

Salasika

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The Role of a Female Head Assistant at *Al-Walidaturrahmah* Orphanage in Implementing A Just and Civilized Humanity in Samarinda

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ABSTRACT

This article describes and analyzes the role of Al Walidaturrahmah Orphanage in Samarinda in implementing a just and civilized humanity principle. Also, it tries to find out and analyze the forms of coaching and patterns of character development given to the children at Al-Walidaturrahmah Orphanage in Samarinda. This research uses qualitative research with a descriptive approach, using primary data, namely the head and the manager of the orphanage. Secondary data sources were obtained through relevant photos and documents of Al-Walidaturrahmah Orphanage. Data collection techniques were done through observation, interviews, and documentation. The data were collected, reduced, and displayed before conclusions were taken. The study found out that the efforts of Al-Walidaturrahmah orphanage in implementing the principles to foster children were quite good. Foster children feel treated fairly and well by the parties. The efforts to develop the institutional foundation for Al-Walidaturrahmah orphanage are good enough and by the provisions, because it has been carried out well, and the Al-Walidaturrahmah orphanage children carry out appropriate activities to face their future in society later. The pattern of fostering character education at the Al-Walidaturrahmah orphanage can be said to have been carried out well because the Al-Walidaturrahmah orphanage children carry out activities by the second precept and have the character to face their future in society.

KEYWORDS: *Humanity, Orphanage, Pancasila*

INTRODUCTION

The *Al-Walidaturrahmah* Orphanage is a home to care for orphans and others. The Ministry of Social Affairs of the Republic of Indonesia explained that an orphanage is a social welfare institution that has the responsibility to provide social welfare services for abandoned children by providing

assistance and handling abandoned children. This institution also provides physical, mental, and social services for foster children so that they get better, broader, more precise, and adequate opportunities for the development of their personality. They are hoped to be part of the nation's next generation and to be a person who will actively participate in the national

development, social welfare who is responsible for providing substitute services in meeting physical, mental and physical needs. social in foster children so that they will hopefully get wide, appropriate, and adequate opportunities for their personality development (Asnaini, 2017)

Samarinda, the capital city of East Kalimantan Province, is one of the major cities in Indonesia. Kota Samarinda still leaves several social welfare problems, one of which is the problem of street children. The presence of street children in Samarinda has been a dilemma since the local government issued a regional regulation (Perda) No. 2 of 2008 concerning the Development of Street Children, the Homeless, Beggars, and Buskers in Samarinda City, prohibiting street children from carrying out activities on the streets.

On the one hand, they can earn a living and get *income* to survive and support their families. However, sometimes they also do things that harm others, leading to legal issues. In this case, institutions that protect such children are needed to provide assistance and protection for children's rights. Many factors and actors are involved in making street children involved with the law (Wadi & Selfina, 2016).

Of course, this condition is very concerning because many children have to deal with the judicial process. The existence of children and adults in the same detention center and imprisonment puts children in a vulnerable situation to become more adept at committing criminal acts and even become victims of violence (Nurmalisa & Adha, 2016a). The same thing

happens in Samarinda. The birth of the Child Protection Law marked a new history of child protection in Indonesia because the law regulates many things that have never been regulated by previous laws (Zuchdi, 2004). Previous laws did not regulate children's rights. They were inadequate in providing child protection. This Child Protection Law indirectly accommodates the principles of children's rights as stipulated in the convention on children's rights (Nur Utami & Raharjo, 2019).

Article 59 of Perda No. 2 of 2008 concerning Development of Street Children states that "The government and other state institutions are obliged to and responsible for providing special protection to children in emergencies; children breaking the law; children from minority and isolated groups; economically exploited children; sexually trafficked, children; children who are victims of abuse of narcotics, alcohol, psychotropic substances, and other addictive substances (NAPZA); children who are victims of kidnapping and trafficking; children who are victims of physical and/or mental violence; children with disabilities; and children who are victims of abuse and neglect" (Asnaini, 2017).

One of the points stated in Article 59 is that the government and other state institutions must provide special protection for children who are in conflict with the law. Protection for children is carried out by both children who are in conflict with the law and children who are victims of criminal acts by adults and youth (Buck, 2005). Meanwhile, until August 2013, there were 7,526

children throughout Indonesia with legal cases, and 5,709 were undergoing criminal proceedings.

