

CHAPTER ONE

INTRODUCTION

A. Background of Research

Nowadays, peoples are often are mistaken in understanding and processing orphan nurturing. Meanwhile, the population of orphans in the world is estimated to be increased.¹ Which is caused by war, invasion, natural disaster, chronic poverty, disease and others. The estimated data of orphans today worldwide are 210 million children.²

According to the data from the Humanitarian And Social Researches Center that the highest population of orphans is in India as much 31 million children, and followed by China that reached around 20 million children. Indonesia was in the sixth position on the world, as estimated by 4 million children.³ By looking at this orphan is worldwide population is expected to all parties to pay attention to this orphan problem seriously.

On the other side, there are many social cases involving orphans a victim. For example, an orphan in Sukabumi was forced to become a

¹ Gudina Abashula, et al. "The Situation Of Orphans And Vulnerable Children In Selected Woredas and Towns in Jimma Zone" *Internasional Jurnal of Sociology and Anthropology* (Vol.6, 9, September 2014), p. 246. See also Masiela Trust Fund OVC Research-Bostswana, *Qualitative Research Report On Orphans And Vulnerable Children in Palapye, Botswana*, (South Africa: HSRC Press, 2007), p. 1. See also D. Skinner, et al. *Defining Orphaned and Vulnerable Children*, (South Africa: HSRC Publishers, 2004), p. 5. See also H. Zehra Kavak, *Report On World's Orphans*, trns, Munire Zeynep Moksudoglu, (Istanbul: Humanitarian And Sosial Researches Center, 2014), p. 5. See also Joanie Gruber, *Orphans Care In The Early Church – A Heritage To Recapture*, presentet at: (Pittsburgh: NACSW Convention, October 2011), p. 2. See also Laurie A. Gulaid, *The Framework for the Protection, Care and Support Of Orphans And Vulnerable Children Living In A World With HIV and AIDS*, July 2004, p. 2. See also Rod Vlenneau, *Justice At Last? The Duplessis Orphans Scandal*, (Ami Magazine, February 16th, 2011), p. 48. See also Jalaluddin Rahmat, *Islam Alternatif*, (Bandung: Mizan 2004), prt XXI, p. 85.

² H. Zehra Kavak, *Report On World's Orphans*, trns, Munire Zeynep Moksudoglu, (Istanbul: Humanitarian And Sosial Researches Center, 2014), p. 6.

³ *Ibid* ..., p. 6.

scavenger in order to continue the study.⁴ Some of the orphans become the victims of sexual harassment.⁵ Some even died after being forced to admit stealing and tortured.⁶ Moreover, the case in Addis Ababa, Ethiopia, more than 75% of domestic housemaid is orphaned.⁷ Surprisingly, in some areas of Zambia, around 65 % of children are forced into the prostitution dark world and 56% of them are living on the street.⁸ These many orphans are living their life in misery.

Clearly, those social cases happen as mentioned above because of the lack of attention related with the understanding on the concept of orphan nurturing, compensation and custody.

Based on the explanation above, the writer wants to know the caring of orphans according to Christianity and Islam. Because in the early analysis conducted by the writer, Islamic teachings are very concerned about the orphan, and so does the Christian teachings. Both religions already build many foundations for the orphan. Anyhow, the big problem, is do both of religions really have the proper teaching in educating and nurturing this orphan?

⁴ Accessed from <https://news.okezone.com/read/2018/01/02/525/1838719/kegigihan-sepasang-anak-yatim-demi-tetap-bersekolah-jadi-pemulung-pun-tak-masalah>, on 17/02/2018, at 21.00 WIB

⁵ Accessed from <http://wow.tribunnews.com/2018/02/16/6-anak-yatim-di-panti-asuhan-menjadi-korban-pelecehan-seksual-penjaga-panti>, on 17/02/2018, at 21.15 WIB. See also <http://manado.tribunnews.com/2018/02/16/enam-anak-yatim-jadi-korban-pelecehan-seksual-pelaku-ambil-foto-telanjang>.

