

## IMPLEMENTATION OF SPIRITUAL VALUES OF SOCIAL WORKERS IN ASSISTING STREET CHILDREN AT THE RUMAH IMPIAN SLEMAN FOUNDATION

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### Abstract

*Dream House serves to replace the role of parents in providing care. This is the starting point for neglected children to form their identity. The Dream House can also be said to be a place for the survival and growth of neglected children, even though they do not have parents but can still get care through the Dream House, in terms of mentoring there are many values that are applied, one of which is spiritual values, spiritual values in the community. Implemented into various values which are then applied to the dream house. This study uses a qualitative method by discussing how to implement the spiritual values of social workers in assisting street children at the Rumah Impian Foundation (Rumah Impian) Sleman.*

*[[Rumah Impian berfungsi menggantikan peran orang tua dalam melakukan pengasuhan. Hal ini merupakan titik awal bagi anak-anak terlantar untuk membentuk identitas diri mereka. Rumah Impian juga bisa dikatakan sebagai tempat kelangsungan hidup dan tumbuh kembang anak-anak yang terlantar, meskipun mereka tidak memiliki orangtua namun dapat tetap mendapatkan asuhan melalui Rumah Impian, dalam hal pendampingan ada banyak nilai yang di terapkan salah satunya adalah nilai spiritual, nilai spiritual di implementasikan menjadi berbagai nilai yang kemudian di terapkan di rumah impian, Penelitian ini menggunakan metode kualitatif dengan membahas bagaimana implementasi nilai-nilai spiritual pekerja sosial dalam pendampingan anak jalanan di Yayasan Rumah Impian (Rumah Impian) Sleman.]*

**Keywords:** *Spiritual Values, Social Work, Street Children*



## A. Introduction

Spirituality is an important aspect in social work practice that leads to psychosocial interventions, spirituality can provide recovery for street children. In addition, it can be a coping strategy in some social work practices, when we mention spirituality, the first thing that comes to mind is the role played by religious figures, social workers are humanitarian professions that have been born for a long time. Since its birth around the 1800s. Social workers have not been so prevalent in discussing the element of spirituality in practice even though history shows that actually social workers were born from institutions or environments that were full of spirituality and religious aspects if seen from the early history of the development of social workers born from religious groups such as in the church, but with the development of secularism that tried to separate religion and science, social workers then separated themselves from the social workers. Religious affairs and spirituality, there are various reasons why Social Workers do not want to deal with problems or religion, including that spiritual quality is considered not the field of Social Workers' work, but on the contrary, the field held by religious leaders and religious affairs is considered to be a matter related to God so that it is seen as having nothing to do with the professional field of social workers.

Almost everyone is related to spiritual issues in their lives, although in different ways or ways, each human being clearly needs spiritual support to live a more meaningful and purposeful life,<sup>1</sup> including street children, in assisting street children a social worker has a value that is used in mentoring, the spiritual aspect is characterized by the existence of other forces beyond one's own strength that make a person's personality is able to distinguish between good and bad, right and wrong based on what he feels. So rules and norms are made to help in understanding the concepts of right and wrong, good and bad and so on. So that the spiritual aspect emphasizes ethics, morals and values. Therefore, the spiritual aspect of human beings is considered very important to be studied in solving their problems.

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<sup>1</sup> Andayani, *Islam Da'wah and Social Welfare*, (Yogyakarta: Department of PMI, Faculty of Da'wah UIN Sunan Kalijaga in collaboration with IISEP – CIDA, 2005), p. 143

Social workers can help their clients by maintaining a mindful perspective of testimony. That's the belief of Charles May, M.S.S., L.S.W., a therapist and case manager in the adult partial hospital program at the Horsham Clinic in Ambler, PA, who trained as a clinical social worker at the Bryn Mawr Graduate School of Social Work and Social Research. Without trying to impose her spiritual values, May admits that much of what she does "includes mindfulness meditation that is now integrated into Western models. There was a good meeting there." Teaching mindfulness is an integral component of the daily program in which he works. "Spirituality makes social workers sensitive to how to assist clients". Using the spiritual model, social workers are considered to think of them as Buddhas, goddesses, and gods, already like Christ. Social workers relate to clients as if so. There are only obstacles and misunderstandings in the way," For May, spirituality is an important way of life and perspective. "It's like breathing," he says of integrating it into his work with clients, "According to Wilde, spirituality is "a person's individual relationship with the universe and however he understands it. That may include his definition of a higher power, God, a spiritual source."<sup>2</sup>

