

---

## Habituation of Character Education at The Aisyiyah Orphanage in Banua Anyar

---

**Uswatun Isnaini**

uswatunisnaini15@gmail.com

Social Studies Education Department FKIP Lambung Mangkurat University

**Ersis Warmansyah Abbas**

ersiswa@ulm.ac.id

Social Studies Education Department FKIP Lambung Mangkurat University

**Jumriani**

jumriani@ulm.ac.id

Social Studies Education Department FKIP Lambung Mangkurat University

---

### *Article History*

---

Received: 01/05/23 Review: 10/05/23 Revision: 20/05/23 Available Online: 30/05/23

---

### **Abstract**

The Orphanage is a social service institution established by the government and the community, which aims to help or provide assistance to individuals and community groups to meet life's needs. Habituation is seen in the child's attitude contained in character education. This article aims to describe the habituation of character education of Aisyiyah Orphanage in Banua Anyar Village as social welfare responsible for providing substitute services in meeting its foster children's physical, mental, and social needs. The training activities were implemented in 2 days, namely on Saturday, November 20, 2021 and Thursday, November 25, 2021, which children at the Banua Anyar Village Orphanage attended. The activity provides training that focuses on character-building to children. The method used in this training activity is the Lecture Method, the method aims to provide information about Character Education that can be taken from daily activities. The process of forming Character Education in children is packaged in the form of training by instilling character education through activities carried out daily. Training is designed in 2 stages, namely, 1) the stage of delivering material using the lecture method, and 2) the stage of implementing training that has been designed to instill Character Education in children. The result of the training became a dedication in the world of education in providing an experience for the nation's generation with character as a form of social concern for the scope of education from the IPS FKIP ULM Education Study Program institution.

**Keywords:** Child Habituation; Character Education; and Orphanage.

### **Abstrak**

Panti Asuhan menjadi suatu lembaga pelayanan sosial yang didirikan oleh pemerintah maupun masyarakat, yang bertujuan untuk membantu atau memberikan bantuan terhadap individu, kelompok masyarakat dalam upaya memenuhi kebutuhan hidup. Habituaasi dilihat pada sikap anak yang dimuat dalam Pendidikan karakter. Tujuan artikel ini untuk mendeskripsikan habituasi Pendidikan karakter Panti Asuhan Aisyiyah di Kelurahan Banua Anyar sebagai kesejahteraan sosial yang bertanggung jawab memberikan pelayanan pengganti dalam pemenuhan kebutuhan fisik, mental, dan sosial pada anak asuhnya. Pelaksanaan kegiatan pelatihan dilaksanakan dalam 2 hari yaitu pada hari Sabtu tanggal 20 November 2021 dan hari Kamis tanggal 25 November 2021 yang diikuti oleh anak – anak di Panti Asuhan Kelurahan Banua Anyar. Kegiatan tersebut memberikan pelatihan yang berfokus pada pembentukan karakter kepada anak – anak. Metode yang digunakan dalam kegiatan pelatihan ini yaitu Metode Ceramah, metode tersebut bertujuan memberi informasi tentang Pendidikan Karakter yang dapat diambil dari kegiatan sehari – hari. Proses pembentukan Pendidikan Karakter pada anak – anak dikemas dalam bentuk pelatihan dengan menanamkan Pendidikan karakter tersebut lewat aktivitas yang dilakukan sehari – hari. Pelatihan dirancang dalam 2 tahapan yaitu, 1) tahapan penyampaian materi yang menggunakan metode ceramah, dan 2) tahap menerapkan pelatihan yang telah dirancang untuk menanamkan Pendidikan Karakter pada anak. Hasil dari pelatihan tersebut menjadi Pengabdian dalam

dunia pendidikan dalam memberikan suatu pengalaman untuk generasi bangsa yang berkarakter sebagai bentuk kepedulian sosial lingkup pendidikan dari lembaga Program Studi Pendidikan IPS FKIP ULM.

