



# An Analysis of Supporting and Inhibiting Factors in Strengthening Religious and Moral Values in Orphanages

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## Abstract

This study aims to describe the patterns of character building among children at the Putra 'Aisyiyah Orphanage in Padang City and analyze the factors that support and hinder it, while also examining its contribution to strengthening religious and moral values. This study is field research with a descriptive qualitative approach. The data were collected through documentation, interviews, and observation, then analyzed using reduction, presentation, and conclusion drawing techniques. Data were collected through documentation, interviews, and observation, then analyzed using reduction, presentation, and conclusion drawing techniques. The results show that character building activities are carried out systematically through habitual worship, recitation, memorization of the Qur'an, tausiyah (religious lectures), and role modeling by caregivers. The main factors supporting the success of character building include a conducive religious environment, role modeling by mentors, and integration between religious and social education. Meanwhile, the inhibiting factors were the limited number of mentors, the influence of the outside environment, and the negative impact of digital media on the behavior of the children. Overall, character building at the Putra 'Aisyiyah Orphanage contributed significantly to strengthening the religious and moral values of the children. Values such as honesty, responsibility, empathy, discipline, and compassion can be developed through consistent and exemplary guidance patterns.

## INTRODUCTION

Character education is a key pillar in shaping individuals with noble character. From an Islamic perspective, education is not only directed towards the acquisition of knowledge, but also towards the formation of well-rounded individuals who are balanced in terms of physical, intellectual and spiritual aspects. The ultimate goal of Islamic education is to achieve a holistic personality, namely a person who is faithful, knowledgeable, righteous, and virtuous. Therefore, character building in children is a fundamental aspect of the Islamic education system, whether in the family, school, or religious social institutions such as orphanages (Afriani, 2022; Zulaikhah, 2023).

Children living in orphanages generally come from disadvantaged family backgrounds, such as losing their parents, low economic status, or family dysfunction. These conditions often have an impact on the psychological, social, and spiritual development of children. In situations like this, orphanages have a big responsibility not only to provide physical needs and formal education, but also to provide character and moral guidance based on Islamic values.

Islam places moral education as the most important part of the prophetic mission. The Prophet Muhammad SAW said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

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*“Verily, I have been sent to perfect noble character”* (HR. Ahmad).

This shows that strong character and noble morals are at the core of successful education. In the Qur'an, Allah SWT also warns humans not to leave behind a weak generation, as He says:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

*“And let those fear Allah who, if they left behind them weak offspring, would be concerned for their welfare.”*  
(Q.S. An-Nisa: 9).

This verse contains a profound meaning that the weakness of the younger generation is not only in economic terms, but also in terms of faith, knowledge, and morals. Therefore, education that emphasises a balance between intellectual, emotional, social, and spiritual intelligence is an urgent need in the modern era.

In this context, the Putra 'Aisiyah Orphanage in Padang City is one of the religious social institutions that plays an important role in character building for orphans and the poor. This orphanage not only functions as a place of protection, but also as a forum for the formation of religious values, discipline, responsibility, independence, and social awareness. Various religious activities such as congregational prayers, Qur'an recitation, Islamic studies, and daily worship practices are the main instruments in the character building process of the children in care. However, the reality on the ground shows that this character building has not been fully optimised. There are still children who lack discipline in worship and are reluctant to participate in religious activities (Aini & Afrinaldi, 2025).

This phenomenon indicates that character building through a religious approach requires a more comprehensive strategy. Holistic Islamic education is an approach that seeks to integrate the spiritual, intellectual, social, and emotional aspects of children into a unified development programme. This approach emphasises the importance of balance between values inculcation, habituation, modelling, and experiential learning. Thus, character building is not merely cognitive or theoretical, but also touches deeply on children's moral and spiritual awareness.

