

The Role of Religious Leaders in Nurturing the Morals of Orphans in Budi Luhur Village

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INFO ARTICEL

Keywords:

Role of Religious Leaders;
Cultivating Morality;
Orphans

Article history:

Received 2024-11-25
Revised 2024-11-30
Accepted 2024-12-08

ABSTRACT

The role of religious leaders is very important in the moral development of orphans because they (orphans) have lost the figure of the head of the family, the backbone of the family, namely a father. In the formation of a child's morals, the father figure plays a very important role in it. Therefore, religious figures in the community can take this role universally towards orphans in their environment, in order to pay attention, protect and educate them. The purpose of this research is how exactly the role of religious leaders in fostering the morals of orphans, then what are the programs in fostering the morals of orphans and the obstacles faced in fostering the morals of orphans in Budi Luhur Village. The type of research conducted in this research is field research using a descriptive qualitative approach. The data collection techniques used are observation, interviews, and documentation studies. The data obtained was then analyzed using the Miles and Huberman technique. The research results of this study are: (1) The role of religious leaders in Budi Luhur Village is to convey amar ma'ruf nahi munkar; as a coach in shaping the morals of orphans; being a role model for the community; and mediator in times of conflict that hit the community. (2) The moral development program for orphans in Budi Luhur Village is compensation for the 27th night of Ramadan; compensation at residents' homes; and celebrations. (3) Obstacles in the process of moral development of orphans, the obstacles are guardians/parents, unscheduled development, inactive madrasas and inactive Maghrib recitation.

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INTRODUCTION

Life is like a spinning wheel, sometimes a person is at the level of his glory and some are at his destruction. Likewise, someone is afflicted by calamity with death and some are happy with birth. The death that afflicts every human being cannot be changed or even regulated because it has become the decree of Allah SWT (Norhalizah et al., 2024). Losing someone who is loved and cherished is not easy for humans with the reality that befalls them, but with strong faith and tawakkal makes humans to be patient and make it an approach to Allah SWT (Syarnubi, S., Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... & Ulvya, 2023). A child really needs the role of both parents, but sometimes the child does not have both parents who have died (Syarnubi, S., & Fahiroh, 2024). Orphan is a term for a child who is left dead by both parents, orphans are called children whose fathers die and piatu are left dead by their mothers (Pahroji et al., 2022). In fact, all humans will experience this whether they are still a child or have become a father or mother who still has parents.

The situation of children who are left dead by both parents or one of them from childhood is a very difficult ordeal to go through, not even a few children who are left dead by their parents do not recognize their parents' faces because they have been gone since they were babies or toddlers who still have strong memories (Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, 2021). Of course the struggle of an orphan is not easy, especially living in the midst of a simple family that is mediocre. Education that is less than optimal is obtained both from parents and an inadequate school environment that makes the child grow less optimally (Syarnubi, S., Efriani, A., Pranita, S., Zuhijra, Z., Anggara, B., Alimron, A., ... & Rohmadi, 2024). Economic limitations, time with family, upbringing given by parents or people who care for them less than optimal can make children's morals and behavior less good (Hastia et al., 2023).

Sebagaimana dikatakan dalam ayat Al-quran surah Al-Baqarah ayat 220 yang berbunyi:

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَاعْتَمَكُمُ
اللَّهُ عَزِيزٌ حَكِيمٌ ٢٢٠

Meaning: "About the world and the hereafter. And they ask you about orphans, say: "To manage their affairs properly is good, and if you associate with them, then they are your brothers and Allah knows who is the destroyer of the repairer. And if Allah had willed, He would have brought hardship upon you. Verily, Allah is Mighty and Wise." (Q.S. Al-Baqarah [2]: 220) (Ministry of Religious Affairs, 2020)

Tafsir Jalalain explains the above verse as follows (That is about) the affairs (of the world and the hereafter) until you can pick up whichever is better for you in both. (And they ask you about the orphans) and the difficulties they encounter in their affairs. If they unite their wealth with the wealth of the orphans, they feel sinful, and if they separate their wealth and make food for them separately, they experience hardship. (Say, "To manage their affairs properly) i.e. regarding interference in the development of their property (is better) than leaving it alone. (And if you interfere in their affairs), meaning that you mix your spending with their spending, (then they are your brothers) meaning that they are brothers in religion and it is customary for a brother to mix his wealth with his brother's wealth. (And Allah knows the one who causes damage to the orphans' wealth when he mixes his wealth with theirs (of the one who does good), so that each will be rewarded accordingly (if Allah had willed, He would have made it difficult for you) by forbidding the mixing of wealth, (but Allah is All-Powerful) over all matters (again All-Wise) in all actions and deeds (Al-Mahalli, 1420).

