

Parenting Orphans Through the Lens of Tafsir Al-Misbah: A Case Study at An-Nur Orphanage, Medan

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Abstract: This study explores the Qur'anic perspective on orphan care as articulated in Tafsir Al-Misbah by M. Quraish Shihab, and examines how these principles are reflected in the caregiving practices at An-Nur Orphanage, Medan. Employing a qualitative case study approach, data were collected through documentation, field observations, and in-depth interviews, and analyzed thematically and comparatively. The findings highlight four key principles emphasized in Tafsir Al-Misbah: compassion, gradual education, moral responsibility, and spiritual protection. These values are evident in An-Nur's daily routines, educational programs, and the empathetic relationships between caregivers and children. However, the study also identifies obstacles, including limited professional human resources, the lack of tafsir-based training, and the absence of structured psychosocial strategies. This gap suggests a divergence between Qur'anic ideals and current institutional practices in Islamic orphan care. The results underscore the need to integrate Qur'anic values into orphanage policies and caregiver training programs. The novelty of this research lies in connecting thematic Qur'anic interpretation with empirical institutional analysis, offering a holistic and practical Islamic parenting model for orphans in today's socio-religious context.

Keywords: Orphan Care, Tafsir Al-Misbah, Islamic Parenting, Orphanage, Qur'anic Values

Introduction

The Qur'an places a strong emphasis on the protection and welfare of orphans, presenting their care not only as a legal mandate but also as a profound moral obligation within the Muslim community.¹ Scholars such as Johendra,² Sumiti,³ and Saputra⁴ have highlighted that caring for orphans is both a social responsibility and a spiritual act that draws believers closer to the Prophet Muhammad PBUH in the hereafter. Likewise,

¹ Mardan Mahmuda, "Anak Yatim Sebagai Objek Dakwah Dalam Perspektif Al-Qur'an," *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, no. 0 (2018): 85–108, <https://doi.org/10.15548/al-hikmah.v1i2.111>.

² Meki Johendra, Sumiarti Sumiarti, dan Edriagus Saputra, "Memelihara Anak Yatim Perspektif Hadis," *Ikhtisar: Jurnal Pengetahuan Islam* 2, no. 1 (3 Juni 2022): 47–62, <https://doi.org/10.55062/ijpi.v2i1.60>.

³ Tati Sumiati, Sabarinah, dan Agustin Kusumayati, "Nurturing care among adolescent mothers," *Journal of Public Health in Africa* 14, no. 9 (1 Oktober 2023): 2606, <https://doi.org/10.4081/jphia.2023.2606>.

⁴ Rizki Aan Saputra et al., "Pendampingan Pelaksanaan Santunan Anak Yatim-Piatu Pada Peringatan 10 Muharram Di Kelurahan Kumai Hilir," *ARDHI: Jurnal Pengabdian Dalam Negri* 2, no. 5 (26 Oktober 2024): 140–50, <https://doi.org/10.61132/ardhi.v2i5.781>.

Benthall,⁵ Muhajirah,⁶ and Ariyadri⁷ assert that the Qur'anic approach to orphan care is holistic, encompassing not only material support but also psychological, emotional, and spiritual development. In this context, parenting orphans extends beyond meeting basic needs, aiming instead for comprehensive development within an Islamic framework.

Global organizations like UNICEF and Save the Children have long underscored the importance of nurturing and structured environments for orphans, which are crucial for resilience and positive social integration.⁸ Comparative studies such as Thakkar's⁹ research in New Delhi suggest that institutionalized orphans often develop stronger bonds with their peers than with caregivers, revealing shortcomings in emotional support. In Indonesia, programs such as the ASAH initiative¹⁰ and democratic parenting approaches in Ngerjo have succeeded in blending religious and communal values into child-rearing practices.¹¹ Conversely, studies from Jordan and India¹² indicate that neglectful or authoritarian models frequently result in social isolation and psychological distress, underscoring the need for a value-driven, structured approach to orphan care.¹³

⁵ Jonathan CM Benthall, "The Care of Orphans in the Islamic Tradition, Vulnerable Children, and Child Sponsorship Programs," *Journal of Muslim Philanthropy & Civil Society* 3, no. 1 (2019), <https://scholarworks.iu.edu/iupjournals/index.php/muslimphilanthropy/article/view/1857>.

⁶ Hanifah Muhajiroh dan Yeti Dahliana, "The Concept of Justice in the Quran Perspective: A Social Critique of Orphans' Wealth Management in Surah Al-An'am Verse 152," *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2024, 1416–21, <https://doi.org/10.23917/iseth.5580>.

