# Islamic education for disabilities: new model for developing Islamic parenting in Integrated Blind Orphanage of Aisyiyah

Choirul Mahfud

*Institut Teknologi Sepuluh Nopember, Indonesia*
*E-mail: choirul.mahfud@its.ac.id*

Imam Rohani

*Institut Agama Islam Riyadlotul Mujahidin Ngabar Ponorogo, Indonesia*
*E-mail: imamrohani@iairm-ngabar.ac.id*

Zalik Nuryana

*Universitas Ahmad Dahlan Yogyakarta, Indonesia*
*E-mail: zalik.nuryana@pai.uad.ac.id*

M. Baihaqi

*Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia*
*E-mail: baihaqi@uinsby.ac.id*

Munawir

*Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia*
*E-mail: munawir@uinsby.ac.id*

*DOI:10.18326/ijims.v13i1. 115-142*

## Abstract

This study proposes Islamic education for disabilities as a new way of developing an Islamic parenting model applied at the integrated blind orphanages of Aisyiyah Ponorogo, Indonesia. This research method is a qualitative study using in-depth interview techniques, participant observation, documentation, and content analysis. This study found that the Islamic parenting model applied at the Aisyiyah Ponorogo is more dominated by authoritative parenting styles than permissive and authoritarian parenting. This finding confirms criticism and a solution to Baumrind's parenting theory on the one hand. It means that the design of authoritative and Islamic parenting is more helpful in producing a parenting style oriented towards a more positive aspect, achieving, independent, religious, responsible, and closer to the child's future. The Islamic-based parenting model applies the parental model of flexibility and adaptability involving some aspects of parenting style, work program, paradigm, method, and instrument. The research's significance is to understand the Islamic parenting model applied to integrated blind orphanages of Aisyiyah Ponorogo that can be used as role models for other orphanages throughout Indonesia. The current research brings value and can be used as a lesson learned for other Muslim communities in Indonesia.

Penelitian ini mengusulkan pendidikan Islam bagi penyandang disabilitas sebagai cara baru dalam mengembangkan model pengasuhan Islami yang diterapkan di panti asuhan tunanetra terpadu Aisyiyah Ponorogo, Indonesia. Metode penelitian ini adalah penelitian kualitatif dengan menggunakan teknik wawancara mendalam, observasi partisipan, dokumentasi dan analisis isi. Penelitian ini menemukan bahwa model pengasuhan Islami yang diterapkan di Aisyiyah, Ponorogo lebih didominasi oleh pola asuh otoritatif daripada pola asuh permisif dan otoriter. Temuan ini menegaskan kritik dan solusi terhadap teori parenting Baumrind. Artinya, desain pola asuh otoritatif dan Islami lebih membantu menghasilkan pola asuh yang berorientasi pada aspek yang lebih positif, berprestasi, mandiri, religius, tanggung jawab, dan lebih dekat dengan masa depan anak. Model pengasuhan berbasis Islam menerapkan model parenting yang fleksibel dan adaptable dan melibatkan beberapa aspek gaya pengasuhan, program kerja, paradigma, metode, dan instrumen. Kegunaan penelitian ini adalah untuk memahami model parenting Islami yang diterapkan pada panti asuhan tunanetra terpadu Aisyiyah, Ponorogo yang dapat dijadikan

panutan bagi panti asuhan lainnya di seluruh Indonesia. Penelitian ini juga memiliki nilai tambah dan dapat dijadikan pelajaran bagi komunitas Muslim lainnya di Indonesia.

**Keywords:** *Disabilities; Islamic parenting; Parenting model; Reducing inequalities*

## Introduction

Several problems and challenges in caring for, educating, and teaching people with disabilities and orphans are still found everywhere, including in the context of Indonesian Muslim Communities. There are a lot of news and results of studies about parents who cannot properly care for children with disabilities.[1] For this reason, they feel the need to transfer the education of their disabled children to other educational institutions, nursing, and foster parents.[2] In this study, the orphanage of Aisyiyah in Ponorogo, Indonesia, is different from others because it has a specialization in social services to overcome problems and reduce inequalities that threaten children with disabilities from poverty, destroyed households, parents' death, disabilities, and other factors that indicate parents' inability to handle problems related to their children. Educating children with disabilities is undeniably a challenging job. However, there are opportunities for those who want to care more about each other and do good for others. Children with disabilities, especially those from low-income families, certainly need help from adults to help meet their physical, social, psychological, and spiritual needs.[3]

---

[1]Tobroni, "Character Formation of the Good Deeds Through Transformative Fashionable Sufism Human Resources Development Model of Muslim in PT Telkom Indonesia," *European Journal of Training and Development Studies*., Volume 5, Number 4 (2018), 26–44.

[2]H. H. Malluhi and N. M. Alomran, "Family volunteers as future alternative resources: School leaders' beliefs and practices," *International Journal of Emerging Technologies in Learning*, Volume 14, Number 10 (2019), 88–115.

[3]M. M. Kepper et al., "Using mixed methods to understand women's parenting practices related to their child's outdoor play and physical activity among families living in diverse neighborhood environments," *Health and Place*, Volume 62 (2020), 1-10; Zakiyuddin Baidhawy,

The orphanage of Aisyiyah in Ponorogo is under the Muhammadiyah Islamic organization, which has a long-standing tradition of establishing and supporting social institutions, including orphanages (*panti asuhan*).[4] These orphanages are part of Muhammadiyah's commitment to providing care and support for vulnerable children, including those who have lost their parents or are in need of special assistance. Muhammadiyah orphanages aim to provide a safe and nurturing environment for children, ensuring their physical, emotional, and educational well-being. These institutions typically offer various services such as shelter, healthcare, education, and vocational training. The goal is to prepare the children for a productive and independent future. The establishment and operation of Muhammadiyah orphanages are guided by the organization's principles and values, including Islamic teachings and ethics. They strive to create an atmosphere infused with compassion, love, and Islamic valuesone that nurtures the children's spiritual growth alongside their physical and intellectual development. It is important to note that Muhammadiyah orphanages operate based on the collective efforts and contributions of Muhammadiyah members, volunteers, and the broader community.

