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The Role of Nurul Falah Orphanage in Slorok Village in Instilling Human Values

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ABSTRACT

This qualitative single-case study aims to analyze the patterns of instilling human values at Nurul Falah Orphanage (LKSA) in Blitar. Participants were selected using purposive sampling to identify the orphanage's core management, followed by snowball sampling to recruit foster children. Data collection continued until data saturation was achieved, indicating that no new information emerged from the participants. The foster children came from diverse backgrounds, with many experiencing family-related trauma, such as broken-home conditions, and gadget addiction. The study was conducted over six months, from November 2025 to April 2026. Data were collected through interviews, observations, and document analysis, and their credibility was ensured through data triangulation. Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which consists of three stages: data condensation, data display, and drawing and verifying conclusions. The findings indicate that the instilling of human values was successfully implemented through a combination of a caring approach, shared daily activities, and positive discipline based on action-oriented practices. Furthermore, caregivers' exemplary behavior was found to help overcome challenges related to children's trauma and negative external influences. The study also integrates Al-Ghazali's concept of purification of the soul with Western psychological theories. Practically, the findings provide a reference for orphanages seeking to foster children's character through non-violent educational approaches. Overall, the study demonstrates that the implemented practices contribute to the development of children's social and spiritual independence.

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1. INTRODUCTION

Philosophically, the existence of orphanages in society does not simply function as a formal shelter but also as a place for moral reconstruction that carries an ethical responsibility to restore children's dignity through the instilling of human values. Human

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values, which are firmly rooted in the second principle of Pancasila, should not be understood separately but must be integrated with the theory of character formation, which emphasizes the harmony between three main dimensions: moral understanding, moral feeling, and moral action in daily life. The implementation of these values is reflected in five interrelated indicators, namely appreciation, respect, empathy, justice, and responsibility. Therefore, orphanages ideally play a strategic role as substitute parenting institutions that are responsible for providing comprehensive support, both in restoring children's psychological well-being and in meeting their physical needs in a balanced manner (Silitonga et al., 2023; Wahida et al., 2024).

The success of this moral mission depends largely on how the institution implements its governance in the process of developing children's habits. Well-managed parenting should not rely on physical punishment or coercion but should focus on developing children's inner awareness so that they are willing to follow the rules voluntarily (Maulidya et al., 2025; Umma, 2024). When this internal discipline is developed through the continuous habituation of human values, children's self-control will gradually become stronger. The long-term impact of this habituation process is the development of foster children who not only have strong mental resilience but also possess social maturity and good moral character as they prepare to reintegrate into society.

However, the reality shows that there is still a gap between ideal expectations and the daily behavior of foster children. In practice, caregivers at Nurul Falah Orphanage have made various efforts to guide the children, starting from assigning daily cleaning duties in the orphanage, involving children in managing the orphanage bookstore to develop honesty, and providing a limited weekly allowance to encourage financial responsibility.

Although these efforts have been implemented, disadvantaged family backgrounds and economic limitations have led to various behavioral problems that directly affect the development of human values. The limited weekly allowance of IDR 35,000 has encouraged some children to violate the rules, such as taking their friends' belongings and committing financial dishonesty in the orphanage bookstore. These behaviors reflect a lack of respect for the rights of others as well as a decline in honesty and responsibility. In addition, some foster children still have difficulty controlling their emotions, which often leads to verbal arguments and even physical fights that weaken empathy and mutual respect among them. If these behavioral problems are not addressed through appropriate educational strategies, they may not only disrupt harmony within the orphanage but also shape negative character traits that could make it difficult for foster children to be accepted when they return to society.

To address these challenges, a comprehensive strategy for fostering human values is needed. This strategy should not rely only on verbal advice but should also include continuous habituation, close mentoring, and educational sanctions that encourage children to reflect on their behavior. Previous studies on orphanages have generally focused on only one aspect of character development. For example, Afriani (2022) examined the role of caregivers in developing children's independence. Meanwhile, Aswanto et al. (2024) and Ilyasa (2023) focused on religious character development. In contrast, Umma (2024) examined the development of responsibility without considering its relationship with children's social environment.