The adolescence experienced by most foster children is a critical period in the formation of identity. According to Erikson, this period is characterised by identity versus role confusion, where individuals begin to question their beliefs and try to find their existential meaning. If not properly guided, this period can lead to moral confusion and a decline in religiosity. Therefore, character building in orphanages must be able to respond to the psychosocial development needs of children with contextual and comprehensive methods.

In addition to the child's internal factors, the social environment of the orphanage also plays an important role in shaping behaviour. The parenting style of the managers, the example set by the mentors, the religious atmosphere, and the interactions between the children are the main determinants of successful character building. In today's digital age, children are also faced with the challenges of globalisation of values and culture that can influence morality. Therefore, orphanages need to develop adaptive character building patterns, combining Islamic values and holistic education principles that foster self-awareness, social empathy, and moral responsibility (SIDIK et al., 2022).

Reni Kumalasari's research findings reveal that the methods used by this orphanage to build character include habituation, role modelling, understanding/teaching, building children's self-confidence, and creating a religious atmosphere. The obstacles to character building at this orphanage include differences in behaviour, character, and adaptability among the children, as well as differences in their backgrounds prior to entering the orphanage (Kumalasari, 2022). The study focused on the methods and obstacles in the character building process so that it is hoped that this study can provide an in-depth understanding of how the character building of foster children is carried out in an integrated manner, the factors that support and hinder it, and its contribution to strengthening religious and moral values in the environment of the Putra 'Aisiyah Orphanage in Padang City. The findings of this study are expected to serve as a reference for other religious social institutions in developing a comprehensive and sustainable Islamic education-based character building model.

## METHODS

This study is classified as field research, and the term 'field research' refers to research conducted in a community to provide a complete picture of a particular situation. The research was conducted at the Putra 'Aisyiyah Orphanage, located in Nanggalo District, Padang City (Kusumastuti & Khoiron, 2019; Lexy J. Moleong, 2001; Sumardi, S., 1991). The researchers in this field research used a qualitative approach known as descriptive research, which means that the research did not focus on numbers or statistics but rather on explanations of the conditions in the field (Sahir, S. H., 2021). In other words, the research aimed to describe current symptoms, events, or occurrences (Sudjana, 1993).

In this study, informants did not use the term population with a predetermined frequency to obtain sufficient information about the foster parents and children in the orphanage. Data sources could be expanded continuously to meet the needs of the study. The sampling process used snowball sampling, which meant asking the first informant and then moving on to other adolescents until complete information about the issue was obtained (Parker et al., 2019).

In this study, the data collection methods used were interviews and observation. The researcher used direct interviews to study character building among foster children at the Putra 'Aisyiyah Orphanage. In collecting data related to this study, the author used observation techniques. The form of observation that the researcher conducted was participant observation, where the researcher went directly to the Putra 'Aisyiyah Orphanage in Padang City.

The data collected from observation and interviews was processed using qualitative descriptive analysis, which processes data in the form of words rather than numbers. The steps are as follows: Reduction, Presentation, and Conclusion. 1. Data selection means collecting data and checking whether all data provides the expected answers to the questions. 2. Data classification means separating and arranging data in a more primary or important order. 3. Data analysis and interpretation means that the data is organised or classified and then analysed. 4. Data conclusion means that the data is interpreted and analysed and then concluded (Mulyana et al., 2024).

## FINDINGS AND DISCUSSION

According to the General Dictionary of Indonesian Language, pattern means image, example and model (Departemen Pendidikan Nasional, 2008). Meanwhile, guidance is an effort, action and activity carried out effectively to obtain good results. According to Arifin, guidance is a conscious human effort to guide and direct the personality and abilities of children, both in formal and non-formal education (M. Arifin, 2008).

This study focuses on the factors that support and hinder this process, as well as its contribution to strengthening religious and moral values in the environment of the Putra 'Aisyiyah Orphanage in Padang City.

