



Thematic Interpretation of QS. Al-Baqarah [2]: 220 on Social Responsibility towards Orphans

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Abstract

This study examines social responsibility toward orphans based on the thematic interpretation of QS. Al-Baqarah [2]: 220. It aims to analyze how families and communities fulfill their responsibilities toward orphans through the values of islāh and brotherhood contained in the Qur'anic verse. This research employs a qualitative method with a case study approach combined with thematic interpretation. The participants consisted of six orphan informants and eight adult informants representing caregiver families, neighborhood officials, mosque administrators, religious study groups, and the wider community. Data were collected through in depth interviews, observation, and documentation. The data were analyzed through coding, reduction, presentation, conclusion drawing, and verification, with source and method triangulation used to ensure validity. The findings show that families play a primary role in fulfilling orphans' basic needs, supporting their education, providing emotional care, and offering religious guidance. Meanwhile, community support is provided through financial assistance, food, social attention, and religious activities. However, community assistance remains largely incidental and dependent on particular occasions. Overall, the values of islāh and brotherhood have been practiced in caring for orphans, but these practices have not yet developed into structured, sustainable, and coordinated social responsibility. This study provides a practical basis for strengthening family and community based orphan support programs.

INTRODUCTION

Orphans are a vulnerable group requiring attention and protection from their families, communities, and the state. The loss of a father not only reduces a family's livelihood but also impacts a child's sense of security, educational continuity, psychological development, and character development. Therefore, the well-being of orphans is not simply understood as meeting the needs for food, clothing, and shelter, but also encompasses education, affection, emotional support, moral development, and religious empowerment. Meeting these various needs must be done sustainably so that the loss of a father does not hinder the child's growth and development and future (Daming & Al Barokah, 2022), (Masduki & Masduki, 2020).

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virtue of caring for orphans is emphasized in the saying of the Prophet Muhammad (peace be upon him):

I and the one who sponsors an orphan will be in Paradise like this, and he gestured with his index and middle fingers.

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا، وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى

It means: "I and the person who looks after an orphan will be in Paradise like this." The Prophet Muhammad (peace be upon him) then indicated this closeness by putting his index finger and middle finger together. (Al-Bukhari, n.d.).

This hadith demonstrates that caring for orphans is not merely a momentary act of generosity, but rather a responsibility encompassing care, protection of rights, education, and safeguarding of the child's dignity. The basis for this responsibility is also found in Surah Al-Baqarah [2]: 220, which emphasizes that improving the condition of orphans is a good deed and commands Muslims to treat them as brothers. A thematic reading of this verse reveals two main concepts: *islāh* and brotherhood. Principles of *islāh* directing families and communities to improve the living conditions of orphans without neglecting or violating their rights. Meanwhile, the statement that orphans are brothers and sisters demands their acceptance, protection, and inclusion in social life. Therefore, caring for orphans includes meeting basic needs, continuing education, emotional support, religious guidance, and protection from neglect and abuse (Irfan et al., 2024), (Maghdalena et al., 2024), (Romadon et al., 2021).

The family holds a primary position as the closest environment, providing food, shelter, education, affection, supervision, and moral guidance. However, economic limitations, the number of dependents, and caregiving capabilities can prevent families from optimally fulfilling these responsibilities. In such circumstances, the community acts as a social safety net through material assistance, learning support, emotional care, religious activities, and the creation of a safe environment. The involvement of the extended family, neighbors, mosques, religious study groups, social institutions, and community organizations is necessary to ensure the continued fulfillment of children's rights (Faruk et al., 2022), (Fitriani et al., 2023), (Putri & Yanti, 2026).

