



## The Role of TPD Pay Al Ma'ruf on Education of Orphans and Dhuafa around the Al Ma'ruf Mosque

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### Abstrak

Biaya pendidikan menjadi permasalahan umum bagi peserta didik, terutama di era pandemi Covid-19. Selain itu, waktu luang yang digunakan orang tua untuk mencari nafkah bagi keluarga di masa pandemi Covid-19, menjadikan minim peran terhadap edukasi sosial dan bimbingan karakter anak di rumah. Untuk itu, dibutuhkan peran masyarakat dalam membantu pembiayaan pendidikan dan pembinaan karakter bagi keluarga kurang mampu. Penelitian ini berupaya mendeskripsikan peran Tim Pengelola Dana Pendidikan Anak Yatim (TPD PAY) Al Ma'ruf terhadap pendidikan anak yatim dan dhuafa sekitar masjid al-Ma'ruf. Jenis penelitian ini ialah berbasis paradigma pendekatan kualitatif dengan metode studi kasus. Data diperoleh melalui wawancara, observasi, dan kajian dokumen. Kemudian, dianalisa melalui teknik pemilahan data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa peran TPD PAY Al Ma'ruf terhadap anak yatim dan dhuafa sekitar masjid al Ma'ruf sangatlah memberi manfaat. Hal ini ditandai dengan 3 aspek, yaitu (1) pemberian santunan beasiswa pendidikan bagi anak yatim dan dhuafa sekitar masjid al Ma'ruf, (2) pembinaan karakter anak berbasis al-Qur'an, dan (3) mendukung bakat dan kreativitas anak.

**Kata Kunci:** Anak Yatim, Dhuafa, Pendidikan, TPD PAY Al Ma'ruf.

### Abstract

*The cost of education is a common problem for students, especially in the era of the Covid-19 pandemic. In addition, the free time that parents use to earn a living for the family during the Covid-19 pandemic has made a minimal role in social education and character guidance for children at home. For this reason, the role of the community is needed in helping to finance education and character building for underprivileged families. This study attempts to describe the role of the Al Ma'ruf Orphans Education Fund Management Team (TPD PAY) in the education of orphans and poor people around the al-Ma'ruf mosque. This type of research is based on a qualitative approach paradigm with a case study method. Data were obtained through interviews, observation, and document review. Then, it is analyzed through data sorting techniques, data presentation, and drawing conclusions. The results of this study indicate that the role of TPD PAY Al Ma'ruf for orphans and poor people around the al Ma'ruf mosque is very beneficial. This is marked by 3 aspects, namely (1) providing educational scholarships for orphans and poor people around the al Ma'ruf mosque, (2) fostering children's character based on the Koran, and (3) supporting children's talents and creativity.*

**Keywords:** Orphans, Dhuafa, Education, TPD PAY Al Ma'ruf.

## INTRODUCTION

Educational financing is a fundamental aspect for individuals in treading the world of education. Likewise with the welfare of educators who refer to education financing policies (Ferdin, 2013: 565-578). Fironika (2015) states that one of the absolute central elements in education is the financing aspect. This shows that the importance of educational policies that favor the wider community, as an effort to provide the widest possible access to education without discrimination, in order to educate the nation's life.

Quality education that is present in the community also determines the cost of education which is "quite expensive". This is seen as balanced with the quality of academic services and the quality of graduates produced by educational institutions (Azhari & Kurniady, 2016). The cost of education is increasing in line with the Covid-19 pandemic. On this basis, many parents (guardians) of students try their best to facilitate the education costs of their children. Likewise, there are new problems, where parents are busy making a living, so they do not provide "moral intake" and foster character education for children at home during the Covid-19 pandemic (Arifin, *et.al.*, 2021).

The role of parents is demanded to be more proactive in paying attention to and guiding the moral and religious development of children. It is based on an online learning system that requires children (students) to learn from home. Of course, this is a challenge for parents in carrying out two obligations simultaneously, namely educating children and providing for their children's needs. Furthermore, Sholikah & Hanifah (2021) explained that the central role of parents during the Covid-19 pandemic is increasing, because the role of teachers is distorted in the aspect of monitoring child development through online learning.

