

# The Role of Mentors in Instilling Religious Values in Children

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**Abstract:** The orphanage supervisor plays an important role in instilling religious values in the orphanage children, especially in building the religious foundation for those from low-income backgrounds who lack parents to guide them directly. This study aims to determine and explain the role of the supervisor in instilling religious values in children at the Guyub Rukun Orphanage. This study employs a descriptive qualitative approach, specifically a case study type, utilizing a purposive sampling technique to cover 4 informants: 2 orphanage supervisors who serve as the head of the orphanage, and 2 orphanage children. This study uses Talcott Parsons Structural Functionalism theory to collect data using non-participant observation, in-depth interviews, and documentation. Data analysis refers to the interactive model of Miles and Huberman, which consists of three stages: data reduction, data presentation, and drawing conclusions and verification. The results of this study show that instilling religious values is achieved by building habits of religious practice, such as congregational prayer and religious studies, and by fostering an attitude of mutual respect and discipline. Instilling religious values emphasizes the importance of mentors as role models for orphanage children facing difficult economic conditions and lacking religious guidance from their families. This shows that mentors have a role as educators, spiritual guides, moral role models, and substitute parents in shaping the religious values of orphanage children. There are challenges caused by foster children not living permanently in the orphanage.

**Keyword:** Role of Supervisor, Religious Values, Children in Orphanages

**Abstrak:** Pembina panti asuhan memiliki peran penting dalam menanamkan nilai religius pada anak panti asuhan, terutama dalam membangun fondasi agama anak-anak panti asuhan dengan latar belakang ekonomi yang lemah, di mana anak-anak tidak memiliki orang tua untuk membimbing mereka secara langsung. Penelitian ini bertujuan untuk mengetahui dan menjelaskan bagaimana peran pembina dalam memberikan nilai-nilai religius kepada anak-anak asuh di Panti Asuhan Guyub Rukun. Penelitian ini menggunakan pendekatan kualitatif deskriptif jenis studi kasus dengan teknik purposive sampling meliputi 4 informan, terdiri dari 2 pembina panti asuhan selaku ketua panti asuhan dan 2 anak panti asuhan. Pada penelitian ini digunakan teori Struktural Fungsionalisme dari Talcott Parsons. Untuk mengumpulkan data, digunakan teknik observasi nonpartisipan, wawancara mendalam, dan dokumentasi. Analisis data mengacu pada model interaktif Miles dan Huberman, yang terdiri dari tiga tahap, yaitu reduksi data, penyajian data, serta penarikan kesimpulan dan verifikasi. Hasil penelitian

*ini menunjukkan bahwa penanaman nilai religius dilakukan dengan cara membangun kebiasaan dalam kegiatan keagamaan seperti shalat berjamaah, pengajian, serta membentuk sikap saling menghargai dan disiplin. Penanaman nilai religius ini menekankan pentingnya pembina sebagai teladan dalam menanamkan nilai religius bagi anak-anak panti asuhan yang memiliki kondisi ekonomi yang sulit dan kurang mendapatkan bimbingan religius dari keluarga. Hal ini menunjukkan bahwa pembina memiliki peran sebagai pendidik, pembimbing spiritual, teladan moral, dan pengganti orang tua dalam membentuk nilai religius anak panti. Ada tantangan yang disebabkan oleh anak-anak asuh yang tidak tinggal menetap di panti asuhan.*

*Kata kunci: Peran Pembina, Nilai Religius, Anak Panti Asuhan.*

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## **Introduction**

Orphanages are social institutions that play an important role in providing protection, care, and guidance to children who have lost their parents, are neglected, or come from economically disadvantaged families (Azizah et al., 2023; Hasan et al., 2025). One of the institutions actively involved in these efforts is the Guyub Rukun Orphanage in Bengkulu City. This foundation was established on May 10, 2013, and was legally recognized through a notarial deed on January 23, 2014. Since its inception, the Guyub Rukun Foundation has focused on social activities in childcare and education for orphans and children from underprivileged families. Currently, the orphanage has 32 foster children with diverse family backgrounds, socioeconomic statuses, and personalities due to coming from different regions, and two main mentors mentor them (Rukun, 2025).

