

THE ROLE OF THE MANAGEMENT OF THE NURUL HASANAH FOUNDATION IN SHAPING THE RELIGIOUS CHARACTER OF ORPHANS AND POOR PEOPLE IN BANDAR KHALIPAH VILLAGE, PERCUT SEI TUAN DISTRICT

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This study aims to describe the programs implemented by the Nurul Hasanah Foundation and explore the role of administrators in shaping the religious character of orphans and dhuafa children in Bandar Khalipah Village, Percut Sei Tuan District. The method used is a descriptive qualitative approach with a field research type. Data collection was carried out through in-depth interviews, observation, and documentation. The results of the study indicate that the administrators of the Nurul Hasanah Foundation play an important role in shaping the religious character of children through various programs, such as Tauhid, Akhlak, and Fikih studies, learning the Qur'an, and congregational worship activities. In addition, the personal approach applied by the mentors also strengthens the internalization of religious values through close emotional relationships. Supporting factors in the formation of this religious character include a conducive environment, active involvement of administrators, and support from the surrounding community. This study concludes that the administrators of the Nurul Hasanah Foundation have a significant contribution in instilling religious values as moral and spiritual provisions for orphans and dhuafa children in living their lives in the future.

Keywords: Nurul Hasanah Foundation, Religious Character, Orphans

I. INTRODUCTION

Orphans are children who are left to die by their father before reaching the age of puberty. In Islamic teachings, the existence of orphans is highly honored and receives special attention, Mkandawir (2018: 156) mentioning that the death of a parent is a disaster for a child, that's why the Qur'an and the hadith of the Prophet Muhammad PBUH emphasize the importance of loving and caring for orphans as a form of social concern and worship that brings oneself closer to Allah SWT in accordance with Q.S Al-Baqarah: 220.

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Means: about the world and the hereafter. They ask you (the Prophet Muhammad) about orphans. Say, "Improving their situation is good." If you associate with them, they are your brothers. Allah knows the one who does evil and the one who does good. If Allah had willed, He would have brought trouble upon you. Indeed, Allah is Mighty, Wise, (220) (Department of Religion, 2019)

The Prophet PBUH himself is known as an orphan, who has lost his father and mother since childhood. This is proof that orphans are not only worthy of being loved, but also have great potential to grow into noble individuals if they receive

proper guidance and affection, because with visual spatial intelligence children can easily learn the material given by teachers (Anggraini et al., 2022). Unfortunately, there are still many orphans who live in poor conditions, both in terms of economy, education, and psychology. Therefore, it is a shared responsibility, especially for Muslims, to pay attention to their lives and provide ongoing support. The discussion about orphans is not only about compassion, but also about justice, care, and social trust that must be carried out by every individual in society. At this time, many parents prioritize the development of their children's cognitive aspects over other developmental aspects. Parents' expectations for children to achieve academic achievement encourage the school to design a learning program that emphasizes more on strengthening children's cognitive abilities (Oktavisa et al., 2022: 19). One of the basic education that must exist for every child, especially orphans in this discussion, is character formation. It is known that character is the main capital of every human being to face the unexpected development of the world in which it is headed

The Government of Indonesia through the Ministry of Education and Culture has formulated 18 national character values that are the basis for the formation of the personality of the younger generation. These values include religious, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for

the homeland, respect for achievements, communicative, love of peace, love of reading, caring for the environment, social care, and responsibility. These values are sourced from Pancasila, religious teachings, social norms, national culture, and historical experience of the struggle of the Indonesian nation in (Badrus, 2019:27). There is one character that attracts the writer's attention, which is the first character, which is religious. Religious character is one of the important aspects in the formation of children's personalities, especially for orphans who experience the loss of parental figures from an early age. In this context, religious character includes not only an understanding of religious values, but also the application of religious teachings in daily life such as honesty, compassion, patience, and gratitude. Orphans, as an emotionally and socially vulnerable group, need special attention in character development so that they can grow into resilient, independent, and noble individuals. Through proper education and a supportive environment, orphans can be directed to form a strong religious character as a provision to face life's challenges and become a positive part of society.

