

EDUCATION CURRICULUM IN ORPHANAGE (ANALYSIS OF EDUCATION CURRICULUM SYSTEM IN BISMAR AL-MUSTAQIM ORPHANAGE SURABAYA)

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Received: December, 2024; Accepted: February, 2025

Abstract

LKSA Bismar Al-Mustaqim Orphanage implements a curriculum based on the salaf pesantren education system to build the foundation of faith and character of foster children. The curriculum consists of three levels according to age and the level of complexity of learning: basic for teaching the Qur'an, intermediate for the introduction of Arabic and yellow book studies in bandongan, and advanced for individual deepening of knowledge through the sorogan method. In addition to religious-based education, the orphanage also applies semi-authoritarian and democratic parenting using exemplary methods, habituation, dialogue, and counseling guidance. Despite facing internal obstacles such as caregiver fatigue and the diversity of children's characters, as well as external challenges in the form of economic dependence on donors, the orphanage still shows a significant positive impact. This can be seen from the various awards achieved, reflecting the orphanage's commitment in producing a generation with character and virtue.

Keywords: Curriculum, Orphanage, Islamic boarding school

Abstrak

LKSA Panti Asuhan Bismar Al-Mustaqim menerapkan kurikulum berbasis sistem pendidikan pesantren salaf untuk membangun pondasi keimanan dan karakter anak asuh. Kurikulum ini terdiri dari tiga tingkatan yang disesuaikan dengan usia dan tingkat kompleksitas pembelajaran: dasar untuk pengajaran Al-Qur'an, menengah untuk pengenalan Bahasa Arab dan kajian kitab kuning secara bandongan, serta lanjutan untuk pendalaman ilmu secara individu melalui metode sorogan. Selain pendidikan berbasis agama, panti juga menerapkan pola asuh semi otoriter dan demokratis menggunakan metode keteladanan, pembiasaan, dialog, dan bimbingan konseling. Meski menghadapi kendala internal seperti kelelahan pengasuh dan keberagaman karakter anak, serta tantangan eksternal berupa ketergantungan ekonomi pada donatur, panti tetap menunjukkan dampak positif yang signifikan. Hal ini terlihat dari berbagai penghargaan yang diraih, mencerminkan komitmen panti dalam mencetak generasi yang berakarakter dan berbudi luhur.

Kata kunci: Kurikulum, Panti Asuhan, Pesantren

How to Cite: Ridwan, I.P.A., Handayani, W. & Yanuartuti, S. (2025). Education Curriculum In Orphanage (Analysis Of Education Curriculum System In Bismar Al-Mustaqim Orphanage Surabaya). *EMPOWERMENT: Jurnal Ilmiah Program Studi Pendidikan Luar Sekolah* 14 (1), 122-130.

INTRODUCTION

Law Number 20 of 2003 concerning the National Education System states that the Objective of National Education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Ki Hadjar Dewantara gave the concept of the Three Centers of Education, which consists of the Family Education Center, School Education Center, and Community Education Center. When the earliest

education received by a child is from the family, the question arises what about abandoned children or children who do not have a family? The role of the family is very important in influencing how the child's development process occurs. To find a solution like this, an orphanage was established. According to the Ministry of Social Affairs of the Republic of Indonesia (Depsos RI), an orphanage is a social welfare institution that operates in the field of individual and social welfare services, especially for children who do not have parents or relatives, by providing assistance, care and services so that they can have the opportunity to experience the opportunity to live in a family and get access to formal and informal education, such as school and care. Orphanages facilitate children with formal and informal education, food and clothing, a sense of security and so on. Orphanages as a substitute for families have an important role for the continuity of family education for foster children. The program carried out focuses on fulfilling the needs of children's rights in achieving their welfare. One of the orphanages that is the object of this research is LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya. LKSA Bismar Al Mutaqim is an Islamic-based orphanage with the name "Bismar" based on the operational and salary of the management funded by PT. INDOBISMAR so that if there are donors, then for the benefit of the poor, needy and orphans, then added with the name "Al-Mustaqim" which means Muslim charity for the poor, needy, and orphans, so that the mandate from various parties including donors. LKSA Panti Asuhan Bismar Al-Mustaqim cares for orphans, poor and neglected to be fostered based on the character of the students, in accordance with the basis of the orphanage which is based on Islam and Islamic boarding schools. LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya in addition to providing care facilities for orphans also provides access to education for the children in care. LKSA Bismar Al Mustaqim Orphanage has made efforts to produce foster children who are independent and do not depend on others by implementing informal education based on Islamic boarding schools.

