Moral Development Program for Foster Children at Al Washliyah Binjai Women's Orphanage

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Abstract

The aims of this study are to find out moral development program for foster children at al washliyah binjai women's orphanage. The type of research is a qualitative analysis research. The result of this study shows that moral development for foster children at the Al Washliyah Binjai women's orphanage can be seen in the morals of foster children who have lived in the orphanage for a long time. Those who are more senior in general have been able to have good morals such as being able to istiqamah in obedience to worship, polite, patient and sincere, disciplined, simple, independent, have a sense of ukhuwah Islamiyah, and mujahadah in living life. Moral development for foster children at the Al Washliyah Binjai women's orphanage can be said to have been running as it should. The coaching can be measured by changes and differences in better morals in foster children who have lived for a long time compared to foster children who have just joined. If you look at coaching through activity programs such as congregational prayers, it can be said that it is quite good because even though the administrators or orphanages are not in the dormitory, they still pray together even though some of them pray individually. Schools in madrasas also carry out fostering the morals of foster children because they study in an Islamic environment so that they can be carried away by that environment.

I. Introduction

Islam is a religion that teaches all virtues and good deeds, also prohibits things that take the form of evil and bad behavior. Allah SWT calls on every servant without exception, both adults, teenagers and even children, to do good and stay away from all despicable behaviors that can lead to lowly valley people.

Imam Al Ghazali in his book Ihya Ulumuddin defines morality as a nature (character, character) in a person's soul and is the source of the birth of certain actions from him, easily and spontaneously without the need to think or design.

The word morality comes from Arabic, namely قل which means behavior, temperament, character, moral character or character. Moral development is an important thing in Islam. For this reason, morality is more important than other things.

Islam was revealed as a mercy to the universe. The mission of the message of Islam carried out by the Prophet Muhammad is to convey to the world about the oneness of Allah and efforts to improve the conditions of human life within the framework of Islam.

Nowadays it is very easy for us to find the moral decline that is spreading, it is very sad that this happens at all ages, old, young, teenagers and children both in families, communities, even in formal and non-formal educational institutions, not only institutions. In general education, there are even schools with special religious education backgrounds,

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such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (Mts), Madrasah Aliyah (MA) and higher education institutions and other social institutions.

This happened not without reason, we can note that this is happening because of the progress of the times and technology that is not accompanied by knowledge, charity and increasing the values of faith in Allah SWT, so that moral decline often occurs around us, but if we look more closely at technological progress In essence, it brings tremendous goodness if it is carried out according to its function.

The Prophet's mission to correct the moral decline of the Arab population at that time also encountered obstacles from people who felt that what was happening and what they were doing was in accordance with the ideal standard of living. So far, they are no longer concerned about the deviations they have committed because they are already comfortable with crime. Or it could be because the oppressed people no longer know how to save themselves from the tyranny of other human beings. Therefore, when the Messenger of Allah was first sent, the aspect that was first instilled in the community was true monotheism which was then continued with moral improvement. The Apostle also saw that the role ofMorals are very important in human life not only in his time, but also for the lives of the people after him, especially in this modern era.

The position of morality in human life occupies the highest place both individually and in society as well as the nation. Because, the ups and downs of a nation's morality lies in its morals.

Therefore, morality is very important for the nation's community and also the people. If morals are damaged, the peace and honor of the nation will be lost. To maintain a natural life, it is necessary to have good morals and also moral development which includes the Muslim personality in which religious values are embedded which regulate the behavior and behavior of daily life, especially in terms of attitude and behavior towards parents, teacher and friend.

Seeing the phenomenon of today, morality is the most expensive and difficult to obtain. It is undeniable that the decline in morals occurs due to the negative impact of technological progress that is not balanced with faith. The decline in moral values, becomes a mirror that also declines about the state of the nation and also one's religion.

It is very concerning that the decline in morals does not only occur in teenagers, but also in parents. The moral decline for adolescents is because the mental and emotional state of the teenager is immature, still unstable and also indecisive and damaged due to the process of adjustment to his environment. Teenagers are required to be able to equalize their position in the community, because it can trigger a moral decline for teenagers.

