



Best Practice for The Implementation of Islamic Education for Orphans and The Poor

Ali Zainal Abidin*, Gita Fatmawati, Endang Iskandar, Muhammad Dwifajri

Universitas Muhammadiyah Prof. DR. Hamka Jakarta, Indonesia

Email: ali.zainala@uhamka.ac.id*, gita.fatmawati@uhamka.ac.id,

endang.iskandar@uhamka.ac.id, mdwifajri@uhamka.ac.id

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ABSTRACT

Islamic education plays a strategic role in shaping students' morals, personalities, and spiritual resilience. For orphans and underprivileged communities, Islamic education functions not only as a means of transmitting religious values but also as an instrument for social protection and psychological support. This mini-research aimed to describe and analyze best practices in the implementation of Islamic education at the 40 Jum'at Foundation, a non-formal Islamic educational institution focusing on moral development and Qur'anic memorization (tahfidz Al-Qur'an) for orphaned and underprivileged children and adolescents aged 0–17 years. This study employed a qualitative approach using a case study method. Data were collected through documentation studies and relevant literature reviews. The findings showed that the 40 Jum'at Foundation implemented an Islamic education model based on the integration of social welfare and spiritual development. Routine assistance programs combined with Islamic character education and Qur'anic memorization programs represented the main strengths of this institution. This model reflects a humanistic and contextual approach to Islamic education that is oriented toward the development of noble character and the strengthening of Islamic values.

INTRODUCTION

Islamic education plays an essential role in developing individuals who possess faith, knowledge, piety, and noble character (Memon et al., 2021; Sahin, 2018). In the contemporary era, education is expected not only to provide cognitive competencies but also to strengthen moral values, spiritual resilience, and social responsibility (Schwalm et al., 2022). This role is increasingly important for vulnerable groups, particularly orphans and underprivileged children who often experience not only economic limitations but also psychological and social challenges due to the absence of parental figures (van IJzendoorn et al., 2020). Therefore, Islamic education for vulnerable children should not merely focus on religious knowledge transmission but should also function as a comprehensive process of character formation, emotional support, and empowerment (Berkowitz, 2021).

Educational inequality among vulnerable children remains a global concern because access to quality education is closely associated with social and economic conditions. Children from disadvantaged backgrounds often encounter greater barriers to obtaining sustainable educational opportunities, including religious and character education. In many communities, assistance for

orphans remains predominantly focused on fulfilling material needs, such as financial support, food, clothing, and educational assistance. Although these forms of support are important, they are insufficient to address broader developmental needs, including moral guidance, spiritual strengthening, psychological support, and personal capacity development (Abd Elfattah, 2025; McLoughlin & Kristjansson, 2025; Schnitker et al., 2019; Steć & Kulik, 2021; Surbakti et al., 2024).

From an Islamic perspective, caring for orphans is not only a humanitarian responsibility but also a religious obligation (Goldman et al., 2020). The Qur'an and hadith emphasize the importance of protecting the rights of orphans, providing care, and ensuring their welfare (Yassari et al., 2019). Consequently, Islamic education for orphans serves as a strategic instrument for developing faith, religious understanding, worship practices, and moral character (Abdalla et al., 2018). This approach positions education as a form of social transformation that enables vulnerable children to develop into independent individuals with strong ethical foundations and positive contributions to society (UNESCO, 2021; van Breda et al., 2020).

Non-formal Islamic educational institutions play an important role in addressing these challenges because they provide flexible learning environments that can adapt to community needs. Unlike formal education systems that follow standardized curricula, non-formal institutions can develop mentoring programs based on students' social, psychological, and spiritual conditions. Through continuous guidance, role modeling, and the habituation of Islamic values, these institutions provide not only religious instruction but also a supportive family-like environment for children requiring additional social protection. One institution that is relevant to examine in this context is the 40 Jum'at Foundation. The foundation focuses on developing orphans and underprivileged children through a social welfare approach integrated with Islamic education. In addition to providing regular assistance, the institution organizes religious development programs, including moral education and Qur'anic memorization as part of efforts to strengthen Islamic character (Handayani et al., 2025; Hishnuddin & Jazilurrahman, 2025; Khaeruniah et al., 2024; Riantina, 2025; Ya'cub et al., 2026).