The pesantren education system is part of the internal structure of Islamic education in Indonesia which is organized traditionally, as stated by Abdurrohman, et al. (2002) about the general pattern of traditional Islamic education, namely the close relationship between kyai and santri, the tradition of obedience of santri to kyai, a simple lifestyle, the tradition of helping each other among pesantren brothers, strict discipline, daring to suffer to achieve goals, and a life with a high level of religiosity. In the pesantren education system there are principles that are divided into two parts, namely the classical system and the non-classical system. The classical pesantren system is a formalistic education orientation system that is formulated regularly and procedurally like Madrasah. While the non-classical system is a pesantren education system that is carried out informally or non-formally, such as bandongan and sorogan. In this case, LKSA Panti Asuhan Bismar Al-Mustaqim provides a non-formal pesantren education system filled with bandongan or yellow book or Al-Quran studies. This is related to the foster children of LKSA Panti Asuhan Bismar Al-Mustaqim who are on average 6-19 years old which means entering elementary and secondary education according to formal education procedures. LKSA Panti Asuhan Bismar Al-Mustaqim implements a non-classical Islamic boarding school education system because the focus of the establishment of the orphanage is to provide comprehensive care to orphans, who will then continue to be schooled in formal schools at schools or madrasahs affiliated with LKSA Bismar Al-Mustaqim Surabaya. However, this does not mean that as an orphanage, it does not eliminate one of the Three Centers of Ki Hadjar Dewantara Education, namely the Family Education Center and the Community Education Center as a manifestation of the goal of the orphanage which is to realize child welfare, one of which is based on the Islamic religion.

The special characteristics of Islamic boarding schools are the content of the curriculum which is focused on religious sciences, for example Arabic syntax, Arabic morphology, Islamic law, Islamic jurisprudence system, Hadith, Quranic interpretation, Islamic theology, Sufism, dates, and rhetoric. And the literature of these sciences uses classical books called yellow books. In other words, Islamic-based orphanages will implement the Islamic boarding school education system as their teaching curriculum for foster children in the orphanage. The curriculum is an introduction to material that is considered effective and efficient in conveying the mission and optimizing human resources (students). In an effort to achieve educational goals as the purpose of establishing Islamic boarding schools, namely to prepare students to become pious people in religious knowledge taught by the relevant kyai and to practice it in society (Junaidi, 2016; Vol-2 Page 104). The curriculum as a dynamic teaching and learning medium so that it needs to be assessed and developed continuously and sustainably in accordance with developments in society. The curriculum of the Salaf Islamic boarding school, which has the status of a non-formal educational institution, only studies classical books covering monotheism, interpretation, hadith, ushul fiqh, tasawuf, Arabic (nahwu, sharaf, balaghah and tajwid), logic, and morals. The implementation of this Islamic boarding school curriculum is based on the ease and complexity of the knowledge or problems discussed in the book. So there are beginner, intermediate and advanced levels.

This study aims to analyze the implementation of non-formal pesantren-based education curriculum at LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya. This study includes how to plan/design the curriculum, the process of implementing the foster children's learning curriculum which includes bandongan and sorogan, and the results of the implementation of the non-formal pesantren curriculum for foster children at LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya with aspects of Islamic-based character education, Islamic knowledge based on the Al-Quran, Hadith, and Al-Sunnah Wal Jamaah, to aspects of the level of interpersonal intelligence of foster children at the orphanage.

