

Social Service Activities of Iqra' and Al Qur'an Waqf at TPA / Diniyah in Berau Regency, East Kalimantan: Economic Empowerment of the Community through Waqf

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INDEXING	ABSTRACT
Keywords: Keyword 1; Berau Keyword 2; Social Activities Keyword 3; Quran Literacy Keyword 4; Waqf Keyword 5; Economic	This research examines the implementation of the endowment of Iqra' books and the Qur'an as part of a social service program in several TPA (Islamic learning centers) and Madrasah Diniyah (Islamic schools) in Berau Regency, East Kalimantan. The goal of this activity is to expand access for children to Islamic education, particularly for those with limitations in obtaining learning resources. Through a qualitative approach with direct class teaching methods, this study explores the stages of planning, implementation, and outcomes of the program. The findings show that the distribution of 30 Iqra' books and 25 copies of the Qur'an to 20 students has positively impacted their motivation to learn, the smoothness of the Qur'an reading process, and the growth of social awareness among the community. In addition to providing material support, this activity also strengthens the role of Islamic educational institutions in shaping character and religious values from an early age.

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INTRODUCTION

Social service is a voluntary activity carried out by individuals or groups with the aim of helping communities in distress (Sembiring et al., 2025). This activity is usually conducted without a focus on personal profit, but rather is based on the spirit of humanity, a sense of solidarity, and concern for others. Educational institutions, communities, religious organizations, and companies often hold social service programs as a form of tangible contribution to society through their social responsibility programs. Various forms of social service activities can be conducted, ranging from providing assistance such as basic food supplies, free health services, blood donation drives, health education, to joint work in cleaning the environment. Additionally, the construction of public facilities and education in remote areas also falls under this activity. All of these aim to create a direct positive impact on communities in need.

Social service has the primary goal of alleviating the burdens of underprivileged communities while also fostering values such as empathy, mutual assistance, and social concern (Mustakim et al., 2025). In educational settings, this activity is also regarded as a means of character building, as it encourages participants to be more sensitive to the social realities around them. Meanwhile, in the workplace, such activities can enhance the company's image and strengthen relationships with the community.

To ensure effective implementation, social service activities need to go through several stages, such as needs assessment, resource mobilization, planning activities, and evaluating results. Collaboration among parties is very important to ensure that the assistance provided is targeted and has a real impact. Overall, social service is not just about providing physical aid, but also about showing care, sincerity, and real efforts in building a more just and harmonious society. In addition to being a tangible form of concern for others, social service activities also provide various benefits, both for the recipient community and for the implementers. For those receiving assistance, these activities can serve as support in meeting basic needs such as food, healthcare services, and access to education. Although the assistance provided may not be significant, it can provide moral support and motivation to rise from difficulties.

Meanwhile, for individuals or groups directly involved in social service activities, this experience serves as a means to develop social sensitivity (Fitroni *et al.*, 2025). Through interaction with the community, they learn to better understand the real conditions on the ground, cultivate empathy, and strengthen social solidarity. Moreover, this activity also strengthens the relationships among group members and fosters the spirit of mutual cooperation, which is becoming increasingly rare in modern life. Among students and youth, social service plays a role in instilling positive character traits such as a sense of responsibility, independence, and caring attitudes (Yunanto & Kasanova, 2023). In the professional world, these activities can build a positive reputation for an organization or company. Ultimately, social service becomes a small step but with a significant impact in creating an inclusive, caring, and just society.

In addition to providing tangible benefits through social service activities, religious education also plays a crucial role in shaping children's character and social sensitivity from an early age (Aisyah & Hidayah, 2024). One of the main media in Islamic religious education for children is the Iqra' book. This book serves as a tool for introducing the hijaiyah letters designed gradually so that children can learn to read the Qur'an more easily and effectively. In the growth phase, when children are in a period of rapid language and cognitive development, the use of the Iqra' book is very helpful in building a strong foundation of Qur'anic literacy.

The learning method presented in the Iqra' book starts from letter recognition, mastery of punctuation marks, to exercises in reading words and sentences in order (Muntiza, 2017). This approach allows children to learn at a pace that suits them, so they feel comfortable and motivated to continue the learning process. In addition to the technical aspects of reading, the Iqra' book also plays an important role in instilling spiritual values and love for the Quran from an early age.