### A. Supporting Factors

The process of character building for children at the Putra 'Aisyiyah Orphanage in Padang City cannot be separated from the support of various aspects that contribute to the successful formation of religious and moral values in the children. Some of the main supporting factors include:

#### 1. A conducive religious environment at the orphanage

Based on observations at the Putra 'Aisyiyah Orphanage in Padang City, it has a religious environment that is very conducive to character building in children. The religious atmosphere is not only evident in the routine worship activities, but also in the patterns of social interaction based on Islamic values. Various Islamic activities such as congregational prayers, reading the Qur'an, weekly *taisyiah* (religious lectures) guided by Muhammadiyah ustadz, and moral studies are an integral part of the daily life of the children at the orphanage (Asyirah, 2024).

These activities serve as a medium for internalising spiritual and moral values that shape children's religious character. Through congregational worship, students are trained to have discipline, responsibility, and a sense of togetherness. Reading the Qur'an fosters a love for the source of Islamic teachings and strengthens understanding of the values of goodness contained therein. Meanwhile, regular religious lectures and moral studies provide intellectual and emotional

guidance, enabling students to understand and practise religious teachings more deeply in their daily lives (SIDIK et al., 2022).

Such a religious environment creates a positive spiritual climate within the orphanage. The habits of worship, listening to religious advice, and discussing moral values become patterns that gradually shape the Islamic personality of the students. In other words, the religious atmosphere at the Putra 'Aisyiyah Orphanage is not only a means of religious activity, but also functions as a character education system based on Islamic values, which instils moral and spiritual awareness in children on an ongoing basis.

## 2. **The exemplary behaviour of caregivers and mentors**

Character building is a fundamental aspect of every educational institution because education is not only concerned with intellectual development but also with the formation of attitudes, values, and behavior. In the Minangkabau context, character education is deeply rooted in cultural and religious traditions that cannot be separated from one another. This is reflected in the well-known philosophy “adat basandi syarak, syarak basandi Kitabullah,” which emphasizes that customs are grounded in religious teachings, and religion is based on the Holy Qur’an. This philosophical foundation becomes an important spirit and guiding principle for the Putra ‘Aisyiyah Orphanage in Padang in its efforts to shape students who possess strong religious commitment and commendable moral character (Fauzih et al., 2023).

As a non-formal boarding-based educational institution, the Putra ‘Aisyiyah Orphanage implements an intensive and continuous guidance system in the daily lives of the students. The orphanage does not only provide shelter and basic education, but also creates a structured environment in which religious activities and positive habits are consistently practiced. Daily prayers, Qur’anic recitation, moral instruction, and disciplined routines are integrated into everyday life as a means of internalizing Islamic values. Through these repeated practices, moral values and Islamic character are gradually embedded in the students’ personalities, enabling them to grow into individuals who are spiritually aware and morally responsible, as also highlighted (Kumalasari, 2022).

Moral guidance at the orphanage is not delivered merely through formal instruction, but more importantly through lived examples. According to Ustadz Muliardi, the boarding school supervisor, the process of character formation relies heavily on exemplary behavior, sincerity, and compassion, while discipline remains an essential component. Supervisors are expected to demonstrate Islamic values through their daily actions, interactions, and attitudes toward the students. By observing and imitating their caregivers, students learn practical lessons about honesty, responsibility, respect, and self-control. This approach helps moral values become more meaningful and easier to internalize, as they are witnessed directly in real-life situations rather than taught only in theory.

Through a guidance model that balances compassion, firmness, and exemplary conduct, the Putra ‘Aisyiyah Orphanage has succeeded in creating an educational environment that is supportive of Islamic character development. The atmosphere of care, discipline, and mutual respect encourages students to feel secure while also being guided toward positive behavioral change. This harmonious combination becomes a major supporting factor in strengthening religious and moral values within the institution. Consequently, the orphanage demonstrates its strength in nurturing a generation that not only possesses noble character but also develops a strong, resilient personality grounded in Islamic teachings and local cultural wisdom (ANGGRAINI, 2025).