The problem that often occurs in the field is that not a few people do not care about the religious beliefs of orphans in the surrounding environment. Some of the reasons for this indifference can be due to lack of funds in coaching, lack of knowledge in fostering or lack of facilities and authority in fostering or shaping the religion of local orphans. In fact, making humans with religious characters is a highly recommended action (Fauzi, 2023:6) (Alemayehu dkk., 2023: 2). In the face of the rapid development of the times, it takes an active role and enthusiasm from schools to produce individuals who not only excel in the academic field, but also have an Islamic character (Basri et al., 2022). Thus, it is important for institutions such as the Nurul Hasanah Foundation to pay special attention to the formation of religious character, especially for orphans there.

The Nurul Hasanah Foundation is located in Bandar Khalipah village, Percut Sei Tuan district, Deli Serdang regency has a coaching program in which there is a process of forming religious character for orphans and poor people, the foundation forms a community with the aim of religious things that can shape the religious character of children, especially local orphans and help the continuation of the education of orphans and poor people. Previous research was conducted by Anisa Dewi Raharja and Kun Nurachadija in an article entitled "The Role of Integrated Islamic Schools in the Formation of Students' Religious Character". The results of the study stated that the reason for the establishment of an Integrated Islamic School on the spot was because of the empathy of the local community for children who want to go to school but have to travel a long distance (Anisa Dewi & Kun, 2023).

The previous research was then in a journal article entitled "The Leadership Role of School Principals in Shaping the Religious Character of Students at SMK Cendekia Madiun". The results of the study stated that the Principal provided support for religious activity programs in order to achieve the goal of forming the religious character of students. The

support starts from funding, manpower and others (Ahmad et al., 2022: 72). Then the research entitled "The Role of Civic Education Teachers in Shaping the Character of Student Discipline in Schools". The results of the study show that the factors for the formation of children's character depend on the family environment, school environment and yourself. That is why teachers play a very important role in shaping the character of students (Erna & Ines, 2018:30). The main difference between this study and previous studies lies in the focus of the object. If previous research generally focused on the formation of children's religious character in the formal school environment in general, then this study specifically highlights the formation of religious character in orphans and poor people whose coaching is carried out outside the school environment, namely through socio-religious institutions. This research is important to explore the role of the management of the Nurul Hasanah Foundation in shaping the religious character of orphans and poor people. The results are expected to be a reference and model for similar institutions that have the same goal, namely to form a golden generation in the future in the midst of various challenges of the times, such as moral crises, promiscuity, and the decline of religious values.

II. RESEARCH METHOD

This study uses the Descriptive Qualitative, which aims to reveal reality in depth and thoroughly (Sugiyoni, 2020: 9). This approach emphasizes the process that occurs in an event or action, which cannot be quantitatively measured. This research is a Field research (field research) which is carried out directly at the location of the research object to obtain empirical data through direct interaction with informants and observation of the natural environment. The research was carried out in Nurul Hasanah Foundation, which is located on Jln. Bejo Gg. Pribadi No. 50 F, Bandar Khalipah Village, Percut Sei Tuan District, Deli Serdang Regency. The time of the research lasted for two months, namely in the month March to April 2025. The data collection technique through interviews with the chairman, secretary, and supervisor of the foundation, as well as the coaching teacher and some fostered children was carried out in a semi-structured manner, using a pre-prepared question guide, but still providing freedom for participants to develop answers according to their experiences and views. This method allows researchers to ask follow-up questions based on the responses provided by participants. The interview process is carried out face-to-face in a comfortable and open atmosphere. In order to maintain identity confidentiality, all informant names in this research report will be disguised using initials.

