CHARACTER BUILDING OF CHILDREN
IN THE FOUNDATION OF MUHAMMADIYAH MALE
ORPHANAGE OF TUNTANG SEMARANG REGENCY

BACHELOR THESIS

Submitted to the Board of Examiners as partial fulfilment of the requirements for the degree of Sarjana Pendidikan Islam (S. Pd)

By :
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ISLAMIC EDUCATION DEPARTMENT
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STATE INSTITUTE OF ISLAMIC STUDIES (IAIN)
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DECLARATION
AND
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Bismillahirrahmanirrahim
In the name of Allah, the Most Gracious and Merciful.

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Salatiga, October 5th, 2017

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ATTENTIVE COUNSELOR’S NOTE
Case: Muhammad Aris Munandar (111 11 040) Bachelor Thesis

Dear,
Dean of Teacher Training and Education Faculty

Assalamu’alaikum wr. wb.

After reading and correcting Muhammad Arif al Hakim’s graduating paper entitled CHARACTER BUILDING OF CHILDREN IN THE FOUNDATION OF MUHAMMADIYAH MALE ORPHANAGE OF TUNTANG SEMARANG REGENCY, I have decided and would like to propose that this paper can be accepted by the Teacher Training and Education Faculty. I hope this paper will be examined as soon as possible.

Wassalamu’alaikum wr. wb.

Counselor,

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BACHELOR THESIS

CHARACTER BUILDING OF CHILDREN IN THE FOUNDATION OF
MUHAMMADIYAH MALE ORPHANAGE OF TUNTANG SEMARANG
REGENCY

WRITTEN BY:
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Has been brought to the board of examiners of Islamic Education Department of
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Salatiga on October 5th 2017, and hereby considered to complete the requirements
for the degree of Sarjana Pendidikan Islam (S.Pd.I).

Board of examiners,

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Salatiga, March 26th 2018
Dean of Teacher Training and
Education Faculty

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MOTTO

“Think Positive, to Create Positive Thing”
DEDICATION

I dedicate this final paper to my beloved:

Mr. Bhunyamin and Mrs. Sugiyanti.

My sister Arnaila Ni’matusyifa.
ACKNOWLEDGEMENT

Bismillahirrahmanirrahim,

Alhamdulillahirabbil’alamin, the deepest thanks into Allah SWT, the most gracious and merciful, so that the researcher is able to finish this graduating paper.

This graduating paper entitled “CHARACTER BUILDING OF CHILDREN IN THE FOUNDATION OF MUHAMMADIYAH MALE ORPHANAGE OF TUNTANG SEMARANG REGENCY” is presented to the Teacher Training and Education Faculty of State Institute for Islamic Studies (IAIN) of Salatiga as one of the requirements for Sarjana Pendidikan Islam (S.Pd.I) of Islamic Education Department of Teacher Training and Education Faculty of State Institute for Islamic Studies (IAIN) Salatiga.

However, this success would not be achieved without those support, guidance, advice, help, and encouragement from individual and institution. It is an appropriate moment for the researcher to deepest gratitude for:

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3. Mrs. Siti Rukhayati, M.Ag. as the Head Islamic Education Department of Teacher Training and Education Faculty of State Institute for Islamic Studies (IAIN) Salatiga.

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Eventually, this graduating paper is expected to be able to provide useful knowledge and information to the readers. The researcher is pleased to accept more suggestion and contribution for the improvement of this graduating paper.

Salatiga, 05 Oktober 2017

The writer,

Muhammad Aris Munandar

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ABSTRACT


Keywords: Character building and Islamic education

Character building is the most prominent aspects of developing the fikriyah (mindset), ruhiyah (spiritual) and jasadiyah (physical) of children. These aspects will lead them to become and better person who have acquired the Islamic values and mental. This study is aimed to analyse the character building strategies and method that implemented in the Muhammadiyah Male Orphanage of Tuntang Semarang Regency by applying a non-formal education system. The research questions of this study are (1) what kind of methods that is utilised in the orphanage in order to teach character building (2) what are the obstacles and supporting factors that should be confronted by the committee and board of the orphanage.

Research method which applied in this study is a descriptive qualitative method. Descriptive qualitative method means that the writer should describe the result of elicited data. In this study, the technique of collecting data is through interview and documentation. The writer held an interview session with the founding, board, teachers, and children of Muhammadiyah Male Orphanage of Tuntang Semarang Regency.

The result of the study shows that character building in Muhammadiyah Male Orphanage of Tuntang Semarang Regency can be implemented through their daily activities or routines such as praying together, reciting the Holy Qur’an, reviewing lessons, English and Arabic courses, and so forth. In addition, the orphanage using some methods including providing role models, habituation, advice, and punishment and reward in order to develop children character building.

Furthermore, the hindrance factors are: (a) The various type of children’s background (economics, education, and characters), (b) The inconsistency of supervising the children outside the foundation, (c) The enactment of the Full-day school program in the formal school. On the other hand, the supporting factors are: (a) Educative programs which organised by the orphanage are based on the Islamic values and Islamic boarding school patterns, (b) Adequate operational expenses because it will cover all the needs of both foundation and children, (c) Professional and experienced teaching staff will be able to design a comprehensive learning process to the children.
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CHAPTER 1
INTRODUCTION

A. Background of the Study

Education is one of the important aspects of human life as well as for a country in its national development. In education, it is not only about transferring knowledge and moral internalization, but also relating to the skill provision. Thus, people do not only need to be intelligent, moral, and mental ability, but also the life skills in arranging better life in order to help others to come out of the poverty. They need both knowledge and economic supports to have the ability of competition to overcome the chance that may come in this modern world.

Based on the National Education System Law (Undang-undang Sistem Pendidikan Nasional) Number 20 the Year 2003, it is mentioned:

“Education is a conscious and planed effort to realize the atmosphere of learning and the process of learning so that the learners can actively develop their selves potential to have the power of religion spiritual, self-control, characters, intelligence, akhlak, and the skills that they need for the society, nation and country.”

According to the law above, education has a strategic position of the forming of human resources to make a quality person, especially the character building education as one of the principal way of the human resource forming.
Essentially, the education of character is a system that tries to internalize some values including the component of knowledge, awareness, and willingness to practice those values. Ki Hajar Dewantoro (Wibowo, 2012: 18) stated that education is aimed not only forming a smart, clever and knowledgeable learner but also forming a human that has a good moral and akhlak. That is why education must also concern on the culture as the result of human creation feeling and willingness as education consist of many human creations.

Islamic education as an education system contributes well to help the forming of nation characters with many strategies and intense methods. Considering the teaching and learning system, a demanded factor that every child as a learner must be designed to become a smart Islamic student which is not formed when they have reached aqil baligh, but a long time ago before the mom pregnant. Thus, the change must have been internalized by the parents’ nature characters. The teacher and the student can start further enrichment that deepens the education of Islamic character. They can try to make every student have those characteristics that will contribute to determining the growth of the knowledge and intelligence which have the knowledge of national and have Islamic characters.

Based on the important role of education, there are three systems that can be taken, those are: “Formal Education System (School System), Non-formal Education System and Informal Education System, where those are completing each other” (The law number 20 2003:41). Formal Education
System (School system) is an education system which is structured and levelled. It consists of Primary Education, Junior High School and Senior High School. Non-formal Education is an education system, which is out of the formal education system, but can be structured and levelled while informal education system is an education system with the family, society and environment.

The Formal Education System or School System become the expected support by the people concerning with their child education so that they are able to have a broad knowledge, moral education and good socialisation. While the non-formal education system becomes one of the alternatives as the extra, additional stuff, and completion to fill the formal education need. It is based on the National law number 20 the Year 2003:3) which is stated that: “Non-formal education is held to every member of society that needs an education service which is functioned as the substitution, addition, or completer of the formal education in purposing to support the long-life education.”

It means that non-formal education system both directly and indirectly helps the prominent learning program held by the government. Besides, for the disabled children who do not have a chance to attend the formal education or school program, they may be helped by the non-formal education system. So, it can be said that non-formal education system may become the alternative of children character building.
Based on the background above, the researcher will focus on and deepen the investigation of “The Children Character Building of the Muhammadiyah Male Orphanage of Tuntang, Semarang Regency.”

B. Research Questions

Based on the background above, the researcher concluded some questions as the problem questions of this research, they were:

1. What are the methods which can be used for the children character building of the Muhammadiyah orphanage house foundation for boys, Tuntang sub-district, Semarang regency?
2. What are the obstacles and the supporting factors of the children character building of the Muhammadiyah Male Orphanage of Tuntang, Semarang regency?

C. Research Purposes

Based on the research questions, the purposes of this research were:

1. To know the methods which can be used for the children character building of the Muhammadiyah Male Orphanage of Tuntang, Semarang regency.
2. To know the programs of the children character building of the Muhammadiyah Male Orphanage of Tuntang, Semarang regency.
3. To describe the children character building of the Muhammadiyah Male Orphanage of Tuntang, Semarang regency.
D. The Significances of the Study

1. Theoretical

The result of this research is expected to add the knowledge and experience of the researcher about the Education Character Building to Islam through the Non-formal Education System.

2. Practical

The result of this research is expected to become the insight as for the material for consideration in taking the policy of Islamic Education Character Building so that the children can have better personal characters based on Islam through Non-formal Education System.

E. The Definition of Key terms

To avoid a misinterpretation, the researcher will explain some terms relating to this research. Besides, with this explanation, there will be a brief description of each term used in the title of the research.

1. Character Building

The word ‘building’ in this term has some meanings including recondition, perfection, effort, action, and activity that are done effectively and efficiently to get the better result (Debdikbud KBBI). Meanwhile, the character building of a school or another institution means as an effort that is done by an educational institution to form the character of the children. As defined by
Ryan and Bohlin in (Majid dan Andrayani, 2011:11), characters consist of three elements, those are “knowing the good”, “loving the good” and “doing the good”.

Well, character building sometime enclosed into some good deeds. So, character building is an effort to guide human deed into a better character.

2. Islamic education

According to Ahmad Tafsir (2004:24) that Islamic Education is an education based on Islam, which every value of Islam become the very foundation of every education (Gunawan, 2014:1)

3. Nonformal Education

Some views describe learning outside of the formal school education. Some experts said that the non-formal education is an education which is arranged or not arranged, organised or not organised, and some said that it has systematic forms.

