammadiyah Orphanage in Semarang City, Central Java. Data collection methods used include interviews, observations, and documentation studies (Polkinghorne, 2005). Interviews were conducted with the staff and administrators of the orphanage, as well as the children living there, to gain a comprehensive understanding of the Islamic education practices carried out. Observations are made to directly observe the interaction between children and their educational environment. (Korstjens, 2018). In

addition, documentation studies were conducted to analyze various documents related to Islamic education programs in orphanages. Data analysis techniques use the Miles and Huberman model, which involves grouping, categorizing, and translating data. Data validation is carried out through triangulation, which compares results from various data sources to ensure the accuracy and validity of research findings. Thus, this research is expected to provide deep insight into Islamic education strategies for children in Muhammadiyah Orphanages. This research was carried out for two months in April 2023-August 2023.

## **RESULTS AND DISCUSSION**

### **A. Strategy for Instilling Islamic Education Values in Semarang Muhammadiyah Orphanage**

This study presents interesting results from the strategy of strengthening the values of Islamic education for children without the education of biological parents at the Semarang Muhammadiyah Orphanage. With a focus on aspects of planning, implementation, and evaluation to strengthen education for children, this study found that integrated design allows the achievement of the vision and mission set by the orphanage. The results show that through careful planning, consistent implementation, and continuous evaluation, orphanages can ensure that the values of Islamic education continue to be reinforced and effectively conveyed to the children they care for.

#### **1. Planning Aspect**

Planning is a very important step to achieve the goals to be achieved, planning is carried out to find out the shortcomings of last year's program as well as being an evaluation material to determine activities in the following year. The Muhammadiyah orphanage always plans programs every year in an effort to better instill the values of Islamic education from year to year and can achieve goals, According to the head of the Muhammadiyah Semarang orphanage, Thohir Lutfi emphasized that:

"The orphanage together with the caregivers make a work program plan for foster children including daily programs including: studying at school, studying at the panti, fasting sunnah, praying lail, environmental awareness, sports, reciting/reading the Quran and tahfidz, while the weekly program consists of: Healthy Friday movement, environmental service work, silat training holy sites, qoidah training, cult training, The monthly program

carried out is muraj'ah and activities outside the panti, the last annual program includes Ramadan Islamic boarding schools, milad orphanages, imtihan tahfidzul qur'an and halal bihalal, all of these activities are carried out through the learning process"

According to Ustadz Ja'far, the caregiver of the orphanage said that in the dormitory, all programs have been carefully planned, especially the daily program, and the dormitory residents are expected to follow the schedule with discipline. While a foster child's delay or absence is understandable in certain situations, absence for no apparent reason will immediately receive attention, reprimand, and advice from the authorities.

"All programs that have been planned, especially daily programs, have all been scheduled and the foster children in the dormitory just follow and carry out, if there are children who are unable and do not follow, it is understandable, but for foster children who do not follow without clear reasons, they will immediately be reprimanded, reprimanded and advised"

Almost the same opinion in planning the cultivation of the value of Islamic education in the Muhammadiyah orphanage was added by Khijrin, one of the teachers and caregivers at the orphanage. In an effort to plan a program to instill Islamic educational values over the past two years, there have been changes and additions aimed at foster children. Now, if a foster child manages to memorize 1 juz of the Qur'an in one month, he will get an incentive of Rp. 500,000. Likewise, if a foster child achieves the champion rank in formal school, he will receive the same prize in the form of Rp. 500,000. This action aims to motivate foster children to be active in learning and memorizing the Qur'an.

"We have made changes, if foster children in one month are able to memorize 1 juz will be given an intensive of five hundred thousand rupiah, as well as if there are foster children who become class champions at school, to be enthusiastic in learning and memorizing the Qur'an"

The orphanage carefully designs the planning of instilling Islamic values, integrating customized activities so that children do not feel bored and are always excited in the learning process. Thus, it is expected that the implementation will run smoothly and successfully, so that the ultimate goal of forming strong character and morale can be achieved well.