⁷ Acep Ariyadri, "Konsep Pemeliharaan Anak Yatim Perspektif Al-Qur'an," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (14 Januari 2021): 27–42, <https://doi.org/10.58404/uq.v1i1.11>.

⁸ Berhanu N. Worku et al., "Development, Social-Emotional Behavior and Resilience of Orphaned Children in a Family-Oriented Setting," *Journal of Child and Family Studies* 27, no. 2 (1 Februari 2018): 465–74, <https://doi.org/10.1007/s10826-017-0908-0>.

⁹ Aarti Thakkar et al., "Understanding Attachment Patterns among Orphans in Residential Care Homes in New Delhi, India," *Institutionalised Children Explorations and Beyond* 2, no. 2 (1 September 2015): 165–73, <https://doi.org/10.1177/2349301120150205>.

¹⁰ Galym Zhussipbek dan Zhanar Nagayeva, "The Need to Bridge the Gap between Research on Children's Rights and Parenting Styles: Authoritative/Democratic Style as an Acultural Model for the Child's Well-Being," *Social Sciences* 12, no. 1 (Januari 2023): 22, <https://doi.org/10.3390/socsci12010022>.

¹¹ Lutfiah Difatul Azizah dan Muhammad Sahrul, "Pengasuhan Anak Terlantar Melalui Program Asah (Asrama Anak Soleh) Di Yayasan Sahabat Yatim : Studi Kasus Yayasan Sahabat Yatim Kota Jakarta Selatan," *Edukasi Elita: Jurnal Inovasi Pendidikan* 1, no. 3 (15 Juni 2024): 194–206, <https://doi.org/10.62383/edukasi.v1i3.376>.

¹² Safaa Saleh Al-Maitah dan Anas Saleh Al-Dalaïen, "Patterns of Family Upbringing and Their Relationship to Social Isolation among Adolescent Orphan Students," *Jordanian Educational Journal* 9, no. 2 (30 April 2024): 196–220, <https://doi.org/10.46515/jaes.v9i2.703>.

¹³ Olayinka M. Onayemi dan Given Hapunda, "Socio-Ecological Drivers of Vulnerabilities of Children Living within Orphan Homes and the Implications for Their Nurturance Care," *Frontiers in Public Health* 11 (12 Desember 2023), <https://doi.org/10.3389/fpubh.2023.1203510>.

Despite the Qur'an's comprehensive vision—emphasizing compassion, discipline, and moral upbringing—many orphanages fall short in implementing these ideals. A gap persists between the ethical guidance offered by Islamic teachings and the often rigid or utilitarian practices found within institutions. As Rahmawati¹⁴ notes, infaq and charity for orphans must uphold their dignity and promote long-term welfare; yet, some institutions risk exploiting children for publicity or fundraising, undermining Qur'anic values. This raises questions about how closely Islamic orphan care in practice aligns with its foundational ideals.

To address this gap, this study turns to Tafsir Al-Misbah by M. Quraish Shihab, whose thematic and contextual reading of Qur'anic verses offers a framework for integrating social ethics and care for vulnerable populations.¹⁵ Shihab's approach does not merely outline legal requirements, but also emphasizes compassion, trust, and spiritual protection, including the concept of *mubadalah*—a gender-equitable, universal principle relevant for modern Islamic parenting.¹⁶ Prophetic parenting, as illustrated by Mayunda and Zulkarnaen,¹⁷ further reinforces these principles by modeling tenderness, ethical guidance, and emotional bonding, especially for children lacking parental figures.

Institutions such as An-Nur Orphanage in Medan offer a promising example, with structured moral development programs and efforts to weave religious teachings into everyday life.¹⁸ However, like many similar institutions, they face challenges including financial constraints, limited resources, and varying levels of professional and religious literacy among caregivers.¹⁹ These challenges highlight the need to bridge tafsir-based ideals with institutional practice, particularly through targeted caregiver training, spiritual curriculum development, and improved psychosocial support. Existing research has

¹⁴ Yuliana Desi Rahmawati, "Konsep Berinfaq Kepada Anak Yatim: Perspektif Al-Qur'an Surat al-Baqarah Ayat 215," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 11, no. 2 (4 Juni 2024): 328–41, <https://doi.org/10.29300/jpkth.v11i2.4135>.

¹⁵ Quraish Shihab, *Tafsir Al-Misbah*, Jilid 1 (Jakarta: Lentera Hati, 2000).

¹⁶ Aini Qurotul Ain dan Asep Fathurrohman, "Penerapan Teori Mubadalah terhadap Penafsiran Ayat-Ayat Parenting dalam Tafsir Tarbawi dan Tafsir Al-Misbah," *Jurnal Iman dan Spiritualitas* 3, no. 4 (8 Januari 2024): 685–92, <https://doi.org/10.15575/jis.v3i4.31280>.

