

**INSTILLING VALUES OF ISLAMIC EDUCATION THROUGH  
DEMOCRATIC PARENTING IN THE SURAKARTA NUR HIDAYAH  
ORPHANAGE FOUNDATION YEAR 2019**



**RESEARCH PAPER**

Submitted as a Partial Fulfillment of the  
Requirements for Getting Bachelor Degree of  
Department of Islamic Education

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UNIVERSITAS MUHAMMADIYAH SURAKARTA**

**2019**

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Surakarta, 10 July 2019

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Muhammadiyah University of Surakarta  
In  
Surakarta

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## MOTTOS

رَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (1) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (2) وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ (3) فَوَيْلٌ لِلْمُصَلِّينَ (4)  
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (5) الَّذِينَ هُمْ يُرَاءُونَ (6) وَيَمْنَعُونَ الْمَاعُونَ (7)

*“Do you know those who deny the day of vengeance? That is the person who rebukes orphans, and does not advocate feeding the poor. So the accident is for those who pray, (ie) those who neglect their prayers. People who do riya 'and are reluctant (help with) useful items.” (QS. Al Maa'uun: 1-7).<sup>1</sup>*

كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ  
رَوْحِهَا وَوَلَدِهَا، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

*You are all leaders, and you are all responsible for the people they lead. An Amir (king) is a leader, a husband and a leader over his family, and his wife is also the leader of his husband's house and children. You are all leaders and you will be held accountable for your leadership. (Haditsshahih: Narrated by al-Bukhari (no. 893, 5188, 5200), Muslim (no. 1829), Ahmad (II/5, 54, 111)<sup>2</sup>*

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<sup>1</sup>The Ministry of Religious Affairs, Manuscripts of the Qur'an recitation and translation, al-maaun ayah 1-7, at Thursday 23 may ,8 pm

<sup>2</sup><https://almanhaj.or.id/1048-kewajiban-mendidik-anak.html>quated at Thursday 23 may ,8 pm

## DEDICATION

*Bismillahirrohmaanirrohiim...*

Alhamdulillahirobbil'alamiin, thanks for the presence of Allah Subhanahuwata'ala who has given His blessings and Caregivers. Salutation and salutation are always poured out on our lord the Great Prophet of the Prophet Muhammad sallahu 'alaihiwasallam, family, friends, and his followers who remained to follow his message, so that the author could complete this simple work.

Gratefully I dedicate this research to:

1. Both of my parents, Mr. Sudarso (rohimahumullah) and Ms. Kusmiarsih who never stopped praying and gave their best support.
2. My younger brother, Wahyu Widodo and Zakya Syifa who always give encouragement and support as well as endless prayers too.
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8. All the people who cannot be mentioned one by one for their support to the researcher for completing research paper.

## GUIDELINES TO ARAB LATIN TRANSLITERATION

Based on the Joint Decree of the Minister of Religion of the Republic of Indonesia and the Minister of Education and Culture of the Republic of Indonesia Number 158/1987 and 0543b / U / 1987, date January 22, 1988.

### 1. 1. Single consonant

Arabic font	Name	Latin letters	Information
ا	Alif	Not symbolized	Not symbolized
ب	ba'	B	Be
ت	ta'	T	Te
ث	sa'	ṡ	Es (with the point above)
ج	Jim	J	Je
ح	ḥa	ḥ	Ha (with the point below)
خ	kha'	Kh	Ka and Ha
د	Dal	D	De
ذ	Ẓal	Ẓ	Zet (with the point above)
ر	ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and Ye
ص	ṣad	ṣ	Es (with the point below)
ض	ḍad	ḍ	De (with the point below)



ط	ṭa	ṭ	Te (with the point below)
ظ	ẓa	ẓ	Zet (with the point below)
ع	‘ain	‘	Reverse comma up
غ	Gain	G	Ge
ف	fa’	F	Ef
ق	Qaf	Q	Qi
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
ه	ha’	H	Ha
ء	Hamzah	’	Apostrof
ي	ya’	Y	Ye

## 2. Duplicate consonants because Syaddah is written in duplicate

عدّة	Written	‘iddah
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## 2. Ta’ marbūṭah

### a. When turned off Written h

هبة	Written	Hibah
جزية	Written	Jizyah

(this provision is not applied to Arabic words that have been absorbed into the Indonesian language, such as prayer, zakat, etc., except if the original pronunciation is desired).

When followed by the article "al" and the second reading is separate, then the Written with "h".

كرامة الأولياء	Written	karāmah al-aulyā'
----------------	---------	-------------------

**b. If ta' theremarbūṭah withharakatfathah, kasrah, and dammah Written "t"**

زكاة الفطر	Written	zakātulfitri
------------	---------	--------------

**3. Short Vowals**

-----◌ِ	Kasrah	Written	I
-----◌َ	fathah	Written	A
-----◌ُ	ḍammah	Written	U

**4. Long Vowels**

fathah + alif example: جاهلية	Written	ā jāhiliyah
fathah + aliflayyinahcontoh: جاهلية	Written	ā yas' ā
kasrah + ya' mati كريمة	Written	ī karīm
ḍammah + wāwumati فروض	Written	ū furūd

**5. Duplicate vocals Double**

fathah+ ya' maticontoh: بينكم	Written	aibainakum
fathah + wāwumati قول	Written	au qaulum