Thus, the Iqra' book serves not only as a learning medium but also as an initial means of shaping a religious character in children, filled with empathy, and awareness of the importance of religious teachings in daily life. The use of this book is in line with the spirit of cooperation and social concern that is fostered through activities such as social service, so that children can grow into a generation that is not only intellectually smart but also caring towards others.

In addition to fostering children's love for the Quran through the Iqra' book, the existence of the Quran book is also very important as a more complete educational medium for children. The Quran book introduces children to the holy verses that serve as guidelines for the life of Muslims. By starting to learn the Quran from a young age, children are taught

not only the ability to read but also moral values such as kindness, patience, and honesty contained within it (Latifah & Mubarak, 2025). Besides helping to recognize the hijaiyah letters, the Quran book also deepens children's understanding of the correct reading methods. Consistent learning will cultivate their love for the Quran and motivate them to practice religious teachings in their daily lives. Thus, the Quran book becomes an important means to shape children's character and spiritual foundation from an early age.

In addition to the importance of the Iqra' and Al-Qur'an books in shaping the foundation of children's religious education, the endowment of books has become one of the crucial solutions to ensure that access to this education can be enjoyed by all groups, especially children from underprivileged families. The Iqra' book, which serves as a media for gradually introducing hijaiyah letters, along with the Al-Qur'an as the primary source of Islamic teachings, is a vital learning tool to instill a love for the Al-Qur'an in children from an early age. However, not all children have the means to obtain these books due to economic constraints. Therefore, the endowment of books is a strategic step to ensure that Iqra' and Al-Qur'an books can be widely distributed and used sustainably by many children. With the availability of endowed books, economic barriers are no longer the main obstacle to pursuing religious knowledge.

In addition to providing practical benefits, book waqf also plays a role in maintaining and developing the culture of reading the Qur'an among the younger generation. Children who are accustomed to learning with easily understandable books will be more motivated to improve their reading skills and deepen their understanding of their religion. This is very important in shaping a strong Islamic character and noble morals. Book waqf is also a long-term investment that provides sustainable benefits, as the donated books will be used by many generations of children (Sesylia et al., 2023). Therefore, expanding the Iqra' and Qur'an book waqf movement is an important effort in strengthening the foundation of religious education and Qur'anic literacy for children across the country.

This research aims to sequentially and in detail explain the implementation of the social service activities of the Iqra' book and the Qur'an waqf at TPA/Diniyah. The focus of the research is to describe the steps from the preparation stage, implementation, to the evaluation of the activities, in order to provide a clear picture of the process of distributing waqf books and their benefits for children seeking knowledge at TPA/Diniyah. With this chronological explanation, it is hoped that the research can provide a deep understanding of the effectiveness and positive impact of these social service activities in supporting children's religious education.

LITERATURE REVIEW

Social Service

Social service is a form of voluntary activity aimed at providing assistance to those in need, either materially, through labor, or services. In academic studies, social service can be analyzed through various theoretical approaches from sociology and social psychology. Durkheim (1893), in his theory of social solidarity, suggested that society can be bound by two types of solidarity, namely mechanical and organic. Social service activities reflect these forms of solidarity, as they are based on a sense of togetherness, collective responsibility, and moral awareness to help one another. Involvement in social service indicates the existence of social relationships established on the basis of concern for fellow community members (Handayani *et al.*, 2025).

Next, Homans (1961) through social exchange theory explains that social interaction occurs due to expectations of reciprocity, both material and non-material (Engla Gusri Wulandari, 2024). In the context of social service, although this activity is not aimed at gaining profit, the actors often gain benefits in the form of inner satisfaction, increased self-esteem, and social acceptance. From a social psychology perspective, Batson (1991) developed the empathy-altruism theory, which states that empathy felt towards the suffering of others encourages altruistic helping actions (Fitriyah, 2018). Participation in social service often arises from this emotional drive, especially when individuals feel moved by certain social conditions.

In addition, community development theory is also relevant in explaining social services as part of the empowerment process. According to Ife and Tesoriero (2006), community-based development emphasizes the active involvement of the community in solving social problems (Yaqin, 2025). Social service activities become an effective medium to build collective awareness and strengthen community participation in the social development process. Based on various theories, it can be concluded that social services are not just charitable activities, but also a form of complex social interaction. They reflect values of solidarity, empathy, and social exchange, and are an important part of efforts in community empowerment and development.

