Construction of Religious-Futuristic Character Education for Orphan Children at Ar Fachruddin and Ubay Bin Kaab Islamic Boarding School

Adi Haironi,[1] Sutrisno,[2] Sukiman[3]

Sunan Kalijaga State Islamic University, Indonesia
*adihaironi@stitmadani.ac.id.
*sutrisno@uin-suka.ac.id.
*sukiman@uin-suka.ac.id.

ABSTRACT

The aim of this research is to discover the ideal construction of religious-futuristic character education for orphaned children at AR Fachruddin Orphanage Islamic Boarding School in Yogyakarta and Ubay Bin Kaab Orphanage Islamic Boarding School in Central Java. The absence of a specifically tailored character education design for orphaned children considering their specific characteristics, which is still generalized in reality, becomes the background of this research. The method used in this research is descriptive qualitative research. Data collection techniques involve observation, interviews, and documentation. Data analysis goes through stages of data condensation, data display, conclusion drawing, and data verification.

The results of this research indicate that Religious-Conservative character education for orphaned children at Ubay Bin Kaab Islamic Boarding School is implemented through a collaboration of Islamic values with academic values supported by missionary, tarbiyah (education and guidance), worship, and social activity programs. The ideal construction of character education for orphaned children based on findings at Abdurrozaq Fachruddin and Ubay Bin Kaab Islamic Boarding Schools is Religious-Futuristic character education constructed based on the analysis of the needs of orphaned children, which is grounded in aspects of Islamic and academic values. This includes spiritual, independence, responsibility, emotional, social, creativity, and inclusivity aspects. The concept of Religious-Futuristic character education for orphaned children is expected to have implications for the availability of character education concepts specifically tailored for orphaned children.

Keywords: Construction, Character Education, Orphaned Children.

A. INTRODUCTION

Character education, which has been declared as a national education program since 2010, has not achieved much success in Indonesia (Anik Ghufron, 2010). Character education in Indonesia is often seen as mere formality, primarily focusing on the aspect of instruction (ta'limiyah), rather than transformational education (ta'dibiyah) aimed at changing human behavior. Thus far, character education programs that specifically consider the characteristics of their educational subjects have not been well-designed or mature. It can even be said that they do not exist. In this context, the researcher initiates an examination of the construction of character education for orphaned children, aiming to become a new entity in the study of character education, specifically dedicated to orphaned children. Orphaned children, as subjects of character education in the homeland, undoubtedly have different and prioritized character needs (Muhsin, 2003), compared to normal children.

Character education, as a national education program, is outlined in UU Sisdiknas Article 1 paragraph 1 (Wuri Wuryandani, 2016). This article explains that education is a conscious and planned effort to create a learning atmosphere and learning processes so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, the nation, and the state (Husna Nashihin, 2017). Character education becomes one of the strategies for improving the lives of orphaned children (Miftahun Ni'mah Suseno, 2013), enabling them to face the challenges of living independently. Analyzing the high crime rates reported by the Indonesian National Police in 2017-2019, the total number of criminal incidents in 2017 was 336,652 cases. Subsequently, this number decreased to 294,281 cases in 2018 and further decreased to 269,324 cases in 2019 (Badan Pusat Statistik, 2020). This decline is also supported by data on the decrease in the risk of crime in Indonesia, which was 129 per 100,000 in 2018 and decreased to 113 in 2019 (Badan Pusat Statistik Nasional, 2020). Thus, the national character education program has not yet achieved significant success. Therefore, an assessment of character education, especially focusing on its subjects, must still be carried out.

The national character education program has not specifically formulated a model of character education that considers the characteristics of its subjects. Subjects of character education in Indonesia are highly diverse, including children with special needs, street children, disabled children, orphans, and others (Husna Nashihin, 2018). Character education specifically designed

for orphans is essential because, conceptually, Islam pays great attention to the education of orphans. Furthermore, quantitatively, based on data from the Indonesian Ministry of Social Affairs, the number of orphans in Indonesia increased sharply in 2021, making the educational challenges for orphans even more complex. Data from the Ministry of Social Affairs, taken from the Social Welfare System-Next Generation Application (SIKS-NG) in 2021, shows there were 33,085 orphans, 7,160 paternal orphans, and 3,936 maternal orphans, with a total of 44,181 children under care (Antara, 2021).