⁶ Accessed from <http://www.tribunnews.com/regional/2017/09/27/dipaksa-ngakumaling-bawang-anak-yatim-ini-meregang-nyawa-usai-kepalanya-dibacok>, on 17/02/2018, at 21.20 WIB.

⁷ Kifle, A., 'Ethiopia, Child Domestic Workers in Addis Ababa: A Rapid Assessment', International Labour Organization, Geneva, Jul 2002. In Laurie A. Gulaid, *The Framework for the Protection, Care and Support Of Orphans And Vulnerable Children Living In A World With HIV and AIDS*, July 2004, p. 10.

⁸ Mushingeh, A., et al., 'A Rapid Assessment on the Case of the Lusaka, Copperbelt and Eastern Provinces', HIV/AIDS and Child Labour in Zambia, Paper No. 5, International Labour Office, Geneva, 2003. In Laurie A. Gulaid, *The Framework for the Protection, Care and Support Of Orphans And Vulnerable Children Living In A World With HIV and AIDS*, July 2004, p. 10.

In Islam caring for orphans is one of the supreme concepts, which is included in the noble category of morality and the means to get closer to Allah. One of the morals is to help orphans. The orphans are people who needed a help and compassion. Because they are the children who lost their father and lived only with his mother when they Crave a father figure as the backbone of the family. They need our help and affection. And it has become our responsibility to protect, control, and supporting their childhood life.⁹

In the Qur'an, the position of orphans received special attention. More than 23 times the Qur'an calls it in various contexts.¹⁰ All of these passages instruct the Muslims to sponsor, defend and protect orphans. This is because in orphans had many weaknesses and shortcomings that require other parties to help.¹¹

Moreover, the Christian teaching also focuses on helping and nurturing orphans. The Bible mentioned of the responsibility of Christians to orphans.¹² Based on verses in the Bible, the orphans are a joint responsibility of God's people. Not only responsibility but also commanded to serve and fight for rights, compassion, help in the field of social economy and religion.¹³ From both grounds that orphans are a shared responsibility. Neither in such a biblical society, Christians should care and serve the orphans.¹⁴

Islamic teaching considered that to donate the orphans is a noble

⁹ M.Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, Dan Kreasi Al-Qu'an*, (Jakarta: Lentera Hati, 2002), Vol. 15, p. 283.

¹⁰ Izzuddin Said 'Ali Bahru al-Ulum, *Yatim Fi Al-Qur'an Wa Sunnah*, Prt-2, (Lebanon: Darul Az'zahra Li Thab' wa Nasher), p. 13. See also M.Quraish Shihab, *Ensiklopedia Al-Qur'an: Kajian Kosakata*, (Jakarta: Lentera Hati, 2007), Volume 3, Q-Z, p. 1106. See also M. Khalilurahman Al-Mahfani, *Dasyatnya Doa Anak Yatim*, (Jakarta: Wahyu Media, 2009), Prt I, p. 2.

¹¹ Jalaluddin Rahmat, *Islam..*, p. 85.

¹² Ruddy Tindage, Rain MP Hutabarat, *Gereja Dan Penegakan HAM*, (Yogyakarta, Kanisius, 2008), p. 123.

¹³ Laurie A. Gulaid, *The Framework for the Protection, Care and Support Of Orphans And Vulnerable Children Living In A World With HIV and AIDS*, July 2004, p. 4.

¹⁴ John Christiano Simon, *Keasiangan Umat Tuhan Dalam Beberapa Teks Perjanjian Lama*, *Jurnal Gema Teologi*, (Yogyakarta, Universitas Kristen Duta Wacana, Vol. 37, 1 April 2013), p. 86.

character and to draw closer to God, while for Christians the orphans are a shared responsibility by God's people. Based on these two thoughts, the writer wants to compare the care of orphans in both religions. Here the author wants to analyze, the essence of orphan care in Christian and also Islam? Does it have the same views and worldviews in both religions? Are there also differences in views between the two religions? Then what are the similarities and differences in what aspects? Therefore, this research is very suitable to be raised in the comparative study of religions.

B. Formulation of Problem

Based on what has been presented in the background of research above, the writer tries to formulate some problems in this research are as below:

1. What is orphan care according to Christianity and Islam?
2. What are the similarities and differences orphan care in Christianity and Islam?