**Kata Kunci:** Habitulasi Anak; Pendidikan Karakter; dan Panti Asuhan.

## Introduction

Habituation provides certain persistent living conditions that allow children to make adjustment interactions to act as indicated by specific actions. This creation aims to make the character work as an optimal self-character through a cycle of disguise and self-adjustment through certain mediations (upgrades) that will be completed. Formal and informal education creates a program in learning known as character education. Character education is an educational process emphasizing the cultivation of values, manners, and morals (Agus, 2020).

Education, in general, is a process of internalizing culture into individuals, and society becomes civilized. Some define education as how a nation prepares its young generation to live and fulfil life's goals effectively and efficiently (Majid and Andayani, 2018: 108). Education is planned to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state. Ki Hadjar Dewantara stated that education is an effort to advance children's character, mind and body so that they are in harmony with nature and society (Mulyatiningsih, 2011).

Character education begins to be planned by including 18 character values expected to be included in the learning unit. These values include honesty, tolerance, discipline, hard work, creativity, independence, democratic attitude, curiosity, national spirit, love of the motherland, respect for achievement, friendship, peace-loving, fond of reading, caring for the environment, social care and sense of responsibility and religion (Abbas, 2019). In academic units character education is very important in fostering children's attitudes and child discipline behavior must always take place in individual interactions and with their environment (Erik, 2017). For a parent or an older person they must educate their child to be more disciplined, because that is the first step in standing so that they always pay attention, designing and directing everything properly educational theory, as well as character formation is the general goal of teaching and character education in schools. Good moral education in forming moral discipline must be instilled in orphans to have an essential personality and awareness so that later children can behave well at an early age (Setianingsih et al., 2021). Through this education, of course, it is not only in the cognitive and psychomotor domains that are expected to have changes, but the most important thing is positive changes in the affective domain.

The low character of this nation is of concern to all parties. Until finally, there was concern for the development of national character which began with the formulation in the national education system, character education was not only taught in formal schools but also in non-formal schools such as orphanages. In its activities the Orphanage plays a very important role in teaching character education to foster children in the Orphanage. This is done to fortify children from acts of child delinquency. The character values taught to foster children are in line with the values of Islamic teachings. Because this Orphanage in its educational process is based on Islamic boarding schools adapted to Islamic activities and the daily activities carried out, the educational values he teaches are Islamic education and discipline. Problems regarding character education utilize the Aisyiyah Orphanage in Banua Anyar Village as a place to make a learning process that is concrete and contextual so that later students can easily understand character education and add local insight (Purnomo, 2014). Based on these descriptions, the presenters were encouraged to conduct training to instill Character Education in children at the Aisyiyah Orphanage, Banua Anyar Village.

### **Method**

The training activities were carried out in 2 days, namely on Saturday, 20 November 2021 and Thursday, 25 November 2021, attended by children at the Banua Anyar Orphanage. The activity provides training that focuses on character-building for children. The method used in this training activity is the Lecture Method. The Lecture Method effectively conveys new information to the intended target (Helmiati, 2016). This method aims to provide information about Character Education that can be taken from daily activities. The process of forming character education in children is packaged in the form of training by instilling character education through daily activities. The training is designed in 2 stages, namely, 1) the stage of delivering material using the lecture method and 2) implementing the training designed to instill Character Education in children.

### **Results and Discussion**

The establishment of Aisyiyah Child Welfare Institution (LKSA) is located in Banua Anyar Village, Banjarmasin, where the Orphanage was built because there are still many children and the people there who live in economic difficulties and do not get a good education. The practice of Surah Al-Ma'un is also one of the main pillars that underlies the establishment of the Child Welfare Institution (LKSA). In addition, the spirit of forbidding evil through the Aisyiyah organization is the spirit of this humanitarian movement. With capital of 30 million rupiah which was also the result of borrowing from one of the cooperatives in the city of

Banjarmasin, namely the Ar-Rahmah Cooperative. The management dared to rent a building for a foster home and the Orphanage's secretariat office.