Then through participant observation which is carried out in a way that the researcher is directly involved in the ongoing activities in the research environment to gain a deep understanding of the situations, behaviors, and social interactions that occur. In this process, researchers not only act as passive observers, but also participate in the participants' daily activities, so as to capture the hidden

meanings behind their actions or habits. Then data collection is also carried out through documentation, namely by examining various written and visual documents that are directly related to the research object. The documents studied included the foundation's profile, activity records, internal reports, and documentation in the form of photos and other supporting materials. This technique is used to complement data from interviews and observations, as well as to strengthen the validity of findings by presenting concrete written evidence. The data analysis technique is carried out through several stages, namely data reduction, grouping data into relevant categories, and presenting data by identifying the relationship between various information collected. This stage ends with drawing conclusions based on the understanding obtained. The validity of the data is ensured by comparing the results of interviews, observations, and documentation, and using source triangulation techniques to ensure the consistency and validity of research findings (Haryoko et al., 2021: 298).

III. RESULTS AND DISCUSSION

Overview of Yayasan Nurul Hasanah

The Nurul Hasanah Foundation was founded in 2015 by the late Dr. Muhammad Iqbal, M.Ag., who at that time served as the Chairman of BKM Nurul Hasanah. Initially, this foundation was under the auspices of the Nurul Hasanah Mosque and located in the same place. Over time, in 2018 the foundation was able to stand independently and change its name to "Nurul Hasanah Foster Parents". The name "Nurul Hasanah" was chosen as a tribute to the Nurul Hasanah Mosque, which was originally the foundation's coaching institution. The Nurul Hasanah Foundation was officially established based on Notary Deed No. 4 dated March 30, 2024 made by Notary Ali Usman, S.H., who is domiciled in Deli Serdang Regency. This foundation has been certified by the Ministry of Law and Human Rights of the Republic of Indonesia as a legal entity. The vision of the foundation is to create foster children who are faithful, have noble character, contribute greatly to the progress of society and religion, and love the Qur'an. The foundation's mission includes, first, carrying out Islamic da'wah and establishing and managing religious institutions; and second, participating in the spread of human values and providing assistance in the fields of education and humanity. The foundation was formed with the aim of protecting orphans so that their religious character is maintained and formed.

"Orphans are known for being emotionally labile, so it is feared that it will have an impact on their development, that's why the foundation needs to foster" (interview with Mr. S. J., chairman of the Foundation)

The organizational structure of the Foundation is led by the Chairman of the Foundation, Mr. Dr. Zulherman, S.Pd., MM., M.Pd., and Mr. Dr. Drs. Suriya Jaya, S.H., M.Pd., with Secretary Mr. Eddy Susila, S.H., and Treasurer Mr. Dr. Muslim, M.Pd. In addition, there are a number of other members of the trustees and management, including Mr. Drs.

Ardi Nusri, M.Kes., Mr. Dr. H. Muhammad Basri, M.A., Mr. Muhammad Alawi Rangkuti, M.A., Mr. Ruslan, Mr. Dr. Sumarno, M.Pd., and Mr. Drs. Miswar Rangkuti who acted as the supervisor of the foundation.

Some of the work programs implemented by this foundation include providing scholarships to orphans, both those who have not reached the age of puberty and those who have passed the age of puberty but are classified as poor. This scholarship is collected every month through donations from donors. In addition, the foundation also organizes regular recitation every Sunday night for orphans, which begins after the Maghrib prayer and continues after the Isha prayer. Recitation is also held on a monthly basis for the guardians of orphans who are members of the program, as witnessed by the administrators:

"Because parents have been informed that there is a recitation here, and parents also have recitation once a month" (interview with Mr. E.S, secretary of the Foundation).

Furthermore, the foundation also provides basic food assistance ahead of the month of Ramadan as a form of attention to the needs of orphans and poor people. In addition, at the end of every month, a regular meeting is held between administrators and parents to discuss the interests and development of children. Based on the results of interviews with the foundation's management, it is known that the foundation has plans to develop existing programs, with the main objective of supporting the formation of the religious character of the fostered children:

"There is 1 program that is being planned, namely a comparative study program so that the foundation can get references, if it is imitated, the program is planned to be made an annual program" (interview with Mr. E.S., secretary of the Foundation)

Based on the documentation and interview results, the foundation collaborated with all managers related to funding. Each party involved with the foundation contributes to operational financing, either through funds they donate directly or as a regular donor. In addition, donors who make donations are not limited to foundation managers only, but also include individuals or groups from abroad and provinces, such as Malaysia, Papua, Sulawesi and other regions.

