



## Islamic Parenting Patterns For Orphans (Case Study At The Hj. Maryam Orphanage Kalibeber Wonosobo)

Anggun Kirana Zahra Fauzia<sup>1</sup>, Maryono<sup>2</sup>, Fatiatun<sup>3</sup>

<sup>1</sup> Program Studi Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Sains Al-Qur'an, Wonosobo, Indonesia

<sup>2</sup> Program Studi Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Sains Al-Qur'an, Wonosobo, Indonesia

<sup>3</sup> Program Studi Pendidikan Fisika, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Sains Al-Qur'an, Wonosobo, Indonesia

Corresponding email: [maryono@unsiq.ac.id](mailto:maryono@unsiq.ac.id)

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### Abstract

This research is motivated by the importance of Islamic parenting in shaping the personality and character of orphans who not only require physical needs, but also require spiritual, moral, and social guidance. This study aims to describe the Islamic parenting pattern for orphans at the Hj. Maryam Kalibeber Wonsobo Orphanage, the Islamic values instilled in the orphans, as well as the supporting and inhibiting factors. This research uses a qualitative approach with a case study research type. Data collection techniques through observation, interviews, and documentation. The results of the study indicate that the Islamic parenting pattern is implemented through role models, affection, advice, rewards (rewards and punishments), and habituation. The Islamic values instilled include the values of faith, worship, and moral values. This guidance and habituation play a role in forming children with Islamic character, discipline, independence, and responsibility. The supporting factors for the Islamic parenting pattern include a supportive orphanage environment, a structured daily activity schedule, educational facilities and needs that are fully supported, and good communication between the caregivers and the school. Meanwhile, inhibiting factors include children's diverse backgrounds, the external environment, and inadequate facilities and infrastructure. Therefore, Islamic parenting is an effective way to shape children with Islamic character, discipline, independence, manners, and responsibility.

## 1. INTRODUCTION

Parenting is the process of guiding and teaching children to grow and develop physically, emotionally, socially, and intellectually (Niammil Fathni, 2026). This process involves interactions between parents or caregivers and children, aimed at shaping character, instilling life values, and helping children grow into independent and well-rounded individuals. Parenting also reflects the responsibility of caring for, educating, providing affection, being a role model, and instilling moral values so that children can thrive in their environment (Rani Handayani, 2021). In the modern era, marked by technological advancements and

globalization, raising children presents unique challenges for parents (Ahmad Zuhdi, 2020). Easy access to digital media and the influence of the social environment often have negative impacts on children's character development, such as decreased discipline, lack of manners, and low awareness of religious values. This situation indicates that children require appropriate training and supervision to protect themselves from the negative influences of modern developments (Zainun Asmuni et al., 2024).

Islamic parenting is an effective approach to child-rearing. This parenting style is based on Islamic teachings, emulating the Prophet Muhammad's method of educating children through role models, habituation, advice, affection, supervision, and training (Abdullah Nashih Ulwan, 2010). Islamic parenting not only meets children's physical needs but also their spiritual needs by instilling the values of faith, worship, and noble morals (Saiful Hadi, 2017). The importance of training in religious values is also reflected in Article 31, paragraph (3), of the 1945 Constitution of the Republic of Indonesia, which emphasizes the importance of fostering faith, piety, and noble morals in national education (Article 31, paragraph (3)).

Orphans are a group that requires special attention in terms of care. The loss of a parental figure leaves orphans vulnerable emotionally, socially, and spiritually (Roidatus Shofiyah, 2024). Therefore, orphans need not only material needs but also care that can foster faith, morals, and mental resilience in daily life (Fauziyah Masyhari, 2025).

The Hj. Maryam Kalibeber Orphanage in Wonosobo is a Child Welfare Institution (LKSA) that implements Islamic parenting practices in fostering orphans through religious guidance and the instilling of noble morals. However, the implementation of Islamic parenting practices does not always run optimally. Differences in children's backgrounds, limited facilities and infrastructure, and external environmental influences present challenges in the process of instilling Islamic values. Initial observations indicate that some children have not yet fully and consistently implemented Islamic values in their daily lives.

Much research has been conducted on orphan care, but most studies have focused on institutional management, character training, psychology, and general education. Meanwhile, research specifically examining the application of Islamic parenting patterns to orphans at the Hj. Maryam Kalibeber Orphanage in Wonosobo is still limited. Therefore, this study was conducted to gain a deeper understanding of the application of Islamic parenting patterns to orphans at the Hj. Maryam Kalibeber Orphanage in Wonosobo.

This article aims to: (1) Determine the Islamic parenting patterns applied at the Hj. Maryam Kalibeber Wonosobo Orphanage in fostering orphans. (2) Identify the Islamic values instilled through the Islamic parenting patterns at the Hj. Maryam Kalibeber Wonosobo Orphanage. (3) Analyze the supporting and inhibiting factors in the implementation of Islamic parenting patterns at the Hj. Maryam Kalibeber Wonosobo Orphanage.