This study offers a different perspective from previous studies. Unlike earlier research that discussed character values separately, this study examines the process of instilling human values in a comprehensive manner, including appreciation, respect, empathy, independence, and responsibility, within the integrated environment of an orphanage. In addition, this study also analyzes the internal and external challenges faced by caregivers and identifies the methods or patterns used to resolve conflicts in daily practice at Nurul Falah Orphanage.

Based on these conditions, this study is important both theoretically and practically. Orphanages serve as the last place of care for children who have lost the support of their biological parents. If the patterns of instilling human values and the strategies used to address existing challenges are not examined, orphanage guidance programs may continue to face similar problems. Therefore, this study is expected to provide practical guidance for managers of child welfare institutions in developing effective, humane, and appropriate approaches to supervision, mentoring, and behavioral assessment that are suited to the psychological development of foster children.

2. METHODS

This qualitative research employed a single-case study design to analyze the patterns of instilling human values at Nurul Falah Orphanage (LKSA) in Slorok Village, Garum District, Blitar Regency. To ensure the authenticity of the field data, the researcher acted as the key instrument by being directly involved in the research setting and building close relationships with the participants. Through this direct involvement, the researcher was able to observe the natural situation and the actual behavior of the participants while minimizing personal bias in interpreting the findings.

The participants were initially selected using a purposive sampling technique, which included the head of the orphanage, male caregivers, female caregivers, and administrators responsible for the education division. The selection of participants was then expanded through snowball sampling to involve foster children who could provide relevant information and enrich the research findings. Data collection continued until data saturation was achieved, meaning that no new information emerged and the data collected only confirmed the same patterns related to the five indicators of human values.

Field data were collected using three complementary data collection techniques: in-depth interviews based on semi-structured interview guidelines, direct observation of the behavioral dynamics of foster children, and document analysis of disciplinary records, daily activity schedules, and the orphanage's visual archives. The collected data were then analyzed using the interactive model developed by Miles, Huberman, and Saldaña through four systematic stages. These stages consisted of data collection, data condensation (the process of selecting and coding interview transcripts based on the indicators of appreciation, respect, empathy, justice, and responsibility), data display in the form of summary matrices and narrative descriptions, and drawing conclusions that were continuously verified using the theory of character formation.

To ensure the credibility of the research findings, the validity of the data was examined through two triangulation techniques. First, source triangulation was conducted by comparing and verifying the consistency of information obtained from different orphanage administrators and caregivers. Second, technique triangulation was carried out by comparing data obtained from in-depth interviews, direct observations, and supporting

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documents used by the orphanage. The entire research process was conducted over a period of six months, from November 2025 to April 2026.

3. RESULTS AND DISCUSSION

3.1 Strategies and Methods for Instilling Human Values

The internalization of human values at Nurul Falah Orphanage (LKSA) is implemented through the integration of three operational pillars that support one another. The first pillar focuses on developing a humanistic and persuasive character by emphasizing a gradual personal approach based on affection. The orphanage consistently prioritizes moral development over formal academic achievement through patient interaction without the use of physical or verbal violence. This approach is consistent with Al-Ghazali's concept of character education, which emphasizes the purification of the soul (*tazkiyatun nafs*) as the main foundation for developing noble character. Empirically, the effectiveness of this pillar supports the findings of Nur Wahida et al. (2024) and Tiara Fany et al. (2023), who found that a family-based and affectionate parenting model is more effective in shaping the diverse characteristics of foster children than a rigid institutional approach.

The second pillar is implemented through structured daily activities that encourage foster children to respect one another's rights. These human values are integrated into daily routines, including congregational prayers, the distribution of daily duty schedules, and regular evaluations of manners to develop a sense of collective responsibility. Equality is also promoted through the practice of giving private reprimands and providing discussion sessions in which participants sit in a circle at the same level. According to Oktavia (2024), this interaction model reflects the developmental and preventive functions of orphanages by creating a supportive social environment. This finding is also consistent with Talcott Parsons' Socialization Theory, which emphasizes the importance of value internalization in maintaining social harmony, and Erik Erikson's Psychosocial Development Theory, which explains that the development of trust in the immediate environment is essential for reducing children's sense of distrust. Furthermore, this finding supports the study of Dwi Laylatul Umma (2024), which found that daily shared activities provide an effective means of developing children's sense of social responsibility.