Meanwhile, Ustadz Ja'far the caregiver of the orphanage as a caregiver stated that to strengthen Islamic education for children in orphanages, several important planning aspects need to be considered. First, orphanages need to develop a curriculum that is in accordance with Islamic teachings and ensure that the subject matter includes religious understanding, morals, and worship practices. Second, it is important to recruit skilled and knowledgeable teachers in the field of Islamic education, as well as provide the necessary training and support. Third, supporting facilities such as prayer rooms, Islamic libraries, and multimedia facilities that provide quality educational content about Islam must also be prepared. Fourth, orphanages can build partnerships with local Islamic institutions and communities to support children's education and development holistically. With careful planning in these aspects, orphanages can effectively strengthen Islamic education for the children they serve.

## **2. Implementation**

Researchers have made observations at the Muhammadiyah Semarang orphanage, finding that in the implementation of religious programs to indicate the values of Islamic education, a schedule is made in such a way as not to clash between formal schools and Islamiyah dirosah activities in orphanages, from 20 foster children grouped into 2, kelas A and class B, each of which gets a learning schedule. According to Ustadz Jamsari, an employee of the Muhammadiyah Semarang orphanage, said that the caregivers of the Muhammadiyah Semarang orphanage have compiled a schedule of daily activity programs that are carried out regularly every day. The schedule includes a variety of activities, including Dirosah Islamiyah and routine activities for foster children both carried out daily, weekly, monthly, and yearly. This schedule is a guideline for all foster children to follow the program in an orderly and good manner.

"For the daily activity program that is routinely carried out every day and all foster children follow it in an orderly and good manner, the caregivers of the Muhammadiyah Semarang orphanage have made a schedule and just carry it out, the schedule includes: daily activity schedule, Dirosah Islamiyah schedule, routine activity schedule of foster children (both daily, weekly, monthly and yearly) the schedule is used as a guideline for each foster child, Here is the schedule as follows:

The table below illustrates the series of daily activities of foster children, from waking up to bedtime at night. The activity begins with waking up and performing congregational Fajr prayers and studies. Next, they carry out routine tasks such as cleaning the room before getting ready to leave for school. After school, they perform Asr prayers together and take a break. Then, continued with relaxing activities before performing Maghreb prayers and followed by dirosah Islamiyah. Their day ends with the congregational Isya prayer followed by dinner before they go to bed.

**Night Sleep for Junior High School Children Daily Activity Schedule of Muhammadiyah Orphanage Foster Children**

<b>Time</b>	<b>Activity</b>
04.10	The foster child woke up and was awakened from his sleep.
04.30	Carrying out congregational morning prayers and study
05.20	Routine work, room cleaning etc
05.40	Ishoma continues to prepare for school
06.10	Received: 10-3-2023
12.00	Approved: 10-262023
14.00	Go home from school and have lunch
15.00	Asr prayer congregation and rest
15.15	Regular work/rest
16.20	Relaxing activities
17.30	Perform Maghrib prayer
18.10	Dirosah Islamiyah
19.05	Congregational Isha prayers followed by dinner
19.30	Foster children learn
21.30	Regular evening roll call
21.30	Elementary school children getting ready for bed
21.30	Additional Learning for Middle School/Senior High School Children
22.15	Night Sleep for Middle School/Senior High School Children

Meanwhile, in strengthening the ability to be separated for children, the schedule of activities is divided into two classes, Class A and Class B. In Class A, activities begin with learning Aqidah after Maghrib, followed by learning Arabic after Isya. While in Class B, the activity begins with learning Aqidah after Maghrib, followed by learning Akhlaq after Isya. Each class also has a learning schedule for Fiqh Worship, Qur'an Hadith, Kemuhammadiyah, and Tajweed. The teachers responsible for each subject are also listed in the table.

Ust. Khijri

Time	Class A	Time	Class B
------	---------	------	---------

Magrib	Aqidah	Maghrib	Aqidah
	Uts. Gunarto		Uts. Khijri
Isya	B. Arab	Time	Forms of Activity
	The foster child wakes up and is awakened from his sleep.		Performing congregational Fajr prayers and studies
05.20	Routine work, clean room etc	05.40	Ishoma continued to prepare for school
	Foster children go to their respective schools		Implementation of the teaching and learning process in schools
14.00	After school and lunch	15.00	Pilgrims Asr Prayer and rest
	Routine work/Rest		Relaxing activities
17.30	Performing Maghreb prayers	18.10	Dirosah Islamiyah
	Congregational isya prayer followed by dinner		Foster children learn
21.30	Done apple night routine	21.30	Elementary school children prepare for bed
	Additional Learning for Junior High School Children		Night Sleep for Junior High School Children
Maghrib	Tajwid		
	Class A		