Previous studies have highlighted the importance of Islamic educational institutions in shaping students' character and religious identity. Research on Islamic education emphasizes that effective Islamic learning integrates three fundamental dimensions: *ta'lim* (knowledge transmission), *tarbiyah* (guidance and nurturing), and *ta'dib* (formation of manners and character). Other studies have also demonstrated that character education and religious mentoring significantly contribute to students' moral development. However, previous studies have primarily focused on formal Islamic schools or pesantren-based education, while community-based Islamic foundations integrating social welfare assistance, character education, and Qur'anic memorization programs remain relatively underexplored.

The implementation of Islamic education for orphans requires a holistic approach because the needs of vulnerable children are multidimensional. Beyond religious knowledge, children require emotional support, positive communication, motivation, mentoring, and opportunities to develop their potential. Previous research has indicated that educational success among

disadvantaged children is influenced by teaching methods, educator quality, institutional culture, and continuous mentoring systems. However, limited empirical research has examined how these components are integrated within non-formal Islamic foundations that combine social welfare programs with educational development.

One institution representing this integrated approach is the 40 Jum'at Foundation. The foundation provides assistance for orphans and underprivileged children while simultaneously implementing Islamic educational programs, including moral education and Qur'anic memorization (tahfidz Al-Qur'an). Unlike charity-oriented institutions that primarily provide material assistance, the 40 Jum'at Foundation develops a model connecting social welfare, religious guidance, character formation, and continuous mentoring. This integrated approach provides an important context for examining how Islamic education can function as an empowerment instrument rather than merely a mechanism for assistance.

Despite increasing attention toward Islamic character education, several research gaps remain. First, previous studies have rarely examined best practices in Islamic education implemented by community-based foundations specifically targeting orphans and underprivileged children. Second, limited research has explored how social assistance programs can be transformed into sustainable educational processes through moral development, mentoring, and Qur'anic memorization. Third, insufficient attention has been given to how non-formal Islamic institutions design educational innovations that respond to contemporary challenges while maintaining Islamic values. These gaps highlight the need for further investigation into institutional practices that successfully integrate social and educational dimensions.

The urgency of this research lies in the need to develop sustainable educational models for vulnerable children amid rapid social and technological changes. Islamic education must continue to strengthen faith and morality while responding to contemporary challenges related to independence, digital literacy, social skills, and future readiness. Therefore, examining successful practices of Islamic educational institutions can provide valuable insights for developing more comprehensive approaches to orphan empowerment. The experience of the 40 Jum'at Foundation provides a relevant case for understanding how Islamic education can become a transformative process for disadvantaged groups.

The novelty of this research lies in its examination of an integrated Islamic education model that combines social welfare programs, moral education, Qur'anic memorization, and continuous mentoring within a non-formal institutional setting. Unlike previous studies that primarily discuss Islamic education in formal institutions, this research examines how a community-based foundation develops educational practices specifically designed for orphans and underprivileged children. This study aimed to describe and analyze best practices in the implementation of Islamic education at the 40 Jum'at Foundation, including institutional characteristics, educational programs, curriculum development, mentoring patterns, innovations, supporting factors, and challenges. The findings are expected to contribute theoretically to Islamic education studies and practically provide a reference model for social-religious institutions in developing transformative educational programs for vulnerable children.

METHOD

This study employed a qualitative research approach with a case study design to examine the implementation of Islamic education practices for orphans and underprivileged children at the 40 Jum'at Foundation. A qualitative case study approach was selected to provide an in-depth understanding of educational practices within a specific institutional context. The research subject was the 40 Jum'at Foundation as a non-formal Islamic educational institution focusing on the development of orphaned and underprivileged children. The sample was selected using purposive sampling based on the institution's relevance to the research objectives, particularly its integration of social welfare programs, Islamic character education, and Qur'anic memorization programs.

Data Collection Techniques

Data were collected through documentation studies and literature reviews. The research instruments consisted of documentation review guidelines and analytical frameworks used to examine institutional profiles, educational curriculum, mentoring programs, Islamic education activities, and educational innovations implemented by the foundation. The validity of research data was maintained through source verification and consistency checks between institutional documents, activity reports, and relevant theoretical references. Instead of statistical validity and reliability testing, qualitative data credibility was ensured through careful data organization, comparison of information sources, and systematic interpretation of findings. The data analysis process followed qualitative descriptive analysis procedures consisting of data collection, data reduction, data classification, and interpretation of research findings. The collected information was organized into themes related to institutional management, Islamic education programs, character development, Qur'anic memorization, mentoring patterns, supporting factors, and implementation challenges. The analysis was conducted manually through thematic categorization without statistical software because the study focused on understanding educational practices rather than measuring causal relationships. The final results were presented descriptively to identify best practices in Islamic education implementation at the 40 Jum'at Foundation and their implications for the development of non-formal Islamic education models for vulnerable children.