People with disabilities encounter barriers in multiple domains, including economic, political, cultural, social, and religious spheres. These challenges are further compounded by the stigma and prejudiced

---

"Distributive principles of economic justice: an Islamic perspective", *Indonesian Journal of Islam and Muslim Societies*, Volume 2, Number 2 (2012), 241-266; R. Sa'adillah, Tobroni, Ishomuddin, and Khozin, "The Meaning Construction of a Scientific Approach on Teaching Islamic Education," *International Journal of Psychosocial Rehabilitation*, Volume 24, Number 9 (2020), 2525–2532. Also, Nur Chanifah, Y. Hanafi, C. Mahfud, & A. Samsudin, "Designing a spirituality-based Islamic education framework for young Muslim generations: a case study from two Indonesian universities", *Higher Education Pedagogies*, Volume 6, Number 1 (2021), 195-211; Choirul Mahfud, et. al., "Digital Trends of Social Religious Humanities", *Modeling*, Volume 9, Number 2 (2022), 445-452.

[4]Syamsul Anwar, "Muhammadiyah Mā'ūnic Philosophy and Financial Inclusion: A Maqasid Perspective," IJISH *(International Journal of Islamic Studies and Humanities)* Volume 4, Number 2 (2021), 1–21, http://journal2.uad.ac.id/index.php/ijish/article/view/5044.

perceptions prevalent within society and even in governmental services. Consequently, it becomes imperative to establish guidelines that encompass the Islamic perspective on disability, aiming to ensure the fulfillment of their civil rights and rectify misconceptions prevalent in society. Muhammadiyah, as an Islamic organization, strives to address the issues faced by individuals with disabilities in an effort to provide support and assistance.[5] For this reason, Muhammadiyah compiled a guideline called *Fikih Difabel*.[6] The use of the term 'difabel' here is to show Muhammadiyah's vision that every creature that Allah has created has different abilities. The term 'difable' is a modern terminology that is not known in the Qur'an, Hadith, or other classical Islamic sources. However, the Qur'an contains a widely used word that refers to a certain type of disability, such as *a'ma*, *'umyun* (blind), *a'sam* (deaf), *abkam* or *akhrash* (mute), *a'raj* (paralyzed), and *majnun* (people with mental disorders). In some verses, difables are also classified as part of the weak group or weakened by the system (*mustad'afin*), the poor group and need help in access (*masaakin*). Fikih difabel promotes three basic values, *Tauhid*, *keadilan*, and *kemaslahatan*.[7] The basic value of *tauhid* explains that Allah created humans in a perfect form (QS. al-Tin: 4). Allah's role is also to regulate all the details of His creation from physical form to fate (QS. al-Insan: 30). In other words, the unity of creation should imply that all humans have the same dignity.[8]

---

[5]Ilham Ibrahim, "Fikih Difabel Muhammadiyah, Apa Maksudnya?," last modified 2021, accessed May 17, 2023, https://muhammadiyah.or.id/fikih-difabel-muhammadiyah-apa-maksudnya/.

[6]Arif Maftuhin and Abidah Muflihati, "The Fikih Difabel of Muhammadiyah: Context, Content, and Aspiration to an Inclusive Islam", *Indonesian Journal of Islam and Muslim Societies*, Volume 12, Number 2 (December 2022), 341–367.

[7]Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Materi Musyawarah Nasional Tarjih Muhammadiyah XXXI: Mewujudkan Nilai-Nilai Keislaman Yang Maju Dan Mencerahkan*, Yogyakarta: MTT Pimpinan Pusat Muhammadiyah, 2020.

[8]Ali Yusuf, "Fikih Difabel Majelis Tarjih Muhammadiyah," last modified 2021, accessed May 17, 2023, https://tarjih.or.id/wp-content/uploads/2021/01/Fikih-Difabel.pdf.

According to Islam, nurturing children requires excellent and correct methods following Islamic teachings. It means that parenting also needs to prioritize goodness based on moral education. There is a nuance of a balanced education in meeting physical, spiritual, and non-physical needs. In this context, Islamic education has a dual meaning from a narrow meaning: the effort to equip children with knowledge, skills, and values. In a broad sense, Islamic education focuses on three things and the primary source of Islamic education, namely the Koran and al-Hadith. The capacity of the values and norms of life from these sources of law is sufficient to be applied in daily life, the family, and the educational environment. Islamic education can be used in formal and non-formal schools, even non-educational organizations.

This study describes the Islamic-based parenting model applied at the Aisyiyah orphanage for the blind. Through the theoretical comparisons obtained from Ulwan and Baumrind, this research offers academic contributions, such as elaborating on special care for children with disabilities from Ulwan and Baumrind, which can produce parenting models, instruments, and evaluations. By realizing the parenting concept's elaboration, this study provides different contributions and perspectives to the development of parenting, especially for children with disabilities.

Specifically, parenting is the primary thing that builds children's characteristics. Parents' attention to their children is significant to prevent them from adverse impacts outside the family environment. Adolescent problem behavior cannot be separated from their parents' socioeconomic and psychological conditions in caring for or educating them.[9] High parenting failure rates and lack of parenting skills are evident in outcomes e.g., external and internal child problems.[10] One solution to increasing

---

[9]A. M. Sumargi and A. N. Kristi, "Well-Being Orang Tua, Pengasuhan Otoritatif, dan Perilaku Bermasalah pada Remaja", Jurnal Psikologi, Volume 44, Number 3 (2017), 185–197.

[10]C. B. Jackson and A. D. Moreland, "Parental Competency as a Mediator in the PACE Parenting Program's Short and Long-term Effects on Parenting Stress", *Journal of Child and*

parents, families, and parenting institutions' competence is reducing the burden of caring for children by conducting training on good parenting models and understanding the recommended cognitive behaviors.[11]

Parenting in an orphanage is also related to parents' skills in giving attention, free time, and meeting all their physical, social, spiritual, mental, and emotional needs. Parents must accompany and guide foster children in all stages of their growth and development.[12] Even food can be used to identify family characteristics.[13] In this case, parenting practice is a two-way relationship between parents as influencers and children as spectators. Parenting requires evaluation and is continuously included in any activity for optimal child development. According to many parenting experts, four parenting practices have developed in non-formal education: permissive, authoritative, authoritarian, and negligent. Authoritative parenting is done by reprimanding children, and explaining punishments that make adolescents confident, cooperative, friendly, curious, and will make them feel accepted. Authoritarian problem solving is always related to anger, even violence against children, in which parents never appreciate children

---

*Family Studies*, Volume 27, Number 1 (2018), 211–217.