A more academic approach to incorporating spirituality into social work practices is offered by Mo Yee Lee, PhD, a professor in the College of Social Work at Ohio State University and author of *Solution-Focused Treatment of Domestic Violence Offenders: Accountability for Solutions*. With a clinical background in short solution-focused therapy, Lee embodies spirituality in his life in a cohesive way: "Spirituality encompasses cognitive, philosophical, experiential, emotional, as well as behavioral aspects. In the practice of social work, this is used as an assessment tool by adding one aspect, namely Spiritual. The addition of spiritual aspects to the biopsychosocial model is because spirituality is essentially a force that comes from outside the power of the human self.

Spirituality is the search for the meaning and purpose of life, so that it has a whole personality from a number of diverse life experiences, The presence of the social worker profession in the midst of society is not only limited to doing the

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<sup>2</sup> Edie Weinstein-Moser, M.S.W., LSW., *Spirituality in Social Work, A Journey From the Periphery to the Mainstream*

social work of individual associations, as is the case in the local area, which then, at that point is centered on the client's social relationship with the climate in which they live. This is in accordance with Soetarso's assessment in Hurairah who argues that social work as a call to provide assistance is realized through the advancement of generally beneficial associations among individuals and their social climate (people, families, organizations, networks, and communities) to work on personal satisfaction and the individual's call as a pleasurable whole depends on basic freedom and social equality.<sup>3</sup> Therefore, the intervention of social workers with spiritual values in assisting street children is important because through the interventions made, the handling of street children can be overcome and carried out.

In Indonesia, since 2009 there have been efforts in child protection through the Directorate General of Social Strengthening and Poverty Reduction has held the Implementation of Family Government Assistance, with this every year changing both in terms of the quality and quantity of human resources, offices and foundations owned as well as the nature of administration given to the regions. This is an encouragement to expand the scope of social workers in dealing with the problem of street children.<sup>4</sup> A clinical psychologist Rahajeng ikawahyu once said in an article published earlier that he said that children's psychosocial disorders are something invisible, therefore it needs further handling, because if not treated it will become a snowball and dangerous for the child himself and dangerous for his social environment, because the problem will accumulate. Therefore, it is necessary to play the role of social workers and institutions in dealing with the psychosocial of street children.

In Yogyakarta itself, the number of street and abandoned children collected from data accessed from Bappeda data on the number of street and abandoned children in 2018 amounted to 11,009.00, in 2019 amounted to 9,607.00, and in 2020 amounted to 9,607.00 while the data as of June 2021

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<sup>3</sup>Abu Huraerah, *Community Organization and Empowerment, Humanities*, Bandung 2011

<sup>4</sup> Guidebook of the Family Welfare Consultation Institute (Jakarta: Ministry of Social Affairs 2014) page 1

amounted to 9,607.00, it covers the areas of Sleman, Yogyakarta, Kulonprogo, Bantul, and Gunung Kidul, it is volatile possibly because of two things, namely government programs that are running well, and the existence of NGOs that focus on the issue of street children and abandonment, but because the shelter has regulations on street children that are handled and put in the shelter is not at home, in addition to the government that has the right to handle the problem of street children, there are also non-governmental organizations, therefore in addition to private government institutions such as NGOs also need to take part with the many phenomena of street children, Moreover, DIY is famous for the slogan of the student city, but in fact there are still many street children scattered on the streets of the DIY area, whether it is busking, begging or other things.

In Sleman itself there are many NGOs but rarely focus on children, one of the NGOs that focuses on children's issues is the Rumah Impian Foundation or commonly called Rumah Impian Foundation. Therefore, one of the programs from Rumah Impian is to provide services in the form of assistance to street children. Mentoring is a follow-up to services aimed at street children so that they can do activities like children in general, besides that they are guided and accompanied to realize their dreams.

In this case, a social worker at Rumah Impian became a companion for street children from various backgrounds. In assisting here, Rumah Impian social workers have values in assisting street children, Rumah Impian social workers use the help process in handling the case of street children. During the process of assisting street cases, a social worker or social worker must not only focus on the child but must see how the child's environmental, spiritual and psychosocial conditions are, so that the child is able to increase his potential and social support, in addition, in addition, social workers can implement several roles in providing assistance to street children.