Morals can be formed from the environment a person is in. Good morals come from a good environment too. Vice versa, bad morals will be triggered from a bad environment. Therefore, the environment greatly determines the morals of a person.

As an example of the moral decline of today's people, including drug abuse among teenagers. As data obtained from the National Narcotics Agency (BNN), revealed that drug use in Indonesia in 2019 reached approximately 4000000 people and 22% of them were young people who were still in high school and college. The data obtained is very likely to increase in the following years. As drug abuse, we can know through the mass media and its spread can also be done secretly through the use of telephone media.

Another example that can be taken is, the existence of free sex among teenagers is increasing. Data from the National Children's Commission noted that the number of complaints of child abuse increased by 60% from 2012-2013. Specifically 58% of them are sexual violence. Not only that, promiscuity among teenagers still occurs and in the end teenagers are desperate to have abortions. Data from the National Population and Family

Planning Agency (BKKBN) shows that out of 2.4 million abortions in 2012, teenagers were pre-wedding or middle and high school stages.

Reflecting on two examples of moral decline that occurs in today's children, it is necessary to develop the morals of teenagers.

The example of the phenomenon of moral decline cases above is like an iceberg. It can be seen that the tip of the iceberg is very small, but basically the ice is a large unit. This, must get special coaching for teenagers, especially teenagers today. It is necessary to take some actions and also prevention in order to provide a solution for the moral development of today's youth. Parents should pay more attention to their children, especially teenagers. Because at this age, children will find their identity.

Moral development starts from an early age. Where when the child is still a toddler, it has been given and also introduced to the cultivation of good morals. Such as, setting an example for children to speak kind and polite words, behave and behave politely when talking or dealing with older people, respecting each other among their friends and others. Because, in the process of transferring Islamic values to children's behavior in daily life, it takes a long time, not instant. Therefore, its implementation must be gradual. From an early age until the child grows into an adult.

Moral development starts from the smallest family scope and the first person he meets before jumping in and seeing the outside world. However, in reality, not all children receive such moral training from their families. Not all children can also grow and develop in the midst of a family. There are children who are born without complete parents, such as children born without a father or mother or not having both. There are also neglected children. So, it is necessary to get intensive action and coaching from several parties.

Moral development for children in cases like this requires and involves social institutions that are able to provide them with protection, guidance and also more education in this case orphanages.

An orphanage or often referred to as a foster home is a building that maintains and also cares for children who are orphaned or orphaned or even both. In the orphanage, the children who are cared for are neglected children or children who no longer have their families but are still physically and psychologically good. So, to improve the physical and psychological stability of children need care and also coaching and special attention to them.

The orphanage provides adequate facilities for the children in it. There are caregivers who direct their foster children to participate in all ritual activities in a conducive manner where children can learn religion in accordance with the demands of Islamic teachings. To do this, several ways are needed, such as cultivating the belief that religion has positive values for children. So, children can be enthusiastic in learning about the religion in order to improve their morals.

If this is done, of course, the child will not experience difficulties in dealing with the problems of life today. Later when the child has or is faced with a problem the child can respond to it maturely and also return to the path of religion.

In fact, during the observations made by the researchers there was a problem, namely the lack of caregivers in the orphanage. Thus, supervision of orphanage children is not coordinated, because there are several caregivers present at the orphanage according to working hours, which is 08.00-17.00 WIB.

Moral development in foster children is very lacking, this makes foster children less disciplined in terms of daily activities/routines such as getting up early, praying at dawn in congregation, going to school and other activities.

The morals of the old orphanage children are certainly different from the children who have just entered. Old orphanage children have better morals than those who have just entered. This is very understandable, because psychologically the children who have just entered need attention and also a psychological touch from their caregivers as a whole.

Departing from the background of the problems contained in the Al Washliyah women's orphanage in the city of Binjai, the authors are interested in researching the Al Washliyah women's orphanage in the city of Binjai with the research title "Moral Development Program for Foster Children at Al Washliyah Binjai Women's Orphanage ".