Education is aimed to shrewd the life of the nation and rises the quality of human resource to be qualified. But, to realise those purposes, an educational institution cannot handle by themselves, so they must work together with the educational institute out of the school or the non-formal education that has some functioned as the extra, addition and the completion of formal education. M. Saleh Marzuki in (Santoso S. Hamijoyo, 1983) defines non-formal education as “An activity that is hold organised, planned outside of
the school system, which is showed to an individual or society to boost the quality of life”.

4. Spiritual Education

Spiritual Education is the education based on personal experiences which consciously direct the human spirituality to the right way. The way where we strongly believe in Allah SWT and considerably develop the Ilahiyyah potentials to the top level. As a result, this spiritual potency will lead to affect our physical activities and daily deeds in accordance with religious’ stipulations.

Spiritual education in character building education can be implemented by optimizing the management of human soul to improve the nobleness, holiness, and glory. These attributes are in harmony and belong to with the prophet Muhammad PBUH. The dimension of human soul does significantly affect in the development of character building education. Thus, the development of character building requires spiritual values which are supporting its increment to back to the right way. In general, the human soul is the prominent factor in determining human deeds in real life. Therefore, spiritual education is the leading and primary step in developing human characters.
5. Orphan

Orphan house is one of the need efforts to build and rehabilitate the condition of the children with the basic need of their economic, or the social life. The practice of children nursing may be done both through an institution and non-institution. It means the governmental orphan house and the private or inside the family system which then the nursing and the building is fitted with the development of the age, children ability and the environment so that the development of the children is not obstructed. As explained on National law number 20 the Year 2003, that explains about non-formal education has a function to develop the children potential by emphasizing on their mastery of knowledge, the functional skill and the development of their professional attitude and character. It asserts that children building of Muhammadiyah Male Orphanage of Tuntang, Semarang regency is a non-formal education system.

F. Previous Studies

The previous study means some researchers or the studies in the past that are related to the problem of the study that will be analysed. The previous studies functioned as the comparison and additional information for this research. Well, the previous studies of this research are the following:
Ahmad Sadam Husein (2013:79-91) is a college student of Islamic Education of the Teacher Training and Education Faculty Islamic State University Kalijaga Yogyakarta in the year of 2013 entitled: The Effort of Religious and Discipline Character Building through the Religious Activity in SMP N 2 Kalasan Sleman Yogyakarta. The result of the research stated that the religious and discipline character building through the religious activity in SMP N 2 Kalasan Sleman Yogyakarta has two forms, they are through some religious activities inside the learning of Islamic Education subject and student religious activity out of the learning of Islamic Education. Then, the students show that there are some changes to become better students after the character building through the religious activity. Those changes are a) Increase students’ worship, b) Developing the student skill of reading Al-qur’an to be more fluent than before, c) Ensuring that students receive Islam theoretically and practically well, d) There is an understanding of following the religious students’ activity, e) Students are easily ruled and ordered on the implementation of religious activity.

Siti Aminatun Istianah (2013:75-96), the student of Islamic Education of Teacher Training and Teaching Faculty of State Islamic University of Hidayatullah, Jakarta in the year of 2013 entitled: Non-formal Education as an Alternative to Guide the Children of the Street (Case Study of Bina Insan Mandiri Institution, Depok). The result of the research is about non-formal education system carrying PKBM as the unit.
Bina Insan Mandiri Institution (YABIM) has some programs; they are the Education of Early Age Student (PAUD), the Equivalence Education (Paket A the equivalent of Primary School, Paket B the equivalent of Junior High School, and Paket C the equivalent of Senior High School). The learner in this program is the Children of the street, students who are dropped out from the school and are not accommodated by the school of formal education to continue their education. Besides, Education of Life-skill, the indicator that is applied by YABIM is not only concerned with the continuous study, but also the change of behaviour to the better way that become the main target of the success of YABIM. Some proofs of the behaviour change of the students are the change of their mindset to think of the future, healthy life, change the behaviour and habit, such as not consuming drugs anymore, consuming alcohol and gambling. Meanwhile, from the religion side, they will often be to perform salat with fewer missing.

The difference between the researches above with this research is on the subject of the research. The researches above discuss the character building of children through non-formal education. Meanwhile, this research discusses the character building of children through non-formal education in an Islamic way.
G. Research Methodology

1. Research Approach

This research is a kind of field research and categorised as Qualitative Research. Field Research is research that is based on the empiric data collection in the field, such as in the society, societies’ institutions and organization and the education institution both formal and no-formal (Saerozi, 2009:5). The approach used in this research is character building education. The application of this research is made by observing the children character inside and outside of the orphan house.

2. The Presence of the Research

The researcher acts as the instrument and the data collector who does the interview session to the data resources. Moreover, the writer also observes and analyzes the data collected from the field study. In this research, the researcher role is as the observer that acts as the researcher and the observer. The presence of the researcher here is known the status of the subject observed.

2. Research Location

This research was done in the Muhammadiyah Male Orphanage of Tuntang, Semarang Regency.

3. Data and Information Sources

The sources of the research are the management or the Guide of Foundation, The Guardian of the Foundation, Educator or Teacher of the
Foundation and the Children of the Muhammadiyah Male Orphanage of Tuntang, Semarang Regency.

4. Data Collection Method

The data collection methods of the qualitative research are interview, observation and the documentation records. In order to elicit the data and the information that is needed in this research, some methods can be used to collect the data based on the purpose that will be reached. The techniques used to collect the data in this research are:

a) Interview

The interview is a process of spoken questioning and answering between two people or more with two guides both structured and unstructured. In this research, the researcher gets the data or information by doing the unstructured interview. It could be such as giving the questions directly to the respondents of the orphan house including the main ways or strategy that is used by the orphan house for the character building of the children. Then, a non-formal program that is hold by the orphan house to guide the children and the success of the orphan house in the children character building. Meanwhile, the respondents from the orphan house are Guider, Management and the Children.

b) Documentation

Based on Arikunto (2006:231), documentation means finding the data of the matters or variables including the note, transcribe, book,
newspaper, magazine, meeting note, agenda and so forth. The data obtained is purposed to support the result of the research about the way or strategy used by the orphan house in children character building, non-formal education program hold by the orphan house that is aimed to guide the children and the success of the orphan house on the children character building.

5. Data Analyzing Method

Data analysing technique is a way that is used to analyse the data collected from the interview, observation and documentation, which can be understood by the researcher and the readers of this paper.

In this research, the data analysing technique used recording equipment to keep the data collections, which was then be coded so that the source of the data could be explored. Besides, elicited data was classified or categorised into some parts so that the data have a meaning and be explored. Then, the writer founded the pattern and the relations to find the general inventions. By using the data analysing technique, the data collected was convenient to the expectation.

6. Data Validity Test

The test of the data validity used in this research was based on four criteria; they are credibility, transferability, dependability and conformability.

The test of credibility was done by proving whether the observed object was convenient to the reality in the field. This credibility was done
by continuously observing the research objects. Transferability made the
description of the reported data that specially founded and written so that
the readers can understand it. Dependability was done to decrease the
faults in collecting, interpreting the invention and the report of the research
result by determining the dependent auditor. Conformability was done to
know whether the data was collected to complete the objectivity or not.
This test of conformability was done by doing the confirmation whether
the view, opinion and the invention of a person had been agreed by the
others objectively. So, the data that had been collected was confirmed by
the experts on the field (Maslikhah, 2013:323-324).

H. Reporting System

The reporting system in this research including five chapters; they are:

Chapter I Introduction is the reference to the researcher in determining
the main points in this research. This chapter consists of the background
problem to explain the factors that become the base, or the support of the
problem arise in the research object observed and clarified the reasons why
the problem is regarded as an important matter to be researched. Then, it
followed by the research questions, research purposes, research benefits,
previous studies, definitions of key-terms, research method and the reporting
system.

Chapter II Theoretical Framework explains the general description of
the orphanage and non-formal education. This chapter explains the definition
of the orphanage, the cause of the orphanage existence and explains about the non-formal education of the education system out of the school including the purpose of non-formal education, the characteristic of non-formal education and the unit of non-formal education.

Chapter III Discussion explains the development of Islamic character building through non-formal education in the Muhammadiyah Male Orphanage of Tuntang, Semarang Regency. This chapter is also consist of the general description of the geographic condition, the history of the orphanage and the way or the strategy of character building of the children and the program that is given by the educators of the foundation on the guidance of the orphanage.

Chapter IV explains the analysis of the Islamic character building of the children through non-formal education in the Muhammadiyah Male Orphanage of Tuntang, Semarang Regency. This chapter is the core of this research. This research includes the analysis of the way or strategy in the character building and the program held by the foundation to the Islamic character building through the non-formal education for children.

Chapter V Closing consists of the conclusion and suggestion of the explanation described in this research and answers the main problem raised in the introduction of this research.
BAB II
LITERATURE REVIEW

A. Character Education

1. Definition of Character

   Education can be defined as an effort of human being to develop and encourage the innate potentials both of physical and spiritual related to the social and cultural values (Rosyadi, 2004:135). While character it was taken from Greek means to \textit{mark}. This term is more focus on the actions and behavior. Simon Philips (2008) states that character is the set of values that lead to a system, which underlies the thoughts, attitudes, and behaviors that displayed. The character is the same as the personality. Personality is regarded as a characteristic, style, or special characteristic of each individual that derived from the formations received from the environment (Koesoema A, 2007:80).

   According to Ratna Megawangi (2004:21) there are two definitions of character there are: \textit{first}, it indicates how someone was behaves. When someone behaves dishonestly, cruelly, or greedily, surely that someone was manifesting a bad behavior. On the contrary, when someone behaves honestly and helpful surely that person was manifesting a noble character. \textit{Second}, the term of character is closely related to personality. Someone was
categorized as a characteristic person when his/her behavior in accordance with the moral rules.

From the definitions from those experts above can be understood that character is related to the moral value. So, a characteristic person is a person who has positive moral quality. Thus, building a character implicitly means build a characteristic or a pattern of behavior that based on the good and positive moral.

