Orphan Education in the Perspective of the Qur'an and Educational Hadiths

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ABSTRACT

Orphan education holds a significant position in Islamic teachings, as emphasized in both the Qur'an and Hadith. Orphans children who have lost one or both parents often face distinct challenges in their emotional, spiritual, and social development. This study aims to explore the concept of orphan education based on the Qur'an and Tarbawi *Hadith and its practical implementation within Islamic educational institutions, particularly in pondok pesantren. Employing a qualitative library research method, this study examines primary sources, including the Qur'an, Hadith, classical tafsir, and contemporary scholarly literature. The findings reveal that Islamic education for orphans emphasizes safeguarding their rights, nurturing spiritual and moral character, and responding to their emotional and social needs with compassion. In practice, Islamic institutions adopt an integrated character education model that combines Islamic values with a holistic developmental approach. The study concludes that orphan education must be intentionally structured upon the principles of mercy (*rahmah*), justice (*'adl*), and social responsibility as outlined in the Qur'an and Hadith. The implication of this study is the need for Islamic educational institutions to develop inclusive, empathetic, and values-based pedagogical frameworks that empower orphans to become morally upright and independent individuals, contributing meaningfully to society.*

Keywords : Orphan Education, Qur'an and Tarbawi Hadith, Islamic Education

INTRODUCTION

Education for orphans is a strategic element in the construction of human resource development and the articulation of sustainable social justice, particularly within the corridor of Islamic teachings' epistemology (Wijaya and Hanifuddin 2021). Orphaned children who lose parental figures, whether one or both, often fall into a vortex of multidimensional vulnerability ranging from economic deprivation, emotional emptiness, to marginalization in accessing quality educational services (Farikhin and Muhid 2022). In the Islamic perspective, the protection and care of orphans are not only positioned as an ethical responsibility but also as a theological trust explicitly emphasized in the Qur'an and the hadith of Prophet Muhammad. The verse in Al-Baqarah 220 underscores the divine command to improve the living conditions of orphans and treat them with an inclusive approach akin to that of a family, rather than as a social burden. Meanwhile, the authentic hadith narrated by al-Bukhari and Muslim emphasizes the spiritual significance of caring for orphans, when the Prophet said, "I and the one who takes care of an orphan will be like this in Paradise," while bringing his two fingers together.

This message is not merely descriptive; it contains symbolic meaning that elevates the moral and eschatological status of individuals actively involved in empowering orphans, particularly thru education that builds their character integrity, manners, and spiritual resilience.

Nevertheless, the review of scientific literature related to the education of orphans tends to still be oriented toward normative approaches or administrative policies, which have not yet comprehensively addressed the integration between authoritative Islamic sources, namely the Qur'an and educational hadith, with applicable pedagogical designs in Islamic educational institutions, especially pesantren. For example, Ihsan and Anis (2021) revealed that the orphan care programs in several Islamic social institutions still focus on cognitive aspects and compliance with sharia law, but overlook the spiritual-affective dimension, which is actually the main pillar of Islamic education. Meanwhile, Sutisna and Suwandi et al. (2025) raised the value of rahmah (compassion) as an ethical principle in Islamic education, but have not specifically linked it to the practice of orphan education. Hidayatussa'adah and Sadad (2024) have also developed a model for orphan education in modern pesantren based on psychosocial needs, but their approach has not yet relied on a theological construction sourced from the revelation texts in their entirety. These three studies reflect that although there have been significant efforts, the academic field still lacks a model of orphan education that is holistic, integrative, and strongly based on normative Islamic values.

This research is highly relevant in addressing the need for a model of education for orphans that is not only theoretically valuable but also implementable within the context of modern Islamic educational institutions. Pesantren, as a traditional educational entity that is historically resilient and structurally flexible, has great potential in creating an educational ecosystem that not only focuses on intellectuality but also on moral development and the strengthening of the spirituality of orphans. Unfortunately, there has not been much research that systematically presents a formulation of an educational model based on the Qur'an and educational hadiths that can be operationally applied in the environment of pesantren or similar institutions. Therefore, this research offers an analytical approach that synergizes the textual interpretation of revelation verses and educational hadiths with the practical realities on the ground, to produce a contextual, adaptive, and transformative model of education for orphans.

