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Religious Guidance for Foster Parents in Building Self-Confidence for Young Women in Orphanages

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This research is motivated by the lack of self-confidence possessed by young women in orphanages because every teenager must have self-confidence in developing their personality so that they can become teenagers who know their life goals. This research aims to determine the religious guidance methods applied by foster parents. The research method used is qualitative research. Data collection techniques use observation, interviews and documentation. The data analysis used is data reduction, data presentation and concluding. The research results reveal that teenagers given religious guidance through lectures in the form of advice and motivation can become more confident in their abilities and belief in themselves. Teenagers in orphanages are more confident, open to their environment, able to accept themselves, take responsibility for their lives and develop their abilities. Apart from that, the implementation of guidance that has been carried out at the orphanage helps teenagers find courage for themselves and helps raise awareness to develop their abilities and potential optimally. For this reason, teenagers have provisions that can help them in the future. The novelty of this research focuses on research objects centred on teenagers, who need self-confidence so they can have good social relationships in their surrounding environment.

Penelitian ini dilatarbelakangi oleh kurangnya rasa kepercayaan diri yang dimiliki oleh remaja putri di panti asuhan, karena rasa percaya diri harus dimiliki oleh setiap remaja dalam perkembangan kepribadiannya, sehingga dapat menjadi remaja yang mengetahui tujuan kehidupannya. Tujuan penelitian ini adalah untuk mengetahui metode bimbingan agama yang diterapkan oleh orang tua asuh. Metode penelitian yang digunakan merupakan penelitian kualitatif. Teknik pengumpulan data

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menggunakan observasi, wawancara dan dokumentasi. Analisis data yang digunakan adalah reduksi data, penyajian data dan menarik kesimpulan. Hasil penelitian mengungkapkan bahwa remaja yang diberikan metode bimbingan agama melalui metode ceramah berupa nasihat dan motivasi dapat menjadi lebih percaya diri dengan kemampuan dan keyakinan pada dirinya. Para remaja yang ada di panti lebih percaya diri, terbuka dengan lingkungannya, dapat menerima dirinya, dapat bertanggung jawab atas hidupnya serta mampu mengembangkan kemampuannya. Selain itu pelaksanaan bimbingan yang telah dilaksanakan di panti membantu remaja menemukan keberanian terhadap dirinya dan membantu menumbuhkan kesadaran untuk mengembangkan kemampuan dan potensi diri secara optimal. Untuk itu para remaja memiliki bekal yang dapat membantu dalam masa depan yang akan dijalani. Novelty dari penelitian ini memfokuskan kepada objek penelitian yang berpusat kepada remaja, dimana mereka sangat membutuhkan rasa kepercayaan diri sehingga dapat melakukan hubungan sosial yang baik di lingkungan sekitarnya.

I. INTRODUCTION

Adolescence has a meaning related to aspects that influence the development of a teenager (Fhadila, 2017), such as physical, spiritual, emotional and social development, which has a very broad meaning that includes physical, mental, emotional and social maturity (Pratitis & Azalia, 2020). According to Hall, adolescence is a state full of upheaval accompanied by various changing feelings and actions, turbulent moods and emotions, and conflicts experienced by teenagers (Budi & Tina, 2016).

Family factors are a serious problem for adolescent development (Lestari et al., 2023). So teenagers must be cared for by other family members, or teenagers will be cared for and guided in a place provided with facilities by the government in the social sector called an orphanage (Nurjannah & Toni, 2023). According to the Ministry of Social Affairs of the Republic of Indonesia, an orphanage is an institution that provides social welfare which has the responsibility to provide social welfare services to neglected children, including providing social, physical and mental replacement services to foster children, so that they get adequate opportunities for their personality development.

All orphanage children must comply with the existing regulations while living in the orphanage, where these regulations may not be the same as the policies at

home (Qamarina, 2017). Based on the results of initial interviews with orphanage children who were teenagers who lived in the Muhammadiyah Asahan orphanage, initially when teenagers came to the orphanage for the first time they were found to feel sad and were always in their room and they needed full encouragement and to be accepted in the environment so that they could they can position themselves well and behave positively (Hasmarlin & Hirmaningsih, 2019).

In the research conducted by the researcher, the researcher took a general view of the institution as an institution that can fulfill the role of the family, especially parents, which is conveyed to foster children by trying to provide informal education services so that they have positive and independent attitudes and characteristics in the environment they face (Durratunnisa et al., 2022).