## **B. Hindering Factors**

Despite various efforts to provide guidance, implementation has not always run smoothly. Some of the hindering factors encountered include:

### 1. **Lack of guidance counsellors and specialised educators**

One of the hindering factors in the character building process at the Putra 'Aisyiyah Orphanage in Padang is the limited number of guidance counsellors and specialised educators. The relatively

small number of caregivers and mentors means that the process of assisting, supervising, and guiding the children cannot be carried out optimally. In fact, effective character building requires a personalised approach and intensive assistance so that the values taught can be truly internalised in the children's daily behaviour.

This situation is further complicated by the fact that most mentors do not have specific expertise in child development psychology. A lack of understanding of psychological aspects means that mentoring approaches tend to be general and unable to adapt to the individual needs of children. As a result, the process of internalising character values such as discipline, responsibility, empathy and self-control often does not work effectively for all students.

In the context of character education, the role of mentors is not only as teachers, but also as emotional and social companions who understand the conditions, backgrounds, and psychological dynamics of each child. Therefore, the limited number of mentors with expertise in education and psychology is a serious challenge in creating a comprehensive mentoring system. (Zulaikhah, 2023).

Based on an interview with Ardi, one of the children at the orphanage, he said, 'We children at the orphanage need parental figures, so we hope that the mentors can replace the role of parents in our lives.' Therefore, it is important to increase the capacity of mentors through training in educational psychology, dormitory management, and Islamic character building strategies as an important step to overcome this obstacle. Thus, the presence of competent counsellors will not only strengthen the effectiveness of the guidance programme, but also improve the quality of educational interactions between counsellors and foster children, so that the goal of religious character building can be achieved more optimally (Judrah et al., 2024).

## 2. **The influence of the external environment and digital media**

The Putra 'Aisyiyah' Orphanage in Padang faces many obstacles in the process of instilling religious and moral values. These obstacles affect how well the foster children's development programme is implemented. The influence of the external environment, especially the formal schools where the foster children are educated, is a particularly challenging factor. Children have the opportunity to learn and develop through social interaction at school. However, this interaction also allows the entry of values that are not always in line with the moral and religious principles taught at the orphanage. Some foster children are easily influenced by the lifestyles of their peers, who tend to be consumptive, undisciplined, and do not pay attention to religious principles in their daily lives (Larasati et al., 2025).

In addition, advances in information technology and the ability to access digital media are important factors that act as barriers. Social media and more accessible digital platforms allow foster children to learn more, but at the same time allow them to witness content that contradicts Islamic principles, such as hedonistic lifestyles, promiscuity, and popular culture that emphasises unlimited freedom. Children are often not yet mature enough morally and spiritually to filter information wisely. As a result, they easily imitate the behaviour they see in digital media without considering moral and ethical principles (Cipta et al., 2023).

One of the main challenges in strengthening religious and moral values at the Putra 'Aisyiyah' Orphanage is the limited supervision provided by caregivers outside of the orphanage's working hours. Most of the children spend a significant portion of their daily lives in formal schools and engaging in activities outside the orphanage environment. As a result, caregivers are not able to fully monitor the children's behavior at all times, particularly regarding their use of gadgets and social media. This situation creates gaps in supervision that may allow foster children to access inappropriate content, which can negatively influence their attitudes and behavior and, in turn, weaken the moral guidance that has been consistently instilled within the orphanage setting.

Another inhibiting factor is the low level of digital literacy and the absence of systematic guidance related to media ethics. Many foster children lack sufficient understanding of how to use technology in a wise, responsible, and ethical manner. Without proper direction, children may misuse digital devices, become overly dependent on social media, or be exposed to values that contradict Islamic teachings. In this context, technology, which ideally should function as a

supportive tool for learning and self-development, can instead become a source of negative behavior and moral deviation when not accompanied by adequate supervision and education.