The study also found that there were several studies conducted every day after dawn prayers at the Muhammadiyah Orphanage. Each day has a different lecturer, starting from Monday with Ustad Khijri, followed by Ustadz Ja'far on Tuesday and Thursday. Wednesday was managed by Ustadz Rizki Isnaedi, while Friday was again held by Ustadz Khijri. The weekend, which is Saturday, is again organized by Ustadz Rizki Isnaedi. Thus, the study schedule shows a well-scheduled rotation of teachers to give lessons to all students every morning after morning prayers.

Uts. Rizki Isnaedi

Time	Class B
Maghreb	Aqidah
Maghrib	Aqidah
Rabu	Uts. Gunarto
Kamis	Uts. Khijri
Isha	Arabic Language
Isha	Arabic Language



The data above further strengthens that the caregivers of the Muhammadiyah Semarang orphanage are carried out to equip foster children so that in navigating life in the future they have the right aqidah provisions, carry out worship according to shari'i and finally can have noble morals, be kind to the creator, to others and to the surrounding environment.

### 3. Evaluation

Muhammadiyah Semarang Orphanage in the process of instilling Islamic Education values, starting from planning by conducting an evaluation of the previous year, the results of planning are made schedule schedules as guidelines for foster children and caregivers, the next step is the implementation of the planned program, from the implementation will be known the results are successful or not after evaluation, from this evaluation will be known the success of the program of instilling Islamic Education values that have been Planned.

The evaluation or assessment carried out by the caregivers of the Muhammadiyah Semarang orphanage is closely related to the activities carried out by foster children, if the planned program is successful, one indication is the child's behavior is good, polite, active in activities, as conveyed by Ust. Rizki Isnaedi as follows:

"One of the indicators of the implementation of the cultivation of Islamic educational values in Muhammadiyah orphanages is said to be successful, it can be seen from daily behavior, if foster children show good behavior with others, with their ustad, enthusiasm in participating in programmed activities, and most importantly foster children are getting better with dorm mates and with the surrounding community"

Meanwhile, according to Wisnu, the foster children of the Muhammadiyah orphanage expressed their opinions at the orphanage:

"In the Muhammadiyah orphanage in Semarang City, foster children are always directed and given Islamic education and are always guided, advised that the daily life of foster children do actions that are in accordance with Islamic values, always do good to parents, to fellow humans and to the surrounding environment, all ustadz and caregivers in the orphanage are substitutes for our parents, They guide and educate with patience and compassion."

This is in line with what the author saw when making observations at the Muhammadiyah orphanage, after maghrib prayers the foster children orderly entered the study room hall and followed the Islamiyah dirosah and at dawn azan the children went to the mosque for congregational prayers, then a study was carried out after dawn. Administratively in conducting assessments or evaluations, Muhammadiyah orphanages evaluate foster children twice a year, the first evaluation of Dirosah Islamiyah learning which is carried out regularly every day and evaluation during Ramadan activities, the form of evaluation by conducting exams and each foster child gets a report card that functions so that foster children know the achievements they have achieved, as stated by Ustadz Khijri :

"Every year the orphanage evaluates the foster children about the results achieved in the implementation of Islamic education, the evaluation is carried out in two activities, in the activities of dirosah Islamiyah and the evaluation of Ramadan activities, the two evaluations are also held for foster children who are able to memorize 1 juz, this evaluation is used as a benchmark for success in carrying out activities to instill Islamic educational values in orphanages, In addition to the evaluation results, it is also submitted to parents as a report on the child's activities while in the orphanage".

The above statement is in line with what was conveyed by Vishnu, one of the foster children in the Muhamamdiyah orphanage said:

"The Muhammadiyah orphanage provides guidance to foster children both directly from the caregivers who always stand by every day in the dormitory, as well as through scheduled programs, caregivers conduct evaluations such as in schools where foster children are given rapot as a form of report to their parents, both Islamiyah dirosah exams and exams during the implementation of the Ramadan program, some pass some do not pass, For those who do not pass are asked to repeat the exam, the caregivers position themselves like their parents, behave familiar and familiar, pleasant to communicate with".