However, since 2020, the pattern of care has changed due to the Covid-19 pandemic. Children in orphanages were returned to their families, so that the foster children registered at the Guyub Rukun Orphanage no longer live permanently there but reside in the vicinity. Nevertheless, they are still registered as foster children and participate in various guidance programs organized by the orphanage. Funding for the orphanage's activities is obtained from public donations and voluntary assistance in the form of material and non-material support.

The Guyub Rukun Orphanage not only meets children's physical needs but also provides formal and non-formal education and instills religious values. Religious values are not merely about worship, but about shaping children's personalities and morality so they become responsible individuals useful to society (Hasan & Aziz, 2023; Kholik et al., 2024). However, unlike an ideal family environment, children in orphanages face limitations in parental roles in moral and spiritual guidance, especially when parents are busy meeting the family's economic needs.

In these circumstances, orphanage caregivers have a strategic role as surrogate parents in instilling religious values in children. A role is understood as a social description of who a person is in relation to other people and the social community (Asmawati, 2021; Hasan & Azizah, 2022; Maarif et al., 2023; Mirrota et al., 2024). Orphanage supervisors take over the role left by the parents of orphans, abandoned children, or orphans, aiming to help children find their identity, provide understanding care, and develop their potential, talents, independence, and social usefulness (Saddam Husein, 2019). Religion is a mindset, behavior, and attitude demonstrated by a person based on divine values (Paramita dkk., 2022). Meanwhile, religious values include obedience to religious teachings, spiritual appreciation, recognition of God's greatness, and an attitude of submission and obedience to Him (H. Hasan et al., 2024; M. S. Hasan et al., 2024; Solechan et al., 2024).

Previous studies have shown that mentors and caregivers play a significant role in instilling religious values in the environment. Research by Arrosyid, Makhful, and Darajat at the Putra Muhammadiyah Margasari Orphanage shows that religious character building is carried out through comprehensive daily Islamic practices, with caregivers serving as the primary character builders. However, this study did not explain in detail the background of the foster children or the specific forms of good character that were explicitly formed. Another study by Cahyani et al. at the Yayasan Zending Islam Indonesia Orphanage highlighted character education through daily worship and moral guidance, but did not elaborate in detail on practices for handling childcare challenges, such as bullying, or the religious activity schedule implemented.

Meanwhile, research by Afriani, Salam, and Usmanto at the Bina Insani Orphanage Taman Bina Insani emphasizes religious character education that is collaborated with the value of cooperation through religious activities and the habit of congregational worship. However, this approach is considered insufficient because instilling religious values in orphanage children is complex and requires a variety of methods to be more effective and meaningful. Based on this phenomenon, this study is interested in examining the role of mentors in instilling religious values in children at the Guyub Rukun Orphanage, focusing on the strategies, methods, and approaches used by mentors in instilling religious values in foster children who do not live permanently at the orphanage, as well as analyzing external factors that influence their religiosity. The results of this study are expected to provide theoretical contributions to the study of family sociology, particularly regarding the role of alternative socialization agents, as well as practical benefits for orphanage managers.

## **Method**

This study uses a qualitative, descriptive research design, employing case studies (Creswell, 2014), to gain an in-depth understanding of the social phenomenon of mentors' roles in instilling religious values in children at the Guyub Rukun Orphanage in Bengkulu City. The qualitative approach was chosen because it can explore the meaning, process, and social dynamics that naturally occur. According to Sugiyono (Sugiyono, 2019), qualitative research based on a postpositivist philosophy, placing the researcher as the key instrument, uses triangulation in data collection, inductive data analysis, and produces in-depth, meaningful data.

The research was conducted at the Guyub Rukun Orphanage located in Semarang Village, Bengkulu City, for two months. This location was chosen because it has intensive religious value-building activities and permanent mentors who play a direct role in guiding the foster children. The research subjects were selected using purposive sampling, which involves selecting informants based on their relevance to the research focus (Sugiyono, 2019). The main informants were two mentors (male and female) tasked with instilling religious values and living in the orphanage. In contrast, the supporting informants were two foster children (male and female) who had received the longest period of religious guidance and did not live permanently in the orphanage.