Several previous studies have shown that family- and community-based protection can strengthen the well-being of orphans, especially when families face economic and caregiving constraints (Daming & Al Barokah, 2022). Support from extended family, caregivers, and the neighborhood also plays a role in fostering a sense of security, attachment, acceptance, and a child's ability to cope with stress after the loss of a parent (Ibda, 2023), (Sholihah et al., 2019). Meanwhile, community involvement is influenced by social awareness, close relationships, trust in aid agencies, and the availability of information regarding orphans' needs (Arianti & Fikry, 2023), (Ibda, 2023). Other studies emphasize the importance of moral development, religious education, and strengthening the independence of orphans through social and religious institutions (Irfan et al., 2024), (Maghdalena et al., 2024), (Masduki & Masduki, 2020).

However, these studies tend to discuss the role of the family, community support, psychological well-being, or religious development separately. Not many studies have integrated family and community responsibilities with the thematic interpretation of QS. Al-Baqarah [2]: 220 and assessed the application of the principles of *islāh* and brotherhood through empirical data. This gap results in an incomplete depiction of the relationship between the normative message of the verse and the practice of fulfilling basic needs, education, emotional support, and religious guidance for orphans. This study positions thematic interpretation as a framework for reading and assessing the practice of social responsibility toward orphans in community life.

The urgency of the research was identified through initial data collection in an urban community within the scope of the study. Within this social unit, ten orphans were identified under family care. This number represents children successfully identified within the scope of the research data collection and is not intended to represent the total number of orphans in the wider administrative area. Of these ten children, six were selected as informants based on their residence within the studied social unit, their care conditions, their guardian's consent, and their willingness to share their experiences. Initial exploration revealed family support and community concern, but there was no integrated data collection and mentoring program that connected the fulfillment of material, educational, emotional, and religious needs in a sustainable manner.

Based on these problems, this study questions how the social responsibility of families and communities towards orphans reflects the principle *islāh* and brotherhood in the thematic interpretation of QS. Al-Baqarah [2]: 220. This study aims to analyze the implementation of these responsibilities through the fulfillment of basic needs, educational continuity, emotional support, and religious guidance. The novelty of the study lies in the integration of thematic interpretation with case study data to bring together the normative messages of the verse and the social practices of the community. The results of the study are expected to enrich the study of thematic interpretation based on social reality and become the basis for developing structured, inclusive, and sustainable orphan assistance.

METHODS

This research uses a qualitative method with a case study approach combined with thematic interpretation. Case studies are used to deeply understand the experiences, views, and practices of social responsibility towards orphans in a social unit with specific contextual boundaries. Meanwhile, thematic interpretation is used to formulate Qur'anic principles that serve as an analytical framework for field data. The combination of these two approaches allows the research to connect the normative message of QS. Al-Baqarah [2]: 220 with family care practices and community support (Creswell & Creswell, 2024), (Moleong, 2018), (Yin, 2018). The research was conducted from June 14–July 21, 2026, in an urban community whose location identity was anonymized to maintain the confidentiality of informants. The research focuses on meeting basic needs, educational continuity, emotional support, religious guidance, and forms of community involvement with orphans.

Informants were determined using techniques purposive sampling based on their involvement, experience, and knowledge of the lives of orphans in the social unit studied. Within the scope of the research data collection, ten orphans were identified. This number represents children successfully identified in the social unit studied and not the total number of orphans in the wider administrative area. Six children were selected as informants based on the criteria of residing in the social unit studied, being under the care of a family, having obtained the consent of a guardian, and being willing to share their experiences. Eight adult informants consisted of one neighborhood official, one administrator of the Mosque Prosperity Council, one member of a religious study group, three family caregivers, and two neighbors or community members. Thus, the total number of informants was 14 people. This number was deemed adequate because it covered all categories of parties involved in care and social support and demonstrated repetition of information on the four aspects of welfare studied. Interviews with children were conducted after obtaining the consent of guardians and the children's willingness. The names of the children, adult informants, and the research location were disguised to maintain confidentiality and protect the interests of the informants.