Research conducted by Lukitasari (2019) examined the role of the orphanage in an effort to cultivate the concept of *Birrul Waalidain* in Muhammadiyah Orphanage in Prambanan, Kalasan. The results showed that the orphanage takes its role in shaping the foster children's characters by instilling the concept of *Birrul Waalidai*, teaching that that to get *Ridha Allah*—God's approval—is to get *Ridha* from both parents.

Another similar research (Ifadah, 2016) mentioned the process of cultivating the character values at an orphanage and boarding school. Such values are taught through character education using an approach that combines religious, cultural, environmental, and self-potential values performed through attitudes and daily activities, such as practicing worship, qur'an reading, cleaning the environment, and providing skill guidance. Character values instilled in foster children are religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, and responsibility. These values are instilled in foster children through planning, implementing, sharing materials for parents, and evaluating service.

Referring to the articles above, both emphasize aspects of character that can form a person's good personality. Similar research was done at an orphanage managed by a Muslim women's community, Aisyiyah, in

Samarinda. However, this study wants to deeply test and analyze the manifestation of *a just and civilized humanity*, being the Indonesian ideology, at *Al-Walidaturrahmah* Orphanage in Samarinda. Pancasila becomes the Indonesian ideology and guides its citizens' activities. *A just and civilized humanity* is the second principle of Pancasila.

METHODS

The data sources of this study are divided into two, namely primary and secondary. The details are as follows (Marzuki, 2010):

- a. Primary Data Sources
 1. The Head of *Al-Walidaturrahmah* Orphanage
 2. The Manager of *Al-Walidaturrahmah* Orphanage
- b. Secondary Data Source
 1. Relevant photos of *Al-Walidaturrahmah* Orphanage
 2. Relevant documents of *Al-Walidaturrahmah* Orphanage

The data collection technique is the most strategic step in research because the main objective of the research is to obtain data, through (Sugiono, 2016):

1. Observation

The researchers directly observed the implementation of the second principle of Pancasila toward the children at *Al-Walidaturrahmah* Orphanage in

Samarinda. This allowed the researcher to analyze the objects more carefully and accurately to obtain accurate data and information.

2. Interview

This technique is a form of information exchange, as a way of obtaining research data through direct interviewing, guided by and coordinated with the research objectives. In conducting interviews, the researchers prepared research instruments as the interview guides as well as tools such as *tape recorders*, pictures, or other materials that can help in the data collection process.

Thus, the *interview* conducted in this study asked direct questions to the respondents. By using interview guidelines that had been prepared, it is hoped that the questions were guided to obtain clearer, more complete, and more accurate data.

3. Documentation

The documentation technique used is by analyzing existing data or documents.

The required documents are related to the activities in implementing the second principle of Pancasila at *Al-Walidaturrahmah* Orphanage in Samarinda. This technique aimed to obtain secondary data from personal notes, letters, documents, or archives from relevant sources, as well as photographs and interview recordings. The author collected the data by looking at archives and notes and documenting

relevant events using the tools needed.

The steps of data analysis is as follows (Miles & Huberman, 1984):

1. *Data Reduction*

The amount of data obtained is not small, and data collection needs must be done in detail. Therefore, the data needs reducing. The researchers will summarize and select or give important points on certain aspects.

Consequently, the reduced data can provide a clear picture to the researchers and become the basis for further data collection, in which the data obtained can be in the form of field notes from interviews or documents and archives found during the research process.

2. *Data Display*

After the data was reduced, it was presented. In qualitative research, data presentation can be done in the form of brief descriptions, charts, relationships between categories, *flowcharts*, etc. Display presentation makes it easier for researchers to understand what is going on and to plan what to do next.

For this reason, researchers must always test what they have found in the field, whether it is developing or not. If the pattern found is supported by the data, the pattern becomes a standard pattern and can then be presented in the research results section.

3. Conclusion

Conclusion drawing is the result of research expressed in short, concise, and easy-to-understand sentences still related to relevant field notes obtained during the study.

FINDINGS AND DISCUSSION

FINDINGS

Social welfare is a very complex issue, due to various social, cultural, political, economic, technological, and other related factors. Good cooperation between individuals, institutions, and related agencies is needed to manage social welfare. In fact, there are still abandoned children, such as orphans, children victims of domestic violence, and several other children who do not have sufficient opportunities to grow and develop physically, spiritually, and socially, and therefore, they are unable to participate in the national development.