II. Review of Literature

2.1 Moral Development

Moral development is coaching regarding the basics of morals and the virtues of temperament, the character that must be possessed and made a habit by children from the time of analysis until he becomes a mukallaf, someone who is ready to sail the ocean of life. He grows and develops based on the foundation of faith in God and is educated to always be strong, remember to lean on, ask for help and submit to Him, then he will have the potential and instinctive response in receiving every virtue and glory.

According to al-Ghazali, moral development is essentially the maintenance of the soul by trying to eliminate evil/bad traits and build good, commendable and virtuous traits such as eradicating diseases and maintaining health. Moral development is an activity that is carried out consciously and intentionally to provide guidance, both physically and spiritually, through inculcating Islamic values, moral and physical training and producing positive changes.

2.2 Parenting at the Orphanage

Parenting consists of two words, namely pattern and upbringing. According to WJS. Poerwadarminta in the General Indonesian Dictionary, "pattern" is defined by pictures, models, patterns, shapes. Fostering is defined as keeping, caring for, educating. Thus, parenting means the pattern used by caregivers (foster parents) in the process of caring for their children.

Toha in his book "Parenting Parenting Patterns" suggests that parenting is a way of educating parents for their children. The pattern or form of parental care for their children is related to the formation of the child's personality both in terms of attitudes, intelligence, skills that are carried out intentionally in the form of orders, prohibitions, giving gifts, punishments and creating situations which are educational tools.

There are several kinds of parenting that are carried out so that children become adult humans who have good attitudes and personalities, including the following:

a. Authoritarian parenting

Authoritarian parenting is a parenting pattern that in its application is done by making strict rules, tends to often force children to behave as parents want so that children do not have the freedom to act. Usually, in an authoritarian parenting pattern, communication between parents and children is rare, such as rarely being talked to, exchanging ideas. Even in this parenting style, parents assume that the parent's decision is the right one.

b. Democratic parenting

Democratic parenting is a parenting pattern that is characterized by giving children a little freedom in choosing what is best for themselves but still under parental supervision. When children talk and when they have opinions, parents listen to their

children's opinions, and are involved in conversations or matters relating to the child's life.

c. Permissive parenting

Permissive parenting is a parenting pattern for children whose application is by providing openness or freedom. The child is considered an adult, the child is given the widest possible leeway whatever he wants. Parental control over children is very weak and does not provide guidance to children.

Based on the three parenting patterns above, the more appropriate parenting pattern used in fostering moral education for foster children in orphanages is authoritarian parenting and democratic parenting because in this parenting pattern it is possible for foster children not to be separated from supervision so that their development can be monitored. Caregivers are also required to be able to read the situation in applying which patterns are more appropriate to use at certain times so that the atmosphere remains conducive.

2.3 Moral Development for Foster Children at the Orphanage

Moral development is a process of transformation and internalization of knowledge in students whose all aspects or components are based on Islamic teachings. The purpose of moral education itself is so that students can recognize, understand, appreciate and believe in the teachings of Islam which are reflected in their morals. Furthermore, children are directed to respect and appreciate adherents of other religions in the context of maintaining relations and harmony between religious communities and the state. So that national unity and unity are realized through moral education guidance activities at the orphanage. As for the development of moral education in foster children in orphanages, it can be done in the following ways:

a. Give a good example to children about the power of faith in Allah swt and adhere to religious teachings perfectly.

b. Familiarizing children to fulfill religious laws since childhood so that in the end it becomes an ingrained habit. Children do or practice it on their own accord without feeling any coercion and can feel peace because they have practiced the teachings of Islam well and regularly.

c. Creating a religious atmosphere at home / where children live.

d. Guiding children to read religious readings that can stimulate the spiritual aspect is useful and directs children to think about God's creations as evidence of His greatness.

e. Guiding children to participate in religious activities.