As Islamic teachings about character education are not just theories, but the figure of Prophet Muhammad appears as the best example of character education. As Sayyidah Aisyah Ra said that the morality of Prophet Muhammad is Holy Book (Al-Quran), in other word it can be said that our Prophet Muhammad is Al-Quran in the form of human being. With the existence of good morality in our Prophet becomes a provision in morality building. In line with this concept, Rasulullah SAW has been sent on this earth with no purposes except to complete the morality of human being. Rasulullah SAW said in his prophetic tradition:

إِنَّمَا بَعِثْتُ لِأَتْمِم مَكَارِمَ الْأَخْلَاقِ

“I was not sent by Allah except to perfect human’s morality” (HR Malik, Digital E-book As-Sunan Al-Kubra lil Baihaqy 10/191 Hadits No. 21301)
Our Prophet Muhammad SAW mission being sent to this earth is to perfect the human morality. Referring to those words before it indicates that the seed of goodness has been existing in each human being. Rasulullah came to guide and direct the human for having a perfect morality. Islamic teaching of Prophet Muhammad SAW was begun by improving a good morality in Mecca. Thus, it can be conclude that people will think several times to do badness and break the Islamic regulations when they have already aware their position as an Allah servant.

Novan Ardi Wiyani (2012:3) was explain that:

“character education is a system to build character values to the whole school society that include knowledge components, awareness or willingness and action to carry out these values, both against God Almighty, themselves, fellows, environment and nationality so that become perfect human being.”

Senada and Novan, Yahya Khan (2010:1) states that character education taught the way of thinking and behaving habitually that help each individual to live and work together as a family, society, and nationality and to help them to make some decisions that can be accounted for. There were additional meaning that given that children not only have a good relation to their God, but also able to make decisions that can be accounted for.
While in the context of study (Central of Pedagogic Studies), character education is a kind of education that was integrated to the learning happened in all subjects of learning which is directed totally to strengthening and developing the child's behavior and strengthening and developing behavior based on the value referred to the school or institution. (Kemendiknas, 2010). From those definitions above can be conclude that character education is an effort to build the life’s values, both against God Almighty, themselves, society and nationality. From those educational process can be integrated to every aspect. The Output was born from that education is a children who have a good personality and also cleaver.

According to those statements can be conclude that character education means preparing the children physically and spiritually and growing people awareness consistently since they were born so it can form a good character and talent. Beside, it is also preparing individual to live with perfect life in accordance with Islamic teaching so they able to be the part of society which is useful for self as well as for others. In addition, character education can also be understood as a form of preparing children or future generations to raise awareness of the child so they have a good morality.
a. Basics and Purposes of Character Education

1) Basics of Character Education

Basics of character education identical with the teachings of Islam itself that sourced from Holy Book (Al-Quran) and Prophetic Tradition (Hadits). Those basics were developed in Islamic scholars’ understanding in the form of *qiyas*, *ijma’* and *ijtihad*. Al-Quran and Hadits as a basic in building character education system that seem as a truth based on the believe. Furthermore, that truth is also in line with truths that can be accepted by reason and historical evidence. Thus, the truth can be restored to the proof of reason.

A Moslem should have a character that could be their characteristic, both in accordance with Al-Quran and Hadits. (Muchlas Sarmani dan Hariyanto, 2011:36) those characteristics as follows:

a) Maintaining self-esteem

اكتبوا الحوائج بعزة الأ ktoś ، فإن الأمور تجري بالمقادير


A Muslim should always keep the self-esteem do not allow the urged increasingly of life necessities make a Muslim justifies all ways to fulfill the needs of his life. Many of people
who are glare with luxury, expect a lot of money and the necessities of life fulfilled but do not want to work hard. Corruption, stealing, cheating and other negative things were done to satisfy the lust. Good Muslims are who are always aware of Allah Almighty’s control (muraqabatullah) wherever they live. Whatever they do is intended to hope the blessings of Allah SWT. Then, in fulfilling the needs of life still upholding the self-esteem and not dropping his pride.

b) Hard working in looking for sustenance

Prophet Muhammad gave the example to the Muslims to always work hard in the early morning, it means to hasten in carrying out the activities with the spirit and competing each other in seeking ridho Allah SWT. Rasulullah SAW mencontohkan pada umat muslim untuk senantiasa rajin bekerja dengan berpagi-pagi, maksudnya adalah bersegera dalam melaksanakan aktifitas dengan semangat dan saling berlomba dalam mencari ridho Allah SWT. Blessings and good fortune will be earned for people who welcome the provision earlier.
c) Stay in touch, connect communication

مَن سَرّهَ أنْ يُبْسَط له في رزقه، وَيُنْسَأَ له في عُمره، فَليَصِلْ رَحِه

“Whoever wants to dilate sustenance and lengthened his age let him stay in touch”. (HR Bukhari Muslim dari Anas, Sunan Abi Dawud 2/60 Hadits No.1695)

Keep in touch among Muslims will foster a sense of affection. This activity can also add insight and open the door of. It means that keep in touch between people will get unknown information before and from that information can be directed to the sustenance.

d) Communicate well and spread greetings

Qs. An Nahl:125
“Call the people to the way of your Lord with wisdom and good lessons, and argue (discuss) you with them in a better way”. (Religious ministry, 2002: 281).

Alhadits:

إِذَأَلَقِيتَهُ فَسَلِّّْ عَلَيْهِ

“When you meet with your brother, please greet him”. (HR Abu Dawud dari Abu Hurairah, Shahih Al-Bukhariy 2/90 Hadits No.1240, Shahih Muslim 4/1705 Hadits No.2162).

2. Types of Character

The values that should be taught to children should be make them characterized personality. These values are called "Nine Pillars of Character", such as:

a. Love God and the truth

b. Responsible, discipline and independent

c. Have a mandate

d. Be respectful and polite

e. Have a sense of affection, caring and able to work in group

f. Confident, creative, and never give up

g. Have a sense of justice and leadership attitude

h. Good and humble
i. Have tolerance and peace of love (Megawangi, 2004:47)

There is a direct link between character strength and virtue. Character strength is seen as the psychological elements that build virtues. One of the main criteria of "character strength" is that the character contributes greatly to the full realization of one's potential and ideals in building a good life, beneficial to himself, others and nation (Paterson and Seligman in Raka, 2007: 19. These characters are importance recognized meaning in various religions and cultures in the world.

From those various types of characters, there are certain types of characters for one's personal base that are very important and very urgent to build and strengthen, namely: honesty, confidence, appreciation of diversity, the spirit of learning, and morale. This character is very necessary as the basic capital to solve the problem and form a good morality so can help this country from the decreasing moral so far such as corruption, prolonged conflict, the low spirit of working and learning.

Some of these character types should be the theme of character development at the national level, not just at the individual level. This means that all substances in Indonesian education, directly or indirectly should convey a clear message to every citizen, regardless of ethnic, religious, racial and group of
background, no Indonesian nation is prosperous, just and dignified in the future without the ability to unite and advance together in diversity, without honesty, without confidence, without learning and without hard work.

From those statements can be concluded that there are five characters that urgent and needed for Indonesian people, those are:

a. Love to God

This will give birth to the devotion, which underlies the values of universal virtue.

b. Honesty

Between honest, not cheating, keeping promises and trust have a relation to each other. An honest person is unlikely to cheat. Honestly will bring the culprit into a trustee and people who trust will always keep his promises. Islam teaches for its people to be honest because it is the key of faith and taqwa. One's faith and devotion to his Lord will lead him to another good path.

c. Confidence

Given the experience of the colonized nation and the decline of the nation's fate. This will bring the soul of freedom and independence.

d. Appreciation Against Diversity

Will grow the tolerance and justice which then creates mutual love for each other.
e. Never give up

Will spark the spirit of learning and morale. The spirit of learning will create the product that are not only material-oriented. Morale will increase the spirit of contributing. Learning and working in Islam occupies a very noble position. Islam is very appreciative of people who work with their own hands.

3. Character Education

   Between one human to another have characteristics that can distinguish themselves and others, the difference can be seen through the physical form and character.

   According to Simon Philips in Masnur Muslich (2011: 70), the character is a collection of values that form the unity and become the foundation in thought, attitude and behavior are displayed. For that, character is someone's natural attitude in responding to the situation morally embodied in good action, honest, responsible, respect to others, and other character values.

   Based on these opinions can be concluded that the character is the application of values that exist within the individual, such as honest behavior, responsibility, respect to others, tolerance, cooperation, fair, discipline, and hard work, so it will distinguish
between individuals one with another individual by looking at the behavior that exists within the individual.

Character education is a term that increasingly gets the recognition from the Indonesian people today is seen from the results and behavior of recent formal education graduates, such as brawls, corruption, the development of free sex among adolescents, drugs, murder, robbery by students, and unemployment high school graduates. Simply put, character education can be defined as any effort that can be done to influence character. According to a philosopher Michael Novak in Thomas Licona's book (1991: 81) it is a compatible mixture of all the good that is identified by religious traditions, literary tales, wise men, and intelligent people in history. So not all the character that exists in man have the goodness of the inner self but many fators more and less because the development of human beings in essence resides in an earlier culture that downhill resulted in a human habit to perform the right actions.

The understanding of character education is a deliberate attempt to help a person so that he can understand, pay attention, and do positive ethical values. The term character education is still rarely defined by many circles. Theoretical studies on character education are still many misinterpretations about the meaning of character education. According to Ratna Megawi (2004: 95)
character education is an attempt to educate children to make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment. Character education has been the concern of many countries in order to prepare quality generations, not just for the individual interests of the citizens, but also for the people as a whole.

Character education requires specific methods that are appropriate for the purpose of education can be achieved. Among the appropriate learning methods are exemplary methods, methods of habituation, and methods of praise and punishment. The character according to the philosopher Michael Novak (Thomas Licona, 1991: 81) is a compatible mixture of all the good that is identified by religious traditions, literary tales, wise men, and a collection of sensible people in history. The present character has three interrelated parts of moral knowledge, moral feeling, and moral behavior. these three are useful for directing a moral life because these three parts constitute moral maturity.

4. Purpose of Character Education

Prophet Muhammad asserted that his main mission in educating people is to seek the formation of good character. Similarly, the same opinion expressed by Marthin Luther King (In Abdul Majid, 2011: 30) who said the purpose of education is to form the intelligence plus characters.
The purpose of character education can not be separated from the goal of Islamic education. Citing Munir Musi's opinion (Majid, 2011:70), the purposes of character education are:

a. The realization of human perfectly.

Islam is the perfect religion. This is in accordance with the word of Allah SWT in the Al-Quran surah Al-Maidah verse 3.

In meaning: "Today I have perfected your religion for you, and I have made you a favor, and I have accepted Islam to be a religion for you”.