Data were collected through in-depth semi-structured interviews, participant observation, and documentation. Interviews were used to explore families' experiences in meeting the needs of orphans, children's experiences receiving care and support, forms of community assistance, and informants' views on social responsibility towards orphans. Observations were conducted on care conditions, children's interactions with family and the community, educational and religious activities, and forms of social support received. Documentation included records of social activities, mosque and religious group activities, and other documents relevant to the orphans' lives. The researcher acted as the primary instrument with the assistance of interview guides, observation sheets, recording devices, field notes, and documentation sheets.

Data analysis was conducted manually without the use of software such as NVivo or ATLAS.ti. Interview recordings were first transcribed, then analyzed through open coding in the first cycle to label statements related to needs, experiences, forms of support, obstacles, and social responsibility. In the second cycle, codes that had similarities were grouped through pattern coding into four themes, namely the fulfillment of basic needs, educational continuity, emotional support, and religious guidance. The next process included data condensation, presentation in a thematic matrix, drawing conclusions, and verification. Thematic interpretation analysis was conducted by establishing social responsibility towards orphans as a theme, identifying key terms in QS. Al-Baqarah [2]: 220, especially *islāh*, *fa ikhwānukum*, as well as *al-mufsid* And *al-muṣliḥ*, examine the translation and interpretation of verses, then formulate principles *islāh* and brotherhood as interpretive categories. The four field themes were then compared with these two principles to assess their application and limitations. Data validity was checked through source triangulation by comparing information from children, caregivers, neighborhood officials, mosque administrators, study groups, and the community, as well as method triangulation by comparing interview results, observations, and documentation.

RESULT AND DISCUSSION

The results of the study indicate that families and communities have interrelated roles in ensuring the welfare of orphans in Helvetia Tengah Village, Block 14. Of the ten orphans identified at the research site, six were selected as informants. The findings were analyzed through four aspects of welfare: fulfillment of basic needs, education, emotional support, and religious guidance. These four aspects are placed within the framework of QS. Al-Baqarah verse 220 as follows:

In this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs, they are your brothers. And Allah knows the corrupter from the one who reforms. And if Allah had willed, He could have put you in hardship. Indeed, Allah is Exalted in Might and Wise في الدنيا والآخرة وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ أَنْ اللَّهَ عَزِيزٌ حَكِيمٌ

Meaning: "About this world and the Hereafter. They ask you about orphans. Say, 'Repairing their condition is good.' If you associate with them, they are your brothers. Allah knows the one who does evil and the one who does good. If Allah wills, He will certainly bring upon you hardship. Indeed, Allah is All-Mighty, All-Wise." (Ministry of Religion of the Republic of Indonesia, 2022).

This verse contains two main principles, namely *islāh* and brotherhood. Principles *islāh* directing families and communities to take actions that improve the lives of orphans, while the statement that they are brothers emphasizes acceptance, protection, and social involvement. Responsibility for orphans is therefore not simply expressed through short-term assistance, but must be directed toward fulfilling comprehensive and sustainable welfare (Romadhon, 2024).

Fulfilling the Basic Needs of Orphans

Research findings indicate that foster families are the primary stakeholders in meeting the basic needs of orphans. These needs include food, clothing, shelter, school fees, pocket money, and other daily necessities. Families strive to maintain a decent standard of living for their children, despite some facing economic constraints. This situation is evident in a family caring for a 12-year-old child. The family continues to strive to provide food, clothing, and school supplies despite limited household income. The child stated that his foster family treats him well: "My orphan is good, Sis. They give me food and new clothes for Eid. They also look after my school" (Mahdi, personal communication, July 21, 2026). The family's economic difficulties were also confirmed by neighbors who have direct knowledge of their daily lives (Aminah, personal communication, July 21, 2026; Muel, personal communication, July 21, 2026).

Similar conditions were found in other foster families. The family generally met the children's school needs, pocket money, food, and other basic needs. This support came not only from the nuclear family's income but also from the extended family on the deceased father's side. One family also received Direct Cash Assistance, which indirectly helped maintain household economic stability. A 10-year-old child stated that his mother's attention and the fulfillment of his needs had provided a sense of security in his daily life (Dinda, personal communication, July 21, 2026; Epi, personal communication, July 21, 2026).

