# Implementation of Educational Care Model for Orphans: Case Study in Kertomulyo Village

**Mutista Hafshah[1*], Supitayanti[2], Eka Intansari[3], Muhammad Faza Nasrullah[4]**
[1-4] Universitas Islam Negeri Walisongo Semarang, Indonesia

Address: Jl. Walisongo No.3-5, Tambakaji, Kec. Ngaliyan, Kota Semarang, Jawa Tengah 50185
*Author's correspondence:* mutista.hafshah@walisongo.ac.id*

*Abstract. The care and education of orphans is a shared responsibility of the community that requires a comprehensive approach. This study aims to analyze the implementation of an educational care model for orphans in Kertomulyo Village, Brangsong District, Kendal Regency, Central Java. The research method uses a qualitative approach with data collection techniques through participatory observation, in-depth interviews, and documentation studies. The results of the study indicate that the educational care model implemented combines formal education at SDN 1 Kertomulyo and non-formal education at TPQ Al Ittihad. The parenting pattern applied tends to be democratic with an emphasis on role models and local wisdom values. Supporting factors include social support from the community and high awareness of the importance of education, while inhibiting factors include limited human resources and psychological constraints of orphans. The implementation of this model plays an important role in meeting the educational needs and developing the potential of orphans in Kertomulyo Village.*

*Keywords: Orphans, Educational parenting model, Kertomulyo Village.*

## 1. INTRODUCTION

The care and education of orphans is a moral and social responsibility that requires serious attention from various elements of society. In Islamic teachings, concern for orphans is given special emphasis, as mentioned in the Qur'an Surah Al-Ma'un verses 1-3:

**God willing** دُعُّ الْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾

*Meaning: "Do you know (the person) who denies religion? That is the person*
*who rebukes the orphan, and does not encourage feeding the poor."*

This verse emphasizes that neglecting orphans is contrary to fundamental religious values. Therefore, efforts to provide proper care and education for orphans are a collective obligation of society. In Indonesia, the number of orphans is quite significant and spread across various regions. Data from the Indonesian Ministry of Social Affairs (2023) shows that there are around 4 million orphans throughout Indonesia. This figure indicates the great challenge in providing adequate care and education for orphans. This situation is exacerbated by the COVID-19 pandemic which has drastically increased the number of orphans. According to a UNICEF report (2022), more than 350,000 children in Indonesia have lost their primary caregivers due to the pandemic.

Several studies have examined the importance of appropriate parenting models for orphans. Nurhidayah et al. (2022) found that orphans have higher psychosocial vulnerabilities

than other children, thus requiring a parenting approach that is sensitive to their emotional needs. This study revealed that orphans tend to experience symptoms of depression, anxiety, and difficulty in forming secure attachments. These findings emphasize the importance of psychosocial interventions in orphan care programs.

Meanwhile, Widiastuti and Setiyowati (2021) revealed that democratic parenting patterns applied to orphans can increase their independence and academic achievement. Their research in orphanages in Surabaya City showed that orphans who were raised with democratic patterns had a 25% higher level of independence and an 18% increase in academic achievement compared to orphans who were raised with authoritarian or permissive patterns.

In the rural context, orphan care has its own dynamics. Rohmah and Faizah's (2020) research in Jombang Regency shows the importance of the role of the community in supporting orphan care in villages. They found that social support from the community plays a significant role in improving the psychological well-being of orphans. This study revealed that orphans who received high social support from the community had a 30% higher level of resilience than those who received less support.

However, Prasetyo et al. (2023) identified a gap in access to quality education for orphans in rural areas, caused by limited infrastructure and human resources. Their study in five districts in Central Java showed that only 45% of orphans in rural areas had access to quality education, compared to 78% in urban areas. This gap reflects structural challenges that need to be addressed in efforts to equalize education for orphans.

The importance of education for orphans is also emphasized in the hadith of the Prophet Muhammad SAW:

مَنْ كَفَلَ يَتِيمًا لَهُ أَوْ لِغَيْرِهِ، كُنْتُ أَنَا وَهُوَ فِـي الْجَنَّةِ كَهَاتَيْنِ، وَأَشَارَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوَ

Meaning: "Whoever takes care of an orphan belonging to him or someone else, then I and he will be like these two fingers in Paradise." He gestured with his index finger and middle finger. (Narrated by Muslim)

This hadith emphasizes the spiritual and social value of caring for orphans, while also motivating the community to actively participate in this effort. Kertomulyo Village, located in Brangsong District, Kendal Regency, Central Java, has a local initiative in the care and education of orphans that is interesting to study. With a significant population of orphans, this village has developed an educational care model that combines formal and non-formal education. This model reflects the efforts of the local community to implement religious and social values in the context of everyday life.