Their daily needs are met, such as food and drink, clothing and other necessities, school fees, etc. However, on a daily basis in the Orphanage they have not received proper guidance and coaching, such as guidance in Islam, organization, science and skills. So, when they have to leave the Orphanage because they have graduated from high school or Madrasah Aliyah, it turns out that most of them are not ready to face the world outside the Orphanage independently. Based on the facts and thoughts above, it is necessary to develop a more comprehensive and integral concept of fostering an orphanage (Rusmaniah 2021).

The challenge in religious development for orphanage children at the Puteri Aisyiyah Benua Anyar Orphanage is that the child's family lacks synergy with the orphanage caretaker. Family members have their respective duties in carrying out religious development activities, especially to guide and advise and teach them to children. However, based on research in the field, it was found that there was a lack of family support for religious guidance for the children of the Puteri Aisyiyah Benua Anyar Orphanage. In fact, as is well known, the family is the first madrasah and a supporter of the child's life. Emotional development and maturity will be created well with good family education as well. So, in the religious development of children, the Orphanage also needs to cooperate with the child's family.

A child's habituation to religious character cannot be instilled instantly, but requires a long period of time to shape it through various stages and the continuous application of religious character values to provide a strong foundation in forming a good personality, so that it can be accepted. well by the local community. In addition to cultivating character, it must also be accompanied by religious or religious understanding. Religious comes from the word religious which means religion or belief. Religious is defined as a religious nature that is embedded in a person. Religious can also be interpreted as a form of a person's belief in worshiping his God and being able to accept differences from other religions and being able to become a human being who is able to understand religious teachings (Hapsari & Iftayani, 2017).

The formation of religious character is the main effort or effort taught at the Aisyiyah Orphanage to increase the ability of participants with cultural values and good personality in carrying out Islamic religious teachings, piety to Allah SWT, helping in kindness, obedience, and other personalities. Religious personality is the personality needed by students to experience a change of era and moral decline, with this religious personality students are expected to be able to implement behavior with good and bad dimensions based on religious

terms and conditions. With the basis of a good religious personality, of course other personality values will also grow well. Good cooperation needs to be carried out by the teacher as a teacher with external parties involved in instilling religious character values by applying to students some religious activities that can be carried out as teaching activities (Jemimut & Iswahyudi, 2018). The habituation activities at the Aisyiyah Orphanage include getting up every dawn, praying in congregation, reciting recitations to reading and writing the Koran. This is based on teaching children important religious matters (Sarbaini, 2020.) recitation to read and write the Koran. This is based on teaching children important religious matters (Sarbaini, 2020.) recitation to read and write the Koran. This is based on teaching children important religious matters (Sarbaini, 2020.)

Habituation or habituation to religious values at the Aisyiyah Orphanage, Banua Anyar Village Saying that religion or self-religiousness can be displayed in various parts of human life. Of course this can be done because there are things that are done continuously in the environment or oneself or around the Aisyiyah Orphanage both in the school environment and at home. The cultivation of religious values can be through several ways, among others, as follows:

1. Carrying out routine activities, daily activities that are integrated with programmed activities such as reading the Qur'an.
2. Creating a supportive educational institution environment so that the environment and life processes truly provide education on how to learn religion in daily activities.
3. Religious education is not only delivered formally by religious teachers at the Orphanage but also through religious subject matter but can be carried out outside of that in everyday life whether at school. Even in hostels.
4. Creating a religious situation or condition. Foster children can get to know religion and the procedures for its implementation and show it.

### **Conclusion**

The habituation of character education in orphanages has a concern for the development of the nation's character which begins with the formulation of it in the national education system, character education is not only taught in formal schools but also in non-formal schools such as orphanages. In its activities, the Orphanage plays a very important role in teaching character education to foster children in the Orphanage. This is done to fortify children from acts of child delinquency. The character values taught to foster children are in line with the values of Islamic teachings. Because this Orphanage in its educational process is based on

Islamic boarding schools adapted to Islamic activities and daily activities, the educational values it teaches are Islamic education and discipline.