¹⁷ Annisa Mayunda dan Zulkarnaen, "Penerapan Pola Asuh Ala Rasulullah SAW Dalam Mencegah Inner Child Negatif Pada Anak Di Khalilah Islamic Daycare: Studi Kajian Hadis," *Cendekia* 16, no. 02 (9 Oktober 2024): 405–22, <https://doi.org/10.37850/cendekia.v16i02.816>.

¹⁸ Rosita, Alfitri, dan M. Mustaqim, "Strengthening the Role and Function of the Child Social Welfare Institution (LKSA) of Orphanages: Literature Analysis and Best Practices in Child Care and Education," *International Journal of Health, Economics, and Social Sciences (IJHESS)* 6, no. 4 (30 Oktober 2024): 1187–1200, <https://doi.org/10.56338/ijhess.v6i4.6564>.

¹⁹ Ariyadi, "Konsep Pemeliharaan Anak Yatim Perspektif Al-Qur'an."

largely addressed theological or institutional perspectives in isolation; few studies systematically examine how values derived from tafsir, especially Tafsir Al-Misbah, are implemented in real-world settings. This research seeks to fill that gap by analyzing the parenting principles articulated in Tafsir Al-Misbah and investigating their application at An-Nur Orphanage. Specifically, the study aims to assess the extent to which institutional practices reflect Qur'anic values, identify challenges, and propose recommendations for strengthening Islamic orphan care through a tafsir-based model.

To address these aims, this study adopts a qualitative descriptive approach, focusing on An-Nur Orphanage in Medan as a case study. Data were collected through in-depth interviews with caregivers, orphans, and religious leaders familiar with Islamic parenting concepts; participant observation of daily interactions and institutional routines; and documentation of activity records and parenting reports. *Tafsir Al-Misbah* was selected as the primary interpretive source due to its thematic, contextual, and humanistic approach, which is relevant to contemporary socio-religious institutions such as orphanages. The data were analyzed thematically and comparatively, following several steps: reducing the data to extract essential information, systematically presenting the findings in narrative form, and drawing conclusions based on both field observations and relevant Qur'anic verses. The credibility and reliability of the findings were strengthened through triangulation of sources (caregivers, orphans, religious leaders), methods (interviews, observations, documentation), and theory (comparison between field data and Qur'anic parenting values as interpreted in *Tafsir Al-Misbah*).

Discussion

The Concept of Orphan Parenting Patterns According to Tafsir Al-Misbah

Tafsir Al-Misbah by Quraish Shihab presents a holistic approach to orphan care rooted in four main principles: compassion, gradual education, moral responsibility, and spiritual protection.²⁰ The first principle, compassion, is drawn from QS Al-Dhuha [93]: 9, which instructs not only the avoidance of physical harm to orphans but also the necessity of emotional warmth and empathy. Shihab emphasizes that true compassion encompasses both physical well-being and psychological security, ensuring orphans are protected from all forms of neglect. Scholars such as Johendra et al. and Alsimah et al.

²⁰ Quraish Shihab, *Tafsir Al-Misbah*, Jilid 1 (Jakarta: Lentera Hati, 2000), 411–413.

affirm that such compassion supports emotional stability and the development of prosocial behavior.²¹

The second principle, gradual education, is rooted in the interpretation of QS Al-Nisa' [4]: 6, where the command “ibtalū” is understood as a directive to build orphans' independence through a stepwise process. Shihab explains that responsibilities should be introduced progressively, allowing children to develop both practical skills and moral maturity over time.²² This perspective is supported by Mayunda & Zulkarnaen, as well as Munandar & Amin, who highlight the importance of structured, gradual character formation in Islamic parenting.²³

Moral responsibility constitutes the third pillar and is based on QS Al-An'am [6]: 152 and QS Al-Nisa' [4]:10. Shihab interprets these verses as a call for trustworthiness and integrity, emphasizing that the property and rights of orphans must be protected through transparency and accountability.²⁴ Institutions and caregivers must avoid any exploitation or negligence, upholding the highest ethical standards in the management of orphan affairs, a view echoed by Ariyadri, Muhajiroh & Dahliana, and Buchori & Dobinson.²⁵

The fourth principle is spiritual protection, elaborated through QS Al-Ma'un [107]: 1–2. Shihab underscores the importance of nurturing faith and instilling religious routines such as worship, Qur'an recitation, and acts of kindness. Spiritual values are not merely taught as doctrine, but are to be embedded in daily life so that orphans develop both a sense of purpose and emotional resilience.²⁶ Lestari et al. and Harjanti note that

²¹ Meki Johendra, Sumiarti Sumiarti, dan Edriagus Saputra, “Memelihara Anak Yatim Perspektif Hadis,” *Ikhtisar: Jurnal Pengetahuan Islam* 2, no. 1 (2022): 47–62; Munirah Alsimah, Harriet R. Tenenbaum, dan Patrice Rusconi, “How Do Saudi Children and Their Mothers Evaluate Religion-Based Exclusion?” *Journal of Child and Family Studies* 30, no. 5 (2021): 1353–69.

