

Improving the Quality of Life of Orphans through a Religious Approach and Assistance in RW 10 Semanan, Kali Deres District, West Jakarta, in Collaboration with LBH–Pikiran dan Jiwa Rakyat

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INDEXING	ABSTRACT
Keywords: Keyword 1; Compensation Keyword 2; Community concern Keyword 3; Orphans Keyword 4; Religious approach Keyword 5; Life	Orphans are a socially and psychologically vulnerable group due to the loss of their parents, who are key figures in their lives. In the Islamic context, orphans receive special attention and have rights that must be upheld by society. This article discusses the role of a religious approach in improving the quality of life of orphans, both spiritually, morally, and socially. Through religious education, moral development, and the practice of worship, orphans are guided to develop strong personalities, self-confidence, and a clear sense of direction in life. A religious approach also functions as psychological therapy, fostering optimism and resilience in the face of life's pressures. Studies show that consistent spiritual development can empower orphans to become individuals with noble character, independence, and a strong zest for life. Therefore, the integration of religious education and social support is a crucial strategy for holistically improving the lives of orphans. The lives of orphans are often characterized by limitations, both economically, socially, and psychologically. Therefore, the active role of the community and social institutions is needed to support them through a comprehensive approach. This article discusses the orphan assistance program in the RW 10 Semanan area, organized in collaboration with the Legal Aid Institute – Pikiran dan Jiwa Rakyat (LBH-PIJAR). A religious approach is prioritized as a foundation for moral and spiritual development, while material assistance is provided to support the children's well-being. This program is expected to improve the quality of life of orphans and foster social awareness in the surrounding community. Assistance for orphans is a form of social care that has a significant impact on their well-being and development.

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INTRODUCTION

Orphans are a segment of society that desperately needs attention, both in terms of love, education, and the fulfillment of daily needs. Without the presence of parents, they are vulnerable to financial and emotional limitations (Parfilova and Valeeva, 2016). Therefore, community care is crucial to ensure they can grow and develop properly. Islam gives great attention to orphans, as stated in the Qur'an and hadiths which emphasize the importance of loving and caring for them (Putri, 2018; Ali, 2023; Haironi *et al*, 2025). The Prophet Muhammad said that the person who cares for an orphan will be close to him in heaven, a very high honor for Muslims (Benthall, 2019).

Based on these religious values, the orphan assistance program in RW 10 Semanan is being implemented with the support of LBH-PIJAR as a form of social concern and spiritual development. This program not only provides material assistance but also prioritizes spiritual development, with the hope of improving the overall quality of life of the orphans. With this background, this article aims to examine in more depth how a religious approach can be used as an effective means of improving the quality of life of orphans. The discussion focuses on various forms of implementation of religious values in the lives of children, as well as the role of religious, social, and community institutions in supporting this development process. It also examines the importance of orphan assistance activities as part of social and humanitarian responsibility, as well as strategies for implementing them so that they can have a real and sustainable impact on the lives of children who have been abandoned by their parents.

LITERATURE REVIEW

Children are individuals who are still in their early years, both mentally and in their life processes, so they tend to be easily influenced by their environment. Nationally, the definition of a child refers to Law of the Republic of Indonesia Number 39 of 1999 concerning Human Rights, Article 1 paragraph 5, which states that a child is someone under the age of 18 and unmarried. An orphan is a child who has lost his father due to death. In the context of this research, the children referred to are orphans and the poor aged between 12 and 17 years. These children often face compounded vulnerabilities, not only due to the loss of parental figures but also because of economic hardship, social stigma, and limited opportunities for personal development. By focusing on this specific demographic, the study seeks to inform more empathetic, participatory, and sustainable approaches to child empowerment within marginalized urban contexts. (Tobing, 2018; Destiana, 2024).

The orphan assistance program is a form of social activity that aims to reduce the psychological and economic burden on children who have lost their parents, while also fostering a sense of social concern and fostering community empathy (Katisi *et al*, 2019). The orphanage assistance program fosters empathy and provides support in the form of financial assistance, educational supplies, and religious-themed social activities. Although community participation is uneven, the presence of community leaders and activities based on religious values are crucial factors in supporting the program's sustainability (Ceptureanu *et al*, 2018). These leaders often act as moral anchors and mobilizers, encouraging broader community involvement through sermons, neighborhood meetings, and collaborative charity events. Religious values such as compassion (*rahmah*), solidarity (*ukhuwah*), and responsibility (*amanah*) serve as guiding principles that shape the program's approach and deepen its emotional resonance among participants (Kartika *et al*, 2025). Furthermore, the integration of character-building activities—such as Quranic study circles, motivational talks, and peer mentoring helps nurture resilience and self-worth among the children. To enhance long-term impact, the program also seeks to strengthen partnerships with local schools, youth organizations, and philanthropic networks, ensuring that support for orphans is not only reactive but also developmental and future-oriented (Pangestu, 2024; Asfia and Nurmahyati, 2025).