Based on these conditions, it can be concluded that several interconnected factors hinder the strengthening of religious and moral values at the Putra 'Aisyiyah Orphanage in Padang. These include the strong influence of the formal school and external social environment, uncontrolled exposure to digital media, limited supervision by caregivers, low digital literacy, and differences in the religious backgrounds of the foster children. Together, these challenges require serious attention and strategic responses so that efforts to build strong religious and moral character can be carried out more effectively and sustainably.

### **C. The Contribution of Character Building to the Strengthening of Religious and Moral Values**

Character building is a systematic and continuous process that aims to shape children's personalities so that they have noble character, social responsibility, and strong religious awareness. In the context of life at the Putra 'Aisyiyah Orphanage in Padang City, character building does not only focus on the moral behaviour of children, but also on instilling comprehensive Islamic values through a holistic Islamic education approach. This approach emphasises a balance between the spiritual, intellectual, emotional, and social development of the children as a whole in shaping individuals with good character (Rodhiyana, 2022).

The moral crisis currently affecting society is one of the main reasons why character building is so important in orphanages. Phenomena such as a decline in respect for parents and teachers, aggressive behaviour among teenagers, and an increase in cases of social deviance indicate a weakening of religious and moral values among the younger generation (Salamah, 2020). This condition also has the potential to be experienced by children who grow up without direct guidance from their immediate family, such as foster children in orphanages. Therefore, orphanages have a strategic role in reinforcing moral and religious values as a substitute for the role of the family in shaping children's character.

In practice, the Putra 'Aisyiyah Orphanage in Padang implements character building through various religious and social activities. Activities such as congregational prayers, regular recitation of the Qur'an, memorisation of the Qur'an, and daily etiquette are part of the strategy to strengthen the children's religiosity. Through these activities, children are not only taught about their religious obligations, but also values such as honesty, patience, sincerity, and social responsibility. These values are internalised through the habits and examples set by the orphanage's supervisors and caregivers.

The contribution of character building to the strengthening of religious and moral values at this orphanage is also evident in the development of empathy and solidarity among the children. They learn to help each other, respect others, and avoid behaviour that could harm others. The moral values instilled are not only theoretical but are manifested in daily behaviour, such as maintaining environmental cleanliness, respecting differences, and upholding justice in social interactions (Hafsah & Afni, 2021).

Factors contributing to the success of character building at the Putra 'Aisyiyah Orphanage include an integrated education system combining religious learning, formal education, and Islamic behavioural habits. In addition, the exemplary behaviour of the caregivers and the religious environment of the orphanage are also effective means of building children's moral awareness. However, there are also challenges, such as the influence of technology, social media, and the different backgrounds of the children, which require an adaptive and personalised approach to character building.

Thus, character building in orphanages not only aims to shape children who behave well socially, but also to strengthen their spiritual and moral dimensions. Through the internalisation of Islamic values such as trustworthiness, responsibility, and compassion, the children are guided to become independent individuals with noble character who are able to contribute positively to society. Therefore, it can be concluded that character building at the Putra 'Aisyiyah Orphanage in Padang City has a significant contribution to strengthening religious and moral values, both in terms of the individual personality and the overall social life of the foster children.

## **CONCLUSION**

In orphanages, character building emphasises the development of spiritual, intellectual, emotional and social aspects. Activities such as congregational prayers, regular recitation of the Qur'an,

memorisation of the Qur'an, and the practice of Islamic etiquette are the main means of character building. The success of character building is supported by several factors. These include a conducive religious environment, examples set by mentors, and an education system that integrates religious and social education. Islamic foster homes help foster children naturally internalise moral and religious principles.

Factors that hinder the teaching process include a shortage of experienced teachers, the influence of the outside environment and peers at school, and the negative effects of digital media on children's behaviour. To address these factors, a flexible guidance approach and increased supervision based on Islamic values are needed. The increase in foster children's discipline, empathy, responsibility, and spiritual awareness shows the contribution of character building to the strengthening of religious and moral values. Children who receive regular guidance can become people of noble character, religious, and highly socially conscious.

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