Based on data from the Kertomulyo Village Government in 2024, there were 31 orphans aged 0-12 years in this village, while children aged 7-12 years were the main focus of the educational care program. This local initiative involves various stakeholders, including the village government, elementary schools, religious educational institutions, and the wider community. This multi-stakeholder collaboration reflects a holistic approach to orphan care, in line with the concept of " *it takes a village to raise a child* ".

However, there has been no comprehensive study analyzing the implementation of the educational care model in Kertomulyo Village and the factors that influence it. An in-depth study of this local practice is important for several reasons. First, it can provide valuable insights into how religious values and local wisdom are integrated into orphan care in a rural context. Second, it can identify innovative practices that have the potential to be replicated in other areas with similar characteristics. Third, it can highlight the challenges and opportunities in implementing a community-based care model, thus providing valuable input for the development of related policies and programs.

## 2. RESEARCH METHODS

This study uses a qualitative approach with a case study design. This approach was chosen because it allows for in-depth exploration of complex social phenomena in their natural context (Creswell & Poth, 2018). Case studies allow researchers to holistically understand the implementation of the educational care model for orphans in Kertomulyo Village.

Location and Time The research was conducted in Kertomulyo Village, Brangsong District, Kendal Regency, Central Java. The location selection was based on the placement of the Thematic MIT KKN Team 18 UIN Walisongo Semarang post 95 which carried out community service in the village. The research lasted for three weeks, from July 15 to August 5, 2024. The research subjects were selected using a purposive sampling technique with the following criteria:

1. Caregivers or teachers who are directly involved in the education of orphans (minimum 2 years experience)
2. Community figures who play a role in orphan care initiatives
3. Orphans aged 7-12 years who attend education in Kertomulyo Village

In data collection techniques, data were collected through three main techniques, namely participant observation, interviews, and documentation studies. Data analysis used the interactive model of Miles et al. (2020) which includes three stages, namely data condensation, data presentation, and drawing conclusions.

To ensure the validity of the data in this study, several strategies were applied. First, source triangulation was carried out by comparing data obtained from various parties, including caregivers, teachers, community leaders, and orphans themselves. Second, method triangulation was applied through the use of various data collection techniques, including observation, in-depth interviews, and documentation studies. Third, member checking was carried out by confirming the results of the analysis to the research subjects, in order to ensure the accuracy of the researcher's interpretation. Finally, peer debriefing was carried out by involving colleagues in the analysis discussion, aiming to minimize the potential for researcher bias. Through the application of these strategies, it is hoped that the level of credibility and validity of the research data can be maintained properly.

## 3.    RESULTS AND DISCUSSION

### Condition of Education for Orphans in Kertomulyo Village

Etymologically, the word orphan comes from Arabic which means alone, weak, or having no relatives. In a social context, an orphan is defined as a child who has lost his father before reaching puberty. This condition places orphans in a vulnerable position, both psychologically and socio-economically.

In Kertomulyo Village, the condition of orphan education shows positive developments. The village government is committed to ensuring that every orphan gets equal access to education. According to data obtained from Mrs. Suprihatiningsih, there are 31 orphans in this village. They are required to attend formal education at SDN 1 Kertomulyo and religious education at TPQ Al Ittihad.

**Table 1.** Data on Orphans in Kertomulyo Village in 2024

| No. | Name | Address |
|---|---|---|
| 1. | Zika Maulina | RT 01 RW 01 Community Hall |
| 2. | Indri Aulia Rahman | RT 01 RW 01 Community Hall |
| 3. | Raska Al Farizi | RT 01 RW 01 Community Hall |
| 4. | Alfin | RT 01 RW 01 Community Hall |
| 5. | Mustafa | RT 01 RW 01 Community Hall |
| 6. | Sanum | Sitirejo RT 01 RW 02 |
| 7. | Messiah Syafa | Sitirejo RT 03 RW 02 |
| 8. | Mr. Firman Alim | Sitirejo RT 03 RW 02 |
| 9. | Jihan Aulia | Sitirejo RT 03 RW 02 |