Among all human beings are noble or have good character. Islam comes to perfect the seeds of character or morality that already exist in human being and make human perfectly.

Prophet Muhammad said in his prophetic tradition;

إِنَّمَا بعثت لأَتَمِمَ مَكَارِمِ الآخِلَاقِ

“I am not sent by Allah except to perfect the morals” (HR Malik, Digital E-book As-Sunan Al-Kubra lil Baihaqiy 10/191 Hadits No. 21301)
b. The realization of happiness in the world and hereafter.

Islam teaches people to always *tawazun* (balanced) in everything. Both in the life of the world and the hereafter. The existence of education, teaches humans to be balanced in terms of world affairs and the hereafter. Not inclined in the afterlife and not to the world alone. Both are filled with balance, so the happiness of the world and the hereafter can be fulfilled.

c. Fostering human consciousness to serve and fear Him.

This purpose was relate to the Al-Quran surah Adz-Dzariat verse 56:

It means: "And I did not create jinn and people except to serve Me".

Islamic education seeks to restore and alert humans to position as human being. Humans are created by Allah SWT to worship Him. Islamic education is trying to bring people back on the right path, making humans serve only to Allah SWT and fear Him.

d. Strengthening Islamic Brotherhood among Muslims.

Islamic education is oriented towards forming human morality. The existing of Akhlaq is not just a vertical, but
vertical-horizontal. With the education, human beings are realize that the diversity is that *sunnatullah* must be addressed well. The Muslim Brotherhood will be fostered when understanding the essence of creation and position on earth. So each other will be together, united to meet the victory of Islam.

The purpose of Islamic character education is certainly not much different from the purpose of Islamic education that is to instill and familiarize themselves with the values of Islamic values applied in every word and deed so it will grow the human beings perfectly.

Muhammad Fadillah (2013: 25) presents some of the character education goals as follows:

a. Developing the potential of conscience/conscience / effective learners as human beings and citizens who have national character values.

b. Developing habits and behaviors of admirable learners and in line with the universal values and religious traditions of the nation's culture.

c. Embarking on the spirit of leadership and responsibility of learners as the nation's next generation.

d. Developing the ability of learners to be self-sufficient, creative, and nationally-minded people.
e. Developing a school environment as a safe learning environment, honest, full of creativity and friendship, and with a high and strong nationality.

The definition of the character education purpose above is that we need to know that character education is the same as guiding education in general but the character is more intensified so that the values can be instilled by the child from early to adolescence. Cultivating the character earlier will make the child have a good personality and morality because what the child sees, feels, and does will be a determinant or earlier step of success in adulthood.

B. Nonformal Educations

1. Definition of Nonformal Education

There are some views that illustrate the out of school education. Some people say that out of school education is designed or organized, even some people say that it is kind of systematic education. This means that there are some out of school education that incorporates informal education as their curriculum, but others do not include it because it is more organized.

Informal education or family education can be regarded as the oldest education. Whereas, the out of school education outside
of the organized school emerged after that, which is then well-known as non-formal education. The term school itself emerged after the changes and the development of science so that education which has been done by parents is no longer possible be taught by parents and they need people who have the ability and skill to teach their children, so that the term school or commonly called “formal education” exists today.

Basically education is to educate the nation's life, to promote human resources to be qualified. However, to realize those goals the educational institutions cannot cope alone, so to realize that the school or educational institution must cooperate with out of-school education or non-formal education, which has the function and role as a substitution, enhancement, and complementary for formal education. Therefore, M. Saleh Marzuki (Santoso S. Hamijoyo, 1983) defines non-formal education as "Educational activities conducted in an organized, planned outside the school system, which is shown to individuals and community groups to improve their quality of life".

The term of non-formal education and out of school education has the same meaning that education is done outside the school system in general so that non-formal education also has an important role in achieving the goal of education because basically education is one that has an important role in a nation's
development where the field of education can be made as a benchmark to see the quality of certain country.

In addition, in order to understand better the meaning of non-formal education or out of school education, we must understand the definition. For that, there are several definitions and explanations from some experts. Sutaryat (2001: 625) defines out of school education as a lifelong educational concept containing characteristics, that education does not end when school education is completed by an individual, but a lifelong process, covering the entire life span of an individual since born to death.

It states that out-of-school education is more general and emphasizes the time to get an education where to get education not only at school and stop when the education level ends but more time to get the education throughout the life of a person from the time he was born to leave This world.

In addition, Sudjana (2001: 23) reveals that out-of-school education is: "Any organized and systematic activity, outside an established school system, which is conducted independently or as an important part of a wider activity, which help learners in achieving their learning goals". This definition emphasize more on the location of learning activities organized outside the school system and it is not about the curriculum used, what is the learning
media, how the learners are. Because basically out of class education can be said more flexible.

Not far from Collett's opinion, Marzuki (2010: 102) defines "out-of-school education” as the formation of skills and knowledge outside the formal school system”. Education which is packed by out of school education is very different from existing school education. This out-of-school education strives to meet the need for education, and it is perfect for people who have no opportunity to attend schooling for any reason.

From the above understanding, it can be concluded that Non-formal Education is a conscious effort that is organized and located outside the formal education system whether alone or groups to fulfill the needs of learners of education, skills and attitude cultivation to become someone better to improve the quality of life.

2. Objectives of Nonformal Education

Non-formal education is certainly needed by many people either as a substitute, enhancement or complement of education. For those who have completed school, this non-formal education can be used to enhance or enrich their knowledge and skills in order not to be outdated. Meanwhile, for people who have difficulty in accessing formal education, of course, this non formal education can be used as an alternative of formal education by
providing equal education in order to be able to maintain their life. In addition, for people who are attending school, of course non formal education can be used as an additional or complementary unit in acquiring knowledge and skills which are rarely found in formal schools. It is all strived to provide knowledge and skills to be able to compete in the development of the times and help improve their lives to be better.

Marzuki and Hamijoyo (2010: 106) state that "The purpose of out of school education is to individuals in relation to their social and natural environment can freely and responsibly be incentives towards progress, participating in improving their lives." In other words is to improve life or a better standard of living. It can be interpreted that everything have been taught will be a little help and useful in improving the quality of life. In addition, with the provision of knowledge, skills and values embedded they can grow and develop and be able to solve the problems of life. Hopefully with such nonformal education can help improve their lives through teaching, guiding them to live in prosperity.

The statement of H.A.R. Tilaar as quoted by Saleh Marzuki stated that the purpose of out of school education is to create developmental subjects which are:

a. Being able to see around, see the problems of everyday life, see the potential that exists both socially and physically.
b. Able and skillfully exploit the potential that exists within the self, the group, the society and its physical environment to improve the life and life of the society (Marzuki and Hamijoyo, 2010: 108).

C. Orphanage

1. Definition of Orphanage

The definition of the orphanage according to W.J.S. Poerwadarminta (1976:710) in the study of Siti Yuliana: it is a place or house to nurture or care for and educate orphaned children. Orphanage can also be said as a unitary union of work which is a means and infrastructure that provides social services based on the profession of social work. While the meaning of guidance is a variety of efforts to children who do not have parents and neglected children who are temporary as a substitute for parents or families to grow and develop properly, both spiritually, physically, and socially. Thus, orphanage is one place to nurture and rehabilitate the condition of children with special needs, whether physical, mental, economic, or social life.

In conducting the child care, it can be done through institutions or outside the institution that is in the development of a private or public home, or in the family care system, which then care and coaching is adjusted with the development of age, the
ability of children and the environment so that the development of children is not hampered. As explained above, Law No. 20 of 2003 clearly describes nonformal education functioning to develop the potential of learners with an emphasis on mastery of knowledge and functional skills as well as the development of professional attitudes and personalities.

2. Objectives of Orphanage

The aim of the orphanage is to make the child able to practice the religion, to make the children able to deal with the problem wisely and to provide welfare services to the orphans and the poor by fulfilling their physical, mental and social needs so that they can live decent lives and live independently in the community. Service and the fulfillment of the needs of children in orphanages are intended for children to learn and try independently and not just hanging themselves to others after coming out of the orphanage.

The above explanation can be concluded that the orphanage as a servant based on the profession of social work by helping guide them towards personal development that is self-sufficient, reasonable and skillful work skills, so as to be a member of society who live decent and full of responsibility both to himself, family and society (Technical Implementation of Spreading and Eradication of Neglected Children, 1986). There are several goals of orphanage as follows:
a. Assist the government in the effort to create a whole person (healthy in both physically and spiritually) by accommodating and fostering and sending them to school.

b. Improve social services in quality and quantity.

c. The orphanage is present as a legitimate institution and serves as a guide, instructor and assistant for children who feel marginalized, neglected, feel useless and even feel rejected in the community from various backgrounds.

Based on the above objectives as to prepare independent generations of Muslims and provide training to create self-employment and provide training to create self-employment. Parenting is not just looking after or watching, but more than that, it includes: education, shaping the character, knowledge, association, etc. which comes from the knowledge and culture that is owned by parents.

3. Functions of Orphanage

   The Orphanage functions are as follows:

   a. As a place of mercy for abandoned children and shortcomings.

   b. As a social institution that has an extraordinary role to reduce unemployment, and ultimately can help the government to reduce poverty.
c. As a facility and infrastructure of the mechanism of fostering, spearing and eradication of orphans, and abandoned children.
CHAPTER III
DATA FINDINGS

A. General Overview of The Foundation of Muhammadiyah Male Orphanage of Tuntang

There are several points to depict the profiles of this foundation.

1. History of The Foundation of Muhammadiyah Male Orphanage of Tuntang

The Foundation of Muhammadiyah Male Orphanage of Tuntang established on 5 December 1984. It was started by Mr KH. Harmoni Dja’far, the owner of Panggan Sultan restaurant, which donated his land for the establishment of this foundation. The first chief of the foundation is Mr H. Nasa’i, Ustadz Qi Mangku’s father as a secretary, H. Thohari as a treasure and Mr Subandi as a dormitory guardian. This initiation was being a manifestation of the vision from KH. Ahmad Dahlan, founding the father of Muhammadiyah, which are aimed to develop Muhammadiyah as an Islamic organisation and to build a better social life. In addition, this orphanage is as an affiliation under The Division of Social Service of Muhammadiyah.
2. Profile of The Foundation of Muhammadiyah Male Orphanage of Tuntang.

