

Self-development guidance for elementary-level orphanage children

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Abstract

This study aims to examine the effect of life skills guidance based on Islamic religious values on the self-development of foster children at the H. Haryono Mukana Orphanage. The research method used is qualitative research with a naturalistic inquiry approach, producing descriptive data in the form of written and spoken words and observable behaviour. Caregivers at the orphanage have an important role in providing physical, mental, social, and skills guidance to foster children. This life skills guidance is carried out through trainings that aim to provide skills to foster children so that they can be independent and successful outside the orphanage. It is hoped that this research can provide a deeper understanding of the effectiveness of life skills guidance based on Islamic religious values in shaping the self-development of foster children in orphanages, as well as contribute to improving their welfare and happiness in the future.

Keywords: Human Nature; Religious Values; Self-development

Abstrak

Penelitian ini bertujuan untuk mengkaji pengaruh bimbingan kecakapan hidup berbasis nilai-nilai agama Islam terhadap pengembangan diri anak asuh di Panti Asuhan H. Haryono Mukana. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan inkuiri naturalistik, menghasilkan data deskriptif berupa kata-kata tertulis dan lisan serta perilaku yang dapat diamati. Pengasuh di panti asuhan memiliki peran penting dalam memberikan bimbingan fisik, mental, sosial, dan keterampilan kepada anak asuh. Bimbingan kecakapan hidup ini dilakukan melalui pelatihan-pelatihan yang bertujuan untuk memberikan keterampilan kepada anak asuh agar dapat mandiri dan sukses di luar panti asuhan. Diharapkan penelitian ini dapat memberikan pemahaman lebih dalam tentang efektivitas bimbingan kecakapan hidup berbasis nilai-nilai agama Islam dalam membentuk pengembangan diri anak asuh di panti asuhan, serta memberikan kontribusi dalam meningkatkan kesejahteraan dan kebahagiaan mereka di masa depan.

Kata kunci: Hakikat Manusia; Nilai-nilai Agama; Pengembangan Diri

Introduction

In essence, humans cannot be separated from the social environment, because humans cannot be separated from their status as social beings. The social environment is characterized by individuals interacting with each other based on social status and roles, which are governed by a set of norms and values or social order. One form of social order in society. As individuals, humans cannot escape from being integrated into society. If you join a society, it means that humans develop social relationships with other individuals (Bambang, 2019).

Concerning the social order, there is a saying that says "when you grow up later, your father and mother want to see you independent, firm in your stance, and have strong principles". A piece of advice, more or less that was thrown from parents to their children. Every parent wants their child to be an independent person, not spoiled and not always asking to be served, and parents certainly want their child to be a child with strong principles even though obstacles and tests are always whacking.

Seeing today's life, there are still many orphans, orphans, and neglected children who cannot experience formal education even though the government has made it mandatory for citizens. Seeing today's life, there are still many orphans, orphans, and neglected children who cannot experience formal education even though the government has made it mandatory for its citizens to study for 12 years. However, this is not following reality, even though formal education will provide great hope for children who cannot afford it so that children can live independently.

Therefore, attitude is a term that reflects a person's feeling of pleasure, displeasure, or feeling normal (neutral) towards something. Orphanages have a noble goal, namely to maintain and educate orphans, abandoned children, children who are victims of violence, and children whose parents are unable to educate their children to be independent, and have confidence in their skills and education. competent as a provision for the future (Sarwono, 2013).

However, an institution cannot be said to be a good institution if one element or one of its structures is not present in the institution. The orphanage has an organizational structure that has been running, including educating its children to have the same degree as other people in general. Such as undergraduates, those working in hotels, private employees, and even entrepreneurs.

In the Haryono Mukana Orphanage, as said by the orphanage manager, the success of the child is under the guidance of all the residents of the orphanage, especially the administrators and the caregivers or assistants who manage the orphanage. To run a program that is a caregiver or companion program in guiding children at the Haryono Mukana Orphanage, a good foster child independence program is needed that will bring the child to be independent and produce self-development.

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The caregiver or companion in a Haryono Mukana Orphanage is the first person in determining goals and supervising children in providing understanding and direction in a better direction. The Haryono Mukana Orphanage has many orphans, abandoned children, and victims of violence and is unable to have a goal in guiding children who later after leaving the Haryono Mukana Orphanage can be independent and responsible in the wider community, because in the orphanage given provisions in independence by the caregivers or assistants in the management of the Haryono Mukana Orphanage.

As for the Islamic religious values they must be instilled in children regarding three aspects, namely, the value of faith, the value of worship, and the value of morals. These values will be able to bring people to safety in the world and the hereafter while creating prosperity and happiness. 3 then self-development in life skills in using the attending, opening, interpretation, and termination techniques (Hakim, 2015).

