

QUR'AN LEARNING STRATEGIES FOR ORPHANS AND UNDERPRIVILEGED CHILDREN AT ISTIQOMAH ORPHANAGE

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ABSTRACT

This study aims to analyze Qur'an learning strategies for orphans and underprivileged children at the Istiqomah Orphanage. This research responds to the need for spiritual education among psychosocially vulnerable children, who may require an approach that differs from conventional pedagogical methods. Using a qualitative case study approach, data were collected through non-participant observation, in-depth interviews, and documentation involving 35 informants (5 educators and 30 foster children). The findings indicate that Qur'anic instruction is carried out through six interrelated stages: motivation as a precondition, independent murajaah (self-review), individual talaqqi (face-to-face guidance), limitation of learning material (tadarruj), repetition for reinforcement (tikrar), and the cultivation of religious habits. These strategies are adapted to each child's cognitive ability and personal circumstances, which in some cases involve the loss of a parent or economic hardship. The findings show that educators serve not only as technical instructors but also as motivators and companions who provide individual attention to each child. The learning process is designed not only to improve reading accuracy (makharijul huruf) and memorization, but also to support children's independence and self-confidence. This study concludes that an effective learning strategy for orphaned and underprivileged children requires a personalized, gradual, consistently repeated, and humanistic approach.

Keywords: Learning Strategy, Quranic Education, Orphans and the Underprivileged, Talaqqi, Character Education.

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INTRODUCTION

Qur'anic education occupies an important position in the Islamic education system. This urgency is increasingly felt when it is applied to orphans and underprivileged children. Children who live and are educated in orphanages have educational needs that go beyond academic aspects alone. These needs include spiritual guidance, emotional support, continuous care, as well as the restoration of learning motivation, which in some children may be affected by the experience of losing parents or by economic limitations.

Studies on the education of orphans indicate that their care and education are responsibilities that must be carried out continuously, so that children can develop knowledge as well as character and independence (Arif, 2018). Other research also emphasizes that education for orphans needs to integrate the values of compassion, responsibility, justice, and character formation as emphasized in the Qur'an (Nelisaturahma, 2025).

In Qur'anic pedagogy, the characteristics and backgrounds of learners are important considerations in determining teaching strategies. Differences in ability, attention span, motivation, and learning experience require educators to avoid a uniform approach for all children. Guidance tailored to each child's capacity is particularly important, especially for orphans and underprivileged children, some of whom require more intensive attention and support than children who grow up in intact families.

One method that has long been used and remains relevant in Qur'anic instruction is *talaqqi*. This method represents a tradition of knowledge transmission involving direct interaction between teacher and student, in which the teacher demonstrates the recitation and the student imitates it while receiving immediate correction. Various studies show that *talaqqi* is effective in providing individual guidance, improving the accuracy of *makharijul huruf*, reducing distractions, and building learners' motivation and self-confidence (Sahnan & Purwasih, 2026). Other research also shows that *talaqqi* enables teachers to correct recitation directly and can be combined with *tadarus*, *tahfidz*, and Qur'an reading habituation activities (Setiawan, Hartati, & Luthfi, 2025).

Nevertheless, the success of learning to read and memorize the Qur'an does not depend solely on the method of delivering the material. Research on Qur'anic learning strategies for children shows better results when *talaqqi* is combined with motivation, teacher role modeling, consistent practice, and supportive social interaction (Ananda, 2025). This indicates that the success of Qur'anic learning also depends on how teachers build a learning environment that is appropriate to the characteristics of the learners.

However, current research on Qur'anic education still largely focuses on the application of particular methods — especially *talaqqi* — to learners in general within formal educational institutions (Faridzi, Erhamwilda, & Taja, 2026). Research on the implementation of *talaqqi* has extensively explored its benefits in improving *makhraj* accuracy, *tajwid*, reading fluency, and learner discipline. Meanwhile, research on orphans has focused more on care, empowerment, and fulfillment of basic needs, without specifically discussing pedagogical mechanisms in the classroom. Therefore, there remains a gap in the literature that comprehensively describes how Qur'anic learning strategies are specifically implemented for orphans and underprivileged children.