RESULTS AND DISCUSSION

Profile of Yayasan 40 Jum'at

The 40 Jum'at Foundation was established on February 10, 2011 by Ust. Ali Limau (Ali Zainal Abidin). This foundation is a socio-religious institution that is specifically engaged in the development and welfare of orphans and poor people. Until now, the 40 Jum'at Foundation has nine branches spread across various regions, including Cipete (South Jakarta), Ciputat (South Tangerang), Sukabumi, Bintaro Tanah Kusir, Bogor, Bekasi, Bandung, Cimahi, and Sindangsari Sukabumi.

The main target of this foundation is orphans and poor children and poor people aged 0–17 years. The main activities of the foundation are carried out regularly every Friday, which include providing compensation, fostering Islamic religious education, character education, and

memorization programs of the Qur'an. The vision of the foundation is to realize the welfare of orphans and poor people through sustainable religious development. The foundation's mission is directed at providing social protection, strengthening Islamic values, and forming noble morals.

The existence of the 40 Friday Foundation shows that socio-religious institutions can play a broader role than just providing material assistance to orphans and the poor. Through the integration of compensation, religious education, character building, and memorization of the Qur'an, the foundation seeks to build a mentoring process that touches the social, spiritual, and moral dimensions of children at the same time. This pattern places the foundation as a form of non-formal Islamic education that has strategic potential in complementing family and school education, especially for children who need social support and religious guidance in an ongoing manner.

More than that, the coaching pattern developed by the 40 Jum'at Foundation can be seen as a form of empowerment of orphans and poor people that is oriented towards developing potential, not just fulfilling momentary needs. Regular assistance provides space for children to gain learning experience, build positive habits, develop confidence, and instill Islamic values in daily life. Thus, the existence of the foundation has strategic value in building the foundation of children's character and independence, as well as strengthening the synergy between social care and Islamic education in the community.

Education Curriculum at Yayasan 40 Jum'at

The 40 Jum'at Foundation does not apply the national curriculum as used in formal educational institutions under the state education system. This is due to the characteristics of the institution which is informal and oriented towards socio-religious services for orphans and poor people. The curriculum implemented is flexible, adaptive, and contextual, prepared independently by the ustadz and ustadzah by considering the real needs of students, both in terms of age, psychological condition, social background, and level of religious understanding.

The main sources of the learning curriculum at the 40 Jum'at Foundation are the Qur'an, the hadith of the Prophet Muhammad PBUH, as well as the basic books of Islamic education that are relevant to the development of faith, worship, and morals. This curriculum is not prepared in the form of rigid administrative documents, but is embodied in continuous learning practices oriented towards the formation of Islamic character. This approach shows that the curriculum is understood as a lively and dynamic educational process, not just a written device.

The learning materials provided include strengthening faith as the foundation of faith, practical worship learning to form correct religious habits, moral education to build commendable behavior, and the tahfidz Al-Qur'an program as the core of spiritual guidance. All of these materials are designed to be integrated so as to form the personalities of orphans and poor people who are religious, moral, and have moral resilience.

The learning process is carried out with a humanist approach, which is an approach that places students as educational subjects who have emotional and psychological needs. Orphans, as a group that has lost their father figure, need more intensive attention, affection, and example.

Therefore, the relationship between educators and students is built persuasively, dialogically, and full of empathy. This approach is in line with the concept of Islamic education which emphasizes the integration between *tarbiyah* (guidance and nurturing), *ta'lim* (teaching knowledge), and *ta'dib* (the formation of manners and morals) in a complete and continuous manner (Al-Attas, 2010: 33).

Educational Excellence and Innovation

The main advantage of the 40 Friday Foundation lies in the integrative innovation between social welfare programs and Islamic education. The routine compensation program that is carried out every Friday is not only interpreted as a philanthropic activity or material assistance alone, but is designed as an integral part of the educational process and religious guidance. Through this activity, orphans and poor people not only receive economic assistance, but also receive moral development, spiritual value strengthening, and social example.