"I am here not only as a supervisor but also as a donor as well as others" (interview with Mr. M.R., the supervisor of the foundation). "There are so many who donate to the foundation, there are even those from Papua and others and many more from outside, anyway there are many". (interview with Mr. E.S., secretary of the Foundation)

The Role of the Management of the Nurul Hasanah Foundation in Shaping the Religious Character of Orphans and the Poor

Based on the results of observations and interviews with the foundation's management, coaching teachers, and fostered children, it was found that the management of the Nurul Hasanah Foundation has a very crucial role in shaping the religious character of orphans and poor people. This role is carried out through various routine religious activities, habituation of religious attitudes, and example shown by the

trustees and administrators of the foundation. In general, the role of foundations in the process of forming religious character can be divided into three main aspects, namely as a guide, educator, and a good role model or example. The management of the Nurul Hasanah Foundation carries out its role as a guide for children. This is realized through the habituation of consistent religious activities, such as congregational prayers and recitals of the Qur'an, which are carried out within the Nurul Hasanah Foundation. These activities not only form discipline and responsibility of worship, but also instill positive habits oriented towards religious values. Based on the results of observations, the supervisory teacher showed behavioral guidance for children in a more religious direction, such as increasing awareness in worship, the ability to read the Qur'an, and an attitude of respect for others and coaches, in line with the interviews that had been conducted.

"As soon as it was time to pray, I told one of them to call to prayer and immediately take ablution, then I also immediately prayed when it was time to do so, then they also followed" (interview with Mr. S., the coaching teacher)

The role of a supervisor is in line with the opinion expressed by Salim et al., that teachers have an important role not only as a failitor but also as a supervisor who shapes the character of students through a comprehensive learning process. In the context of socio-religious institutions such as the Nurul Hasanah Foundation, the role of administrators and coaches has a similar function to teachers in formal school environments. They are not only in charge of conveying religious teachings, but also as mentors who play an important role in shaping the character of the fostered children. The existence of an active and consistent supervisor is very vital, because the coaching process without the presence of a supervisor will be less effective (Salim et al., 2022: 37).

Furthermore, the provision of religious motivation is also carried out through night recitation activities, which are one of the means of fostering the spiritual character of the fostered children. In this activity, the coaches also accompany the children directly and provide personal guidance, especially for those who still have difficulties in reading the Qur'an or understanding religious materials. Based on the results of observations, there is a coach teacher with a background in psychology education, the presence of this coach plays a very important role, especially in helping children from generation Z who often face emotional challenges and mental problems. The motivation given is not only focused on the spirit of learning, but is also directed to foster love for Islamic teachings and avoid negative attitudes or liver diseases that can hinder the development of their religious character.

"I conveyed my motivation and while discussing their behavior, there were children who were initially closed, even refusing to participate in prayer. But after being approached slowly, guided slowly, now I am starting to be diligent" (interview with Mr. S., coaching teacher)

The Foundation Management also carries out its role as an educator, by delivering religious materials that cover the three main pillars of Islamic teachings, namely faith, morals, and

fiqh. The delivery of material is carried out through routine recitation and interactive learning designed according to the age level and ability of each fostered child, the formation of children's religious character can be seen from their emphasis on Faith as the main foundation, which is then followed by learning Morals to form noble behavior, and Fiqh as a guideline for daily worship practices. As for the interview with the informant:

"I taught Tawheed with the book *Aqidatul Awwam*, then taught Fkih with the book *Taqrirotus Sadidah* and Akhlak with the book *Adabaul Alimi Walmuta'allim*" (interview with Mr. M. A. R, the coach) "Here I was taught to be honest, to be patient, to be polite to older people, especially to teachers." (interview with sister A. S. L, fostered child).