METHODS

The research method used in this study uses a qualitative approach with a descriptive analysis method. This method aims to present observational data without testing hypotheses, the data analysis used is a qualitative approach to primary and secondary data. The descriptive includes research objectives in the form of how to plan/design the curriculum, the process of implementing the foster child learning curriculum which includes bandongan and sorogan, and the results of the application of the non-formal pesantren curriculum to foster children at the LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya with aspects of character education based on Islam, Islamic knowledge based on the Al-Quran, Hadith, and Al-Sunnah Wal Jamaah, to aspects of the level of interpersonal intelligence of foster children at the orphanage. The research was conducted on Thursday, January 2, 2025 at the LKSA Panti Asuhan Bismar Al-Mustaqim Untag Lecturer Housing Complex Surabaya, Jalan Nginden Semolo, Sukolilo, City, Nginden Jangkungan, Kec. Sukolilo, Surabaya, East Java.

Metode pengumpulan data yang dilakukan oleh penulis adalah penelitian lapangan dan studi pustaka. Penelitian lapangan ini mengambil data primer dan data sekunder. Data primer berupa wawancara kepada para pihak LKSA Panti Asuhan Bismar Al-Mustaqim, meliputi Kepala Panti Asuhan Bismar Al-Mustaqim yakni Bapak Moh. Mukhrojin, M.Si, “Bunda” Panti Asuhan Bismar Al-Mustaqim yakni Ibu Shofifah Yadul Badi’ah, pengajar dan pengasuh panti. Selain wawancara, pengambilan data primer juga berupa observasi dan dokumentasi. Observasi dilakukan untuk menggali sumber data berupa peristiwa, aktivitas, perilaku, tempat atau lokasi, dan benda serta rekaman dan gambar. (Sutopo, 2006:05). Dalam penelitian ini

observasi dilakukan untuk mengetahui kurikulum dan pembelajaran yang digunakan dalam LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya, untuk mengetahui bagaimana proses terjadinya pendidikan informal yang berlangsung selama proses pengamatan. Selain itu penulis juga akan mengamati bagaimana perilaku, respon dan proses pembelajaran anak asuh selama berada di dalam panti. Dokumentasi dilakukan mengarah pada bukti-bukti berupa dokumen yang relevan dalam penelitian. Dalam hal ini, penulis mengumpulkan dokumentasi berupa gambar atau foto mengenai proses penelitian yang dilakukan di LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya.

RESULTS AND DISCUSSION

The following is a presentation of the results of research on LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya. In addition to being a non-formal Islamic educational institution outside of school, it also has a religious function that plays a role in producing humans or individuals who are obedient and have good morals so that the goal of a happy life in the world and the hereafter is achieved, useful for oneself and society.

LKSA Bismar Al-Mustaqim Orphanage Curriculum

Based on observations of foster children or students from LKSA Bismar Al-Mustaqim Orphanage, this institution is open to the public from Monday to Saturday from 6 am to 9 pm. The following is the number of children who live full-time in LKSA Bismar Al-Mustaqim.

Table 1. Number of foster children living at the Bismar Al-Mustaqim Orphanage

<i>Gender</i>	<i>Amount</i>	<i>Age</i>
Male	11	6 Years – 19 Years
Female	19	6 Years – 19 Years
Number of children	30 Children	

The curriculum used in this orphanage is the Salaf Islamic boarding school. The curriculum of the Salaf Islamic boarding school which has the status of a non-formal educational institution only studies classical books which include: Tauhid, tafsir, hadith, ushul fiqh, tasawuf, Arabic (Nahwu, sharaf, balaghah and tajwid), logic, morals. The implementation of this Islamic boarding school curriculum is based on the ease and complexity of the knowledge or problems discussed in the book. So there are initial, intermediate and advanced levels. This curriculum is used for all foster children in the orphanage without exception. In managing this curriculum, the orphanage uses a level system adapted from formal school levels, such as elementary and secondary education. The basic level is aimed at foster children aged 6-12 years, by studying the basics of the Qur'an, such as tajwid, tahmid and basic learning of the translation of the Qur'an itself. Then the middle level is filled with basic Arabic language learning (reading and writing), the basic learning of bandongan, namely learning to recite the Koran where the Head of the Orphanage, namely Ustad Mukhrojini or Ustadzah Ifa, reads and explains the contents of the yellow book while students or students listen and take notes as a discipline of fiqh, hadith, and Islamic interpretation. This level is carried out on foster children aged 13-15 years. For sorogan or the opposite of bandongan, namely where foster children read and try to explain the interpretation of the yellow book or the Quran which will then be corrected and guided by Ustad Mukhrojini or Ustadzah Ifa. This activity is carried out on foster children who are 16-19 years old.