| 10. | Mutia Solihah | Sitirejo RT 03 RW 02 |
|---|---|---|
| 11. | Isna | Sitirejo RT 04 RW 02 |
| 12. | Aza Saniyah | Sitirejo RT 04 RW 02 |
| 13. | Inspiration by Ari | Sitirejo RT 02 RW 02 |
| 14. | Anita Nazwa | RT 03 RW 03 |
| 15. | English | RT 03 RW 03 |
| 16. | Alek Rozak Mubarok | RT 03 RW 03 |
| 17. | Heni Dyah Sari | Sudimoro RT 01 RW 04 |
| 18. | Naisa Koidatul Ulya | Sudimoro RT 02 RW 04 |
| 19. | Mr. Rizki Adam | Sudimoro RT 02 RW 04 |
| 20. | Iqbal Zaifullah | Sudimoro RT 03 RW 04 |
| 21. | Azkara | Sudimoro RT 02 RW 04 |
| 22. | Princess Naura | Sudimoro RT 01 RW 04 |
| 23. | Siti Mubariroh | Sudimoro RT 04 RW 04 |
| 24. | Daughter | RT 01 RW 05 |
| 25. | Azka | RT 02 RW 05 |
| 26. | Bilqis | RT 03 RW 06 |
| 27. | Khoirus Syifa | RT 04 RW 06 |
| 28. | NASA | RT 04 RW 06 |
| 29. | Revelation of Mubarok | RT 04 RW 06 |
| 30. | Fathurrohman | RT 03 RW 07 |
| 31. | Mustafa | RT 01 RW 01 Community Hall |

Source: Kertomulyo Village Government Data (2024)

Field observations show that orphans in Kertomulyo Village follow a structured education schedule. Formal education at SDN 1 Kertomulyo takes place every Monday to Saturday, from 07.00 to 12.00 WIB. Meanwhile, religious education at TPQ Al Ittihad is held every afternoon from Saturday to Thursday, from 16.00 to 17.30 WIB. This schedule allows orphans to get a balanced education between general knowledge and religion, and get the same education as children who still have both parents.

Despite the challenges, orphans in Kertomulyo Village are able to adapt well to the formal education environment. They show a high enthusiasm for learning, and some even excel in class. This is reflected in academic achievement data which shows that 30% of orphans at SDN 1 Kertomulyo managed to enter the top 10 in their respective classes.

In terms of religious education, TPQ Al Ittihad implements a comprehensive curriculum, including learning qiroati books, short letters, daily prayers, and gharib. The learning methods applied are interactive and fun, this aims to increase the interest and understanding of orphans in the religious material taught.

**Actualization of Orphan Education Care Patterns in Kertomulyo Village**

The parenting pattern applied to orphans in Kertomulyo Village shows a holistic approach, covering aspects of education, health, and fulfillment of basic needs. The approach used is familial with a democratic parenting pattern, which provides space for orphans to be involved in decision-making regarding their education. The implementation of democratic parenting patterns at TPQ Al Ittihad can be seen through several practices:

1. Open discussion: Caregivers regularly hold meetings with the orphans to discuss their learning activities and the problems they face. In these discussions, children are given the opportunity to express their opinions and desires.

2. Reward system: TPQ Al Ittihad implements a points and rewards system to encourage positive behavior and academic achievement. Children who successfully achieve certain targets will receive special prizes or recognition.

3. Mentoring program: Orphans are mentored by a teacher from among community volunteers. This teacher acts as a guide and role model, helping the children in the process.

This approach is in line with parenting theory that emphasizes the importance of paying attention to children's comprehensive needs. According to Baumrind (1991), democratic parenting can improve children's social competence, independence, and academic achievement.

At SDN 1 Kertomulyo, democratic parenting is also applied in the context of formal education. Teachers at this school have been trained to understand the special needs of orphans and apply an inclusive approach. Some of the practices implemented include:

1. Adaptation of learning methods: Teachers use various learning methods that are adapted to the individual needs of orphans, such as cooperative learning and peer tutoring.

2. Counseling guidance program: The school provides special counseling services for orphans, which helps them overcome emotional and social challenges.

3. Extracurricular activities: Orphans are encouraged to participate in various extracurricular activities to develop their talents and interests.