Problems with internet connections and children's internal motivation for learning make it difficult for students to obtain complete information from teachers, on the other hand, teachers also find it difficult to control students in the online learning process (Setiyowati, 2020: 196-206). In fact, the role of educators, parents, and the community is needed by children as a "container" for character building (Wahyuni & Putra, 2020: 30-37). Faiz, *et.al.* (2021) added that parents or the family environment have an extra role as human beings who are mandated to provide religious education and inculcate religious character for children.

Provision of "religion" (tawhidan) as the foundation of a child's life, since the time of the Prophet. become the main focus that must be taught to children, in order to avoid the weak generation (Dzurriyah ad-Dhia'fan). As exemplified by the Prophet and his companions who view that the obligation to educate children is not only "burdened" to each parent, but requires inter-community cooperation, so as to obtain comprehensive supervision in the development of children. On this basis, the mosque which was founded by the Prophet and his companions, reflects the symbol of the unity of the ummah, both in the aspects of education, economy, social, politics, religion, and of course worship.

According to Arianto (2021), the function of the mosque at the time of the Prophet was very complex, this was later adopted in Indonesia as the Islamic Center (center of Islamic activity). For example, the Medan City Government (Pemko) led by Muhammad Bobby Afif Nasution, S.E. (Mayor of Medan). In setting his policies, he programmed for places of worship to explore into independent mosques as centers of Islamic economic progress, baitul malls belonging to the ummah, centers of Islamic activity, and centers of Islamic civilization in the future.

In the implementation of the policy, there were 50 mosques out of a total of 1,115 mosques and prayer rooms in Medan City which were registered to participate in the Medan City Government program in empowering independent mosques, including the Al Ma'ruf Mosque. This mosque is located at Jl. Sidorukun No. 99A, Pulo Brayan Darat II Village, Medan Timur District, Medan City. Of course, the determination of these 50 mosques is a good start as a prototype for the realization of the empowerment of independent mosques in Medan City for the next stage.

The National Mosque Authority (BKM) Al Ma'ruf welcomed the policy, by establishing a special BKM bureau, in the form of the Al Ma'ruf Orphans Development Fund Management Team, later shortened to TPD PAY Al Ma'ruf. The focus of this team is on aspects of education, religious spirit, and moral development specifically for orphans and poor people around the Al Ma'ruf mosque, in order to reflect the characteristics of humans who display Islam rahmatan lil 'alamin in the community. The positive response formed by the BKM Al Ma'ruf Mosque is in line with the opinion of Aslati, *et.al.* (2018), that efforts to prosper mosques require organizations or teams that are able to work together and have activities in carrying out the aspirations of the people.

The field of education is one of the focuses of the formation of TPD PAY Al Ma'ruf, facilitating the financing of education for orphans and poor people, both teaching the Koran, formal education, and building character (morals) for children. In line with this, Rudisa, *et.al.* (2021) argue that character building is urgent for children, because it underlies the intelligence of thinking, appreciation, social sensitivity, and social skills in children. In this regard, the TPD PAY Al Ma'ruf explained that education focuses on efforts to bring a sense of calling to the hearts and souls of children in prospering mosques and having a religious character. In fact, the team is also trying to provide educational scholarships for orphans and poor people ranging from basic education to higher education (college), in order to give their parents (family) a sense of happiness for the achievements of these children.

Indeed, relevant research on efforts to provide scholarship compensation to orphans and poor people has been reviewed in various previous studies. These include discussing aspects of social welfare programs in schools (Ibda, 2019: 11-22), empowerment of orphans through a compensation program by social fund foundations (Hasanah, 2019), support for the development of potential orphans through ZIS management (Setiawati, 2018: 174-182; Hakim, *et.al.*, 2018: 243-272; Sobaya, 2020; Nurjannah, 2019), skills training for orphans (Marfin, *et.al.*, 2020: 85-95; Mulida, 2021; Harjoyo, *et.al.*, 2021), providing compensation to orphans and the value of character education (Purwaningrum, 2018), the role of social foundations in supporting orphans and poor people (Kamalia, *et.al.*, 2020; Dzulkarnain, 2014; Masyruroh, 2017), the role of cash waqf for the education of orphans (Putri, 2018), education and welfare of orphans (Sholikhah, 2018), as well as learning challenges for children in the Covid-19 pandemic era (Latief, 2020; Pratama & Yadi, 2017).