Al-Walidaturrahmah Orphanage is one of the efforts from the Local Government of Samarinda, and the Social Welfare Council tries to give attention to these children by accommodating them in one place, providing assistance, and alleviating their social problems based on faith and devotion as well as the provisions of the Islamic religion. It is hoped that these children can grow and develop materially, spiritually, and religiously in a decent life.

Giving attention to children is the duty and responsibility of the Local Head of 'Aisyiyah in Samarinda. The orphanage was founded in July 2007 and provided:

- a. Compensation in the orphanage by meeting the needs of the children
- b. Compensation outside the orphanage, where the children are still in the care of their parents (mother/father/guardian). Each child is given periodic compensation from the orphanage.

Al-Walidaturrahmah Orphanage in Samarinda City was established on July 22, 2007. The orphanage did not have its own building and since the beginning, it occupies the house of one of the Regional Leaders of Aisyiyah in Samarinda, Dra. Hj. Nurhayati Tappa, during her 2005-2010 period, located at Jl. Kadrie Opening Gg. H. Hurman 2 RT. 16 No. 123 Ex. Air Hitam Kec. Samarinda Ulu. Since then, the orphanage has implemented two methods of guidance and care, namely internal guidance/care at the orphanage and family care (children are taken care by their parents at home).

Vision and Mission

1. Vision

The formation of Muslim women who are faithful, pious, skilled, intelligent, independent and progressive

2. Mission

1. to educate and take care of orphans and dhu'afa
2. to create independent, skilled, broad-minded Muslim women, as derived from the Quran and As-sunnah.

Aims of Al-Walidaturrahmah Orphanage

1. To promote an Islamic life to its residents
2. To develop good characters of its residents
3. To develop the potential of its foster children to develop optimally according to their individual talents and interests
4. To creating children who have an entrepreneurial spirit
5. To advance the welfare of its residents
6. To increase funding sources to manage the orphanage
7. To improve the management of the orphanage.

Facilities

1. Dormitory/building, consisting of 3 buildings:
 - a. Building I (front); the first floor consists of a hall, a living room, an office, a multipurpose room, a dining room, a kitchen, and a warehouse;
 - b. Building II (back); the first floor consists of 6 bedrooms with 4 beds, 2 rooms with 6 beds, 1 babysitting room, a multipurpose room and 8 bathrooms / WC, 1 warehouse. The second floor consists of 1 Meeting Hall with a capacity of 100 people, 1 skill room, 1 bedroom with a capacity of 6 beds, 1 laundry and clotheslines.
 - c. Building III. Floor 1 and 2 are the Children's Tahfidz House.
2. Sports facilities: 1 Badminton court, 1 pumping table.

Infrastructure

1. Equipment
 - a. Dormitory equipment: Beds, cabinets, chairs/tables, refrigerators, etc.
 - b. Educational/office equipment: 2 TVs, 4 laptops, 1 LCD projector, 1 Wales, safe, table/chairs, arsis cabinet (Fail Cabinet), AC
 - c. Nameplate
 - d. Data board
2. Other facilities
 - a. water taken from PDAM and a well
 - b. electricity generated by PLN and a generator
 - c. Telephone: not available
 - d. 4-wheeled vehicles: 1 Bespoke capacity of 20 people
 - e. Two-wheeled vehicles: 3 motorbikes assisted by generators

Pancasila is the life view of Indonesians and, at the same time, becomes the philosophy of life of the nation. This view of life and philosophy of life is the crystallization of values that are believed to be true by the Indonesian people which give rise to their determination to manifest them in their behavior and actions.

The implementation of Pancasila principles to the foster children of *Al-Walidaturrahmah* Orphanage in Samarinda is an effort from the orphanage to instill values and foster the behavior of its children so that they follow the ruling norms and obey Pancasila. The implementation

of such values at *Al-Walidaturrahmah* Orphanage in Samarinda is done through activities carried out by all members of the orphanage in their daily life.

Based on the explanation above, the researchers conducted interviews with four respondents regarding the role of *Al-Walidaturrahmah* orphanage in implementing the second principle of Pancasila, the role of the development of *Al-Walidaturrahmah* orphanage foundation, and the development of the character building in *Al-Walidaturrahmah* orphanage. Based on those research aims, three indicators were used as guidelines for interviews by researchers as follows:

The efforts of Al-Walidaturrahmah Orphanage in realizing the second principle of Pancasila: a Just and Civilized Humanity"

There are several efforts done by *Al-Walidaturrahmah* Orphanage to implement the second principle of Pancasila among its foster children. Here are the results of interviews with the head of the orphanage and the manager of the orphanage.

