



The Role of Orphanages in The Welfare of Abandoned Children

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ABSTRACT

The research conducted by the author aims to understand, analyze and describe the role of orphanages in the welfare of abandoned children. In addition, this research aims to find out what programs and things can encourage and hinder the welfare of neglected children. This study uses a qualitative method. The data in this study were obtained from various sources: observation, interviews, and literature studies. While the types of data obtained are primary data and secondary data. Studies and literature use concepts and theories related to research. From the results of this study, the authors found that the Mutiara Bani Solihin Orphanage has an essential role in the welfare of neglected children. Orphanages try to replace the position of parents who have to educate and raise their children. The orphanage carries out various programs and regulations for the welfare of the foster children, such as formal and non-formal education. Several factors encourage orphanages to prosper foster children there, namely the existence of adequate facilities and infrastructure, the support of the local community, and caregivers with high social spirits. The factor that hinders the welfare process for foster children there is the unclear administration of children. This happens because many parents leave their children without providing a complete identity, so sometimes the orphanage has difficulty registering their children for school.

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1. PENDAHULUAN

As a developing country, Indonesia is actively developing in all sectors of people's lives (McLaren, 2020; Qodir, 2020). The essence of Indonesia's development is as stated in the Preamble to the 1945 Constitution of the Republic of Indonesia which mandates the Indonesian State Government to protect the entire Indonesian nation and all of Indonesia's bloodshed and to promote public welfare, educate the nation's life and participate in carrying out world order based on independence, lasting peace and social justice (Desmond, 2020; Ghosh, 2020; Mackes, 2020; Wang, 2020).

To improve social welfare, the government organizes or creates a platform to make its people prosperous so everyone can feel justice (M. T. Rahman, 2011). One example is establishing an institution, namely an orphanage (Amos, 2020; Carr, 2020; Defar, 2021; Wade, 2020). The government establishes orphanages to accommodate children born or living less fortunate; then, they are adjusted and fostered there to become qualified, educated human beings like children who live with their original parents.

If we look at the current conditions, there are many abandoned children whose parents could have left for various reasons. At the same time, the family is the primary group in society (Rahman, 2021). A family is a group

formed from the relationship between men and women, which relationship more or less lasts a long time to create and raise children. So the family, in its pure form, is a social unit consisting of husband, wife, and immature children. This unit has specific characteristics in common anywhere in the department of human society (Ahmadi, 1991, p. 239).

According to William J. Goodge (1993), within the family are functional relationships among its members. What needs to be considered here are the factors that influence the relationship, namely the family structure itself. Family structure determines the pattern of relationships within the family. In the nuclear family, the relationship between family members may be stronger because it consists of a limited number of members. However, in the extended family, the relationship between family members is very tenuous because it consists of many members with separate places (Febriyani, Rostika, & Rahman, 2020).

Raising children is one aspect that gets special attention in the Qur'an, compared to other problems (Astrid, 2003). This is evident from the many verses of the Al-Qur'an, which explain the procedures for educating children properly, who is obliged to educate them, and the rhymes of children's rights. Among the verses referred to are in the Al-Quran surah *Al-Baqarah* verse 233, *At-Tahrim* verse 6, *An-Nisa* verse 9, and *Al-Kahf* verse 46 (Departemen Agama RI, 2005).

For this reason, scientists also discuss the high urgency of raising and educating children (Desmita, 2009). Most of them return the responsibility of raising children to the family. Among them, a religious psychologist Zakiah Daradjat (2005: 35) states that the first education for a child comes from both parents.

This statement is reinforced by Suhendi and R. Wahyu (2001) who state that in sociology, the family is the primary media and the first element that influences the continuity of a child's life development. Parents are responsible for providing education and fulfilling various child welfare rights (Mukarromah, 2021). Parents are responsible for meeting children's needs in everyday life, paying attention to, defending, protecting, educating, and providing various necessities of life.