Religious guidance is defined as a process of providing systematic and continuous assistance (Mbayang, 2024) that is given to each individual to obtain provisions in developing potential that leads to maximum religious nature while instilling the things and values contained in the Alquran and hadits (Silvia & Angraini, 2018). The religious guidance and advice provided aims to prepare teenagers to face the future life they will live and increasingly complex developments in the times (Anwar et al., 2023; Christianty & Loho, 2023).

Individuals who have good self-confidence will find it easier to adapt to new environments (Prihatiningsih, 2017), build self-confidence, have a strong grip on life, and be brave and able to do things and take steps to develop their abilities. Individuals can work hard and learn in activities to carry out their role as complete human beings and tend to achieve success more easily. Similar to research conducted by Fatimah et al., (2017) found an orphanage child who did not have self-confidence, but after practicing to have self-confidence using public speaking and writing training methods, the child was always optimistic and brave. to appear and not be afraid of doing something wrong and always leave everything to Allah SWT.

Something related to events and happenings that humans experience is based on the Alquran which is in accordance with the Word of Allah SWT in the Alquran, Ali Imran verse 139 which reads:

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“Do not (feel) weak and do not (also) be sad, even though you are the highest (in rank) if you are believers.” (QS. Ali Imran [3]: 139).

This verse explains that Allah SWT has instilled confidence in believers by filling faith in their hearts. In this way, Islam guides us not to give up and remain confident (Budi & Tina, 2016). According to Jannah & Syawaluddin, (2023) research conducted, it is true that children who live in orphanages have a crisis of self-confidence, where they tend to have a high sense of fear when asked to perform, children who behave like that because they experience problems with their background, himself and his family. Likewise, research conducted by Oktari & Syawaluddin, (2024) found that children in foster care who have problems have become less confident in what they do in everyday life, such as being hesitant and embarrassed when conveying something, withdrawing from the environment, social, and difficulty in adapting to new environments.

For that, there is difference between study previous with study. This is a novelty from study This focus to object centered research to teenager with range 15-18 years old, where they very requires a sense of trust self so that can do connection good social environment surroundings. And in the matter this linked also with internalize the values contained within Alquran And Hadits so that para teenager can do appropriate positive things with Sharia And Islamic law. So from that, research This connect between method grow believe self with targeted religious guidance to planting values Alquran And Hadits that can be applied in life daily.

II. METHOD

Researchers use qualitative descriptive research, where research is carried out directly by going into the field so that they can research and explore data in depth. The research aims to understand the phenomena that occur and are experienced, focusing on responses, actions, behaviours, etc. The research was conducted at the Girls' Dormitory of the Muhammadiyah Asahan Orphanage located on Setia Budi Ujung Street No. 76, Selawan Village, Kec. East Kisaran City.

Qualitative research aims to obtain an objective picture of something. Qualitative research relates to the ideas, perceptions, beliefs, or opinions of the studied people (informants), and none can be measured. Research data is presented in descriptive form and sourced from data collected through recordings, interviews, and photos.

The informants in the research were five young women aged 15-18 years, and the determination of primary data sources was carried out using the purposive sampling technique, which is a technique for sampling data sources with certain considerations. According to Lenaini, (2021), researchers will find it easier to explore the object or social situation being studied if they consider the person's right to be regarded as the best informed or authoritative. Primary data is data obtained directly from related people or institutions, namely from the Muhammadiyah Women's Orphanage. In the form of the results of in-depth interviews in the form of questions and answers and some of them obtained from several documentation. Secondary data is data obtained from library literature such as books and other sources related to the material in this research problem which is considered relevant and can help this research (Ikhwan, 2021).

In qualitative research, the research instrument is the researcher himself using data collection techniques through observation, interviews and documentation. Observation notes to observe directly with sources of information about the object of research, the state of self-concept of young women aged 15-18 years at the Muhammadiyah Orphanage. Interview note of questions in the form of a list of questions and is not accompanied by a number of answer choices regarding the religious guidance methods of foster parents in fostering self-confidence in young women at the Muhammadiyah Asahan orphanage. Documentation is a record of information or objective conditions of the research location and samples studied by recording all data directly from references that discuss the research object.