The third pillar is implemented through a standardized and tiered discipline system that is both procedural and educational as a protective measure against the negative influences of the environment outside the orphanage. This system combines verbal guidance with firm but educational actions through a structured sequence of sanctions, ranging from verbal warnings, writing the orphanage rules, summoning parents or guardians, to temporary suspension from certain activities. This gradual discipline process reflects Harry Yulianto's (2024) concept of positive discipline, which rejects physical punishment and emphasizes the development of children's moral independence. In addition, this discipline model is consistent with Lawrence Kohlberg's Theory of Moral Development, which explains that children's moral reasoning develops from obedience based on fear of punishment (the pre-conventional stage) toward an awareness of universal moral principles. The consistent implementation of disciplinary procedures at the orphanage also supports the findings of Fitri Aswanto et al. (2024) and Abdul Natsir

et al. (2025), who found that a consistent combination of spiritual guidance and educational sanctions can produce lasting positive changes in children's behavior.

3.2 Pattern of Instilling Human Values

The pattern of instilling human values at Nurul Falah Orphanage is action-oriented and aims to develop the independence and personal responsibility of foster children. In the dimension of physical habituation, children are encouraged to manage their personal needs independently, such as washing their clothes, cleaning their own dishes, and organizing their books. This habituation is combined with active participation in internship activities within the orphanage's business units. Their involvement in these business units is intentionally designed to develop honesty, communication skills, and practical numeracy. This finding supports Fitri's (2024) view that orphanages play an important role as substitute families in fostering children's character and positive daily habits.

Furthermore, the provision of practical skills through the orphanage's business units reflects the developmental function of orphanages described by Oktavia (2024), which emphasizes developing children's potential so that they are able to live independently in the future. Empirically, this action-oriented pattern of character development supports the findings of Risa Afriani (2022) and Dwi Laylatul Umma (2024), who found that children's independence and sense of responsibility are more effectively developed when opportunities for independent habituation are provided from the beginning of their stay in the orphanage.

The development of financial responsibility is reflected in the management of a weekly allowance of IDR 35,000, supported by the use of personal piggy banks as a savings medium. This practice is consistent with Talcott Parsons' Socialization Theory, which explains that individuals internalize social values through the process of adaptation within a social system. At the same time, the humane implementation of orphanage rules—where children who violate the duty schedule willingly carry out educational sanctions, such as cleaning shared areas without feeling pressured—reflects Harry Yulianto's (2024) concept of positive discipline. In this context, discipline is understood not as a form of punishment but as an effort to develop children's internal awareness and responsibility without coercion

This pattern of rule enforcement is also supported by Lawrence Kohlberg's Theory of Moral Development, which states that the cultivation of values should be adapted to the stages of children's moral development so that rules are followed based on understanding rather than merely avoiding punishment. This humane disciplinary practice also supports the findings of Fitri Aswanto et al. (2024) and Abdul Natsir et al. (2025), who found that character development in child welfare institutions is achieved through consistent habituation, role modelling, advice, and educational consequences.

In the spiritual dimension, spiritual guidance is provided through seven-minute dawn religious talks (*Kultum Subuh*), which are delivered by foster children in rotation. These activities function as a preventive effort to protect children from the negative influence of their external social environment, such as bullying at school. According to Oktavia (2024), the preventive function of orphanages is directed toward protecting children from behaviors that may hinder their social development. The flexibility of the *Kultum Subuh* topics, which are adjusted to the children's emotional condition observed

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on the previous day, has also proven effective as a means of emotional and moral guidance.

This adaptive spiritual approach is consistent with Al-Ghazali's Theory of Character Education, which views education as a process of purifying the soul (*tazkiyatun nafs*) from negative traits in order to cultivate noble character reflected in daily behavior. The caregivers' prompt response to children's emotional conditions is also in line with Erik Erikson's Theory of Psychosocial Development, which explains that a responsive social environment helps children develop healthy personalities and a strong sense of trust in others. Furthermore, this spiritual approach supports the findings of Yogi Gunawan and Syamsudin (2023) and Osy Afriani et al. (2021), who found that responsive and integrated religious guidance is effective in strengthening children's moral resilience and religious character.