²² Quraish Shihab, *Tafsir Al-Misbah*, 215–218

²³ Annisa Mayunda dan Zulkarnaen, “Penerapan Pola Asuh Ala Rasulullah SAW Dalam Mencegah Inner Child Negatif Pada Anak Di Khalilah Islamic Daycare: Studi Kajian Hadis,” *Cendekia* 16, no. 02 (2024): 405–22; Siswoyo Aris Munandar dan Saifuddin Amin, “Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context,” *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 290–309.

²⁴ Quraish Shihab, *Tafsir Al-Misbah*, 421–425.

²⁵ Acep Ariyadri, “Konsep Pemeliharaan Anak Yatim Perspektif Al-Qur'an,” *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2021): 27–42; Hanifah Muhajiroh dan Yeti Dahliana, “The Concept of Justice in the Quran Perspective: A Social Critique of Orphans' Wealth Management in Surah Al-An'am Verse 152,” *Proceeding ISETH* (2024): 1416–21; Sylvia Buchori dan Toni Dobinson, “Diversity in Teaching and Learning: Practitioners' Perspectives in a Multicultural Early Childhood Setting in Australia,” *Australasian Journal of Early Childhood* 40, no. 1 (2015): 71–79.

²⁶ Quraish Shihab, *Tafsir Al-Misbah*, 546–548.

spiritual development, when combined with consistent ethical behavior, strengthens children's identity and coping skills.²⁷ Thus, Tafsir Al-Misbah frames orphan care as an integrated model—anchored in compassion, gradual education, moral trust, and spiritual nurturing. These concepts form a normative, Qur'an-based standard for parenting, offering clear guidance for institutions and caregivers dedicated to the well-being of orphans.²⁸

Implementation of Parenting Patterns at An-Nur Orphanage

The daily life and parenting practices at An-Nur Orphanage reflect a well-structured and faith-driven institutional culture that translates Qur'anic principles into routine actions. Observations reveal five primary dimensions: structured discipline, empathetic caregiver-child relations, religious education, environmental cleanliness, and supervised recreational activity. The day begins with congregational Fajr prayer at 04:20 WIB, establishing a spiritual rhythm that fosters discipline and time awareness. After prayer, older children participate in cleaning duties, instilling a sense of environmental responsibility and reinforcing social ethics.

Meal times, learning sessions, and rest periods are systematically scheduled to ensure physical wellness and mental balance. These activities are interwoven with emotional guidance, with caregivers serving as substitute parental figures who offer affection, guidance, and emotional support. Mr. Firman Yandi Ndruru, the head of the orphanage, describes this approach as “building a home in the emotional sense,” underscoring the psychological depth of caregiving.²⁹

Religious education forms the cornerstone of character development. Children engage in structured Qur'an recitation, ritual prayers, and the memorization of surahs, such as Al-Mulk, before sleep. Volunteer-led teaching further enriches their religiosity, creating a spiritual framework that helps children form a coherent Islamic identity. Hygiene practices, regular cleaning, and health-conscious routines underscore the

²⁷ Lestari et al., “Implikasi Pendidikan Dari Al-Qur'an Surat Al-An'am Ayat 151-153 Tentang Akhlak Mahmudah Terhadap Upaya Pembinaan Aqidah Dan Akhlak,” *Bandung Conference Series: Islamic Education* 2, no. 2 (2022): 606–14; Dyah Kantung Sekar Harjanti, “Kesejahteraan Psikologis Pada Remaja Panti Asuhan Ditinjau Dari Internal Locus of Control Dan Spiritualitas,” *Gadjah Mada Journal of Psychology (GamaJoP)* 7, no. 1 (2021): 83–98.

²⁸ Quraish Shihab, *Tafsir Al-Misbah*, 411–425; Mayunda dan Zulkarnaen, “Penerapan Pola Asuh Ala Rasulullah SAW,” 405–22.

²⁹ Firman Yandi, Wawancara bersama pimpinan panti asuhan An-Nur Kota Medan, Langsung, 14 April 2025.

integration of cleanliness as both a religious and physical imperative.³⁰ Recreational activities on Sundays help maintain psychological flexibility, supporting emotional well-being and social integration.