The data analysis techniques used include data reduction, which is an effort to simplify data findings by taking the core data until a conclusion and focus of the problem is found. Data presentation is a collection of data information that has

been arranged which may involve stages in drawing conclusions and taking action in the research in question. And finally drawing conclusions, namely in qualitative data analysis where the process of drawing conclusions and verification is carried out. Initial conclusions are temporary, and will change if strong and supportive evidence is not found at the next stage of data collection in the research being conducted (Firmansyah et al., 2021).

III. FINDINGS AND DISCUSSION

Religious Guidance by Foster Parents

After obtaining data from informants, the author obtained research findings in the field, namely, religious guidance carried out by foster parents is an effort to provide continuous assistance by mentors or foster parents based on the concepts of the Alquran and Sunnah to young women in develop potential optimally in order to be able to increase self-confidence so that they can obtain happiness in life in this world and the hereafter. It is true that foster parents provide guidance to young women on an ongoing basis so that they better understand their potential and wish to further develop it optimally in growing self-confidence (Ridwan & Ikhwan, 2021).

Religious guidance activities are carried out every Monday, Tuesday and Wednesday at Asr time until 17.30 WIB. The place where this religious guidance activity takes place is in the girls' dormitory at the Muhammadiyah orphanage on the 1st floor. Where every teenager must always follow this guidance, both those who are praying and those who are menstruating.

The guidance material delivered and taught to young women is material that discusses the Alquran, where the Alquran is interpreted to young women and they memorize the verses along with their meanings. Every Monday, Tuesday and Wednesday there will be different verses where these verses continue to be discussed during guidance. All material regarding the verses being discussed will always be connected and related to the stories of the Prophets and Apostles, for this reason the young women's insight is not only to know the interpretation of the verse, but also to know the stories or events related to the verse.

The guidance method is a method used by foster parents as well as religious mentors so that religious guidance can run smoothly, effectively and efficiently. As a result of interviews and observations conducted by researchers, religious guidance provided by foster parents or mentors at the Muhammadiyah Orphanage Girls' Dormitory tends to relatively use the lecture method in the form of advice and motivation that provides positive affirmations. This lecture method is also a fairly effective delivery method, because it also includes a question and answer session and discussion, after which the young women are given advice and motivation so that they can understand more quickly and easily understand each material that has been presented.

The Muhammadiyah Orphanage teenagers who were used as subjects in this research were 5 orphanage teenagers who were each selected based on the length of time they had received the religious guidance process and their age.

The first subject, with the initials DI, is an 18 year old female orphanage teenager. DI already had a lot of time living in the orphanage, DI explained that:

"At first I wasn't confident when I first came and lived at the orphanage, but when I was always given guidance and motivation from my foster parents, day by day I became more confident in my abilities, I believed in the strengths I had and I was confident can develop the talents that I have. For example, Sis, like me, dared to appear in front of many people to take part in a lecture competition between boys and girls at my school, Sis. So I am more serious about achieving my desires with confidence." (DI, 2024).

The second subject is named DA. DA is an 18 year old female orphanage teenager. When DA arrived for the first time at the orphanage, DA already had fairly good self-confidence, but still needed guidance and encouragement to get used to it and develop his self-confidence. DA explained that:

"I am optimistic about my abilities, if I fail in something in my life, I will never give up and remain confident that I will be able and successful in the future. I once hesitated in making a decision because I was afraid that my steps would be wrong, but the parents here gave me motivation and enlightenment that every doubt is useless, you have to believe and believe in yourself, how can other people believe in you if you are not optimistic?. So these words make me optimistic about achieving further success." (DA, 2024).

In the third subject, namely TA as a 15 year old female orphanage teenager, TA explained that:

"Actually, at first I was doubtful and afraid, but I couldn't pass up this opportunity and I believed in myself, I can definitely do it, Sis. Because the religious guidance that was always given at the orphanage had a big impact on me. And the opportunities provided by the orphanage can develop my abilities, sis." (TA, 2024).

The fourth subject, namely AN, is a 17 year old female orphanage teenager. AN has pretty good self-confidence, is used to and comfortable with the surrounding environment, but requires encouragement and motivation to be consistent in everything. AN explains that:

"This religious guidance really had a good impact on me because with religious guidance like that done at this orphanage, I turned into a teenager who understands religious knowledge and sharpens myself to be more confident in my abilities." (AN, 2024).