Meanwhile, according to Zariyah, moral development can be done by instilling the following values:

a. Believing in God and obeying His teachings. It means attitudes and behaviors that reflect belief and trust in Allah SWT.

b. Obey religious teachings. It means attitudes and behaviors that reflect obedience, not disobeying, obeying orders, and avoiding religious prohibitions.

c. Have and develop an attitude of tolerance. It means attitudes and behaviors that reflect tolerance and respect for the opinions, ideas, and behavior of others. Both those who agree and those who disagree with him.

d. The growth of self-discipline, namely attitudes and behavior as a reflection of obedience, obedience, loyalty, and regularity of one's behavior towards applicable norms and rules.

f. Develop work and learning ethic, namely attitudes and behavior as a reflection of enthusiasm, love, discipline, obedience or loyalty and acceptance of the progress of work or learning.

g. Having a sense of responsibility, namely the attitude and behavior of a person to carry out his duties and obligations to Allah SWT. self, society, environment (nature, social), and the State.

h. Having a sense of openness, namely the attitude and behavior of a person that reflects the continuity of what is thought, wanted, known, and a willingness to accept suggestions and criticism from others.

i. Self-control, namely the ability of a person to be able to regulate himself with regard to the ability, lust, ambition, and desire to fulfill a sense of satisfaction and life needs.

j. Able to think positively, namely the attitude and behavior of a person to be able to think clearly, not be prejudiced, and prioritize the positive side of a problem.

k. Cultivating love and compassion, namely the attitude and care that reflects the existence of the elements of caring, protection, respect, responsibility, and sacrifice towards loved ones other than those who are loved.

l. Having a sense of togetherness and mutual cooperation, namely attitudes and behaviors that reflect the awareness and willingness to work together, help each other, and give each other selflessly.

m. Having a sense of solidarity, namely attitudes and behaviors that reflect concern for others, determination, a sense of loyalty to friends, and a sense of love for others and their group.

n. Mutual respect, namely attitudes and behaviors to respect in relationships between individuals and groups based on norms and procedures that apply in accordance with norms, culture, and customs.

o. Having good manners and manners, namely polite attitudes and behavior in acting and speaking to people without offending or hurting and respecting procedures that apply in accordance with norms, culture, and customs.

p. Having a sense of shame, namely attitudes and behaviors that show disapproval, humiliation, and lowliness for doing something that is not in accordance with conscience, norms, and rules.

q. foster honesty, namely the attitude and behavior to act truly and as it is, not lying, not fabricating, not being added or subtracted, and not hiding honesty

III. Research Method

This type of research is a qualitative analysis research. The definition of qualitative research analysis is a research procedure that produces descriptive data in the form of written and spoken words obtained from the research subject. According to Salim and Syahrum in their book "Qualitative Research Methodology" explains that qualitative research is a type of research about a person's life, behavior, stories, organizational functions, social movements or reciprocal relationships. Qualitative research means a study that relies on human observations.

IV. Result and Discussion

4.1 Moral Development Program for Foster Children at Al Washliyah Binjai Women's Orphanage

Al Wasliyah l Binjai Orphanage is a foundation in the social field that functions to care for orphans, poor, and neglected children. Al Wasliyah I orphanage has an Islamic nuance. The orphanage is not only trying to meet the living needs of the existing foster children, but also trying to provide guidance to them so that later they become human beings who have noble character, are independent, and calculated.

Al Washliyah Binjai women's orphanage in an effort to foster foster children to become human beings with noble character makes programs/plans. The program/planning is formulated by the head of the foundation and the head of the orphanage. The program/planning made is in the form of a program of activities and regulations. The orphanage believes that through appropriate programs and regulations it can bring the children of the orphanage to noble character, independence, and later become people who are reckoned with in society.

The program of activities and regulations that must be followed and obeyed by foster children in their daily life at the Al Wasliyah Binjai orphanage are as follows:

a. The program of activities is congregational prayer, listening to tausiyah, formal learning at the Al-Washliyah Binjai madrasa, tahfiz Al-Quran, and sports.
b. Rules

The following are the rules for foster children at the Al Washliyah Binjai women's orphanage

