



Actualization Of Educational Parenting Patterns For Orphan Children In Ngerjo Village

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Abstract. This study was motivated by the lack of literature that discusses educational parenting patterns for orphans, so according to researchers it is necessary to research the appropriate educational parenting patterns to implement, so that orphans can develop according to their nature. The type of research used in this study is mixed research in the form of qualitative research with a descriptive approach and literature review. Data collection techniques include observation & literature sourced from competent sources. The results of this research show that: 1.) The educational conditions for orphans are very secure, this can be seen from the requirement for parents to send their children to elementary school in the morning and Madin in the afternoon, 2.) The education pattern for orphans in Ngerjo Village uses the pattern Democratic parenting, 3.) Supporting factors for the actualization of educational parenting for orphans are a.) Community Social Support b.) High Community Awareness, and inhibiting factors are a.) Lack of human resources b.) impatience of teaching staff in developing the community.

Keywords: Orphans, Education, Parenting Style

1. INTRODUCTION

In a family, a child is a gift from God Almighty, they must always be supervised, gently and cared for well, because children also have honor, rank and quality as well as various rights that need to be fulfilled, respected and protected, so that later they can be useful for the sake of nationality, and religion. (Yusron Nur Hadi & Supitayanti, 2024) Both parents will do the best for their children, so that they can grow and develop according to their nature. As a mandate from Allah SWT, all rights must be fulfilled and not abandoned or neglected, as Allah SWT says in Q.S. An-Nisa` (4): 9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (9)

“And fear (Allah) those who should leave weak offspring behind those whose (welfare) they fear. Therefore, let them speak with correct speech”. (Q.S. An-Nisa` (4) : 9). (Al-Qur`an Al-Karim)

Children are creatures created by God who must be protected and maintain their honor, dignity and dignity appropriately, both legally, economically, politically, socially and culturally without distinction of ethnicity, race and class. Children are the nation's next generation. It takes children who have good qualities to achieve the future. A quality generation is a generation that has good qualities. Every child will bear responsibility in the future. Therefore, children need to get as wide an opportunity as possible to grow and develop well, physically, mentally and socially.

Children must be guaranteed the right to live to grow and develop in accordance with their nature and nature. All forms of treatment that disturb and damage children's rights in various forms of violence, discrimination and inhumane exploitation must be eliminated without exception. Appropriate parenting patterns are needed to support children's behavioral development. This is as explained by Darwan: (Darwan Prints, 2003) *“A child's growth and development is basically supported by a family consisting of a father and mother who have a very important role in providing guidance and care for the child, related to meeting physical and spiritual needs such as food, clothing, education and protection.”*

However, the reality is that not all children will have the luck of life, each of them will be born with the condition that one or both of their parents live, there are also newborn children who are abandoned by their parents. This is what might result in child delinquency in children who lack love from their parents, such as orphans.

One aspect that is important to discuss regarding orphans is the state of their education. There are many orphans out there who have dropped out of school or do not get the right to a proper education. In fact, they are not taken care of by the people around them, so in this case they also lack love from the people around them. As stated by the Chairman of the National Commission for Child Protection, Arist Merdeka Sirait, who stated that there are around 4.8 million neglected children in Indonesia, and around 38% of that number do not have the right to a proper education. This is due to a lack of education and concern from the government and the people around them regarding education.

Ngerjo Village is a village located in the south of Kendal Regency. This village is characterized by a strong religious tradition, this is proven by the existence of regular recitations in 12 prayer rooms every day, and book studies which are held every Fajr prayer at the Al-Hidayah Mosque, Ngerjo, Kendal. With positive opportunities in the form of a strong and supportive religious education environment, educational parenting patterns for children should be fulfilled and adequate for all groups of children in Ngerjo Village. On this basis, researchers will try to research how to actualize the educational parenting style for orphans in Ngerjo Village

Based on the problems above, a research question can be formulated in the form of: What is the educational condition of orphans in Ngerjo Village? How is the

Actualization of Educational Parenting Patterns for Orphans in Ngerjo Village? And what are the supporting and inhibiting factors for the actualization of parenting styles for orphans in Ngerjo Village? Based on the problem formulation, researchers can also formulate the objectives to be achieved in this research, namely to find out the condition of orphans in Ngerjo Village, to find out the actualization of parenting patterns for orphans in Ngerjo Village and to find out the supporting & inhibiting factors for the actualization of the implementation of parenting patterns for Orphans in Ngerjo Village.