A 13-year-old child also receives food, shelter, education costs, and pocket money from his family. The deceased father's extended family continues to provide additional assistance, while neighbors sometimes provide food or pocket money. This support from various parties ensures the child's basic needs are met and reduces the financial pressure on the caregiver's family (Rifki, personal communication, July 21, 2026; Yuni, personal communication, July 21, 2026). Three other child informants shared relatively similar experiences. Their basic needs and schooling are met through the combined support of the caregiver's family, extended family, the mosque, and the surrounding community (Dimas, personal communication, July 21, 2026; Fadhil, personal communication, July 21, 2026; Randy, personal communication, July 21, 2026).

The community provides assistance in the form of cash, rice, food, and other necessities, especially in the lead-up to Eid al-Fitr. The Al-Mukhlisin Mosque holds an annual charity funded by congregational donations. Aid is typically distributed at the end of Ramadan in the form of cash and food supplies. This program helps families meet their children's needs in the lead-up to Eid, but it has not been implemented regularly throughout the year (Junaidi, personal communication, July 19, 2026). Koran reading groups also provide lunch boxes to orphans as a form of concern for their food needs (Ipah, personal communication, July 19, 2026).

Community assistance is not only distributed through religious institutions. Some residents provide direct assistance in the form of money or food. These donations sometimes stem from personal vows and donations collected before Eid. One resident explained that aid is given with the hope that "at least a little bit will be enough for them" (Agus, personal communication, July 19, 2026). These findings suggest that social solidarity has developed, but its form still depends on individual initiative and specific circumstances.

Fulfillment of these basic needs is the initial form of implementing the principle *islāh*. Families prevent children from losing access to food, clothing, shelter, and school supplies after the death of their father. Communities also strive to lessen the burden on families through charity and food aid. Fulfilling children's rights is a family and social responsibility that must continue even after a parent has died (Daming & Al Barokah, 2022).

However, aid focused on Ramadan and Eid al-Fitr does not guarantee that children's needs are met year-round. Children need food, education, healthcare, clothing, and other daily necessities on an ongoing basis. Incidental assistance can alleviate the burden temporarily, but it does not create a sustainable social protection system. Community-based protection requires data collection, shared responsibilities, transparent aid management, and monitoring of each child's condition (Putri & Yanti, 2026). Therefore, communities need to develop monthly aid programs or collectively managed social funds so that support is not limited to religious holidays.

Fulfillment and Sustainability of Orphans' Education

Education is a crucial part of the well-being of orphans because it determines their development of knowledge, character, and independence. Research shows that foster families have made efforts to ensure the continuity of their children's education. The family largely covers school fees, uniforms, learning materials, pocket money, and supervision of school activities. Economic limitations do not diminish the family's commitment to maintaining their children's education.

A 12-year-old child explained that his/her schooling remains closely monitored by his/her family caregiver. In addition to meeting daily needs, the caregiver ensures that the child participates in formal education and religious learning activities. This supervision demonstrates that the family views education not only as an administrative obligation but also as a means of safeguarding the child's future (Aminah, personal communication, July 21, 2026; Mahdi, personal communication, July 21, 2026). Similar findings were obtained from other families who provide school fees and learning needs through family income, assistance from extended family members, and social assistance programs (Dinda, personal communication, July 21, 2026; Epi, personal communication, July 21, 2026).

The continuation of a 13-year-old child's schooling was also supported by his mother and the extended family on his deceased father's side. The child continued to attend school and received learning needs and pocket money. This support shows that the loss of a father does not directly halt access to education when the caregiver's family and relatives still carry out their responsibilities (Rifki, personal communication, July 21, 2026; Yuni, personal communication, July 21, 2026). The other three child informants also stated that their school needs were generally met through family support and community assistance (Dimas, personal communication, July 21, 2026; Fadhil, personal communication, July 21, 2026; Randy, personal communication, July 21, 2026).