RESEARCH METHOD

The implementation of activities to improve the quality of life for orphans in the RW 10 Semanan area, along with LBH-PIJAR, is carried out using a participatory, planned approach, and is based on religious values. This implementation method includes the following stages:

1. Data Collection and Coordination



Figure 1. Meeting to Prepare Activity Agenda and Data Collection of Beneficiaries

Source: Author (2025)

- The author and the administrators of RW 10 Semanan together with the LBH-PIJAR team conducted a data collection on the number of orphans in the area.
- Coordination was carried out with community leaders, RT administrators, and local religious institutions to ensure valid data.

2. Program Planning

- Preparation of an activity agenda that includes religious guidance (sermons, joint prayers, learning the Qur'an) and distribution of assistance.
- Division of committee tasks between the author, LBH-PIJAR, RW administrators, and community volunteers.

3. Religious Construction

- Implemented through **short sermon**, prayer together, as well as motivation so that the children remain enthusiastic in learning and worship.
- This activity was guided by local *asatidz* – *asatidz* with material on moral development, the importance of education, as well as the values of patience and steadfastness of faith.

4. Provision of Compensation

- Compensation in the form of basic necessities (basic necessities) and financial assistance is given directly to orphans.
- The handover was carried out symbolically by representatives of LBH-PIJAR, RW 10 administrators, and community leaders, to demonstrate shared concern.

5. Community Involvement

- The community of RW 10 Semanan was involved in the activities, both as donors, volunteers, and committee members.
- This aims to foster social solidarity and a sense of togetherness in helping others.

6. Monitoring and Evaluation

- After the activity was completed, an evaluation was carried out by the committee and LBH-PIJAR to assess the benefits and effectiveness of the program.
- Recommendations are drawn up so that similar activities can be carried out sustainably, not only in the form of compensation, but also in the form of educational development and independence for orphans.

This method is expected to provide a double impact: **spiritual support** through a religious approach, as well **material support** through assistance that helps ease the burden on orphans in RW 10 Semanan.

Activity Results

The orphan assistance program in RW 10 Semanan, in collaboration with LBH-PIJAR, went well and received high community enthusiasm. Some concrete results include:

1. Achieving Orphan Data Collection

As much as **120** Orphans were successfully officially registered in RW 10 Semanan, thus facilitating the planning of further development programs.

2. Implementation of Religious Guidance



Figure 2. Religious Guidance Through Tausiah from Asatidz

Source: Author (2025)

Charity activities, joint prayer, and character building are going well. The children get motivation to remain in the spirit of worship, seek knowledge, and maintain noble morals.

3. Realization of Compensation



Figure 3 Symbolic Giving of Compensation

Source: Author (2025)



Figure 4 Symbolic Giving of Compensation

Source: Author (2025)

Assistance in the form of basic food packages, school supplies, and cash assistance was successfully distributed to all orphans who attended.

4. Active Community Participation



Figure 5 Congregation in attendance

Source: Author (2025)

Residents of RW 10 Semanan contributed through donations, labor, and moral support. This demonstrates growing social solidarity and concern among residents.

5. LBH-PIJAR's Commitment



**Figure 6 Speech delivered by the chairman of the DPW LBH – PIJAR
DKI JAKARTA**

Source: Author (2025)

LBH-PIJAR is not only involved in charity activities, but is also committed to assisting orphans in sustainable programs, both in the legal, social and educational fields.

Discussion



Figure 7. Representative of Beneficiaries

Source: Author (2025)

This activity proves that the combination of **religious approach** and **social assistance** can have a significant positive impact on orphans.

1. Spiritual and Moral Impact

Through religious sermons and communal prayers, children gain faith and motivation to face life with patience and optimism. The religious values instilled can also serve as a strong foundation for developing noble character. These activities not only strengthen their spiritual connection but also provide emotional comfort and a sense of belonging, especially for orphans and children from economically disadvantaged backgrounds. In moments of hardship, the teachings of perseverance (*sabr*), gratitude (*syukur*), and trust in divine wisdom (*tawakkal*) become internalized guides that help them navigate challenges with dignity and hope. Moreover, communal religious practices foster a supportive environment where children feel seen, heard, and valued. They learn to respect others, uphold honesty, and cultivate empathy values that are essential for building responsible and compassionate individuals. The presence of religious mentors and role models further reinforces positive behavior and encourages children to emulate virtuous conduct in daily life. Over time, these spiritual and moral foundations contribute to the formation of resilient, ethically grounded youth who are better equipped to contribute positively to their communities. In this way, religious engagement becomes not only a source of personal strength but also a catalyst for social harmony and long-term character development.

2. Economic Impact and Welfare

The assistance provided can ease the burden of orphans' daily needs. School supplies also support the continuation of their education, a crucial factor in improving their quality of life. By receiving basic necessities such as food, clothing, and hygiene products, these children experience a sense of security that allows them to focus more on learning and personal growth. The provision of school supplies—such as uniforms, notebooks, writing tools, and backpacks—not only reduces financial pressure on caregivers but also boosts the children's confidence and motivation to attend school regularly. Education plays a transformative role in breaking the cycle of poverty and vulnerability. For orphans, access to learning is not merely about academic achievement; it is a pathway to self-reliance, dignity, and future opportunities. When children feel

supported in their educational journey, they are more likely to develop aspirations, engage actively in class, and build meaningful relationships with peers and teachers. In addition, the presence of caring adults and mentors who encourage their progress can further reinforce their sense of purpose and belonging. Thus, material assistance—when combined with emotional and educational support becomes a powerful tool in nurturing resilient, hopeful individuals who are equipped to contribute positively to their communities.