## 2. METHOD

This research uses a descriptive qualitative approach, which aims to understand social phenomena in depth from the perspective of participants (Sugiyono, 2022). The type of research used is a case study, which aims to examine a specific case in depth, whether related to an individual, group, or institution, over a specific period of time (Eko Sugiarto, 2015). The research was conducted at the Hj. Maryam Orphanage located in Mekarsari Village RT 01/RW 13, Kalibeber, Mojotengah District, Wonosobo Regency, Central Java 56351. The selection of the research location was based on the consideration that the institution actively applies Islamic parenting patterns in the daily lives of orphans. The research was conducted from April to May 2026. The research subjects in this study included caregivers, administrators, and orphans, Hj. Maryam Orphanage Kalibeber Wonosobo.

Data collection techniques in this study included observation, interviews, and documentation. Observations were conducted by directly observing activities taking place at the orphanage. Interviews were conducted in a structured manner using pre-developed question guides and assisted by a recording device to facilitate the data collection process. Meanwhile, documentation was conducted by collecting various written and visual data, such as institutional profiles, religious activities, administrative archives, and documentation of activities related to the research (Sugiyono, 2022).

Data analysis used the Miles and Huberman interactive analysis model, which includes three stages: data reduction, data presentation, and conclusion drawing. Data reduction is performed by summarizing and selecting data relevant to the research focus. The data is then presented in descriptive narrative form for easy understanding and analysis. The final stage is drawing conclusions or verifying the data, where the conclusions drawn are continuously tested for accuracy based on data found in the field until credible and accountable results are obtained (Sugiyono, 2022).

### 3. RESULT AND DISCUSSION

#### 1.1 Islamic Parenting Patterns for Orphans at the Hj. Maryam Kalibeber Orphanage in Wonosobo

Islamic care at the Hj. Maryam Kalibeber Wonosobo Orphanage is based on Islamic values, not only fulfilling the physical needs of children but also fostering their moral, spiritual, and social development (Zakiah Daradjat, 2011). Caregivers act as parental figures responsible for caring for, educating, guiding, directing, and modeling behavior in accordance with Islamic teachings.

Based on the results of research at the Hj. Maryam Kalibeber Wonosobo Orphanage, it was found that the application of Islamic parenting patterns is applied in various forms of parenting, including:

##### a. Exemplary behavior

Caregivers practice exemplary behavior not only in religious activities, but also in daily activities, such as performing prayers on time, reciting the Quran, maintaining cleanliness, being disciplined in time, and being polite. Caregivers understand that orphans have different characters and psychological characteristics than children in general, so they strive to be good role models so that children have Islamic character. This is in line with the view of Abdullah Nashih Ulwan who emphasized that exemplary behavior is an important method in parenting because children naturally have a tendency to imitate the behavior of adults around them (Ulfah Umurohmi, et al., 2025).

##### b. Affection

For orphans who have lost their parental figures, continuous affection plays a vital role in maintaining emotional stability, providing a sense of security, and fostering self-confidence (Sokhibul Mighfar, 2023). Caregivers are directly involved in caring for, guiding, and supervising the child's various activities, fostering a close relationship between the caregiver and the child, making the child feel loved and cared for. For example, when a child experiences difficulty memorizing the Quran, the caregiver provides constant motivation and emotional support to prevent the child from feeling hopeless.

##### c. Advice

Caregivers provide advice to help children understand good and bad behavior according to Islamic teachings. When giving advice, caregivers choose an appropriate time, such as after prayer and Quranic recitation, so that children not only listen but also act on the advice. This aligns with the parenting method taught by the Prophet

Muhammad (peace be upon him), which mandates that advice be given when a person is most receptive, that is, when they are not influenced by emotions or desires (Niammul Fathni, 2026).

d. Rewards (Rewards and Punishments)

Caregivers apply punishments and gifts to children that are educational in nature. Children who show good behavior or achieve well will be given praise or appreciation from the caregiver, whereas children who break the rules will be given a warning or punishment aimed at improving the child's behavior. According to Abdullah Nashih Ulwan, giving punishment in children's education is permitted as long as it is educational, not excessive, and aims to improve the child's morals (Nur Andhira, 2024). This implementation aims to form an attitude of discipline, independence and responsibility in children from an early age.

e. Habituation

Habituation is implemented through regular and scheduled religious activities. According to Zakiah Daradjat, early religious habituation can shape a child's religious personality because religious values, when practiced repeatedly, become ingrained in the child (Ahmad Muzaky Fawaid et al., 2025). This habituation is carried out continuously and on a schedule, thus forming religious habits and discipline in the child. The following is a daily schedule of activities for orphans at the Hj. Maryam Orphanage:

