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Classification Profile and Registration Status of Care Institutions of Orphans and Poor Children in Malaysia

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Abstract
In providing shelter to orphans, the government, NGOs, private and religious bodies take the initiative to provide shelter, educational facilities and skills that are available to children from intact families. The existence of unregistered orphanage institutions contributes to a variety of problems such as lack of funds, institutions closing down and the lack of essential facilities in orphanage on safety and educational facilities. This article aims to provide a review of the profile of the orphanages in the state of Terengganu, Malaysia. This study used a qualitative research design consisting of structured interviews guided by a checklist on 49 institutions. The purposive sampling method was used in this study. The data obtained were analyzed using the frequency and percentages of the built-in checklists. The study found that only 48 institutions are registered and only 6 institutions are not registered with the government or NGO. Of the 28 institutions (57.1%) are Tahfiz streams, 14 institutions (28.6%) are Academic and Tahfiz streams and 7 institutions (14.3%) are Academic streams. In conclusion, this study proposes that the institutions of care should be registered with the government or NGOs.
Keywords: Classification, Profile, Institutional Care, Orphans, Poor Children

Introduction

The development of orphanages began with the involvement of the British colonial government (Awang et al., 2004). Orphanages play the role of guardians, educators and caregivers of orphans; owners, developers and administrators of orphanages and trustees of properties belonging to orphans and promoting welfare work to members of the public (Mahyuddin et al., 1993).

In providing shelter to orphans, the government, non-governmental organizations (NGO), private and religious bodies take the initiative to provide housing, educational facilities and skills that are available to children with intact families (Awang, Sayuti, Jamaluddin, & Chong, 2004). Children living in orphanages come from many backgrounds (FMT, 2019). They consist of children with one or both deceased parents, the poor and separated families.

On average, 13,700 children were living in orphanages in Malaysia in 2018. This number does not take into account the existence of unregistered orphanages that are likely to reach as many as 50,000 orphaned children across Malaysia (Malaysia Kini, 2018). To date, there is no accurate data on the number of orphanages in Malaysia (Mohammadzadeh et al., 2019). One factor in this issue is the existence of unregistered orphanages.

The existence of unregistered orphanages contributes to a variety of issues such as lack of funds, the institutions closing down and the lack of essential facilities in the orphanages, particularly on safety and educational facilities (MyMetro, 2019). In addition, the existence of unregistered orphanages or orphanages that are non-compliant with the Malaysian Social Welfare Department (JKM) guidelines also contribute to the problem of orphans being exploited for the benefit of individuals (FMT, 2019). This situation shows that orphanages in Malaysia are not receiving the full support of relevant authorities, and are marginalized and exposed to negative risks (Mohammadzadeh at al., 2019).

This article aims to provide a review of the profile of orphanages in the state of Terengganu, Malaysia. The results of this survey will contribute to the knowledge on the profile of orphanages in Terengganu. This profile is important to obtain a clearer picture of the development of orphanages and furthering the establishment of orphanages in Malaysia.

Literature Review

The government plays an important role in providing services from a physical and social standpoint. In this regard, the Department of Social Welfare is a government agency that acts as a provider of care, protection and education services to orphans in Malaysia (Awang et al., 2004). In addition, the JKM will provide funds to cover the expenses of orphans, as well as donations and financial assistance from outside parties concerned about the welfare of orphans.

The Government of Malaysia provide funds to many Voluntary Welfare Organizations every year. In 2013, the Government awarded RM28,011,613 to 254 Voluntary Welfare Organizations. These include the orphanages, the disabled, poor families, the elderly, single mothers, and victims of disaster. Out of the total amount, RM8,147,800 was given to orphanages (Mohd, Ibrahim & Baharudin, 2018). This allocation is provided to ensure the continued success of NGOs in providing quality care at orphanages in Malaysia.

In addition to providing protection and care services, orphanages also provide education services to orphans. Since the 15th century, the establishment of Malaysian orphanages has been heavily influenced by Islamic teachings, especially for orphanages in Peninsular Malaysia (Azlini et al., 2020). In addition to education in the academic stream, the Islamic-based education is also provided in orphanages such as the *pondok* (small hut) education system, tahfizs and madrasahs that emphasizes on learning based on the Quran and Arabic language.

Research Methodology

This study used secondary data and a qualitative research design with structured interviews guided by a checklist. This study has received a research ethics approval from the Faculty Evaluation Committee of Universiti Sultan Zainal Abidin (UniSZA) to conduct the study.

To obtain information regarding orphanages in Terengganu, the researcher searched through the lists of care institutions from the Welfare Department, the Registrar of Societies (ROS), the Companies Commission of Malaysia (SSM), and the Islamic Religious Council and Malay Customs Council (MAIDAM). In addition, the list of institutions were also obtained through systematic searches on social media such as Facebook, official websites, newspapers and magazines. Furthermore, information from the public was also used to obtain a list of care institutions that housed orphans throughout Terengganu, Malaysia.