Islamic religious values in daily life such as difficulty to pray five times a day, unable to recite the Koran, those who can recite *macrojul* letters and tajwid still not right, do not know well which things to do according to Islamic teachings, and do not do anything. things that are prohibited according to Islamic teachings and some children still have bad morals such as there are still mocking fellow friends, bad words, and bad behavior between friends and older people. The life skills guidance carried out at the Maulana Hasanuddin Orphanage in Cilegon for foster children aims to provide special skills to foster children so that they have skills that can be developed and can provide benefits for the lives of foster children in the community.

The life skill guidance provided for these foster children is to make handicrafts from used goods or recycled waste which is then made into items that have aesthetics such as brooches, flowers, wallets, bags, making robots, and others. Based on the background of the above problems, researchers are interested in conducting further research, namely how the guidance and counseling program for children's self-development at the Haryono Mucana Orphanage

Research Methods

The research method that the researcher will use is as follows. According to Bogdan and Guba quoted by Uhar Suharsaputra, qualitative research or naturalistic inquiry is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Meanwhile, Kirk and Miller define qualitative research as a particular tradition (Uhar, 2016).

The nature of the research is descriptive qualitative, namely the form of data in the form of sentences or narrations from the subject or research respondent obtained through a data collection technique that will be analyzed and processed using qualitative data analysis techniques and will produce a finding or research result that will answer the research questions raised. submitted.

Sources of data using primary data and secondary data Sources of primary data were obtained from orphanage children and the caretakers of the orphanage, administrators or assistants, and managers of the Haryono Mukana Orphanage. Secondary data was collected by researchers from various existing sources, such as books, reports, journals, and others.

In collecting data, the researchers used several techniques, namely: interview researchers will take some data, namely about how the involvement of caregivers or companions in guiding children at the Haryono Mukana Orphanage. In this case, the researcher will conduct

interviews with subjects including managers, caregivers, companions, and children at the Haryono Mukana Orphanage.

Observations can get a clear picture of the lives of the orphans and see the role of caregivers or companions in providing programs on child guidance at the Haryono Mukana Home. Then continued with documents. In this study, the documents taken from the research site were the table of the number of children, the table of administrators or companions, the structure of the orphanage, and documentation regarding the list of geographical locations. Document technique is used as an effort to find accurate data from written materials, transcripts, books, newspapers, and magazines, related to a research problem. As for what was obtained about the history of its establishment, organizational structure, state of facilities and infrastructure, and so on.

Finally, with data analysis, this data analysis is descriptive, so any information presented in this study is in the form of a descriptive analysis which is an explanation of the information obtained from the parties' informants are orphans, mentors or companions, caregivers, and managers of the Haryono Mukana Orphanage. Each data presented is not in the form of numbers or formulas, but uses data explanations in the form of data analysis, in the form of words or descriptions of a situation that occurs. The data collected is also in the form of researcher notes, the results of interviews or observations, as well as in reports presented with photographs or pictures related to the research problem.

Results and Discussion

The H. Haryono Mukana Orphanage located in Cibanteng, Bogor Regency is an institution that is engaged in the field of social education. Since its birth in 1982, until now, the H. Haryono Mukana Orphanage has remained committed to carrying out its mission, namely to create a generation that can develop itself and be independent amid the crush of the modern world.

The existence of the H. Haryono Mukana Orphanage has now been felt by the community around the hostel because he has helped the surrounding community a lot. Activities that are oriented towards educational social assistance have become a moment to look forward to. The basic food assistance activities that are carried out every year seem to be an obligation that must be carried out by the orphanage. In addition, monthly assistance to poor and fostered families is also highly expected by those who are currently very concerned.

A. The Purpose and Objectives of the H. Haryono Mukana Orphanage

The H. Haryono Mukana Orphanage as the perpetrator of community education activities feels there is an urgent demand to immediately channel their potential, especially seeing the shift in cultural or religious values leading to very worrying things as a negative impact of the development of science and technology that does not proportional response must be anticipated through religious development.

Therefore, the survival and education of orphans is the responsibility of the orphanage and everyone, because the future and fate of orphans are in line with everyone's concerns. Their vision is as far as everyone's helping hand, and their dreams are as high as everyone's expectations. In their hands, they hold the great hope of going to high places. they couldn't have made it happen without everyone's concern. they want the same rights as children in general, love, care, education, and other decent lives.

B. The Role of Caregivers at the H. Haryono Mukana Orphanage

As stated by the orphanage manager that the caregivers in the Maulana Hasanuddin Orphanage Cilegon play a full role in fulfilling physical and psychological needs. In educating children, examples of character education are given, educating a sense of love for others, educating piety to God Almighty. Caregivers teach general behavior in society by hanging out in the surrounding community.

