

## Instilling Tasâmuh Values in Shaping Children's Personalities at Harapan Mulia Orphanage

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### Abstract

This research aims to find out how the instillation of tasâmuh values in shaping the personality of foster children, as well as identifying supporting and inhibiting factors in the implementation of instilling tasâmuh values in shaping the personalities of foster children at the Harapan Mulia Marabahan Orphanage. The type of research used is field research with a descriptive approach. The research subjects consisted of caregivers, administrators and foster children. Meanwhile, the object of this research is instilling the value of tasâmuh in foster children as well as supporting and inhibiting factors in instilling the value of tasâmuh in foster children at the Harapan Mulia Marabahan Orphanage. Based on the data findings, it was found that instilling the value of tasâmuh in shaping the personality of foster children was carried out in several ways, namely through orphanage regulations, such as routine activities, rules, sanctions and punishments. Meanwhile, what caregivers apply is advice and examples. The supporting factors for instilling tasâmuh values are the small number of foster children and a positive response from the local community/government, the inhibiting factors are those that come from the environment outside the orphanage which concerns the child's interactions and the child's life before joining the orphanage which has a different parenting pattern in the orphanage.

**Keywords:** Tasâmuh values, Foster children, Orphanage

### Abstrak

Permasalahan dalam penelitian ini terkait dengan menurunnya nilai-nilai religious siswa. Tujuan penelitian ini Penelitian ini bertujuan untuk mengetahui bagaimana nilai penanaman tasâmuh dalam membentuk kepribadian anak asuh, serta mengidentifikasi faktor pendukung dan penghambat dari terlaksananya nilai penanaman tasâmuh dalam membentuk kepribadian anak asuh di Panti Asuhan Harapan Mulia Marabahan. Jenis penelitian yang digunakan adalah penelitian lapangan dengan pendekatan deskriptif. Subjek penelitian terdiri dari pengasuh, pengurus dan anak asuh. Sedangkan objek penelitian ini yaitu penanaman nilai tasâmuh pada anak asuh serta faktor pendukung dan penghambat dalam penanaman nilai tasâmuh pada anak asuh di Panti Asuhan Harapan Mulia Marabahan. Berdasarkan hasil temuan data, diperoleh bahwa penanaman nilai tasâmuh dalam membentuk kepribadian anak asuh dilakukan melalui beberapa cara yaitu melalui peraturan panti asuhan, seperti kegiatan rutin, tata tertib, sanksi dan hukuman. Sedangkan yang diterapkan pengasuh yaitu nasehat dan keteladanan. Adapun faktor pendukung penanaman nilai tasâmuh yaitu jumlah anak asuh yang sedikit dan respon positif dari pemerintah masyarakat setempat, faktor penghambat yaitu datang dari lingkungan di luar panti yang mencakup pergaulan anak dan kehidupan anak sebelum bergabung di panti asuhan yang memiliki pola asuh yang berbeda di panti.

**Kata Kunci:** Penanaman Nilai tasâmuh, Anak asuh, Panti asuhan

## INTRODUCTION

Indonesia as a multicultural country has many unique differences. This is based on data released by BPS stating that Indonesia is a country that has 1,340 tribes and 2,500 languages (BPS, 2021). Therefore, parents as the main character builders need to provide multicultural education to their children so that they can become good citizens. This is because, without multicultural understanding and education, individuals cannot develop in the diversity of nations and can result in anti-tolerant attitudes which can cause hostility between citizens. Similarly, many cases of violence in Indonesia occurred due to a lack of tolerance, such as: the religious conflict that occurred in Aceh (Anoraga Ilafi, 2021). Therefore, an understanding of multiculturalism needs to be instilled in students in Indonesia so that they have a tolerant attitude towards differences. Tasâmuh or tolerance is not only limited to religious matters, but can also be understood as an attitude of tolerance and generosity in appreciating or respecting differences, opinions, customs and giving freedom to other people even though they conflict with our own stance (Sari, 2022). So that by having tasamuh values in students, they can foster an attitude of caring for each other and reduce self-ego, as well as having a sense of empathy as a concept in Islamic education (Syafe'i, 2015).

In essence, the main responsibility for children's education is in the hands of parents as is the function of the family (Rasyidin, 2017). Teaching and protecting children is an important role of the family from birth to adolescence. Family provides a sense of belonging, love and good relationships. Parents are responsible for providing the best and first education for their children (Asfiyah & Ilham, 2019). Therefore, every child who is still in the period of growth and development needs to receive special attention from parents, so that the child's growth and development process runs optimally (Mufidah, 2014). However, not all family environments are able to provide attention and assistance in children's growth and development, so that children cannot develop well.