3. Social Impact

This activity fosters a sense of togetherness, caring, and strengthens ties between orphans, the community, and social institutions. This moral support is essential for children to feel accepted and loved by their community. When orphans are actively involved in communal events, such as religious gatherings, cultural celebrations, and educational workshops. They begin to see themselves as integral members of society. These interactions help reduce feelings of isolation and abandonment, replacing them with a sense of belonging and mutual respect. Community members, in turn, become more aware of the children's needs and potential, encouraging a culture of empathy and shared responsibility. Social institutions, including schools, mosques, and local organizations, play a pivotal role in facilitating these connections by providing safe spaces, mentorship, and structured activities that promote positive development. The synergy between individual care and collective engagement creates a nurturing ecosystem where children can thrive emotionally, socially, and spiritually. Moreover, consistent moral support reinforces the children's self-esteem and helps them build trusting relationships with adults and peers. It teaches them that they are not alone in their struggles and that their community stands beside them. In the long run, this inclusive approach contributes to the formation of resilient, socially conscious youth who are empowered to give back and uplift others.

4. Psychological Impact

The attention provided through these activities makes children feel valued, protected from abandonment, and have hope for a better future. Their self-confidence also increases. When children experience consistent care and involvement from adults and peers, they begin to internalize a sense of worth and dignity. This emotional affirmation helps them overcome feelings of loneliness and rejection that often accompany the loss of parental figures. Activities such as mentoring sessions, group discussions, and creative workshops allow them to express themselves, discover their talents, and receive encouragement from others. As their confidence grows, children become more willing to participate in school, community events, and social interactions. They start setting goals, dreaming of possibilities, and believing in their ability to achieve them. This psychological shift is crucial in shaping their resilience and long-term development. Moreover, when children feel seen and heard, they are more likely to develop healthy relationships and contribute positively to their surroundings. The presence of empathetic role models teachers, volunteers, religious leaders—further reinforces their sense of belonging and inspires them to emulate positive behaviors. In this way, attention and affirmation are not just

acts of kindness; they are transformative forces that help children rebuild their identity, strengthen their character, and envision a life filled with purpose and hope.

5. Program Sustainability

LBH-PIJAR's involvement in supporting the sustainability of this activity shows that the donation is not just a ceremonial activity, but part of a long-term program to foster, protect, and empower orphans. Their commitment reflects a strategic and values-driven approach that goes beyond momentary charity, emphasizing structural support and community-based empowerment. By collaborating with local stakeholders, religious leaders, and educational institutions, LBH-PIJAR helps ensure that orphan assistance is integrated into broader social development efforts. This includes advocacy for children's rights, legal literacy programs, and capacity-building initiatives that equip orphans with the tools to navigate life with confidence and dignity. LBH-PIJAR also plays a role in monitoring the effectiveness of aid distribution, promoting transparency, and encouraging participatory feedback from beneficiaries and community members. Their presence reinforces the message that every child deserves sustained attention, not only in times of crisis but throughout their formative years. Furthermore, LBH-PIJAR's legal and social expertise contributes to safeguarding vulnerable children from exploitation and neglect, while promoting policies that uphold their welfare. In this way, the donation becomes a gateway to long-term transformation, where orphans are not merely recipients of aid but active participants in shaping their futures within a caring and just society.

CONCLUSION

The activities to improve the quality of life for orphans through a religious approach and the provision of assistance in the RW 10 Semanan area with LBH-PIJAR are a concrete manifestation of social concern aligned with religious values. Through a series of activities including spiritual guidance, religious sermons, group prayers, and the distribution of assistance, orphans receive not only material assistance but also spiritual, moral, social, and psychological support.

The results of the implementation of activities show that:

1. Children receive strengthening of faith, motivation, and moral guidance.
2. The assistance provided can ease the economic burden and support the continuation of their education.
3. The solidarity of the RW 10 Semanan community has increased, as reflected in the active participation of residents in activities.
4. LBH-PIJAR demonstrates its long-term commitment by presenting programs that are not merely ceremonial in nature, but also oriented towards ongoing mentoring and empowerment.

Thus, this activity demonstrates that combining a religious approach and social assistance can be an effective strategy for improving the quality of life for orphans. Going forward, similar programs need to be implemented consistently, expanded in scope, and integrated with education and empowerment programs so that orphans can grow into independent, competitive, and virtuous future generations.

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The concern and cooperation of all parties is clear evidence that togetherness can bring great benefits to others, especially to orphans in need of care. May this good deed be a source of reward, bring blessings, and inspire ongoing socio-religious activities in the future.

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