Iqra' Waqf

Waqf is one of the social instruments in Islam that serves both religious and socio-economic functions. In general, waqf means to hold an asset so that its benefits can continuously be provided to others. In the field of education, waqf plays an important role as a sustainable alternative source of funding, particularly in supporting access to education for underprivileged communities. One concrete form of educational waqf is book waqf, including Iqra' books that are used to teach reading the Quran from the basic level (Rahman, 2009).

The endowment of Iqra' books allows children, especially from economically disadvantaged families, to obtain proper learning resources without being burdened by additional costs. The Iqra' book itself is an important tool in the introduction of hijaiyah letters, and its presence is greatly needed in religious educational institutions such as TPA and madrasah diniyah. Through this endowment, the equal access to basic Islamic education can be realized.

Legally, the practice of waqf of Iqra' books must still meet the conditions and pillars of waqf: the presence of the waqif, a valid waqf object (in this case, beneficial books), the beneficiaries (*mauquf 'alaih*), and the waqf manager (*nazhir*) who is responsible for its distribution and maintenance (Bahri et al., 2025). These principles ensure that the benefits of the waqf continue and align with the donor's intentions.

In addition, the theory of productive endowment emphasizes that endowments do not have to be passive. With good management, endowments can be managed to produce broader benefits. For example, the endowed Iqra' book could become part of a sustainable education program if there is a system that allows for restocking, teacher training, or the development of additional teaching materials. Thus, the endowment of the Iqra' book is not only a form of continuous charity but also a tangible strategy in supporting equitable religious education. It becomes an important bridge to instill Qur'anic literacy from an early age and build a generation that loves the Qur'an through equal access to learning.

Waqf of the Qur'an

Waqf is part of Islamic teachings aimed at holding an asset so that its benefits can continuously be felt by many people, without diminishing or eliminating its principal. When the Qur'an manuscript is made an object of waqf, its value in worship and social benefit becomes very significant. The waqf of the Qur'an not only helps provide copies of the holy book but also expands access for the community to religious education and spiritual empowerment, especially among children and students.

In the view of Islamic jurisprudence, the waqf of the Qur'an must fulfill essential elements such as the wakif (donor), a permanent asset (book/mushaf), beneficiaries, and a manager (nazhir) responsible for the distribution and proper utilization of the mushaf. Wahbah az-Zuhaili explains that waqf is the holding of assets that are not used up for charitable purposes as a way of drawing closer to Allah SWT (Alfa & Rodafi, 2022).

From the perspective of maqasid shariah, the endowment of the Qur'an directly contributes to the efforts of preserving religion (*ḥifẓ al-dīn*), preserving knowledge (*ḥifẓ al-'ilm*), and maintaining the quality of the community (*ḥifẓ al-naḥs*). With the availability of free-access mushafs, the society—especially children in TPA (Islamic education centers) and madrasas—are not hindered by financial constraints to learn to read and understand the Qur'an. Furthermore, although the endowment of mushafs does not yield direct financial profits, it can still be categorized as part of productive endowment if managed systematically. Management that includes maintenance, targeted distribution, and effective training in using the Qur'an will broaden and sustain its benefits.

A study on book waqf as a philanthropic movement shows that the provision of religious books, including the Qur'an, is not merely material assistance, but also a means of spreading high-value spiritual literacy values and culture (Jubaidi, 2021). Thus, the waqf of the Qur'an can be understood through the approaches of fiqh, maqasid sharia, productive waqf, and Islamic philanthropy. These theories serve as an essential foundation in the implementation of the Qur'an waqf program, which is not only of worship value but also significantly impacts education and social aspects in the lives of the community.

RESEARCH METHOD

This research applies a qualitative approach with data collection techniques through interactive discussions in the form of direct class teaching. This approach was chosen because it allows for an open dialogue between the researcher and participants, resulting in richer information that reflects the actual situation in the field. The research location is in several TPA and Madrasah Diniyah that serve as distribution points for the endowment of Iqra' books and the Quran in Berau Regency, East Kalimantan. The implementation of the research activities took place over a week, from August 23 to 30, 2025, coinciding with a social service agenda.