The parenting model at An-Nur reflects the authoritative paradigm proposed by Diana Baumrind—firm yet nurturing, structured yet emotionally warm.³¹ These characteristics align with the prophetic parenting framework, which emphasizes habituation, role modeling, and spiritual nurturing. Unlike general Islamic childcare models, this study distinctly documents how Qur’anic values are operationalized into daily routines, rather than being taught as abstract doctrines. The importance of caregiver-child emotional bonding is supported by Rahayu, who found that caregiver empathy significantly contributes to a child’s psychosocial development.³² This research adds nuance by framing such bonds as Qur’an-informed interactions, providing religious justification for emotional proximity and guidance. Rahman highlights the use of strict yet creative methods for value transmission;³³ this study affirms and expands on that by presenting empirical routines that are aligned with Qur’anic ethics.

Furthermore, the use of motivational communication strategies aligns with Asnita and Syawaluddin; this study advances their work by demonstrating how such communication is embedded in a broader value-driven system.³⁴ Similarly, the emphasis on hygiene and physical health reflects the integration of Islamic teachings and aligns with Salman’s argument for connecting Islamic frameworks with mental health, contextualized here within the discipline of daily routines. Wahyuni and Zainuddin advocate for empathetic environments and emphasize the importance of resilience

³⁰ Kurotimipa Frank Ovuru et al., “Slaughterhouse Facilities in Developing Nations: Sanitation and Hygiene Practices, Microbial Contaminants and Sustainable Management System,” *Food Science and Biotechnology* 33, no. 3 (1 Februari 2024): 519–37, <https://doi.org/10.1007/s10068-023-01406-x>.

³¹ Joel A. Muraco et al., “Baumrind’s Parenting Styles,” 18 Mei 2020, <https://iastate.pressbooks.pub/parentingfamilydiversity/chapter/chapter-1-2/>.

³² Teta Puji Rahayu et al., “Impact of Maternal Health on Child Development: Why Early Intervention Is Crucial? (A Commentary),” *PAMJ-One Health* 15 (2024), <https://doi.org/10.11604/pamj-oh.2024.15.19.45308>.

³³ Towfique Rahman et al., “Supply chain resilience initiatives and strategies: A systematic review,” *Computers & Industrial Engineering* 170 (1 Agustus 2022): 108317, <https://doi.org/10.1016/j.cie.2022.108317>.

³⁴ Riza Asnita dan Syawaluddin Syawaluddin, “Pola Komunikasi Pengasuh Terhadap Anak Asuh Dalam Meningkatkan Kepercayaan Diri Di Pantu Asuhan,” *YASIN* 3, no. 1 (1 Februari 2023): 79–88, <https://doi.org/10.58578/yasin.v3i1.843>.

through Islamic parenting.³⁵ This study supports this by showing that An-Nur's holistic model does not isolate religious practice from emotional or physical needs, but rather fuses them into a coherent institutional pedagogy.

These findings confirm the consistency between the tafsir-based parenting ideals identified and their institutional manifestation. The structured lifestyle, rooted in Qur'anic ethics, supports the hypothesis that An-Nur's practices are significantly aligned with the values articulated in Tafsir Al-Misbah. This alignment demonstrates the feasibility of integrating religious interpretation into practical care systems within modern orphanages.³⁶ Practically, An-Nur's model provides a replicable blueprint for orphanages throughout Indonesia and the broader Muslim world, particularly in addressing post-trauma healing and identity formation. The integration of cleanliness, rest, education, and play under spiritual guidance presents a comprehensive system for institutional upbringing. As societal challenges intensify, such models are indispensable for ensuring that orphaned children not only survive but thrive, with dignity, identity, and purpose rooted in Qur'anic ethics.

Analysis of the Harmony between Tafsir Al-Misbah and Practice (Proofread)

This study confirms the alignment between the parenting model implemented at An-Nur Orphanage and the Qur'anic values elucidated in *Tafsir Al-Misbah*, particularly in the areas of spiritual development, empathetic guidance, and the gradual cultivation of moral character.³⁷ Daily practices such as communal prayers, Qur'anic recitation, structured chores, and value-based interpersonal interactions illustrate a consistent application of the principle of *islah* (reform), as interpreted in QS Al-Baqarah [2]: 220 by Quraish Shihab. These practices reinforce character education and spiritual awareness, validating the tafsir's pedagogical emphasis.