It can be concluded from the verse and interpretation above that caring for orphans is very noble in the sight of Allah and even a field of charity for the hereafter (Syarnubi, 2023). Maintaining in the sense of taking care of and improving the condition of orphans without eating the rights of orphans and not making it a business object for people who maintain it in order to get coffers of rupiah only for personal gain (Syarnubi, 2016).

In taking care of orphans is certainly a good deed, even Allah himself promises heaven if we want to take good care of orphans. Rasulullah said that people who take care of orphans will be very close to him in heaven. The hadith reads:

عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ عَنْ سَعْدِ بْنِ سَهْلٍ سَمِعْتُ قَالَ أَبِي حَدَّثَنِي قَالَ حَازِمُ أَبِي بِنُ الْعَزِيزِ عَبْدُ حَدَّثَنِي قَالَ الْوَهَّابِ عَبْدُ اللَّهِ عِبْدُ حَدَّثَنَا
وَالْوَسْطَى السَّبَّابَةَ بِأَصْبَعَيْهِ وَقَالَ هَكَذَا الْجَنَّةُ فِي الْيَتِيمِ وَكَأْفِلٍ أَنَا قَالَ وَسَلَّمٌ

Meaning: Narrated to us Abdullah bin Abdul Wahab, he said: Abdul Aziz b. Abi Hazim narrated to me, he said: My father told me, he said: I heard Sahl bin Sa'd, from the Prophet ﷺ, saying: "I and the one who takes care of orphans will be in Paradise like this." He gestured with his two fingers, the index and middle fingers." (HR. Bukhari: 5546) (Muhammad, Abi Abdillah 1420).

Ibn Rajab Al-Hambali explained the above Hadith by saying that the hint of the index and middle fingers by the Prophet Muhammad indicates that people who take care of orphans and take care of them like other human beings without discrimination, then later in the heaven of Allah Swt. these people will be in the same position as the Prophet Muhammad Saw. very noble people who bear, care and take care of orphans before Allah Swt. and also before the Prophet Muhammad Saw (Al-Hambali, 1421).

The character of an orphan is also influenced by the people who take care of him, the environment, the upbringing of the parents who are still there and the food he eats. Not many people assume that orphans have bad morals because the upbringing is not maximized from parents, either mothers or fathers who are still there. Of course, most of the parents who are still there are busy with making a living for their families (Ramadan et al., 2016).

In addition to families who are responsible for caring for orphans, the community must also participate in paying attention to the conditions of orphans where they live. In the middle of the community there are still those who are responsible, namely local officials, be it the head of the village, the head of the neighborhood or local religious leaders. Most regions will burden local religious leaders to take over the care and data collection of orphans in their neighborhood (Syarnubi, 2019).

The role of local religious leaders is needed in the welfare of existing orphans in order to guide and foster them. In addition, the role of religious leaders is also needed in the midst of society. To be the mediator when there is a conflict in the community and also to be a motivator who provides direction and advice to straighten out deviant thoughts in the midst of society (Nasution, 2018). Religious figures in the community are often addressed as ustad, kyai, elders or imam. But generally, religious figures in the Muslim-majority community in a place are called ustad. The duties of an ustad in a village or area are numerous, ranging from taking care of the mosque to even taking care of the death of someone in the village. Most of these religious leaders also double as the Mosque Welfare Board (BKM) (Riski, Riski, 2020).

In this case, it is certainly the responsibility of the BKM and religious leaders in the welfare of orphans in their neighborhood. Not only are they skillful in distributing the compensation given to orphans, but also paying attention to and fostering orphans is also their responsibility. On the other hand, they also become substitute parents for the orphans. Therefore, religious leaders must have programs in fostering and educating orphans, especially in terms of the morals of the orphans.