The following is a table of the bandongan and sorogan learning schedules that are carried out routinely at the LKSA Bismar Al-Mustaqim Orphanage.

Days & Hours	Activity	Information
Every day, 03.00 – 04.00	Tahajud prayer in congregation	Led by their respective Caregivers
Monday, 16.00 – 17.30	Interpretation of the Quran by junior high school students	Led by Ust. Mukhrojin
Monday, 18.30 – 20.00	Studying the Yellow Book for high school students	Led by Ust. Mukhrojin
Every day, 17.30 – 19.00	Quran recitation and TPQ for elementary school students	Led by Ustadzah Ifa and the Caretaker
Every day, 19.00 – 21.00	Diniyah School	Led by Ustadzah Ifa.
Wednesday, 16.00 – 17.30	Arabic language for junior high school students	Led by Ustadzah Ifa
Thursday, 18.30 – 20.00	Studying the Yellow Book for high school students	Led by Ust. Mukhrojin
Friday, 18.00 – 20.00	Istighosah with all the students	All members
Saturday, 07.00 – 20.00	Free activities (adjusted to the needs of the students)	Led by Caregiver

LKSA Panti Asuhan Bismar Al-Mustaqim also applies disciplinary habits to its foster children. In addition to Ustad Mukhrojin and Ustadzah Ifa, in the orphanage there are also caregivers and teachers for the foster children according to the age of the foster children and their needs. The parenting pattern applied in the care process at LKSA Bismar Al Mustaqim is semi-authoritarian and democratic, this is indicated by seeing how the methods applied by the institution in raising children such as using exemplary methods, habituation, reward and punishment, storytelling methods, advice dialogue, and discussion. The method of implementing parenting patterns applied in developing interpersonal intelligence is by implementing habituation (habituation), discussion sessions and counseling guidance. Meanwhile, instilling character values is done by instilling religious values, moral values, tolerance, discipline, hard work and independence. This is also applied as a parameter for the interpersonal intelligence of foster children at LKSA Panti Asuhan Bismar Al-Mustaqim Surabaya. The orphanage acts as a facilitator to channel empathy and instill moral values to shape themselves into noble people.

Based on an interview with Binti as the administrator and caretaker of foster children aged 6-12 years, with the question of the difficulties of foster children who have difficulty in socializing. Binti answered "yes, several times there have been children who complained that

they had difficulty making friends or at school in the dormitory. Yes, sometimes there is a feeling of inferiority because in the school environment they mix with children who still have both parents where they still get attention from both parents. Actually the reason the term Orphanage was changed to LKSA is because the children don't like the term 'orphanage children' because it makes them feel very different from children in general. But so far it has only happened at the beginning, miss. Then the children can adapt to their peers because they are used to the new situation". The focus of care from LKSA Bismar Al-Mustaqim Orphanage is not only on orphans, but also children from the poor and broken homes. Ustadzah Ifa also said that orphans tend to be able to accept reality and many love them while children whose families are still intact but "lacking" are somewhat less glanced at or ignored, even though they actually need more attention. Because it also has a big impact on the personality of children, especially those who are victims of domestic violence, sometimes it can be ascertained that their character tends to be harder and temperamental. To achieve this, LKSA Panti Asuhan Bismar Al Mustaqim bridges the process of forming good interpersonal intelligence in children by providing them with care and direction in their daily lives.



Figure 1. Care Activities at the Bismar Al-Mustaqim Orphanage LKSA



Figure 2. Reciting activities at the Bismar Al-Mustaqim Orphanage LKSA

These daily activities are also scheduled in an orderly manner as in the table below.