**6. Latter of alif lam "ال"**

The "ال" article is transliterated with "al" followed by a hyphen "-", both when meeting qamariyyah and syamsiyyah letters; example:

القلم	Written	al-qalamu
الشمس	Written	al-syamsu

## 7. Capital Letters

Although Arabic writing does not recognize capital letters, but in capital letter transliteration it is used for the beginning of sentences, self-names, etc. such as the EYD provisions. The beginning of the article on the name itself is not Written with capital letters; example:

وما محمد الا رسول	Written	WamāMuhammadunillarasūl
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## ABSTRAK

Penelitian ini membahas tentang menanamkan nilai-nilai pendidikan Islam melalui pengasuhan yang demokratis di yayasan panti asuhan Nur Nur Hidayah Surakarta. Penelitian ini dilatarbelakangi oleh pentingnya memberikan pengetahuan pendidikan Islam melalui pola asuh yang demokratis oleh pengasuh kepada anak asuh. Penelitian ini dimaksudkan untuk menjawab masalah, (1) Bagaimana menanamkan nilai-nilai pendidikan Islam melalui pola asuh demokratis yang diterapkan di yayasan panti asuhan Nur Hidayah di Surakarta ?, (2) Bagaimana pengasuh menanamkan nilai-nilai pendidikan Islam di yayasan panti asuhan Nur Hidayah Surakarta?

Penelitian ini adalah jenis penelitian lapangan kualitatif dengan menggunakan metode observasi, wawancara / dokumentasi dan dokumentasi. Dalam menganalisis data terdiri dari empat tahap, yaitu pengumpulan data, penggabungan data, pengolahan data dan penarikan kesimpulan menggunakan metode induktif.

Hasil penelitian menunjukkan bahwa: (1) Menanamkan nilai-nilai pendidikan Islam melalui pengasuhan yang demokratis di panti asuhan Yayasan Nur Hidayah Surakarta dengan kegiatan yang dipandu oleh pengasuh panti asuhan yaitu sholat berjamaah, puasa Senin kamis, membaca Alquran, mabit, kuliah dua kali seminggu, puasa sunnah Senin dan Kamis, kuliah tujuh menit (kultum), kegiatan ini mengandung nilai-nilai pendidikan Islam, yaitu nilai-nilai keimanan, nilai-nilai ibadah dan nilai-nilai moral. (2) Cara pengasuh menanamkan nilai-nilai pendidikan Islam melalui pola asuh yang demokratis, yaitu dengan memberikan teladan yang baik atau sikap yang baik, pembiasaan terhadap kegiatan di panti asuhan, saran untuk membimbing dan meningkatkan motivasi anak sehingga selalu ada perubahan menjadi lebih baik, pembiasaan , dengan pembiasaan akan berubah menjadi kebiasaan yang melekat pada anak, hadiah dan hukuman, pemberian hadiah dimotivasi agar anak asuh lainnya termotivasi, dihukum memberikan efek jera sehingga anak enggan mengulangi kesalahan mereka lagi.

**Kata kunci :** nilai-nilai pendidikan Islam, pengasuhan yang demokratis

## ABSTRACT

This research discusses instilling values of Islamic education through democratic parenting in the Surakarta Nur Hidayah orphanage foundation. This research was motivated with the importance of giving knowledge Islamic education through democratic parenting by caregivers to foster children. This research is intended to answer the problem, (1) How to instill the values of Islamic education through democratic parenting applied in orphanage foundation in Surakarta?, (2) How do caregivers embed the values of Islamic education in an orphanage foundation Nur Hidayah Surakarta?

This research is a type of qualitative field research using the method of observation, interview / documentation and documentation. In analyzing data consists of four stages, namely, data collection, data merging, data processing and conclusion drawing using inductive methods.

The results of the study show that: (1) Instilling the values of Islamic education through democratic parenting in the orphanage of the Nur Hidayah Surakarta foundation with activities guided by orphanage caregivers that is congregational prayers, fasting Monday Thursday, reading the Qur'an, *mabit*, lecturing twice in a week, sunnah fasting Monday and Thursday, seven minute lecture (*kultum*), these activities contain the values of Islamic education, namely the values of faith, values of worship and moral values. (2) the ways caregivers instill Islamic education values through democratic parenting, namely by giving a good role model or good attitude, habituation to activities in orphanages, advice to guide and increase children's motivation so that there is always a change for the better, habituation, by refraction will change into inherent habits in children, reward and punishment, giving rewards is motivated for other foster children to be motivated, punished to provide a deterrent effect so that children are reluctant to repeat their mistakes again.

**Keywords: values of Islamic education, democratic parenting**

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*Assalamualikum warahmatullahi wabarakatuh*

إن الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور أنفسنا و من سيئاتنا أعمالنا من يهدي الله  
فلا مضل له و من يضلل الله فلا هادي له

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The research entitled "INSTILLING THE VALUES OF ISLAMIC EDUCATION THROUGH DEMOCRATIC PARENTING IN NUR HIDYAH ORPHANAGE FOUNDATION OF SURAKARTA YEAR 2019".

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Finally, the research realizes that this research paper was still far from being perfect. So, suggestion and structural criticism are expected for the perfection of this work.

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The researcher

Siti RahmaWati

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