No wonder in the midst of society orphans are often juxtaposed with morals. They assume that the morals of orphans are bad and do not know manners or are uncivilized. Due to the lack of upbringing from parents or the environment that influences them. It is unfortunate if orphans have poor morals, in fact orphans have a special place in front of Allah SWT (Ihsan, I., & Anis, 2021). Therefore, religious leaders should take action so that orphans in the community get the same position and rights as children in general. Of course, people who care for orphans will get a great reward (Syarnubi, 2024).

As in the area of North Sumatra Province, Central Tapanuli Regency, Pandan District, more precisely in Budi Luhur Village. Religious leaders play a role in four things, namely conveying amar ma'ruf nahi munkar, fostering the morals of orphans, being role models for the community, and mediating community conflicts. Then in the implementation of coaching, religious leaders have several programs including compensation for the night of Ramadan, compensation at residents' homes and celebrations. In addition to the programs carried out in fostering morals, there must be obstacles in the implementation, the obstacles faced by religious leaders are the guardians / parents of orphans who are still there, do not have a regular coaching schedule, inactive madrasah, and inactive magrib recitation.

Of course, there have been previous studies that examine the role of religious leaders in fostering morals. As for some previous studies, namely the role of religious leaders in fostering adolescent morals in Aek Tampang Village, Neighborhood II, South Padangsidempuan District (W. Nasution, 2015). Then, the role of religious leaders in fostering adolescent morals in Talang Benih Curup Village (Riski, Riski, 2020) Then, the role of religious leaders in fostering adolescent morals after the co-19 pandemic in Sikasur Village, Belik District, Pematang Regency (Arfani, 2024). From some of these studies, researchers who examine the role of religious leaders in fostering morals have indeed been many, but there are differences with this research, the difference is in the research subject. The research subject in this study is orphans, while in previous studies the research subject is adolescents in general. So the novelty of this research is orphans. The orphans in Budi Luhur do not have a foster home (orphanage) so that those who play a role in caring for them and their welfare are religious leaders and the surrounding community. Compared to previous

research related to this title, there is still no relationship between religious leaders and orphans in the community. Most of the research examines the relationship between religious leaders and teenagers in general.

Based on the background of the problems that have been described, the researchers took three problem formulations to be discussed, namely the role of religious leaders in fostering the morals of orphans, the moral development program for orphans, and the obstacles in the process of fostering the morals of orphans. The purpose of this research is how exactly the role of religious leaders in fostering the morals of orphans, then what are the moral development programs for orphans and the obstacles in the process of fostering the morals of orphans in the budi luhur village.

METHODE

The research was conducted in Budi Luhur Village which is located in Lingkungan 1 Budi Luhur, Budi Luhur Village, Pandan District, Central Tapanuli Regency, North Sumatra Province. The type of research conducted was field research using a descriptive qualitative approach. Qualitative research is research where the picture is obtained from words (A. F. Nasution, 2023). Qualitative research prioritizes the meaning of an event that occurs in the field (Firmansyah et al., 2021). The data sources used by researchers are primary and secondary data sources. Primary data sources are direct observation, interviews with the village head, religious leaders, and orphans as well as other documents that support the research. Meanwhile, secondary data sources are references such as journal articles and books as supporting data to strengthen research results (Yusanto, 2020). The data collection techniques used were observation, interviews, and documentation studies. The data obtained was then analyzed using the Miles and Huberman technique, namely data reduction, data display, and conclusion drawing, then to validate the data was carried out by data triangulation.

RESULTS AND DISCUSSION

1. The Role of Religious Leaders in Nurturing the Morals of Orphans

According to the Big Indonesian Dictionary (KBBI) the word "role" has the meaning of a showman or set of behaviors that are expected to be possessed by people who are positioned in society (Ministry of RI and Culture, 2017). According to Kozier, a role is a set of behaviors that others expect of a person according to their position. A role is a form of behavior that a person wants from certain social situations. Roles can indicate a person's social status such as who we are. Roles are influenced by a social situation both from within and from outside that is stable. Role is a combination of a person's position and influence in carrying out his rights and obligations (Nurhalim et al., 2023). So it can be concluded that the definition of role is a behavior formed from social situations that influence every action he takes.