Islamic boarding schools (pondok pesantren) are among the Islamic educational institutions that have implemented character education for orphans in Indonesia. This is supported by the opinion of Prasodjo, who explained that the patterns and elements in Islamic boarding schools consist of five patterns that are constantly evolving from simple to varied (S Prasodjo, 1974). This indicates that as religious and educational social institutions, Islamic boarding schools move dynamically and remain relevant in the current social changes. Even quantitatively, data from 2018 from the Indonesian Ministry of Religious Affairs recorded a significant increase in the number of Islamic boarding schools throughout Indonesia, reaching 28,984, with 4,290,626 students (Asep Sjafrudin, 2018). This fact makes Islamic boarding schools a forefront institution in implementing character education specifically for orphans, even though other educational institutions have not yet adopted it in practice.

This research focuses on the construction of character education for orphans from an Islamic perspective, as the position of orphans in Islam is highly emphasized (Zulfa An'nisa Wafa, 2016). AR. Fachruddin Islamic Boarding School in Yogyakarta is an orphanage under the auspices of Muhammadiyah. This boarding school has been implementing a modern character education program for orphaned children since its inception. On the other hand, Ubay Bin Kaab Islamic Boarding School in Central Java is an orphanage managed by the Bina Insani Yatim Dhuafa Foundation in Klaten, with the characteristics of a salaf-style boarding school. Character education for orphaned children implemented at AR. Fachruddin Islamic Boarding School in Yogyakarta and Ubay Bin Kaab Islamic Boarding School in Central Java is crucial to study to discover the best practice concepts that have been implemented so far. The distinction in the best practices of character education for orphaned children in these two Islamic boarding schools is highly relevant and needs to be examined more deeply. Regardless of the specific interests of each Islamic

boarding school, the practices of character education for orphans implemented by these two institutions are considered representative of character education for orphans in Indonesia.

Based on the above background, there are four problem backgrounds that make this research urgently needed: First, character education designs should specifically consider the characteristics of their educational subjects, but, in reality, they are still generalized. Second, the increase in the number of orphans in Indonesia highlights the importance of character education designs specifically intended for orphans, yet, in reality, they do not exist. Third, character education designs for orphans should differ from normal children, but, in reality, they are still treated the same. Fourth, AR. Fachruddin Islamic Boarding School in Yogyakarta and Ubay Bin Kaab Islamic Boarding School in Central Java have implemented character education for orphans with different goal orientations, making them a basis for mapping typologies of character education for orphans.

B. LITERATURE REVIEW

1. Character Education

The term "character" is defined in psychology dictionaries as an aspect of personality viewed from an ethical or moral perspective, such as honesty, often associated with relatively fixed traits (Husna Nashihin, 2017). According to The Random House Dictionary of English Language, character is defined as "the combination of qualities and features that forms an individual's nature or object" (Abu; Kholish, Syarif; Hidayatullah, and Husna Nashihin, 2020). This refers to the combination of various traits that form the identity of a group of individuals or objects.

In his work titled "Educating for Character," Thomas Lickona defines character as "a reliable inner disposition to respond to situations in a moral manner." Lickona elaborates on the components of character, consisting of moral knowledge, moral feelings, and moral actions. Through this theory, Lickona outlines steps in building good character, which involve understanding character knowledge, developing a commitment to shaping character, and demonstrating actions that reflect that character. In a more detailed work, "Culturally-Based Character Education in Pesantren," Husna Nashihin explains six components of good character: conscience, self-esteem, empathy, love for goodness or truth, self-control, and humility. These components refer to cognitive, attitudinal, motivational, behavioral, and skill-based values (Husna Nashihin, 2019).

Before delving deeper into the concept of character education, the terms "education" and "character" need to be explained. According to Carlo Nanni, education aims to develop the personal capabilities of learners to face the world freely and responsibly, covering interpersonal and social relationships that have been historically systematized and organized. In another perspective, Horne sees education as an ongoing process of higher adaptation for humans who have developed physically and mentally, having responsibilities to Allah and reflecting intellectual, emotional, and human aspects through their environment. Ki Hajar Dewantara defines education as a cultural effort aimed at guiding the development of a child's soul and body, allowing them to grow physically and mentally towards human virtue. Ki Hajar Dewantara interprets human virtue as the highest level a person can achieve throughout their life (Ki Hajar Dewantara, 2018).