Data collection was conducted using three main techniques: semi-structured in-depth interviews, non-participant observation, and documentation studies (Arikunto, 2006). Semi-structured interviews were conducted using guidelines in the form of outline questions that focused on mentors' roles in instilling religious values, to obtain information openly and in depth. Researchers were given the freedom to explore informants' responses to identify problems, strategies, and real experiences in the process of religious guidance for foster children.

Non-participant observation was conducted directly by visiting the research location after obtaining permission from the orphanage. The observation focused on religious value instillation activities, including the role of mentors; indicators of religious values used; methods of instilling religious values; supportive or hindering environmental conditions; schedules; types of religious activities; and foster children's responses. In addition, a documentation study was used to supplement the data through official orphanage documents, such as the profile of the Guyub Rukun Orphanage (vision, mission, and organizational structure), data on the number of foster children, the schedule of religious guidance activities, administrative records, and photographic documentation of religious activities.

Data analysis in this study was conducted after the entire data collection process was completed, which included in-depth interviews, non-participatory observation, and a documentation study at the Guyub Rukun Orphanage in

Bengkulu City (Miles et al., 2014). The analysis was carried out in stages and continuously throughout the research until the final stage of compiling the research results. The data analysis process used the interactive model by Miles and Huberman (Sugiyono, 2019), which includes data reduction, data presentation, drawing conclusions, and verifying them. At the data reduction stage, researchers select and compile data from interviews, observations, and documentation to focus on information relevant to the research. The data was then grouped into three main categories, namely: (1) the role of the mentor, including the history of the orphanage, the mentor's interaction with the foster children, the number and qualifications of the mentors, and the role of the mentors in instilling religious values; (2) religious values, including the intensity of the mentoring time, the methods of instilling religious values, and the types of religious activities; and (3) orphanage children, including the background of the children as well as their involvement and response to religious activities.

The next stage is data display, in which the research results are presented in a descriptive narrative, with direct quotes from informants to reinforce the findings' validity and authenticity. The final stage is drawing conclusions and verification, which involves interpreting the data to answer the research questions. The initial conclusions are verified through data triangulation by comparing interview, observation, and documentation results, as well as confirmation from key informants (member check), to ensure consistency between the researcher's interpretation and the conditions. Preliminary conclusions are verified through data triangulation by comparing interview, observation, and documentation results, as well as through confirmation with key informants (member check), to ensure that the researcher's interpretation is consistent with the actual conditions in the field. Thus, the results of this study are scientifically sound and provide a comprehensive picture of mentors' roles in instilling religious values in children at the Guyub Rukun Orphanage in Bengkulu City.

Table of Observation Results of Foster Children at the Guyub Rukun Orphanage (Source: Researcher Documentation)

<b>Aspect</b>	<b>Description</b>	<b>Implementation</b>	<b>Foster Child Response</b>
Religious Value Indicators	These religious value indicators serve as guidelines for mentors in instilling religious	The concepts of trust in God and gratitude, children's awareness in performing religious duties, the good behavior of foster children, and	The foster children feel happy, comfortable, and helped by

	values, including aspects of faith, morals, worship, and social interaction.	their caring, brotherly, and sharing behavior.	these religious values planting activities, which provide them with useful knowledge and make them better individuals.
Methods of Instilling Religious Values	role modeling method, habituation method, interactive dialogue method, positive reinforcement method, negative reinforcement method, and personal mentoring method.	The mentor sets an example in practicing religion and accustoms the foster child to perform religious practices such as praying on time, remembering God, reading prayers before and after activities, instilling understanding through stories of the prophets and lectures, reprimanding children who do wrong, and the children have awareness and a sense of responsibility for their behavior, and the mentor helps the children overcome their problems.	