[11]L. A. Ponguta et al., "Effects of the Mother-Child Education Program on Parenting Stress and Disciplinary Practices Among Refugee and Other Marginalized Communities in Lebanon: A Pilot Randomized Controlled Trial", *Journal of the American Academy of Child & Adolescent Psychiatry*, Volume 59, Number 6 (2020), 727–738. Also, D. F. K. Wong, T. K. Ng, Priscilla, M. L. Chung, and J. Choi, "Evaluating the Effectiveness of a Group CBT for Parents of ADHD Children", *Journal of Child and Family Studies*, Volume 27, Number 1 (2018), 227–239.

[12]G. Kokkalia, A. Drigas, A. Economou, and P. Roussos, "School readiness from kindergarten to primary school", *International Journal of Emerging Technologies in Learning (iJET)*, Volume 14, Number 11 (2019), 4–18.

[13]D. Neumark-sztainer, "Do Parents Perceive That Organized Activities Interfere with Family Meals? Associations between Parent Perceptions and Aspects of the Household Eating Environment", *Journal of the Academy of Nutrition and Dietetics*, Volume 120, Number 3 (2020), 414–423. Also, Suyadi, S., Nuryana, Z., & Sutrisno, S., "The religion in higher education curriculum referring to Indonesian qualification framework: The inclusion of neuroscience and anti-corruption education", *International Journal of Education and Learning*, Volume 3, Number 1 (2021), 38-44.

for getting achievements. It makes children timid, shy, insecure, and easily offended.[14]

Caring for typical children and children with disabilities at the orphanage must be guided by the truth to impact children after they become adults. Therefore, parenting failure can be detrimental to children as adults because children become traumatized if the parenting style is used forcefully and with dignity.[15] Conversely, if children's demands are met, they will grow up with spoiled personalities.[16] Therefore, parents or child caregivers need to show flexible parenting and positively impact their children. Parenting based on Islamic education is a fundamental factor in children's personal lives in Ponorogo, Indonesia, as an inspiration in developing new models for parents or families to trust-related parties for the child's future.

The theoretical perspective used is Diana Baumrind's parenting theory and Abdullah Nashih Ulwan's perspective of Islamic Child Education theory. Diana Baumrind divides parenting into four different models: permissive parenting, authoritarian parenting, neglectful parenting, and authoritative parenting.[17]
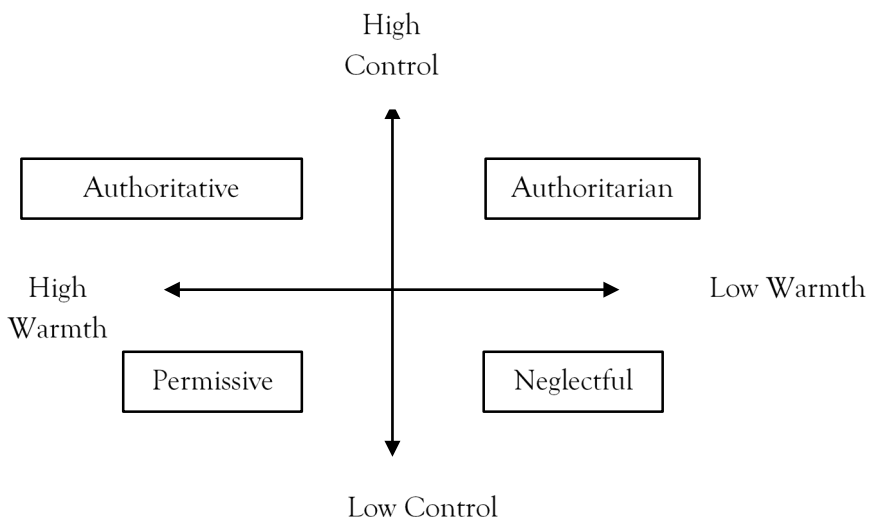
---

[14]R. P. Payne, *Baumrind's Authoritative Parenting Style: A Model for Creating Autonomous Writers*, Brigham Young University, 2013.

[15]T. Brosnan, D. C. Kolubinski, and M. M. Spada, "Parenting styles and metacognition as predictors of cannabis use", *Addictive Behaviors Reports*, Volume 11, Number 5 (2020), 1-12; S. Nurjan, H. K. Tjahjono, and M. N. Yamin, "Meta-analysis on adolescent behavior delinquency", *Humanities and Social Sciences Reviews*, Volume 7, Number 2 (2019), 296–306.

[16]F. W. M. Damen, B. L. P. A. Steenbekkers, M. T. de Vaal, V. Fogliano, P. A. Luning, and J. K. Kampen, "General parenting and mothers' snack giving behavior to their children aged", *Food Quality and Preference*, Volume 85, (2020), 1–9. Also, S. W. Rahmawati, "Kontribusi Komitmen Beragama Orang Tua Terhadap Pengasuhan Holistik", *Humanitas*, Volume 15, Number 2 (2018), 114–126.

[17]D. Baumrind, "The influence of parenting style on adolescent competence and substance use", Journal of Early Adolescence, Volume 11, Number 1 (1991), 56–95.

Figure 1. Diana Baumrind's Parenting Theory

High
Control

| Authoritative | | Authoritarian |

High
Warmth                                                    Low Warmth

| Permissive | | Neglectful |

Low Control

In this context, it can be understood that the differences between authoritative, permissive, and authoritarian families must be related to the differentiation of parent-child disciplinary conflict.[18] The attitudes of parents and children during personality development can occur due to various circumstances.[19] For example, if parents are excessive when educating their children, the impact will make them less courageous, easy to give up, passive, spoiled, and less creative.[20]

---

[18]D. Baumrind, "Rejoinder to Lewis's reinterpretation of parental firm control effects: Are authoritative families harmonious?," *Psychological Bulletin*, Volume 94, Number 1 (1983), 132–142.

[19]M. T. Yani, C. Mahfud, S.R. Sa'adillah, M. R. Bustami, & A. Taufiq, Advancing the discourse of Muslim politics in Indonesia: A study on political orientation of Kiai as religious elites in Nahdlatul Ulama. *Heliyon*, Volume 8, Number 12 (2022), 1-8.