NH, the female head assistant of the orphanage, explained,

"Foster children's confidence is developed with a formal education pattern. Foster children carry out the tasks given by the school. They are able to socialize so that the role of humanity can be understood and we humanize foster children, not trafficking children." (Interview on July 1, 2020)

The researchers further interviewed the head of the orphanage,

"It is hoped that there is bias in educating foster children that they become faithful, pious, responsible, and respectful to others. The *Al-Walidaturrahmah* orphanage tries to produce the best and most skilled Muslim men and women." (interviewed on July 1, 2020).

Furthermore, the researchers interviewed the manager of the orphanage, Ms. YM,

"We always develop the confidence of the children in the orphanage, both formally and informally. Things that are taught can help foster children. We develop their self-confidence to socialize and show good manners in society. In applying the second principal, we never exploit foster children. We humanize our foster children so that they can socialize well. "(Interview on June 28, 2020)

Next, the researchers also interview one child, NH,

"They educate me to take care of others, be fair, learn to memorize short surahs, maintain cleanliness, and carry out my obligations as a Muslimah." (Interview, 02 July 2020)

The researchers also interviewed another child, W,

"When they distribute the food, we are treated fairly, not discriminated and we are always motivated to be better in the future." (Interview on 02 July 2020)

From the results of the interview above, it can be concluded that *Al-Walidaturrahmah* orphanage well implements the second principle of Pancasila towards its foster children. Foster children feel treated fairly and well by the orphanage officials. The orphanage manager keeps educating the foster children so that they can develop their knowledge and creativity and maintain their good manners in society later.

2. Efforts to develop the institution of *Al-Walidaturrahmah* orphanage.

Conceptually, coaching or empowerment derives from the word 'power'. Therefore, the main idea of coaching is related to the concept of power. Power is often associated with the ability to make individuals do what they want, regardless of their wants and interests.

The guidance refers to the ability of people or groups of people, particularly vulnerable and weak ones, so that they have the strength or the ability to:

- 1) meet the basic needs, so that they have the freedom, including freedom to express their opinion, freedom from hunger, and freedom from pain.
- 2) reach productive sources that allow them to increase their income and consequently obtain the goods and services they need.

- 3) participate in the development process and the decisions that affect them.

The following are the results of the interview with the Head of *Al-Walidaturrahmah* Orphanage:

When interviewed, the female head assistant, NH explained,

"The coaching we do is in the form of mental and disciplinary guidance. With this coaching pattern, we direct them to memorize the Koran, practice their speech skill, practice their worship. Every semester we invite them to hone the skills they have learned so far. "

The manager of the orphanage, Mrs. YM, on June 28, 2020, explained

"Coaching is in the form of educating children independently so that they understand their religion and get prepared for their social life and organization. In implementing the coaching pattern, we apply formal education."

Then the researcher had another interview with NH, a foster children, on July 2, 2020:

"The guidance carried out by the foundation usually teaches us discipline, cleanliness, and tidiness. We are also asked to memorize the Koran, learn to cook, learn to make handicrafts and learn to speak in public, so that orphanage children can interact socially. "

Finally, the researcher had an interview with W, another foster child, on July 2, 2020:

"The guidance is good and very helpful. Sometimes if we don't complete the assignment on time, we get punished. Besides that, we are often given a spiritual teaching and motivation so that we can be better."

From the results of the interview above, it can be concluded that *Al-Walidaturrahmah* Orphanage has tried to develop its foundation well, because the children has carried out appropriate activities to face their future in society, including religious guidance, which includes social values, guidance on social interaction, and coaching on skills.

3. Results of the character building at *Al-Walidaturrahmah* orphanage.

The character education is a conscious and planned effort to educate and empower the learners to build their characters so that they can become individuals who are beneficial to themselves and others.

Character education is an educational system that aims to instill certain character values in its learners, which includes component of knowledge, awareness or willingness, and actions in experiencing these values.

Character education is very closely related to the moral education in which the goal is to establish and train an individual's ability to continually self-improve towards a better life.