C. Objective Research

Based on the formulation of the problem, the purpose of this study are as follows:

1. To know and understand the care of orphans in Christianity and Islam.
2. To know the similarities and differences of orphan care in Christianity and Islam.

D. Benefits of Research

In talking about the benefits of this research, the writer looks at two aspects, which are the theoretical aspects and the practical one.

1. Theoretical aspects

- a. For the development of science, especially in the field of sociology and religion.
- b. To enrich the scientific treasures in general.

- c. To be a guide for the academic community of Comparative Study of Religions

2. Practical aspects

- a. Can be useful for religious people, especially Muslims and Christians.
- b. To religious people, especially Christians and Muslims to pay more attention to orphans.
- c. Religious people are expected to understand the core of the teachings that exist in other religions.
- d. Can be harmonious relationship between religions.

E. Literature Review

Based on the theme to be discussed, the writers have analyzed some research literature that will address the nurturing of orphans according to the Qur'an and the Bible in general, specifically. The writer tries to present some previous literature on the theme of research.

First, the research entitled **Anak Yatim Pandangan M.Quraish Shihhab Dalam Tafsir Al-Misbah**.¹⁵ This research was conducted by Asep Irawati from UIN Sunan Kalijaga Yogyakarta in 2008 to fulfill undergraduate thesis. Asep examines the thought of M. Quraish Shihab about orphans. He explained that M. Quraish Shihab is a commentator or exegete in the interpretation of Quranic verses. And he explained the problem of orphans based on the verses of the Qur'an. So it can help the public in understanding the meaning of the Quranic verses relating to orphans. According to M.Quraish Shihab, the orphan was a child (the immature) who had been left dead by his father as a figure of responsibility in his life. In providing services to orphans, according to M. Quraish Shihab in tafsir al-Mishbah, not only limited to feeding but in essence, the right is part of the service expected by orphans. Here there is little equation in the study to

¹⁵ Asep Irawati, *Anak Yatim Pandangan M.Quraish Shihab Dalam Tafsir Al-Misbah*, Skripsi, (UIN Sunan Kalijaga Yogyakarta: Fakultas Dakwah, Pengembangan Masyarakat Islam Konsentrasi Kesejahteraan Sosial, 2008).

be discussed. If Asep discusses orphans in the view of M. Quraish Shihab in his commentary *al-Mishbah*, then the author will discuss orphans in the viewpoint of Christianity and Islam. Then, the author will add some insights from biblical figures and thoughts of Christianity and Islam.

Second, Pola Pengasuhan Anak Yatim Terlantar Dan Kurang Mampu Di Panti Asuhan Bunda Pengharapan (PABP) Di Kecamatan Sungkai Raya Kabupaten Kubu Raya.¹⁶ This research was conducted by Magdalena from Tanjungpura University Pontianak in 2014 to fulfil postgraduate thesis. Magdalena explained that the pattern of care that is applied in the Orphanage Mother of Hope (PABP) is using familial approach, that is by replacing the role and position of parents, which is applied in accordance with the condition of foster children, using democratic parenting. The activities at the orphanage are mostly done well according to the schedule. Caring activities include physical, intellectual, moral, spiritual, mental, social and social activities. Every day there is a common prayer in the morning and evening, Rosario and Novena prayers. Here Magdalena discusses how the pattern of orphan care is located in the Mother of Hope Orphanage. While the authors will review the concept of maintenance in terms of the concept is as a framework and basic infield practice, so the concept here is preferred from field practice.

Third, Nilai Sosial Dalam Surah Al-Ma'un: Penafsiran Modern Tentang Anak Yatim.¹⁷ This research was conducted by Magfiroh from UIN Syarif Hidayatullah Jakarta in 2014 in order to fulfill undergraduate thesis. In conclusion, Magfiroh explained that the Qur'an has special attention to orphans. Attention to this orphan appears in al-Qur'an chapter al-Ma'un. Those who do not pay attention to orphans are classified as religious

¹⁶ Magdalena, *Pola Pengasuhan Anak Yatim Terlantar Dan Kurang Mampu Di Panti Asuhan Bunda Pengharapan (PABP) Di Kecamatan Sungkai Raya Kabupaten Kubu Raya*, Tesis, (Universitas Tanjungpura Pontianak, Fakultas Ilmu Sosial dan Ilmu Politik, Studi Sosiologi Magister Ilmu Sosial, 2014).