Specifically, the aim of this research is to deeply examine the conceptual construction of orphan education from the perspective of the Qur'an and educational hadiths, as well as to analyze its implementation in Islamic educational institutions, particularly pesantren. This research also aims to formulate an integrative and applicative educational model, emphasizing fundamental Islamic values such as rahmah (compassion), 'adl (social justice), and mas'uliyyah ijtima'iyyah (collective responsibility). The developed model is expected to respond to the multidimensional needs of orphans holistically, not only in the intellectual aspect but also in the affective and spiritual aspects, so that they grow into individuals with character, resilience, and empowerment in living a dignified social life.

RESEARCH METHODS

This study employs a qualitative approach with library research as its primary method, supported by a case study design (Khoir and Amaliyah 2025). The qualitative method is chosen because it allows for an in-depth exploration of values, meanings, and educational concepts found in Islamic sources, particularly related to orphan education. This approach is appropriate for interpreting religious texts that require contextual and reflective analysis rather than quantifiable data. Library research is selected as the main method because the study relies heavily on normative Islamic texts that form the basis of religious educational theory. The primary data sources consist of the Qur'an and Hadith, which serve as fundamental references for understanding the Islamic perspective on orphan education. In addition, classical Islamic literature (turāth), academic theses and dissertations, peer-reviewed journal articles, and contemporary publications discussing educational, psychological, and social dimensions of orphanhood are used as secondary sources. To complement the textual analysis, case study data from selected Islamic boarding schools (*pondok pesantren*) is included to illustrate real-life applications and practices of orphan education within Islamic institutions (Pane, Ahman, and Nurihasan 2023).

Data collection was carried out through a systematic literature review involving comprehensive reading, documentation, and selection of relevant sources based on criteria such as thematic relevance, academic credibility, and alignment with the research objectives. This process helps to identify key themes and principles in orphan education according to Islamic teachings. Data analysis involved two

main techniques. First, descriptive analysis was employed to organize and present key concepts and educational values systematically. Second, analytical interpretation was applied to examine the relevance and potential application of these Islamic teachings within the current educational context, particularly in Islamic institutions. This dual approach ensures that the research not only explains religious concepts but also bridges them with contemporary practice. The selection of this method is based on the intention to integrate normative Islamic teachings with practical educational strategies. By doing so, the study aims to generate insights that are both theologically grounded and contextually applicable, offering theoretical contributions and practical recommendations for improving orphan education in Islamic educational settings (Wardi et al. 2024).

RESULTS AND DISCUSSION
The Concept of Orphan Education in the Qur'an

In the Qur'an, orphans are highlighted as a group deserving special attention and protection from society. They are not only to be provided with material care but also with emotional, social, and educational support. The Qur'an's guidance on the care of orphans emphasizes the need for their well-being in all aspects of life, which includes their intellectual, moral, and spiritual development. Education for orphans in the Qur'anic framework is therefore not limited to academic instruction but also extends to the holistic development of their character, their faith, and their capacity to contribute positively to society (Gamon et al. 2024).

One of the most explicit instructions regarding orphans is found in Surah An-Nisa' (4:2):

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

"And give to the orphans their properties, and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin." *(Q.S. An-Nisa': 2)*

This verse underscores the importance of protecting the property of orphans and preventing any form of exploitation. It highlights a moral obligation that goes beyond financial care calling for the safeguarding of their rights, which extends to their education and social protection. Although the verse speaks primarily about wealth, its broader implications call for the protection and care of orphans in every area of their lives, including education. The significance of ensuring justice and compassion for orphans is further emphasized in Surah An-Nisa' (4:9):

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"And let those [guardians] be concerned [for orphans], who, if they [themselves] had left weak offspring behind, would be afraid for them. So let them fear Allah and speak words of appropriate justice." *(Q.S. An-Nisa': 9)*

This verse calls upon guardians to treat orphans with the same care and empathy they would wish for their own children if they were in a vulnerable position. It instructs them to speak and act justly, ensuring that orphans are treated fairly and that their needs material, educational, and emotional are met. This compassion is a cornerstone of the Qur'anic approach to orphan care, urging society to embrace the moral responsibility of nurturing orphans and providing them the opportunity to grow into independent, morally upright individuals. In the Qur'anic view, the education of orphans is multidimensional. It is not just about imparting knowledge, but about cultivating a sense of spiritual devotion *(iman)*, moral responsibility *(akhlaq)*, and social consciousness *(ijtima')*. The Qur'an emphasizes that the spiritual education of orphans is paramountNinstilling a strong faith and devotion to Allah as the foundation of their character. This faith then becomes the driving force behind their moral and social development, guiding them to act justly, with integrity, and in accordance with the values of Islam (Harahap et al. 2021).