Human Resources Development is an effort to increase one's productivity in work, art, and other activities that can improve oneself and others (Soeroto & Kerja, 1986, p. 3). Thus there is an increase in production capacity for everyone so that Indonesian people do not become a burden to the state but become supporters who can be directed in the context of achieving the direction of development (Hamzah, 2001).

It becomes blurry when in reality, on the ground, there is still discrimination in the community of disadvantaged children from an economic, social and cultural perspective in the portrait of the many children living abandoned. In certain circumstances the family cannot perform its functions properly in meeting the child's needs, which then causes neglect of the child (Bodagova, 2020; Goswami, 2022; Selyutina, 2022).

According to Law no. 4 of 1979 concerning child welfare, the definition of abandoned children is as follows: "neglected children are children whose parents for some reason cannot carry out their obligations so that the child's needs cannot be met properly, both spiritually and socially" (UU No. 4 / 1979. About child welfare Chapter 1 Article 1). The role of the Orphanage is so great for the survival of children who are neglected or do not get care or love from their own parents. So, some researchers are interested in researching orphanages from various perspectives (Mkinga, 2022).

In this study, the analysis is concentrated on the role of the Mutiara Bani Solihin Orphanage in the Welfare of Neglected Children in Cibiru Hilir Village, Cileunyi District, Bandung Regency. In addition, this study uses a qualitative descriptive method. The purpose of the descriptive is to make a systematic, factual, and accurate plan regarding the facts and characteristics of a particular population or area. In Moleong's book (2010), Bogdan and Taylor defines qualitative methods as research processes that produce descriptive data in the form of written or spoken words from people or observable behavior. This approach is directed at the background and the individual in a *holistic* (whole) way (Mustari & Rahman, 2012). In this case it is not permissible to isolate individuals or organizations into variables or hypotheses but view them as part of a whole.

By looking at the definition above it can be argued that qualitative research involves oral interviews, observations or observations and literature both books and documents as research sources. Likewise, what was seen by researchers in examining the role of orphanages in the welfare of neglected children by doing this.

2. RESULTS AND DISCUSSION

Mutiara Bani Solihin Orphanage

An orphanage is a social institution responsible for providing substitute services to meet foster children's physical, mental and social needs so they can get broad, appropriate and adequate opportunities for personality development following Islamic teachings (Engel, 2021; McLaren, 2020; Reid, 2021). The orphanage exists against

the large number of abandoned and orphaned children who do not receive enough care and affection from their families (DeLacey, 2020; Kyung, 2020; Liu, 2020; Rogol, 2020). It is hoped that with the existence of an orphanage, these orphans and abandoned children can live properly as they should (Antonello, 2022; Heikkilä, 2022; Kürklü, 2022; Prommin, 2022; Qian, 2022).

The Mutiara Bani Solihin Orphanage Foundation can be formed and run even with makeshift facilities and pre-facilities, but starting with high enthusiasm and a high sense of moral responsibility for the existence of orphans, orphans and poor people, the process of coaching and formation begins. quality children's behavior with obedience to Allah SWT and His Messenger.

In 2007, Mr. Sugriono (as the head of the Mutiara Bani Solihin Orphanage) along with other administrators realized this intention, namely to care for or manage and take care of neglected children. The initial step was to gather the poor and orphans, then proceed with mass circumcision. At that time this foundation did not have a fixed location, until finally in the month of Ramadan there was a benefactor who rented a house for the ministry, but that only lasted one month before finally moving again and only lasting one year. At that time there were only 15 children living and 100 foster children until this situation lasted until 2008. Until finally in 2009 Rumah Ceria 1 was built which was located in Kap. Islamic Block D No. 154 RT/RW 03 07 Cibiru Hilir Village, Cileunyi District, Bandung Regency under the name of the Mutiara Bani Solihin Orphanage and Dhuafa Foundation which was obtained from various zakat, infaq and sadaqah from the community and donors. Even now, namely in 2016, the construction of the orphanage continues to grow. The number of children in the orphanage now reaches 102 people.