¹⁷ Magfiroh, *Nilai Sosial Dalam Surah Al-Ma'un: Penafsiran Modern Tentang Anak Yatim*, Skripsi, (UIN Syarif Hidayatullah Jakarta, Fakultas Ushuluddin, Studi Tafsir-Hadist, 2014).

liars. Orphans are children who lost their parents before adulthood and live in a state alone without a protector who is responsible for their survival. Social Value is the quality of behavior, thoughts, and characters that are considered good and right, the results are desirable and eligible to imitate others. The social values contained in chapter al-Ma'un. The importance of understanding religion properly, the importance of handling and managing orphans and fostering the poor and helping. From this research, Magfiroh restricted the attention of orphans to only one chapter, which chapter al-ma'un. While the writer will discuss concepts and practice that not just limited to one chapter. However, in the Qur'an and also the thought of Islam which concerning the orphans in the concept of nurturing according to Christianity and Islam.

*Fourth, a thesis Pengaruh Bimbingan Agama Terhadap Kepercayaan Diri Anak Yatim Piatu Yayasan Daarul Fattah Assalafi Sukmajaya Depok.*¹⁸ The research was written by Elsa Humaydi Sa'roni from UIN Syarif Hidayatullah Jakarta in 2015 to fulfill his undergraduate thesis. In his research, Elsa explained that self-confidence is a very important thing for every human being because every confident individual will find it easy and comfortable to adapt to new environment, have a strong life grip, and be able to develop his potential. The factors that affect self-confidence include experience in childhood, the experiences of others, direct contact with others, and the psychological state of the child. Children are generally guided directly by their parents, while orphans cannot be guided by their parents. Respectively, the existence of the orphanage is able to replace the parent position of orphans in providing guidance, especially religious guidance so that with religious guidance given better self-confidence of orphans. This study purposed to determine the influence of religious guidance on the confidence of orphans in the Foundation Daarul Fattah

¹⁸ Elsa Humaydi Sa'roni, *Pengaruh Bimbingan Agama Terhadap Kepercayaan Diri Anak Yatim Piatu Yayasan Daarul Fattah Assalafi Sukmajaya Depok, Skripsi*, (UIN Syarif Hidayatullah Jakarta, Fakultas Dakwah Dan Ilmu Komunikasi, Bimbingan Dan Penyuluhan Islam, 2015).

Assalafi. While the author here wants to raise more detail not just the field but the worldview in practice. Because in Islam worldview is the main concept, and in worldview, there is *aqidah* and will form *Shari'a* and *Morals*.

*Fifth, Resiliensi Remaja Yatim Piatu Di Panti Asuhan Mardi Siwi, Kalasan, Yogyakarta.*¹⁹ This research was conducted by Cahya Afriani Napitupulu from Sanata Dharma University Yogyakarta in 2009 in order to fulfill undergraduate thesis. In this study, Cahya explained about the resilience in orphaned adolescents at orphanages. Resilience is a universal capacity to prevent, minimize or counter the damaging effects of adversity or misfortune. Resilience gives the ability to bounce back from unpleasant things. In orphaned adolescents, there are conditions that can cause them to experience a lot of stress related to their condition as adolescents with simultaneous internal and external conditions and conditions of no parent. This study was conducted in an orphanage with the assumption that the conditions in the orphanage are differ from the conditions outside the orphanage where there are limits, rules, interactions and prevailing systems. In the explanation, resilience for orphaned teenagers in the orphanage is urgently needed. Because adolescence is very vulnerable to its psychological condition. While the author discusses the maintenance of orphans in which the maintenance is needed to maintain, prevent and help them from all things that are negative. So with this prevention of the negative things, it is expected that orphans become a generation of noble and good behavior.