## Result and Discussion

### Result

#### Profile of Orphanages and the Competence of Caregivers in Fostering Religious Values in Foster Children at the Guyub Rukun Orphanage

Mr. Siswanto and Mrs. Sri Mu'afanah founded the Guyub Rukun Orphanage on May 10, 2013. According to notarial deed records, this orphanage was officially established on January 23, 2014. Based on the results of an interview with the orphanage supervisor, Mrs. Sri Mu'afanah explained that;

*"This foundation was established on May 10, 2013, by my wife and me. Based on the notarial deed, it was decided that the Guyub Rukun Orphanage was established on*

*January 23, 2014, with 32 children from various regions and backgrounds under its care."*

In its management, this orphanage has six board members, each with different responsibilities. Of the six, only two board members reside in the Guyub Rukun Orphanage environment. This was stated by Mrs. Sri Mu'Afanah, the orphanage's advisor, as follows;

*"There are two, my uncle and aunt who live here, and also a mentor who teaches the children religious values."*

The status of foster children's guardianship, as stated by Mr. Siswanto, is as follows;

*"The foster care status of the children at the orphanage is that they do not live permanently there, but remain under the care of the orphanage. These foster children are children who still live with their families in the vicinity of the orphanage and are in poor economic conditions. They are registered by their families with the orphanage to receive social assistance and other guidance, such as religious guidance. They do not receive this from their families as they should because their families are more focused on meeting their basic needs."*

Mr. Siswanto also added that, as mentors who have the obligation to educate and guide their foster children, every mentor is required to obtain the relevant qualifications and training in order to gain the legality and competence to carry out their duties. In the interview, he said;

*"In fostering children in orphanages, we, as foster parents and owners of orphanages, are required to undergo qualification and training to obtain legal status in educating foster children. The supervisor who participated in this qualification and training was I, as the supervisor and owner of the orphanage. I participated in basic social work training for LKS and PSSA administrators throughout Bengkulu Province and attended child protection education and training activities for private social orphanage caregivers organized by the Regional 1 Sumatra Social Welfare Education and Training Center in Padang."*

### **Implementation of Religious Values at the Guyub Rukun Orphanage**

Instilling religious values is not an easy task. This process is closely related to the religious background of the children at the Guyub Rukun Orphanage. Mr. Siswanto explained this in an interview as follows;

*"As good examples, we mentors serve as direct role models in the lives of our foster children. We set examples through our behavior, speech, and worship practices, so that the children imitate and follow in our footsteps. Mentors also serve as educators and teachers by imparting religious knowledge, teaching worship practices, and guiding children to understand moral teachings and noble character. In terms of religious values, we accustom children to behave in accordance with religious values, such as being honest, disciplined, respectful, and maintaining cleanliness. Mentors are also tasked with managing religious activities, designing and implementing programs such as regular yasinan, congregational prayers, and other religious studies. In addition,*

*counselors act as motivators, providing encouragement, praise, and inspirational stories to motivate children to practice religious teachings with their own awareness. In their capacity, counselors provide individual assistance to children who experience difficulties or require special attention in religious matters. Counselors also act as guardians of the religious environment by creating an atmosphere in the orphanage that is conducive to the religious development of the children. These roles are carried out continuously to shape the children in the orphanage into faithful individuals, have noble character, and are ready to face life in society."*

Therefore, in implementing religious values, the counselors and orphanage owners have developed learning plans and activities necessary for the process of instilling values to run in a focused and effective manner. Mr. Siswanto said;

*"In fostering foster children, we orphanage caregivers, need to develop a plan for the guidance methods and activities to be carried out by the foster children. This learning and activity plan is designed by caregivers led by the orphanage owner. The learning plan we have developed specifically focuses on teaching religious values to foster children, which is the main focus of our orphanage in instilling religious values."*

The method designed and implemented at the Guyub Rukun Orphanage is based on the Minister of Social Affairs Regulation (Permensoal) Number 30 of 2011 concerning National Standards for Child Care for Child Social Welfare Institutions (LKSA) as the basis for determining the guidance activities carried out. Based on these guidelines, the guidance method at the Guyub Orphanage Rukun are focused on religious activities that can instill religious values in the foster children on an ongoing basis. The religious activities carried out by the foster children include several activities. These include praying in congregation, reciting salawat and zikir to always remember and ask for the mercy of Allah and His Messenger and for this life, mandatory Yasinan sessions every Wednesday and Thursday, learning to read the Quran, prayers before and after voluntary fasting activities, short lectures after Yasinan sessions, and discussion sessions about religious topics that have been or will be discussed, guiding moral teachings and noble character to behave in accordance with religious values. Mrs. Sri Mu'afanah stated as follows;