The unavailability of a family environment that supports students' development can usually be influenced by many things, such as social systems that influence each other and are related to existing systems (Salsabila, 2018) (Shelton, 2018). Like parents who died, parents who divorced, due to work, economic factors and so on. Even though the role of the family is really needed because basically children need other people in every process of their growth and development. If parents are less directly involved in their children's activities and have a greater stimulating influence than other parents, then it is likely that there will be delays in their children's growth and development and signs of danger (red flags) in their children's growth and development that cannot be overcome (Suprayitno dkk., 2021). Therefore, assistance from institutions or other parties is needed to ensure that students' development can continue well and with tolerance.

One institution that has provided space for children's growth and development is an orphanage. The Orphanage is a social welfare institution intended for children with a series of activities carried out in an organized, regular and professional manner for neglected and orphaned children (Qamarina, 2017). So by placing orphans, abandoned children, and economically disadvantaged children in coaching and educational institutions handled by orphanages, we can ensure that children's development is well controlled. This is in accordance with the function of orphanages as centers for children's social welfare services (Indriyati, 2020).

Harapan Mulia Marabahan Orphanage is one of the Child Welfare Institutions (LKSA) located in the South Kalimantan region, precisely in Kota Marabahan Village, Marabahan District, Barito Kuala Regency, South Kalimantan Province. Since this orphanage was built in 1983, this orphanage has had the aim of caring for, accommodating orphans and abandoned children, guiding and providing education, skills training, personal guidance and so on. In this orphanage, the children's backgrounds are diverse, both socially, regionally, ethnically and culturally. So it is not uncommon for children who have just entered the orphanage to adapt to each other. Based on the results of observations made by researchers at the Harapan Mulia

Marabahan Orphanage, the behavior of foster children in the orphanage environment is still less civilized, such as not caring about the cleanliness of the rooms or the environment of the orphanage, throwing rubbish carelessly under friends' cupboards, making noise in the room, disturbing the peace of other foster children who are resting or studying and not obeying the institution's rules, such as making noise in the dormitory which causes neighbors around the orphanage to feel disturbed (Observasi, 2023). This shows that the value of tolerance among new children in orphanages is still low, so it is necessary to build the value of tolerance in children.

There are many previous research trends that offer the formation of attitudes of tolerance in children, including: first, tolerance for multiculturalism can occur by strengthening learning materials (Zulkifli, Maftuh, & Malihah, 2020) (Firdaus, Yasin, & Anggreta, 2015) (Herawati, Ningtias, & Habibie, 2021). Second, tolerance towards multiculturalism can be created through Indonesian national culture (Salu, 2017) (Panuntun & Aziz, 2023) (Sholihah & Syafi'i, 2022). Third, tolerance towards multiculturalism can be formed by integrating technology with national material in learning (Nuraini, Putri, & Salsabilah Kharissa, 2023) (Yusuf, 2017). These studies have provided suggestions regarding tolerance towards multiculturalism of cultures, religions and also types of students in educational institutions. Therefore, this research will complement the results of these studies regarding the value of Tasammuh or the value of tolerance in orphanages as a place for children to be social, educated and religious in a sense of togetherness, which has a difference in the object of study, namely not multiculturalism but personality formation. Child.

Based on this idea, in this research an assessment was carried out on "Instilling Tasâmuh Values in Shaping the Personalities of Foster Children at the Harapan Mulia Marabahan Orphanage". So the aim of this research is to 1) Find out the instillation of tasâmuh values in the formation of the personality of foster children at the Harapan Mulia Orphanage, Marabahan City, Barito Kuala Regency. 2) Supporting and inhibiting factors in instilling the value of tasâmuh in forming the personality of foster children at the Harapan Mulia Orphanage, Marabahan City, Barito Kuala Regency.

## METHOD

The type of research used, if seen from the existing data sources, this research uses field research. Namely research carried out by going directly to the field or research site and involving with the local community. This field research is carried out with the aim of proving whether a theory is true or false and looking for possibilities of whether or not a new theory can be discovered after field research (Simanjuntak & Sosrodihardjo, 2014).