Based on the background explanation above, it is interesting to research because there are still few research that focuses on the spiritual values of social

workers and the implementation of social workers in assisting street children at the Rumah Impian Foundation (Rumah Impian) Sleman.

a. Spiritual-based social work

Social work is an expert movement in helping people, associations and networks to improve or work on the boundaries of society to work socially which means creating conditions that help society to understand a purpose.<sup>5</sup> While spiritual-based social workers is starting from the Definition of spirituality, which is formed from the word spiritual. Spiritual comes from the Latin *spiritus* which means breath, the same meaning as the Latin word *anima*, or Greece *psyche* and sanskrit *Atman*. These terms are interpreted as the breath of life in the Western or Eastern tradition.<sup>6</sup>

Meanwhile, the term spirituality in the Islamic tradition according to Hossein Nasr is spirituality, and *ma'nawiyyah*. The two terms come from the language of the Qur'an, the first of which is the word *spirit* which means spirit. In the Qur'an, it is explained when the Prophet was asked about the nature of the spirit, for him to answer, "Indeed, the soul is the business of my Lord". The second comes from the word *ma'na* which contains the meaning of spirituality, which is essential or something supernatural. Meaning that the two terms are related to things that are immaterial, sacred and high reality, Schreurs revealed that spirituality is the individual's belief in the Great Being and believes in the existence of a bond with his soul. Spirituality encompasses all aspects of life and hopes for the Sovereign over the universe. Spirituality is a form of how a person expresses his belief in the Great figure in rituals or spiritual activities that a person carries out in daily life.

The understanding expressed above can be concluded that the spiritual dimension has an important meaning for every life, spirituality is not only based on religious practices, but must be understood more broadly, such as the relationship with God, but God has the highest meaning when a person can relate to others.

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<sup>5</sup> Zastro, Charles H. *The Practice of Social Work. sixth edition, Pacific Grove:* Brook/Cole Publishing Hlm Company, 1999.. 5

<sup>6</sup> Shofa Muthohar, *The Phenomenon of Applied Spirituality and the Challenges of Islam in the Global Era*, Journal of At-Taquddum, Vol 6, No 2, November 2014, p.431

Spirituality is often associated with religiosity, even though two different but still interrelated things, religiosity is one part of spirituality.<sup>7</sup>

b. Spirituality-Based Social Work Ethics

In every profession, values and ethics are the basic principles in professional practice, especially social work. In accordance with the purpose of the profession, in general, it is nothing but helping people in need and solving problems. In helping and providing assistance in solving problems in social work, it is not only supported by the nature of volunteerism, or only departing from but there are values and ethics that are principles in applying the profession. The importance of values and ethics in social work because it will refer to the guidelines of the rules about what is good and bad or what can or cannot be done, so that the provision of help and solving social problems must be approached professionally.

In general, the value and ethics of social work are regulated in several elements through the professional code of ethics. The code of ethics of the social work profession contains matters that are directly related to professional social work activities. Values and ethics in social work are guidelines in carrying out practices related to the profession. As in the value of service, which in principle is the main task in social work, it is necessary to remember that the relationship with Spirituality is changing, so there is no longer a need to see spirituality as a set of beliefs held by a particular group. There are several spiritual values that are applied in Social Work.

There are eight applications of the spiritual dimension of social work<sup>8</sup>: Not workers but conscious facilitation of life energy that leads to healing, moving from ego to soul, rituals and myths as guidelines for organizing life transitions, expanding the social work toolbox to include energy work, prayer has the power to heal, powerful examples of spiritual leaders, understanding spirituality as a quality

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<sup>7</sup> Yulmaida and Diah Rini Lesmawati, *Religiosity and Spirituality: Same or Different Concepts*, *Scientific Journal of Psychological Research: Empirical and Non-Empirical Studies*, Vol.2, No.2, 2016, p.69

<sup>8</sup> Syamsudin entitled *Understanding the Dimension of Spirituality in Social Work Practice*, *Information Journal No 12 Vol 2*,

of view rather than content belief, moving from power based on mastery to power based on "dynamic interconnectedness".

c. Street Children

Based on their int identity on the street, street children can be grouped into three main characteristics, namely: <sup>9</sup>, Children of the street, namely young people who live/live in the city and have no relationship with their families. These gatherings mostly live in terminals, train stations, hanging shops and under the stretch, Children on the street are children who work on the streets. Generally, they drop out of school, still have affairs with their families, but are not regular, namely returning home regularly., Vulberable children to be street children, namely young children who are helpless to become street children. Mostly, those who are still in school and have dropped out of school, actually have a customary (staying) relationship with their parents. The types of street children's jobs are grouped into four classifications,