From the five previous studies above, most of them discuss only in terms of practitioners, where practitioners have not seen what the basic foundation in research in the literature. Here the author wants to write in terms of the conceptual literature in order to make it clear how was the views of the two religions in this matter. So that in the practitioner will be able to have a clear understanding about it.²⁰

¹⁹ Cahya Afriani Napitupulu, *Resiliensi Remaja Yatim Piatu Di Panti Asuhan Mardi Siwi, Kalasan, Yogyakarta*, Skripsi, (Universitas Sanata Dharma Yogyakarta, Fakultas Psikologi, Studi Psikologi Jurusan Psikologi, 2009).

²⁰ Butsainah As-Sayid Al-Iraqi, *Berkah Mengasuh Anak Yatim*, trns. Firdaus Sanusi,

F. Theoretical Framework

Orphans, in Arabic word derived from the word *ya-ta-ma* which equal with of the word *al-fard* or *infirad* (meaning solitude). So, the orphan is a child with deceased father when he was not yet an adult. When the mother dies, the child is said to be *al-'aji*. In the Indonesian language, we often hear the term '*piatu*'. In addition to these two terms, there is also the term *lathim* to refer to a child who was left dead by his father and mother²¹ in the Indonesian term that is often called the "*yatim piatu*".

The Encyclopedia Britannica mentions that from the very beginning the Christian congregation cared deeply about the poor, the sick, widows and orphans. In James, 1: 27 mention: that "*pure and unfailing religion before God is this: visiting orphans and widows in their affliction.*"²² Widow form a special group within the Church are asked to help with other care and deacon care (from *Diakonia*, or active faith in love and service to all) perform their congregational and devotional duties as long as they do not need help on themselves.

In Jacobus / James placement of orphans and widows together for a specific purpose. "In the text of the Hebrew Scriptures, almost every instance of the use of the term "orphan" (*yatom*) or "orphan" is paired with the widow (*almonah*)".²³ Most commentators simply take this sentence and used a generalized them as the poor, for orphans and widows to symbolize culture and inseparable because both lose the father figure for the child, and the husband figure for the widow. However, the text is not very specific and this burden may involve physical requirements such as food or clothing, or they may be identified as emotional or psychotherapy needs.²⁴

(Solo: Kiswah Media, 2013), Hal. 21.

²¹ Imam Ala'lamatu Ibnu Manzbur, *Lisanul Arab; Bab "Al-Ya"*, (Qaherah: Darul Hadist, 2003), p. 440-442.

²² The New Encyclopaedia Britannica, (Chicago: Encyclopaedia Britannica Inc 1998) Volume 16, 15th Edition. p. 348,349.

²³ John M. Yeats, "The Biblical Model of Adoption" *Southwestern Journal of Theology* 49, no. 1 (2006), p. 66.

²⁴ Vitus E. Gideon, "An Exposition of James 1," *Southwestern Journal of Theology*

As mentioned above, there are many categories of orphans, some of them have no parents at all, some have lost their mother called orphaned and others mention the orphans who have lost their mother and father. Here the author will focus the orphan who has lost his father, where the position of a father is needed for his children and his wife as the backbone of the family as well as head for a family.

The writer finds references related with orphans in Christian teaching in general. Either from Catholic and Protestant. As for the discussion in this research, the writer will discuss this orphan care according to Christianity in general relating to this Christian religion.

Finally, the Islamic teaching and Christianity, both emphasize this problem. Based on their holy book (Qur'an and the Bible), many attention to orphans was mentioned in many verses. Therefore, in understanding the two holy books as for the Christianity it was based on the view from, I.J Cairns, J.J.W Gunning and Ellen G. White while for Islam will be based on their view of, Ibn Khaldun, Ibn Kathir, Sayyid Qutb and M Quraish Shihab. And where later will be found the point of difference and the similarity as the results of the analysis of these two factors by looking at the balance between the content in it about orphans in the Bible and the Qur'an.