The discussion session is designed to emphasize the active participation of participants, which consists of TPA instructors, administrators of diniyah institutions, and several students who have been able to engage in interactive learning processes. In this activity, the researcher presents materials on the fundamentals of waqf, the importance of strengthening Quran literacy from an early age, and the relevance of the waqf program to improving the quality of religious education. Participants' responses and viewpoints during the discussion are observed and recorded by the researcher, along with documentation as part of the data collection process.

The collected data was then analyzed using a thematic approach, which involves identifying and grouping information into themes relevant to the research focus. Some of the main focuses in the analysis include the impact of waqf distribution on the learning process, the role of teachers in optimizing the use of waqf, and the perceptions of beneficiaries towards the program. To enhance the validity of the data, the researchers employed triangulation techniques, by comparing findings from discussions, direct observations, and field documentation. Through this method, the research aims to provide a comprehensive understanding of how Iqra' and Qur'an waqf activities can serve as a means of empowering the community, especially in supporting Islamic education at the elementary level.

RESULT AND DISCUSSION

Planning of Iqra' and Al-Qur'an Waqf Activities at TPA/Diniyah in Berau District

The Iqra' and Al-Qur'an waqf program that is planned to be implemented in several TPA (Taman Pendidikan Al-Qur'an) and Madrasah Diniyah in Berau District is a concrete step to support the improvement of religious education quality, especially for young children. This activity involves various parties, ranging from social institutions, non-formal Islamic education managers, community leaders, to volunteers who care about the development of Al-Qur'an literacy. The main objective of this program is to provide learning materials in the form of Iqra' books and copies of the Al-Qur'an to institutions that still lack educational resources.

The initial step in the implementation of this activity is to conduct a direct needs assessment through observation and intensive communication with the TPA and Madrasah Diniyah administrators. This activity aims to gather data regarding the number of students, the availability of existing teaching materials, and the condition of learning facilities and infrastructure. Based on the results of the data collection, priorities will be determined for the institutions that most need endowment assistance so that distribution can be carried out accurately and effectively.

After identifying the needs in the field, the next stage is to gather waqf in the form of goods and cash funds. Waqf goods include Iqra' books and the Al-Qur'an mushaf, while cash funds are used to purchase the necessary teaching materials. Donations can be obtained from the general public, philanthropists, philanthropic institutions, as well as companies through corporate social responsibility (CSR) programs. It is important to uphold the principles of transparency and accountability during the process of collecting funds and waqf goods to ensure that the trust of donors and waqf givers is maintained.

After the waqf has been collected, the distribution is carried out directly by the implementing team to the institutions that have been prioritized. During the distribution, educational activities are also held, such as counseling about waqf, training on the use of teaching materials, and capacity building for TPA managers. A participatory approach is applied so that each institution not only receives assistance but also actively participates in the management and utilization of the waqf, ensuring sustainability.

This activity is concluded with a monitoring and evaluation process aimed at determining the extent to which the waqf assistance can be optimally utilized by the recipient institutions. The results of this evaluation will serve as a consideration for improving and developing future programs. Thus, this waqf program not only provides

assistance but also empowers non-formal Islamic education institutions and strengthens the collective commitment to building sustainable Islamic education at the community level.

Through the synergy of social institutions, education managers, community leaders, and volunteers, the waqf program for Iqra' and the Qur'an in Berau Regency is expected to bring about positive change in the field of religious education. Transparency, accountability, active participation, and empowerment are the main foundations in the implementation of this program so that the noble goal of improving Qur'an literacy and the quality of learning can be achieved optimally.

Implementation of the Iqra' and Al-Qur'an Waqf Activities at TPA/Diniyah in Berau District

The implementation of the Iqra' and Al-Qur'an waqf program at the Al-Qur'an Education Park (TPA) and Diniyah Madrasah in Berau District is a collective effort aimed at strengthening Islamic education from an early age. This program is scheduled to take place over one week, from August 23 to August 30, 2025. The activities involve various community elements, including religious social institutions, local volunteers, community leaders, as well as the management of TPA and Diniyah Madrasah who play a crucial role in implementing religious education in the region. The entire series of activities is carried out at several carefully chosen locations based on the results of a prior needs survey, ensuring that the distribution of waqf is targeted and has a maximal impact.