**B. Method**

This type of research is descriptive qualitative research, the main purpose of descriptive qualitative research is to understand the phenomenon of what is experienced by the research subject, such as behavior, perception, motivation and action holistically by using descriptive methods in the form of words and language in the context by utilizing scientific methods.<sup>10</sup> The location of this research is at the Rumah Impian Foundation (Rumah Impian) Purwomartani, Kalasan, Sleman - Special Region of Yogyakarta, The research subjects are based on this criterion, the subjects of the research in this thesis are Social Workers, Administrators of Rumah Impian Schools, Street children assisted by Rumah Impian , Sampling in this study is carried out purposively, namely with special considerations so that it is suitable as a sample,<sup>11</sup> for data collection techniques through interviews and documentation,

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<sup>9</sup> Bagong Suyanto and Hariadi Sri Sanituti, *Crisis and child abuse: A sociological study of cases of violations of children's rights and children in need of special protection* (Surabaya: Airlangga University Press, 1999), pp. 41-42

<sup>10</sup> Lexy j moleong, *Qualitative research methodology*, (Bandung: PT Remaja rosdakarya, 2015) p. 6.

<sup>11</sup> Juliansyah Noor, *Research Methodology*, (Jakarta: Kencana Perdana Media group, 2011), pp.155-156 .



then the data is analyzed by data reduction, data presentation then conclusion drawing and verification.

### C. DISCUSSION

Rumah Impian Indonesia or Rumah Impian is an institution established in Yogyakarta in 2006 to assist street children. Rumah Impian is an organization that accompanies and serves street children as friends. Rumah Impian empowers street children to transform into independent individuals and care for others.<sup>12</sup> Based on the results of observations and interviews with informants (managers) of the history of the establishment of the NGO Rumah Impian began in 2000, since its inception Rumah Impian has upheld the value of compassion that does not discriminate between religious backgrounds, and the race of assisted children and volunteers at Rumah Impian.

Rumah Impian does not have Christian teachings even though indeed in Christian teachings there is a teaching of affection between others, but this realizes that the teaching of compassion is not only in Christianity but all religions also teach this, it is a value taught at Rumah Mimpi, namely the value of affection in accompanying children, there must also be such a thing as the value of affection. Volunteering to be a friend is what can give rise to true affection in accompanying children and families, I reiterate that we do not bring religious teachings. Christianity, but the meaning of love is universal, even though the Dream House is a member of the church organization, they do not include Christian teachings in their values.

Volunteers of Rumah Impian from various religions and ethnicities, so do their children For religion, Agita as the administrator of Rumah Impian explained that in Rumah Impian there are various religions according to their respective children, Rumah Impian does not have the capacity to lead to one religion, because they uphold the high value of tolerance, children are free to choose their religion

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<sup>12</sup> Quoted from the Book *Profile of the Dream House Institution*, p. 1.

and are entitled to spiritual assistance from volunteers and administrators at Rumah Impian .

### **1. Implementation of Social Workers' Spiritual Values in Assisting Street Children at the Rumah Impian Foundation**

Rumah Impian, a variety of different religions and ethnicities make a strong sense of tolerance, between social workers and assisted children, Rumah Impian functions to replace the role of parents in providing care. This is the starting point for abandoned children to form their self-identity. Rumah Impian can also be said to be a place for the survival and growth and development of abandoned children. The parenting process has a great influence on children's development. Parenting is a way for parents or guardians to raise children by meeting the needs of children, providing protection, educating children, and influencing children's behavior in daily life, while the purpose of parents raising their children is to form a mature personality. With the parenting and spiritual assistance, children will learn about the roles that exist in society such as values, attitudes and behaviors that are appropriate and inappropriate, or good and bad. Thus, these abandoned children, even though they do not have parents, can still get care through the Dream House, there are several Spiritual Value Implementations in the Dream House, namely;