This research uses a qualitative descriptive approach, focusing on process, meaning and analysis. The theoretical basis is used as a guide to maintain research focus in accordance with field facts (Ramadan, 2021). Researchers used three data collection techniques: interviews to obtain data through questions to respondents, direct observation of activities at the research location, and documentation to collect data from non-human sources (Gunawan, 2013). Interviews were conducted with several parties, including caregivers and foster children at the Harapan Mulia Marabahan Orphanage, as well as other parties.

The procedure for carrying out this research follows a series of stages consisting of introduction, preparation, implementation and final stage. In the preliminary stage, the researcher carried out an initial assessment of the research location and initial observations. Next, in the preparation stage, the researcher holds a proposal seminar after the proposal design and title are approved, makes improvements based on input from the supervisor, and takes care of the research permit application letter. The next step is to visit the research location to submit a research permit letter to the party concerned and arrange a research schedule in consultation with the instructor, as well as prepare research instruments for interviews and the structure of observation notes. The implementation stage involves contacting the parties involved, preparing the necessary tools and equipment, collecting data in the field, and processing and analyzing the data that has been collected. In the final stage, the research results are prepared in the form of a scientific paper.

## RESULT AND DISCUSSION

### Instilling Tasâmuh Values in Shaping the Personalities of Foster Children at Harapan Mulia Orphanage, Marabahan City, Barito Kuala Regency

Several methods that can be used to instill the value of tasâmuh include routine activities, rules, sanctions and punishments, advice and example (Koyin, 2023). This is also in line with what exists at the Harapan Mulia Marabahan Orphanage, that in instilling the value of tasâmuh, caregivers use several methods which involve routines, punishments for violations, good advice and also exemplary behavior in their activities, here is the explanation (Observasi, 2023):

#### Routine Activities

**Table 1. Work Program/Activities at Harapan Mulia Marabahan Orphanage**

No	Type of activity	Execution time	Information
1	Community service	Sunday	Caregivers and Foster Children
2	Daily Picket	Monday Saturday	Foster child
3	Yasinan, Tahlil and Tausyiah	Friday	Foster Children and Caregivers
4	Learning Mawlid Al-Habsyi	Friday night	Foster child
5	Counseling guidance	Conditional	Caregivers and Foster Children
6	Music/Choir Lessons	Conditional	Foster child
7	Congratulations and Thanksgiving prayers	Conditional	Caregivers and Foster Children

Data source : Administration of the Harapan Mulia Marabahan Orphanage in 2024

At Harapan Mulia Marabahan Orphanage, there are two routine activities such as community service and tausiyah by foster children. In community service, caregivers use a group approach to teach the values of cooperation and solidarity to foster children.

**Picture 1. Mutual Cooperation Activities at Harapan Mulia Marabahan Orphanage**



**Picture 2. Mutual Cooperation Activities at Harapan Mulia Marabahan Orphanage**



**Table 2. Obligations of Foster Children**

ARTICLE 1	
OBLIGATIONS OF FOSTER CHILDREN	
1	Obey the rules that have been made and determined by the dormitory management.
2	Carry out pickets regularly according to the schedule determined by the dormitory management.
3	Maintain dormitory inventory items.
4	Actively participate in all activities held by the hostel.
5	Maintain the good name of the hostel.
6	Maintain ethical behavior.
7	Park the bicycle in the parking lot in an orderly and neat manner.
8	Maintaining the cleanliness of the dormitory.

Data source : Administration of the Harapan Mulia Marabahan Orphanage in 2024

Rules are usually used by an institution to discipline its members so that each member can understand their limits in behavior. As data obtained from research through interviews, observation and documentation, states that the rules and regulations at the Harapan Mulia Marabahan Orphanage are one of the paths taken

by caregivers as an effort to discipline foster children in order to create an orphanage environment that is as comfortable as possible. Rules are made to be obeyed by all residents of the orphanage, especially foster children. The rules and regulations are first introduced to foster children when they have just joined and officially become part of the Harapan Mulia Marabahan Orphanage. With the initial introduction of rules and regulations as an early effort to prevent undesirable things, it is hoped that foster children can live in harmony, peace and be able to respect each other, as is the aim of establishing rules and regulations in the Orphanage.

The statement above is in line with the theory put forward by Oktovina Mabuka in her writing which states that, rules and regulations are defined as regulations that have been agreed upon by an institution which must be obeyed by the community, if they are violated, sanctions will be given. The rules have a coercive nature, so it is mandatory for the community to carry out the rules that have been mutually agreed upon. This statement was also confirmed by Hasbullah, quoted by Oktovina Mabuka in her writing, that rules and regulations are regulations that bind a person or group in order to create security, peace and tranquility for that person or group of people (Mabuka, 2021).