Ali Saifullah defines education through a philosophical approach, stating that education is an effort to instill certain values and norms highly upheld by educational institutions. Similar opinions are expressed by Hasan Langgulung, defining education as a spiritual, moral, intellectual, and social process that guides humans and provides values, principles, and ideal examples in daily life to prepare for a good life in this world and the afterlife (Hasan Langgulung, 2003). In a shorter context, Zakiyah Darajat defines education as a process of forming personality.

According to Lickona, character education can be effective if educators and policymakers pay attention to and implement the following principles (Agam Ibnu Asa, 2019):

a. Core ethical values should be developed, with supporting performance values as a basis or foundation.

b. Character should be defined comprehensively, covering thoughts, feelings, and behaviors.

c. The approach used should be comprehensive, intentional, and proactive.

d. Create a caring school community, giving students the opportunity to take moral actions.

e. Develop meaningful academic curricula that respect all students, build character, and help them succeed.

f. Strive to encourage students' self-motivation.

g. Involve school staff as a learning and moral community.

h. Involve families and communities as partners.

i. Evaluate character education.

Character education values are aspects that will be instilled through character education. These values, according to the standards issued by the Ministry of Education and Culture, include: 1) Religious, 2) Honest, 3) Tolerance, 4) Discipline, 5) Hard Work, 6) Creative, 7) Independent, 8) Democratic, 9) Inquisitive, 10) National Spirit, 11) Love for the Homeland, 12) Appreciating Achievement, 13) Friendly/Communicative, 14) Peaceful, 15) Fond of Reading, 16) Caring for the Environment, 17) Social Concern, and 18) Responsibility (Umum Budi Karyanto, 2017).

2. Education for Orphans

Education for orphans, from the perspective of the Quran, can be conducted through an empowerment-based educational approach. This is because, when examining the social reality of orphans in the past, as revealed in the Quran, it often depicted poverty, helplessness, and the deprivation of their inheritance. The poverty and helplessness experienced by orphans, both economically and spiritually and intellectually, continue to be relevant today.

Empowerment is an effort to provide individuals with the ability to synergize with society in building the empowerment of the respective community. In other words, the approach of empowering orphans through the process of exploring their potential aims to motivate them to lead independent lives in all aspects. Thus, the independence of orphans is the main goal of the empowerment approach through preaching activities. Additionally, every orphan is more susceptible to deviation due to the loss of economic support and moral guidance.

Based on the author's previous explanations, it is evident that Allah mentions the word "yatim" (orphan) in the Quran 23 times in various forms, as found in 12 surahs. This implies that Allah takes the issue related to orphans seriously, requiring significant attention from Prophet Muhammad and his followers. The term "yatim" includes children whose mothers have passed away, as well as those who have lost both parents. In other words, an orphan is a child who has lost one or both of their parents. It is clear that the Quran does not use other terms, such as "yatim" (orphan), "piatu" (paternal orphan), or the combination of both

terms, commonly understood by society. The Quran only uses the terms al-yatîma, yatîman, yatîmaini, and al-yatâma, hence, simply referred to as orphan.

3. Character Education for Orphans in Islamic Boarding Schools

Viewing the development patterns of Islamic boarding schools, there are at least three development patterns, as suggested by Abdurrahman Wahid: sporadic development based on the aspirations of each pesantren, development of skills education managed by the Ministry of Religion, and development patterns of community development training initiated by LP3ES. The development of pesantren cannot only be seen from a quantitative perspective but also from its heterogeneity. The increasingly heterogeneous types of pesantren result from various development patterns, each emphasizing its own approach. Various pesantren models have made the pesantren education system more competitive. According to In'am Sulaiman, Islamic boarding schools have proven to maintain their existence in society, as evidenced by the numerous educational programs they offer (In'am Sulaiman, 2010).

The construction of character education for orphans has distinctions from character education for normal children. Orphans, as subjects of character education, have different character needs, although the development of their character values still refers to the values programmed by the government as outlined in the national education curriculum (Eko Sumadi, Sutrisno, and Ro'fah, 2021). The emphasis on character values for orphans must consider the character needs of orphans for the future.

The construction of character education for orphans in this research is based on field findings, specifically the best practices implemented in AR. Fachruddin Islamic Boarding School in Yogyakarta and Ubay Bin Kaab Islamic Boarding School in Central Java. The construction is carried out by merging conceptual studies of character education for orphans with field studies of character education for orphans, resulting in an ideal model of character education for orphans based on field findings.