[20]Rahmawati, K. Yahiji, C. Mahfud, J. Alfin, and M. Koiri, "Chinese ways of being good Muslim: From the Cheng Hoo Mosque to Islamic education and media literacy," *Indonesian Journal of Islam and Muslim Societies*, Volume 8, Number 2 (2018), 225–252.

Table 1. Parenting type and its impact on children

| Type of Parenting | Impact on children |
|---|---|
| Permissive | Children become spoiled, like to oppose, emotional, greedy, disobedient, lack independence, lack confidence, demand all wishes granted, and lack social maturity. |
| Authoritarian | Children become closed, quiet, timid, moody, lazy, weak personalities, anxious, withdrawn, sensitive, easily influenced, stressed, and lousy at communication. Also, unhappy, anxious about social situations, like defying and breaking the rules, unfriendly, unclearly future, and achievement-oriented. |
| Authoritative | Children become independent, have self-control, are confident, cooperative, kind, polite, friendly, willing to work together, responsible, interested in something new, have high curiosity, deal with stress, and have clear life goals. |
| Neglectful | Children become temperamental, aggressive, emotional, sulky, have low self-esteem, lack self-control, greed, low self-esteem trouble maker, and often skip class. |

The research method is qualitative using content analysis techniques. Data was collected through in-depth interviews, participant observation, and documentation. The theory used is Diana Baumrind's perspective of parenting theory and Ulwan's Islamic Child Education theory perspective. As of the time of writing this paper, there were 74 children in the orphanage in the dormitory. The details were 38 children with vision impairment, one disabled child, three physically disabled, two mentally disabled children, one disabled child, 29 orphans and poor children. The interaction and participation approach is fundamental to creating descriptive data in written or spoken words from the community and the behavior that can be observed in caring for children at the Aisyiyah orphanage in Ponorogo, Indonesia. Also, it is essential to understand and analyze their

consciousness concerning backgrounds and individuals holistically.

This study also describes some general meanings of children with disabilities in blind orphanages for their various life experiences related to conscious concepts or phenomena.[21] This study pays attention to aspects of awareness and meaning. We also focus on something experienced by foster children with disabilities.[22] The author also uses the constructivism paradigm as an interpretive paradigm.[23]

## Islamic education for disabilities

This study found that authoritative and permissive parenting styles, models, and patterns are predominantly used for parenting at Aisyiyah's Integrated Blind Orphanage, located in the city center of Ponorogo, Indonesia. From the interviews and observations conducted, this study also confirms that authoritarian parenting is not allowed to be practiced in orphanages because it tends to conflict with Islamic teachings and Indonesian culture and does not follow the needs of children's future psychological development. The observations made during the research showed that the caregivers were more organized in providing care and education services and parenting models for blind foster children. The goal is to foster children to get the best service. The caregivers also provide good role models to make it easier for children to follow directions and guidance from the orphanages.

This study also explores that parenting styles in Ponorogo, Indonesia, are more applied to foster children's hearts and consciences, feelings,

---

[21]C. Moustakas, *Phenomenological Research Methods,* Thousand Oaks: Sage Publications, 1994.

[22]L. Smith, Flowers, *Interpretative phenomenological analysis: Theory, method, and research*, Los Angeles, London, New Delhi, Singapore, Washington: Sage, 2009.

[23]J. W. Creswell, *Penelitian Kualitatif & Desain Riset: Memilih di Antara Lima Pendekatan,* Yogyakarta: Pustaka Pelajar, 2015. And; Matthew B. Miles and A. M. Huberman, *Qualitative Data Analysis, Second Edition,* Thousand Oaks: Sage Publications, 1994.

and souls. Even though there is no standard curriculum, the goal of catering for blind children is conveyed verbally to researchers in daily practice. Two main aspects are very concerned about, namely physical and spiritual aspects. These two things are considered to balance the child's basic needs. The study also found that parenting activities are not only in classical meetings or remissions, but there are physical elements that are more specific to daily life, such as eating, drinking, sleeping, bathing, washing, exercising outbound, and others. More than that, there is also a more profound spiritual aspect than others. Children are taught about patience, independence, thoroughness, exemplary, motivation, association, ethics, morals, and others.

The orphanage caregivers also have weekly, monthly, seasonal, and yearly activity plans in an organized manner. We look at our weekly program's study, exercise, and group prayer. Moreover, annual events include parent-children's meetings held every six months in January and July. In this case, the caregivers reported the development of foster children's education, which is essential for all parents to pay attention to. Usually, this meeting is also used to accommodate family complaints. Moreover, caregivers usually also provide parenting tips to families about the model of care given to blind children who need parental support.

Table 2. Blind Orphanage Work Program

| No | Program | Activity |
|----|---------|----------|
| 1 | Daily | Formal school, afternoon lesson, evening lesson, Qur'an learning, Qur'an memorized. |
| 2 | Weekly | Sport, praying, Thursday night learning |
| 3 | Monthly | Learning Qur'an every early Islamic year |
| 4 | Annual | Charity, parents meeting every six months, and *munaqosah tahfidz* (Qur'an memorization exam) |

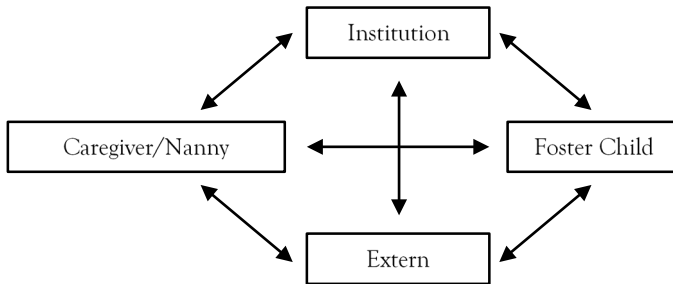**Islamic parenting methods**

This study found that the parenting method in educating blind children in Ponorogo, Indonesia is by applying good habits, advice, attention, and punishment. This method is used in everyday life to significantly influence personality development to change for the better for children. When interviewed, the caregivers explained that children needed good role models to become guides in their lives while they were still home.