Observing the literature review above, it is understood that studies on the provision of scholarships for orphans and poor people have been discussed by previous researchers around the theme of programs and the work of social foundations for the welfare of orphans and poor people. Of course, there is still a gap analysis that has not been studied, namely from the aspect of government support for compensation for orphans and poor people through the realization of independent mosques, such as in the city of Medan, North Sumatra. On this basis, the researcher seeks to examine the "empty side", which is summarized in the title of the study, "*The Role of TPD PAY Al Ma'ruf in the Education of Orphans and Dhuafa Around the Al Ma'ruf Mosque*".

## METHOD

This research uses a qualitative approach with a case study method (Assingkily, 2021). The research subjects were the Al Ma'ruf Orphans Education Fund Management Team (TPD PAY) as well as orphans and poor people assisted by TPD PAY Al Ma'ruf. Data collection techniques using interviews, documentation and observation. The observations made were participatory observations, in which the researcher was involved in the daily activities of the people being observed or used as research sources. So that the data obtained is more complete and accurate. Moreover, the researcher is an orphaned student who received an educational scholarship from TPD PAY Al Ma'ruf, so that it is easier for researchers to collect and understand the subject being studied. The researcher also conducted interviews with several sources ranging from TPD PAY Al Ma'ruf Management, and orphans & poor people. The documentation obtained by the researcher was from journals, the Medan City

Government program book in "Empowerment of Houses of Worship to Become Independent Mosques" and also several contract documents and the TPD PAY Al Ma'ruf program with Orphans and Dhuafa.

The following is a list of the names of orphans and poor people assisted by the Al Ma'ruf Orphan Education Fund Management Team (TPD PAY).

**Tabel 1**  
**The List of Orphans Dhuafa in TPD PAY Al Ma'ruf**

No	Name	Level of Education	Status
1	Nazwa	Elementary School	Dhuafa
2	Syifa	Elementary School	Orphan
3	Almira	Elementary School	Orphan
4	Hartzea	Elementary School	Dhuafa
5	Zulaikha	Elementary School	Orphan
6	Nadia	Junior high school	Orphan
7	Amelia	Junior high school	Dhuafa
8	Reina	Junior high school	Dhuafa
9	Ataya	Junior high school	Dhuafa
10	Qia	Junior high school	Dhuafa
11	Ihsan	Junior high school	Dhuafa
12	Sabrina	Islamic Boarding School/Junior High School	Orphan
13	Cindy	Islamic Boarding School/Junior High School	Orphan
14	Keisya	Islamic Boarding School/Junior High School	Orphan
15	Dimas	Islamic Boarding School/Junior High School	Dhuafa
16	Fauzan	Islamic Boarding School/Junior High School	Dhuafa
17	Zakki	Islamic Boarding School/Junior High School	Dhuafa
18	Hamam	Islamic Boarding School/Junior High School	Dhuafa

Based on table (1) above, there are data on orphans and poor people who received educational scholarships from the Al Ma'ruf Orphan Education Fund Management Team (TPD PAY). However, this research focuses on Madrasah Ibtidaiyah (MI) or Elementary School (SD) and Madrasah Tsanawiyah (MTs) or Junior High School (SMP) levels only.

## RESULTS AND DISCUSSION

### Brief History of TPD PAY Al Ma'ruf

Based on information from Mr. Dr. Juriono, S.Th.I., M.Ag. (Secretary of BKM Al Ma'ruf), TPD PAY Al Ma'ruf was originally founded inspired by a charity box placed by an unknown person on the terrace of the al Ma'ruf mosque with the words "Charity Box for Orphans and Dhuafa". However, the charity box is not in the name of a trustworthy (credible) educational institution or social institution. Of course, this is considered interesting by the BKM, what if the Al Ma'ruf mosque empowers donors to share with orphans and poor people living around the Al Ma'ruf Mosque so that they can get a decent education up to higher education.

Furthermore, Mr. Juriono said:

"This flashback and follow-up to the history of the establishment of TPD PAY Al Ma'ruf, son, so we, the BKM, invite the old BKM to consult to create a new team in charge of managing funds as educational compensation (scholarships) for orphans and poor people around the mosque. al Ma'ruf. The deliberation and decree of the fund management team was given at the end of November 2016."