Character education for orphans in Islamic boarding schools also teaches the importance of contributing to society, caring for others, and preserving the surrounding environment. Through character education integrated into religious learning and daily life, it is expected that orphans can grow into individuals with good character, beneficial to society.

Character education activities for orphans in Islamic boarding schools generally include various activities aimed at shaping good character. Some common activities include:

a. Habituation of performing the five daily prayers and reciting the Quran.

b. Introduction to noble morals and religious norms.

c. Training in daily life skills such as cooking and environmental cleaning.

d. Social activities and concern for the surrounding environment, such as visiting orphanages or providing assistance to those in need.

e. Introduction to and deepening of etiquette in social interactions and acting courteously in interactions with others.

C. METHOD

This research employs qualitative research data analysis. According to Moleong as cited in Sugiyono (Sugiyono, 2013), qualitative research aims to understand phenomena such as the experiences of research subjects, including behaviors, perceptions, motivations, actions, and others, in a holistic manner. It is described through words and language in a specific, natural context, utilizing various natural methods.

The data collection techniques used in this research consist of observation, interview, and documentation techniques (J Nasrudin, 2019). The data sources for this study include all human resources at AR. Fachruddin Orphan Islamic Boarding School in Yogyakarta and Ubay Bin Kaab Orphan Islamic Boarding School in Central Java, covering orphan male and female students, male and female teachers, as well as the leaders of the boarding schools. This research uses purposive sampling techniques to determine research samples that fit the criteria of this study (Nova Nevila Rodhi, 2022). This technique is intentionally determined based on certain criteria or considerations (Sukardi, 2021). In this study, informant selection is based on the following criteria: caregivers, class guardians, teacher councils, and students in AR. Fachruddin Orphan Islamic Boarding School in Yogyakarta and Ubay Bin Kaab Orphan Islamic Boarding School in Central Java.

The data analysis technique for this research is obtained from a descriptive qualitative instrument consisting of data condensation, data display, as well as conclusion and data verification stages (M B Miles, A M Huberman, and J Saldana, 2014). Data condensation is a step where information gathered from the field is filtered, focused, simplified, and transformed. Raw data refers to details or information provided by informants that are irrelevant to the core issue of the research, thus needing reduction. The results of data reduction are then presented in a

systematic and easily readable or understandable report. Conclusion drawing is done by examining the results of data reduction while still referring to the research problem formulation and objectives. The validity of qualitative research data is tested to ensure that the data obtained from the study is reliable and accountable. Some data validity testing techniques used in this research include: data triangulation, member checking, extending observation time, and document examination.

D. RESULTS AND DISCUSSILON

1. Construction of Religious-Futuristic Character Education for Orphaned Children

The concept of Religious-Futuristic character education proposed in this study is a reflection of two character education findings at AR Fachruddin Islamic Boarding School and Ubay Bin Kaab Islamic Boarding School. Religious character education is a result found in the education of orphaned children at Ubay Bin Kaab Islamic Boarding School and AR Fachruddin Islamic Boarding School. Meanwhile, Futuristic character education is a result found in the education of orphaned children at AR Fachruddin Islamic Boarding School. The term "Futuristic" stands out in the character education at AR Fachruddin Islamic Boarding School, especially in the orphaned children's education program, which lasts for 14 years from junior high school to college in the Middle East. This is a brief overview of the similarities and differences in character education for orphaned children at Ubay Bin Kaab Islamic Boarding School and AR Fachruddin Islamic Boarding School.

Based on these similarities and differences, as well as the strengths and weaknesses of character education implemented in both research subjects, Religious-Futuristic character education emerges as an important new model worthy of in-depth study. Conceptually, Religious-Futuristic character education in this study signifies character education oriented towards the religiosity of orphaned children and simultaneously focuses on their future lives as independent individuals in society. Essentially, Religious-Futuristic character education in this study aims to produce graduates who are not only preachers but also academically qualified. In other words, graduates of Religious-Futuristic character education are expected to be not only preachers but also individuals with academic quality and readiness for a career in society.