*"Methods used to instill religious values in children in orphanages. Role modeling: I always try to be calm and patient in front of the children. If we appear angry, they will also become emotional. But if we are patient, they will imitate us and become gentler. Habituation Method: a method of teaching children to get used to doing activities continuously until they become habitual. This is done routinely so that it becomes a habit. Educational Dialogue Method : chatting together while sharing information. Positive and Negative Reinforcement Method Positive and Negative Reinforcement: This involves punishment or rewards, ma'am. The Personal Guidance Method: A*

*mentoring approach that provides continuous, personal guidance to children in spiritual, emotional, and social matters."*

The activity of instilling religious values at the Guyub Rukun Orphanage is carried out twice a week with an intensity of about three hours per meeting. This was conveyed by Mrs. Sri Mu'afanah as follows;

*"The religious values program is mandatory and is held twice a week, on Wednesdays and Thursdays, starting before sunset, from 5:30 p.m. to 9:00 p.m., with a duration of approximately three hours. This is because the children at the Guyub Rukun Orphanage do not live permanently at the orphanage but still live in their respective families' homes. This is because the children at the Guyub Rukun Orphanage do not live permanently at the orphanage but still live in their respective family homes. This activity begins at Maghrib prayer time, when the children must be at the orphanage to perform the Maghrib prayer in congregation. After the Maghrib prayer, the children perform zikir together while waiting for the Isha adhan. This is followed by Isya prayer, and after Isya prayer, religious values training is conducted through Yasinan. These activities may change if there are activities outside the orphanage or inside the orphanage when receiving guests who wish to affiliate."*

Table 2. Weekly Schedule of Religious Values Development Activities for Foster Children at the Guyub Rukun Orphanage (Source: Researcher Documentation)

ACTIVITY SCHEDULE		
No	CLOCK	ACTIVITY
1	17.30-18.00	Preparing for Maghrib Prayer
2	18.00-19.30	Maghrib Prayer and Religious Activities 1. remembering God (prayer, daily remembrance, tahlilan remembrance) 2. Praying together (daily prayers, prayers after worship, prayers for parents and donors, prayers for protection, and special event prayers) 3. Yasinan (reading Surat Yasin, tahlil and dzikir, yasinan prayer, and closing kafaratul majlis)
3	19.30-19.45	Preparation for Isha Prayer and Isha Prayer
4	19.45- 21.00	Learning Together and Discussing Religious Materials (Fiqh, Aqidah Akhlah, Alquran Hadisth)

5	21.00	The children went home to their respective homes
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At the Guyub Rukun Orphanage, the relationship between caregivers and foster children is based on the principle of kinship through various forms of emotional approaches. The orphanage supervisor, Mr. Siswanto, said;

*"In taking an emotional approach to foster children, I have a different method from Mrs. Sri. I take an emotional approach while also inviting the foster children to gather and discuss things together while they are at the orphanage. I conduct these discussions by asking the children questions about their news, school activities, and allowing them to naturally share their stories, connecting each child's conversation to maintain proper behavior, strive for self-improvement, and engage in positive activities. I explain what is permitted and what is not, along with the consequences. I emphasize to the children here that they must all graduate from high school successfully. We only cover expenses up to high school, as this foundation operates under the auspices of the Social Affairs Department. Therefore, for children who do not wish to continue their education, we contact their families to pick them up."*

Meanwhile, Mrs. Sri Mu'Afanah, as the Advisor, said the following regarding the emotional approach to foster children;

*"Foster children have different personalities due to their different family backgrounds. This is evident when foster children first join the orphanage and need to participate in activities at the orphanage, such as activities that instill religious values in foster children. Before new foster children participate in activities, we have already established an emotional connection with them. This emotional approach is essential for caregivers to create a sense of safety and comfort for the foster children. The emotional approach used by caregivers varies. The emotional approach I take is like that of a mother to her child, such as talking to the foster children, asking them what they like and dislike, motivating them, and involving them in the activities I do so that they feel their existence is recognized and acknowledged by the orphanage residents. So I try to make myself like their mother, without taking away their love and affection for their own biological mothers."*

In addition, based on the results of an interview with RD, one of the foster children, he said he felt comfortable communicating with the mentor. RD said;