The following is the management structure of the (first) TPD PAY Al Ma'ruf based on the initial decree:

Chairman : Dr. Juriono, S.Th.I., M.Ag.

Secretary : H. Agus Salim Nasution, S.E.

Treasurer : H. Ibnu Siregar, S.E.

Furthermore, in 2021 the management changed. This is due to the new mandate given to Dr. Juriono, S.Th.I., M.Ag (Chairman of TPD PAY Al Ma'ruf) became the Secretary of BKM Al Ma'ruf. Then a new management was appointed, with the following composition:

Chairman : Edy Sahputra

Member : Wulan Suci Ramadani

: Sri Sulistyawati

*Qadarullah*, the newly inaugurated chairman received a new mandate to change duties at the agency where he worked, so he had to change his domicile to Mandailing Natal. Based on this brief history, it is known that as of 2022, TPD PAY Al Ma'ruf is currently experiencing a management vacancy, and is preparing for the election and inauguration of its chairman and management members in the near future.

### **Relationship between TPD PAY Al Ma'ruf and BKM Al Ma'ruf**

TPD PAY Al Ma'ruf is an institution formed by BKM Al Ma'ruf. Where, this institution has a special task to manage funds for fostering orphans and poor people around the al Ma'ruf mosque. Based on information from the TPD PAY Al Ma'ruf management, this mandate is based on the practice of the prophet's hadith to prosper at least 40 houses to the north, east, south and west. Where, permanent donors for this fund come from residents who are classified as capable (congregants) of the al Ma'ruf mosque.

Furthermore, the information from the researcher's interview with Dr. Juriono, S.Th.I., M.Ag., he said that:

"In fact, when asked about the relationship between TPD PAY Al Ma'ruf and BKM Al Ma'ruf, there are 2 inseparable community institutions. Moreover, TPD PAY Al Ma'ruf is a special institution formed by BKM Al Ma'ruf. Actually, son, in addition to managing people's funds in terms of educational scholarships (compensation) for orphans and poor people, TPD PAY is also mandated by BKM Al Ma'ruf to help, educate, foster, empower, and ease education for orphans and poor people around the mosque. al Ma'ruf."

The interview excerpt above emphasizes that the task of this team is not just to manage funds and then give them to those who are entitled to receive them (orphans and poor people). More than that, it is also entrusted to foster children based on Islamic character. Regarding the relationship between TPD PAY Al Ma'ruf and BKM Al Ma'ruf, Mrs. Sri Sulistyawati (one of the administrators of TPD PAY Al Ma'ruf) said:

"The relationship between the Al Ma'ruf Orphans Education Fund Management Team (TPD PAY) and the Al Ma'ruf National Mosque Agency (BKM) is a team formed by BKM Al Ma'ruf to provide compensation in the form of scholarships for the education of orphans and poor people. Then, to help ease the burden of education for orphans and poor people in order to achieve their goals. Not only about the cost of education, but also all school equipment, school clothes if needed, and things related to school up to the lecture level are also still borne by the Al Ma'ruf Orphans Education Fund Management Team (TPD PAY) Al Ma'ruf."

The interview excerpt above is in line with the statement made by Mr. H. Mino Lesmana (Chairman of BKM Al Ma'ruf) when he made an announcement during the I'ed Fitri and I'ed Adha prayers. Here is his expression:

"The purpose of providing scholarship funds for education for orphans and poor people is to raise the degree and dignity of families of orphans and poor people who receive educational scholarships from the Orphans Education Fund Management Team at Al Ma'ruf Mosque. So, in the future they can provide great benefits to the community."

Based on the quote from the statement above, it is understood that the main purpose of TPD PAY Al Ma'ruf to provide educational assistance to orphans and poor people is to invest in goodness so that children can help people in the future. Supporting this noble goal, Laksono & Rohmah (2019: 1-11) argues that empowering people in a group or organization is support given to underprivileged communities, so that they are at least able to meet their own needs.