At the beginning of its formation, the name of this foundation was Muhammad Yunus Ibnu Solihin. Then it changed its name to Mutiara Solihin and changed back to Mutiara Bani Solihin which means that the children who live in this place become those who shine because of their piety. The Mutiara Bani Solihin orphanage also stands under the auspices of the Social Service. This means that the government has obtained permission and is registered to establish the orphanage with the Deed of Establishment of the Mutiara Bani Solihin Foundation dated July 28, 2009 Number: 28, Notary: Diastuti, SH, SK. Minister of Law and Legislation of the Republic of Indonesia Number: C-279. HT03. 02-TH. 2000. Date. 17 March 2000 (source: Mutiara Bani Solihin, 2022).

The purpose of establishing this orphanage is to form human beings who have Islamic personality, are mature and highly dedicated and have the skills so that they can sustain their lives in the future. In addition, the purpose and function of coaching at the Mutiara Bani Solihin Orphanage and Dhuafa Foundation is to improve morals, so that children who come from this place have good morals and have extensive knowledge so that they can be useful in the midst of society later.

The Mutiara Bani Solihin Orphanage is also trying to produce children as the next generation who are ready to use in various fields, especially education such as aqidah, Al-Quran, Hadith and other fields of science. The teaching system also uses the home schooling method which is held intensively for 24 hours.

Residents of the Mutiara Bani Solihin Orphanage

The residents of the Mutiara Bani Solihin Orphanage consist of foster children and caregivers and are led by someone who founded the orphanage. The foster children who live in this orphanage are divided into two parts, namely *mukim* and *non-mukim*. First, *mukim* means that the child lives in an orphanage. Second, *non-mukim* means that they live in the orphanage, but they still has a family and sometimes goes back and forth between their house. *Non-Mukim* children lives in an orphanage because their family's economic situation is poor.

Not all of the children who live at the Mutiara Bani Solihin Orphanage come from the area around the orphanage. However, they come from various regencies and cities in West Java and even from outside West Java. Of them, some came from Padang, Karawang, Sukabumi, Surabaya, Cirebon, Garut, Tasikmalaya, Jakarta and many others, but the most dominant were children from around Bandung Regency, especially the duaafa who were around the orphanage.

The organizational structure of the Mutiara Bani Solihin Orphanage is as follows:

First, funds used to meet the needs of orphanages come from various sources. Sources of these funds are obtained such as from infaq, zakat, sadaqah, and donations from all benefactors everywhere. Apart from cash, the development committee also receives building materials (specifically assistance in the form of building materials must be coordinated with the development committee for further arrangements).

Second, as for how to make donations other than visiting the orphanage located in Kav. Mekar Biru Block D.154 Rt 03/07 Cibiru Hilir Village, Cileunyi District Bandung Regency, can also be done by transferring to Bank BRI account number with number: 040101005527504 (on behalf of Mutiara Bani Solihin) and Bank Mandiri with number: 131-00-1055076-4 (on behalf of Mutiara Bani Solihin) or alms pick-up service or zakat by telephone

number. The location of the cheerful houses is not close to each other. But even so, it does not reduce the sense of enthusiasm and togetherness of the residents of the orphanage towards prosperity. It's just that under supervision, according to one of the caretakers at the orphanage, it is somewhat less extra and in terms of eating it is rather difficult to eat together between cheerful houses because they are not close to each other.

Third, for vehicles such as motorbikes, cars and so on, some come from donations, zakat, sodaqoh and some are the result of buying their own orphanages. As for public kitchens and all kitchen equipment and other places, the foundation has also provided them.

The pattern of parenting is a way of working or a method of raising children in the family and is also part of the socialization process that is generally carried out by parents to their children. However, in orphanages, children are cared for by caregivers who try to replace the role of parents. Even so, the socialization process continues. Basically the pattern of parenting in this orphanage is like parenting in your own family. This parenting pattern is done so that a child is not awkward towards caregivers, meaning that children can consider caregivers as their own family. There are activities carried out by the orphanage children.