The awareness implemented in the orphanage is centered on five cases: first, educate by example. Here, the caregiver provides a practical example of worship inside and outside the office. Second, caregivers teach children good habits, such as speaking well, calling children appropriate names, and others. Third, caregivers educate children with advice. When a child commits an offense, the caregiver reprimands the child, provides valuable information, encourages good, and abandons evil. Fourth, caregivers educate with care; when the child cries, the caregiver immediately resolves the problem. Fifth, they also use punishment to educate children.[24]

For example, this punishment is done when the foster child does not perform the obligatory prayers in the congregation at the mosque. In providing care for children, an essential instrument for managing the orphanage needs to foster children with vision impairment. Regulation is also more flexible, but it is still needed to foster children's discipline and behavior development.

---

[24]A. N. Ulwan, *Tarbiyatul Aulad Fil Islam*, Solo: Insan Kamil, 2012.

Figure 2. Instrument of parenting in Integrated Blind Orphanage of Aisyiyah

```
                    ┌──────────────┐
                    │ Institution  │
                    └──────────────┘
  ┌──────────────────┐          ┌──────────────┐
  │ Caregiver/Nanny  │ ◄──────► │ Foster Child │
  └──────────────────┘          └──────────────┘
                    ┌──────────────┐
                    │    Extern    │
                    └──────────────┘
```

The role of caregivers, parents, and orphanage leaders in caring for children can be understood through compassion, discipline, and understanding between good and bad and right and wrong. Also, the role is to carry out mutual respect, pay attention to children's opinions, overcome children's problems, train them to know themselves and the environment, build independence, understand boundaries, and apply religious values in everyday life.

This study shows that independence is one of the childcare results in the orphanage that parents can feel. A concrete example is when the foster children first enter the orphanage, but they can move independently when returning to their hometown, so the parents leave their children to be cared for in an orphanage. Blind children want to be registered in an orphanage to be cared for. Caregivers execute the parenting principle without seeing and differentiating from those they care for. This study also explores the evaluation of parenting, which is structured and conditional. In interviews and documentation, we found that the assessment was also carried out at the orphanage in Ponorogo, which included several things, including an evaluation of the care program, activities, and administration. In this case, the parenting evaluation program occupies an urgent matter.

Periodically, the parenting assessment is carried out in quarterly and year-end reporting. Unique guidance for foster children is usually done regularly, once a month, or once a week.

A special meeting every Friday night at the mosque or orphanage hall with an agenda of giving directions, advice, and directions to the head of the orphanage is held to evaluate various parenting programs. Evaluation is needed to avoid children's deviations and solve children's problems. Without an assessment, the treatment cannot run properly, resulting in an unfavorable atmosphere. Evaluation results are usually a reference for improvement.[25] In caring for blind children, the orphanage for blind people in Aisyiyah Ponorogo, Indonesia, also refers to the Muhammadiyah Tarjih Ruling Association (HPT) book issued by the institution's Council. This book discusses the Aisyiyah parade, Aisyiyah Mosque, and the Aisyiyah muhadharah. In terms of childcare, parenting practices are discussed partially. For example, teaching Islam to blind children must pay attention to gender; male caregivers are only allowed to teach boys, and female caregivers are only allowed to teach girls.

**Authoritative parenting as a new model**

Researchers did not find the authoritarian parenting model applied in this orphanage for the blind. It was involved in the past and discontinued because caregivers understand the impact of authoritarian parenting, making foster children anxious and afraid. Foster children are targeted to memorize the Koran. Blind children with stronger memory are more eager to carry out this obligation. On the other hand, children who are weak in memory, especially those with multiple disabilities, cannot achieve rote memorization making children feel inferior, afraid, and anxious. Finally,

---

[25]S. T. Rahmat, "Pola Asuh yang Efektif untuk Mendidik Anak di Era Digital," *Jurnal Pendidikan Dan Kebudayaan Missio*, Volume 10, Number 2 (2018), 143–161.

caregivers will no longer require them to memorize the Koran.

Besides, researchers also did not find permissive parenting in the orphanage because they realized it could result in children's social abilities, such as not being independent and having low self-control. Their youth life will be filled with delinquency. As much as caregivers control children's activities, sometimes their parenting controls are inadequate. Several factors cause this, usually because they carry out other tasks that the child cannot control because they are sick and do not handle it optimally or become a habit of lack of control. Blind caregivers at home try to provide optimal control over the overall activities of their foster children.

There is broad meaning in Islamic religious education targeted for children with disabilities in an integrated orphanage for the blind in Aisyiyah Ponorogo, Indonesia. However, authoritative parenting is a model developed and selected as a new pattern and model for caring for children with disabilities that are more child-friendly. This study found several types of parenting activities classified as authoritative parenting in these blind orphanages in participatory observation. For example, a blind child carrying out daily parenting activities in an orphanage cannot be separated from the caregiver's supervision. Caregivers often take action or organize activities to make the parenting program successful. Several practical examples show the caregiver's control over parenting. Parent meetings are an educational tool for parents to take care of their children. It is enough to educate parents who are aware that home care is not optimal so that the caregivers' intervention in various best ways of care is carried out to help the child's development on the one hand. Besides, it will also help the child's family, the surrounding community, and the government.

Various parenting activities for children with visual impairments in Indonesia are socialized in various daily activities to the public. All activities such as recitation, tahfidz, weekly activities such as training, making

cubits, massage skills, monthly activities such as early hijriyah studies, and annual activities such as the *tahfidz* graduation show a continuous process of interaction that impacts not only children but also parents. At least this parenting activity shows the existence of two-way communication between caregivers and foster children. Furthermore, following Ulwan's parenting style by applying parenting materials, including faith education, moral education, physical education, academic education, psychological education, and social education.[26]

Children must be taught daily life skills. Massage training activities include routine skills every Friday to ensure that children leaving the orphanage are equipped with life skills. The afternoon teaching at the orphanage is carried out by teachers who teach children various Islamic and general science education materials to support learning outcomes. Likewise, the *dhuha* prayer activities carried out in schools and not carried out in institutions to be used efficiently for learning are a synergy between schools and institutions. This pattern follows Ulwan's parenting pattern by applying parenting materials, including faith, physical, academic, and social education.