And the last subject named FY is a 15 year old female orphanage teenager. FY explains that:

"In my opinion, a failure is not a factor in us not being confident, but from that feeling of failure we have to take responsibility for ourselves to be more confident and from a failure it is a lesson for us in the future. If that person runs away from his responsibilities, in my opinion he is not someone who believes in his abilities." (FY, 2024).

It can be concluded that what was conveyed by foster parents and 5 teenage girls who were 15-18 years old, initially the teenagers who came to the orphanage for the first time were very shy and not confident in their abilities and strengths. But as time goes by, with the guidance provided by foster parents, teenagers have confidence in their potential and belief in themselves, and begin to be able to manage all their daily activities and overcome various difficulties.

Where according to foster parents, teenagers in the orphanage are more confident, open to their environment, able to accept themselves, able to take responsibility for their lives and able to develop their abilities. So the religious guidance carried out in the orphanage helps teenagers find courage for themselves and encourages teenagers to be more responsive and open in developing their potential to the maximum.

Religious Guidance Methods for Foster Parents

The religious guidance method for foster parents applied in Muhammadiyah orphanages uses the lecture method. The lecture method is one way of delivering religious guidance because it is considered effective in its application, because it includes discussion and question and answer sessions, then children will be given advice and motivation that children can understand more quickly and easily. every material presented. According to the religious guide and foster parent, this lecture method contains advice and motivation.

Advice here is carried out by giving a message or advice from the orphanage caregiver to the foster child. In this way, foster children can understand the explanations given by the orphanage caregivers well. The messages or advice conveyed by orphanage caregivers, namely foster parents, always incorporate the values contained in the Alquran and hadits because the Alquran is a source of guidance for human life. Orphanage caregivers or foster parents, when providing advice or stimuli to foster children, first look at the situation and conditions at that time, so that the advice given will be understood by the foster children (Ritonga et al., 2023).

When orphanage caregivers or foster parents provide religious guidance, either individually or in groups, orphanage caregivers do so with good teaching and a gentle manner so that foster children are aware of mistakes or behavior they will carry out in the future. So that foster children know which things are good and which are not good to do. So that after being given advice, foster children can understand it well and can apply it in their daily lives. This is because foster children who enter Muhammadiyah orphanages have different backgrounds so they have different capacities in understanding what the foster parents convey (Ashari, 2021).

Apart from providing advice, motivations that encourage foster children to be more optimal in developing their potential are given by foster parents to orphaned children about life, so that they have a sense of enthusiasm within themselves. Motivation or encouragement can be a reference and strength within a person to do something in order to get the goal he wants. From the motivation provided by

foster parents, foster children can increase their self-confidence, because the motivation is well conveyed and can be understood easily, so that foster children can apply it (Haris & Amin, 2020).

However, foster parents always instill important points in life in order to get the world and the hereafter by inserting religious values such as praying together on time, reading the Alquran, telling the truth, being polite, disciplined, and so on. Because all of these are the main things that must be owned and have the most influence in life. Therefore, if you have a strong religious foundation, it will influence maturity in thinking and self-confidence.

Religious Guidance for Foster Parents in Building Self-Confidence

According to Maslow, a lack of self-confidence in a person will definitely hinder the development of a person's abilities and become someone who gives up on challenges, hesitates in making decisions and hesitates in expressing opinions or ideas. Self-confidence is something that has a big influence on a person's life because growing self-confidence will change a person's self to something better than before and will be braver in facing the challenges they will experience in their life. Self-confidence must grow from oneself and be supported by the surrounding environment, that way there will be no feeling of giving up before trying (Fitri et al., 2018).

Individuals who have self-confidence make it easier for them to adapt to their social environment, whether new or old, can interact with new people, and can explore their abilities and potential (Zain et al., 2022). In fact, people who have good and high self-confidence must have a strong grip and are very confident and able to develop their potential or abilities, as well as having the courage to face existing situations. By having a strong sense of self-confidence, he will not feel offended by what other people say, and will not even care about the ridicule he gets from other people about himself (Madani & Tobing, 2024).

Self-confidence is also highly recommended by Allah SWT. As contained in the word of Allah SWT. in Surah Fusshilat verse 30, which reads:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ
الَّتِي كُنتُمْ تُوعَدُونَ

Indeed, those who say, "Our Lord is Allah" then they confirm their stance, then the angels will descend to them (saying), "Do not be afraid and do not be sad; and rejoice in (obtaining) the paradise that has been promised to you." (QS. Fusshilat [41]: 30).