Although basic educational needs are relatively well met, no specific programs have been identified that provide scholarships, study assistance, books, school supplies, or funding for further education for orphans. Assistance from mosques and religious study groups is primarily in the form of cash, food, and meals. This assistance can be used by families to reduce household burdens, but it is not specifically directed at ensuring children's long-term education. The neighborhood head also explained that there is no assistance or educational program routinely managed by neighborhood officials (A. Tobing, personal communication, June 14, 2026).

This situation indicates that educational attainment still depends heavily on the capabilities of the caregiver's family. When a family experiences a decrease in income or increased household needs, the continuity of a child's schooling can be disrupted. The education of orphans requires support that is not only focused on paying school fees, but also on character development, independence, motivation to learn, and readiness for the future (Ariyanto et al., 2022), (Hidayat & Suharto, 2022). The family is the primary foundation for character formation, but its effectiveness is influenced by economic conditions, caregiver knowledge, and social support (Fitriani et al., 2023).

Principle *islāh*The 220th verse of the Quran, Al-Baqarah, has a long-term orientation. Improving the situation of orphans means not only meeting their

immediate needs but also enhancing their abilities to live independently. Education is the primary instrument for achieving this goal. Assistance that is solely consumptive needs to be complemented by productive support in the form of scholarships, tutoring, school supplies, skills training, and assistance in selecting further education.

Mosques, religious study groups, local governments, and communities can establish transparently managed orphan education funds. Data collection on ten orphans can be used to map each child's educational level, financial needs, achievements, learning barriers, and educational plans. This approach allows for appropriate and sustainable assistance. Community participation will increase if the program has clear objectives, reliable management, and easily accessible information (Arianti & Fikry, 2023), (Ibda, 2023). Thus, responsibility for education does not stop with the foster family but develops into a collective community commitment.

Emotional Support and Social Acceptance for Orphans

The loss of a father not only reduces economic resources but can also affect a child's sense of security, attention, and protection. Therefore, emotional support is crucial for orphans' well-being. Subjective well-being is important for orphaned adolescents because it is related to a sense of security, self-acceptance, and the ability to navigate positive social relationships (Ibda, 2022). Research findings indicate that the caregivers provided attention, affection, supervision, and a sense of security to the children. This experience is evident in the children's statements that they felt well-treated by their caregivers and continued to receive attention in their daily lives.

The statement, "Bou, I'm fine, Sis," demonstrates that the relationship between child and caregiver is not only based on fulfilling material needs but also contains emotional closeness. The provision of food, clothing, school supervision, and daily attention are interpreted by the child as forms of affection (Mahdi, personal communication, July 21, 2026). Another child also stated that his mother provides attention and strives to meet his needs. This attention helps the child feel secure after the loss of his father (Dinda, personal communication, July 21, 2026).

Emotional support also comes from the extended family and neighborhood. Pocket money, food, and visits from relatives of the deceased father demonstrate that family ties are still maintained. Neighbors who provide food or pocket money contribute to a sense of acceptance within the social environment. Extended family and neighborhood networks can be sources of social support that help children cope with loss and maintain a sense of security in their daily lives (Ibda, 2023), (Sholihah et al., 2019).

The concept of brotherhood in Surah Al-Baqarah, verse 220, provides an important foundation for understanding these findings. The statement "fa ikhwānukum" (brotherhood) positions orphans as brothers and sisters who must be accepted into family and community life. Children should not be positioned merely as recipients of mercy, but as members of a community with equal rights, dignity, and opportunities. Material assistance will have a stronger meaning when accompanied by respectful interactions, consistent attention, and children's involvement in social activities.

Despite the support of families and communities, there are no emotional or psychosocial support programs specifically aimed at orphans. Support continues to occur naturally through family and neighborhood relationships. This pattern has positive value, but it may not necessarily address all of a child's emotional needs, especially if the child experiences prolonged grief, the loss of a father figure, difficulty adapting, or social pressure. The loss of a father can shape a child's perceptions of protection, care, and responsibility within the family (Faruk et al., 2022).