2. METHODS

Types Of Research

The approach that will be used in this research is qualitative, qualitative is a research procedure that produces descriptive data in the form of written words, images, and not numbers, where data is obtained from people and observable behavior. Data originating from manuscripts, interviews, field notes, documentation is described so that it can provide clarity on the situation or reality. (Lexy J Moleong, 2011)

In this research, the author will use two types of research, namely descriptive and literature review. Descriptive research is a research method that describes and explains objects according to what they are. Meanwhile, literature review is a research method that originates from valid literature. This literature research attempts to combine existing theories with the realities that exist in Ngerjo Village. This research is also often called non-experimental, because in this research the researcher does not control and manipulate the research variables.(Sukardi,2004) Therefore, in this research the researcher will describe and actualize how to actualize parenting patterns for orphans in Ngerjo Village.

Research Setting

This research was carried out over a period of 10 days from 07 July 2024 to 16 July 2024. The destination for conducting this research was Ngerjo Village, Ringinarum District, Kendal Regency. The subjects of this research are local religious leaders, local elementary school teachers, and resource persons during the Orphan Compensation Study on July 16 2024..

Data Source

- a. Religious Leader

In this research, we took data samples in the form of interviews from local religious leaders, including Mr. K.H. Imam Hanafi, Mr. Imam Syihabuddin, Mr. Biyanto, and others.

b. Teacher SD

To strengthen the data on parenting patterns for orphans in formal education environments, we also interviewed one of the Ngerjo State Elementary School teachers, namely Mr. Adip Mushollin.

Data Collection Technique

a. Observation

Observation is a data collection technique where researchers make direct observations of research objects related to space, place, behavior, activities, time, events, goals and feelings. (Mamik, 2015) The researcher makes observations of the activities and objects to be studied, trying to collect data on the phenomena that are being targeted for observation.

b. Wawancara (*Interview*)

An interview is a conversation with a specific purpose. The conversation is carried out by two parties, namely the interviewer who asks questions and the interviewee who provides answers to those questions. (Lexy J Moleong, 2008) In its implementation, the researcher interviewed partner teachers who accompanied the researcher to obtain initial data regarding the process and implementation of learning in the classroom. Before the observation, the researcher prepared questions to be asked of the partner teacher and created a pleasant atmosphere so that the partner teacher could feel comfortable during the interview process and get maximum results from the interview.

3. RESULTS & DISCUSSION

Education Conditions For Orphans in Ngerjo Village

Linguistically, orphan comes from the root word *يَتِيمٌ* which has the equivalent word *al-fard* or *al-infirad* which means solitude. It is also said that the word orphan comes from form *يَتِيمٌ – يَتَامَا* which means weak, tired, detached. (Alfyan, 2021) Syach According to Mahmud Yunus, an orphan is a child whose father dies before reaching puberty. (Mahmud Yunus, 2007) And in the Indonesian dictionary it is stated that an orphan is a child

who no longer has a father (because he was abandoned to death). The word orphan comes from the form yatama-yatimu which means weak, tired. So, orphan linguistically means loneliness, weakness, sorrow, and need. The meaning of this definition is that children are abandoned by someone they love (their parents), so that in other words they do not get enough love from their parents.

From this definition, it can be emphasized that orphans do not always get the wishes they hope for like other children. Even in the education sector, they sometimes cannot receive a proper education like other children. In contrast to Ngerjo Village, the educational conditions of orphans in this village are very concerned. This can be seen from the efforts of the Madin Takmilyah Ula Miftahul Huda 01 Caretaker in ensuring that orphans receive proper religious education at an early age.