This phenomenon is important to study because teaching the Qur'an to orphans and underprivileged children is not merely a transfer of reading or memorization skills. Educators in orphanage environments need to build children's psychological readiness before the material is delivered, facilitate independence through self-review, provide

individual guidance, adjust the material load to children's abilities, regulate repetition so that it does not cause boredom, and build sustainable religious habits.

Istiqomah Orphanage, located in the Sedati area, Sidoarjo Regency — a suburban area bordering the city of Surabaya — provides a relevant context for studying this phenomenon. This orphanage serves as both a care center and a center for spiritual education that has received support from various external parties on several occasions in its social activities. Based on initial observations, Qur'anic instruction at this institution is carried out through a series of activities beginning with prayer and motivational guidance, followed by independent review (*murajaah*), face-to-face guidance (*talaqqi*), independent practice, and concluding with the habituation of daily prayers. This pattern indicates the presence of a systematic learning framework that combines motivation, individual guidance, repetition, and character formation within a single learning sequence.

Based on the description above, this study aims to analyze and describe Qur'anic learning strategies for orphans and underprivileged children at Istiqomah Orphanage, focusing on six aspects: providing motivation, *murajaah*, *talaqqi*, limiting the material load, repetition, and religious habituation. This study is expected to provide conceptual and practical contributions to the development of Qur'anic learning strategies that are more personal, gradual, and suited to the needs of orphans and underprivileged children.

LITERATURE REVIEW

2.1. Psychology of Orphaned Children and Constructivist Theory in Islamic Education

Orphans, psychologically, sometimes experience the effects of losing a parental figure during their developmental period. This loss can affect self-confidence and emotional regulation abilities in some children. Therefore, educational approaches for them need to consider psychological aspects, rather than relying solely on technical-instructional approaches.

In his research on the independence of orphans, Soejono (2023) explains that independence education for orphans can be understood through the perspectives of Jean Piaget's cognitive constructivism theory and Lev Vygotsky's social constructivism. Constructivism assumes that children construct their own understanding through interactions with their environment and mentors. Vygotsky introduced the concept of the Zone of Proximal Development (ZPD), which is the area in which learners can reach their optimal potential when they receive guidance (scaffolding) from adults or more competent peers. In the context of orphans, this guidance can be academic (teaching them how to read the Qur'an) as well as emotional (providing a sense of security and support) (Soejono, 2023). Thus, Qur'an learning strategies should ideally not only be oriented toward cognitive achievement, but also take children's emotional aspects into account.

2.2. Talaqqi and Murajaah

The *talaqqi* method is one of the oldest learning methods in the history of Islamic education, which historically refers to the process of transmitting Qur'anic recitation from generation to generation through direct meetings (*talaqqi*) and oral transmission (*musyafahah*), maintaining recitation accuracy through direct correction.

Research by Sahnun and Purwasih (2026) shows that *talaqqi* is effective as a learning strategy for children with special needs, because this method focuses interaction between the teacher and one student at a time, thereby minimizing distractions. This finding is relevant to the context of orphans who may require more intensive individual attention.

Meanwhile, *murajaah* (review/repetition) and *tikrar* (repetition) function as mechanisms for maintaining memory retention. Consistent repetition helps transfer

information from short-term memory to long-term memory; without repetition, material newly learned through talaqqi is at risk of being quickly forgotten (Izzan & Fadhil, 2023).

The table maps a number of key references that serve as analytical comparisons in this study.