In line with the opinion above, Fina (2018: 127-136) explains that community empowerment has the meaning, governance and implementation of community development are aimed at improving the standard of living and welfare of the community through the establishment of policies, programs and activities that are in accordance with the essence of the problem and priority needs. public. Strictly speaking, this is what Thalib (2018: 1-10) means, that humans should be egalitarian, look at other individuals with an equal view, there is no discrimination or intimidation, what makes the difference in the sight of God is piety to God.

The opinion above emphasizes the policy of BKM Al Ma'ruf and TPD PAY Al Ma'ruf, that the educational scholarships are not only aimed at orphans and poor people who excel, but can also be addressed to those who have limitations in terms of their status. in social life such as orphans and poor people. Because of course every community has advantages that must be encouraged to achieve success and achieve the expected dreams.

Thus, it is understood that BKM Al Ma'ruf and TPD PAY Al Ma'ruf have a very harmonious relationship as two "public" institutions. Where, both play an important role in facilitating the community to worship comfortably, coupled with a fund empowerment program aimed at helping orphans and poor people get education up to higher education level, and all children have the right to have the same opportunities.

### **TPD PAY Al Ma'ruf Policy**

#### **1. TPD PAY Al Ma'ruf Education Scholarship Requirements**

- a. Coming from residents around the Al Ma'ruf Mosque which consists of 4 neighborhoods, namely neighborhood X, neighborhood XII, neighborhood XIV and neighborhood V (sidodame street and local government complex),
- b. Status of an Orphan, Indigent or Poor (orphans are preferred),
- c. Willing, accepting and agreeing to sign the contract agreement, and
- d. There is a guardian who binds the TPD PAY Al Ma'ruf scholarship committee (to be a prayer and recitation congregation).

#### **2. The Rights and Obligations of TPD PAY Al Ma'ruf . Education Scholarship Recipients**

##### **a. Scholarship recipient rights**

The rights that are owned by every orphan and poor person in the TPD PAY Al Ma'ruf education scholarship in Medan City are:

- 1) Getting compensation for education costs from TPD PAY Al Ma'ruf Medan City, and
- 2) Get educational equipment from TPD PAY Al Ma'ruf Medan City.
- 3) Obtain teaching and training in the Koran and congregational prayers.
- 4) Obtaining education or facilities for memorizing the Qur'an.
- 5) Obtaining education or sports and arts facilities,
- 6) Obtaining education or facilities for fostering an entrepreneurial spirit or independence,
- 7) Obtaining accident compensation,
- 8) Obtain annual compensation or Eid al-Fitr compensation.

##### **b. Obligations of scholarship recipients**

Some of the obligations of Orphans and Dhuafa that must be carried out, namely:

- 1) Activities Outside the Mosque

- a) Orphans and Dhuafa under the guidance of TPD PAY Al Ma'ruf must participate in teaching and learning activities (KBM) at school,
  - b) Orphans and Dhuafa under the guidance of TPD PAY Al Ma'ruf must ensure proper care and use of educational equipment,
  - c) Orphans and underprivileged children under the guidance of TPD PAY Al Ma'ruf must ensure that their achievement increases in their learning, both at the school level and at the lecture level.
- 2) Activities in the Mosque
- a) Orphans and underprivileged children under the guidance of TPD PAY Al Ma'ruf must participate in reciting activities every Tuesday, Wednesday, Thursday and Saturday from dawn to dusk until 21.00 WIB at Les TPD PAY Al Ma'ruf,
  - b) Orphans and Dhuafa under the guidance of TPD PAY Al Ma'ruf must perform congregational prayers at the Al Ma'ruf mosque at least maghrib and Isha prayers,
  - c) Orphans and Dhuafa under the guidance of TPD PAY Al Ma'ruf must memorize the Qur'an, at least juz 30,
  - d) Orphans and underprivileged children under the guidance of TPD PAY Al Ma'ruf must participate in tutoring activities at TPD PAY Al Ma'ruf Les,
  - e) Orphans and underprivileged children under the guidance of TPD PAY Al Ma'ruf must attend general recitations which are held every Wednesday night and Sunday night at sunset and Sunday morning at dawn,
  - f) Orphans and poor people under the guidance of TPD PAY Al Ma'ruf must participate in sports and arts activities held by TPD PAY Al Ma'ruf, and
  - g) Orphans and poor people under the guidance of TPD PAY Al Ma'ruf must take part in mental development activities held by TPD PAY Al Ma'ruf every month.