Orphans in Ngerjo Village according to data obtained from Mr. Isnaeni Alnas and Mr. K.H. There are 16 orphans and orphans in Rikwan. They all received a decent education at SD Negeri Ngerjo and MADIN Takmilyah Ula NU Miftahul Huda 01, with the following data:

Table 1. Data on Ngerjo Village Orphans 2024

No	Name	Parents	Addres
1	Sultan Arjun Diningrat	Alm. Bp. Kiswanto	Ngerjo, Ringinarum
2	Kenden Handijaya	Alm. Bp. Sony Lijaya	Ngerjo, Ringinarum
3	Wisnu Riansyah	Alm. Ibu Manisah	Ngerjo, Ringinarum
4	Arganta Dwinata	Alm. Ibu Jumiaty	Ngerjo, Ringinarum
5	Anindita Zafirata	Alm. Ibu Jumiaty	Ngerjo, Ringinarum
6	Abdul Majid	Alm. Bp. Nur Kholis	Ngerjo, Ringinarum
7	Safiq Alamul Huda	Alm. Ibu Atik Muasaroh	Ngerjo, Ringinarum
8	Fahditya Abi Naya	Alm. Bp. Dodi Sugiyanto	Ngerjo, Ringinarum
9	Agung Dwi Prasetyo	Alm. Bp. Syaifudin	Ngerjo, Ringinarum
10	Deandra Febian Sadewa	Alm. Ibu Rubianah	Ngerjo, Ringinarum
11	Dika Tri Samsul Anwar	Alm. Ibu Rubianah	Ngerjo, Ringinarum
12	Baitul Amin	Alm. Bp. Ponijan	Ngerjo, Ringinarum
13	Siti Sarvi Ziana	Alm. Bp. Ponijan	Ngerjo, Ringinarum
14	Hanin Afriska	Alm. Bp. Zainal Arifin	Ngerjo, Ringinarum
15	Riska Anindia Wardani	Alm. Ibu Fianita Rosidah	Ngerjo, Ringinarum
16	Ahmad Afif Mubarak	Alm. Bp. Shobirin	Ngerjo, Ringinarum

From the data on 16 orphans and orphans, through the narrative of Mr. K.H. Imam Hanafi stated that educational conditions for orphans in Ngerjo Village, Ringinarum District, Kendal Regency are guaranteed. Everyone who lives in the area is

required to take 2 formal education at the basic level. Namely Ngerjo State Elementary School (Monday – Saturday) from 07.00 – 12.00 WIB, and in the afternoon 14.00 – 15.30 at Madrasah Diniyah Takmiliyah Ula (MDTU) NU Miftahul Huda 01 (Saturday – Thursday) to learn Islamic religious knowledge through the study of books classic.

Based on the data and interviews above, it can be concluded that the educational conditions for orphans in Ngerjo Village are very secure. We can see that in Ngerjo Village itself it is mandatory for all children to receive basic education at Ngerjo State Elementary School every morning, and at MADIN Takmiliyah Ula Miftahul Huda 01 every afternoon. So, in summary, it can be said that the religious and educational leaders of Ngerjo Village really pay attention to the educational aspects of all their village residents.

Actualization Of Educational Parenting Patterns for Orphans in Ngerjo Village

Child care is caring for children from childhood by caring for and meeting the child's various needs. Child care includes various aspects, namely education, needs, living costs, health, security and all aspects related to children's needs. Care is carried out to care for children who are not yet able to live independently, including education and everything the child needs. Care is a right for children, because children need supervision, care and protection. (Helmawati,2015) Based on the results of the researcher's interview with Mr. Imam Hanafi as Head of MADIN Takmiliyah Ula Miftahul Huda 01 regarding the parenting pattern of orphans in Ngerjo Village, he said that: Every need of the orphaned children in this village is met, starting from food, health, education, clothing, affection, attention and so on. The way to raise children here is by replacing the role of parents. So, we try to give what parents should give to their children, such as taking time to play with foster children, hanging out and joking with foster children, teaching foster children about values and norms and things that are beneficial for the lives of foster children. The approach is a family approach. I use a democratic type of parenting, meaning I also involve the child's role or opinion so as to achieve mutual satisfaction."

Based on the parenting style implemented by the caregivers at Madrasah Diniyah Takmiliyah Ula 01 Miftahul Huda, in this case the researcher interviewed Mr. Adip Musollin from the Ngerjo State Elementary School where the orphans go to school and said that: "The Ngerjo Village orphans who go to school here are good, sir, sociable, not discouraged, clever, well-behaved and there are also those who win championships."

Then, Mr. Adib Mushollin also added that: "Yes, there are also orphaned children who go to school here. Thank God, they are good children, easy to guide, manage and develop. The only downside is that it's late. So sometimes they come to school late."