Moreover, the institution promotes moral responsibility through routines that foster self-reliance and discipline, echoing Nashihin's findings on the role of daily tasks

³⁵ Puji Wahyuni dan Nurkhamimi Zainuddin, "Islamic Parenting Methods to Increase Resilience Capability in Foster Children at Bina Insani Orphanage, Moyudan, Sleman, Indonesia," *Journal of Islamic Education and Ethics* 2, no. 2 (15 Juli 2024): 113–28, <https://doi.org/10.18196/jiee.v2i2.50>.

³⁶ Shihab, *Tafsir Al-Misbah*.

³⁷ Siswoyo Aris Munandar dan Saifuddin Amin, "Contemporary Interpretation of Religious Moderation In The Qur'an: Thought Analysis Quraish Shihab And Its Relevance In The Indonesian Context," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (22 Agustus 2023): 290–309, <https://doi.org/10.23917/qist.v2i3.1448>.

in enhancing children's confidence and autonomy.³⁸ Lestari's study also confirms that such Qur'an-based participatory approaches enhance social and spiritual development among foster children.³⁹ Nevertheless, this study also identifies structural shortcomings. Specifically, in financial trust management, as guided by QS Al-Nisa' [4]:10 and QS Al-An'am [6]:152, documentation remains manual, and staff lack professional training in accountability, which diverges from the standards of integrity and transparency outlined in the tafsir. This gap is substantiated by Nata's observations that many Islamic childcare institutions face limitations due to a lack of professional oversight and formal managerial systems.⁴⁰ Despite the strong alignment between ethical and spiritual caregiving, the operational dimension of institutional professionalism at An-Nur has not yet fully aligned with the ideals outlined in *Tafsir Al-Misbah*.

The alignment observed between spiritual formation practices at An-Nur and the interpretative insights of *Tafsir Al-Misbah* reflects a substantive embodiment of Islamic ethics. The tafsir's emphasis on compassion, gradual moral education, and community-based nurturing is translated into structured routines and value-oriented discipline. In contrast, the deficiencies in accountability mirror Belal's critique regarding the absence of institutional professionalism in many religious orphanages.⁴¹ This study strengthens that critique by identifying specific administrative constraints, such as reliance on paper-based records and the lack of training in ethical governance, elements essential for fulfilling the Qur'anic mandate of *amanah* (trust). While previous works, such as those by Nashihin and Rahmawati, explore behavioral and curricular limitations, this study directly links these weaknesses to the interpretive framework of the Qur'an, offering a more integrated diagnostic perspective.⁴²

³⁸ Nashihin, *Penguatan Kemandirian Anak Melalui Tugas Harian di Lembaga Asuhan*, (Yogyakarta: Pustaka Pelajar, 2021), 45.

³⁹ Lestari, Siti. *Pendekatan Partisipatif Berbasis Al-Qur'an dalam Pengembangan Anak Asuh di Pesantren Tahfidz Nurul Jihad*, (Surabaya: UIN Sunan Ampel Press, 2022), 67.

⁴⁰ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*, (Jakarta: Kencana, 2012), 87.

⁴¹ Belal Ansari, "Postcolonial Critique of Spiritual Care," dalam *Postcolonial Images of Spiritual Care: Challenges of Care in a Neoliberal Age*, ed. Emmanuel Y. Lartey (Eugene, OR: Pickwick Publications, 2020), 87.

⁴² Husna Nashihin, *Pendidikan Karakter Berbasis Budaya Pesantren*, (Temanggung: INISNU Press, 2017), 98.; Anggun Rahmawati, "Management of Al-Qur'an-Based Curriculum at Qur'an Hanifah Elementary School Semarang," *Educational Management* 10, no. 2 (2021): 311–324.

Furthermore, structural factors such as inadequate human resources and inconsistent religious literacy among caregivers, as highlighted by Sundari⁴³ and Rahmawati,⁴⁴ substantiate the challenges noted in this study. These gaps hinder the transformative internalization of Qur'anic values, making parenting approaches more procedural than principled. The psychological trauma experienced by orphans, as detailed in Lestari's findings,⁴⁵ also limits the effectiveness of ethical and emotional nurturing, revealing the need for long-term psychological support beyond routine spiritual engagement.

The findings are corroborated by those demonstrating that An-Nur Orphanage has substantively internalized the spiritual and ethical dimensions of parenting as expounded in *Tafsir Al-Misbah*. This confirms the hypothesis that Qur'an-based values, especially those related to compassion, discipline, and spiritual development, are effectively practiced in institutional caregiving. However, the partial misalignment in financial ethics and professional accountability signals a critical gap that affects institutional credibility and the holistic integrity of care.