#### **TPD PAY Al Ma'ruf Education Scholarship Fund Source**

Based on the information conveyed by Mr. Juriono, the main source of funds for TPD PAY Al Ma'ruf comes from 2 categories of pilgrims, namely permanent worshipers and non-permanent congregations at the Al Ma'ruf mosque. The permanent congregation of the Al Ma'ruf Mosque is intended for the congregation who attends every worship activity or the Muslim community who live around the Al Ma'ruf Mosque environment, while the non-permanent congregation of the Al Ma'ruf Mosque is a congregation that can be said to be a community who does not live in the Al Ma'ruf Mosque, but he often or has given alms for the education of orphans and poor people at the Al Ma'ruf Mosque.

#### **The Role of TPD PAY Al Ma'ruf in the Education of Orphans and Dhuafa in Medan City**

TPD PAY Al Ma'ruf as a special institution formed by BKM Al Ma'ruf to assist the education of orphans and poor people in Medan City (especially the community around the al Ma'ruf mosque) has 3 (three) main roles in helping orphans and poor people, namely (1) providing educational scholarships for orphans and poor people around the al Ma'ruf mosque, (2) fostering children's character based on the Koran, and (3) supporting children's talents and creativity.

According to Anisa & Ramadan (2021: 2263-2269), educational institutions should facilitate the learning needs of students, so that learning enthusiasm and achievement motivation arise. This is based on the community's efforts to make young people knowledgeable and ready to broadcast Islamic teachings in the community. This is very urgent, because most of the mosque congregations and those who care about the lives of the people, come from people who are old, elderly, and have families (Satriani, 2017). To achieve the dream of the education of orphans and poor people, the Al Ma'ruf Orphan Education Fund Management Team (TPD PAY) Al Ma'ruf created several programs that are expected to be able to attract orphans and poor people at Al Ma'ruf Mosque to be active and connected to their hearts. to be in the mosque.

Furthermore, the following describes the role and program of TPD PAY Al Ma'ruf:

#### 1. Education Scholarship Compensation

The provision of educational scholarships is the flagship program of TPD PAY Al Ma'ruf. This program provides school financing for orphans and poor people around the Al Ma'ruf Mosque in accordance with predetermined criteria and conditions. This scholarship is prioritized for students studying at the Islamic boarding school level. In line with this, Santosa & Rosnaeni (2021) argue that education affects a person's ability to be able to socialize well in the social environment.

Regarding community social activities, several invitations from the community regarding inviting orphans and poor people are still ongoing. Even the Al Ma'ruf Orphans Education Fund Management Team (TPD PAY) prepared uniforms for them when they were able to read Yasin, Takhtim or Prayer, then several times the Orphan Education Fund Management Team distributed basic necessities to the congregation who were categorized as entitled to receive it.

Thus, it is understood that the educational scholarship compensation program as the flagship program of TPD PAY Al Ma'ruf is seen as a concrete effort by the congregation of the Al Ma'ruf mosque management in providing opportunities for orphans and poor people around the al Ma'ruf mosque to obtain proper education starting from from early education to higher education. The hope is that a generation of Muslims with noble character will be obtained, beneficial for the social environment, and will contribute to solving the problems of social life in the future.

#### 2. Al-Quran-Based Child Character Development

According to Palahudin, *et.al.* (2020) explains that education is a planned and systematic effort to carry out a good and quality learning process. Islamic religious education, in essence, is an attempt to guide and direct all aspects (potential) that exist in humans optimally (Hidayat, 2015: 61-74). This Qur'an-based child character development activity is known as the Orphan Education Fund Management Team Lesson and is held at the Al Ma'ruf Mosque. The time for teaching and learning activities and the Koran is carried out in only four days a week, namely Monday, Tuesday, Wednesday and Friday.

The Koran method used is the Sorogan method. According to Handayani & Suismanto (2018: 103-114), the word "sorogan" comes from the Javanese language which means "sodoran or thrust". That is, an individual learning system where a student is dealing with a teacher, there is an interaction between the two of them. So, in practice, students or students who study the Koran with the teacher can be carried out alternately by students, and so that each student gets the opportunity to learn about reading Iqra 'and the Qur'an. Each teacher has 7 to 10 students studying the Koran and tutoring as usual and the number of teachers owned by Les TPD PAY Al Ma'ruf is 10 people.