Diverse societal perceptions can also influence the quality of social acceptance. Some residents demonstrate concern through charity and food distribution, while others still view the welfare of orphans as the responsibility of families or specific

institutions. These differing perceptions are shaped by experience, knowledge, and social interactions within the community (Utomo & Sugihartati, 2018). A view that limits responsibility solely to families has the potential to diminish community involvement in providing care and support.

Strengthening emotional support can be achieved through family support programs, study groups, play activities, regular visits, and involving children in mosque and community activities without labeling them derogatorily. Support must maintain the child's privacy and dignity so they don't feel different from other children. Families can also be provided with a consultation space to discuss parenting challenges and the child's development. In this way, the principle of brotherhood is not merely a normative value but is realized through safe, equal, and sustainable social relationships.

Religious Development and Strengthening Collective Responsibility

Religious guidance is a relatively well-developed aspect of the lives of orphans in Helvetia Tengah Village, Block 14. Research shows that some children participate in Quranic recitation activities at the mosque or receive religious instruction at home. One 12-year-old attends free Quranic recitation activities at the mosque every evening. These activities provide access to Quranic education and provide a space for social interaction with other children in his neighborhood (Mahdi, personal communication, July 21, 2026).

A 13-year-old child also participates in Quranic recitation lessons by having a teacher come to his home. Family support for this activity demonstrates that religious guidance is viewed as part of parenting responsibilities, not simply an additional activity. Quranic recitation helps children acquire religious knowledge, foster discipline, and develop positive habits in their daily lives (Rifki, personal communication, July 21, 2026; Yuni, personal communication, July 21, 2026).

The Al-Mukhlisin Mosque and its study groups hold a strategic position in religious and social development. However, their role in supporting orphans remains predominantly in the form of annual donations and food distribution. There is no specific development program that combines Quranic education, character building, learning support, and planned monitoring of children's development (Junaidi, personal communication, July 19, 2026). Study groups have also demonstrated their concern through food distribution, but have not yet developed routine mentoring activities (Ipah, personal communication, July 19, 2026).

This situation demonstrates the underutilization of institutional potential. Mosques can serve not only as a place to collect and distribute donations but also as a center for fostering orphans. Fostering programs can include Quranic instruction, moral strengthening, tutoring, skills training, social activities, and emotional support. Planned fostering can help children develop independence and responsibility in achieving their life goals (Ariyanto et al., 2022; Hipzi et al., 2026).

Verse 220 of the Quran, Al-Baqarah, affirms that Allah knows those who make improvements and those who cause damage. This statement contains a moral imperative that the management of aid and the fostering of orphans be carried out with good intentions, transparently, and responsibly. Orphans should not be seen as mere objects of ceremonial activities or a means of building an institution's image. Every program must be designed based on the children's real needs and directed towards improving their lives (Online, n.d.), (Romadhon, 2024).

Research findings show that the value of *islāḥ* has been realized through the fulfillment of basic needs, educational support, emotional care, and religious guidance. However, its implementation has not been fully sustainable. The caregiver's family still bears the greatest responsibility, while community support comes more in the form of incidental assistance. The concept of brotherhood has also been evident in the care of extended families, neighbors, mosques, and religious study groups, but has not yet developed into a structured system of collective protection.

Strengthening collective responsibility requires coordination between families, mosques, religious study groups, neighborhood officials, and the community. The first step is to compile integrated data on ten orphans, covering their care conditions, basic needs, education, emotional development, and religious activities. This data can form the basis for developing monthly assistance programs, educational funding, family mentoring, tutoring, and religious guidance.

The next step is to form a small team at the neighborhood or mosque level tasked with collecting aid, developing programs, assisting families, and monitoring children's development. Fund management needs to be transparent to increase community trust and participation. Organized social support can strengthen families' ability to protect children and reduce dependence on assistance provided only on specific occasions (Putri & Yanti, 2026), (Maghdalena et al., 2024), (Arianti & Fikry, 2023), (Ibda, 2023).