*"Praise God, the relationship with the mentor is good, I feel close and familiar with her. But yes, there is still a sense of shyness because she is like a parent, even though we are shy, we feel comfortable with her."*

A similar sentiment was expressed by EK, another foster child. He expressed his delight at having the opportunity to participate in various religious values programs, where the mentors set a good example in worship and behaviour in accordance with religious teachings. EK said:

*"I'm happy, because I don't get this at home. We don't have an imam at home. My mother comes home late at night, and I can't bear to see her tired. Alhamdulillah, at the orphanage, we have the opportunity to learn about religion. I like all the religious guidance activities."*

This makes it easy for foster children to understand and feel comfortable and active in every activity:

*"It's comfortable here because no one forces us to do things or gets angry at us. Pakde Budhe reminds us gently, but he can make us obey, so we are quite active and rarely skip classes."*

Meanwhile, EK also added that the attitude of mentors who directly exemplify good behavior motivates their mentees to imitate them. He said;

*"Because they teach us by example. So, what they do is good in my opinion and good to follow."*

### ***Challenges and Solutions in Instilling Religious Values in Orphanage Children***

One of the main factors contributing to this challenge is the location of the foster children's homes. The foster children do not live in the orphanage, but in their own homes with their families. This situation makes it difficult for the caregivers to instill religious values optimally, as they are unable to monitor and directly observe the daily lives of the foster children outside of the orphanage activities. In addition, the foster children at the Guyub Rukun Orphanage have a play environment and a peer social environment. To overcome this, foster parents communicate regularly with the foster children's families, both online and in person, so that the foster children remain in a positive environment conducive to the development of religious values. The conclusion must clearly indicate the results obtained and their strengths and weaknesses. The orphanage supervisor, Mrs. Sri Mu'Afanah, said the following. The orphanage supervisor, Mrs. Sri Mu'Afanah, said the following.

*"The children at the Guyub Rukun Orphanage do not live at the orphanage but in their own homes, so there is a fear that they will interact with an environment that will give them bad habits or behaviors. To address this, the counselors communicate with the foster families."*

### **Discussion**

The results of this study show differences in the efforts to instill religious values in orphanage children. At the Guyub Rukun Orphanage, efforts to instill religious values in orphanage children are carried out through meetings held twice a week on Wednesdays and Thursdays from 5:30 p.m. to 9:00 p.m. These religious values are instilled by the orphanage supervisors as a form of care, love, and responsibility on the part of the orphanage in instilling life values. However, these twice-weekly religious values-inculcation activities have not been fully successful for some of the orphanage children, as some do not attend. At the Guyub Rukun Orphanage, efforts to instill religious values are carried out through exemplary behavior, habituation, interactive dialogue, positive and negative reinforcement, and personal guidance, guided by several indicators, namely faith, morals, worship, and social aspects.

Previous studies still show differences, such as the study by Arrosyid, Makhful, & Darajat entitled "Efforts of caregivers at the Muhammadiyah Margasari boys' orphanage to improve religious character." In 2025, this research focuses on efforts to improve religious character by integrating daily Islamic practices comprehensively within the context of the Muhammadiyah orphanage. In addition, different locations provide distinct social and cultural contexts, which influence the outcomes of religious character formation in children across institutions (Arrosyid et al., 2025). Second, research conducted by Nurmayani, Dwi Cahyani, Nazwa Azhara, Nazwa Nazihah Halim, Sishilia Yaurani, Syifa Nabila Lubis, and Zaskia Shalwa Dina entitled "The Influence of the Role of Caregivers at the Indonesian Islamic Zending Foundation Orphanage on Children's Islamic Character Education." In 2025, the difference lies in emphasizing the importance of good examples and consistent habits in shaping personalities in accordance with Islamic teachings, with a focus on the relationship between the care system and children's behavioral dynamics at the Indonesian Islamic Mission Foundation (Cahyani et al., 2025). Third, research conducted by Osy Afriani, M. Salam, and Heri Usmanto, entitled "The Role of Orphanages in Instilling Character Education in Foster Children" in 2021, the difference lies in Taman Bina Insani's efforts to instill character education in religious values, accompanied by cooperation activities among foster children to provide curative and rehabilitative services (Afriani et al., 2021).