### Bibliography

- Abbas, E.W. (2013). Pendidikan Karakter.
- Agus, S. (2020). *Habituaasi Karakter Religius Dan Mandiri Di Panti Asuhan Babussalam Kecamatan Banyumas Kabupaten Banyumas* (Doctoral dissertation, IAIN Purwokerto)
- Agus Wibowo, Pendidikan Karakter di Perguruan Tinggi, (Yogyakarta: Pustaka Pelajar, 2013).
- Erik, U. (2017). *pembinaan karakter disiplin anak dengan menggunakan metode habituasi di panti asuhan:(Studi Deskriptif di Panti Asuhan Al-kaustsar Kecamatan Lembang Kabupaten Bandung Barat)* (Doctoral dissertation, Universitas Pendidikan Indonesia).
- Hapsari, W., & Iftayani, I. (2017). Model Pendidikan Karakter Pada Anak Usia Dini Melalui Program Islamic Habituation. *Indigenous: Jurnal Ilmiah Psikologi*, 1(2).
- Helmiati. (2016). *Model Pembelajaran*. Yogyakarta: Aswaja Pressindo.
- Jumriani, J., Handy, M. R. N., Subiyakto, B., Syaharuddin, S., & Izmi, N. (2021). Program Baca Tulis Al-Qur'an; Sebuah Habituaasi Pendidikan Karakter Pada Anak Di Kecamatan Anjir Muara, Barito Kuala. *PAKIS (Publikasi Berkala Pendidikan Ilmu Sosial)*, 1(2).
- Jemimu & Iswahyudi, (2018). Peranan Orang Tua Asuh Dalam Pembinaan Moral Anak Usia Remaja Di Panti Asuhan. In *Prosiding Seminar Nasional Fakultas Ilmu Pendidikan* (Vol. 3, pp. 102-105).
- Mulyatiningsih, E. (2011). Analisis Model-Model Pendidikan Karakter Untuk Usia Anak-Anak, Remaja Dan Dewasa. *Yogyakarta: UNY*, dari [http://staff.uny.ac.id/sites/default/files/penelitian/Dra-Endang-Mulyatiningsih,-M. Pd./13B\\_Analisis-Model-Pendidikan-karakter.pdf](http://staff.uny.ac.id/sites/default/files/penelitian/Dra-Endang-Mulyatiningsih,-M. Pd./13B_Analisis-Model-Pendidikan-karakter.pdf), diakses pada, 8.
- Rusmaniah, R., Mardiani, F., Handy, M. R. N., Putra, M. A. H., & Jumriani, J. (2021). Social Services Based on Institutional for Youth Discontinued School. *The Innovation of Social Studies Journal*, 2(2), 151-158.
- Setianingsih, S., Syaharuddin, S., Sriwati, S., Subroto, W., Rochgiyanti, R., & Mardiyani, F. (2021). Aisyiyah: Peran dan Dinamikanya dalam Pengembangan Pendidikan Anak di Banjarmasin Hingga Tahun 2014. *PAKIS (Publikasi Berkala Pendidikan Ilmu Sosial)*, 1(1).
- Sarbaini, S. A. (2020). pendidikan karakter.
- Subiyakto, B. (2020). Laporan Akhir Pengabdian Kepada Masyarakat Program Habituaasi Pendidikan Karakter Melalui Baca Tulis Al-Qur'an Pada Anak Usia Dini Di Desa Canoco, Kecamatan Anjir Muara, Barito Kuala.
- Widiyanti, S. (2012). Efektivitas penerapan pendidikan moral Dalam membentuk disiplin moral (Studi Pada Anak Yatim di Panti Asuhan Anak Yatim "Miftahul Jannah" Dukuh Pangin K.
- Putra, M. A. H., Mutiani, M., & Jumriani, J. (2021). Pendidikan Karakter Anak Jalanan Di Sekolah Kelas Khusus Pasar Lima Banjarmasin. *Jurnal Mahasiswa BK An-Nur: Berbeda, Bermakna, Mulia*, 7(2), 32-36.