Based on the researcher's observations, an orphanage is a social welfare institution that has the responsibility to provide social welfare services to abandoned children, orphans, and victims of violence through substitute services or child guardianship in meeting the physical, mental and social needs of foster children so that they have broad opportunities, appropriate and adequate for the development of his personality.

In addition, the orphanage is a service and support project for orphans, orphans, economically weak families, victims of violence, and neglected children by meeting all needs, both material and spiritual, including clothing, food, shelter, education, and health. So, the role of caregivers or companions in an orphanage is very important to help meet the needs of foster children in everyday life. So that the role of caregivers or companions as well as parents is to be able to educate and grow children's confidence and shape the personality of foster children so that they can be independent in the future.

C. Guidance Program Activities at the H. Haryono Mukana Orphanage

In the religious guidance carried out at the Maulana Hasanuddin Orphanage, Cilegon, the caregiver conducts the process of guidance to foster children using the techniques of attending, opening, empathy, clarification, interpretation, and termination. Islamic teachings have a value system that is grouped into three parts, namely: faith values, worship values, and moral values. These three parts cannot be separated in Islamic teachings, because they have become a unified whole to influence each other. In essence, aspects of the values of Islamic teachings can be divided into 3 types, namely:

1. Value of Faith

Linguistically, *aqidah* means a bond, agreement, and firmness. The bond referred to in this understanding refers to the basic meaning that before humans were born on this earth, humans were bound by a strong agreement to accept and acknowledge the existence of the Creator who governs and controls him, namely Allah SWT. Terminologically, *aqidah* in Islam is defined as the belief that a person believes in Allah who created the universe and all its contents with all His attributes and actions (Yusuf, 2003).

The Islamic creed contains teachings about things that every Muslim must believe, believe, and believe in. Because the teachings of Islam are based on belief and faith in Allah. Thus, faith has a very important role in Islamic teachings to strengthen faith and direct humans to be on the straight path. Islam is a religion of monotheism. The monotheism referred to here is to make the laws of Allah as a guide for his life, and to believe that Allah is the only God to be worshipped. The scope of *aqidah* teaching includes the six pillars of faith, namely, faith in Allah, faith in angels, faith in the holy books, faith in Allah's Apostle, faith in the Day of Judgment, and faith in Qadha and Qadar.

2. Worship Value

Worship is etymologically derived from Arabic, namely *abada-ya'budu-ibadab* which means to serve, obey, and submit. Meanwhile, in terms of terminology, worship is a designation that includes all that is blessed and loved by Allah SWT, both behavior and deeds. To realize the realization of faith or monotheism, a Muslim need to perform worship. According to Nurchalis Majid, the worship system is a logical continuation of the faith system. So that one's faith can be trained sincerely and get used to its application in life, it is necessary to worship. Because faith is abstract it is difficult to grasp everyday behavior. So that it is not difficult to understand abstract faith, it needs to be done concretely with behavior or deeds through worship (Ramayulis, 2013).

It can be said that worship is an important matter in religion. The verse explains that humans were created by Allah to worship Allah with all their hearts. Worship also consists of many things that are done, such as prayer, fasting, dhikr, and others. Worship in Islam is a method to purify oneself and develop one's personality to be close to Allah. Worship means giving good fertilizer to humans to grow and develop an awareness of the faith of every human being in his duties. Apart from being a manifestation of obedience, worship functions as an effort to maintain and grow faith itself. Because worship is an act of realization of faith.

3. Moral Values

Etymologically, morality comes from Arabic, which is the plural form of the word *Chuuk*, which means demeanor, behavior, or character. In terminology, morality means behavior that is embedded in the human soul to do something spontaneously without the need for thought and consideration. In line with the opinion of Imam al-Ghazali and Ibrahim Anis, morality is a trait that is embedded in the human soul that gives birth to various kinds of behavior, good or bad, that act easily without the need for consideration and thought (Nuraini, 2019).⁷

From the above opinion, it can be concluded that morality is the state of a person's soul to perform actions without the need to rethink their actions. A moral is defined as a behavior or behavior, but the behavior must be done repeatedly, not just doing it once, or only from time to time. A person can be said to be moral if he does something due to self-motivation, and it is done without consideration of repeated thoughts so that it is impressed as a compulsion to act. The forced action is not a reflection of morality.

Religious guidance aims to maintain the balance of life in this world and the hereafter. The world's needs are met through services obtained by foster children such as education, clothing, shelter, food, health, and recreation services. While the needs of the hereafter are met with religious guidance through reciting activities, congregational prayers, and fasting every Monday and Thursday. In addition, Madrasah Diniyah helps children understand, explore and practice religious teachings. In this madrasa, basic religious knowledge is taught including monotheism, fiqh, and morals and moral education. The religious guidance service is carried out in a series of activities from 15.30 to 19.30 every day except for fasting and congregational prayers.