### **Sanctions and Punishments**

Usually sanctions and punishment methods are used when a foster child is found to have violated the rules in excess of the specified point limit. The sanctions determined vary according to the level of the violation committed. With the sanctions and punishments applied, it is hoped that foster children will be able to consider before making mistakes and so that children will feel deterred and aware of the treatment they have committed.

This is in line with the theory explained by Syabuddin Gade in his writing which explains that there are several methods used in forming morals, one of which is the method of giving rewards and punishment. Punishment is an approach to forming noble morals that can have a deterrent effect on children with the punishment given, so that children will always remember and not repeat the mistakes they have



made (Gede, 2019). It was also emphasized by Kartini Kartono, quoted by Muhammad Fauzi in her writing, that the method of sanctions and punishment aims to improve individuals so that they realize their mistakes and do not repeat the mistakes they have made. Apart from that, it is aimed at protecting the perpetrator from continuing a pattern of deviant, bad and disgraceful behavior. As well as protecting the outside community from wrongdoing by children (Fauzi, 2016).

### **Advice about Moral Values**

Advice is one of the methods often used by caregivers to instill moral values in children, including the value of tasâmuh. This statement is in line with what was conveyed by the caregivers at Harapan Mulia Marabahan Orphanage. In reminding foster children, caregivers usually always advise foster children to maintain their behavior, both inside and outside the orphanage environment, this is done so that the good name of the orphanage is maintained and does not tarnish the good name of the orphanage. The advice method is also considered by caregivers to be the easiest method to use when they want to remind or guide foster children.

The advice given above is also in line with the theory of tasâmuh which is developed between fellow Muslims. This theory is explained by Musthofa in his writing, which explains that giving advice to fellow Muslims can create a stimulus for other Muslims who receive advice because in this relationship there is a social interaction. Muslims who give and receive advice can establish interactions based on a motivation called social concern (Musthofa, 2019). Apart from that, it is also explained in the Al-Muhith dictionary quoted by Muhammad Basri in his writing, which states that the word advice is also called Mau'izah which means reminding to soften the heart. And can also give lessons in commendable morals and encourage them to do them and explain bad morals and warn them not to do or increase goodness with things that can soften the heart (Basri et al., 2023).

### **Exemplary or Role Model**

Basically, parents are the main guidance for their children, meaning that what children see from their parents will become a reference and basis for their behavior in

the future because they imitate those closest to them, namely their parents. This will also apply in the Orphanage environment in the relationship that exists between caregivers and foster children. Caregivers as substitute parents for foster children will be in the spotlight of foster children's behavior, because it is likely that they will also imitate and emulate the people around them.

This is also in line with the theory presented by Ali Mustofa in his writing which states that children, as imitative creatures, will make their parents their figures and idols. If they see good habits from their parents, they will quickly imitate them. Likewise, if their parents behave badly, this will also become a basis for their behavior. They will also follow the words that come out of their parents' mouths easily (Mustofa, 2019). This was also emphasized by Ahmad Tafsir, who was quoted by Syabuddin Gade in his writing about several methods of instilling values, one of which is example. He explained that psychologically humans need role models in their lives, as it is the innate nature of humans themselves to behave taqlid (imitate) the environment around them (Gede, 2019).

Caregivers in orphanages always display good attitudes and behavior towards foster children, such as listening well to their aspirations or complaints and immediately following up on the things they say. Caregivers also never act discriminatory, embracing all foster children without discrimination, so that children feel comfortable and respected when expressing their opinions. Caregivers emphasize that they always try to be a good example in behaving towards children.

### **Supporting and Inhibiting Factors of Instilling Tasâmuh Values in Shaping the Personalities of Foster Children at Harapan Mulia Orphanage, Marabahan City, Barito Kuala Regency**

#### **Supporting Factors of Instilling Tasâmuh Values**

*First:* Number of Foster Children, the number of children at Harapan Mulia Marabahan Orphanage influences the effectiveness of guidance. With only 24 foster children and 2 caregivers, supervision and control is easier. This also makes it easier to instill the value of tasâmuh in foster children. According to interviews with

caregivers, the number of 24 to 30 children is still relatively easy to look after without burdening the caregivers, although there are some children who are difficult to manage, this problem can still be overcome.

This is in line with research conducted by Chingos as quoted by Ramedlon in his writing which concluded that the number of students in one room will have a positive impact on the learning process. A small number of students will make it easier for educators to provide supervision and understanding in learning, but if the number of students is too few it is likely to reduce children's socialization and cooperation which is also an important part of education (Ramedlon et al., 2023).