Name : The Foundation of Muhammadiyah Male Orphanage of Tuntang

NPWP : 02.253.664.3.505.000

Foundation Status : Private

Established : 05 December 1984

Legalization Letter : Kanwil Depsos Provinsi Jawa Tengah on 1 Maret 1984 No. 54.1/253/3.85

Address : Jln. Fatmawati 96 Tuntang, Kab. Semarang

Phone (0298) 3405624

3. Vision and Mission of The Foundation of Muhammadiyah Male Orphanage of Tuntang

The vision and mission of this foundation are:

a. Vision

Providing the best service for education and teaching Islamic characters towards orphans, left-behind children, and poor children to be self-reliant and become a good Muslim.

b. Mission

Being Taqwa which means becoming faithful, knowledgeable, charitable, and having noble characters.

a. Advisor : PDM Kab. Semarang
   Dr H. Muh. Saerozi, M.Ag

b. Board : H. Anshori, SH
   Drs. Ardani Iskandar, M.Pd.I
   Dr H. Qimangku Bahjatullah, Lc. Msi
   Sutomo, S. Ag
   Drs. Amin Hartawan, M.Ag

c. Guardian : Muhammad Taufik, S.Pd.I

5. Financial Resources and Operational Finance of The Foundation of Muhammadiyah Male Orphanage of Tuntang

   Operational expenses of this foundation is obtained from the donation of the big family of Muhammadiyah. Furthermore, the costs for the basic needs including foods, clothes, and education will be covered by the foundation in order to support the children. For the high-achievers, the foundation will be looking for single support from the members to support his education to the higher level such as a university degree.
6. Schedule of Daily Activity of The Foundation of Muhammadiyah

Male Orphanage of Tuntang

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<tr>
<th>Days</th>
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<th>After Maghrib</th>
<th>After Isya’</th>
<th>After Subuh</th>
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<td>Monday</td>
<td>Aqidah</td>
<td>Preaching</td>
<td>Supplementary Learning Program</td>
<td>Exemplary History</td>
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<td>Akhlak</td>
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<td>Tuesday</td>
<td>Tafsir</td>
<td>Javanese</td>
<td>Bahasa</td>
<td>Muroja’ah</td>
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<td>Al Qur’an</td>
<td>Speech</td>
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<td>Discussion</td>
<td>Supplementary Learning Program</td>
<td>Hadis Arba’in Nawawi</td>
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<td>Thursday</td>
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<td>Speech</td>
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<td>Character Building</td>
<td>Kemuhammadi yahan</td>
<td>Free</td>
<td>Olahraga</td>
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**Ket.**

**Exception on Sunday**

at 07.15 – 08.30 WIB Sunday Ta’lim in Al-Falah Mosque Candirejo
at 08.00 – 11.00 WIB Community Service
B. Research Findings of The Foundation of Muhammadiyah Male Orphanage of Tuntang

The writer obtained some data related to the characters coaching session in The Foundation of Muhammadiyah Male Orphanage of Tuntang. This data gained from interview sessions to several reliable resources. These findings are presented in the several points below.

In addition, the result of the exclusive interview that is elicited from the foundation committee, guardians, and teachers in 26th and 29th August 2017 have concluded these points:

1. There are various criteria for the children who are guided and have been guided by this orphanage foundation.

   This orphanage has three categories or criteria for the foster children. They are the children who are motherless, fatherless, and orphans. In fact, the majority of foster children in this orphanage comes from the children of the low-income family who are not able to afford their basic needs. However, the orphanage still puts a policy towards priority lists for orphans to live in this place. If these categories are no longer available, they will accommodate the rests who come from low-income families.

2. Supported factors and motives for the children entering The Foundation of Muhammadiyah Male Orphanage of Tuntang.

   At the beginning steps to be registered in this orphanage, they will get information from PCM (Chief of Branch Committee of
Muhammadiyah) or Muhammadiyah community leaders. Then, attaining full funding from elementary school until collage is the most prominent factor to be a member of this orphanage. Moreover, they will not merely get a formal education, but they will also get a non-formal (religious) education there. Even though this foundation is not labelled as an Islamic boarding school in general, the foundation still provides a balanced education for both general and religious education or formal and non-formal education which may attract the children to study there. Furthermore, non-formal education can be used as a supplementary provision for formal education.

This will lead the children to be able to understand the materials from formal education comprehensively. There are some other benefits of living in this orphanage that can be attained by both the children and parents. First, children who stay in the orphanage will be able to share everything and help each other so that they can be more comfortable in their learning processes. In line with that, parents will be helped by this foundation to carry on their children and to pay the tuition fee of the school. Therefore, these factors will attract both of them to study and stay with the children and put their children for the parents in this orphanage.
3. The Development of Characters Education in the Foundation of Muhammadiyah Male Orphanage of Tuntang.

In order to build good characters, this foundation does not merely provide a better education but also design some meaningful activities to support it. These activities are chosen because it relates to the examples of good deeds, soft skills, and creativity such as doing prays together, planting, making DIY (Doing It Yourself) stuffs, etc. Regarding the educational systems, this foundation adopts the system being used in Islamic boarding school or Pondok Pesantren to emphasize the values of Islam.

In addition, the caretaker of this foundation explains some strategies that applied to build good characters by using Islamic education methods. They are mentioned below.

a. Exemplary

The implementation of giving exemplary by the teachers and seniors is expected to provide good role models to be imitated. By providing the examples in their daily life, the children will be able to receive valuable inputs which make them to be a better human being.

b. Habituation

Habituation is intended to design a rule where the children can be more discipline and self-regulated in this orphanage. At
least, they will change their bad habits before coming to this place because they will get better regular routines here.

c. Advice

In this orphanage, the board member really cares about their children condition both of their mental and physical health. By giving proper advice to them, they can make certain that their children are provided with appropriate direction to keep on the right way within their life.

d. Punishment and Rewards

The orphanage will give punishment to the children when they make mistakes. This punishment is not a type of abuse or physical penalty but a punishment that can make them to be cured of a bad deed with a meaningful punishment. Moreover, the children who did good deeds and achievement will be rewarded by the orphanage.

Meanwhile, the committee of this foundation emphasises on the particular strategy.

The strategy that applied to the children is the encouragement of reading habit. By having this habit, the children will be able to get novel, extensive, and deeper knowledge. Moreover, the children will know how the language being used in a reading. Therefore, these children are expected to enhance their ability in writing as well.
4. Activity programs which are organised by The Foundation of Muhammadiyah Male Orphanage of Tuntang. (Muhammad Taufik as a foundation committee)

The education system in this orphanage is taught in two types, formal and informal education. In formal education, the orphanage will send the children to the formal school whether public or private school. On the contrary, the children will learn inside the orphanage if they intend to get an informal education. Besides those types of educational systems, this orphanage also enhances the characters building that implemented on their daily activities. There are activities that might support their characters building.

a. Preaching (Kultum)

This activity is held after Maghrib prayer and it is done regularly by the children based on the lists made by the teacher. Each person should do Kultum around 15 minutes in order to get accustomed to being a preacher. They should do this speech in both Indonesian and Javanese. Consequently, the children will be able to speak in public space and they will be brave to speak up in front of many people. Moreover, they can prepare themselves to involve and participate in the community services within societies.
b. Discussion

The discussion is the activity where the children can play role as a moderator and a speaker. They are responsible for the discussion session being held in this activity. In this activity, they can get a chance to discuss some chosen materials. It aims to provide a platform where they can structurally express their thought and opinion to the others.

c. Reciting the Holy Quran (Tadarus) and Hadeeths

The children are trained to be more frequent in reciting the Holy Qur’an and Hadeeths through this program. Moreover, this program will make them to be more carefully in reciting the Holy Qur’an regarding the rules and procedures (tajweed and makhraj) of reading it. In addition, they are encouraged to participate in various competitions. For the Hadeeths lesson, the committee decided to use the Hadeeths book entitled “Al-Arba’een An-Nawawee”. The children have an obligation to memorize the whole Hadeeths on that book, and they should also be able to comprehend the interpretation of those Hadeeths.

d. Supplementary Learning Program

The materials and lessons of supplementary learning program are Arabic and English Language, Aqeedah Akhlaq, Qur’an Interpretation, Fiqh, and Character Building. These
activities are held based on the schedule that has been organised by the orphanage committee. This program aimed to give an extensive explanation towards the lessons that they have learned or have not mastered in the formal education processes. Moreover, the religious lessons are explained in order to provide the knowledge of doing good worships, deeds, and Islamic values.

Besides those activities, the foundation committee said that there several others program that have managed by them to enhance orphanage children skills. For instance, the committee invited the students of Indonesian Military Academy (AKMIL) to train their children in characters building. Then, the committee also made a program to enhance their children skills in ITC through several workshops in Web, graphic design and journalistic. The children also get other activities in the field of arts and cultures such as traditional Islamic music with some traditional instruments and Indonesian traditional martial arts of Pencak Silat.

The committee expects that the children can get a better education through several beneficial programs in this orphanage, be a better human being with good deeds and Islamic values, and be a useful person in the societies. In conclusion, the orphanage committee of Muhammadiyah really want to provide a prosperous life for the orphanage children by giving meaningful knowledge and akhlaq.
A. Implementation of Character Building towards Children in Muhammadiyah Male Orphanage of Tuntang

As a house for the orphans, fatherless, motherless, and poor children, this foundation gives the best education, especially in character building that implemented in both orphanage and school. This implementation is applied to teaching the values of good characters through the daily activities in the orphanage.

The scheme of characters education in Muhammadiyah Male Orphanage of Tuntang is illustrated in this graphs.

Character Building in Muhammadiyah Male Orphanage of Tuntang

Non-formal Education of Muhammadiyah Male Orphanage of Tuntang

Implemented in the Daily Activities (Prayer Together, Reciting the Holy Qur’an, Retention of Memorization, Arabic and English Courses, and Supplementary Learning Program)
Character education in Muhammadiyah Male Orphanage of Tuntang can be applied through the Islamic routines such as prayer together, reciting the Holy Qur’an, retention of memorization, preaching, and Arabic courses.