Religious-Futuristic character education for orphaned children is a program aimed at developing positive character traits in orphans using both religious and futuristic approaches. This program aims to help orphaned children become resilient, confident, faithful, and with a vision for a better future (Doni Koesoema, n.d). Some of the character values developed in the Religious-Futuristic character education program for orphaned children include:

a. Religious: Developing faith and devotion to Allah, as well as practicing religious teachings in daily life.

b. Social Responsibility: Developing a sense of responsibility towards oneself, family, society, and the environment.

c. Leadership: Developing leadership skills with integrity, justice, and responsibility.

d. Cooperation: Developing teamwork skills and respecting differing opinions and diversity.

e. Innovation: Developing creative and innovative thinking to create solutions to problems.

The Religious-Futuristic character education program for orphaned children provides significant benefits for their character development. Children participating in this program usually exhibit positive attitudes, self-confidence, and resilience in facing challenges. Additionally, they possess a vision for a better future and a commitment to contribute to society and the nation.

Furthermore, character education for orphaned children is already being implemented in Indonesia, but few institutions focus specifically on character education for orphans. One consistent institution in this regard is Islamic boarding schools. Therefore, it is essential to construct how character education for orphaned children is actually based on field findings. Building on findings regarding similarities and differences, as well as strengths and weaknesses in character education for orphaned children at AR Fachruddin Islamic Boarding School and Ubay Bin Kaab Islamic Boarding School, the researcher reconstructs orphaned children's education at these institutions. This leads to the identification of the ideal construction of Religious-Futuristic character education for orphaned children, namely, character education with a Religious-Futuristic approach based on specific character education standards.

The design of Religious-Futuristic character education for orphaned children is based on the Islamic boarding school model. This design is a necessity so that orphaned children can receive holistic and simultaneous character education. The design of Religious-Futuristic character education for orphaned children in the Islamic boarding school framework allows for the insertion of complex educational materials due to the adequate space, place, and time available.

In addition to being based on Islamic boarding schools, the design of Religious-Futuristic character education for orphaned children also has a long-duration program, starting from elementary school to college. This requires complex collaboration with various stakeholders. From elementary school, orphaned children should receive the Religious-Futuristic character education curriculum, ensuring continuity through middle school, high school, and college. This complex and long-duration design is logical when considering the conditions of orphaned children who are not yet capable of living independently but must be prepared for independent living. Hence, their life preparation becomes more complex.

Islamic boarding schools implementing the design of Religious-Futuristic character education for orphaned children must collaborate with educational institutions at the elementary, middle, and high school levels. Collaboration at each level in Religious-Futuristic character education for orphaned children can be realized within a specified timeframe, for example, 6 years for elementary school, 3 years for middle school, 3 years for high school, and 4 years for undergraduate college. Thus, the total duration of the Religious-Futuristic character education design for orphaned children is 16 years. However, the design can also be implemented flexibly, starting from middle or high school, as practiced by AR Fachruddin Islamic Boarding School with a 10-year education program from middle school to college in the Middle East.

2. **Advantages of Religious-Futuristic Character Education for Orphaned Children**

There are four advantages of Religious-Futuristic character education for orphaned children offered in this study:

a. Focus on the Self-Reliance of Orphaned Children: Independence is a key character trait needed for orphaned children, and it is the primary focus of Religious-Futuristic

character education for orphaned children. Independence is instilled through independent program activities carried out by orphaned children.

b. Focus on Creating Professional Preacher Characters: The Religious-Futuristic character education program for orphaned children aims to produce professional preachers needed by society. The expected professional preacher character does not exhibit extreme tendencies, and values of religious moderation are instilled to create moderate professional preachers.

c. Focus on Academic Quality of Orphaned Children: Religious-Futuristic character education for orphaned children is oriented towards the academic quality of orphaned children. This is achieved by providing competent and high-quality academic programs up to the higher education level, nationally and internationally. The education is designed to prepare orphaned children for independent and successful careers in adulthood, making strong academic preparation essential.

d. Focus on Career Readiness of Orphaned Children after Adulthood: Religious-Futuristic character education for orphaned children is also designed to prepare them for careers. Besides knowledge and skills, the implementation of Religious-Futuristic character education for orphaned children requires collaboration with relevant parties ready to provide career opportunities for orphaned children after reaching adulthood. The sustainability of orphaned children's careers in adulthood is a focal point of Religious-Futuristic character education.