Religious figures in general are religious leaders from every existing religion, but in Islam religious figures are the designation for ulama. From the point of view of the Islamic community, a figure can be called an Islamic religious figure. A figure is a person who is prominent in the field he controls. So a religious figure is a person who has religious knowledge (Islam), charity and morals in accordance with his knowledge. Religious figures in society are often called ustad or kyai who have knowledge in the field of Islam, with the knowledge they have can have a significant influence on society.

The criteria for religious leaders are as follows:

1. Scientific and skillful: understand the Qur'an and the sunnah of the Prophet; have the ability to understand situations and conditions and opinions; anticipate the development of society and Islamic preaching; able to guide and lead.
2. Devotion: devoting his entire life and life to Allah Swt.; being the protector, defender, and servant of the people; fulfilling all duties and obligations on the basis of faith and piety to Allah Swt., with a full sense of responsibility.
3. Fear no one but Allah Swt.
4. Putting the interests of the people ahead of personal interests and never being a sycophant.

5. Patience and tawakkal: surrendering to all the problems of life in the world and relying on Allah for results. Then be steadfast, resilient and tenacious in trying to solve problems.
6. Quick and precise decision making.
7. Tawadu: Human behavior that has a humble disposition, is not arrogant, not haughty or humbles itself so as not to appear arrogant, haughty and always be in the way of Allah.
8. Firm, wise and intelligent (Djailan, 2003).

Thus, as an influential person in the community with a position as a religious leader in a predominantly Muslim society, of course, he must have the criteria mentioned above. The most important criteria that must be possessed by an Islamic religious figure is not to fear other than Allah SWT. And have knowledge and are skilled in understanding the Al-Quran and Sunnah. And also need to be added that one of the criteria that should not be forgotten by religious leaders in the community is interfaith tolerance.

The role of religious leaders in Islamic society is none other than conveying amar ma'ruf nahi munkar which means conveying / telling good and leaving / forbidding badness to the local community, the aim is to direct and improve the regional quality of society. As found in Al-Qua'an in Q.S. Ali Imran verse 4, which reads:

وَلْتَكُنْ مِنْكُمْ مِثَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Meaning: And let there be among you a group of people who call to virtue, enjoin the ma'ruf and prevent from the munkar; they are the lucky ones. (Ministry of Religious Affairs of the Republic of Indonesia, 2020).

Tafsir Jalalain explains the above verse as follows (Let there be among you a group that calls to the good) the teachings of Islam (and enjoins the good and forbids the evil. They are) namely those who call, who enjoin and who forbid (the lucky ones) or happy. 'Min' here indicates 'some' because what is enjoined is fardu kifayah, which is not necessary for the whole Ummah nor is it appropriate for everyone, such as the ignorant (Al-Mahalli, 1420).

Regarding enjoining the good and forbidding the evil, there is a hadith narrated by Ibn Majah, which reads:

عُرُوَّةُ عَنْ عُثْمَانَ بْنِ عُمَرَ بْنِ عَاصِمٍ عَنْ عُثْمَانَ بْنِ عُمَرَ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ هِشَامِ بْنِ مُعَاوِيَةَ حَدَّثَنَا شَيْبَةُ أَبِي بَكْرٍ أَوْ حَدَّثَنَا لَكُمْ يُسْتَجَابُ فَلَا تَدْعُوا أَنْ قَبِلَ الْمُنْكَرَ عَنْ وَأَنْهَوْا بِالْمَعْرُوفِ مُرُوا يَقُولُ وَسَلَّمْ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ سَمِعَتْ قَالَتْ عَائِشَةُ عَنْ

Meaning: Abu Bakr ibn Abu Shibah narrated to us, Mu'awiyah ibn Hisham narrated to us from Hisham ibn Sa'd narrated to us from 'Amru ibn 'Uthman narrated to us from 'Ashim ibn 'Umar ibn 'Uthman narrated to us from 'Urwah narrated to us from 'Aisha narrated to us, "I heard the Messenger of Allah ﷺ say, 'Do amar ma'ruf and nahi munkar before you call and your call is not responded to.'" (Ibn Majah: 3994) (Ahmad, 1420).