Supporting & Inhibiting Factors for the Actualization of Orphan Education in Kertomulyo Village

**Supporting Factors**

The Kertomulyo Village community shows high concern for the education of orphans, reflected in the strong tradition of mutual cooperation. The community voluntarily provides

assistance, both material and non-material. The form of support provided includes donations, where the community sets aside part of their income to support the education of orphans. Assistance in the form of teaching staff is also provided, with several community members who have educational backgrounds becoming volunteer teachers at TPQ Al Ittihad.

The high level of public awareness of the importance of education is reflected in the enthusiasm in sending children, including orphans, to formal and religious educational institutions. This is supported by several factors, such as the socialization carried out by the village government about the importance of education for all children, including orphans. Community and religious leaders in Kertomulyo Village also act as role models by actively supporting orphan education programs. In addition, Kertomulyo Village has a strong tradition of scholarship, with many residents who have completed higher education and returned to the village to contribute, further strengthening awareness of the importance of education among the community.

**Inhibiting Factors**

In the implementation of the educational care model for orphans in Kertomulyo Village, there are several inhibiting factors that need to be considered. TPQ Al Ittihad faces the main challenge of limited human resources, especially in terms of the number of teachers. This has an impact on the less than optimal attention that can be given to each orphan. The implications of this limitation include a high teacher-student ratio, where one teacher must handle many children, thus reducing the effectiveness of individual learning.

Another inhibiting factor is the psychological constraints experienced by some orphans. They show symptoms such as lack of self-confidence or difficulty concentrating, which require a special approach in the learning process. Some orphans are still experiencing trauma from the loss of one of their parents, which affects their ability to focus on learning. In addition, some orphans have difficulty socializing with peers, which can hinder the collaborative learning process.

Despite these challenges, Kertomulyo Village has succeeded in developing a fairly effective educational care model for orphans, with strong support from the community and high awareness of the importance of education. However, further efforts are still needed to overcome the existing obstacles, especially in terms of providing adequate human resources and handling the psychological aspects of orphans. It should be noted that the majority of orphans in Kertomulyo Village are in the care of extended families or close relatives.

**Implementation of the Educational Parenting Model**

The educational care model for orphans in Kertomulyo Village is implemented through the integration of formal and non-formal education. The main components of this model include:

**Formal Education at SDN 1 Kertomulyo**

All elementary school-aged orphans in Kertomulyo Village receive education at SDN 1 Kertomulyo. This school implements the national curriculum with several adjustments to accommodate the special needs of orphans. Mr. Nasta'in, the principal of SDN 1 Kertomulyo, explained: "We pay attention to orphans without making them feel different." Classroom observations showed that teachers at SDN 1 Kertomulyo implement active and inclusive learning methods. They often use cooperative learning techniques that allow orphans to interact positively with their peers.

**Non-formal Education at TPQ Al Ittihad**

TPQ Al Ittihad is a center for religious education and character development for orphans in Kertomulyo Village. In addition to learning the Qur'an and the basics of Islam, this TPQ also organizes a character building program through the art of rebana. Mr. Kyai Munir stated: *"We do not only focus on religious education, but there is also a character building development program through the art of rebana."*

Through this program, children are taught to work in teams, appreciate traditional culture, and increase their confidence in expressing themselves. With a holistic approach, TPQ Al Ittihad strives to create an environment that supports the spiritual and moral growth of its students. This practice is in line with the findings of Fathurrahman et al. (2023) who emphasized the importance of a local values approach in caring for orphans.

**Parenting Patterns Applied**

The parenting pattern applied in the educational parenting model in Kertomulyo Village tends to be democratic with an emphasis on role models and local wisdom values. Some characteristics of this parenting pattern include:

**Child Involvement in Decision Making**

Caregivers and teachers involve orphans in decision-making regarding their education and activities. Mr. Mas'ud as a community leader explained: *"We always try to listen to the aspirations of orphans. For example, in choosing extracurricular activities or fields of study that they want to study. Of course with the right guidance."* This practice is in line with the findings of Widiastuti and Setiyowati (2021) which show that democratic parenting can increase the independence and academic achievement of orphans.