During the author's observation at the Muhammadiyah orphanage, he had witnessed caregivers giving values to the results of Ramadan activities. The Muhammadiyah Semarang orphanage believes that although the Islamic values instillation program is tested as one of the measuring tools for evaluation, it is not the only benchmark for success in the implementation of the Islamic education values instillation program, the orphanage holds the beliefs and principles The planned Islamic values instillation program looks successful can be seen from the

behavior of foster children in living their daily lives, If foster children already understand and practice the values of Islamic teachings that they have received while in the orphanage, especially while living in the dormitory. Foster children come from various areas with their respective characters and characteristics, if the differences in that exist in foster children can be united understanding, vision and mission while in the orphanage, insha Allah the program of instilling Islamic Education values can be successful.

## **B. Implications of Instilling Islamic Education Values in Semarang Muhammadiyah Orphanage**

The implications of instilling Islamic educational values taught to foster children in the Semarang Muhammadiyah Orphanage show significant implications. This can be proven in orphanages by instilling Islamic educational values influencing the behavior of foster children, especially when children live together in orphanage dormitories. Islamic education that is given continuously since foster children enter the orphanage environment is more pervasive and successful as a basis for foster children to continue their lives in the future, by providing Islamic material and familiarizing foster children to be educated to implement the values of Islamic education will have an influence on the development of daily life.

This was conveyed by Ustad Thohir Lutfi, head of the Semarang Muhammadiyah orphanage.

"The right time to provide guidance to foster children, starting when he starts setting foot in the dormitory, as his new environment, that way he will habituate behavior like his upperclassmen who have entered the orphanage dormitory first, and it turns out to have tremendous implications, the behavior of foster children in daily life is quite good, willing to respect others, imitating the activities carried out by his upperclassmen, following the Islamic education program comfortably like there is no burden".

Meanwhile, according to Ustad Jamsari, the implications of instilling Islamic Education values carried out at the Muhamamdiyah orphanage can be seen by:

"Prayer services and other worship duties, such as Sunnah prayers, fasting Sunnah, reading the Qur'an carried out by foster children regularly, mutual respect between foster children and with caregivers, the emergence of mutual assistance in activities".

The same thing was also conveyed by Ustadz Khijri the caregiver of the orphanage who had completed his S2, that the implications of the values of Islamic Education in the orphanage could be seen:

"In addition to the foster children diligently praying five times, they also memorize hadith that can be practiced in everyday life, foster children can memorize some juz in the Qur'an and it turns out to affect their learning achievement in formal school".

To make children dignified and honorable, the cultivation of Islamic educational values must be given seriously, the ustad must be a role model in laying the foundation of Islamic values such as politeness, worship, hope that children will emulate and perform with pleasure, and when he grows up by carrying out the values of Islamic education. Therefore, it is necessary for all managers of the Muhammadiyah Semarang orphanage to have the same commitment to create the daily life of the orphanage dormitory into an environment decorated with examples, both in speaking and associating or other attitudes, so that the implications of instilling Islamic educational values will really become the foundation, felt and implemented by foster children who will later become provisions in living their lives in the future.

The implications of Islamic education for changes in the character and behavior of children in orphanages are significant. Islamic education strengthens the moral and spiritual foundation of children, teaching values such as compassion, honesty, patience, and hard work. Through religious study, they gain a deep understanding of moral responsibility and relationship with fellow human beings and God. With Islamic education in orphanages, children can develop better attitudes and behaviors, including independence, tolerance, and a strong sense of empathy, which will ultimately help them become better individuals in society.

## **Discussion**

The findings in this study highlight that the management of the Semarang Muhammadiyah Orphanage has taken proactive steps in strengthening Islamic education for children, focusing on aspects of thorough planning, implementation, and evaluation. They consistently update educational curricula and policies to match the needs and development of learners. This approach not only optimizes the learning

experience, but also ensures that the Islamic education provided is relevant and effective in guiding the development of children in the orphanage. This step has effectively had an impact on changing the attitudes and behavior of foster children, such as becoming more diligent in learning, more tolerant, and loving the Quran more.