Ibn Rajab Al-Hambali explained the above Hadith by saying that as Muslims who obey the commands of Allah swt, where humans were created on this earth is as caliphs which means leaders on earth. A leader must certainly be fair again wise, and do good deeds so that it can make as a role model. In addition, the task of a human being created is to call for goodness and prevent evil, in other words, every human being has a role in him to prevent the evil deeds committed by other humans and tell them to do good deeds (Al-Hambali, 1421).

Then the role of other religious leaders is to be a role model for the community and a mediator in times of conflict that hit the community. Religious leaders are also the main key in an area, especially the Islamic community for the development of Islam, because they are very influential in the process of introducing and teaching the teachings of Islam aimed at the community. Not only does it lead to the teaching of Islam, but also teaches about justice, peace, harmony between neighbors and between religions in the community (Riski, Riski, 2020). Therefore, as a religious figure in the community, he must act neutrally and not deviate from the teachings that have been determined, especially Islam, because Islam is guided by the Koran and Hadith (Arfani, 2024).

In addition, there are things that need to be considered in the midst of society, namely orphans. Orphans and orphans are something that must be considered and prospered. It is not

surprising that many orphans are neglected and even become slaves to predators who employ children as beggars and buskers on the streets. Not a few of them are able to fight back due to circumstances that force them to do so. It is fitting for the surrounding community who live with the existence of orphans in their environment to prosper and care for them (Ariyadi, 2021).

It is not enough just to prosper orphans, education also needs to be given to them with proper education, especially regarding good morals. Children today lack good manners, are not ashamed of doing bad deeds and speech and argue when they are reprimanded (Syarnubi, S., Alimron, A., & Muhammad, 2022). No wonder this behavior is owned by children today. Even being highly educated and having both parents who are still complete does not guarantee that a child has good morals, as well as orphans. With the imperfection of parents owned by an orphan does not mean they lack love and attention from the people around them (Syarnubi, S., Syarifuddin, A., & Sukirman, 2023).

As the results of interviews conducted in Budi Luhur Village, Pandan District, Central Tapanuli Regency with one of the local religious leaders who is often called Mr. Mizan as the imam of the mosque in Budi Luhur, he said that the role of religious leaders in the community is as an arbiter in the community, then plays a role in terms of the religious field and certainly deals with mosques. He also added that religious leaders in the community are often referred to as ustad or kyai, it can also be the village head or neighborhood head / village head, but the most strongly attached in the community to religious leaders, namely ustad or kyai or chairman / member of the mosque BKM.

Budi Luhur Village is in Pandan District, Central Tapanuli Regency, North Sumatra Province. This sub-district is not far from the coast of Pandan where the majority of people are Muslim. This sub-district is one of the sub-districts that has a large number of orphans, as reported by an interview with the head of the environment by Mr. Samahati Lase who said that the number of orphans in Budi Luhur Sub-district is currently at 60 orphans and orphans, but most of them are from they are orphans who no longer have their father.

Of course, the role of religious leaders must act to pay attention to the situation of orphans in their environment. As Mr. Mizan said about caring for orphans, he said that the local community in Budi Luhur really cares about orphans. The BKM mosque is greatly helped by the care of the surrounding community. Added to this is the statement made by the head of the Budi Luhur neighborhood who said that the Budi Luhur community still has a very strong familial relationship so that they consider everyone who lives in this neighborhood to be family and need each other, regardless of whose children, whose family they are, as long as they live here, they are our relatives, especially orphans.

The head of the neighborhood, Budi Luhur, and members of the mosque BKM have tried to carry out outreach to the community to pay attention to orphaned children in their neighborhood. The socialization carried out is to improve moral development for orphans. As said by Mr. Samahati Lase as the head of the environment, we do not get tired of reminding the local community to always pay attention to our orphans, especially the morals of orphans. We always convey this to fathers of recitation and also mothers of recitation. In addition, Mr. Mizan said, Thank God, the people here, if they have excess fortune, they don't forget to share the little fortune they get, and their priority is to support orphans with the fortune they get.

From the explanation above from the results of interviews conducted in the field with the relevant sources, it can be concluded that religious figures in Budi Luhur Village have carried out their roles well. The roles carried out are: conveying amar ma'ruf nahi munkar; as a coach in shaping the morals of orphans; be a role model for society; and mediator in times of conflict in society. However, there is still a lack of optimal role as a role model who is truly an example in society. It is hoped that religious figures in Budi Luhur Subdistrict will play a greater role as good role models in accordance with Islamic law.