The implementation of activities begins with a briefing session for the implementation team, as well as technical coordination with representatives from the TPA and Madrasah Diniyah. This stage aims to align perceptions and ensure that all parties involved understand the procedures and implementation methods of the program thoroughly. It also serves as a moment to solidify technical preparations so that the activities run smoothly according to the predetermined schedule. After the briefing and coordination are completed, the distribution of Iqra' books and copies of the Qur'an is carried out to the institutions targeted for the waqf. The delivery of this assistance is conducted symbolically through a simple event involving students, Quran teachers, and local community leaders. The waqf handover event is not just a mere ceremony but also includes a short educational session about the meaning and values of waqf, the objectives of the program implementation, and the importance of maintaining the trust of waqf to be utilized wisely and sustainably.

In order to enhance the effectiveness of waqf utilization, this activity applies a learning method known as direct class teaching. This method is an interactive learning approach where facilitators and researchers deliver material directly in class to students and teaching teachers. The material presented focuses on effective Iqra' reading techniques, appropriate Quran teaching strategies, and ethics in treating the mushaf as a waqf item that must be preserved. In this way, in addition to providing teaching materials such as books and mushafs, this program also enhances the capacity of teachers and students to maximize the use of available learning resources. Participants are given space to discuss and share experiences regarding the challenges they face during teaching, especially in situations where educational facilities and infrastructure are still limited.

In addition to the distribution of assistance and the implementation of educational sessions, this activity also includes visual documentation and the completion of monitoring sheets by the implementing team. Documentation is carried out to capture important

moments during the activities, while the monitoring sheet serves to record data such as the number of books received by each institution, the condition of learning facilities, as well as responses and feedback from the recipients of the endowment. The collected data will be used as an evaluation material to assess the success level of the program and to formulate improvement steps in the future. Systematic and continuous monitoring is key for the endowment program to develop and provide sustainable benefits for religious educational institutions in Berau District.

During the implementation of the activities, the enthusiasm and spirit from the TPA administrators, Quran teachers, and students were clearly evident. They welcomed the assistance provided with great joy, as the process of learning to read the Quran had often been hampered by the lack of quantity and quality of available teaching materials. The endowment in the form of Iqra' books and the Mushaf of the Quran is seen as a very helpful solution that can enhance the motivation to learn the Quran in their environment. Additionally, the presence of training and counseling during the distribution also adds value by reinforcing the understanding of the importance of endowments and the proper utilization of teaching materials.

Through the implementation of this activity, it is hoped that the learning process in TPA and Madrasah Diniyah in Berau Regency can run smoother and optimally. The Iqra' and Al-Qur'an endowment program is not just about providing assistance in the form of physical facilities, but also fostering a spirit of togetherness, mutual cooperation, and values of blessing that can strengthen the foundation of sustainable Islamic education at the community level. Thus, this program not only serves as a provider of learning resources but also as a driving force for community empowerment that can create positive changes in the world of religious education in the region.

The joint commitment between social organizations, religious education managers, community leaders, and volunteers serves as the main foundation for the success of this waqf program. Transparency and accountability in waqf management are principles that are continually upheld to maintain the trust of donors. The participatory model implemented makes every institution and community not only beneficiaries but also active participants in the optimal management and utilization of waqf. In this way, the waqf provided is not temporary, but can become a long-term investment in improving the quality of religious education in Berau Regency.

Results of the Iqra' and Al-Qur'an Waqf Activities at TPA/Diniyah in Berau District

The Iqra' and Al-Qur'an waqf program implemented at one of the Qur'an Education Parks (TPA) and Diniyah Madrasah in Berau District has made a significant contribution to supporting the improvement of Al-Qur'an learning quality for early childhood. This activity aims not only to meet the learning facility needs but also to foster a learning spirit and enhance the effectiveness of religious education processes at the community level.

The focus of this activity is directed at a specific point at the TPA (Al-Qur'an Learning Center) with a total of 20 active participants who are students. These students are young children who regularly participate in Quranic learning activities every day. Before the program was implemented, the executing team conducted a needs assessment through observation and direct communication with the TPA management. The results of this process showed that most students did not have personal Iqra' books or copies of the Al-Qur'an. This condition has made the learning process less than optimal because the teaching

materials must be shared, often leading to delays in understanding for some learners.