Figure 1. Interviews with foster children

This role as an educator is in line with what was conveyed by the Coordinating Minister for PMK that the function of religious education institutions that prioritize religious character education is the main foundation (Coordinating Minister for PMK, 2023), the role of educators is not only to convey material, but also to instill the values of faith, morals, and worship through a structured and consistent learning process. This role is important because through proper education, children not only know the teachings of Islam theoretically, but are also able to practice them in daily life (Fitri et al., 2023: 73). The following hadith narrated by Bukhari No.893 and Muslim No.1829 which affirms that every leader (including foundation administrators) has a responsibility to educate:

Means: From 'Abdullah ibn 'Umar (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allaah be upon him) said: 'Know that each of you is a leader, and every leader will be held accountable for his leadership. A head of state is the leader of his people and he will be held accountable for his leadership. A man is the leader of his family and he will be held accountable for his leadership. A woman is the leader of her husband's house and children, and she will be held accountable for her leadership. A slave is the leader of his master's property and he will be held accountable for his leadership. Remember, each of you is a leader and each of you will be held accountable for his leadership. (Al-Bukhari & Muhammad, 1992) (Al-Muslim & Muslim, 2004)

The next role is exemplary, which is reflected in the attitude and behavior of the foundation administrators in their daily lives. This example serves as an effective learning

medium, as children more easily absorb religious values through real-life examples that they see firsthand that are expected to be imitated and applied by fostered children in their daily lives. This role is in line with Imam Al-Ghazali's view in the concept of Islamic education, that an educator must nurture students not only with knowledge, but also with example and a sincere heart. In modern educational theory, this approach is also in line with the theory of constructivism, where children build their understanding through direct experience, interaction, and guidance from adults. In the perspective of modern education, this approach can be attributed to the theory of constructivism which states that children build their understanding and knowledge through direct experience, social interaction, and guidance and direction from the adults around them. Through these interactions and guidance, students not only gain knowledge, but also internalize positive values that are habituated and exemplified by educators, so that in the end they are able to build strong character and personality and noble character (Syauqy, 2019).

Strategies for Religious Character Formation at the Nurul Hasanah Foundation

In an effort to form the religious character of orphans and poor people, the management of the Nurul Hasanah Foundation implements various holistic and sustainable coaching strategies. These strategies emphasize not only the theoretical aspects of religious knowledge, but also on habituation, emotional approaches, and examples in daily life. The Foundation's management establishes regular daily religious routines, such as congregational prayers, reciting the Qur'an, memorizing prayers, and short tausiyah after maghrib prayers. This habit aims to make children carry out worship not because of coercion, but has become a necessity and habit.

"We teach them through daily activities. Prayer should not only be requested, but must become a habit. Because from habit, over time it will become a character," (interview with Mr. M. A. R., the coaching teacher).

Religious character is not formed instantly, but through a long, directed, and consistent process. Therefore, certain strategies that are effective are needed, according to the age, background, and psychological condition of the child (Bintang R., 2024: 2). Habituation strategies are very relevant to the concept Ta'dib in Islamic education, which emphasizes the importance of habituation of morals and worship as a means of internalizing values (Maulindah et al., 2024). According to Rina, habituation is one of the effective approaches in character education because it is able to create a repetition of positive behaviors that are eventually inherent as part of the child's personality (Rina, 2024). Then the management of the Nurul Hasanah Foundation applied an exemplary approach which is one of the main strategies in fostering children's character. The administrators and coaches strive to be a real example in daily life, both in worship behavior and in attitude. By setting a direct example through actions and attitudes that are in accordance with religious teachings, they guide foster children to imitate and apply religious values in their lives.

"The most effective strategy is for me to practice the knowledge that I have taught them" (interview with Mr. M. A. R., the coaching teacher).