Table 1. Realization of Characters Education in Muhammadiyah Male Orphanage of Tuntang

<table>
<thead>
<tr>
<th>Program</th>
<th>Implementation Description</th>
<th>Character Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Speech</td>
<td>This activity is held after Maghrib prayer, and it should be done one by one for about 15 minutes. They should use bilingual language such as Indonesian and Javanese.</td>
<td>Soft Skills and Mentality</td>
</tr>
<tr>
<td>Discussion</td>
<td>The discussion is the activity where the children can play a role as a moderator and a speaker. They are responsible for the discussion session being held in this activity. In this activity, they can get a chance to discuss some chosen materials. It aims to provide a platform</td>
<td>Soft Skills, Brotherhood, and Mentality</td>
</tr>
</tbody>
</table>
Reciting the Holy Quran (Tadarus) and Hadeeths

The children are trained to be more frequent in reciting the Holy Qur’an and Hadeeths through this program. Moreover, this program will make them to be more carefully in reciting the Holy Qur’an regarding the rules and procedures (tajweed and makhraj) of reading it.

Supplementary Learning Program

The materials and lessons of supplementary learning program are Arabic and English Language, Aqeedah Akhlaq, Qur’an Interpretation, Fiqh, and Character Building.

The committee of Muhammadiyah Male Orphanage of Tuntang expects that the children will be able to build their good characters through those programs and apply the values of Islam properly. For instance, in the activity of Islamic speech, the children are supposed to be brave and more confident in conveying the values Islam towards society. It also occurs in the other activities which aimed to develop their good characters.
B. Strategies and Methods of Character Building Implementation Used by Muhammadiyah Male Orphanage of Tuntang

In order to build good characters, this foundation does not merely provide a better education but also design some meaningful activities which suit Islamic education to support it. These activities are chosen because it relates to the examples of good deeds, soft skills, and creativity such as doing prays together, planting, making DIY (Doing It Yourself) stuffs, etc. Regarding the educational systems, this foundation adopts the system being used in Islamic boarding school or Pondok Pesantren to emphasize the values of Islam.

This orphanage has some methods that used to develop good characters and transmit the values of Islam to the children. They are:

1. Exemplary (Providing good role models)

Giving well exemplary is the most prominent strategy that used in character education. In order to apply this strategy, two conditions should be accomplished by the committee of this orphanage. First, teachers should be able to represent the Islamic values and be a good role model to the students. Second, the students should be following the ideal role models such as Prophet Muhammad PBUH and other people who had been well known as a good model. The ways how teachers solving problems with fair, appreciating children opinions, and criticising others wisely are the natural example of good role models to be followed for the children of the orphanage.
Exemplary is recognized as the most effective way in teaching moral values to the children, especially at the elementary levels. In this phase, children have a special capability in imitating others. They assume that adult people always do everything in the right way so that they unconsciously will follow what adult people did in their life. This exemplary can be seen in this orphanage since the teachers always gave warm greetings when they enter or exit the room. Because of this example, the children automatically follow how the way their teachers do the good deeds. Therefore, this evidence has proven that providing good role models will change the children characters effectively.

2. Habituation

Being a good example to the children is not quite sufficient if it only does with some good deeds in the front of them. There should be consistency as reinforcement in doing those good deeds. Through this consistency, the children will instantly make the good deeds to be their habits. Habituation is one of the most influential factors in characters building processes. This process should be implemented in all orphanage activities because it will develop the children characters regularly. Developing good characters without habituation was like doing all for nought because teaching good morals are not only its knowledge but also its habituation on applying that attitudes.

Hence, habituation aimed to make the children to be more discipline with the rules in the orphanage. They will be able to follow
the Islamic values that applied in the orphanage and change their bad habits before entering this orphanage.

3. Advice

Giving proper direction and advice to the children will be very beneficial for their development of decision-making skills. They will rethink the consequences before doing something based on the advice that has been given by their teachers or adult people. Besides its benefits for their decision-making skills, giving advice is also suggested in the Islamic schools. This advanced is really necessary for the development of the children’s mentality, spiritual, and social experiences. Thus, they should have opportunities to get many pieces of advice from their teachers or people around them.

4. Punishment and Reward

The orphanage will give punishment to the children when they make mistakes. This punishment is not a type of abuse or physical penalty but a punishment that can make them to be cured of a bad deed with a meaningful punishment. The teachers can talk wisely and say that what the children did was not right. They can revise and correct the children’s mistakes in the proper way. On the contrary, the children who did good deeds and achievement will be rewarded by the orphanage.
C. Supporting and Impeding Factors of Characters Building in Muhammadiyah Male Orphanage of Tuntang

In the process of character building, several factors may support or hinder its implementation in this orphanage. Both of its supports and barriers will be explained below:

1. Impeding Factors
   a. Children’s Background

      Various background of orphanage children will be an obstacle in character building process in this orphanage. For instance, the children with inadequate education in religion should get more attention on their development in Islamic values teaching rather than others who have sufficient background on that part. In addition, children who come from a low-income family will get difficulty in providing funds for their children’s higher education in the orphanage. These children need to get a better education by taking higher education level such as colleges or universities, but they, unfortunately, did not get funding support from their family. Therefore, the orphanage should provide the tuition fees for their higher level of education.

   b. Supervising Children Outside The Orphanage

      In characters building, the orphanage has several methods and strategies such as exemplary, habituation, and giving advice. The orphanage can develop their children’s characters in a proper
way from those methods, but there is still a hindrance in the process of it. The obstacle is in the process of supervising the children’s activities. They spend most their half-day in the formal school where they socialize with many students outside the orphanage. Consequently, they might be influenced by other students with bad habits which lead them into juvenile delinquency inside or outside the classroom. This teenager’s symptom is such as fast-spreading outbreaks where they can influence each other rapidly in an unconscious way.

c. The Existence of Full-Day School Program

In early 2017, the Indonesian Minister of Education decided to apply a Full-Day School Program where the students should stay from 7 am to 5 pm in the school. This means that they spent a lot of time in the school and it makes them difficult to involve in the orphanage activities. Because of this government regulation, the students are not able to engage frequently in the orphanage. Most of the orphanage activities are done in the afternoon, and it consequently decreases the students’ time to join those activities. Therefore, they will be left behind the other students related to the character building process in the orphanage.
2. Supporting Factors

a. Educative Programs in The Orphanage

The implementation of educative programs supports the characters building process in the orphanage because it can give supplementary inputs to the children. The activities such as praying together, supplementary learning programs, Islamic courses, and so forth will create a good mentality and attitude of the children. Those will significantly improve their disciplines, good routines, and Islamic characters that really important for their future in their life. Thus, the educative programs are really beneficial for the development of their characters building process.

b. Operational Budget

Operating costs are necessary dealing with the orphanage management system since it covers all the expenditures of the programs running in the orphanage. The costs for the orphanage has been borne by the volunteers and donors who gave money or stuff for the orphanage. Moreover, this benefaction is routinely collected by the committee in order to pay the monthly expenditures of the orphanage. In addition, this funding is not only used to defray the orphanage programs but also finance the children’s clothes, foods, and rooms.
c. Teaching Staffs

In the education contexts, teaching staffs are really essential, and it is a vital instrument for the children’s development in characters building. Teachers will be a role model for them where they can follow all the good stuff and examples. They will provide the examples of morals, ethics, and attitudes wherever they are and whenever they do. Additionally, they will act as an inspiring figure and motivator who are able to increase the children’s motivation in the learning process. They will also be able to develop the students’ potentials to attain the higher level of achievement academically or non-academically. It can be seen as what happened in this orphanage where the teachers are the sources of inspiring ideas and high motivation.
CHAPTER V
CLOSING

A. Conclusion

The writer has collected, presented, analysed the data in the previous chapters. Then, the last part is concluding the main points to answer research questions of this study. Based on the presented data of chapter IV, the writer can summarise some points mentioned below:

1. Character building in the Foundation of Muhammadiyah Male Orphanage of Tuntang is applied through daily activities and routines which based on Islamic values and boarding school. Those activities include praying together, reciting the Holy Quran, reviewing some lessons, joining supplementary learning program of both Arabic and English subject, and involving in the group study.

2. There are some strategies and method that are implemented by the foundation committee in building their children’s characters. First, giving appropriate exemplary to them in order to provide a good role model to be followed in their daily life. Second, habituation is practiced by the orphanage children in the daily activities such as praying together, greeting others, and reciting the Holy Qur’an. Thus, they will acquire good habits that can influence others and themselves from those activities. Third, advice, or suggestion becomes the effective method to increase the orphanage children’s faith and good morals. In addition, it
helps them to evaluate and rethink what they have done in their live. Fourth, punishment and reward will limit them to do what they need to do or not. For instance, they will consider some factors and consequences when they decide to do something. Therefore, the orphanage children will not do some prohibited action if they have already known about the punishment.

3. There are some obstacles and support factors in the children of Muhammadiyah Male Orphanage of Tuntang. Those factors are:
   a. Hindrance Factors
      1) The various type of children’s background (economics, education, and characters) 
      2) The inconsistency of supervising the children outside the foundation because others may influence the children in making bad habits. 
      3) The enactment of the Full-day school program in the formal school that can disrupt the activities in the orphanage will be a hindrance to the success of orphanage regular schedule.
   b. Support Factors
      1) Educative programs which organised by the orphanage are based on the Islamic values and Islamic boarding school patterns. These programs will support the character building process of the children.
2) Adequate operational expenses will also be one of the most important factors to support the educational activities in the orphanage because it will cover all the needs of both foundation and children.

3) Professional and experienced teaching staff will be able to design a comprehensive learning process to the children. They will share their experience both in their academic or organisational capability which may be beneficial for them.

c. Realization of Characters Education in Muhammadiyah Male Orphanage of Tuntang:

1) Religious Speech: This activity is held after Maghrib prayer, and it should be done one by one for about 15 minutes. They should use bilingual language such as Indonesian and Javanese.

2) Discussion: The discussion is the activity where the children can play a role as a moderator and a speaker. They are responsible for the discussion session being held in this activity. In this activity, they can get a chance to discuss some chosen materials. It aims to provide a platform where they can structurally express their thought and opinion to the others.

3) Reciting the Holy Quran (Tadarus) and Hadeeths: The children are trained to be more frequent in reciting the Holy Qur’an and Hadeeths through this program. Moreover, this program will make them to be more carefully in reciting the Holy Qur’an
regarding the rules and procedures (tajweed and makhraj) of reading it.

4) Supplementary Learning Program: The materials and lessons of supplementary learning program are Arabic and English Language, Aqidah Akhlaq, Qur’an Interpretation, Fiqh, and Character Building.