This research will use the normative approach, it is an approach that put religion in terms of its central and original teachings from God.²⁵ In as the holy book, that is the bible and the Quran. Although each religion stated teaching of orphan care, there are still many societies for these two religions that pay less attention to orphans and understanding only the meaning.²⁶ This orphan is in desperate need of attention because they are in an unstable situation in terms of psychology, economy, and condition. Therefore, it is important for the writer to review and review the care of orphans that have

29, no. 1 (September 1986) p.18

²⁵ Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: PT Raja Grafindo Persada, 1998), p. 28.

²⁶ Abdul Rahman Ibnu Khaldun, *Muqaddimah*, First Edition, (Lebanon: Daar al-Kotob al- Ilmiah, 2009), p. 365

been governed by his guidelines and scriptures in Christianity and Islam.

G. Methodology of Research

In a research method is a very important thing. The method comes from the Greek (Methodos) that is way or means. The method is a regular way to achieve the desired intention.²⁷ Whether or not a research depends on the accuracy of a researcher in using research methods. If a researcher is not appropriate in having a research method, it will be difficulty and implicate to the results of research. Then the method is the main way used in achieving a purpose research.²⁸

1. Types of Research and Approach

a. Types of Research Method

This are in of research is a literature research (library research) because the data to be studied the form of manuscripts, books, journals, or magazines derived from the library treasury. In the literature study, there are also some key features of library research.²⁹ Among them; researchers must deal directly with the text (*nash*), libraries are ready to use, and the condition of the library is not limited by space and time.

In this study, the writer uses three research methods, they are descriptive method, analysis, and comparative methods. Descriptive methods are used to analyze and describe data based on empirical or experience. Both the author's own experience and the experience of others are poured in the form of writing.³⁰

Furthermore, the analytical method is used to analyze

²⁷ Ulber Silalah, *Metode Penelitian Sosial*, (Bandung: PT Refika Aditama, 2012), p. 12.

²⁸ Winarno Suracmad, *Pengantar Penelitian Ilmiah: Dasar-Dasar Metode dan Teknik*, (Bandung: Tarsito Rimbuan, 2005), p 121.

²⁹ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p. 4-5.

³⁰ Heinz Fick, *Pendoman Karya Ilmiah*, (Yogyakarta: Kanisius, 2008), p. 24.

the data that has been found from several sources carefully and profoundly. Because without any accuracy in analyzing the researcher will be difficult to get maximum research results.³¹

Finally, the comparative method includes the procedure of explaining the similarities and differences founded in phenomena. The comparative method is the study of the different types of groups or religions that bring about the similarity and distinctions characteristic of behavior. Comparative studies of related data often provide deeper and more accurate insights about the data rather than consideration of each data separately, since the data explain each other.³² Not only that, this method also raises and classifies the patterns of interrelations in the phenomenon.³³

b. Types of Approach

This research uses one kind of approach, that is a normative approach. A Normative Approach is an approach that views religion in terms of its central and original teaching from God in which there is no reasoning from human thought.³⁴ In this normative approach, religion is seen as an absolute truth from God, there is no shortage and looks ideal.

Through this normative approach, one can have a militant attitude in religion. That is, sticking to a religion that he believes to be true regardless of and belittling other religions.³⁵ In addition, of course, this research also uses a descriptive analysis approach to get maximum research results.

³¹ Sri Mulyani, *Metode Analisis dan Perancangan Sistem*, (Bandung: Abdi Sistematika, 2016) p. 38.

³² Mariasusai Dhavanomy, *Fenomenologi Agama*, trns. A. Sudjrat, et al, (Yogyakarta: Kanisius, 1995), p. 39-40.

³³ Mariasusai Dhavanomy, *Fenomenologi Agama...*, p. 39-40.

³⁴ Abuddin Nata, *Metodologi...*, p. 28.

³⁵ Akhmad Taufik, Weldan, Dimiyati Huda, *Metodologi Studi Islam*, (Malang: Bayumedia, 2004) p. 14,15.