The purposive sampling method was used in this study. The inclusion criteria were the care institution should be a residential institution that houses poor orphans while being established in the state of Terengganu, Malaysia. The information is taken into account are institution name, district, institution ownership, institution registration status and institution type.

To get a deeper look at the institution's profile, a qualitative study in the form of a checklist-guided interview was used. A checklist is a set of questions (Karges-Bone, 2000; De Vaus, 2002) that contains items needed, things to do and things to consider that are used to review everything that needs to be done, has been and will be (Council Dictionary, 2005) either formal or informal (British Columbia Institute of Technology, 2010; McCain & Tobey, 2004) or systematically and un-systematically. The checklist in the study was used to identify practices of the management of care institutions that shelters poor orphans on a regular basis. The types of checklists used in this study were dichotomous questions and multiple nominal responses (De Vaus, 2002) in order to obtain regular and systematic data from respondents.

The data collection procedure of this study involves firstly getting the respondent's consent to participate in this study. Respondents who agreed to participate in this study were required to sign informed consent. In the informed consent, information regarding the objectives of the study, the right of the respondent to withdraw from the study, not answering any questions, the information of the researcher and the purpose of the study were provided. After signing the informed consent, the respondents were interviewed by the researcher. Structured interviews using the checklist took approximately 60 minutes for each respondent. All information obtained from the respondents were recorded using the audio recording machine and checklist form.

The data obtained were analyzed using frequency and percentage based on the built-in checklist. To ensure the accuracy of the data collected, peer debriefing was conducted among the researchers. Peer debriefing is a technique that requires researchers to analyze data and then compare answers to ensure the accuracy of their answers (Guba, 1981).

Result

Table 1 shows the profile of institutions and streams of care institutions that house orphans and the poor in the state of Terengganu, Malaysia as a whole. There were 49 care institutions that housed poor orphans willing to cooperate in this study.

No	Name of Institutions	Institutional Ownership	Registration Status					Institutional Stream
			JKM	MAIDAM	ROS	SSM	Not Registered	
1	Maahad Tahfiz As-Syifa'	NGO	No	No	No	No	Yes	Tahfiz
2	Akademik Tahfiz Baitul Ulum	NGO	No	No	No	No	Yes	Tahfiz
3	Institut Tahfiz Al-Quran Al-Mizan	NGO	No	Yes	No	No	No	Academic and Tahfiz
4	Maahad Darul Quran	NGO	No	Yes	No	No	No	Academic and Tahfiz
5	Madrasah Darul Ansar	NGO	No	Yes	No	No	No	Tahfiz
6	Madrasah Moden Maidam	NGO	No	Yes	No	No	No	Tahfiz
7	Madrasah Hafizatul Akmal	NGO	No	No	No	Yes	No	Tahfiz
8	Madrasah Mazahirul Ulum	NGO	No	Yes	No	No	No	Academic and Tahfiz
9	Akademik Tahfiz Al-Quran Azzawawi	NGO	No	No	Yes	No	No	Academic and Tahfiz
10	Pondok Darussalam	NGO	No	Yes	No	No	No	Tahfiz
11	Pondok Raudhatul Muhammadi	NGO	No	No	No	No	Yes	Tahfiz
12	Madrasah Ta'alim Wattarbiyah	NGO	No	Yes	No	No	No	Tahfiz
13	Madrasah Ibtidai	NGO	No	Yes	No	No	No	Tahfiz
14	Madrasah As-Sirotol Mustakim	NGO	No	No	No	No	Yes	Tahfiz
15	Madrasah Ad-Diniah Al-Islamiah	NGO	No	Yes	No	No	No	Tahfiz
16	Maahad Tahfiz Al-Quran Al-Azhar	NGO	No	Yes	No	No	No	Tahfiz
17	Madrasatul Quran Kubang Bujuk	NGO	No	Yes	No	No	No	Academic
18	Al-Hijrah	NGO	Yes	Yes	Yes	No	No	Academic
19	Asnaf As-Solehah	NGO	No	No	Yes	No	No	Tahfiz
20	Pusat Tahfiz Darul Mahabbah	NGO	No	No	Yes	No	No	Tahfiz
21	Pondok At Taqwa	NGO	No	Yes	No	No	No	Tahfiz
22	Raudhatul Hijrah	NGO	No	No	Yes	No	No	Tahfiz
23	Pusat Tarbiyyah Nurul Iman	NGO	No	No	Yes	No	No	Tahfiz