The following are the results of the interview with the Head of *Al-Walidaturrahmah* Orphanage, the manager, and children of the *Al-Walidaturrahmah* Orphanage:

The head of the orphanage, Mrs. NH explained on July 1, 2020:

"We foster our children by providing a schedule of chores, emphasizing discipline, and educating them to maintain good manners and always be fair. "

Furthermore, the manager of the orphanage Mrs. YM on June 28, 2020, explained,

"We hold extra-curricular activities such as Koran reading, mukhabarat (lectures), and learning Arabic. We provide a few special activities, including social service, learning to make photo frames. We usually also invite outside parties, for example commonly students or people who can guide our foster children. "

NH, a child at the orphanage added on July 2, 2020:

"In shaping our character, we are usually given activities such as learning how to make photo frames and cook. Then at night after isyah, we are usually taught to memorize ul Husna and recite verses."

Finally, W, another child at the orphanage, mentioned on July 2, 2020:

"Usually we are taught Arabic and English. I am happy that they teach us to save money. We make saving a habit."

From the interviews above, it can be concluded that the Character Education program for the children at *Al-Walidaturrahmah* orphanage have been carried out well because the children carry out activities by the principles of a just and civilized humanity. They are building their characters to face their future in society later.

DISCUSSION

The efforts of Al-Walidaturrahmah orphanage in implementing the second principle of Pancasila

Implementation is a process of applying ideas, policies, or innovations in practical actions to create an impact: changes in knowledge, skills, values, and attitudes. *Oxford Advanced Learners Dictionary* states that implementation is "*putting something into effect*". (Soekanto & Tjandrasari, 1983)

The second principle of Pancasila implies that Indonesian citizens must acknowledge human dignity (dignity with a higher position and degree that must be maintained with a decent life), treat others fairly (fair in the sense of being impartial, honest, not taking sides, and treating people equally) and being civilized (being civilized in the sense of knowing karma, life manners in life and socialization) in which humans have creativity, a sense of intention, and desires that distinguish humans and animals (Rochaningasih, 2014).

In everyday life, our society must be able to be fair to each other and be civilized. From the above explanation, we have good values that exist from birth. The application of the second Pancasila principle to children at *Al-Walidaturrahmah* orphanage can improve the quality and quantity of their life, whereas they join various coaching and education activities which instill the values of the second principle.

A Just and Civilized Humanity Principle contains human values that must be considered in everyday life, including:

- Recognition of human dignity regarding human rights and obligations;
- Fair treatment to fellow humans, oneself, the environment and God;
- Understanding of humans as civilized or cultured beings, who have creativity, taste, initiative, and belief.

According to David (2004), the second principle can be realized in the form of concern for the right of people to have a good and healthy living environment, to obtain environmental information relating to the role in environmental management, to play a role in environmental management according to the laws, and so on.

From the explanation above, everyone has the right to live in a proper environment, and so do children at *Al-Walidaturrahmah* orphanage in Samarinda. Likewise, they have the right to have a good environment, according to their needs.

From interviews with *Al-Walidaturrahmah* orphanage

foundation, the orphanage continues to promote discipline and justice to all its children, without exception, and instill courtesy to the children so that they can socialize well in society.

Efforts to develop the institutional foundation of Al-Walidaturrahmah orphanage.

Coaching includes planning, managing, and facilitating employees so that they are able to carry out tasks according to their respective fields to achieve effective and efficient work performance. Coaching can also be interpreted as an action, process, result, or a better statement. The Military Guidance Book of the Department of Defense and Security states that coaching is:

"Development is a process of employing people, tools, equipment, money, time, methods, and systems based on certain principles to achieve the predetermined goals with maximum power and results". (Wibowo, 2016)

In developing the community, through social interaction and other forms, *Al-Walidaturrahmah* orphanage has adjusted to meet the needs and conditions of the orphanage, so that one day the children are able and ready to enter a wider community, without having to depend on other people.

According to Arief (1998), development is a conscious human effort to guide and direct the personality and abilities of children, both through informal and non-formal education. Coaching provides an important direction in children's development, especially in

the development of attitudes and behavior.

If a development shows an increase in progress, on various possibilities of improvement, the definition of coaching is an action, process, or statement of a goal and guidance shows the "improvement" of something. The term guidance is only used for the human element, and therefore, development must be able to suppress and be related to human problems. (Margaretha & Pelawi, 2017)

From the interviews, the respondents who manage the orphanage have provided education independently to the orphanage children, to understand and prepare the children in socializing. The orphanage children also feel they have received valuable attention and knowledge from the manager, and they feel ready to socialize in the community.

Results of the Character Education Development Pattern at the Al-Walidaturrahmah Orphanage.