As an effort to participate in prospering or enlivening the Al Ma'ruf Mosque, with the children's recitation activities starting after every Maghrib prayer at the Al Ma'ruf Mosque, reading activities of the Qur'an are held and for tutoring or studying school subjects held after the Isha prayer at the Al Ma'ruf Mosque according to the level of education of each student. This is done because it is to train and familiarize children to pray together in mosques, both Maghrib and Isha. Then, provide supervision of their study time and do not tend to play. This is in accordance with the implementation of Islamic education which should always refer to the sources of Islamic law contained in the Qur'an. By adhering to and based on certain values in the Qur'an, especially in the implementation of Islamic education, so that Muslims who are trained from an early age will be able to direct and deliver themselves to be creative and dynamic and be able to achieve the essence of ubudiyah values to Allah swt in the future.

#### 3. Supporting Children's Talent and Creativity

##### a. Calligraphy Art Practice



In addition to holding learning activities at night or after the Isha prayer, to increase children's creativity, learning activities are also interspersed with Arabic writing or calligraphy exercises. Which is where the trainer is a former participant of the Khatil Qur'an at the provincial level. It is hoped that this training will be able to capture the potential that exists in these students. But over time, this calligraphy program did not run well and did not work as expected.

Based on the researcher's interview with Mr. Supri who once taught calligraphy at Les TPD PAY Al Ma'ruf, he explained that:

"The cause of the cessation of calligraphy learning is the Covid-19 pandemic which requires active activities at the Al Ma'ruf Mosque to be minimized so as not to get warnings from the local village. Meanwhile, the challenge, in my opinion, is the persistence of the children of Les TPD PAY Al Ma'ruf which has not been implemented. So the solution is that the children of Les TPD PAY Al Ma'ruf must study harder, enthusiastically, patiently, and diligently. That is the key to success in practicing calligraphy."

From Mr. Supri's statement, it can be concluded that the perseverance of the children of Les TPD PAY Al Ma'ruf is still minimal, so it needs to be improved again. And the management must maximize patience in educating students so that the potential of students, especially orphans and poor people can be used in the future.

b. Recitation of the Qur'an

According to Darwin (2018: 82-91), Tilawatil Qur'an is a way of reading, beautifying with rhythms and songs with a good and melodious voice, so that the chanting of the verses of the Qur'an feels beautiful and interesting in the recitations of the Qur'an so that it has a great influence on the soul, can increase solemnity, and can encourage to recite the content of the Qur'an.

Tilawatil Qur'an training was also held to increase children's creativity in the art level of reading the Qur'an. The Orphan Education Fund Management Team hopes that "new seeds" will emerge in the art of reading the Qur'an. Because, according to the opinion of Batubara (2020:57-68), that reading and understanding the Qur'an is a necessity for Muslims, because the Qur'an is the main source for Muslims in carrying out their daily lives. Likewise, Lubis, *et.al.* (2020) explain the reality in society, that not all people are good at reading the Qur'an properly and correctly. Not all people can understand, interpret and practice the meaning of each meaning of the verses of the Qur'an correctly. So, this program is also no longer running, due to the interests, skills, and inability of the orphans and poor people in learning the Tilawatil Qur'an.

The researcher also interviewed a Tilawatil Qur'an teacher who previously taught at TPD PAY Al Ma'ruf Les, namely Mr. Sugiharto. He believes that:

"Learning Tilawatil Qur'an is no longer running because 1) students' interest in learning is low, so many students learn not because of their hearts but because of their friends' follow-ups. 2) less serious in learning, thus causing learning outcomes that will never be achieved. If it is serious, students will always repeat lessons at home and progress will be seen in improving learning. 3) students think learning Tilawatil Qur'an is the same as learning other subjects. So that we study the Qur'an not really, then the Qur'an will not make it easy to gain knowledge."