Author (Year)	Research Focus	Relevance to Orphanage Research
Soejono (2023)	Orphan children's independence education from the perspective of the Qur'an through the Piaget & Vygotsky approach.	Providing a theoretical foundation of constructivism in fostering the independence of orphans through education.
Faridzi et al. (2026)	Implementation of talaqqi in a regular elementary school setting (SDN 1 Cibodas).	Serves as a comparison between academically oriented talaqqi implementation and the orphanage context.
Ramadhani et al. (2025)	Talaqqi in Qur'an learning for class 2B KMI (boarding school/pesantren system).	Illustrates the challenge of student ability disparity in a boarding setting, in line with the heterogeneous characteristics of orphanage children.
Sahnan & Purwasih (2026)	Talaqqi method for children with special needs.	Demonstrates the flexibility of talaqqi in accommodating individual needs beyond regular students.
Rabbani et al. (2023)	Management of talaqqi learning at SMP IT Darul Fikri.	Emphasizes the importance of organizing time and designing talaqqi sessions so that they run systematically.

Table 2. Mapping of Key Literature Related to Qur'an Learning Strategies.

The mapping above shows that studies specifically combining the talaqqi method with the context of orphan education in an orphanage setting remain limited, making this one of the bases for the novelty of this study.

METHOD

This study uses a qualitative approach with a case study design. This design was chosen because the phenomenon under study is specific and closely tied to its institutional context, so the research aims to gain an in-depth understanding of the meaning and process of learning, rather than to measure the frequency of occurrences.

3.1. Context and Participants

This research was conducted at Istiqomah Orphanage, located in the Sedati area, Sidoarjo Regency, a sub-urban area bordering the city of Surabaya. This institution was selected because it has a spiritual character development program for its foster children.

This research involved 35 informants consisting of 5 educators/Qur'an teachers (coded G1 to G5) and 30 foster children (coded A1 to A30). Informants were selected using a purposive sampling technique with the following criteria: (1) for teachers, having at least two years of teaching experience with the talaqqi method in an orphanage setting; and (2) for children, being actively involved on a daily basis in Qur'an learning activities.

3.2. Data Collection Procedure

Data collection was carried out over three months, from January to March 2026, through the following technique triangulation.

- a. Non-participant observation: the researcher directly observed the learning process, from the opening, core activities, to the closing, without taking part in the teaching, in order to record learning interactions naturally.
- b. In-depth interviews: semi-structured interviews were conducted with the teachers to understand the reasons for choosing the method, the challenges faced, and material adjustment strategies.
- c. Documentation: collection of supporting data in the form of activity schedules, memorization progress records, and profiles of the foster children.

3.3. Reflexivity and Data Validity

Because the researcher is the primary instrument in qualitative research, managing potential bias is important. The researcher, who is affiliated with STAI Alif Laam Miim Surabaya and had no prior institutional or personal relationship with Istiqomah Orphanage, applied reflexivity strategies through writing reflective field journals after each observation session, as well as periodic discussions (peer debriefing) with academic colleagues at STAI Alif Laam Miim Surabaya to test the interpretation of the data.

Data validity was confirmed through source triangulation (comparing teacher interview data with observations of the children) and method triangulation (observation, interviews, and documentation).

3.4. Data Analysis Technique

Data analysis used the interactive model of Miles, Huberman, and Saldaña (2018), which consists of three stages:

- a. Data condensation: interview transcripts and field notes were selected and given thematic codes (e.g., motivation, tadarruj, individual talaqqi).
- b. Data display: the themes that emerged were organized into narrative and tabular form to identify learning patterns.
- c. Conclusion drawing and verification: these patterns were synthesized into an overall picture of the learning strategies for orphans at the research site.

RESULTS AND DISCUSSION

The results of the data analysis show that Qur'an learning for orphaned and underprivileged children at Istiqomah Orphanage is carried out in a personal, repeated manner, oriented toward the formation of long-term habits. Based on the observations and interviews, six main strategies were identified, implemented in sequence.

4.1. Providing Motivation as a Precondition for Learning

Field findings show that Qur'an learning sessions at this orphanage do not begin directly with reading, but are preceded by an opening prayer and a motivation session. Educators consider children's psychological readiness to be important before learning begins. For some children who have experienced loss or have difficult backgrounds, the transition from daily activities at the orphanage to a structured learning session requires adjustment.