In response to this issue, a collection of donations was made from various parties. Donations were successfully gathered from generous individuals, social communities, and several religious institutions that care about Islamic education in the area. After the collection process was completed, the program successfully distributed 30 copies of Iqra' books and 25 copies of the Al-Qur'an. This amount is considered sufficient to meet the needs of all students, even providing reserves for new students who will join in the future.

The donation of waqf was carried out through a simple yet meaningful symbolic event. This event was also attended by students, Quran teachers, TPA administrators, as well as several local community leaders. This moment became a tangible manifestation of the social awareness that has developed within the community regarding the importance of early Quran education. Not only was assistance provided, but during this activity, educational messages were also conveyed about the meaning of waqf and the importance of caring for and utilizing the trust that has been given in the best possible way.

After the distribution process, the implementing team conducted monitoring for approximately three weeks to evaluate the extent of the positive impact of this program. The monitoring results indicated that the program brought about significant changes. The enthusiasm for learning among the students increased significantly. The teachers reported that the learning process became more effective because each student now had their own teaching materials. This directly reduced waiting time, accelerated the delivery of material, and created a more focused and orderly learning environment.

In addition, the development of the ability to read Arabic letters and the memorization of short surahs among several students has also shown encouraging improvement, especially among children who previously experienced learning delays. The presence of new and clean copies of the Qur'an provides a unique psychological boost for the students. They become more enthusiastic in reading and begin to show responsibility in caring for the books they receive. Many students spontaneously start to maintain the cleanliness and neatness of their books, demonstrating a growing sense of ownership towards these learning materials.

Positive impacts are also felt by the managers and Quran teachers at the TPA. They admit to being greatly assisted by the presence of this waqf program, both materially and morally. The availability of adequate teaching materials makes the process of delivering the subject matter easier and motivates the teachers to improve the quality of their teaching methods. This program also becomes a new motivation for Quran teachers to continue innovating and developing more engaging and effective learning approaches for the students.

Overall, the waqf activities of Iqra' and the Qur'an at TPA/Diniyah in Berau Regency not only provide benefits in the form of physical items such as books and mushafs, but also have profound social and emotional impacts. This program has successfully increased collective awareness of the importance of Quran literacy, and encouraged the development of a culture of mutual assistance and cooperation in the community.

Furthermore, the success of this program serves as an example that waqf movements, even on a small scale, can bring about real change when approached with participatory methods and based on actual needs in the field. Thus, this activity is expected to serve as a replicable model in other TPAs and Diniyah Madrasahs in Berau Regency, as well as in other areas with similar needs.

CONCLUSION

The Iqra' and Al-Qur'an waqf program at TPA and Madrasah Diniyah in Berau Regency is a planned and participatory social-religious initiative that supports the improvement of the quality of Al-Qur'an education from an early age. The planning of activities is carried out systematically through field needs mapping and collaboration among various parties, ranging from social institutions, community leaders, to volunteers. Its implementation focuses not only on the distribution of teaching materials but also includes education and training aimed at enhancing the capacity of educators and instilling waqf values in the students.

By involving 20 active students as direct beneficiaries, this program successfully distributed 30 Iqra' books and 25 copies of the Al-Qur'an to a selected TPA (Islamic study group). Monitoring results show a significant increase in the effectiveness of the learning process, students' motivation, and their sense of responsibility towards learning facilities. Overall, this program not only provides assistance but also empowers. This is evidence that waqf activities can serve as a sustainable community-based education development strategy with a wide impact, especially in areas with limited access to proper learning facilities.

To improve the effectiveness and reach of the Iqra' and Al-Qur'an waqf program in the future, several steps can be considered. First, this program should be expanded to more TPA (Islamic study centers) and Madrasah Diniyah that still lack learning facilities. Second, follow-up assistance is needed to ensure that the use of waqf books can be maximized. Third, training for teachers on effective Al-Qur'an teaching methods is also important to support the quality of teaching. In addition, community and donor participation should continue to be encouraged through socialization about the benefits of waqf in supporting Islamic education.

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