24	Madrasatul Quran Lilbanat	NGO	No	Yes	No	No	No	Academic and Tahfiz
25	Madrasah Darul Bayan (P)	NGO	Yes	Yes	No	No	No	Academic and Tahfiz
26	Madrasah Hafizah Khadijatulkubro	NGO	No	No	No	No	No	Tahfiz
27	Madrasah Tahfiz Al Faaiz	NGO	No	No	No	No	Yes	Tahfiz
28	Markaz Tarbiyyah Islamiah Darul Bayan/pondok(L)	NGO	No	Yes	No	No	No	Tahfiz
29	Maahad Tahfiz Darul Uloom Islamiah	NGO	No	No	No	No	Yes	Academic and Tahfiz
30	Madrasah tahfiz Al-Quran Darul Ulum	NGO	No	Yes	No	No	No	Academic and Tahfiz
31	Madrasah tahfiz Al-Quran Darul Ulum Lil Banat	NGO	No	Yes	No	No	No	Tahfiz
32	Ribath Al-Asyraf	NGO	No	Yes	No	No	No	Academic and Tahfiz
33	Ma'had Daruttaqwa	NGO	No	Yes	No	No	No	Tahfiz
34	Madrasah Hafizatul Quran	NGO	No	No	No	Yes	No	Tahfiz
35	Madrasah Tarbiyah Islamiah Darul Hijrah	NGO	No	Yes	No	No	No	Academic and Tahfiz
36	Maahad Tahfiz Al-Huda	NGO	No	Yes	No	No	No	Academic
37	Pertubuhan Kebajikan dan Pendidikan Baitul Sakinah	NGO	Yes	No	No	No	No	Academic and Tahfiz
38	Maahad Tahfiz Waltarbiyah Darul Iman	NGO	No	Yes	No	No	No	Tahfiz
39	Madrasah Ashraful Ulum	NGO	No	Yes	No	No	No	Academic
40	Asrama Kebajikan Anak-Anak Yatim Miskin Darul Akhyar	GOV	No	Yes	No	No	No	Academic and Tahfiz
41	Asrama Perkaya Besut	NGO	No	No	Yes	No	No	Academic
42	Asrama Darul Falah Bukit Payong	NGO	Yes	No	Yes	No	No	Academic and Tahfiz
43	Asrama Pra Tahfiz Perkaya Dungun	NGO	Yes	No	No	No	No	Academic
44	Pertubuhan Asrama Anak-Anak Saudara Kita	NGO	No	Yes	No	No	No	Academic
45	Asrama Perkaya Marang	NGO	Yes	No	No	No	No	Tahfiz
46	Pertubuhan Cakna Anak Yatim Kemaman	NGO	Yes	No	Yes	No	No	Tahfiz
47	Rumah Hafizatul Quran	NGO	Yes	No	No	No	No	Academic and Tahfiz
48	Pondok Al Huda	NGO	No	Yes	No	No	No	Tahfiz
49	Madrasatul Miftatul Huda	NGO	Yes	Yes	No	No	No	Tahfiz

Table 1: Profile of Institutional Care for Orphans and Poor Children

Table 2 shows the frequency distribution of the status of enrolment of care institutions that house poor orphans. A total of 28 (57.1%) institutions were registered with MAIDAM, 9 (18.4%) institutions were registered with JKM and ROS, 2 (4.1%) institutions were registered with SSM and 6 (12.2%) institutions were not registered with any party.

No	Registration Status	Frequency	Percent
1	**MAIDAM**	**28**	**57.1**
2	JKM	9	18.4
3	ROS	9	18.4
4	SSM	2	4.1
5	**Not Registered**	**6**	**12.2**

Table 2: Frequency Distribution of Institutional Care Registration Status of Orphans and Poor Children in 2018

Table 3 shows the frequency distribution of the institutional streams of care institutions that house poor orphans. Of the 28 (57.1%) institutions were Tahfiz streams, 14 (28.6%) institutions were Academic and Tahfiz streams and 7 (14.3%) institutions were Academic streams.

No	Institutional Stream	Frequency	Percent
1	**Tahfiz**	**28**	**57.1**
2	Academic and Tahfiz	14	28.6
3	Academic	7	14.3

Table 3: Frequency Distribution of Institutional Care Placing Orphans and Poor by Stream, 2018

Discussion and Conclusion

According to table 1, a total of 48 orphanages under NGOs and only one is owned by the government. A total of 28 orphanages (57.1%) are registered with Maidam and there are 6 (12.2%) orphanages that are not registered with any party whether MAIDAM, JKM, ROS and SSM. Meanwhile, the most orphanages in the State of Terengganu are Tahfiz orphanages of 28 (57.1%).

The failure of unregistered orphanages will cause problems that will affect the development of orphanages (Mohammadzadeh, Awang, Ismail, Kadir Shahar, 2019; Frimpong, 2021). In addition, the lack of legal registration also contributes to the government's difficulty in monitoring the activities of orphanages in Terengganu and Malaysia as a whole (Campos & Alcoforado, 2018; Lyneham & Facchini, 2019; Sochos & Al - Jasas, 2020). This can lead to illegal activities such as begging activities (Harian Metro, 2019; Hasibuan et al., 2020). The existence of unregistered orphanage institutions contributes to a variety of problems such as lack of funds, institutions closing down and the lack of essential facilities in orphanage on safety and educational facilities (Rosenthal, 2018; Karandikar & Charegaonkar, 2019).

Therefore, this study suggests that the care institution should be registered with the relevant government body or NGO that is the government or NGO (Bindman et al., 2019; Rateng, 2019; High, 2019). This is because with registration, it will make it easier for the government, the Ministry of Health, the Malaysian fire and rescue and local authorities to monitor and check the condition of the institution.

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