B. Suggestion

Based on the result of this study, the writer suggests that some points can be developed in order to support the Muhammadiyah Male Orphanage of Tuntang. Those suggestions are:

1. The Muhammadiyah Male Orphanage of Tuntang should develop their data system or digitalisation of orphanage data in order to maintain the sustainable database. The foundation or others will easily use this database in accessing and providing information about the orphanage. Furthermore, it will open other opportunities for sponsorship, collaboration, and network with other alliances and parties. These networks will be able to develop other programs related to the empowerment of education and the endeavour of economics for orphans, left-behind children, and children from low-income family.

2. Give a variation colour to the orphan house in giving a method of Islamic character building, so that generates the curiosity of the orphan house students which finally push them to keep trying of becoming better and keep creating something.
3. Improve a better coordination to the regional government or the central government, so that the orphan house may get a special attention and gets a materil or non-materil support in applying every programs of the orphan house.
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PEDOMAN WAWANCARA

Pendiri/Pembina Yayasan

1. Bagaimana latar belakang berdirinya Yayasan Panti Asuhan Muhammadiyah Putera Tuntang mulai proses awal hingga sekarang?

2. Cara atau strategi apa saja yang digunakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam pembinaan anak?

3. Dari manakah sumber dana/biaya operasional Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

4. Apa saja program pendidikan yang diselenggarakan oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam melakukan pembinaan anak?

5. Apa hambatan yang dirasakan/ditemui oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam upaya pembinaan anak dan bagaimana mengatasinya?

6. Apa harapan dari Yayasan Panti Asuhan Muhammadiyah Putera Tuntang terhadap anak?

7. Apa rencana selanjutnya yang akan dilakukan untuk lebih mengembangkan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam melakukan pembinaan terhadap anak?
Pimpinan Kependidikan/Pengajar Yayasan

1. Sudah berapa lama bapak/ibu menjadi tutor atau relawan di Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
2. Apa yang melatar belakangi bapak/ibu untuk menjadi relawan dan membina anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
3. Apa cara atau strategi yang digunakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam pembinaan terhadap anak?
4. Apa saja program pendidikan nonformal yang diselenggarakan di Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam Upaya Pembinaan Anak?
5. Menurut bapak/ibu apa saran bagi pemerintah, baik pemerintah daerah maupun pusat dalam rangka mengentaskan anak-anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

Pengasuh Yayasan

1. Ada berapa macam/jenis anak yang sedang dan telah dibina oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
2. Apa faktor pendorong atau penyebab anak-anak masuk Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
3. Apa saja persyaratan bagi anak agar dapat mengikuti program di Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
4. Siapa saja yang menjadi sumber daya manusia atau pelaksanan program dalam upaya membina anak?

5. Bagaimana cara merekrut pengurus/staff sebagai tenaga pendidik di Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

6. Cara atau strategi apa saja yang digunakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam pembinaan anak?

7. Apa saja program pendidikan nonformal yang diselenggarakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam melakukan pembinaan anak?

8. Apa hambatan yang dirasakan/ditemui oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam upaya pembinaan anak?

9. Apa faktor pendukung yang dilakukan oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam upaya pembinaan anak dan bagaimana mengatasinya?

10. Apa rencana selanjutnya yang akan dilakukan oleh pengurus untuk lebih mengembangkan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam melakukan pembinaan terhadap anak?

**Anak Asuhan**

1. Darimana asal anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

2. Darimana mengetahui Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
3. Nyamankah berada dalam lingkungan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

4. Program apa saja yang diselenggarakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

5. Harapan apa yang diinginkan anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang untuk ke depannya?
8. Bagaimana latar belakang berdirinya Yayasan Panti Asuhan Muhammadiyah Putera Tuntang mulai proses awal hingga sekarang?

Jawab:

kehidupan sosial yang harus disalurkan. Panti Asuhan Muhammadiyah Putera Tuntang ini berada dalam naungan Majelis Pelayanan Sosial Muhammadiyah.

9. Cara atau strategi apa saja yang digunakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam pembinaan anak?

Jawab:
Untuk membentuk karakter yang baik dan membina anak yang berkualitas, panti asuhan selain memberikan kepedidikan, kepengasuhan, juga membekali anak asuhan dengan kegiatan-kegiatan, yang mana berkaitan dengan keahlian, misalnya bercocok tanam, menghias tanaman. Dan untuk strategi yang di berikan panti asuhan yaitu dengan cara sistem kepesantrenan dengan menekankan berakhlak yang baik.

10. Dari manakah sumber dana/biaya operasional Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

Jawab:
Berbicara tentang biaya operasional panti asuhan yaitu didapatkan dari donatur dan keluarga besar Muhammadiyah. Dan kebutuhan layak anak asuh meliputi makan, pakaian, dan pendidikan. Bahkan bagi anak yang berprestasi, panti asuhan mencarikan orang tua asuh yang kemudian membiayai ke jenjang yang lebih tinggi.
11. Apa saja program pendidikan yang diselenggarakan oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam melakukan pembinaan anak?
Jawab:
Program yang diberikan panti asuhan terhadap anak asuh tidak lain yaitu pendidikan formal. Selain itu kegiatan yang diberikan panti asuhan terhadap anak dalam membentuk karakter adalah salah satunya mendatangkan mahasiswa akademi militer untuk membentuk karakter anak. Namun selain itu panti asuhan juga memiliki rencana kedepan agar anak asuh lebih memiliki skill. Rencana program yang akan diberikan terhadap anak asuh salah satunya dengan diadakannya ITC dengan mengajarkan Web, design grafis, jurnalistik, musik rebana.

12. Apa hambatan yang dirasakan/ditemui oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam upaya pembinaan anak dan bagaimana mengatasinya?
Jawab:
Hambatan yang dialami dalam membina anak salah satunya adalah background anak yang berbeda-beda, baik dari latar belakang keluarga (ekonomi), agama, pendidikan, dan perilaku. Untuk itu panti asuhan mengajarkan anak tentang kependidikan, beradaptasi dengan sesama serta menghargai antar sesama. Selain itu, karena anak asuh belajar diluar lingkungan panti asuhan, sehingga para pengasuh tidak dapat mengawasi
atau memantau anak dengan baik. Ditakutkan anak asuh mendapatkan gangguan-gangguan dari luar.

13. Apa harapan dari Yayasan Panti Asuhan Muhammadiyah Putera Tuntang terhadap anak?

Jawab:

Harapan panti asuhan terhadap anak adalah agar anak mendapatkan pendidikan, menjadi anak yang berakhlak mulia dengan pengasuhan yang maksimal. Pada intinya pihak yayasan Muhammadiyah ingin mensejahterakan anak yatim dengan berbekal ilmu dan akhlak.
Nama : Ustadz Qi Mangku Bahjatullah, Lc., M.Si
Jabatan : Pengurus Yayasan
Hari/tanggal : Selasa, 29 Agustus 2017
Tempat : Kantor

6. Sudah berapa lama bapak/ibu menjadi tutor atau relawan di Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
   Jawab:

7. Apa yang melatar belakangi bapak/ibu untuk menjadi relawan dan membina anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
   Jawab:
   Yang jelas untuk alasan mendidik anak di panti asuhan adalah agar anak mendapatkan pendidikan yang lebih baik, serta membantu anak yang kurang mampu, terutama anak yatim, piatu, dan yatim piatu.

8. Apa cara atau strategi yang digunakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam pembinaan terhadap anak?
   Jawab:
   Strategi yang diberikan kepada anak asuh salah satunya dengan mengajarkan pembiasaan membaca, dengan membaca anak dapat menambah wawasan baru dan diharapkan anak juga dapat menulis. Kemudian kegiatan olah raga seperti bela diri juga diberikan di panti asuhan, untuk membangun pendidikan karakter anak.
9. Menurut bapak/ibuk apa saran bagi pemerintah, baik pemerintah daerah maupun pusat dalam rangka mengentaskan anak-anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
Nama : Bapak Muhammad Taufik
Jabatan : Pengasuh Yayasan
Hari/tanggal : Sabtu, 26 Agustus 2017
Tempat : Ruang Tamu Yayasan

Pertanya:

11. Ada berapa macam/jenis anak yang sedang dan telah dibina oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

Jawab:

Panti Asuhan Muhammadiyah Putera Tuntang memiliki tiga jenis atau kriteria anak asuhan, yaitu yatim, yatim piatu, dan piatu. Namun disisi lain kebanyakan anak asuhan yang berada di panti asuhan adalah anak duafa’ dari anak orang yang tidak mampu. Akan tetapi panti asuhan lebih memprioritaskan anak yatim, yatim piatu, dan piatu terlebih dahulu, setelahnya apabila dari ketiga kriteria tersebut sudah tidak ada atau tidak memungkinkan, baru kemudian pilihan terakhir pihak panti asuhan adalah anak duafa’.

12. Apa faktor pendorong atau penyebab anak-anak masuk Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

Jawab:

Awal pertama anak asuh masuk ke panti asuhan adalah mereka mendapatkan informasi dari PCM (Pimpinan Cabang Muhammadiyah), masyarakat, atau orang-orang yang sudah tahu tentang adanya panti asuhan. Dan hal yang menjadi pendorong anak masuk ke panti asuhan adalah
mereka mendapatkan atau diberikan pendidikan formal secara gratis dari MI sampai kuliah (saat ini). Disisi lain panti asuhan tidak hanya memberikan pendidikan formal saja akan tetapi juga pendidikan non formal. Meskipun panti asuhan tidak seperti pondok atau pesantren pada umumnya, namun panti asuhan memberikan pendidikan formal dan non formal yang seimbang sehingga sistem pendidikannya membuat anak tertarik untuk tinggal di panti asuhan. Selain itu kegiatan non formal yang diberikan panti asuhan memberikan dampak terhadap anak ketika menghadapi pendidikan formal, sehingga hal ini menjadi menarik bagi anak, karena mereka bisa terbantu dengan adanya kegiatan non formal yang ada di panti asuhan. Keuntungan yang di dapatkan anak dan orang tua adalah yang pertama bagi anak mereka mendapatkan banyak teman, saling tukar pikiran, saling membantu satu sama lain, sehingga anak merasa nyaman berada di panti asuhan. Kemudian yang kedua keuntungan bagi keluarga atau orang tua dengan adanya panti asuhan ini memberikan keringanan bagi orang tua ketika di rumah kurang mampu untuk menyekolahkan anaknya, sihingga hal ini menjadi salah satu cara agar anak tertarik masuk ke panti asuhan.