Moral education focuses on instilling values such as honesty, responsibility, gratitude, and compassion. These are essential qualities for orphans, who may face emotional challenges due to their loss, but who need these qualities to navigate social interactions and build relationships of trust within their communities. Furthermore, social education is vital for orphans to ensure that they do not feel isolated or marginalized. It enables them to become active participants in society, with a strong sense of social responsibility, and to overcome the challenges posed by their circumstances (Indarwati et al. 2023). The comprehensive nature of orphan education in the Qur'an is reflected in the holistic approach to their development. It is not sufficient to merely provide material support; there is a need for integrated education that nurtures the orphans' faith, character, and ability to contribute positively to the community. This is reinforced by Surah Al-Ma'un (107:1-2):

<div dir="rtl">أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ</div>

"Have you seen the one who denies the Recompense? For that is the one who drives away the orphan." *(Q.S. Al-Ma'un: 1-2)*

This verse condemns those who mistreat or neglect orphans, equating such behavior with a denial of the fundamental teachings of Islam. Therefore, the Qur'anic approach to orphan education is a profound call for empathy, justice, and care for the vulnerable. In practice, orphan education should involve various stakeholders, including the family, educational institutions, the community, and the government. All of these groups must work together to create a supportive environment where orphans can grow, learn, and thrive (Hilmi, Hurriyati, and Lisnawati 2018). The Qur'anic perspective on orphan education is not just about providing a curriculum or academic resources; it is about fostering a culture of care, responsibility, and mutual support, ensuring that orphans are not left behind in society but are equipped with the tools they need to succeed. In conclusion, the Qur'an presents orphan education as a multifaceted endeavor that encompasses more than just the transfer of knowledge. It is about protecting their rights, nurturing their spirituality, shaping their character, and empowering them to contribute meaningfully to society. This vision is rooted in the core Islamic values of justice, compassion, and social responsibility. Through the guidance of the Qur'an, orphan education becomes an essential element of creating a just, compassionate, and thriving society where all members regardless of their background have the opportunity to succeed and flourish (Faisal and Al-Jamaan 2024).

Orphan Education in Hadith Tarbawi

The education and care of orphans occupy a central position in the teachings of the Prophet Muhammad Shalallahu 'alaihi wassalam. His own background as an orphan profoundly influenced his sensitivity toward the needs and rights of orphaned children. This personal connection is reflected in various Hadiths that emphasize both spiritual rewards and moral obligations regarding orphan care. One of the most well-known Hadiths in this context states: *"I and the one who takes care of an orphan will be in Paradise like this,"* as he raised his index and middle fingers close together This powerful image symbolizes closeness in Paradise, underscoring not only the virtue of caring for orphans but also the intimacy and sincerity expected in such efforts (Mustafa, Muneeza, and Nouri 2024).

The Hadiths go beyond encouraging material support for orphans they emphasize a holistic approach that encompasses emotional nurturing, moral guidance, and educational development. Prophet Muhammad's teachings call for compassion, justice, and social inclusion as core principles in raising orphans. In educational terms, this implies that orphans should not be deprived of the opportunity to learn, grow, and thrive in a supportive environment. As emphasized by (Oviana et al. 2020). Orphan education must be grounded in values such as love (*rahmah*), fairness (*'adalah*), and communal responsibility (*mas'uliyyah ijtima'iyyah*) (Hidayat and Yusuf 2023).

The ethical and social dimensions of Hadith Tarbawi reveal that the responsibility for orphan care is not limited to individuals, but extends to the Muslim community as a whole. Orphan education is seen as a collective duty (*fard kifayah*), requiring active involvement from families, educators, and institutions. Teachers are encouraged to serve as moral role models, while educational institutions are expected to provide inclusive, nurturing environments for orphans. Such efforts ensure that orphans

develop not only intellectual abilities but also strong character and resilience. These prophetic teachings are consistent with the Qur'anic message, which repeatedly commands Muslims to protect, support, and uplift orphans. The Qur'an highlights the moral importance of treating orphans with kindness and safeguarding their rights. For example, Surah Al-Baqarah [2:220] instructs: *"And they ask you about orphans. Say, 'Improvement for them is best.'"* This shared emphasis in the Qur'an and Hadith strengthens the theological and moral foundation for orphan education in Islam (Fadilah and Baharuddin 2022).