Toward a Qur'an-Based Institutional Model for Orphan Care

This study identifies three primary interlinked obstacles in implementing Qur'an-based parenting at An-Nur Orphanage: the limited availability of professional caregivers, disparities in religious literacy among staff, and inadequate psychological support systems. Unlike prior studies that address these factors in isolation, this research presents them as a compound set of structural challenges that impede the comprehensive realization of Qur'anic ideals in daily care practices. Caregivers, often lacking formal training in child development and Islamic pedagogy, struggle to manage the diverse emotional needs of children from traumatic backgrounds.⁴⁶ This deficiency directly impacts the institution's ability to provide consistent moral and psychological support.

⁴³ Sundari, *Peningkatan Literasi Keagamaan Pengasuh di Lembaga Asuhan Islam* (Bandung: Pustaka Al-Falah, 2020), 54.

⁴⁴ Anggun Rahmawati, "Management of Al-Qur'an-Based Curriculum at Qur'an Hanifah Elementary School Semarang," *Educational Management* 10, no. 2 (2021): 311–324.

⁴⁵ Ellys Lestari, *Pengasuhan Anak Yatim dan Dampak Psikologisnya di Lembaga Islam* (Surabaya: UIN Sunan Ampel Press, 2022), 88.

⁴⁶ Amina Khalid, Alina Morawska, dan Karen M. T. Turner, "Pakistani Orphanage Caregivers' Perspectives Regarding Their Caregiving Abilities, Personal and Orphan Children's Psychological Wellbeing," *Child: Care, Health and Development* 49, no. 1 (2023): 145–55, <https://doi.org/10.1111/cch.13027>.

Additionally, the spiritual curriculum, though foundational, is hindered by a shortage of educators proficient in Qur'anic interpretation and Islamic character education.⁴⁷ These gaps have resulted in a normative rather than transformative approach to religious instruction. Compounding these issues is the orphanage's financial instability, which impedes program continuity, caregiver welfare, and infrastructural development. Despite these barriers, the orphanage has adopted a set of Qur'an-based solutions: structured Islamic parenting training, spiritual-emotional healing routines, and the integration of tafsir into policy and curriculum development.

Caregivers are now equipped with compassionate communication strategies and trauma-sensitive approaches grounded in prophetic parenting principles.⁴⁸ Children participate in spiritually enriching activities, including daily congregational prayers, *dhikr*, and contextual Qur'an lessons, which serve as both religious formation and psychological support. These practices affirm that Qur'anic values, when systematically institutionalized, provide not only spiritual but also emotional resilience and moral grounding.

The challenges faced by An-Nur mirror global and national trends identified in the literature. Yousuf and Khan observed that caregivers often face emotional exhaustion and financial strain, which compromise the quality of care they provide.⁴⁹ This is reflected in the An-Nur context, where caregivers assume multiple roles without adequate professional support, echoing the psychological burdens reported in previous studies. Furthermore, the structural limitations identified at An-Nur, such as limited health access, insufficient training, and inconsistent emotional support, align with the findings of Olowokere and Melani, who highlighted these issues as recurring across orphan care institutions.⁵⁰

⁴⁷ John Chi-Kin Lee, "Curriculum Paradigms and Perspectives of Life and Spiritual Education: Contrast and Diversity," *International Journal of Children's Spirituality* 25, no. 3–4 (Oktober 2020): 175–86, <https://doi.org/10.1080/1364436X.2020.1853369>.

⁴⁸ George Demiris dan Karen Hirschman, "Caregiver-Centered Communication: Engaging Family Caregivers," *Innovation in Aging* 4, no. Suppl 1 (16 Desember 2020): 570–71, <https://doi.org/10.1093/geroni/igaa057.1890>.

⁴⁹ Sundus Yousuf dan Bushra Khan, "Challenges Faced By Women Orphans' Caregivers: A Qualitative Study," *Pakistan Journal of Gender Studies* 15, no. 1 (8 September 2017): 213–28, <https://doi.org/10.46568/pjgs.v15i1.136>.

⁵⁰ Adekemi E. Olowokere et al., "Morbidity profile and physical health status of orphans and vulnerable children in selected orphanages in Ibadan, Nigeria," *British Journal of Child Health* 4, no. 5 (2 Oktober 2023): 223–31, <https://doi.org/10.12968/chhe.2023.4.5.223>; Melani Melani, Fadhilla Yusri, dan Leli Adriyanti, "Meningkatkan Motivasi Belajar dengan Penggunaan Vidio Pembelajaran di MtsS Asy-

However, the distinctive contribution of this study lies in its tafsir-based framework, which reorients these challenges through a theological lens. Unlike Mustafa and Farid, who primarily propose socio-economic solutions, this study incorporates Qur'anic exegesis into the institutional response.⁵¹ The integration of tafsir into policy, educational design, and caregiver-child interaction distinguishes this research as a model that transcends generic developmental approaches. Latifa's findings on the limitations in religious competence among caregivers are reaffirmed here; however, this study takes it a step further by embedding Qur'anic interpretations directly into caregiver training.⁵² The emotional healing methods based on *ṣabr*, *tawakkal*, and *shukr* represent a spiritually contextualized alternative to conventional psychological intervention. These integrated solutions situate Qur'anic ethics not as a supplementary value but as the central axis of orphan care practice.