3. **Limitations of Religious-Futuristic Character Education for Orphaned Children**

There are five limitations to Religious-Futuristic character education for orphaned children offered in this study:

a. Long Duration of Education Programs: The long duration of education programs ensures the sustained quality of Religious-Futuristic character education for orphaned children. However, the extended program duration is also a limitation of the education model proposed in this study. The long duration is directly related to emerging challenges, and, therefore, a lengthy education program will lead to complex issues. Additionally, the extended duration makes it challenging to evaluate the Religious-Futuristic character education program for orphaned children in a short timeframe.

b. Complex Collaboration in Implementing the Program: The long-term design of the Religious-Futuristic character education program for orphaned children requires complex collaboration from various stakeholders. The complexity of implementing the program activities necessitates extra efforts in building collaborative networks.

c. Large Financial Allocation for Education: Religious-Futuristic character education for orphaned children requires a substantial financial allocation for education. The long duration, numerous program activities, and complex partnerships result in a need for significant financial resources. The education program is designed to extend to higher education levels, nationally and internationally, making the required funding relatively substantial.

d. Dependence on Suitable Foster Parents for Financial Aspects: The significant financial allocation for Religious-Futuristic character education for orphaned children is related to the need for suitable and capable foster parents to support educational funding. The program relies on finding suitable foster parents, making this a key aspect affecting the success of the education program. This simultaneously becomes a drawback in the proposed Religious-Futuristic character education program.

e. Limited Program Implementation to Islamic Boarding Schools: The Religious-Futuristic character education program proposed in this study has limitations as it can only be implemented by institutions adopting the form of Islamic boarding schools. The intensive implementation of program activities within the Islamic boarding school environment, such as in-depth programs on Islamic teachings for professional preaching, is required. Moreover, the boarding school learning environment is essential for instilling the character values proposed in Religious-Futuristic character education for orphaned children. Thus, if not implemented within the boarding school learning environment, the effectiveness of the education program may be compromised.

E. CONCLUSION

The ideal construction of character education for orphaned children based on findings at AR Fachruddin Islamic Boarding School and Ubay Bin Kaab Islamic Boarding School is the Religious-Futuristic character education constructed through the analysis of the needs of orphaned children, encompassing both Islamic values and academic values. In detail, there are

seven aspects of Religious-Futuristic character education for orphaned children that have been developed: spiritual, independence, responsibility, emotional, social, creativity, and inclusivity.

The strengths of Religious-Futuristic character education for orphaned children include its focus on fostering the self-reliance of orphaned children, aiming to create professional preacher characters, prioritizing the fulfillment of academic quality for orphaned children, and considering the career readiness of orphaned children after reaching adulthood.

However, there are limitations to Religious-Futuristic character education for orphaned children, including the lengthy duration of the education program, the complexity of collaboration in implementing the program, the requirement for a substantial financial allocation for education, challenges in finding suitable foster parents for financial aspects, and the limited implementation of the education program to the Islamic boarding school model.

DAFTAR PUSTAKA

Badan Pusat Statistik Nasional, "Statistik Kriminal 2020," 2020.

Dewantara, Ki Hajar. *Pendidikan Agama Islam 1* (Jakarta: Republika Penerbit, 2018), Cet. 2.

Ghufron, Anik. "Integrasi Nilai-Nilai Karakter Bangsa Pada Kegiatan Pembelajaran," *Jurnal Cakrawala Pendidikan* 1, no. 3 (2010): 13–24, https://doi.org/10.21831/cp.v1i3.230.

Ibnu Asa, Agam. "Pendidikan Karakter Menurut Ki Hadjar Dewantara Dan Driyarkara," *Jurnal Pendidikan Karakter* 9, no. 2 (November 2019), https://doi.org/10.21831/jpk.v9i2.25361.

Karyanto, Umum Budi. "Pendidikan Karakter: Sebuah Visi Islam Rahmatan Lil Alamin," *Edukasia Islamika* 2, no. 2 (2017): 191, https://doi.org/10.28918/jei.v2i2.1668.

Kementerian Sosial Jangkau Anak Yatim Piatu Dengan Program Atensi Anak. https://www.antaranews.com/berita/2346974/

Kholish, Abu, Syarif; Hidayatullah, and Husna Nashihin. "Character Education of Elderly Students Based on Pasan Tradition at Sepuh Islamic Boarding Shool Magelang," *IJECA (International Journal of Education and Curriculum Application)* 3, no. 1 (April 15, 2020): 48, http^s://doi.org/10.31764/ijeca.v3i1.2061.