Integration of Four Aspects of Orphan Welfare

The four aspects of well-being identified in this study are inseparable because they mutually influence child development. Providing food, clothing, shelter, and healthcare is fundamental to optimal educational attainment for children. Continuing education plays a key role in building children's knowledge, character, and independence. However, fulfilling material and educational needs is insufficient if children lack attention, a sense of security, social acceptance, and a space to express their feelings after the loss of a father. Religious guidance complements these three aspects by instilling values, developing morals, and strengthening children's abilities to cope with life's circumstances. Therefore, the well-being of orphans needs to be understood holistically, encompassing material, educational, psychosocial, and spiritual dimensions (Ariyanto et al., 2022), (Daming & Al Barokah, 2022), (Hidayat & Suharto, 2022), (Ibda, 2022).

Research findings also demonstrate two layers of responsibility. The first layer is the caregiver's family, providing care and meeting the child's daily needs. The community supports the child through material assistance, social care, educational activities, and religious guidance. The problem is, support in the second layer still relies on personal care, close relationships, and religious momentum. This situation can lead to inequality, as children with broader family or neighborhood networks are more likely to receive assistance. The principle of *islāh* demands that assistance not be provided as a temporary response, but rather be structured based on mapping each child's needs and monitoring its sustainability (Maghdalena et al., 2024), (Putri & Yanti, 2026), (Romadhon, 2024).

Based on this, a charitable assistance pattern needs to be developed into a community-based support system. Implementation can begin by collecting data on the condition of ten orphans, identifying their individual needs, prioritizing assistance, assigning roles between institutions, and conducting periodic evaluations. Families can monitor their children's daily needs and development; mosques and religious study groups can manage social funds and religious guidance; communities can provide learning assistance and social support; and neighborhood officials can coordinate programs and connect families with government assistance. Children and guardians also need to be involved in determining the form of assistance to ensure that the program aligns with real needs, maintains confidentiality, and does not position children as objects of pity. Transparent and coordinated management can increase community trust and strengthen program sustainability (Arianti & Fikry, 2023), (Fitriani et al., 2023), (Ibda, 2023), (Putri & Yanti, 2026).

Overall, families have played a primary role in ensuring the welfare of orphans, while communities have supported them through material assistance, social care, and religious activities. Basic needs are relatively well met, education is maintained, emotional support is provided through family and neighborhood relationships, and

religious guidance is provided through Quranic recitation activities. However, these four aspects still require strengthening in terms of sustainability, equity, and coordination. Family and community responsibility will be more in line with the spirit of Surah Al-Baqarah, verse 220, if implemented through planned, transparent programs that respect children's dignity and are oriented towards improving their lives in the long term.

CONCLUSION

This study concludes that the responsibility for the welfare of orphans in Block 14, Helvetia Tengah Village, is primarily carried out by the foster family with support from the extended family and the community. Of the ten orphans identified, six were selected as research informants. The family plays a primary role in meeting basic needs, ensuring educational continuity, providing emotional support, and carrying out religious guidance. The community, mosques, and religious study groups assist through donations of money, rice, food, social attention, and Quran recitation activities. However, community support remains incidental, particularly around religious holidays, and has not yet developed into a structured and sustainable guidance program. These findings indicate that the value of *ofislāh* The values of brotherhood and brotherhood in QS. Al-Baqarah verse 220 have been realized through efforts to improve lives and accept orphans as part of the family and society, but its implementation needs to be strengthened so that it is not limited to consumptive assistance and ceremonial activities. Therefore, families, mosques, study groups, neighborhood officials, and the community need to develop a joint program that includes integrated data collection, regular basic needs assistance, education funds, emotional support, and religious guidance. Further research can expand the location and number of informants and test the effectiveness of community-based orphan protection programs.

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