2. Source of Data

Data collection is undertaken in this research, in order to obtain relevant, accurate, and authentic materials. As well as the steps to be taken and the techniques that will be used to collect the data.³⁶ The data source obtained is divided into two, namely:

a. Primary Data

Primary data is data or information obtained by researchers directly from the source.³⁷ Primary data that became the main reference source for this research, in the form of books that discuss the science of orphans according to Christianity and Islam

First, it is the books to review the orphans and their care in the perspective of Scripture and Christianity. The books are, **Commentary on the Whole Bible**³⁸ written by **Matthew Henry**. **Tafsiran Alkitab: Kitab Ulangan**,³⁹ written by I.J. Cairns dan **Tafsiran Alkitab: Surat Yakobus**,⁴⁰ written by J.J.W. Gunning.

Second, the books reviewing the care of orphans according to Islam is, **Tafsir al-Qur'an al-Adzim**⁴¹ written by Abi Fida' Ismail bin Katsir al-Damshiqi. **Tafsir Al-Misbah, Pesan, Kesan, Dan Kreasi Al-Qu'an**,⁴² bouquet Prof. Dr. M

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³⁶ Bahdin Nur Tanjung, *Pendoman Penulisan Karya Imiah dan Mempersiapkan Diri Menjadi Penulis Artikel Ilmiah*, (Jakarta: Kencana 2005), prnt-1, p. 64.

³⁷ Bagja Waluya, *Sosiologi Menyelami Fenomena Sosial di Masyarakat*, (Bandung: Setia Purna Inves, 2007), p. 79.

³⁸ Matthew Henry, *Commentary on the Whole Bible*, (Grand Rapids, MI: Christian Classics Ethereal Library, 1710).

³⁹ I.J Cairns, *Tafsir Alkitab: Kitab Ulangan Pasal 12-34*, Prnt-1, (Jakarta: PT BPK Gunung Mulia: 2015)

⁴⁰ J.J.W. Gunning, *Tafsiran Alkitab: Surat Yakobus*, Prnt-5, (Jakarta: PT BPK Gunung Mulia: 2015).

⁴¹ Abi Fida' Ismail bin Katsir al-Damshiqi, *Tafsir al-Qur'an al-Adzim*, Juz-2, (Kaherah: al-Faruq al khadistah lithab'i wa nasher, 2000)

⁴² M.Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, Dan Kreasi Al-Qu'an*,

Quraish Shihab, *Yatim Fi Al-Qur'an Wa Sunnah*,⁴³ written by Izzuddin Said 'Ali Bahru al-Ulum and *Fi Zhilalil Qur'an*,⁴⁴ written by Sayyid Quthb.

b. Secondary Data

Secondary data is information obtained from the secondary sources, either in the form of a person or a book-like note, journals, reports, bulletins, and magazines that are documentary.⁴⁵ The data used in this research are some books, articles, journals, magazines, or internet related to the maintenance of orphans according to Christianity and Islam.

H. System of Writing

To further simplify and understand the writing in this study, the writer divides the character of writing systematically into four chapters, namely:

Chapter One - Introduction. In this chapter will be presented on the background of problems, problem formulation, research objectives and benefits, literature review, research methods, and systematics of writing.

Chapter Two - Orphans, Christianity and Islam. In this second chapter will be presented about the explanation, definition, and categories of orphans in general, as well as brief explanations about Christianity and Islam. Also the understanding of the two religions, book, rituals, and teachings in sosial lifes of Christians and Muslims.

Chapter Three - The Analysis on the Christianity and Islam Views on the Concept of Orphans Care. In this third chapter we will explain the concept of nurturing of orphans in the holy book according to the views of Christianity and Islam. Finally also the similarities and

(Jakarta: Lentera Hati, 2002), Vol. 15.

⁴³ Izzuddin Said 'Ali Bahru al-Ulum, *Yatim Fi Al-Qur'an Wa Sunnah*, Prnt-2, (Lebanon: Darul Az'zahra Li Thab' wa Nasher)

⁴⁴ Sayyid Quthb, *Fi Zhilalil Qur'an*, Mujalad al Awal, Juz : 1-4, (Beirut: Darusy Syuruq, 1992).

⁴⁵ Bagya Waluya, *Sosiologi Menyelami Fenomena...* , p. 79.

differences, according to Christianity and Islam.

Chapter Four – Closing. In the last chapter contains the conclusions of research results and suggestions that will be given to readers and researchers afterwards.