#### **a. Admission Score**

One of the values held at Rumah Impian is the value of acceptance, Rumah Impian is open to anyone who feels they need help and assistance and is open to anyone who volunteers there, because Rumah Impian Yayasan which does focus on mentoring, for the approach to children must indeed be quite considered, especially Rumah Impian volunteers who come from various regions and different religious backgrounds, According to Evan <sup>13</sup> There are many religions that basically have the teaching of help. Each religion sees itself as unique and at the same time universal, claiming to be a true religion, rejecting any truth other than what it possesses. In addition, most religions have an obligation to help and love others, whether Islamic, Christian or others, although today there are still many intolerant

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<sup>13</sup> Manager of the Rumah Impian Foundation

attitudes that still attach importance to one group in helping, but Rumah Impian is an institution that has a strong attitude of tolerance as evidenced even though there are many companions from non-Muslims but does not make Rumah Impian (DH) only attach importance to one group, DH accepts both volunteers, administrators and assisted children from various backgrounds, because it is in accordance with the vision, mission and goals held, namely the vision of transforming the lives of at-risk children through dreams that have an impact on others and its mission of accompanying at-risk children as friends, facilitating at-risk children to realize impactful dreams, building a network of caring for children's dreams

#### **b. Individual values**

In Rumah Impian related to spiritual needs through religion for Islam, social workers refer to those who are considered to have more in terms such as participating them in TPA activities or Qur'an Education Park around Rumah Impian the application of values in the help process must be held on the commitment that everything is for the welfare of assisted children, the role of social workers who connect clients with religious leaders is of course part of the process of assisting children and Part of the series of service processes does not mean that the social understanding is hands-off before being referred to social workers must ensure that religious leaders who are referrals help clients, previously conducting an assessment of problems and needs including the potential and strength that comes from our beliefs to become the foundation for the creation of religion So that an understanding is built between social workers and religious leaders, The meaning of sensitivity is that Social Workers of course should not be discriminatory based on religion should not describe religious beliefs.

Meanwhile, the activities of Christian assisted children according to Fitri as a shelter companion, and become a spiritual companion also in Christianity, she is active in church service, With a background in theological education at one of the universities in Jogja, Fitri is skilled in terms of spiritual assistance, in addition she is a social worker at Rumah Impian who specializes in spiritual guidance for Christian assisted children, According to him, the activities of children in the shelter for Christian assisted children are very diverse, ranging from Sunday

worship at church to Bible understanding in the shelter, For this reason, education and parenting at Rumah Impian also need to be considered. The fulfillment of education both through school institutions and education at home is an important thing to do. Because in education there is a learning process. Where this learning process is a process that will add knowledge to learners and change the learners. For this reason, in Rumah Mimpi, it is also necessary to pay attention to the educational process in it. This also applies to Rumah Mimpian, the institution needs proper parenting and education for children. This aims to make children have good character and instill spiritual values in them so that they have life guidelines, good norms and characters in accordance with God's Word.

Rumah Impian takes on the role of parenting from parents because there are conditions that cause children to not be cared for by their parents. Rumah Impian has the basis for nurturing children, namely affection, it is the basis or foundation in every daily life both in parenting, providing services, and in guiding children, even though there are several children of other religions, In Rumah Impian are taught to love each other sincerely, namely accepting others as they are, both their advantages and disadvantages. So that a harmonious atmosphere is created in the Dream House. Caregivers have the right to reprimand children if they make mistakes or do not comply with the rules in Rumah Impian, children are instructed and advised so that they do not repeat their mistakes again. In addition, children are also taught to be willing to sacrifice, namely to give themselves for the benefit of others.

There are many activities at Rumah Impian that aim to make children independent and have good character. Rumah Impian provides services in the spiritual field, spiritual activities intend for foster children to have faith in God and spiritual maturity. Every day, before and after doing activities, the children do morning prayers and evening prayers in their respective rooms, led by older brothers who have been chosen to be prayer coordinators.

In addition, teaching about how children are taught to instill more love for the people around them, Based on the field findings of Rumah Impian instills values through daily spiritual activities. This planting is carried out by carrying out

activities or spirituality in the form of worship and also other activities. The implementation of this activity will be able to increase the spirituality of the residents of the Dream House. Increased spirituality will improve the psychological well-being of the residents as well. This improvement in psychological well-being will also meet the basic needs of children in Rumah Mimpiian.