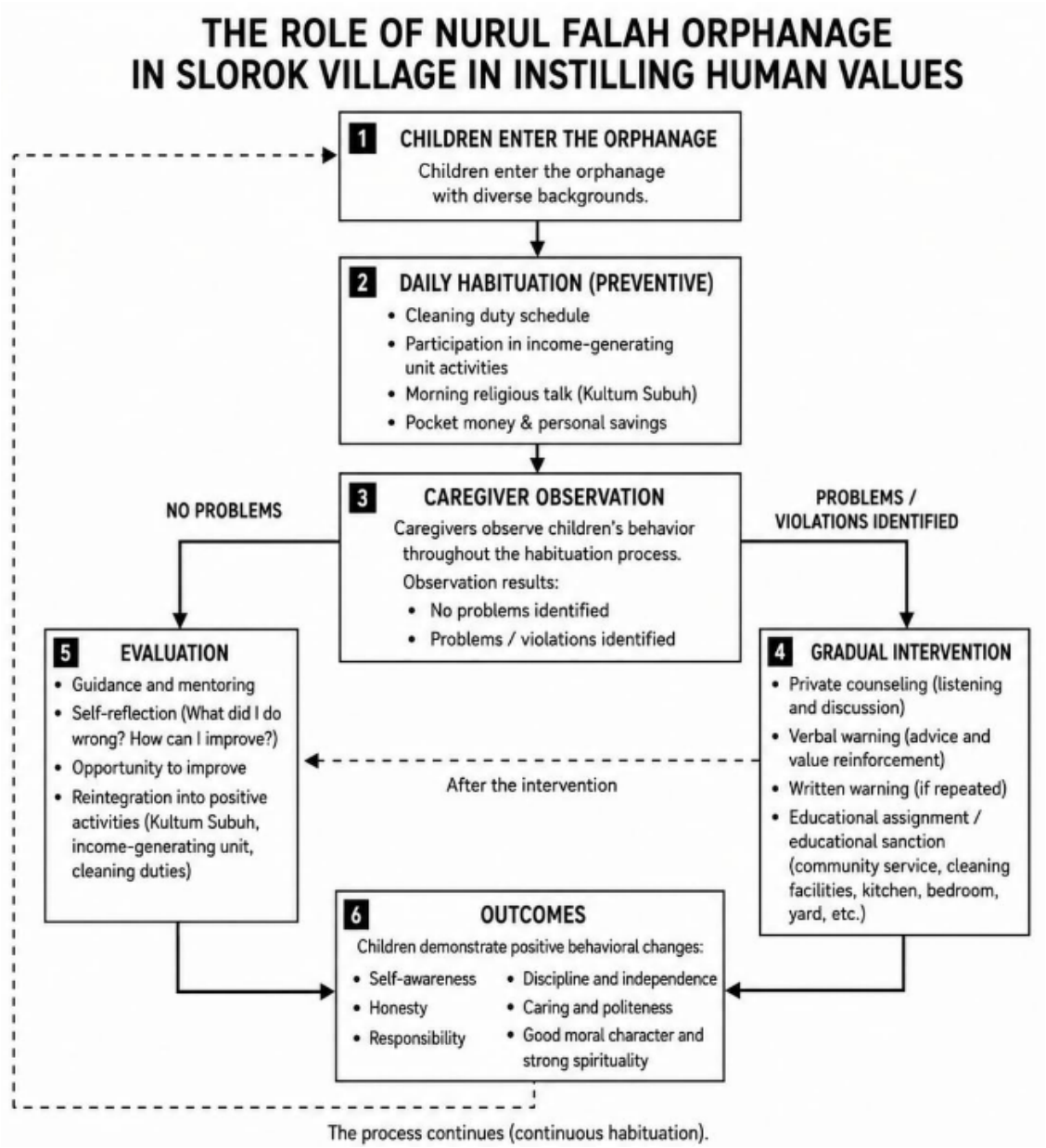


Figure 1. Integrative Pattern Chart of Instilling Human Values LKSA Nurul Falah

Comprehensively, the interaction among these three dimensions is illustrated in the conceptual framework presented in **Figure 1**. This integrative pattern demonstrates how continuous stimulation through the physical, financial, and spiritual dimensions interacts to shape the moral orientation of foster children. Through this integrated process, children's behavior develops beyond formal compliance based on external supervision and gradually transforms into internal awareness and self-discipline. Ultimately, this pattern shows that the successful internalization of human values in the orphanage depends on the consistent implementation of habituation through real-life practices.