D. Self-Development Guidance Activities at the H. Haryono Mukana Orphanage

Carry out self-development through life skills guidance carried out at the H. Haryono Mukana Orphanage, caregivers carry out the process of guidance to foster children using

attending, opening, interpretation, and termination techniques. The life skills guidance carried out at the H. Haryono Mukana Orphanage for foster children aims to provide special skills to foster children so that they have skills that can be developed and can provide benefits for the lives of foster children in the community.

The life skill guidance provided for these foster children is to make handicrafts from used goods or recycled waste which is then made into items that have aesthetics such as brooches, flowers, wallets, bags, making robots, and others. In addition, there are other activities such as learning to weld, print, sew, and entrepreneurship to train the skills of foster children when they leave the orphanage. This life skill guidance is carried out every Saturday and Sunday from morning to evening on how to see the condition of the existing situation. However, due to human resource constraints, the implementation is sometimes carried out only once a month. This life skill guidance usually collaborates with related institutions or agencies to fill activities at the H. Haryono Mukana Orphanage. For example, waste banks how manage waste properly and recycled materials can be used as good and valuable items.

The following is the implementation of life skill guidance obtained by foster children through caregivers or assistants carried out at the H. Haryono Mukana Orphanage:

1. Planning or preparation of guidance activities

Planning or preparation in life skills guidance carried out at the H. Haryono Mukana Orphanage by identifying foster children especially according to the talents and interests desired by foster children. Because the caregivers do not force the foster children to follow this life skill guidance, the caregivers offer directly to the foster children so that the foster children feel more confident and willing to follow the life skills guidance.

Because the guidance chosen directly by the foster children automatically encourages the foster children to remain enthusiastic and enthusiastic in participating in the life skills guidance organized by the orphanage. For example, the foster child wants the next meeting to hold life skills guidance such as welding training or entrepreneurship training, then the caregiver holds a meeting with the management of the orphanage to report what the foster children want in the implementation of this life skills guidance.

2. Guidance Material

The material presented in the implementation of life skills guidance is adjusted to the competence of each caregiver or invites resource persons to fill in life skills guidance according to their potential. Submission of material in each guidance uses Indonesian and sometimes uses regional languages according to the language skills of the foster children and is sometimes accompanied by motivation for children so that children are more enthusiastic and enthusiastic in following life skills guidance.

In the implementation of life skill guidance, the caregivers give freedom to foster children in choosing what training they like, so that foster children can follow guidance according to their interests, talents, and enthusiasm and high enthusiasm in carrying out life skills guidance.

3. Learning Methods and Media in Guidance

In the life skills guidance activities carried out at the H. Haryono Mukana Orphanage, there are several methods used in delivering material the lecture method, the discussion method, the question-and-answer method, and the practical method. The media and methods used are different in each guidance service because they are adapted to the material

given to foster children, but the use of media and methods in life skills guidance remains the same because it does not require special media.

Conclusion

From the results of the research that has been described previously about the guidance of children at the H. Haryono Mukana Orphanage, the researchers concluded that the caregiver in providing religious guidance to foster children at the H. Haryono Mukana Orphanage is a substitute for the function of parents to foster children in helping provide Welfare services and guidance include physical guidance, mental guidance, social guidance, and skills guidance in shaping the independence of foster children when they leave the orphanage. The process of religious guidance carried out by caregivers for foster children is guidance on reading the Koran and prayer guidance, religious guidance carried out at the orphanage has been relatively running smoothly.

Caregivers conducting tutoring for foster children at the H. Haryono Mukana Orphanage are a substitute for the function of parents to foster children in helping provide welfare services and guidance including physical guidance, mental guidance, social guidance, and skills guidance in shaping the independence of foster children when in the future. out of the orphanage.

The tutoring carried out at the H. Haryono Mukana Orphanage is to use an individual and group approach to foster children, so that the approach taken by the caregivers can create a sense of confidence in foster children in improving their learning. In addition, the method used in tutoring is to use the method of discussion, pedagogy, and andragogy. And the media used in this tutoring are textbooks and stationery.

Caregivers in providing life skill guidance to foster children at the H. Haryono Mukana Orphanage are a substitute for the function of parents to foster children in helping provide welfare services and guidance including physical guidance, mental guidance, social guidance, and skills guidance in shaping self-development and independence foster children when they leave the orphanage. The life skill guidance carried out at the H. Haryono Mukana Home is by holding training for foster children, so that when foster children leave the orphanage, they already have the skills to carry out life outside the orphanage and the community.

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