2. Moral Development Program for Orphaned Children in Budi Luhur Village

In Islamic teachings it is highly recommended to pay attention to and care for orphans like children in general, because someone who supports them, cares for them and takes care of

them will get several virtues that are worthy of being obtained, while the virtues obtained for people who take care of orphans are:

- 1) Close to the Prophet Muhammad.
- 2) Guaranteed to go to heaven
- 3) Avoid torment on the Day of Judgment
- 4) Uninterrupted practice (Mahendra & Ardianti, 2024)

The advantages obtained show how important it is to support orphans. This does not only apply to orphans, but also applies to orphans. They also deserve the same protection.

Building morals has two functions, namely:

- 1) Curative function, helping to solve problems faced by children in their development process or assisting in overcoming problems.
- 2) Preventive function, in this function the coach can provide several therapies according to the child's own problems and circumstances. Coaches can use four points, namely:
 - a. Facilitating changes in children's behavior means that we as coaches provide opportunities for children to change their behavior.
 - b. Creating and maintaining relationships, not only between coaches and children, but also how children can relate to their surrounding environment.
 - c. Improving problem solving skills means helping children with problems learn to overcome the situations they face with the skills to solve these problems.
 - d. Improving the ability to make decisions, namely helping children acquire and understand not only abilities, interests, opportunities, but also emotions and attitudes that influence children in making decisions (Hastia et al., 2023).

Based on the explanation above, it can be concluded how important the role of religious figures is in developing the morals of orphans. Because good moral development is very beneficial for teenagers in living their lives in the future.

Budi Luhur Subdistrict collaborates with religious leaders and mosque management not only to provide guidance through warnings or just as a formality to have activities in their work program, but the program they have is a program that must exist and must be implemented in their place, namely a guidance program for orphans (Janani, 2019). The coaching program provided in the Budi Luhur sub-district is certainly not the same as the programs in orphanages where the orphans are monitored 24 hours and are in one place and have administrators who always organize and encourage them. However, because the Budi L (Mahendra & Ardianti, 2024). luhur sub-district does not have orphanages like other places, the parties responsible for providing guidance are the sub-district, religious leaders, mosque management and also the community.

The following coaching programs are provided to orphaned children in Budi Luhur sub-district, including:

- 1) 27th Ramadhan Night Charity

The nuances of Ramadan are the most anticipated nuances for all Muslims in the world, among children and parents. Ramadan is not just fasting, but the month of Ramadan is a field of reward in it is very much, the nuances that are awaited are when it is time for sahur and when you want to break the fast. When it is time for sahur, the atmosphere that is missed is when waking up the community to wake up. Various models and creativity are done by the community to wake up residents in every house. Likewise with the time to break the fast, usually here the community is very enthusiastic to buy all kinds of food and drinks to break the fast. Not only that, people also do activities such as playing or driving around the city while waiting for the time to break the fast to arrive.

The happiness of other people with various ways of celebrating the nuances of fasting is not necessarily felt by the happiness that orphans get. Their solution when they do not have food to eat at home, they look for a mosque to break their fast or eat sahur for fasting. The Budi Luhur Mosque always provides food for the poor or people who do not have food at home to eat. However, the Budi Luhur community does not let their neighbors die

of hunger, but they are happy to share, and this really happens. They are happy to share food with their neighbors, even to the point of exchanging food to repay the gifts given.

While welcoming the peak Eid of Ramadan, people will prepare everything to achieve their victory in celebrating Eid al-Fitr. On the other hand, orphans are also happy, because they get their share of rights as orphans with the alms and compensation they get from people who have good fortune. Budi Luhur Village held a donation program for orphans on the night of 27 Ramadhan. This is based on equality. As stated by Mr. Samahati Lase as the head of the environment, this was done so that our orphans also experience the same happiness as us, such as cooking cakes, buying Eid clothes, preparing food for guests and so on. So at least they get that even though what they get, for example, one bottle of syrup makes them happy to be able to drink ice on Eid al-Fitr.