13. Apa saja persyaratan bagi anak agar dapat mengikuti program di Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

Jawab:

Untuk persyaratan yang di berikan kepada anak yang ingin masuk ke panti asuhan adalah yang pertama diprioritaskan kepada warga Muhammadiyah,

14. Siapa saja yang menjadi sumber daya manusia atau pelaksanan program dalam upaya membina anak?

Jawab:

Yang menjadi sumber daya dalam pelaksanaan program di panti asuhan adalah orang-orang yang telah berada dalam naungan pimpinan
Muhammadiyah dan untuk pendanaan untuk memfasilitasi anak asuhan dari pendidikan formal dan non formal didapatkan dari donatur dari orang lain atau juga dari donatur rutin tiap tahun.

15. Bagaimana cara merekrut pengurus/staff sebagai tenaga pendidik di Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

Jawab:

Pengrekrutan pengurus panti asuhan diangkat oleh pengurus daerah Muhammadiyah (PDM). Untuk pengasuh tenaga administrasi diangkat oleh pengurus panti asuhan dan di setujui oleh majlis pelayanan sosial dengan metode rekrutment. Dan bagian kebersihan dan tukang masak cukup diangkat dari pengasuh yayasan

16. Cara atau strategi apa saja yang digunakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam pembinaan anak?

Jawab:

Metode yang diberikan panti asuhan dalam membina anak pertama Pendidikan Islam:

a. Keteladanan

Adanya keteladanan yang baik di dalam panti asuhan yang diberikan pengasuh atau kakak tingkat di harapkan dapat memberikan teladan atau contoh yang baik bagi adik-adik tingkatnya sehingga menjadikan akhlak anak menjadi lebih baik.
b. Pembiasaan

Pembiasaan anak disini bermaksud agar anak lebih teratur dengan adanya peraturan yang ada di panti asuhan, setidaknya berbeda kebiasaannya sebelum masuk di panti asuhan sehingga anak lebih tertata akhlaknya.

c. Nasihat/arahlan

Di panti asuhan sangat memperhatikan keadaan anak, jika anak mengalami kesulitan atau membutuhkan arahan, disini peran panti asuhan untuk memberikan arahan atau nasihat agar kedepannya anak lebih baik.

d. Punishment and Reward

Ketika anak melakukan kesalahan maka panti asuhan memberikan hukuman, namun tidak berupa hukuman fisik akan tetapi bagaimana membuat anak jera dengan sistem hukuman yang mendidik anak. Dan bagi anak yang yang melakukan susuatu yang baik maka anak diberikan hadiah.

17. Apa saja program pendidikan nonformal yang diselenggarakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam melakukan pembinaan anak?

Jawab:

Pendidikan yang diberikan panti asuhan kepada anak asuh selain memberikan pendidikan formal dengan menyekolahkannya yaitu dengan adanya pendidikan tambahan atau pendidikan non formal yang ada dalam
panti asuhan. Adapun pendidikan karakter yang diberikan panti asuhan terhadap anak asuh ialah dengan adanya berbagai kegiatan, antara lain:

a. Kultum

Kegiatan ini dilaksanakan setelah jamaah sholat maghrib dan dilakukan secara bergilir oleh anak-anak panti asuhan kurang lebih berdurasi 15 menit. Ada pun bahasa yang digunakan yaitu bahasa Indonesia dan bahasa Jawa. Dengan adanya kegiatan ini bertujuan mendidik dan membangun mental anak agar terbentuk dan berani berbicara di muka umum dengan baik. Serta harapan bagi panti asuhan yaitu agar anak asuh kelak nanti menjadi orang yang bermanfaat dalam masyarakat.

b. Diskusi

Diskusi ini sebuah kegiatan dimana anak yang bertugas berkesempatan menjadi moderator dan pemateri dimana anak membahas materi yang sudah ditentukan, bertujuan agar anak bisa saling tukar pikiran satu sama lain.

c. Tadarus dan Murojaah Al Qur’an dan Hadist

Anak asuh dilatih agar lebih cinta terhadap Al Qur’an dan Hadist. Disisi lain anak asuh di ajarkan membaca Al Qur’an dengan benar, baik makhrjaj dan tajwidnya,. Serta juga diajarkan MTQ terhadap anak asuh agar memiliki keahlian dalam melantunkan ayat-ayat Al Qua’an. Adapun untuk Hadist, anak-anak diajarkan Hadis Arba’in
Nawawi. Anak-anak diwajibkan untuk menghafalkannya dan dipahami isi dari Hadis Arba’in Nawawi tersebut.

d. Bimbel

Materi bimbel yang diajarkan kepada anak asuh diantaranya adalah Bahasa Arab, Bahasa Inggris, Aqidah Akhlak, Tafsir Al Qur’an, Fikih, dan Pendidikan Karakter. Kegiatan ini dilaksanakan sesuai dengan jadwal yang telah ditentukan oleh panti asuhan. untuk kegiatan ini bertujuan agar anak memiliki pemahaman dari materi-materi yang belum diajarkan pada pendidikan formal. Dan materi agama disini bermaksud agar anak memahami tata cara dalam beribadah, berkhlak baik, serta ajaran-ajaran yang ada pada agama Islam.

18. Apa faktor pendukung dan hambatan yang dilakukan oleh Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam upaya pembinaan anak dan bagaimana mengatasinya?

Jawab:

Ada beberapa hambatan yang di alami yayasan dalam pembinaan anak terutama dalam kegiatan anak, yaitu pertama kepulangan anak dari sekolah, maksudnya anak pulang dari sekolah sudah memasuki waktu sore hari (untuk anak SMA), padahal kegiatan yang dilaksanakan di panti asuhan itu dimulai waktu sore hingga malam hari. Kedua yaitu tentang karakter anak yang berbeda-beda. Pihak panti asuhan berusaha
menyesuaikan karakter anak satu sama lain dari anak SD, SMP, SMA, dan Kuliah.

19. Apa rencana selanjutnya yang akan dilakukan oleh pengurus untuk lebih mengembangkan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang dalam melakukan pembinaan terhadap anak?

Jawab:
Planning kedepannya sesuai dengan program kerja panti asuhan adalah dengan mengembangkan anak agar memiliki skill yang bagus agar nanti kedepannya anak dapat membawa diri dan di kembangkan di luar setelah dari panti asuhan.
Nama : Mas Ta’at
Jabatan : Anak Asuhan
Hari/tanggal : Sabtu, 26 Agustus 2017
Tempat : Ruang Tamu Yayasan

6. Darimana asal anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
Jawab:
Dia merupakan salah satu anak asuh yang dituakan di panti asuhan Muhammadiyah putera Tuntang. Dia berasal dari bawen dan tinggal di panti asuhan kurang lebih 6 setengah tahun, semenjak dia lulus tingkat dasar. Sekarang dia sudah kuliah di Stiama Salatiga.

7. Darimana mengetahui Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
Jawab:
Pertama kali dia mengetahui yayasan adalah dari tetangga di desanya, yang menawarkan agar nanti setelah lulus sekolah dasar untuk masuk di panti asuhan, dengan tawaran disekolahkan gratis.

8. Nyamankah berada dalam lingkungan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
Jawab:
Selama tinggal di panti asuhan dia merasa nyaman, bisa mendapatkan teman, dan yang jelas mendapatkan pendidikan. Hanya saja terkadang ada
masalah kecil yaitu berbeda pendapat dengan teman lainnya, tapi itu hal yang sudah biasa.

9. Program apa saja yang diselenggarakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
   
   Jawab: Kegiatan yang diberikan panti asuhan kepada anak-anak cukup banyak, seperti kegiatan harian misalnya kajian Fikih, Tahfidz, Tafsir Al Qur’an, Bimbel Bahasa Arab dan Inggris. Dan untuk kegiatan mingguan seperti jalan-jalan, outbond, piknik, dan study banding.

10. Harapan apa yang diinginkan anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang untuk kedepannya?
   
   Jawab: Harapannya ingin membalas apa yang telah diberikan panti asuhan kepada saya. Namun untuk saat ini belum dapat memberi apa-apa, dan hanya berusaha agar bisa selalu menghormati pengurus dan pengasuh yang telah mendidik saya, serta mematuhi segala peraturan yang ada di panti asuhan.
Nama : Mas Suryadi
Jabatan : Anak Asuhan
Hari/tanggal : Sabtu, 26 Agustis 2017
Tempat : Ruang Tamu Yayasan

1. Darimana asal anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
   Jawab: Suryadi merupakan anak asuh panti asuhan Muhammadiyah putra yang berasal dari pabelan dan sudah tinggal di yayasan selama 7 tahun. Saat ini Suryadi kuliah di Stiama Salatiga jurusan akuntansi.

2. Darimana mengetahui Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
   Jawab: Awal pertama mengetahui yayasan panti asuhan dari kepala sekolah waktu sekolah dasar. Saat itu kepala sekolah menawarkan untuk sekolah gratis, makan gratis, dan diasramakan gratis. Dan saat itu juga pihak keluarga dan anak langsung sepakat untuk menerima tawaran tersebut, tanpa tahu mau dibawa kemana dan tempatnya dimana.

3. Nyamankah berada dalam lingkungan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?
   Jawab: Tinggal di yayasan jelas merasa nyaman, karena disini di fasilitasi dari makan, tempat tinggal dan pendidikan.
4. Program apa saja yang diselenggarakan Yayasan Panti Asuhan Muhammadiyah Putera Tuntang?

Jawab:

Untuk program di yayasan selain sekolah di luar, banyak kegiatannya, seperti yang telah disampaikan mas Ta’at. Ada kegiatan pembelajaran les malam, seperti Fiqih, Bahasa Arab, Bahasa Inggris, Kultum, dan lainnya.

5. Harapan apa yang diinginkan anak Yayasan Panti Asuhan Muhammadiyah Putera Tuntang untuk kedepannya?

Jawab:

Harapan bagi yayasan menurut Suryadi adalah semoga agar lebih baik, akan tetapi Suryadi sudah percaya bahwasanya pengurus dan pengasuh yayasan sudah memiliki rencana yang baik untuk yayasan, baik pembangunan dan kemajuannya. Hanya saja sebagai salah satu anak asuh tertua harus memberi kontribusi yaitu dengan memberi contoh yang baik bagi adik-adiknya.