The concern is also shown in the practice of parenting in this orphanage. The child is treated immediately if a sick foster child is in an orphanage. If a child commits an offense, the child will receivepunishment. It indicates that caregivers' response and control are relatively high: that is called authoritative care.[27] Caregivers provide control and request parenting in a variety of ways. Children must be at the mosque ten minutes before the

---

[26]A. N. Ulwan, *Tarbiyatul Aulad Fil Islam,* Solo: Insan Kamil, 2012.

[27]D. Baumrind, "The influence of parenting style on adolescent competence and substance use", *Journal of Early Adolescence*, Volume 11, Number 1 (1991), 56–95; D. Baumrind, "Current patterns of parental authority", *Developmental Psychology*, Volume 4, Number 1 PART 2 (1971), 1–103; M. Jannah, "Pola Pengasuhan Orang Tua dan Moral Remaja dalam Islam", *Jurnal Ilmiah Edukasi*, Volume 1, Number 1 (2015), 63–79.

call to prayer. Caregivers monitor children's activities in traditional schools, from behavior to study subjects. Foster children have to participate in the evening class by joining the *ibtida'*, *ula*, *wustha*, *ulya*, and *ulya-wustho* classes.

The child should run a parenting program guided by a carer. To care for children, the caregivers must undertake scheduled daily cleaning duties. There are sanctions if the child commits an offense. Caregivers also provide high responsiveness.[28] Carers offer lunch facilities for foster children who are not fasting. Caregivers pay for children's schooling. The caregiver invites refreshing outside the orphanage and does activities such as sightseeing outbound. Caregivers provide counseling guidance for child problems. Sick children are treated immediately and given special treatment. All forms of caregivers' control, their demands on the foster child, and their respect for what happens to the child determine the care provided and the care outcome. High response and control of children show authoritative attention. Most experts consider this definitive treatment to be the best. Indeed, there are many positive effects compared to side effects.[29]

However, not all controls applied to children will positively affect them. When blind foster children are excessively controlled, they will ignore the value of independence, resulting in the child always depending on the caregiver. When a child is always accompanied with the caregiver to leave the orphanage to go to the city park, for example, or take a walk around the orphanage, and mingle with the community,the child may not be accessible. It shows a link between authoritative parenting by Baumrind and Ulwan's parenting practice, which applies to habituation because children become independent.[30]

---

[28]D. Baumrind, "The influence of parenting style...

[29]M. Jannah, "Pola Pengasuhan Orang Tua...

[30]F. W. M. Damen, B. L. P. A. Steenbekkers, M. T. de Vaal, V. Fogliano, P. A. Luning, and J. K. Kampen, "General parenting and mothers' snack giving behavior to their children aged", *Food Quality and Preference*, Volume 85 (2020), 1–9.

The habit of foster children, especially those who are reluctant to study at night, is a function of the relatively low level of caregiver control in children, which has become a habit. It can result in children becoming spoiled by not studying at night if not forced by the caregiver. It implicitly reflects permissive parenting.[31] As mentioned above, permissive parenting does not mean that the caregivers practice the same parenting in every child's home activities. The adopted upbringing is dominated by authoritative parenting than other parenting styles.

Ulwan formulates five parenting styles that must be prepared to be mentally, morally, and scientifically mature.[32] The five methods are: first, parenting by example. Ulwan advised educators and parents to focus on habituating kindness. It is essential because it becomes a direction for children to live life. Habit maintenance will be beneficial if deemed appropriate in using the habituation method: immediately doing good habituation as quickly as possible before it is too late; habituation must go through a reasonably strict path, *istiqamah* (consistent), strict supervision, and eliminating mechanistic. Second is parenting with advice. Giving advice can open children's insights about the nature of something by providing adequate benefits to children and opening the heart's door with encouragement to increase attitudes positively. Third is attentive care; parenting by paying attention to the child by following the child's development. Caring for children is very important so that when children are negligent in something, parents can immediately remind them. Giving attention can be a preventive action against the bad behavior of children. Fourth is raising children with Punishment. Punishing children is permissible in Islam but must meet the following criteria: provide

---

[31]S. Nurjan, H. K. Tjahjono, and M. N. Yamin, "Meta-analysis on adolescent behavior delinquency", *Humanities and Social Sciences Reviews*, Volume 7, Number 2 (2019), 296–306.

[32]A. N. Ulwan, *Tarbiyatul Aulad Fil Islam...*

gentle punishment, punish according to the child's habitual behavior, and gradually from the mildest to the most severe. Fifth is parenting with habituation. Educating by getting used to goodness is fundamental in human life. The inherent good habits are used in everyday life and, simultaneously, as a positive strength source.

Parenting materials strengthen the parenting method offered by Ulwan, including: faith education, moral education, as one of the fruits of faith. Third, physical education or physical education is education prepared for a child's development so that physically he will grow strong and healthy.[33] Fourth, academic education fosters and shapes children's thinking about positive things. Efforts to internalize *syar'i*, science, social science, and culture are expected to open global children's horizons with knowledge. Fifth, mental/psychological education provides education to children starting from an early age by teaching about tolerance, responsibility, fear, independence, happiness to help, and moral perfection. The object of mental education is to balance children's psychology with moral perfection until the child enters puberty to carry out their obligations consciously and meaningfully.[34]Sixth, social education provides education to children from an early age by instilling ethical basics in social welfare and following Islamic principles. Inculcating ways of behaving and manners in social life requires training and habituation to socialize and get along well, respect others' rights, and get along with anyone regardless of age, position, etc. Seventh, sex education provides knowledge and education about correct and healthy sex. It teaches children about their differences to live safely with various social strata of society without following the passions that can drag students into a certain form of free lifestyle that is currently compared to a disease. The seven parenting materials cannot stand alone;

---

[33]A. N. Ulwan, *Tarbiyatul Aulad Fil Islam...*
[34]A. N. Ulwan, *Tarbiyatul Aulad Fil Islam...*

this material is related to realizing Islamic parenting forms. In this way, a noble and dignified human can be realized.