### **c. Self Determination**

The approach in this case is one of the unique ways Dreamhouse handles street children. The approach taken by Dreamhouse has three types. The first approach is holistic and integrated. The meaning of this meaning is to start from visiting and mentoring the streets, providing transitional service facilities to reduce the time children spend on the streets and providing shelters or shelters and care for children who are ready to leave the streets. Overall, the children who receive services by Dreamhouse will be re-established so that in the future they can carry out their social roles well in the lives of the community in the future. Dreamhouse will facilitate all its students solely so that they become good personalities.

The second approach is to see each street child as a unique individual. Through intensive mentoring, Dreamhouse maps the character of each child served and designs services according to the uniqueness of each character of the street children. Every Dreamhouse child is educated to find his dreams and of course facilitated to fight for those dreams to come true in this life. Dreamhouse also sees street children as friends, does not see them as bad boys and other designations that are often spoken by ordinary people. With this approach, subconsciously street children are slowly but surely also interested in Dreamhouse.

The third approach is volunteerism or known as volunteerism. The social volunteers, the management of the Rumah Impian Foundation work sincerely, selflessly, voluntarily based on the principles of solidarity and compassion among human beings, by not pursuing personal gains and without any specific political or religious interests. This is a strong basis for social volunteers and Dreamhouse administrators to always provide the best service with intention and sincerity to help fellow humans, especially children who are the key and main concern of Dreamhouse.

In fact, spirituality is an important aspect of human life, including in the Dream House, which is why social workers in providing psychosocial services as their core services should be inseparable from the issue and context of spirituality, have shown that religion is a force and not a pathology. Social workers are part of a profession that is very important to discuss or discuss, explore and apply a spirituality approach to children, because it is important for children to know spirituality as a provision in the future. This case is very important, especially in the context of Indonesia as a country whose population is famous as a religious society, in practical relations, clients may have their own understanding as part of their problems. On the other hand, spirituality can also be an opportunity to solve problems because it is one of the main components of human needs.

The relationship between the children and the accompanying brother at Rumah Impian has been built like a family bond. As a family member, if other family members need help or help, then the family member will try to help with what he has. The same thing happened between the children and the accompanying brother in the Dream House, according to Raka<sup>14</sup> Every child has unique characteristics, even though there are many similarities between one and another, differences in certain things are inevitable, Rumah Impian can find differences in character, character, ability, interests, opinions and so on through mentoring children, In Rumah Impian assisted children who are Muslims participate in reciting at TPA, even during Ramadan yesterday the companions taught them to recite and invited them to pray tarawih in the shelter, For those who do not have Sunday and Thursday night worship.

#### **d. The Value of Affection**

The legitimate basic values of Rumah Impian as an institution engaged in the field of children Rumah Impian has values that are used when in the field or in assistance These values are the basic principles of the accompanying family, the first basic value is equality and solidarity This meaning means that children and parents need a sense of togetherness and a sense of mutual care between helping

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<sup>14</sup> Dream Home Social Worker

others without seeing or creating an ethnic family background religion and the race of one's own sense are the key to the success of an assistance to the child, then the second basic value, which is sincere and voluntary from friends, continues to accompany the child in dealing with his problems both in and in others

Rumah Impian actually does not have Christian teachings even though in Christian teachings there is a teaching of affection between others, but this realizes that the teaching of compassion is not only in Christianity but all religions also teach this, it is a value taught at Rumah Mimpi, namely the value of affection in accompanying children, there must also be such a thing as the value of affection. Volunteers to be friends are what can give rise to true affection in accompanying children and families, I reiterate that we do not bring religious teachings. Christianity, but the meaning of love is universal even though the Dream House is a member of the church organization, they do not include Christian teachings in its value

Because the assistance has different religious backgrounds, the 101eligi love in this Dream House has a meaning in exploring the child and his family, must position themselves as friends, friends, the position of this friend and friend who has the meaning of love, 101eligi, friends have a universal and general meaning, he emphasized that if they do not enter the event, in the vision and mission, only the concept of working the volunteers hold and the same way, the opponents of the Dream House also feel The problem experienced by children from outside him feels comfortable 101eligi volunteers play the role of friends and companions

One of the parenting patterns applied at Rumah Impian is to use a family approach, namely by replacing the roles and positions of parents that are applied according to the condition of the assisted children, using a democratic parenting style, children are free to choose their religion and are accompanied by companions in accordance with the religion of each activity in the orphanage 101The great eligiou has been carried out well according to the existing schedule, parenting activities include physical, intellectual, moral, mental, skills and social activities, pickets, cooking also alternately every day carrying out prayers in accordance with the religious teachings of each Islam in the Islamic and Christian ways.