This activity is carried out by the children during school days (Monday-Saturday). On Sundays, the children's routine is, for example, boys selling at the Bumi Harapan Market which is located close to the orphanage as a form of learning about child entrepreneurship. However, the location is not only in Bumi Harapan, if in other places where events happen to allow them to trade, they trade too. The goods he sells are office stationery. Then for the daughter to do the cleaning around the orphanage. There is also a Wednesday, the children on that day are scheduled to practice swimming and futsal.

With the implementation of education from an early age, it will certainly determine their life in the future. The application of discipline, the provision of knowledge both formally and informally also supports children's intelligence. When a child is smart, he can do anything and that will encourage his life to be more prosperous. Even though the child lives in an orphanage, there are no parents and the economic situation is lacking, if you have high knowledge then it can raise the dignity of the child itself.

The Mutiara Bani Solihin Orphanage also does not just accept foster children. There is a separate child care procedure, namely by conducting a survey beforehand with the family, there you can see what the family situation is like, if indeed the family is underprivileged and finds it very difficult to take care of and educate their child, then they may be placed in this orphanage. Apart from that, there are prior agreements at the beginning of admission, that is, taking care of the children entrusted in the same way, meaning that not only the orphanage takes care of their children, but these children must also be taken care of by their parents. Although there are also some children whose origins are unclear. So the orphanage is the main target for the care, education and welfare of these children.

For every orphan who lives at the Mutiara Bani Solihin Orphanage, life in the orphanage is part of their life. Orphanage children think that orphanages are a substitute for their original family functions. As stated by two foster children at the orphanage, namely Ariel and Ayu.

Ariel is one of the children from the Mutiara Bani Solihin Orphanage who has lived in this orphanage since she was 5 years old. She is now in grade 2 at Mekar Biru Elementary School. Ariel said that she was happy living at the orphanage because there were many playmates too and happy because everyone was like Ariel's own family. His house address is almost close to where he lives now, namely the orphanage, his parents (currently only have a mother because his father died) visit Ariel once a week.

Ayu is also one of the children living in the orphanage. She is originally from Tasikmalaya, but both of her parents have passed away. She only lives with her grandmother in Bandung. Due to her family's poor economic condition, she was sent to an orphanage when she was 5 years old. She is now in grade 1 of junior high school. Her grandmother also sometimes visits her at the orphanage.

Seeing the conditions of the two children, it can be said that they already feel like family, they have considered their foster brother or sister like their own siblings. What's more, they will be happy if there are donors who visit them. So they feel that there is someone who cares and loves them even though they don't have parents anymore.

The Mutiara Bani Solihin Orphanage can be a family that can replace family functions for every child in the orphanage. This means that foster children can get love like their own parents. As stated by one of the caregivers at the Mutiara Bani Solihin Orphanage, he also revealed that: "When I come to the children in this orphanage, I feel like they're my own child. I am the biological child of 3 people, then I also consider those in this orphanage as my own children. A sense of affection, responsibility, want to educate it is in me. Likewise the children, they also consider me like their own parents".

Based on the results of interviews with these informants, it can be seen that the relationship between the administrators and the foster children is very good because the administrators at the Mutiara Bani Solihin

Orphanage always pay attention to the development of the existing foster children. All developments or needs of foster children are always endeavored to be monitored so that children, for example in school affairs, are not left behind. The point is that children's needs are always met. If the caretaker pays attention to this, the child's welfare will be easy. In addition, if the child is obedient and obedient it will also support the child's welfare process.

Seeing the reality of the child's situation above, gives meaning that it turns out that the role of the family is so important in the development and growth of children. So the function of the family must be fulfilled so that the development and growth of children can develop properly and not fall into unwanted things. While the role of the orphanage is to try to replace the function of the family which has failed and lost its role as forming the character, spiritual mentality of the child which aims to guide, educate, direct and regulate the behavior of the foster children so that they become someone who is independent and useful for society, nation and society. country.