Koesoema, Doni. *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. (n.d.). (n.p.): Grasindo. https://books.google.co.id/books?id=1h0bHw8XHFEC

Langgulung, Hasan. *Asas-Asas Pendidikan Islam*, Jakarta, Pustaka Al-Husna, 2003.

Miles, M B, A M Huberman, and J Saldana, *Qualitative Data Analysis* (SAGE Publications, 2014), 12, https://books.google.co.id/books?id=3CNrUbTu6CsC.

Muhsin, *Mari Mencintai Anak Yatim* (Gema Insani, 2003).

Nashihin, Husna. "Konstruksi Budaya Sekolah Sebagai Wadah Internalisasi Nilai Karakter," *At-Tajdid: Jurnal Ilmu Tarbiyah* 8, no. 1 (2019): 131–49.

Nashihin, Husna. "Praksis Internalisasi Karakter Kemandirian Di Pondok Pesantren Yatim Piatu Zuhriyah Yogyakarta," *J-PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (December 30, 2018), https://doi.org/10.18860/jpai.v5i1.6234.

Nashihin, Husna. *Pendidikan Akhlak Kontekstual* (CV. Pilar Nusantara, 2017), https://books.google.co.id/books?id=UBWiDwAAQBAJ.

Nashihin, Husna. *Pendidikan Karakter Berbasis Budaya Pesantren* (Formaci, 2017), https://books.google.co.id/books?id=X27IDwAAQBAJ.

Nasrudin, J. *Metodologi Penelitian Pendidikan: Buku Ajar Praktis Cara Membuat Penelitian* (Pantera Publishing, 2019), https://books.google.co.id/books?id=j-igDwAAQBAJ.

Prasodjo, S. *Profil Pesantren: Laporan Hasil Penelitian Al-Falak \& Delapan Pesantren Lain Di Bogor* (LP3ES, 1974), https://books.google.co.id/books?id=grgAAAAAMAAJ.

Rodhi, Nova Nevil. *Metodologi Penelitian* (Media Sains Indonesia, 2022), https://books.google.co.id/books?id=RGVYEAAAQBAJ.

Sholichah, A S. *Pendidikan Karakter Anak Pra Akil Balig Berbasis Al Qur'an* (Penerbit NEM, 2020), https://books.google.co.id/books?id=qj04EAAAQBAJ.

Sjafrudin, Asep. *Data EMIS Direktorat Jenderal Pendidikan Islam* (Jakarta: Setditjen Pendidikan Islam Kementrian Agama Republik Indonesia, 2018).

Sugiyono, *Metode Penelitian Pendidikan: Pendalaman Kualitatif, Dan R & D*, *CV. Alfabeta* (Alfabeta, 2013), https://books.google.co.id/books?id=0xmCnQAACAAJ.

Sukardi, *Metodologi Penelitian Pendidikan: Kompetensi Dan Praktiknya (Edisi Revisi)* (Bumi Aksara, 2021), https://books.google.co.id/books?id=gJo%5C_EAAAQBAJ.

Sulaiman, In'am. *Masa Depan Pesantren: Eksistensi Pesantren di Tengah Gelombang Modernisasi* (Madani, 2010), https://books.google.co.id/books?id=-tXucQAACAAJ.

Sumadi, Eko, Sutrisno, and Ro'fah, "Trends in Integrated Islamic Schools in Rural Areas: Background and Parent's Orientation in Choosing SDIT as an Alternative to Elementary Schools in Boyolali," *Edukasia: Jurnal Penelitian Pendidikan Islam* 16, no. 2 (2021), https://doi.org/10.21043/edukasia.v16i2.11280.

Suseno, Miftahun Ni'mah, "Efektivitas Pembentukan Karakter Spiritual Untuk Meningkatkan Optimisme Terhadap Masa Depan Anak Yatim Piatu," *Jurnal Intervensi Psikologi (JIP)* 5, no. 1 (2013): 1–24, https://doi.org/10.20885/intervensipsikologi.vol5.iss1.art1.

Wafa, Zulfa An'nisa. "Subjective Well-Being of Orphans in the Orphanage Muhammadiyah Purworejo," *Tajdida*, 2016.