The efforts made by the Semarang Muhammadiyah Orphanage have an important role in planning, implementing, and evaluating the overall Islamic education curriculum for their foster children. This is because Islamic education not only provides religious knowledge, but also forms a strong character and personality in accordance with Islamic teachings (Fathurrochman, 2017). By doing careful planning, orphanages can ensure that the curriculum is prepared in accordance with the needs and development of foster children, so that they can grow into individuals with noble and responsible morals (Mubarok et al., 2018). Targeted implementation and periodic evaluation will ensure the effectiveness of the curriculum, so that it can continue to be improved according to the times and the needs of foster children (Wahidin, 2020). This finding further strengthens that the Semarang Muhammadiyah Orphanage is not only a place of education, but also a place of strong character building for their foster children.

The findings in this study are consistent with the Analysis of Spasova, (2020) which confirms that planning, implementation, and evaluation are the three main pillars in maintaining the quality and effectiveness of educational institutions. Birhan et al., (2021) highlighted the importance of careful planning in identifying the right goals, resources, and strategies to achieve the vision of education. Meanwhile, D'Elia (2020) emphasized the need for consistent implementation and commitment to ensure efficient integration in educational activities. Abduqasimovna (2022) added that evaluation plays an important role in assessing program effectiveness and providing feedback for subsequent improvements and innovations. By combining these three aspects, educational institutions can ensure the provision of quality, relevant, and responsive education to the needs of students and the times. This study contradicts the opinion of (Shavkatovna, 2021) about orphanages, and on the contrary, proves that orphanage institutions, through good management, have positive implications for the development of learners.

Based on these findings, several proactive steps need to be taken to support the potential of orphanage children to continue to develop. D'Elia et.al, (2020) argument

explains that the creation of an environment that supports children's growth and development, including providing access to quality education and means to develop interests and talents is something that must be improved. This relates to (Tobin, 2012) suggestion that orphanage managers need to ensure good care, both physically and emotionally, and provide adequate support for children's health and well-being needs. In addition, targeted coaching and guidance programs are also very important to help children develop social skills, confidence, and abilities to achieve their goals (Kilichova, 2021). With a holistic and integrated approach, the management of orphanages can be a strong foundation for the optimal development of the children living in them

## **CONCLUSION**

This research shows that the management of the Semarang Muhammadiyah Orphanage has taken active steps to strengthen Islamic education for children with a focus on comprehensive planning, implementation, and evaluation. They consistently update educational curricula and policies to match students' needs and development. This approach not only enhances the learning experience but also ensures that the Islamic education provided is relevant and effective in guiding the development of children in the orphanage. These efforts have succeeded in bringing changes in the attitudes and behaviors of foster children, such as increased learning motivation, increased tolerance, and increased affection for scripture and knowledge.

Although this study shows the proactive steps taken by the management of the Semarang Muhammadiyah Orphanage, there are some weaknesses that need to be noted. First, the study was limited in scope, as it focused on only one orphanage and may not include variations that may exist in other orphanages. In addition, in evaluating the impact of their educational approach, it may be necessary to use more holistic research methods, such as longitudinal studies to see the long-term impact of their approach on the development of foster children. In the future, research may expand the scope to include more orphanages and use a more comprehensive methodological approach. In addition, it is important to involve various stakeholders, including foster children, in the educational planning, implementation and evaluation process, to ensure that the approach taken truly meets their needs and has a significant impact in the long term.