As a coach or facilitator in the formation of religious character, before giving direction to the target to be fostered, the facilitator should first carry it out, so that students carry out the fostering with a sense of trust in their development. Example is one of the most effective methods in character education, including in forming worship habits such as prayer. In the context of child development, example is not only symbolic, but also a medium for internalizing religious values that are direct and real. Children tend to imitate what they see consistently in their surroundings, especially from authority figures such as parents, teachers, or caregivers. In practice, the implementation of prayers carried out in a disciplined manner by coaches or caregivers can be a concrete example for children to follow (Huang dkk., 2022: 4) Furthermore, the strategy of an emotional approach, because each child at the Nurul Hasanah Foundation has a different background and needs, so the approach used is adjusted. Based on observations, Foundation administrators often use personal and emotional approaches to build trust and bonds with children. The coaching strategy implemented by the management of the Nurul Hasanah Foundation shows that the success of religious character formation does not only depend on the material taught, but also on an approach that suits the child's character, with the combination of this method, children more easily absorb religious values and apply them in daily life.

In the context of Islamic education, the emotional approach is in line with the principle that education focuses not only on the cognitive aspect, but also on the formation of morals and spirituality. As explained by Masyhari (2019), orphan care in the perspective of Islamic education includes efforts to form a perfect personality (kamil), which involves cognitive, emotional, spiritual, and skill aspects. Thus, the emotional approach applied by the management of the Nurul Hasanah Foundation not only supports the emotional development of children, but also strengthens the internalization of religious values in them. This approach proves that religious character education requires a holistic strategy, which includes rational, emotional, and spiritual aspects simultaneously.

Development of Religious Character of Orphans and Poor People at the Nurul Hasanah Foundation

Based on the results of observations and interviews conducted at the Nurul Hasanah Foundation, it was found that the formation of religious character carried out on orphans and poor people has shown significant results. The results of the study show that the first development of religious character seen in orphans and poor people in the Nurul Hasanah Foundation is the habit of maintaining five prayers in a disciplined manner. This can be seen from the statement of the informant and reinforced by the coaching teacher at the Nurul Hasanah Foundation:

"I used to pray very often, but now I am used to it because I always pray in congregation" (interview with sister N. K., a foster child). "There are many changes in them, one of which

is that for men they are more enthusiastic and often pray in congregation in the mosque" (interview with Mr. M. A. R., the coach).

In the perspective of Islamic education, prayer is an effective medium to instill the value of monotheism and worship manners, prayer is an effective medium to instill the value of monotheism and worship manners. In the sahih hadith, it is shown that the habit of prayer is part of the process of character education which must be started early and carried out consistently. This is also in line with the concept *Tazkiyatun nafs* in Islamic education, namely the purification of the soul through spiritual and moral development. According to Al-Ghazali, true education is education that is able to direct the basic potential of children towards goodness and prevent them from moral damage (Al-Ghazali et al., 2021).

The second development of religious character that appears is the awareness of children in covering the *awrah* in accordance with Islamic teachings. Children, especially women, are used to wearing modest clothes and in accordance with *sharia* in their daily lives. This reflects their understanding of the importance of maintaining self-respect through the way they dress, this custom arises not only because of the Foundation's rules, but also because of the understanding that begins to grow from within the children. This statement is reinforced by a statement from one of the coaching teachers:

"Children who used to go out often without a clear purpose have now undergone a change. Since they have been here, we have given them more attention and supervision, so that we can stop their bad habits. Their focus is now more directed to study activities. In addition, we also see a positive change in the way they dress, where they are now more disciplined in covering the *awrah* in accordance with religious teachings" (interview with Mr. E. S., secretary of the Foundation).