In this case, the role of families or educational institutions for children is significant, especially in managing socialization, maintenance, adaptation of children in society, the need to move people, and social control.[35] The primary role of the family is the key to children's development. The role of the family is also very much needed in the care of children with disabilities. In Islam, the right way of educating can be through inspirational stories. Parents usually have more inspiring experiences; these stories that are impressive and inspired by the Koran may be shared with the child. This means we also have to broaden our horizons by reading inspirational books about Islamic teachings or Islamic children's book titles. According to Islamic teachings, teaching children about great, inspirational stories can be an easy and fun way to educate children. More than that, it also introduces Islamic figures. In this era of globalization, information flow has become very fast, broad, and easily accessible. Likewise, children tend to be curious about new things, such as what is on television or gadgets. Limiting access to information alone will not reduce children's curiosity. Therefore, it is necessary to introduce Islamic figures or celebrities who can be examples and sources of information for children. There are also many child-friendly Islamic figures, not only broadcast on television but also on Youtube channels.

## Conclusion

This study's implications for the direct beneficiaries, especially the orphanage managers/caregivers, parents, children, and other stakeholders, can be very significant in developing an Islamic parenting model for

---

[35]Muyasaroh, O. M. M. A. Ladamay, C. Mahfud, Mustakim, and Y. G. Sejati, "The utilization of gadget in maintaining prophetical values in the millennial generation", *International Journal of Psychosocial Rehabilitation*, Volume 24, Number 4 (2020), 5602–5615.

children and other Muslim communities, including in the Indonesian context. In Aisyiyah orphanage in Ponorogo, Indonesia, the care for blind children is carried out carefully and organizedly. They start from initial assessment, re-assessment, and end with reunification. The development of an Islamic parenting model aims to make children physically and mentally healthy and capable of achieving their goals. With the fulfillment of children's needs, it is hoped that they will grow and develop well; healthy, energetic, and intelligent. They also have good moral behavior, are independent, and are patient. Islamic parenting material development is based on the orphanage's vision, mission, and goals. Implementing regulations, honest guidance, formal and non-formal education, and non-curriculum education is more in line with children's development needs. Caregivers apply parenting styles that are quite effective in producing positive outcomes for children. The concept of parenting for blind children based on Islamic religious education is implemented by doing good, best practices, habits, advice, attention, and educational punishments. The government, especially the Ministry of Religion, has also been much helped by community participation. This program, especially from the Ponorogo Aisyiyah orphanage's contribution, has inspired and educated the generation of Indonesian people and the future of Indonesian Muslim communities.

## Acknowledgments

## Bibliography

Anwar, Syamsul, "Muhammadiyah Māʾūnic Philosophy and Financial Inclusion: A Maqasid Perspective", *IJISH (International Journal of Islamic Studies and Humanities)*, Volume 4, Number 2 (2021): 1-21.

Baidhawy, Zakiyuddin, "Distributive principles of economic justice: an Islamic perspective", *Indonesian Journal of Islam and Muslim Societies*, Volume 2, Number 2 (2012): 241-266.

Baumrind, D., "Current patterns of parental authority", *Developmental Psychology*, Volume 4, Number 1 Part 2 (1971): 1–103.

Baumrind, D., "Rejoinder to Lewis's reinterpretation of parental firm control effects: Are authoritative families harmonious?", *Psychological Bulletin*, Volume 94, Number 1 (1983): 132–142.

Baumrind, D., "The influence of parenting style on adolescent competence and substance use", *Journal of Early Adolescence*, Volume 11, Number 1 (1991): 56–95.

Brosnan, T., Kolubinski, D. C., & Spada, M. M., "Parenting styles and metacognition as predictors of cannabis use", *Addictive Behaviors Reports*, Volume 11, Number 5 (2020): 1-12.

Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A., "Designing a spirituality-based Islamic education framework for young Muslim generations: a case study from two Indonesian universities", *Higher Education Pedagogies*, Volume 6, Number 1 (2021): 195-211.

Creswell, J. W. *Penelitian Kualitatif & Desain Riset.* Yogyakarta: Pustaka Pelajar, 2015.

Damen, F. W. M., Steenbekkers, B. L. P. A., Vaal, M. T. de, Fogliano, V., Luning, P. A., & Kampen, J. K., "General parenting and mothers' snack giving behavior to their children aged", *Food Quality and Preference*, Volume 85 (2020): 1–9.

Erlanti, M. S., Mulyana, N., & Wibowo, H. *Teknik Parenting dan Pengasuhan Anak Studi Deskriptif Penerapan Teknik Parenting di Rumah Parenting Yayasan Cahaya Insan Pratama Bandung.* In RISET & PKM, 2015.

Falikah, T. Y., Nuryana, Z., Yuliana, A. T. R. D., & Akhmad, F., "Factors affecting education motivation achievement among social support and resilience", *Universal Journal of Educational Research,* Volume 8, Number 7 (2020): 3109-3118.

Ibrahim, Ilham. "Fikih Difabel Muhammadiyah, Apa Maksudnya?" Last modified 2021. Accessed May 17, 2023. https://muhammadiyah. or.id/fikih-difabel-muhammadiyah-apa-maksudnya/.

Jackson, C. B., & Moreland, A. D., "Parental Competency as a Mediator in the PACE Parenting Program's Short and Long-term Effects on Parenting Stress", *Journal of Child and Family Studies,* Volume 27 (2018): 211–217.

Jannah, M., "Pola Pengasuhan Orang Tua dan Moral Remaja dalam Islam", *Jurnal Ilmiah Edukasi,* Volume 1, Number 1 (2015): 63–79.

Kepper, M. M., Staiano, A. E., Katzmarzyk, P. T., Reis, R. S., Eyler, A. A., Griffith, D. M., Broyles, S. T., "Using mixed methods to understand women's parenting practices related to their child's outdoor play and physical activity among families living in diverse neighborhood environments", *Health and Place,* Volume 62 (2020): 1-10.

Kokkalia, G., Drigas, A., Economou, A., & Roussos, P., "School readiness from kindergarten to primary school", *International Journal of Emerging Technologies in Learning,* Volume 14, Number 11 (2019): 4–18.

Maftuhin, Arif, and Abidah Muflihati, "The Fikih Difabel of Muhammadiyah: Context, Content, and Aspiration to an Inclusive Islam", *Indonesian Journal of Islam and Muslim Societies,* Volume 12, Number 2 (December 2022): 341–367.