There is no specific budget for the daily needs of children either. As in the case of food, once there is food stock for foster children, suddenly there are donors who provide food to the orphanage, this can make the food stock more efficient. In addition, the needs for children's education are also different because the level of education a child takes is also different. Most importantly all the needs of the children are all met. Whether it's in terms of education, clothing, food and so forth. As expressed by Mrs. Sugiarti (a caregiver at the Mutiara Bani Solihin Orphanage):

"I told the children, if there was something the children needed, they were told to write it on a special whiteboard. There they are told to write down what needs they need, for example pencils, books, shoes and so on. Because in my opinion what is called fair is placing something in its place" (Mrs. Sugiarti, interview, November 2022).

After the children write their requests on the whiteboard, the orphanage controls the child's condition again. After being researched and considered properly, then the child's request is granted or realized. Because if for example the child's wish is immediately realized, later the child will take advantage of that opportunity and ask for anything. That's why it's an educational process for children to prioritize what's important and what's just a wish.

The nanny talks about fairness, because she thinks that every child's needs are different. So the provision of facilities, materials and so on must also be different. It is impossible for children who attend elementary school to have the same allowance as those who go to college. According to him, this is unfair. So what's called fair is if a child goes to elementary school, the need for it is smaller and the allowance is also small, while those who are in college must have a lot of needs and need a lot of allowance.

The needs of these children are borne by their respective guardians. At the Mutiara Bani Solihin Orphanage there is a guardianship system. The guardian is responsible for the needs of the foster children. Each of these guardians in their responsibility takes care of several foster children, some hold 8 people, 10 people and even 15 people, how is the readiness of their own guardian. Like the finances needed by foster children too, it is the guardian who manages and is responsible for it.

The children's welfare is fulfilled by the many donors and caregivers who are loyal in taking care of their foster children. However, so far there hasn't been any visible well-being related to the success of the foster children, because you could say this orphanage hasn't been around long enough. It's just that the highest number of foster children have reached college. However, even though they have left the orphanage, they have not forgotten the services the orphanage gave them. They continue to stay in touch with the orphanage as a form of gratitude and dedication.

The researcher concludes that the Mutiara Bani Solihin Orphanage has a role or function as a place for the welfare of abandoned or orphaned/underprivileged children both in providing services, education, and giving love so they can feel what it's like to have a guardian or parents like kids in general. Each child is usually given pocket money for school. If a diligent child can be saved. Or usually there are donors who like to share the children directly. That can also be done if the child is diligent then he can save his diwali. The savings are useful for the needs of the children themselves. If one day the child has a need but there are no funds at the orphanage, then you can use the child's savings. For example, a child is asked by his teacher to buy some school supplies, sometimes the money can be taken from the savings. As mentioned by the caretaker of the orphanage, Ms. Sugiarti stated that: "If there are goods in the orphanage, then the children shouldn't buy them unless it's what they truly need. For example, in their school, there's an assignment that requires them to buy something, like a glue or a pot of flower and the orphanage don't have it. The child can pick the money from their savings. This includes vacations or snacks for the children"

So, this savings money is useful as a reserve for children when it is urgent. However, not all the needs of children who are not in the orphanage are covered by the child's savings because some are purchased directly by the orphanage and some are assisted by the orphanage and the child's own savings. In addition, the savings are used for future needs. With savings like that, children can fulfill their needs even though the foundation has no funds.

Children are not always in orphanages or at school, children also need holidays. That's why every holiday there must be a walk. Apart from the funds provided by the orphanage, if the child has savings as stated above, the child can use his pocket money to travel.

In addition to the funds from donors and children's savings, at the Mutiara Bani Solihin Orphanage there is also entrepreneurship guidance. So they are not only provided with the orphanage's funds and their own savings, but they are also taught how to manage and earn money so they can live independently and not rely too much on other people. One example is on Sundays, in the area around the orphanage there is a spill market, where they like to learn to trade. This can train their skills in trading so they can find out how to make their own money. On the Eid al-Adha holiday to be precise in the month of Dzulhijah, the Mutiara Bani Solihin Orphanage organizes reception and implementation of Qurban. He distributed it to foster children there and the surrounding community who deserved to be given qurban.