In today's context, the Hadith-based approach to orphan education presents important implications for Islamic educational practice. Institutions such as Islamic schools and pesantren are encouraged to create systems that support the full development of orphans intellectually, emotionally, and spiritually. Programs should not only teach Islamic knowledge but also build life skills, provide psychological support, and foster leadership and independence. Finally, the Hadith Tarbawi framework redefines how Muslims should view orphans not as objects of pity, but as valuable individuals with potential and purpose. Education rooted in prophetic values aims to restore dignity, build self-confidence, and prepare orphans to navigate the challenges of life with strength and integrity. In this light, orphan education becomes an act of *ibadah* (worship), a manifestation of mercy, and a reflection of the Prophet's noble example (Ma'ruf and Indriani 2021).

Implementation of Orphan Education in Islamic Educational Institutions

The implementation of orphan education in Islamic educational institutions, particularly Islamic boarding schools (*pondok pesantren*), represents a concrete manifestation of Islamic values that emphasize care, compassion, and the holistic development of every individual. These institutions are not limited to teaching religious knowledge alone but serve as centers for character building, emotional support, and intellectual empowerment, especially for orphans who often face complex life challenges from an early age. In practice, Islamic boarding schools have developed diverse approaches to educating orphans, shaped by the institution's vision, cultural context, and educational philosophy. One of the prevalent models is the integrative-futuristic approach, which combines religious education with general academic studies and leadership training. This model is often found in pesantren that embrace a modern perspective, aiming to equip orphans with the necessary skills to thrive in contemporary society. In such settings, orphans are not only taught the Qur'an and Hadith, but are also trained in critical thinking, communication, technology, and organizational leadership. This prepares them to become independent, confident, and competitive individuals capable of contributing positively to their communities (Hilalludin Hilalludin and Adi Haironi 2024).

On the other hand, there is the religious-conservative model, which emphasizes traditional Islamic values and focuses on internal spiritual development. This approach places strong emphasis on regular worship, moral discipline, personal piety, and communal responsibility through activities such as preaching, mentoring, and structured religious routines. Orphans in these institutions grow within an environment deeply rooted in Islamic teachings, which fosters humility, respect, and a strong sense of belonging to the Muslim *ummah*. Despite the differences in approach, both models share a commitment to ensuring that orphans receive a well-rounded education that nurtures not only their minds, but also their hearts and souls. The focus is on forming individuals who are spiritually grounded, morally upright, intellectually capable, and socially responsible. This comprehensive vision of education ensures that orphans are not merely recipients of charity, but are empowered to become active agents of change within society. Moreover, the role of educators in these institutions goes beyond mere instruction. Teachers and caregivers act as moral guides, parental figures, and life mentors for orphaned students. Their role is crucial in creating a warm and supportive learning environment where orphans feel valued, safe, and inspired to pursue their goals. Educational programs are designed not only to transfer knowledge, but also to instill life skills, discipline, and resilience (Hasanah 2020).

The success of orphan education in Islamic institutions also depends on the broader support system that surrounds it. Communities play a vital role by contributing through charitable donations, volunteering, and social involvement. When society collectively upholds the responsibility of caring for orphans, Islamic educational institutions can function more effectively as places of transformation and hope. Ultimately, orphan education in Islamic boarding schools is a reflection of prophetic guidance brought to life. It embodies the values of love, justice, and empowerment, aiming to restore the dignity and future of every orphaned child. Through structured education, moral formation, and community

support, these institutions become not only centers of knowledge, but also sanctuaries of compassion and development for those who need it most (Akbar and Susanto 2024).

Challenges and Solutions in Orphan Education

The implementation of orphan education within Islamic contexts faces a variety of structural and cultural challenges that must be addressed comprehensively. One of the most pressing issues is the limitation of resources, including financial constraints, shortage of trained educators, and the lack of adequate educational infrastructure. Many Islamic institutions, especially those dedicated to orphans, struggle to meet the basic needs of their students while simultaneously aiming to deliver quality education. This financial limitation often affects not only the facilities but also the provision of learning materials and access to enriching extracurricular programs that are essential for the holistic development of orphans. Beyond material constraints, another significant barrier is the social stigma often associated with orphanhood. In some communities, orphans may be viewed with pity or even marginalization, which can negatively affect their self-esteem and motivation. The lack of awareness or sensitivity within society regarding the psychological and emotional needs of orphans contributes to their isolation and may hinder their development into confident, empowered individuals. Such social challenges require proactive educational strategies that affirm the dignity of orphans and encourage inclusivity within the learning environment (Suryana 2022).