## BIBLIOGRAPHY

- Abduqasimovna, A. S. (2022). Attention to the Education Of Children Of Preschool Age And Reforms In The Field Of Preschool Education. *Новости Образования: Исследование в XXI Веке*, 1(5), 342–347.
- Adiyono, A., Fadhilatunnisa, A., Rahmat, N. A., & Munawarroh, N. (2023). Islamic Religious Education Learning Outcomes Evaluation: Implementation of Steps, Concepts and Solutions in Public Elementary School. *AL-ISHLAH: Journal of Education*, 15(4), 5208-5222.
- Ayuningsih, W., Syafaruddin, S., & Amiruddin, M. S. (2020). Implementation of Islamic Education Curriculum Development in Al-Ulum Islamic School Medan. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 3(2), 1033-1044.
- Birhan, W., Shiferaw, G., Amsalu, A., Tamiru, M., & Tiruye, H. (2021). Exploring the context of teaching character education to children in preprimary and primary schools. *Social Sciences & Humanities Open*, 4(1), 100171.
- Cruz-Torres, W., Alvarez-Risco, A., & Del-Aguila-Arcentales, S. (2021). Impact of Enterprise Resource Planning (ERP) implementation on performance of an education enterprise: a Structural Equation Modeling (SEM). *Studies in Business and Economics*, 16(2), 37-52.
- D'Elia, F., Tortella, P., Sannicandro, I., & D'Isanto, T. (2020). Design and teaching of physical education for children and youth.
- Fathurrochman, I. (2017). Implementation of curriculum management in an effort to improve the quality of students of Hidayatullah Islamic Boarding School / Soleh Curup Children's Orphanage. *Tadbir: Journal of Educational Management Studies*, 1(1), 85-104.
- Febriana Sulistya Pratiwi, Data on the Number of Violence Against Children in Indonesia by Type in 2023, uploaded from the <https://dataindonesia.id/varia/detail/data-jumlah-kekerasan-terhadap-anak-di-indonesia-menurut-jenisnya-pada-2023> page on April 4, 2024
- Fiilliyah, N., Fihris, F., Nasikhin, N., & Mintarsih, I. (2023). The Role of Friday Alms in Shaping Social Spirit at SMP Negeri 35 Semarang. *Marpokat: Journal of Community Service*, 2(2), 84-95.
- Gacs, A., Goertler, S., & Spasova, S. (2020). Planned online language education versus crisis-prompted online language teaching: Lessons for the future. *Foreign Language Annals*, 53(2), 380-392.
- Hussain, A. (2004). Islamic education: Why is there a need for it?. *Journal of Beliefs & Values*, 25(3), 317-323.
- Jumriani, J., Subiyakto, B., Hadi, S., Mutiani, M., & Ilhami, M. R. (2022). Education of Social Regulation Through Social Institution Materials in Social Studies. *The Innovation of Social Studies Journal*, 3(2), 118-127.
- Kilichova, M. K. (2021). Little features of foreign experience in education of children in preschool educational institutions. *CURRENT RESEARCH JOURNAL OF PEDAGOGICS*, 2(10), 241-246.
- McKenzie, J. F., Neiger, B. L., & Thackeray, R. (2022). Planning, implementing and evaluating health promotion programs. *Jones & Bartlett Learning*.
- Miles, M. B., & Huberman, A. M. (1984). Drawing valid meaning from qualitative data: Toward a shared craft. *Educational researcher*, 13(5), 20-30.