The donation provided was at the Budi Luhur Mosque by collecting orphans who had previously received coupons distributed by the mosque's BKM team. Before distributing the coupons, the Bkm Masjid team in charge of distributing orphans first took donations to each resident's house to provide infaq and alms to orphans with openness and sincerity that did not set a nominal limit on the donations given. This is done a week before Eid al-Fitr or before the donation takes place on the night of 27 Ramadan. Donations given do not necessarily have to be money, they can also be in the form of basic necessities or decent clothing. Vouchers are given to orphans or their guardians so that the giving can be distributed evenly and not misdirected.

In organizing this event, it is not just preparation and completion, but coaching is also carried out in it. Guidance was provided directly by Mr. Mizan as the mosque imam and religious figure in Budi Luhur Village. He gave lectures and sermons to orphans and also to the guardians of orphans who accompanied him. Where the content of the lecture given is in the form of morals and filial piety to parents. This theme was taken with the aim of ensuring that orphaned children in the Budi Luhur sub-district have good morals and become pious and pious children who can be devoted to their parents, both those who are alive and those who are no longer there.

2) Compensation in Residents' Homes

Apart from the donation which is carried out every year on the night of the 27th of Ramadan, Budi Luhur Village also provides donations to orphaned children in people's homes. The orphans were called home by the host who wanted to provide charity assistance, assisted by the mosque imam. The host must confirm the day before making compensation to the mosque imam so that the mosque imam can look for and call the orphans to come the next day at the house in question. As Mr. Mizan said in an interview, the orphans I called had their turn. When there is a call for orphans at home, they take turns coming, so that the orphans here get equal and equal compensation so that there is no feeling of envy and jealousy for those who don't get anything at all.

The Budi Luhur community is very strong in caring for each other, this can be found by sharing food with neighbors, interacting with each other by chatting in the afternoon which is full of free time. Some of the people's livelihoods are as fishermen, and also as office workers or civil servants. A small amount of the sustenance they receive is set aside for the purposes of providing compensation for orphans who are called home, usually the residents who call are those whose work is as a fisherman/technician. Because they get abundant fortune from the sea, they also don't forget to give what little wealth they get to orphans so that they can get good fortune and become a blessing. Because basically some of the property owned is someone else's right. So they share the rights of other people with orphans.

3) Celebration

A celebration is a banquet based on joy over the safety received by a person or family. Celebrations can be held in large or small parties, such as weddings, circumcisions, or graduations based on a person's achievements in terms of career or educational level. That way, someone who is holding a celebration certainly invites people to attend the event. It is

not surprising that the banquet served at a celebration event can consist of food, music and dancing.

The guests invited to the celebration were not only people with good economic conditions, but those invited were neighbors, close relatives, friends and also family members. However, in this case, in Budi Luhur sub-district, when one of the residents wants to hold a celebration, they don't forget to invite the orphans to come to the event. As in a wedding party, the host also invites orphans to attend the party through related parties such as the mosque imam to confirm it with them. Of course, the presence of orphaned children did not just come, they also performed or contributed a small performance to the host to show their gratitude for inviting them. With the performances made by the guests who attend, their hearts will be touched when they see them. This encourages the sympathy of the guests to give a little alms to them on stage.

Apart from that, residents who want to celebrate the birth of a child or the graduation of their career and education also invite orphans to attend, the aim being that the event and the joy they get will be even more blessed by supporting the orphans. In this way, orphans in the Budi Luhur sub-district can understand that joy and pleasure are not only found by the wealthy, but everyone has the right to be happy. Good manners and good character will raise a person's status even if that person has many shortcomings.

3. Obstacles in the Process of Moral Development for Orphans

Of course, there are things that cannot be avoided in the implementation of activities, namely problems. Problems often occur in the field even though they have previously carried out trials or practice before carrying out the activity. This is the same as the moral development carried out for orphans in the Budi Luhur sub-district. The obstacles faced in the process of developing the morals of orphans are as follows:

1) Guardian/Parent

The guardian here is the parent or caretaker of the orphaned child who lives with them. Problems often arise when the guidance provided or when the support provided by the guardians of orphans becomes an obstacle for the mosque imam or the person providing support. Thus, when there is assistance for orphans, those who are more enthusiastic about this are the guardians of the orphans. It is not surprising that their guardians also came to get compensation and even asked for more than what had been given. Ironically, they were not ashamed or grateful for the gifts they received, but instead asked for more without shame with the promise that my son was an orphan. In this way, it is difficult for mosque imams to condition orphans to provide guidance to them because their focus is only on the alms given, even though the aim of the donation is not just that.