3.3 Institutional Inhibitors and Drivers

The process of internalizing human values at Nurul Falah Orphanage is influenced by the dynamic interaction between psychosocial barriers and the institution's internal supporting factors. The most significant internal challenges include past trauma resulting from broken family relationships (*broken home*) and children's dependence on gadgets during the early stages of living in the orphanage. These conditions prolong the process of moral recovery, which often requires more than one year. This finding is consistent with Erik Erikson's Psychosocial Theory (Badri, 2021), which explains that individuals who fail to achieve emotional stability in earlier stages of life tend to develop feelings of distrust toward new environments. Therefore, this condition requires the orphanage to optimize its rehabilitative function, as proposed by Oktavia (2024), through continuous and intensive guidance to gradually restore children's social functioning.

External challenges are further intensified by the influence of the social environment, particularly aggressive behavior and bullying experienced by foster children in public schools. These experiences often create inconsistencies in children's behavior across different social settings. From the perspective of Talcott Parsons' Socialization Theory (Seto, 2023), this phenomenon reflects the tension between primary socialization acquired within the orphanage and secondary socialization experienced outside the institution. Furthermore, the contrast between children's obedient behavior inside the orphanage and their aggressive behavior at school is consistent with Lawrence Kohlberg's Theory of Moral Development (Fatimah Ibda, 2023). This finding indicates that the moral reasoning of foster children is still at the pre-conventional level, where obedience is mainly driven by direct supervision or the desire to avoid punishment rather than by internal moral awareness.

Despite these challenges, the process of instilling human values continues effectively due to the support of strong internal factors within the orphanage. The commitment of the orphanage administrators to consistently apply the principles of repetition, gradual guidance, and structured daily activities has proven effective in fostering positive discipline (Yulianto, 2024) and strengthening the self-control of foster children (Malau, 2022), thereby reducing the negative influence of the external environment. This consistent habituation process also supports the findings of Abdul Natsir et al. (2025) and Fitri Aswanto et al. (2024), who emphasized the important role of structured habituation in character development.

A key factor contributing to the success of this parenting approach is the application of leadership based on *uswah hasanah* (good role modelling), combined with the cultivation of independence in daily life. This exemplary approach is consistent with Al-Ghazali's concept of character education (Zakaria, 2020), which emphasizes the

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purification and development of the soul toward moral excellence. This combination has successfully fostered self-confidence, moral resilience, and spiritual strength among foster children over the long term. These findings also support the studies of Risa Afriani (2022) and Maulidya Nur Dheani (2021), which concluded that the combination of structured training, guided independence, and positive caregiver role models is essential for reducing the negative effects of technology and social pressure from the environment outside the orphanage.

3.4 The Impact of Instilling Human Values

The series the continuous coaching program implemented at the Nurul Falah Orphanage appears to contribute to a transformation in foster children's behavior, shifting from obedience-based responses to caregivers' instructions toward more independent personal awareness. This development reflects the role of orphanages as substitute family institutions in supporting character building and the formation of positive habits (Fitri, 2024). The improvement in positive discipline is in line with Yulianto (2024), who argues that discipline should not be understood as a coercive mechanism, but rather as a process of moral and independent formation that encourages children to comply with rules based on internal motivation.In addition, the ability of foster children to balance their responsibilities in the dormitory with their roles as students in formal schools also indicates the effectiveness of the orphanage's developmental function. As stated by Oktavia (2024), this function emphasizes role effectiveness, learning capacity, and the strengthening of children's social responsibility toward their surrounding environment.