This verse states that people who are self-confident in the Alquran are referred to as people who are not afraid, are not sad and do not experience anxiety, are people who believe and are people who are steadfast.

Self-confidence is an attitude that can grow as long as he believes in his potential, and by continuing to learn and train himself to always believe in himself, so that he knows the actions he will take based on his existing abilities. Growing self-confidence is obtained from one's own desires along with the motivation and encouragement one gets (Hasmayni, 2014).

It is said that self-confidence in teenagers at the Muhammadiyah Orphanage is not easy to form and is not easy to see immediately the first time they step into the orphanage. Teenagers need a lot of external encouragement as well as guidance and motivation to develop self-confidence (Asnita & Syawaluddin, 2023). Encouragement by parents is based on religious guidance. Therefore, according to Lauster, aspects of self-confidence that must be possessed include; confidence in one's abilities, optimistic, objective, responsible, and rational/realistic. Where these aspects must be possessed by a person so that it is proven that he really has self-confidence.

The method of religious guidance carried out by foster parents can foster self-confidence in teenagers, so that teenagers can not only overcome world problems but also gain religious knowledge to achieve happiness in the afterlife. Foster parents always relate advice and motivation for foster children to things in the Alquran and hadits. So that teenagers know their position that their lives are based on the will of Allah SWT.

Self-confidence can be achieved best if you believe in yourself and believe in the one who created you. So that there is synchronization between the balance of this world and the hereafter, where teenagers gain confidence in facing their lives and also believe that Allah SWT is always there for His servants. In this way, teenagers will continue to grow and develop based on the values contained in the

Alquran and hadits. It was instilled by foster parents that Allah SWT knows all activities in this world, so that Allah SWT knows the efforts of His servants to achieve something (Zohri et al., 2019).

Inhibiting Factors in Implementing Religious Guidance Methods

In carrying out a religious guidance process at the Muhammadiyah Asahan orphanage, there are several factors that hinder the success of religious guidance. In this process of increasing self-confidence, foster parents have obstacles in carrying out religious guidance. The obstacles experienced by foster parents in carrying out religious guidance at the Muhammadiyah Asahan orphanage are:

First, diverse characteristics. Teenagers and other foster children who live in Muhammadiyah orphanages certainly have a diversity of life backgrounds, so it is not easy for foster parents to provide and present religious guidance with obstacles like this. This is an inhibiting factor for foster parents in carrying out religious guidance, because foster parents must first see every character that teenagers have in Muhammadiyah orphanages, so that in the process of providing religious guidance there are no misunderstandings between foster children and the foster parents who play a role as a guide. In this way, foster parents must first understand the character of the teenagers in the orphanage so that they can adjust the delivery method of the foster parents in providing guidance or material related to teenagers in the orphanage.

Second, it is difficult to interact with many people. Teenagers who have just entered the Muhammadiyah orphanage experience difficulties in interacting and adapting to other people. Because previously he only faced his family but had to meet many people around him. In this way, foster parents in providing religious guidance must adapt to teenagers who find it difficult to socialize and interact with their friends by providing motivation and encouragement so that they are able and able to become more confident teenagers.

Third, lazy nature. Teenagers who are in the orphanage have their own activities both in the academic field, where all activities at school such as extracurriculars will be participated in, plus activities that must be participated in at the Muhammadiyah Orphanage. Where you have a lot of activities, you will

definitely feel lazy, coupled with your body's condition requiring rest Enough (Yuhani`ah, 2021).

IV. CONCLUSION

Based on the analysis and results of research conducted by the author regarding the religious guidance methods of foster parents in fostering self-confidence in young women at Muhammadiyah orphanages, it was concluded that the results of the religious guidance given by foster parents to teenagers in orphanages in increasing teenagers' confidence were very positive and enable teenagers to understand and do well in everyday life. Adolescents in orphanages are now able to have confidence in their own abilities, be optimistic, objective, responsible and rational, using rational thinking and in accordance with reality. Among other factors, inhibiting factors in the implementation of religious guidance are different characteristics, the need to provide religious guidance to address the condition of teenagers who experience difficulties interacting with many people, and the condition of teenagers who are still lazy. Apart from that, teenagers must also be supported by a good environment and healthy friendships so that they will feel that their existence is appreciated and that the people around them support them, so that they can be confident in facing life. It is hoped that teenagers will always be serious and maximize the learning facilities provided by the orphanage so that they become the younger generation of the future front.

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