Islamic teachings, particularly those derived from the Qur'an and Hadith, provide a solid moral framework for responding to these issues. The principles of justice, compassion, and collective responsibility must be at the heart of every solution. Addressing financial constraints, for instance, requires greater mobilization of support from both the government and the wider Muslim community. This can be done through the establishment of scholarship schemes, funding programs, and social campaigns that raise awareness about the importance of supporting orphan education as a collective obligation (*fard kifayah*). Additionally, the quality of orphan education can be significantly improved through targeted training programs for teachers and caregivers. Educators working with orphans must possess not only pedagogical competence but also emotional intelligence, empathy, and a deep understanding of trauma-informed care. By equipping them with the right tools, educational institutions can create a nurturing environment where orphans feel safe, valued, and encouraged to reach their full potential (Rahman 2023).

Islamic boarding schools (*pesantren*), with their strong community structure and spiritual atmosphere, are uniquely positioned to become transformative centers for orphan development. However, to truly fulfill this role, they must adopt integrative and contextual models of education that address the diverse needs of orphans spiritually, intellectually, emotionally, and socially. This means combining religious instruction with life skills education, character building, and opportunities for social engagement, leadership, and entrepreneurship. A key factor in the sustainability and success of orphan education lies in the power of collaboration. Families, educational institutions, religious leaders, and local communities must work together to create a cohesive support system. When orphans are surrounded by a caring and committed network, their chances of achieving success and independence increase significantly. Community engagement not only alleviates the institutional burden but also helps normalize orphan inclusion within society (Latifah and Zainuddin 2023).

In essence, orphan education from an Islamic perspective is not limited to the transmission of knowledge. It is a sacred duty to shape resilient, morally upright, and capable individuals who can contribute meaningfully to their communities. By identifying the core challenges and addressing them with innovative, compassionate, and faith-based solutions, orphan education can evolve into a dynamic force for social transformation. It becomes a means to uphold human dignity, reduce inequality, and build a more just and compassionate society for generations to come.

CONCLUSION

Orphan education from the perspective of the Qur'an and *Tarbawi* Hadith represents not only a religious obligation but also a strategic necessity in shaping a generation that is morally upright, spiritually grounded, and socially responsible. This study reveals that Islamic-based education for orphans must go beyond academic instruction and instead adopt a holistic educational model that nurtures the emotional, spiritual, social, and moral dimensions of orphans' development. A Qur'an-

Hadith-rooted framework ensures that orphan education upholds values such as compassion, justice, independence, and dignity, which are crucial for preparing orphans to face real-world challenges.

Theoretically, this research contributes to the development of Islamic education discourse by integrating classical Islamic teachings with contemporary educational paradigms. It offers an original framework for orphan education that draws on scriptural authority while remaining adaptable to modern pedagogical contexts. Practically, the findings provide actionable recommendations for Islamic educational institutions, particularly *pondok pesantren*, to implement an inclusive and responsive education model. Such a model not only addresses the religious instruction of orphans but also supports their psychological resilience and social integration. These findings have significant implications for policymakers, educators, and community leaders. Islamic boarding schools and other educational stakeholders are urged to redesign their curricula and support systems to better serve the multifaceted needs of orphans. Furthermore, broader community involvement morally, socially, and financially is essential to realize the vision of collective responsibility promoted in the Qur'an and Hadith.

For future research, it is recommended to conduct empirical field studies in various pesantren and orphan-care institutions to validate and expand upon the framework proposed in this study. Comparative research across regions or between traditional and modern institutions may also reveal deeper insights into the effectiveness of Islamic orphan education models. Additionally, interdisciplinary approaches that involve psychology, social work, and Islamic studies can enrich the development of more innovative, adaptive, and sustainable educational practices. In conclusion, effective orphan education rooted in Islamic values is not only a personal virtue but also a communal imperative. Its impact extends beyond the individual child contributing to the formation of a more just, compassionate, and civilized society aligned with the vision of Islam.

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