The limitations of caregivers in general, children in Rumah Impian are those who lack affection from their parents and street children who work on the street so that they are sometimes fussy and seek attention and show behavior that aims to attract the attention of the companions or Social Workers in Rumah Impian This tendency also occurs in Rumah Impian the behavior of assisted children which is various, including stubborn, difficult to manage and spoiled on generally they vent all their disappointments with behavior that is often annoying, moving, disappointing to their social workers, therefore it is necessary to assist children so that they can be directed to better behavior, both psychologically and psychologically, faith assistance from a religious point of view, it is hoped that children will feel appreciated, not because of the achievements they receive, because they are also creatures created by God, that is, the direction of the assistance lies in the universal human values that every human being before God the Creator is the same, as well as the interaction between them sometimes encounters difficulties, they consist of various family backgrounds and religious backgrounds, for example, there are those who are Muslim and Christian and from the region and from good families, both the purpose of assisting Faith or this in the Dream House is to fulfill their rights as human beings so that Guaranteed survival and optimal personality development both physically, spiritually and in social life.

The existence of foster children in Rumah Impian comes from different backgrounds and different parenting styles, so there is a need for social workers to adjust them because they have different ages, social relationships between foster children are not uncommon misunderstandings, but nevertheless, a sense of solidarity arises between them so that a sense of kinship arises between them, such as helping each other and doing schoolwork or helping Other tasks in the Dream House hold a deepening of faith and often spiritual for Christians Also with companions according to their respective religions, then in the Dream House a joint prayer is held which is held every night before going to bed, praying for their own benefit so that they are given convenience by God Almighty, which is to do everything that He commands.



The above was done by the children in Rumah Impian the caregiver set a good example for them as well as when he was young even though he carried out formal religious activities. However, he also carried out informal religious activities. He told the children of the Dream House that from a young age, the children were also carried out, then the background of the existence of the religion was emphasized to have four components, namely religious emotions, This means what causes humans to become religious, belief here means containing human beliefs and images about the properties of God and about the form of the supernatural ceremonial religious. Religious here means one who aims to find a person's relationship with God.

The findings traced by Rumah Impian rescued orphans who were abandoned due to the economic difficulties of their parents came from different family religious backgrounds, had problems with social economic selection, and parents who provided opportunities to continue their education. In addition, the party has a mental coaching program in instilling the values and religious teachings that they adhere to, such as the condition of Rumah Impian children who are separated from their families to adapt to the environment they are experiencing difficulties, it is not uncommon for them not to feel at home in their dreams, but they because of their emotional condition. mentally, it is important to move towards a successful and happy future, especially for the children of the Dream House who are Christians, to several worship activities such as learning to pray because of prayer, establishing a relationship, contact with God, learning to read the holy book because in the holy book you can find the Word of God.

## **E. Conclusion**

There are 4 spiritual values that are applied at the Dream House, namely First, the value of acceptance, the Dream House is open to anyone who feels that they need help and assistance and is open to anyone who volunteers there and the Dream House facilitates assisted children in achieving their spiritual needs, spiritual methods are carried out through the exploration of meanings and values that help assisted children find alternatives to get out of the crisis according to their spiritual

beliefs. Second, individual values, in the world of social welfare, especially social welfare science, it is stated that the role of social workers or other helpers must give full trust to the client to be handled but social workers cannot force in making decisions to choose beliefs, so here the value of individuals towards beliefs must be held.

Third, the value of self-determination, namely decision-making by adolescents, is an important part of overcoming aggressive behavior. This decision-making is reflected in self-determination, because self-determination is more about a person's ability to choose and determine the actions they want to achieve. Fourth, the value of affection, because the assistance has different religious backgrounds, the affection in this dream house has a meaning in exploring the child and his family, must position himself as a friend, the position of this friend and friend who has the meaning of love, One of the parenting patterns applied in the Dream House is by using a family approach, namely by replacing the role and position of the parents which are applied according to the condition of the assisted child using a democratic parenting style, children are free to choose their religion and accompanied by spiritual companions in accordance with their respective religions, most of the activities in the orphanage have been carried out well according to the existing schedule, parenting activities include physical, intellectual, moral, spiritual, mental, skills and social activities, pickets, cooking also alternates every day carrying out joint prayers in accordance with the religious teachings of each Islam, in the way of Islam and Christianity

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