**Implementation of Positive Discipline**

Caregivers and teachers implement positive discipline that emphasizes reinforcing good behavior rather than punishment. Observations at TPQ Al Ittihad show the use of a reward system to motivate orphans to learn and behave well. Mr. Kyai Munir explained: " *We use a point and reward system to encourage positive behavior. The children are very enthusiastic about collecting points to get prizes at the end of the month."*

This approach is in line with the recommendations of Nugroho and Hasanah (2021) regarding the importance of positive reinforcement in caring for orphans to increase their motivation and self-esteem.

**Integration of Local Wisdom Values**

The parenting model in Kertomulyo Village also integrates local Javanese wisdom values such as manners and mutual cooperation. Mr. Mas'ud stated: *"We teach orphans to always respect their elders and help others. These are values that are deeply rooted in our culture and are important to preserve."*

This integration of local wisdom is in line with the concept of "culturally responsive care" proposed by Pratiwi and Sunarno (2020). They argue that care that is responsive to local culture can increase self-acceptance and positive identity in orphans.

**Supporting and Inhibiting Factors**

The implementation of the educational parenting model in Kertomulyo Village is influenced by various supporting and inhibiting factors:

**Supporting Factors**

The Kertomulyo Village community shows high concern for orphans, which is reflected in various forms of support, ranging from material donations to direct involvement in care activities. The tradition of 'Jum'at Berkah', where residents set aside part of their income to support the education of orphans, is very helpful in providing school needs and extracurricular activities. This finding confirms the importance of social capital in caring for orphans, as expressed by Rohmah and Faizah (2020) in their study in Jombang Regency.

In addition, good collaboration between the village government, schools, TPQ, and Puskesmas is an important supporting factor. This collaboration allows for a holistic approach to orphan care. The importance of this multi-stakeholder collaboration is in line with the findings of Prasetyo et al. (2023) which emphasizes that synergy between institutions can increase the effectiveness of community-based orphan care programs. With strong social support and effective collaboration between institutions, Kertomulyo Village has created a conducive environment for orphan care and education.

**Inhibiting Factors**

In the implementation of the educational care model for orphans in Kertomulyo Village, there are several inhibiting factors that need to be considered. One of the main challenges is the limited human resources, especially the lack of professional staff who are specially trained to handle orphans. Teachers and caregivers often feel overwhelmed due to the lack of special training in handling orphans who have trauma or behavioral problems. This finding confirms the results of research by Nugroho and Hasanah (2021) which identified limited human resources as one of the main factors affecting the quality of education for orphans in rural areas.

Another inhibiting factor is the psychological constraints experienced by some orphans. They show symptoms of depression or anxiety that can affect their learning process. Some children have difficulty concentrating or socializing due to the trauma of losing a parent. This situation requires a special approach that cannot always be given intensively due to the limited time and energy of caregivers and companions.

The importance of addressing psychological barriers in orphans is also emphasized by Wahyuni et al. (2022) who recommend the integration of mental health services in orphan care programs. These two inhibiting factors indicate the need for increased capacity and resources in handling orphans in Kertomulyo Village, especially in terms of psychological handling and special training for caregivers and educators.

**Impact of Educational Parenting Model**

The implementation of the educational parenting model in Kertomulyo Village has shown several significant positive impacts. First, there has been an increase in academic achievement as seen from the data from SDN 1 Kertomulyo. The average test scores of orphans have increased by 15% in the last two years, with significant progress especially in mathematics and language subjects.

Second, the development of social skills is also seen as a positive impact of this parenting model. Observations at TPQ Al Ittihad showed an increase in communication and cooperation skills in orphans. Children who were initially shy and had difficulty interacting now showed increased self-confidence and activeness in group activities. These changes indicate the success of the program in helping orphans develop important social skills.

Third, the psychosocial assistance program has contributed to strengthening the identity and self-esteem of orphans. There have been positive changes in the way children view themselves, with them starting to have clearer aspirations and plans for the future. This positive impact is in line with the findings of Hidayati et al. (2021) on the role of social support in improving the psychological well-being of orphans. Overall, the educational care model in

Kertomulyo Village has been successful not only in improving academic achievement, but also in developing the social and psychological aspects of orphans, providing them with a stronger foundation for the future.

## 4. CONCLUSION

This study revealed that the implementation of the educational care model for orphans in Kertomulyo Village showed promising results. Integration of formal and non-formal education, democratic parenting patterns, and emphasis on role models and local wisdom values are the keys to the success of this model. Community social support and collaboration between institutions are the main supporting factors, while limited human resources and psychological constraints of orphans are challenges that need to be overcome.

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