The motivation conveyed is not one-way instruction, but is linked to the children's hopes for the future, delivered through stories or the teacher's personal experiences. Teachers share stories about people who succeeded in memorizing the Qur'an, including the teachers' own personal experiences. One educator (G1) stated in an interview:

“You are still young and your memories are still fresh. Don't be like me, who realized the importance of learning the Qur'an too late, when I was already old. A difficult past is not a reason to give up; in fact, you still have a long road ahead and the opportunity to become a memorizer of the Qur'an in the future.” (Interview, G1)

This quotation illustrates that the communication built is reflective and personal, not merely instructional. This approach is in line with the idea that learning for children with difficult backgrounds needs to take into account their emotional readiness before moving into academic material — although this study did not clinically measure the impact of trauma on the children, and the term “trauma-informed” is used here as an interpretive framework, not as a diagnosis or a separately verified finding.

Observation results show that after the motivation session, children's engagement in learning appears to increase — children are more active in asking questions and more ready to take part in activities. Motivation is thus positioned as an initial strategy for building children's readiness and engagement in learning.

4.2. Individual Murajaah: Building Autonomy and Independence

The second strategy is independent review (individual murajaah). After the opening and motivation, children are instructed to read or repeat their memorization independently before meeting with the teacher. This strategy shows that learning does not depend entirely on the teacher; children are given the opportunity to recognize the strengths and difficulties in their own recitation before receiving correction.

Murajaah functions as a mechanism for maintaining memorization through consistent repetition (Izzan & Fadhil, 2023). Beyond this academic function, independent murajaah also encourages children to carry out self-evaluation before being corrected by the teacher, which in turn trains self-regulation and independence. This finding is in line with Soejono's (2023) view that the goal of education for orphans is to help them transition from dependence to independence.

4.3. Individual Talaqqi: Personal Guidance

The main strategy in Qur'an learning at Istiqomah Orphanage is individual talaqqi. After independent murajaah, children are called one by one to come forward and sit facing the teacher. In this session, the teacher listens to the child's recitation, corrects errors in makhraj or tajwid, demonstrates the correct pronunciation, and guides the child to follow it.

This face-to-face approach allows for more precise direct guidance compared to classical learning (Sahnan & Purwasih, 2026). This individual approach also accommodates the principle of differentiated learning, since children in the orphanage have diverse ability backgrounds — some have good memory abilities, while others require more repetition.

Teachers do not set uniform targets for all children. One teacher (G3) explained:

“Each child has their own memory capacity. Some memorize immediately after hearing it once, while others need to repeat it ten times. If I force the same target on everyone, the slower children will become stressed and eventually come to dislike the Qur'an. In talaqqi, I adapt to their rhythm, not the other way around.” (Interview, G3)

This flexibility reflects the management of learning that adjusts to each child's needs, in line with the challenge of ability disparity commonly found in Qur'an teaching in boarding educational institutions (Ramadhani, Luviadi, & Fajri, 2025).

Beyond its function in correcting recitation, the talaqqi moment appears to hold relational meaning for the children. Drawing on Vygotsky's concept of the Zone of Proximal Development, the teacher acts as a guide (scaffolder) (Soejono, 2023). Close face-to-face interaction, the teacher's full attention, and supportive feedback can provide a positive relational experience for the child — an observation consistent with the importance of secure attachment in child development, although this study did not carry out a formal psychological measurement of the quality of that attachment.

4.4. Limiting the Material Load (Tadarruj)

Another observed strategy is *tadarruj*, namely the gradual limitation of the amount of material. In a single *talaqqi* session, the material taught or corrected is limited, generally to around half a page to one page, depending on the child's ability.

This limitation is not due to low expectations of the children, but rather an adjustment to their attention span. Giving too much material at one time risks causing children to become tired, lose focus, and lose motivation. By breaking a large target down into smaller, more achievable targets, teachers give children the opportunity to experience small successes regularly, which can support children's confidence in their own abilities. This approach is also in line with the principle of gradual Qur'an teaching (*tadarruj*), just as the Qur'an itself was revealed gradually.