Then Mr. Sugiharto explained the challenges and solutions to the problems of learning the Tilawatil Qur'an, he argued:

"The challenges faced in studying Tilawatil Qur'an are as follows: 1) Intentions that are not straight or the term seriousness does not exist, so that difficulties in understanding the knowledge cannot be resolved. 2) High shyness, such as being shy about being called a friend like pretending to be an international qori. Then regarding the solution to all of that, there are only 2, the intention of being istiqamah in learning with whoever and wherever the study is. If there is no strong intention from oneself, then the result will

be nothing. Besides that, there is a lack of participation and support from parents of students, which means to remind students to repeat the lessons they have learned at home.”

### **Achievements of TPD PAY Al Ma'ruf**

Regarding the achievements that have been achieved, the researcher interviewed Ustadz Dr. Juriono, S.Th.I., M.Ag., he explained that:

"The achievement in accordance with our vision and mission is to save the education of orphans and poor people who are in the neighborhood around the Al Ma'ruf Mosque. Thank God, the last 3 years we have been established starting from 2017, 2018, 2019, plus 2020 to 2021. We have paid a lot of money to some of the orphans and poor people for their schooling. Some have graduated from SD/MI, some have graduated from SMP/MTs, and some have graduated from SMA/MA, we just have to look for a few people who are expected to graduate from college. This means that from our expectations, such an achievement has been achieved. But we want this to be more and better. And also regarding the program for the Al Ma'ruf Orphans Education Fund Management Team (TPD PAY), Al Ma'ruf also requires every Orphan and Dhuafa to memorize a minimum of 30 Juz for those who attend public schools and Madrasas. And for the special Tahfiz Islamic Boarding School, Alhamdulillah, there is 1 child who has memorized 30 Juz at the Temboro Islamic Boarding School in East Java. So his achievement while at school is what we measure. Besides that, we also make additional lessons at the TPD PAY Al Ma'ruf Lesson, we also make a program of at least memorizing Juz 30."

So it can be concluded from the results of the researcher's interview with Ustadz Dr. Juriono, M.Ag., that the achievements have been maximized and many orphans and poor people have graduated from SD/MI, SMP/MTs, and SMA/MA levels. There are even those who have memorized 30 Juz of the Qur'an who are orphans from the Al Ma'ruf Orphan Education Fund Management Team (TPD PAY). However, what has not been achieved are orphans or poor people who have graduated from the university level.

### **Factors Affecting the TPD PAY Al Ma'ruf Education Scholarship Program**

#### **1. Supporting factors**

##### **a. Internal Aspect**

- 1) New ideas emerged from administrators, teachers, advisors and congregations to fill activities and revive TPD PAY Al Ma'ruf programs.
- 2) More students studying at TPD PAY Al Ma'ruf tutoring.
- 3) Increasing the number of teachers teaching TPD PAY Al Ma'ruf lessons.

##### **b. External Aspect**

Al Ma'ruf Mosque was selected as one of 50 mosques participating in the Medan City Government program to empower Muslims as the embodiment of an independent mosque for the community around the Al Ma'ruf Mosque.

#### **2. Obstacle factor**

##### **a. Internal Aspect**

- 1) There are several orphans and poor people who are disobedient and do not follow the contract agreement with TPD PAY Al Ma'ruf.
- 2) Not Istiqamah in participating in the TPD PAY Al Ma'ruf educational scholarship.
- 3) Some feel happy and forced to worship at the Al Ma'ruf Mosque.
- 4) There are orphans and poor people who rarely participate in night learning activities at TPD PAY Al Ma'ruf Les.
- 5) Due to the increasing number of teachers, the amount of TPD PAY Al ma'ruf cash disbursements also increases.

b. External Aspect

There are some congregants who suspect that TPD PAY Al Ma'ruf funds have been corrupted, but they are not.

## CONCLUSION

Based on the description of the results and discussion above, it is concluded that the role of TPD PAY Al Ma'ruf for orphans and poor people around the al Ma'ruf mosque is very beneficial. This is marked by 3 aspects, namely (1) providing educational scholarships for orphans and poor people around the al Ma'ruf mosque, (2) fostering children's character based on the Koran, and (3) supporting children's talents and creativity. Through this research, it is hoped that TPD PAY Al Ma'ruf can be an example for other mosques in Indonesia (especially in Medan City) as a prototype for the realization of the empowerment of independent mosques in Medan City.

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