*Second: Public Attention or Government Agencies.* Based on interviews with caregivers and observations at the Harapan Mulia Marabahan Orphanage, the attention of the community and government agencies plays an important role in instilling the value of tasâmuh at the orphanage. The community's response to this orphanage is very good, as evidenced by the social assistance routinely provided by community leaders and government agencies. This assistance comes in the form of social activities held at certain times such as the month of Ramadan, thanksgiving events, and other social services.

The community living around the orphanage also participates in involving orphanage residents in their activities, by inviting orphanage children to attend events held in residents' homes, such as thanksgivings, wedding invitations, breaking fast together and others. Of course, this also has a good impact on foster children because they are well received by the surrounding community.

### **Inhibiting Factors of Instilling Tasâmuh Values**

*First: Children's Environment Outside the Orphanage.* The environment is a factor that can influence children, both positively and negatively. An unsupervised social environment outside the orphanage can hinder the cultivation of tasâmuh values. Based on interviews with foster children, some of them have experienced unpleasant treatment in environments outside the orphanage, such as at school. School friends who find out they live in an orphanage often avoid, insult or ridicule

them. This makes foster children feel embarrassed, isolated and disappointed, so they tend to stay away and close themselves off from the social environment. This situation is an inhibiting factor in instilling the value of tasâmuh, because it can affect the child's personality in interacting with the people around him.

As explained by Munawarah in his research, the influence of bullying has a very bad impact on children's social emotional development. Children's social emotional development is a process that occurs in children when they relate and interact with other people. As a result of bullying behavior, social interactions in children can be disrupted. Children who experience bullying at school will show aloofness, do not like socializing, feel afraid, are not interested in school activities, children become quiet and stubborn (Munawarah, 2022). This can later cause children to become individuals who close themselves off from the social environment and don't care about their surroundings.

*Second:* The Life of Foster Children Before Being in an Orphanage. The irregular and undisciplined life of foster children before joining the Harapan Mulia Marabahan Orphanage is one of the inhibiting factors in instilling the value of tasâmuh in foster children. Based on interviews with caregivers, the child's habits before joining the orphanage are the difficulties that caregivers experience when the child is in foster care at the beginning because of the differences in the parenting style of the parents and the parenting pattern in the orphanage, so that it requires a long adjustment for the caregiver in educating the child. Apart from that, it also takes a long time for foster children to adapt to the pattern and style of education in the orphanage. Sometimes there are still bad habits that children carry over in orphanages that cause children to be difficult to manage, such as not being used to cleaning the house, throwing rubbish carelessly, piling up laundry, and even lazing around.

The above statement is in line with the theory of moral formation explained by Mahjuddin, quoted by Afriantoni, which states that environmental factors and customs influence the formation of human morals. The environment, both natural and social, can have a positive or negative influence. A good environment will form good

morals, while a bad environment will form bad morals. Therefore, education and moral guidance are very important to shape and develop a person's morals (Afriantoni, 2015). Therefore, to overcome this, at least caregivers must also regularly make good habits for children by following the education pattern in the orphanage because bad habits will decrease along with repeated good habits.

## CONCLUTIONS

The conclusion of this study indicates that the cultivation of tasâmuh values in foster children at the Harapan Mulia Marabahan Orphanage is carried out through various methods, such as routine activities, rules and regulations, sanctions and punishments, advice, and the example set by caregivers. This aims to shape the character of foster children to have noble manners and mutual respect towards others. However, there are several supporting and inhibiting factors in the process of cultivating these values. The implications of these findings suggest that the cultivation of tasâmuh values in foster children needs to be planned and supervised, involving various stakeholders, including caregivers, the community, and government agencies. Additionally, regular monitoring and evaluation of the effectiveness of the methods used in cultivating these values are necessary.

The weaknesses of this study include its focus on a specific orphanage, limiting the generalization of the research results. Furthermore, it does not involve a comparative analysis with other orphanages, which could provide a deeper understanding of the factors influencing the cultivation of tasâmuh values in foster children. The contribution of this research lies in providing a better understanding of the process of cultivating tasâmuh values in foster children in orphanages, which can serve as a reference for caregivers, the community, and related institutions in improving the quality of foster care holistically. Additionally, this study encourages further research involving more orphanages and comparative analyses to gain a deeper understanding of the factors influencing the formation of foster children's personalities.

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