Zuchdi (2004) mentions that character education is defined as education that develops and characterizes the nation throughout students so that they have values and characters, and they implement these values in their own lives, as religious, nationalist, productive, and creative citizens. Character is made up of three interrelated parts: moral knowledge, moral feelings, and moral behavior. Good character consists of knowing better and doing good - habits of mind, habits of heart, habits of action. All those three are essential for living a moral life: they are the building blocks of moral maturity.

When thinking about the kind of character that both children and foster children want, they need to be able to judge good and bad things, care deeply about what is right, and do what they think is right, even when they are exposed to outside pressure and temptation from within. Thus, character education is a conscious and planned effort to create an atmosphere and process of learning, so that students actively develop their potential to have personality, noble character, and ethics, and they characterize the students. (Soekanto, 1983)

Character education is now a major discourse in national policies in the field of character education. All teaching and learning activities in Indonesia must refer to the implementation of character education. This is also stated in the Manuscript of the National Action Plan for Character Education published by the Ministry of Education in 2010. The text states that character education is the main element in achieving the vision and mission of National development included in the 2005-2025 RPJP.

Not only that, Law Number 20 of 2003, concerning the National Education System, formulates the functions and objectives of the national education that must be used in developing education in Indonesia. Article 3 of the SIKDIKNAS Law states: "National Education has the function of developing and assisting the character and civilization of a nation with dignity in the framework of educating the nation. It aims at the development of potential of students so that they become faithful human beings who obey God Almighty; have a noble character; are healthy,

knowledgeable, capable, creative, and independent; and become democratic and responsible citizens". (Nur Utami & Raharjo, 2019)

The interviews with informants provide information that explains the management of *Al-Walidaturrahmah* Orphanage succeeded in shaping the character of its children. This can be seen from interviews with the managers and children, as well as from the activities related to character education. The character education activities at *Al-Walidaturrahmah* Orphanage prepare the foster children to be ready to socialize and organize well in the future. (Nurmalisa & Adha, 2016b)

Research conducted by Ami Lukitasari in 2014 examined the role of the orphanage in the effort to cultivate the concept of *Birrul Waalidain* in Muhammadiyah Orphanage in Prambanan, Kalasan. The research found out that the orphanage tried to shaped the character of its children by instilling the concept of *Birrul Waalidain*, specifically educating foster children that to get Ridha Allah, they need to get Ridha from both parents. (Soekanto & Tjandrasari, 1983)

A similar research was carried out by Lailatul Ifadah in 2014, entitled *The Process of Cultivating the Character Values of Children in Zuhriyah Orphanage and Islamic Boarding School, in Sleman, Yogyakarta*. The study found that the process of cultivating the character values at Zuhriyah orphanage and boarding schools—namely character education through religious approaches,

cultural, environmental, self-potential values—was carried out through transforming attitudes and practicing daily activities such as practicing worship, spiritual teaching, cleaning the environment, and providing skill guidance (Romli, 1983). Character values instilled in foster children are religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, and responsibility. These character values are instilled in the foster children through planning, implementation, parenting materials, and evaluation of service.

It is apparently different from the findings of this study, which found out that in carrying out its role and function as a substitute mother for the children's parents, *Al-Walidaturrahmah* Orphanage is always directed by the values of Pancasila as the state ideology. Therefore, it is hoped that all human activities always reflect the values of divinity, humanity, unity above differences, consensus, and social justice. The guidance given instill discipline, cleanliness, neatness. The children are taught to memorize Qur'an verses and learn to cook, make handicrafts, and speak in public. Hopefully the orphanage children can interact socially and live independently.

The character education is closely related to moral education where the goal is to shape and train individual abilities continuously to perfect themselves towards a better life. Children are fostered by scheduling chores, emphasizing discipline, and teaching them to

maintain good manners and always be fair.

CONCLUSION

Al-Walidaturrahmah Orphanage has tried to implement the second principle of Pancasila towards its foster children. The effort can be said to be quite good because the children feel treated fairly and well by the orphanage management.

The efforts to develop the institutional foundation at *Al-Walidaturrahmah* orphanage are good enough and as arranged. It has been carried out well, and the children at *Al-Walidaturrahmah* orphanage carry out appropriate activities to face their future in society later.

The character education at *Al-Walidaturrahmah* orphanage can be said to have been carried out well because the orphanage children carry out activities following the second principle of Pancasila to equip them with characters to face their future in society.

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