At the Guyub Rukun Orphanage, the registered foster children are orphans, abandoned children, or children from single-parent families with weak socioeconomic conditions who live around the orphanage. They are registered because their parents or families are unable to optimally provide them with knowledge or a strong foundation for religious life due to their busy schedules in meeting their economic needs. This is where this research comes in. The findings show that the mentor's role in instilling religious values among the orphanage's children is crucial. This role is realized through exemplary behavior, habituation, interactive dialogue, positive and negative reinforcement, and personal guidance. Caretakers not only provide religious material but also demonstrate concrete actions that can be seen and imitated, forming religious habits through worship routines and guiding children's behavior toward discipline and responsibility (Asy'arie & Mulyadi, 2023; Dewi et al., 2024).. Through active and attentive interaction, caregivers help children understand religious teachings more deeply, fostering self-awareness, empathy, patience, and responsibility. In this way, caregivers act as educators, guides, and companions, ensuring the holistic spiritual, emotional, and social development of children (Ainiyah et al., 2025; Aprilianto & Fatikh, 2024).

This perspective aligns with Talcott Parsons's theory, namely, structural functionalism. This theory is one of the important approaches in sociology, which

views society as a system of interconnected elements, each with a specific role in maintaining social balance and order. This approach considers that every social component, such as family, education, and religion, plays an important role in maintaining harmony and the sustainability of the social system as a whole. Talcott introduced the AGIL scheme as the main framework for understanding the function of each element in the social system, namely:

- a. The Adaptation function is evident in caregivers' ability to adjust their parenting styles and methods to the children's conditions and backgrounds, as well as the orphanage's surrounding social and cultural dynamics.
- b. Goal Attainment Function: the coach sets and directs goal achievement, namely, shaping children to develop religious values.
- c. The Integration function involves fostering a harmonious, orderly atmosphere in the orphanage to instill religious values effectively. The mentor takes an emotional approach to the children in their care.
- d. The latency function is evident in the mentors' role in internalizing religious values in children. There are four aspects of religious value indicators at the Guyub Rukun Orphanage (Aqidah, Worship, Morality, and Social).

The children at the Guyub Rukun Orphanage not only have their physical needs met, but also receive formal and informal education, as well as moral and spiritual values, as the basis for character building. Religious values are an important foundation because they are not only related to worship, but also shape individuals who are responsible, have good character, and possess strong moral guidelines. These values help children build a healthy sense of identity and encourage prosocial behavior. Thus, the orphanage not only serves a social function but also plays an important role in the spiritual development of the children in its care.

### **Conclusion**

This study produced several important findings that only came to light after the research process was completed. The most surprising finding was that caregivers were able to effectively instill religious values even though the children did not live in the orphanage. This non-boarding care pattern differs from the general pattern of orphanages, but it is still successful because caregivers act as parental figures who provide affection, role models, advice, and personal guidance. The children showed positive responses and high participation in religious activities even though they came from families with minimal religious guidance. This confirms that emotional relationships and a non-coercive approach can be strong factors in the internalization of religious values

Scientifically, this study makes an important contribution to the study of religious education and alternative care. The results confirm previous findings on

the effectiveness of modeling and habituation methods, but also offer a new perspective on the success of religious guidance in non-residential orphanages. This context has been rarely studied. This study expands understanding of religious socialization to include not only the intensity of living together but also the quality of relationships, dialogical communication, and the presence of mentors as trusted figures. In addition, this study makes a conceptual contribution by highlighting the importance of emotional approaches and personal guidance in shaping children's religious values from underprivileged families.

Scientifically, this study makes an important contribution to the study of religious education and alternative care. The results confirm previous findings on the effectiveness of modeling and habituation methods, but also offer a new perspective on the success of religious guidance in non-residential orphanages. This context has been rarely studied. This study expands understanding of religious socialization to include not only the intensity of living together but also the quality of relationships, dialogical communication, and the presence of mentors as trusted figures. In addition, this study makes a conceptual contribution by highlighting the importance of emotional approaches and personal guidance in shaping children's religious values from underprivileged families.

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