The awareness of covering this *awrah* is a tangible form of the implementation of the value of *akhlak al-karimah* (noble morals), which in Islamic education is seen as an integral part of religious character. In this case, the habit of dressing in *sharia* clothes is not only instilled as a rule, but also accompanied by a spiritual understanding of the importance of maintaining self-honor as a form of obedience to Allah SWT. This is in line with what was discussed by Karulita (2024). Islam places women in a noble and valuable position, so they need to be guarded and protected. One form of protection is reflected in the way of dressing in accordance with the *sharia*. Dressing to cover the *awrah* is not only the Islamic identity of a Muslim woman, but also a form of worship and obedience that is worth the reward. *Shari'i* clothing serves as a protector, both physically and morally, and reflects a religious character that grows from correct understanding and habituation. The third development of religious character that appears in the children at the Nurul Hasanah Foundation is the habit of reading the Qur'an. This activity is part of the program at the Foundation and is carried out both individually and in joint activities such as *tadarus*. The habit of reading the Qur'an not only trains the ability to

read well and correctly, but also forms children's spiritual closeness to the scriptures as a guideline for life. This activity received serious attention from the coaching teachers, as conveyed by one of the coaching teachers at the Nurul Hasanah Foundation:

"We also hold a joint recitation of the Qur'an here, all of us improve *tahsin* and *tadarus* if it is right in the month of Ramadan" (interview with Mr. M. A. R., coaching teacher)

Humans who regularly read the holy verses of the Qur'an, in addition to getting great rewards unconsciously, the human soul will be formed into a cool, peaceful person and minimally moved to do things that are prohibited by Religion. This is in line with the hadith of Rhasulullah Shalallahu'alaihiwasallam:

Means: From Abu Musa from the Prophet (peace be upon him) said: "The parable of the one who recites the Qur'an is like an orange (*Utrujah*) whose taste is sweet and its smell is fragrant. And the person who does not read the Qur'an is like dates, it tastes sweet and does not smell good. The parable of the wicked man who reads the Qur'an is like *Roihanah*, it smells fragrant and tastes bitter. Whereas the parable of the wicked who does not read the Qur'an is like *hanzholah* which tastes bitter and has no smell (fragrance). (Al Bukhari & Sunarto, 1993)

Reading the Qur'an is not only a ritual worship, but also has an educational dimension that is very important in the formation of religious character. In the context of Islamic education, regular reading of the Qur'an can be a means of deep internalization of divine values, both cognitively, affectively, and psychomotor (Romadhon et al., 2019: 161)

Supporting and Inhibiting Factors in the Formation of Religious Character at the Nurul Hasanah Foundation

In the process of fostering the religious character of orphans and poor people, the management of the Nurul Hasanah Foundation experienced various dynamics, both in terms of supporting factors and obstacles. These findings were obtained through interviews with the foundation's trustees and administrators, as well as the results of observations during the research process. Supporting factors include a religious and structured environment, the Nurul Hasanah Foundation has an atmosphere that supports the formation of religious character, such as the existence of worship schedules, recitation activities, and regular routines. Children are in an environment that is consistent with Islamic values. Then the discipline of the administrators and coaches, the foundation carries out coaching with discipline and patience, so that it becomes a good example for children.

"Alhamdulillah, the environment here is supportive. Children don't see negative things as they do outside. So they are used to good habits, prayer, recital, and so on." (interview with Mr. E. S., secretary of the Foundation).

A religious environment is one of the supporting things in the formation of religious character. This is in line with what the Abidin (2020), that the formation of religious character is not only related to faith and obedience to worship, but is also manifested in the social context, where the religious environment plays a very important role. In this case, the

foundation serves not only as a place to live and learn, but also as a character-forming social space that encourages the child to grow in a supportive spiritual atmosphere. Then another supporting factor is that financial assistance and donor involvement are also an important part in supporting the formation of religious character carried out at the Nurul Hasanah Foundation. Financial assistance from donors and moral support from the surrounding environment are very helpful in maintaining the sustainability of the coaching program, both in providing operational needs and in creating a social atmosphere that supports the growth of religious character of the assisted children.

"We were helped by many good people. Some help donate for the education of children and some even come directly to provide knowledge to children." (interview with Mr. E.S., secretary of the Foundation).