At the Mutiara Bani Solihin Orphanage, every month of Ramadan it always holds activities such as receiving infaq deposits, zakat fitrah, zakat waqf income and alms. Then it is managed and distributed also to people who are entitled to receive it. At the Mutiara Bani Solihin Orphanage, every foster child who finishes their school holidays, a "back to school" program is routinely carried out. So, before starting their learning activities at school, they usually take part in the "back to school" program, namely the distribution of writing and reading materials to their children's schools..

The Mutiara Bani Solihin Orphanage also regularly distributes groceries to the elderly and the poor every two or three years. Apart from being given by donors, they can also give to others who really need it. In addition, every Friday the distribution of food to local residents who need it is a routine agenda for this orphanage (source: Mutiara Bani Solihin Orphanage).

Behind the driving factors, of course, the emergence of inhibiting factors for orphanages in the welfare of neglected children. Based on the results of an interview with one of the caretakers at the orphanage, he said that the obstacle or obstacle to the process of welfare for children faced by the orphanage itself was the problem of bureaucracy for children that was too complicated. The bureaucracy referred to here is the issue of child administration or recorded data from the government regarding foster children such as child birth certificates, family cards and others. This happened because many parents did not enclose their child's complete personal data when entrusting their child to an orphanage. Accurate data is needed regarding the origins of the children, while the number of children there is not a small number. Then until now no one has been able to solve it.

The difficulty of fixing this problem is also caused by the large number of children whose origins and families are unclear. As was said in previous discussions, there are children who come to the orphanage just lying in front of the orphanage's door, some are simply delivered without any child's identity papers and many others.

What else can we see nowadays? Personal data that is officially recorded by the government, such as family cards, birth certificates and others, is very much needed for school, work and other requirements. Until now, the completeness of the child's identity is still not neatly arranged. Even though the orphanage has been given permission to establish an orphanage, it must also be clear on the condition of the children and where the children come from. As said by one of the caretakers of the Mutiara Bani Solihin orphanage, he revealed that:

"What I feel is the problem of bureaucracy for children. Some are sent to the orphanage complete with the child's personal data requirements, now that's not a problem. The problem is if the child arrives without the child's personal data. In fact, there are indeed children who are deliberately kept lying in front of the door of the orphanage, they are only given a piece of paper with the child's name written on it".

In the absence of complete child data, the child when he first entered the orphanage did not bring his complete identity, the orphanage gave the child a name. After sitting at school for a while, one of his family came and gave the child's real identity with a different name. According to one of the caretakers there, this is also a problem for the orphanage. It can be concluded that the thing that hinders the implementation of the orphanage program for the welfare of neglected children is the very complicated administrative process for children. In contrast, not all children's origins are known. This also causes difficulties for the orphanage in registering children to school. Apart from that, no one has been able to move in that direction to solve these problems.

3. CONCLUSION

Mutiara Bani Solihin Orphanage had hopes and challenges; in other words, it is called some supporting factors (drivers) and inhibiting factors (challenges). *First*, the driving factor (supporting) some donors set aside part of their assets to the orphanage for the development and welfare of the orphans. Adequate facilities and infrastructure such as comfortable living quarters, halls, transportation and prayer rooms make the children feel comfortable living in the orphanage, the caregivers in the orphanage are tenacious and have a high social spirit in caring for their foster children making the orphanage more motivated to process the welfare of the foster children in the orphanage and the family nature between the caregivers and the foster children also makes the children feel comfortable and feel more prosperous because they feel that everyone is family. Lastly, there is support from the community that supports foster children's welfare. *Second*, the Inhibiting factor (challenge), namely the obstacle or obstacle felt by the Mutiara Bani Solihin Orphanage is the difficulty of the foster child bureaucracy. The bureaucracy referred to here is the problem of foster children's data to make it neat and arranged regarding the administration of the foster children, accurate data regarding the origins of the children is needed. Therefore, the population service takes several stages of requirements and trials. However, until now, at the orphanage, there is still no one who can move in that direction which ultimately raises complications regarding the child's data.

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