In the practical dimension, the emergence of independent behavior in taking care of the cleanliness and regularity of the dormitory together which develops gradually according to the age factor and the length of stay in the orphanage becomes a real articulation of the internalization of the value of responsibility. The child's spontaneous action in caring for the orphanage facility without having to wait for instructions or strict supervision from the caregiver is in line with the concept of independence by Maulida (2023), which defines independence as a high initiative to act without dependence on others. Theoretically, this process supports Erik Erikson's Social Development Theory in Pedhu (2022) that individuals who receive support and stable meeting of needs in their social environment will successfully solve their psychosocial problems, so that they are able to form a healthy and independent personality as they age. The practical impact of collective independence is an empirical reflection from the research of Risa Afriani (2022) and Dwi Laylatul Umma (2024) that consistent habituation of personal tasks from the beginning of entering the orphanage effectively shapes the character of daily responsibilities of foster children.

The culmination of the success of this coaching was marked by a change in the spiritual and academic motivation of foster children, who now placed worship and learning activities as a necessity of life, no longer as a burden on the institution's rules. This shift in intention in carrying out congregational prayers on time and the awareness of independent learning is very relevant to Al-Ghozali's Character Education Theory in Zakaria (2020) regarding the phase of soul development that has been free from coercion and verbal threats. This consistent level of religiosity also proves Tamam's (2022) thinking that true religious commitment is seen in how an individual applies spiritual values in a voluntary daily routine.

This integrative impact empirically strengthens the findings of Nur Wahida et al. (2024), Fitri Aswanto et al. (2024), and Abdul Natsir et al. (2025) that the integration of habituation methods, exemplary, and regularity of religious schedules in social institutions has proven to be effective in giving birth to stable behavior patterns. The success of behavioral transformation at the Nurul Falah Orphanage, which is evidenced by the neatness of the attendance administration and disciplinary documents, ultimately shows the success of forming a complete and balanced character of foster children, both in the dimension of human relations (*hablum minannas*) and in spiritual devotion to God (*hablum minallah*).

4. CONCLUSIONS

The cultivation of human values at the LKSA Nurul Falah Orphanage has been successfully actualized through the integration of three main operational pillars, namely a humanist-persuasive personal approach, the arrangement of joint social activities, and the standardization of a tiered positive discipline system. These three pillars form a pattern of character formation that is circular and based on *action-oriented*, which integratively includes the dimensions of physical habituation, financial responsibility, and spiritual strengthening that is adaptive to the child's emotional dynamics. Despite being faced with internal obstacles in the form of children's past trauma (*broken home*) and external challenges in the form of bullying pressure in public schools that had triggered behavioral dualism, the process of internalizing values continued consistently thanks to the leadership based on real examples (*uswah hasanah*) of caregivers. The success of this strategy has a real impact on the transformation of foster children's behavior, which is marked by the shift in the pattern of formal obedience due to supervision to an independent and balanced inner awareness, both in the social (*hablum minannas*) and spiritual (*hablum minallah*) dimensions.

Theoretically, the results of this study strengthen and expand the integration of Al-Ghozali's concept of psychic education with western sociological-psychological theories, especially Parsons' Socialization Theory, Kohlberg's Theory of Moral Development, and Erikson's Psychosocial Theory, in the context of the upbringing of social institutions. These findings prove that moral formation in children with heterogeneous backgrounds cannot be achieved through rigid institutional approaches, but rather through the provision of an adaptive and supportive social environment. Practical implications, this study provides a conceptual model of "Action-Based Integrative Patterns" for other Child Social Welfare Institutions (LKSA) in designing character development programs that are effective, accountable, and free from punitive sanctions (physical/verbal punishment).

A strategic suggestion that can be recommended is that the management of LKSA Nurul Falah needs to prepare *formal SOPs* for psychological assistance for traumatized new foster children to accelerate their moral recovery. In addition, orphanages and public schools must build more intensive two-way communication to harmonize behavioral supervision and prevent bullying preventively. Finally, the researcher is further advised to expand the scope of the study through a comparative approach between LKSA or quantitative methods to measure the effectiveness of the economic unit of the orphanage on the financial independence of graduates more broadly.

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