Table 3. Daily schedule of LKSA Bismar Al-Mustaqim Orphanage for ages 6-12 years

Time (WIB)	Activity	Information
03.00 – 04.00	Wake up, pray Tahajud	Led by Caregiver
04.00 – 05.30	Morning prayer, wirid and memorization of the Qur'an	Led by Caregiver
05.30 – 06.45	General cleanliness and school preparation	Led by Caregiver
06.45 – 15.00	Study at a formal full day school	School
15.00 – 16.00	Asr prayer, eating, and bathing	Led by Caregiver
16.00 - 17.20	Quran Tahsin and Study Tutoring	Led by Caregiver
17.30 - 19.00	Quran Tahsin, Istighosah and Quran Education Park	Led by Caregiver
19.00 – 21.00	Isha prayer, followed by Islamic school	Led by Caregiver
21.00 – 22.00	Sleep Preparation	Led by Caregiver
22.00 – 03.00	Read the bedtime prayer and sleep in each room	Led by Caregiver

Impact and Inhibiting Factors of the Curriculum Implemented by LKSA Panti Asuhan Bismar Al-Mustaqim

The role of educators is needed as a medium to channel knowledge and good moral and social values. The caretakers of LKSA Panti Asuhan Bismar Al-Mustaqim carry out their role as teachers in the form of providing education and understanding to children regarding the importance of being a good person and caring for others. This is exemplified by providing constructive advice to children if they are involved in social conflicts, educating children regarding the importance of living in a social environment, working together, helping others and the importance of listening to other people's opinions to achieve the indicators of Islamic-based character education.

As a foster child facilitator, LKSA Panti Asuhan Bismar Al-Mustaqim provides many benefits and positive impacts for the welfare of its foster children. In general, foster children can attend formal school under the responsibility of the orphanage, and continue to study with Islamic learning in the orphanage as the foundation of their faith and Islam. The curriculum implemented in LKSA Panti Asuhan Bismar Al-Mustaqim shows that their foster children can excel in both academic and religious fields. LKSA Panti Asuhan Bismar Al-Mustaqim itself received the Surabaya City Government's Outstanding Social Organization award in 2016-2018. Meanwhile, the foster children's achievements in the religious field are quite diverse, ranging from Champion I of Elementary School Little Da'I, and Champion III of Elementary School Tartil Qur'an.

In the implementation of this curriculum, of course there are many factors that hinder the implementation of this curriculum. Consisting of internal factors, which are obstacles from the caregivers themselves, members of the organization, to foster children. The internal barriers consist of parental burnout factors for caregivers, caregiver age factors and the diversity of foster children's characters who come from different backgrounds. While the external factors of this are economic factors that depend on donors and PT Indobismar.

CONCLUSION

LKSA Panti Asuhan Bismar Al-Mustaqim applies a curriculum based on the Salaf Islamic boarding school education system for all foster children, which is arranged in three levels based on age and complexity of learning. The basic level focuses on basic teaching of the Qur'an, the middle level on the introduction of Arabic and the study of yellow books in a bandongan manner, and the advanced level in the form of sorogan for individual deepening of knowledge. In addition to Islamic-based education, the orphanage also applies a semi-authoritarian and democratic parenting pattern through exemplary methods, habituation, reward and punishment, dialogue, and counseling guidance to instill religious values, morals, discipline, and interpersonal intelligence. Although foster children initially face challenges such as difficulty in socializing and feelings of inferiority, they are able to adapt through the parenting pattern applied. The focus of the institution is not only on orphans, but also on poor children and victims of broken homes who need more attention to overcome the psychological impact of their backgrounds. With this comprehensive approach, LKSA Bismar Al-Mustaqim acts as a facilitator in shaping foster children into noble individuals who are able to face social and life challenges.

LKSA Panti Asuhan Bismar Al-Mustaqim plays an important role in providing Islamic-based education and shaping the character of its foster children through a curriculum that integrates moral, social, and religious values. The caregivers act as educators and facilitators who help

children overcome social conflicts, learn to socialize, and respect the opinions of others. In addition to providing formal education, the orphanage also provides religious learning as a foundation of faith, which has resulted in academic and religious achievements for the foster children. However, the implementation of this curriculum is not without challenges, both internal such as caregiver fatigue, diversity of children's characters, and age of caregivers, and external such as economic dependence on donors and partners. Nevertheless, this orphanage remains an institution that has a positive impact, as evidenced by the awards and achievements it has received.

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