Mahfud, C., "Chinese Muslim Community Development in Contemporary Indonesia: Experiences of PITI in East Java", *Studia Islamika*, Volume 25, Number 3 (2018): 471-502.

Mahfud, C., Astari, R., Kasdi, A., Mu'ammar, M. A., Muyasaroh, M., & Wajdi, F., "Islamic cultural and Arabic linguistic influence on the languages of Nusantara; From lexical borrowing to localized Islamic lifestyles", *Wacana*, Volume 22, Number 1 (2021): 224-248.

Mahfud, C., Muyasaroh, M., Rintaningrum, R., Prasetyawati, N., Agustin, D. S., Suarmini, N. W., ... & Nasih, A. M., "Digital Trends of Social Religious Humanities: Understanding Discourse on Religious Moderation, Pancasila and Citizenship Education in Indonesia", *Modeling*, Volume 9, Number 2 (2022): 445-452.

Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah. *Materi Musyawarah Nasional Tarjih Muhammadiyah XXXI: Mewujudkan Nilai-Nilai Keislaman Yang Maju Dan Mencerahkan*. Yogyakarta: MTT Pimpinan Pusat Muhammadiyah, 2020.

Malluhi, H. H., & Alomran, N. M., "Family volunteers as future alternative resources: School leaders' beliefs and practices", *International Journal of Emerging Technologies in Learning*, Volume 14, Number 10 (2019): 88–115.

Miles, Matthew B. & Huberman, A. M. *Qualitative Data Analysis*. Thousand Oaks: Sage Publications, 1994.

Moustakas, C. *Phenomenological Research Methods*. Thousand Oaks: Sage Publications, 1994.

Muyasaroh, Ladamay, O. M. M. A., Mahfud, C., Mustakim, & Sejati, Y. G., "The utilization of gadgets in maintaining prophetical values in the millennial generation", *International Journal of Psychosocial Rehabilitation*, Volume 24, Number 4 (2020): 5602–5615.

Neumark-sztainer, D., "Do Parents Perceive That Organized Activities Interfere with Family Meals? Associations between Parent Perceptions and Aspects of the Household Eating Environment", *Journal of the Academy of Nutrition and Dietetics,* Volume 120, Number 3 (2020): 414–423.

Nurjan, S., Tjahjono, H. K., & Yamin, M. N., "Meta-analysis on adolescent behavior delinquency", *Humanities and Social Sciences Reviews,* Volume 7, Number 2 (2019): 296–306.

Payne, R. P. *Baumrind's Authoritative Parenting Style: A Model for Creating Autonomous Writers.* Brigham Young University, 2013.

Ponguta, L. A., Issa, G., Aoudeh, L., Maalouf, C., Hein, S. D., Zonderman, A. L., Leckman, J. F., "Effects of the Mother-Child Education Program on Parenting Stress and Disciplinary Practices Among Refugee and Other Marginalized Communities in Lebanon: A Pilot Randomized Controlled Trial", *Journal of the American Academy of Child & Adolescent Psychiatry,* Volume 59, Number 6 (2020): 727–738.

Prabandari, K., & Yuliati, L. N., "The Influence of Social Media Use and Parenting Style on Teenagers' Academic Motivation and Academic Achievement", *Journal of Child Development Studies,* Volume 1, Number 1 (2016): 40–54.

Rahmat, S. T., "Pola Asuh yang Efektif untuk Mendidik Anak di Era Digital", *Jurnal Pendidikan Dan Kebudayaan Missio,* Volume 10, Number 2 (2018): 143–161.

Rahmawati, S. W., "Peran Pengasuhan Holistik Terhadap Altruisme dan Bullying", *Jurnal Humanitas,* Volume 14, Number 1 (2017): 10–25.

Rahmawati, S. W., "Kontribusi Komitmen Beragama Orang Tua Terhadap Pengasuhan Holistik", *Jurnal Humanitas,* Volume 15, Number 2 (2018): 114–126.

Rahmawati, Yahiji, K., Mahfud, C., Alfin, J., & Koiri, M., "Chinese ways of being good Muslim: From the Cheng Hoo Mosque to Islamic education and media literacy", *Indonesian Journal of Islam and Muslim Societies,* Volume 8, Number 2 (2018): 225–252.

Sa'adillah, R., Tobroni, Ishomuddin, & Khozin, "The Meaning Construction of a Scientific Approach on Teaching Islamic Education", *International Journal of Psychosocial Rehabilitation,* Volume 24, Number 9 (2020): 2525–2532.

Smith, Flowers, L. *Interpretative phenomenological analysis: Theory, method, and research.* Washington: Sage, 2009.

Sumargi, A. M., & Kristi, A. N., "Well-Being Orang Tua, Pengasuhan Otoritatif, dan Perilaku Bermasalah pada Remaja", *Jurnal Psikologi,* Volume 44, Number 3 (2017): 185–197.

Suyadi, S., Nuryana, Z., & Sutrisno, S., "The religion in higher education curriculum referring to Indonesian qualification framework: The inclusion of neuroscience and anti-corruption education", *International Journal of Education and Learning,* Volume 3, Number 1 (2021): 38-44.

Tobroni, "Character Formation of The Good Deeds Through Transformative Fashionable Sufism Human Resources Development Model of Muslim in PT Telkom Indonesia", *European Journal of Training and Development Studies,* Volume 5, Number 4 (2018): 26–44.

Ulwan, A. N. *Tarbiyatul Aulad Fil Islam.* Solo: Insan Kamil, 2012.

Wong, D. F. K., Ng, T. K., Priscilla, Chung, M. L., & Choi, J., "Evaluating the Effectiveness of a Group CBT for ADHD Children", *Journal of Child and Family Studies,* Volume 27 (2018): 227–239.

Yani, M. T., Mahfud, C., Sa'adillah, S. R., Bustami, M. R., & Taufiq, A., "Advancing the discourse of Muslim politics in Indonesia: A study on political orientation of Kiai as religious elites in Nahdlatul Ulama", *Heliyon,* Volume 8, Number 12 (2022): 1-8.

Yusuf, Ali, "Fikih Difabel - Majelis Tarjih Muhammadiyah", Last modified 2021. Accessed May 17, 2023. https://tarjih.or.id/wp-content/uploads/2021/01/Fikih-Difabel.pdf.