1) Cleanliness

Each foster child is obliged to do the morning assignments that have been determined according to the cleaning schedule and room cleaning schedule, which are attached:

a) Every foster child is required to take a shower in the morning and be dressed neatly (clean) and dress modestly when in the dormitory.
b) Every foster child is required to clean the bed before going to school,
c) Every foster child is prohibited from piling dirty clothes for three days in a bucket, under the mattress, because it causes an uncomfortable smell, and prevents disease due to an unclean/tidy environment.
d) Every foster child is prohibited from washing clothes at night, so they cannot complete their homework (PR) from their respective schools.
e) In bed it is forbidden to sit or talk to more than two people and must occupy their respective beds,
f) Every foster child must eat breakfast before going to school and must wash the dishes and spoons that have been used,
g) Each foster child who uses the tools belonging to the orphanage must with the permission of the administrator and is obliged to look after it while it is borrowed and return it to the caretaker of the orphanage, after using it,
h) It is prohibited to dispose of food waste/garbage carelessly but must be disposed of in the places provided (trash cans).
i) Eating and drinking should use the right hand and not while walking.

One aspect of life that is of concern to Islam is purity and cleanliness. In addition to personal hygiene, environmental cleanliness is also important in the survival of God's creatures on earth. The cleanliness of our home environment as a place to live must always be maintained and preserved. Because the house or residence reflects the occupants of the house itself.

Based on Islamic teachings, a holy house is a house that is well maintained and clean. When we don't keep our surroundings clean, something bad will happen. Diseases and plagues were rampant.

Health is something that is very expensive. Currently the spread of diseases and viruses is rampant. Only we as living beings and intelligent humans can make prevention and change for the better.

An ounce of prevention is worth a pound of cure. One of them is to make sure and take care of our own home.

A person's faith is reflected if he can maintain cleanliness. In other words, people who do not maintain cleanliness, it means that their faith is not perfect.

From Aisyah RA, the Messenger of Allah said: "Islam is a clean religion, so you should be a clean person. Indeed, you will not enter heaven, except for clean people (HR Thabrani). Nature and environment conservation cannot be separated from the role of humans. Humans are the main agents of environmental destruction

ا انَ لِيُهْلِكَ الْقُرٰى لِمٍ اَهْلُهَا لِحُوْنَ

Meaning: And your Lord will never destroy the lands unjustly, while the inhabitants, the people who do good (Surah Hud: 117).

In this verse Allah swt explains that He will not destroy a country, if the inhabitants of that country, still do good, do not do injustice such as reducing the scales as did the Prophet Shuaib as, do not commit liwath (homosexuality, sodomy) like the people of Prophet Lut. as, disobeying his cruel and ruthless ruler, as was the case with Pharaoh, and other crimes, for such, is an injustice. God would not have ordered him to do such a thing. God's Word:

And your Lord does not oppress (His) servants at all. (Fusshilat/41:46)

2) Conditions for leaving the orphanage

a) For foster children who have an interest in going out, less than half an hour must report to the daily officer,

b) For foster children who want to leave the dormitory for more than half an hour, report to the administrator asking for permission to leave, except for going to school in the morning, extra-curricular at school, jogging on Sunday mornings, simply registering/recording their name at the orphanage staff,

c) Every foster child is not allowed to bring friends (not foster children), family, guests to the room before getting permission from the officer or administrator,

d) Every foster child who brings a friend who has received permission from the management must be responsible if there is an unwanted incident (quarrel, loss of objects, etc.),

e) Every foster child who enters the dormitory must say hello

3) Security Procedure

a) Each foster child is asked not to make a fuss (yelling loudly, sounding very loud objects, fighting, ridiculing each other),

b) Each foster child may not punish, hit, kick or other acts of violence, if it is done, it will be subject to an appropriate punishment,

c) It is forbidden to keep sharp weapons for any reason,

d) It is forbidden to fight, quarrel between fellow foster children,

e) Each foster child is prohibited from playing cards, gambling, betting, tattooing,

f) It is recommended that each foster child during the day and night at 22.00 WIB for those who have not slept should not disturb friends who are already sleeping,

g) It is forbidden to use the belongings of his fellow foster children without the owner's permission,

h) It is forbidden to steal things belonging to fellow foster children, especially from the orphanage and if proven to have done so, they will be punished by the orphanage directly.

i) Each foster child is obliged to maintain their physical and spiritual health.