These innovations reflect the understanding that the success of Islamic education cannot be separated from the welfare conditions of students. The fulfillment of basic needs such as food, clothing, and a sense of security is an important prerequisite for the creation of psychological conditions conducive to learning. This approach is in line with the theory of human needs which states that the fulfillment of basic needs is the foundation for the psychological, emotional, and spiritual development of individuals (Maslow, 1970: 54). With the fulfillment of these needs, orphans and poor people become more ready and open to receiving the guidance of religious values.

The Qur'an tahfidz program developed at the 40 Jum'at Foundation is also one of the strategic advantages of this institution. This program is not solely oriented to the quantity of memorization, but is more directed as a means of forming Islamic character. The process of memorizing the Qur'an is carried out in stages and adjusted to the ability of students, so that it does not cause psychological pressure. Through tahfidz, students are trained to be disciplined, patient, consistent, and have a spiritual closeness to the Qur'an.

Memorization of the Qur'an is positioned as a medium for internalizing Islamic values in the daily lives of orphans and poor people. Values such as honesty, responsibility, simplicity, and social concern are instilled through the appreciation of the memorized verses of the Qur'an. Thus, the tahfidz program not only forms religious cognitive abilities, but also contributes significantly to the formation of students' personalities and noble morals.

From the entire program, it can be seen that the 40 Jum'at Foundation develops an integrative educational pattern between the aspects of *care*, *education*, and *character building*. Children are not positioned only as recipients of compensation, but as students who have the potential to be developed. Changing the perspective from an assistance approach to a coaching approach is important in the education of orphans and poor people. Compensation is the entrance to build more sustainable relationships, while religious education, moral development, and tahfidz are instruments to improve children's personal qualities.

The sustainability of the program is also an important aspect in seeing the effectiveness of education organized by the foundation. Activities that are carried out regularly provide

opportunities for children to gain habituation consistently. In Islamic education, character formation is not enough to be done through the delivery of material momentarily, but requires a process of repetition, example, supervision, and habituation. The routine of activities every Friday can be a space for the formation of positive habits as well as build an emotional bond between children and the coaches and the foundation environment.

From the perspective of empowerment, the model developed by the 40 Friday Foundation also has strategic value because it directs orphans and poor people to have spiritual and moral capital in facing life. Religious education, memorization of the Qur'an, moral development, and social support can be seen as long-term investments for children's development. However, future development can be directed more broadly at strengthening academic capacity, social skills, digital literacy, independence, and *life skills*, so that the coaching process not only produces children who are religious and moral, but also have readiness to face increasingly complex life challenges.

With these characteristics, the 40 Jum'at Foundation has the potential to become one of the best practices of non-formal Islamic education for orphans and the poor. Its main strength lies in the ability to connect social care with religious guidance in a sustainable manner. This model shows that Islamic education for vulnerable groups needs to be developed holistically, taking into account the material, spiritual, emotional, social, and potential development needs of children. This practice can be an inspiration for other socio-religious institutions in developing educational programs that are not only charitable, but also transformative and oriented towards student empowerment.

CONCLUSION

This study concluded that the 40 Jum'at Foundation represented a best practice model for implementing Islamic education for orphans and underprivileged children through an integrated approach combining social welfare and religious development. The foundation did not position assistance programs merely as material support but used them as an entry point for continuous educational mentoring through moral education, faith strengthening, character development, and Qur'anic memorization (*tahfidz Al-Qur'an*). This model demonstrated that non-formal Islamic education could function as a transformative space addressing the material, spiritual, emotional, and social needs of vulnerable children. The humanistic and contextual approach implemented by the foundation reflected the integration of *ta'lim* (knowledge transmission), *tarbiyah* (guidance and nurturing), and *ta'dib* (character formation), which contributed to the development of children's Islamic identity and moral resilience.

Future research is recommended to examine Islamic education models for orphans and underprivileged children using broader empirical approaches involving multiple institutions and diverse social contexts. Further studies may investigate the effectiveness of specific programs, including Qur'anic memorization, character education, mentoring systems, and life skills development, through longitudinal or mixed-method approaches. In addition, future research may explore how non-formal Islamic educational institutions integrate academic support, digital

literacy, and independence skills to prepare vulnerable children for future challenges while preserving Islamic values.

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