From the results of the interview above, it can be seen that the children from the orphanage have good personalities in the madrasah diniyah environment and in the school environment. This cannot be separated from the parenting patterns applied in educational institutions, where they are nurtured and guided to become noble individuals. This is in line with the observations of researchers in the field that it is true that Mr. K.H. Imam Hanafi uses a democratic parenting style. He is a kind, friendly and patient person. Apart from being the Head of MADIN Takmiliah Ula NU 01 Miftahul Huda, he also involves himself in caring for children. The parenting style that he applies is a democratic parenting style, namely providing opportunities for orphans in guidance and teaching activities in Madin. With this pattern, the orphans feel comfortable and cared for. For this reason, the educational conditions for orphans in Ngerjo Village can be said to be adequate. Mr K.H. Imam Hanafi applies a democratic educational parenting style, which is a parenting style that prioritizes collective interests above the interests of individual children. In the face of parents' wishes which are considered noble and noble, children must still be given space to consider and choose, even including the attitude of disagreeing and denying. Parents only have the right to make offers and considerations with all the reasons and arguments, the rest is up to the children to choose alternatives and determine their attitude.

Based on the explanation above, it can be concluded that the parenting style implemented by Mr. K.H. Imam Hanafi as Head of Madrasah Diniyah Takmiliah Ula (MDTU) Nahdhatul Ulama` (NU) Miftahul Huda 01, Ngerjo Village, Ringinarum District, Kendal Regency is a democratic parenting style. This means that he, as a caregiver and as a teacher in learning, gives freedom to children in determining their choices, what field they want to deepen. So that children can be trained to have roles and responsibilities for themselves.

Supporting & Inhibiting Factors the Actualization Educational Parenting for Orphans in Ngerjo Village

In every activity carried out, of course there are many factors involved, as well as the educational parenting style that orphans and orphans receive through guidance in

Ngerjo Village, Ringinarum, Kendal, of course there are supporting and inhibiting factors, namely as follows :

a. Supporting Factors

1) Community Social Support

The relationship between children, especially orphans, and religious leaders in Ngerjo Village appears harmonious in the researcher's observations of each learning process through a democratic coaching pattern which is characterized by encouraging foster children to talk about what they want and through tutoring and daily life in Madin Miftahul Huda.

2) High Public Awareness

The people in Ngerjo Village are fully aware of the importance of religious and general education for their children, so they compete to send their children to general education institutions (SD) and religious education institutions (Madin). With the very high awareness of the people of Ngerjo Village regarding the state of their children's education, this is what will cause educational parenting in Ngerjo Village to be very good in the future..

b. Obstacle Factory

1) Impatience of educational staff in providing care

Many students seem naughty, this is normal in the world of education. Because the psychology of children at elementary age is the time to play. However, many asatidz are impatient with children's behavior during learning. So this becomes a separate evaluation for the Madin management..

2) Lack of Human Resources

Among the inhibiting factors is the lack of care workers compared to the number of orphans, so that attention is divided and not optimal. This is what Mr. Mustafid as Asatidz and Religious Leader in Ngerjo Village mentioned :

"The inhibiting factor is especially orphans who cannot read and write well due to the lack of asatidz so it is not optimal to focus on them" ..

Based on the observations above, the inhibiting factor is that some orphans still cannot read and write well due to a lack of human resources or asatidz so there is no focus on them. There are still orphans who sometimes do not participate in learning and cannot make good use of their time.

4. CONCLUSION

From some of the data above, it can be concluded that the educational conditions for orphans in Ngerjo Village are good, because in Ngerjo Village itself it is mandatory for all children to receive basic education at Ngerjo State Elementary School every morning, and at MADIN Takmiliyah Ula Miftahul Huda 01 every afternoon. Furthermore, regarding educational parenting patterns for orphans in Ngerjo Village, it is carried out democratically, namely that he as a caregiver and as a teacher in learning gives freedom to children in making their choices, whether they want to deepen in what field they want to deepen. So that children can be trained to have roles and responsibilities for themselves. Apart from that, it can also be found that the supporting factors for the actualization of educational parenting for orphans are social support from the community and high community awareness, and the inhibiting factors are the lack of human resources and the impatience of teaching staff in developing the community.

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