Financial assistance can indeed play a supporting role in the formation of the religious character of orphans and poor people. Although not always the main focus in character education theory, some research suggests that economic support can create conditions conducive to the development of a child's religious character. For example, in a study conducted at the Hidayatul Ummah Orphanage, it was found that financial assistance allows for more effective implementation of religious activities and character education. This support helps children to focus on self-development without being burdened by economic problems, thus accelerating the process of internalizing religious values in their lives (Mufaricha & Setyowati, 2020). Some of the factors that hinder the process of fostering the religious character of the fostered children include diverse backgrounds, both in terms of life experience, previous religious education level, and psychological conditions. Some children come with traumatic experiences, limitations in basic religious understanding, or exhibit behavior that is difficult to direct, requiring a specialized approach and longer time in the coaching process.

"Some children sometimes show bad behavior. Maybe this is influenced by the condition of those who have lost one of their parents, so there is an emotional burden or lack of attention that they feel." (interview with Mr. M. R., supervisor of the Foundation).

Different backgrounds are one of the obstacles to the process of forming religious character because children who have become accustomed to the religious environment tend to be easier to direct. On the other hand, children from a free environment or those with little spiritual direction will require a more intensive and personalized approach. Orphans and poor people have their own emotional burdens, loss of parents, trauma, or family instability. This affects their readiness to accept new values, including religious values. In line with what the Supriyanto & Susilawati (2020), that the formation of children's religious character is greatly influenced by parenting and family environment. Children who grow up in a permissive environment or lack spiritual direction will find it more difficult to accept new values, including religious values. On the other hand, children who are accustomed to a

religious environment tend to be more easily directed. Orphans and poor people have their own emotional challenges, such as the loss of a parent or trauma, so they require a more intensive and personalized approach in the formation of religious character. Based on the results of observations and interviews, the recitation activities are currently still carried out on the terrace and in the Nurul Hasanah Mosque, because the foundation does not yet have a special learning room that can support a more conducive learning atmosphere. Although the children stated that they felt comfortable with these conditions, to maximize learning outcomes, of course, more complete and representative facilities were needed.



Figure 2. Photo of the construction process on the terrace of the Nurul Hasanah Mosque

"Personally, I have a plan to make this program spread widely to every village in Percut Sei Tuan District. Therefore, we have not built a special room for coaching activities. However, as the foundation grows, especially in terms of funding, we have agreed to build a special space as a place to learn and coach for children." (interview with Mr. Z., chairman of the Foundation)

Even though Haris (2016) stating that adequate facilities and infrastructure are important factors in supporting the achievement of educational goals, including in the formation of religious character, the reality at the Nurul Hasanah Foundation shows that there is no special learning space for children's religious development. Various coaching activities are still carried out on the terrace of the Nurul Hasanah Mosque, this condition shows that even though the limited facilities are a challenge, the foundation still makes maximum efforts in carrying out religious character development through a consistent and structured approach. Educational facilities and infrastructure play an important role in supporting the achievement of educational goals, including in fostering children's religious character.

IV. CONCLUSIONS

The management of the Nurul Hasanah Foundation plays a central role in shaping the religious character of orphans and poor people through a structured, sustainable, and comprehensive approach. This role includes the function of a spiritual guide, educator, and role model in daily life. The coaching strategies implemented include habituation of worship activities, emotional and personal approaches, and real examples from the coaches, who effectively instill religious values into the lives of the fostered children. The

development of religious character shows positive changes in children's behavior, both in the aspects of worship, morals, and discipline. Children begin to get used to praying, reading the Qur'an, maintaining ethics by covering the awrah according to the rules, and showing politeness and respect for others. It is hoped that, along with the development of programs and support for the Nurul Hasanah Foundation, learning support facilities such as decent and representative learning spaces can be realized soon. The presence of adequate learning facilities is believed to provide a more conducive environment for children to absorb religious values and strengthen the formation of religious character more optimally. In addition, from the research conducted, it can be learned that the success and sustainability of a social institution is highly dependent on the trust given by donors. Therefore, maintaining transparency through clear and regular reporting on every income and expenditure is crucial. In this way, the institution can maintain the support and trust of donors so that the programs carried out can continue and provide benefits to the communities fostered.

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