4) Study Program

a) Every foster child must study at night after the I'sya' prayer (priority for the fardhu prayer in congregation, at least until 21.00 wib, to maintain readiness for learning activities the next day,

b) Each foster child is obliged to maintain school equipment, textbooks, people who do not understand the subject may ask the caregiver/caretaker.

5) General Rules and Conditions

a) Each foster child must strive to always have good character,

b) Do not eat, drink excessively or take the rations of fellow foster children. In Surah Al-Furqan verse 67 it is stated:

الَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ ا لَمْ ا انَ لِكَ امًا

Meaning: "And (including the servants of God the Most Merciful) those who when they spend (wealth), they are not excessive, and are not (also) stingy, between the two naturally"

Not only that, the warning of excessive action in terms of consuming food or drink, either too little or too much is also mentioned in Al-Araf verse 31, "O children and grandchildren of Adam! Wear your good clothes at every (enter) the mosque, eat and drink, but do not overdo it. Indeed, Allah does not like people who are extravagant."

Quoted on the MUI page, in the book at-Tahrir wat-Tanwir, Ibn Asyur argues that the verses above have the principle of maintaining health, especially regarding food. This command in the Qur'an is in the form of guidance so as not to overdo it in eating and drinking, not a form of prohibition.

c). It is forbidden to watch TV, during the call to prayer for the fardhu prayer or to neglect the task of studying and enforcing the fard prayer.

Television, information and entertainment media are very popular with almost everyone, from small children to even the elderly. With television, it is easier for us to get information that is more up to date than other information media. Teleisi is also the most entertaining entertainment media because it uses good graphic media like we see it directly. But if we look further, there are a lot of negative impacts due to watching television too often. From the shows, there are too many television shows that are not educative and unfit for publication. Even many children's shows that are not suitable for children to watch. This clearly has a bad impact especially for the development of early childhood.

The broadcast hours of entertainment programs also affect children's behavior, for example, interesting and entertaining shows are shown at the time when children are supposed to pray and recite the Koran. This will obviously affect the attitudes and morals of children who are in their infancy. Children who are supposed to pray and recite the Koran instead watch television shows. In fact, it is clear that prayer and the Koran are our obligations as Muslims.

Because, according to this cleric, if children are allowed to watch television while the call to prayer is sounded, besides time is a vulnerable time because it is a time when the devil roams outside the house will also become a bad habit.

So that children are trained not to play gadgets at prayer times. Children are directed to pray in congregation and participate in existing activities. It also trains children to be disciplined with rules and timing.

With regulations like this, children can participate and use their time well and together. In order to make the children closer and devoted to Allah SWT.

V. Conclusion

The program for fostering the morals of foster children at the Al Washliyah Binjai women's orphanage is by making a schedule for foster children's activities, such as study schedules at madrasas, reading schedules, prayer schedules, self-development schedules. In addition to these activities, regulations are also made that aim to make foster children accustomed to doing good things, such as eating together in order to create a sense of togetherness and kinship. greetings if you want to enter and leave the hostel, respect the elders and love the younger ones. You are not allowed to use other foster children's belongings without their permission, you are not allowed to steal, and so on.

The results of moral development for foster children at the Al Washliyah Binjai women's orphanage can be seen in the morals of foster children who have lived in the orphanage for a long time. Those who are more senior in general have been able to have good morals such as being able to istiqamah in obedience to worship, polite, patient and sincere, disciplined, simple, independent, have a sense of ukhuwah Islamiyah, and mujahadah in living life. Moral development for foster children at the Al Washliyah Binjai women's orphanage can be said to have been running as it should. The coaching can be measured by changes and differences in better morals in foster children who have lived for a long time compared to foster children who have just joined. If you look at coaching through activity programs such as congregational prayers, it can be said that it is quite good because even though the administrators or orphanages are not in the dormitory, they still pray together even though some of them pray individually. Schools in madrasas also carry out fostering the morals of foster children because they study in an Islamic environment so that they can be carried away by that environment. In addition, tahfiz al-Qur'an is also part of fostering discipline because if you are not disciplined, then memorization will not add or may forget what has been memorized. Evening Koran, learning speeches, and sports are proven to be able to stimulate foster children to have mujahadah or be serious because if they are not serious, these skills will not be obtained optimally.

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