- Moser, A., & Korstjens, I. (2018). Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. *European journal of general practice*, 24(1), 9-18.
- Mubarok, Z., Hafidhuddin, D., Tanjung, H., & Tamam, A. M. (2018). Entrepreneurial education for children of the Muhammadiyah Orphanage and its influence on children's independence. *Ta'dibuna: Journal of Islamic Education*, 7(2), 152-172.
- Musthofa, Musthofa, Nasirudin Nasirudin, Nasikhin Nasikhin, and Abdul Razak Abdulraya Panaemale. "Implications of Peace Education in Fighting Terrorism Issues at the Al-Irsyad Islamic Boarding Schools." *Dialogia* 21, no. 1 (2023): 48-69.
- Nabilah Muhamad, Komnas PA: There are 3,547 Child Violence Cases in 2023, the Most Sexual Violence, downloaded from the <https://databoks.katadata.co.id/datapublish/2023/12/29/komnas-pa-ada-3547-kasus-kekerasan-anak-2023-terbanyak-kekerasan-seksual> website on May 2, 2023
- Nasikhin, N. (2023). Against the Confrontation of Philosophy, Science and Religion. *Online Journal of Research in Islamic Studies*, 10(1), 83-92.
- Nasikhin, N., & Raaharjo, R. (2022). Nahdlatul Ulama and Muhammadiyah Religious Moderation in the Concept of Islam Nusantara and Islam Progress. *Islamic Review: Journal of Islamic Research and Studies*, 11(1), 19-34.
- Polkinghorne, D. E. (2005). Language and meaning: Data collection in qualitative research. *Journal of counseling psychology*, 52(2), 137.
- Rousell, D., & Cutter-Mackenzie-Knowles, A. (2020). A systematic review of climate change education: Giving children and young people a 'voice' and a 'hand'in redressing climate change. *Children's Geographies*, 18(2), 191-208.
- Uljaevna, U. F., & Shavkatovna, S. R. (2021). Development and education of preschool children. *Academicia: an international multidisciplinary research journal*, 11(2), 326-329.
- Wahidin, W. (2020). Development of Character Education at Muhammadiyah Ajibarang Banyumas Orphanage (Doctoral dissertation, Iain Purwokerto).
- D'Elia, F., Tortella, P., Sannicandro, I., & D'Isanto, T. (2020). Design and teaching of physical education for children and youth. *Rducation Sciences*, 15.
- Falah, S. (2020). Pendidikan karakter berbasis keluarga pada kisah Nabi Ibrahim dan Ismail. *Ta'dibuna: Jurnal Pendidikan Islam*, 9(1). <https://doi.org/10.32832/tadibuna.v9i1.2976>
- Fathurrochman. (n.d.). Implementation of curriculum management in an effort to improve the quality of students of Hidayatullah Islamic Boarding School / Soleh Curup Children's Orphanage. *Tadbir: Journal of Educational Management Studies*, 1(1), 85-1.
- Febriana Sulistya Pratiwi. (n.d.). *Data on the Number of Violence Against Children in Indonesia by Type in 2023*, uploaded from the <https://dataindonesia.id/varia/detail/data-jumlah-kekerasan-terhadap-anak-di-indonesia-menurut-jenisnya-pada-2023> page on April 4, 2024.
- Husein, A. (n.d.). (2004). *Islamic education: Why is there a need for it?*. *Journal of Beliefs & Values*, 25(3), 317-323.
- Kilichova. (n.d.). (2021). *Little features of foreign experience in education of children in preschool educational institutions*. *CURRENT RESEARCH JOURNAL OF PEDAGOGICS*, 2(10), 241-246.



- Korstjens, M. &. (n.d.). (2018). *Series: Practical guidance to qualitative research. Part 3: Sampling, data collection and analysis. European journal of general practice, 24(1), 9-18.*
- Muhamad, N. (n.d.). *Komnas PA: There are 3,547 Child Violence Cases in 2023, the Most Sexual Violence, downloaded from the <https://databoks.katadata.co.id/datapublish/2023/12/29/komnas-pa-ada-3547-kasus-kekerasan-anak-2023-terbanyak-kekerasan-seksual> website on May 2, 2023.*
- Musthofa, Musthofa, Nasirudin Nasirudin, Nasikhin Nasikhin, and A. R. A. P. (n.d.). "Implications of Peace Education in Fighting Terrorism Issues at the Al-Irsyad Islamic Boarding Schools." *Dialogia 21, no. 1 (2023): 48-69.*
- Nasikhin. (n.d.). (2023). *Against the Confrontation of Philosophy, Science and Religion. Online Journal of Research in Islamic Studies, 10(1), 83-92.*
- Polkinghorne. (n.d.). (2005). *Language and meaning: Data collection in qualitative research. Journal of counseling psychology, 52(2), 137.*
- Shavkatovna, U. &. (n.d.). (2021). *Development and education of preschool children. Academicia: an international multidisciplinary research journal, 11(2), 326-329.*
- Spasova, G. G. &. (n.d.). (2020). *Planned online language education versus crisis-prompted online language teaching: Lessons for the future. Foreign Language Annals, 53(2), 380-392.*
- Tobin, K. G. (Ed.). (2012). *The Practice of Constructivism in Science Education.* Routledge. <https://doi.org/10.4324/9780203053409>
- Wahidin. (n.d.). (2020). *Development of Character Education at Muhammadiyah Ajibarang Banyumas Orphanage (Doctoral dissertation, Iain Purwokerto).*
- Yaqutunnafis, L., & Nurmiati, N. (2021). *Manajemen Pondok Pesantren dalam Meningkatkan Pendidikan Kewirausahaan Siswa. Jurnal Ilmu Manajemen, 10(2).* <https://doi.org/10.32502/jimn.v10i2.2884>