**Table 1.** Daily Activities

No.	Time	Activity
1.	3:30 – 4:00 AM	Wake up and pray the night prayer
2.	4:00 – 4:30 AM	Congregational prayer and recitation of the Asmaul Husana
3.	4:30 – 5:30 AM	Quran reading and memorization
4.	5:30 – 6:30 AM	Toileting, school preparation, and breakfast
5.	6:30 – 7:00 AM	Departure for school
6.	7:00 – 1:00 PM	School activities and congregational prayer at school
7.	1:00 – 2:00 PM	Lunch and midday Quran recitation
8.	2:00 – 3:30 PM	Nap/afternoon break
9.	3:30 – 4:00 PM	Toileting
10	4:00 – 5:00 PM	Evening religious study / religious study
11.	5:00 PM – 6:00 PM	Break and snack
12.	6:00 PM – 6:15 PM	Maghrib prayer
13.	6:15 PM – 7:30 PM	Quran recitation
14.	7:30 PM – 8:00 PM	Dinner
15.	8:00 PM – 9:00 PM	Studying school subjects

16.	9:00 PM – 3:30 AM	Break/night nap
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## 1.2 Islamic Values Instilled Through Islamic Parenting Patterns

The Islamic values instilled at the Hj. Maryam Orphanage include faith, worship, and morals. These values are instilled to shape children's personalities and behaviors in accordance with Islamic teachings through routine guidance, habituation, and teaching activities implemented by the caregivers. These Islamic values can be explained as follows:

### a. Creed Values

Aqidah values are instilled in children so that they have strong belief in Allah SWT. and use the teachings of the Islamic religion as a guideline for attitudes and behavior. The values of aqidah are realized through various activities including recitation of the book aqidatul awwam, dhikr and reading Asmaul Husna after prayer, as well as reading prayers before and after carrying out activities. Through instilling aqidah values, it is possible to form children who have strong faith and Islamic character.

### b. Value of Worship

It is important to instill the value of worship in children so that they are accustomed to carrying out their religious obligations with full awareness and sincerity. The value of worship is manifested in the habit of routine and scheduled worship in daily life including obligatory congregational prayer, reciting and memorizing the Qur'an, the habit of reciting Yasin, Tahlil, and dzibai or chanting on Friday nights, the habit of fasting from childhood, and mujahadah once every 40 days every Wednesday Kliwon night. This is in accordance with the opinion of Abdullah Nashih Ulwan that one of the main foundations in Islamic parenting is carrying out the commands of Allah SWT. and the Prophet Muhammad SAW. as the main guideline for life (Parina et al., 2021). Through the habit of worship, Islamic character is formed in children.

### c. Moral Values

The aim of instilling moral values is to ensure that children develop good character, attitudes, and behavior in accordance with Islamic teachings. Moral values are instilled through guidance and practice in children's daily lives, including discipline, independence, responsibility, and good manners. Discipline is fostered through a structured daily schedule so that children become accustomed to carrying out activities according to predetermined times. Independence is taught so that children do not depend on others, such as by training children to do their own laundry, wash dishes after meals, and prepare school supplies. Responsibility is instilled through the implementation of cleaning duties, evening study schedules, and Quran memorization, so that children become accustomed to being accountable for their duties and obligations. The value of politeness is fostered through the use of polite language (kromo), dressing modestly, respecting elders, and maintaining etiquette towards guests and others.

## 1.3 Supporting and Inhibiting Factors of Islamic Parenting Patterns

There are supporting and inhibiting factors in Islamic parenting, namely:

### a. Supporting Factors

There are three factors that support the success of Islamic parenting: first, a structured activity schedule. This schedule makes it easier for caregivers to supervise children and trains children to manage their time, be responsible, and be disciplined. Second, fully supported educational facilities and needs provide children with broader opportunities to obtain a proper education and a well-being. Third, good

communication between caregivers and the school. Good communication helps parenting run smoothly, so that children's formal and informal education can be balanced.

b. Inhibiting Factors

There are three factors that hinder Islamic parenting. First, the diverse backgrounds of children, which lead to varying psychological states, abilities, habits, and character traits in each child. Therefore, caregivers must adapt their care to each child's individual circumstances. Second, the external environment can influence children's behavior, particularly their social interactions, speech, and habits. Therefore, caregivers need to provide intensive supervision and guidance to prevent children from being easily influenced by unfavorable external environments. Third, inadequate facilities and infrastructure. The facilities and infrastructure available at the orphanage are generally sufficient to support children's basic needs. However, some supporting facilities, such as prayer rooms, halls, libraries, and children's playgrounds, are still inadequate. This prevents optimal care from being implemented. Therefore, the development of facilities and infrastructure needs to be a priority for orphanages to ensure more effective implementation of Islamic care.

#### 4. CONCLUSION

The Islamic parenting style at the Hj. Maryam Kalibeber Orphanage in Wonosobo is implemented through role models, affection, advice, rewards (rewards and punishments), and the development of habits based on Islamic values. Through this parenting style, caregivers strive to shape children's character and behavior in accordance with Islamic teachings in their daily lives. The Islamic values instilled include faith, worship, and morals. These values are instilled through various religious activities and the practice of commendable behavior, positively impacting the development of children's religiosity, discipline, independence, and responsibility. The success of Islamic parenting is supported by a structured activity schedule, fully supported educational facilities and children's needs, and effective communication between caregivers and the school. However, its implementation still faces obstacles such as differences in children's backgrounds and characteristics, the external environment, and limited available facilities and infrastructure.

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