The findings underscore the critical insight that systemic obstacles to Qur'an-based orphan care are interconnected and cannot be resolved through piecemeal interventions.⁵³ While previous sections have shown that An-Nur aligns closely with the ethical and spiritual vision of *Tafsir Al-Misbah*, this analysis reveals the implementation gaps arising from institutional constraints. This study thus makes a novel contribution to the discourse on Islamic parenting by combining thematic Qur'anic interpretation with ethnographic observation to offer a comprehensive institutional model.

The proposed solutions—tafsir-informed parenting training, integrated spiritual healing, and the embedding of Qur'anic values in policy—represent a holistic and replicable model for Islamic orphan care.⁵⁴ These interventions demonstrate how

Syarif Sidang Koto Laweh,” *JISPENDIORA Jurnal Ilmu Sosial Pendidikan Dan Humaniora* 3, no. 1 (12 Januari 2024): 244–51, <https://doi.org/10.56910/jispendiora.v3i1.1250>.

⁵¹ Musthofa Musthofa dan Ahmad Farid, “Qur'an-Based Economic Sociology: Formulation of A Qur'anic Model For The Socio-Economic Resilience Of Muslim Society In Indonesia,” *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 5, no. 1 (30 Desember 2024): 181–213, <https://doi.org/10.33650/mushaf.v5i1.11253>.

⁵² Rena Latifa et al., *ICRMH 2019: Proceedings of the 1st International Conference on Religion and Mental Health, ICRMH 2019, 18 - 19 September 2019, Jakarta, Indonesia* (European Alliance for Innovation, 2019).

⁵³ Hafiz Muhammad Azeem, Omar Mahmood Wattoo, dan Advocate High Court L.I.M. L.I.B. (Hons), “Honoring the Sacred Duty: Orphan Care in Islam and Pakistan,” *Al-NASR*, 4 Desember 2023, 1–14, <https://doi.org/10.53762/alnasr.02.03.e01>.

⁵⁴ Indah Gilang Permatasari dan Ainur Rhain, “Qur'anic Parenting: A Comparative Study of the Interpretation of Surah Luqman Verses 12-19 in Tafsir Ibn Kathir and Tafsir Fathu al-Qadir,” *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2023, 2652–61, <https://doi.org/10.23917/iseth.5320>.

Qur'anic ideals, when viewed as functional systems rather than abstract principles, can effectively inform institutional ethics, pedagogy, and psychosocial healing.

Conclusion

This study has explored the alignment between Qur'anic principles of orphan care, as interpreted in *Tafsir Al-Misbah* by M. Quraish Shihab, and the parenting practices implemented at the An-Nur Orphanage in Medan City. The findings demonstrate that the core values emphasized in the tafsir—namely compassion, gradual education, moral responsibility, and spiritual protection—are substantially reflected in the daily caregiving routines at the institution. Structured religious activities, emotional bonding between caregivers and children, and the inculcation of discipline through routine all exemplify a consistent effort to embody Qur'anic guidance. Nevertheless, certain discrepancies were identified, particularly in areas related to professional capacity, financial accountability, and structured psychosocial support.

From a theoretical perspective, this research contributes to the discourse on Qur'anic social ethics by offering an applied model of thematic interpretation that bridges scriptural understanding with lived institutional practice. By employing *Tafsir Al-Misbah* as a primary analytical lens, the study expands the role of tafsir beyond exegetical commentary into a normative framework for designing religiously grounded social services. This integrative approach encourages future scholarship to explore other Qur'anic themes—such as justice, trust, or compassion—in relation to social care institutions, thereby enriching both the tafsir tradition and the field of Islamic social work. Practically, the study highlights the necessity of institutionalizing Qur'anic parenting principles through targeted caregiver training, tafsir-based curriculum development, and government-supported regulatory frameworks. Orphanages such as An-Nur have the potential to serve as models for faith-based, holistic care that not only meets physical and educational needs but also nurtures emotional and spiritual well-being. Future research is recommended to evaluate the long-term psychological and social outcomes of Qur'an-based parenting models and to expand comparative studies across different orphan care institutions to assess adaptability and scalability within diverse socio-cultural contexts.

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