The solution offered is that religious leaders can condition parents of orphans to simply accompany their children, not to take part in taking the compensation alms given, and also tell their children not only to focus on giving but to listen to the guidance given and also pray for the generous host to get good fortune.

2) Unscheduled Coaching

The guidance provided by religious leaders in the Budi Luhur village to the orphans is going well; however, there is something interesting to note, which is that the guidance does not have a regular schedule. The training schedule that is carried out regularly is only on the night of the 27th of Ramadan, which can be considered an annual program. As for the guidance conducted in the homes of residents during the charity events, it cannot be considered a daily or monthly program. Thus, religious leaders and community heads do not have a specific schedule for moral guidance for orphans, whether daily or monthly, but only annual programs and wait for calls from the community who wish to hold charity events and during ceremonial occasions.

Therefore, the head of the neighborhood and religious leaders should implement a regular activity that can be conducted at least once a month for the guidance of orphaned children, either at the mosque or at home, so that the guidance provided can be effective

and efficient. So that the orphans in the village also have good morals and religious knowledge.

3) An Inactive Madrasa

Budi Luhur village is quite a large village, but educational institutions like madrasas in this village are inactive. The madrasah building is solidly constructed, but there is no educational activity inside, indicating that the children in Budi Luhur village only focus on general schools. As a result, the children do not receive a complete education; they believe that learning is sufficient only at school from morning until noon. Ideally, the education provided to children during their developmental years should include a balanced curriculum of both general knowledge and religious studies. Especially the many orphans in the village cannot receive religious education at the madrasah, which can also be referred to as a Quranic school.

The proposed solution to this problem is that religious leaders should take over the management of the madrasah. If it is not possible, then recruit Quran teachers to revive the madrasah so that orphaned children can attend religious school in the afternoon.

4) The Inactive Maghrib Quran Recitation

In addition to the inactive madrasah, there is also no children's Quran recitation after the Maghrib prayer. Reciting the Quran after Maghrib, which usually involves children, is commonly found in any mosque, but this practice is not implemented at the Budi Luhur mosque. After the Maghrib prayer, the children are busy with the games they have planned, causing disturbances during dhikr and prayer in the mosque. Indirectly, the opportunity for nurturing orphaned children is greatly enhanced when there is Quran recitation for children after the Maghrib prayer.

Therefore, religious leaders can direct the mosque's youth to teach orphans for free at the mosque under the direct supervision of the mosque's imam, so that the orphans can learn to recite the Quran to strengthen their faith and morals in the future.

CONCLUSION

Based on the results of research on the role of religious leaders in fostering the morals of orphans in Budi Luhur Village, several important things can be concluded, namely: First; The role of religious leaders in Budi Luhur Village is to convey amar ma'ruf nahi munkar, as a coach in shaping the morals of orphans, and being a role model for the community as well as a mediator when conflicts hit the community. Second; The moral development program for orphans in Budi Luhur Village is compensation for the 27th night of Ramadan, compensation at residents' homes, and celebrations. Third; The obstacles in the process of fostering the morals of orphans, the obstacles are the guardians/parents, unscheduled coaching, inactive madrasas and inactive maghrib recitation.

There are obstacles in the process of fostering the morals of orphans, so the author provides solutions, namely religious leaders can condition the parents of orphans just enough to accompany their children, not to participate in taking the alms given, and also tell their children not to focus only on giving but listening to the guidance given and also praying for the host who donates to get good sustenance. The head of the neighborhood and religious leaders can take a routine activity that can be done at least once a month for coaching to orphans either in the mosque or at home so that the coaching that is carried out can be effective and also efficient. So that orphans in the kelurahan have good morals and good religious knowledge. Religious leaders take over the control of the madrasa. If they are not able to then recruit a Quran teacher to revive the madrasa so that orphans can attend religious school in the afternoon. Religious leaders can direct mosque teens to teach orphans for free at the mosque with direct mosque imam supervision, so that orphans can learn the Koran to strengthen their faith and morals later.

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