4.5. Repetition (*Tikrar*) as Reinforcement

Learning does not stop once a child receives correction in a *talaqqi* session. The child returns to their seat and repeats (*tikrar*) the recitation that has just been corrected on their own, while the teacher continues the session with the next child. This pattern repeats until all children have had a turn.

Repetition plays an important role in strengthening memorization retention, since children immediately practice the correction they have just received without a long delay (Izzan & Fadhil, 2023). The combination of direct guidance from the teacher and independent practice by the child helps ensure that the memorization that has been built does not easily fade over time.

4.6. Religious Habituation and Character Formation

The learning sequence is closed with a communal prayer. In addition, daily activities at the orphanage integrate habituation practices such as prayer before meals, etiquette for entering and leaving the mosque, and how to speak with elders.

This finding shows that Qur'an education at this orphanage is not viewed merely as an activity of reading and memorizing text, but also as part of the children's character formation. Qur'an education for orphans should also give attention to character formation and not be oriented solely toward knowledge (Soejono, 2023). Through the combination of cognitive aspects (knowledge of *tajwid*), psychomotor aspects (pronunciation), and affective aspects (prayer and etiquette), a religious habit is formed which, over time, is expected to become part of the children's daily habits.

4.7. Synthesis of the Learning Strategy Model

Based on all the findings above, there appears to be a shift in the role of the Qur'an teacher at Istiqomah Orphanage — from merely delivering material to becoming a companion who also acts as a motivator and guide for the children's development.

The learning strategies identified in this study can be summarized into a model, which the author calls the Qur'an Learning Strategy Based on Individual Guidance and Motivation Reinforcement, as outlined in Table 3.

Phase	Activity	Strategy Category	Objective
Precondition (Opening)	Communal prayer together	Basic religious ritual	Building children's readiness and focus before learning.
Precondition (Opening)	Advice and inspirational stories	Personal motivation	Building children's enthusiasm and self-confidence to learn.

Preparation	Independent murajaah (review)	Self-directed learning	Training independence and the ability to recognize the strengths/weaknesses of one's own recitation.
Core	Calling children one by one	Individual guidance	Giving personal attention according to each child's needs.
Core	Reciting and correcting recitation (talaqqi)	Direct guidance	Improving the accuracy of makhraj and tajwid through direct feedback.
Core	Limiting material (± 1 page)	Tadarruj (gradual)	Preventing boredom and maintaining children's motivation through gradual achievement.
Reinforcement	Post-correction repetition practice	Repetition (tikrar)	Strengthening memorization retention.
Closing	Communal prayer	Communal habituation	Forming religious habits collectively.
Closing	Daily prayer practice	Character habituation	Connecting learning with daily behavior.

Source: Synthesis and analysis of the researcher's observation-interview data, 2026.

The novelty of this study lies in showing that the talaqqi method does not stand alone, but is part of a broader set of strategies — beginning with motivation, followed by individual guidance, and reinforced through repetition and religious habituation, particularly in the context of orphaned and underprivileged children.

RESEARCH LIMITATIONS

Although this study provides an in-depth picture of Qur'an learning strategies for orphaned and underprivileged children, there are a number of limitations that need to be transparently disclosed.

First, this study uses a single case study design focused on Istiqomah Orphanage in Sidoarjo. This limits the possibility of generalizing the findings to other institutions or orphanages that may have different teacher-child ratios, institutional cultures, or resources.

Second, the number of informants, 35 people (5 teachers and 30 children), is adequate for qualitative research emphasizing depth of understanding, but limits the diversity of perspectives that might emerge if a larger population were involved.

Third, as a sole researcher carrying out the entire research process, the potential for subjectivity bias remains. Although reflexivity strategies were applied (through reflective field journals and discussions with academic colleagues), the absence of a second coder means that inter-rater reliability testing could not be carried out.

Fourth, the member-checking process was only carried out with the teacher informants (adults). Cross-checking interpretations with the child informants was not carried out, in consideration of research ethics regarding vulnerable populations and the limitations of children's cognitive maturity in assessing academic analysis drafts. This leaves open the possibility of differences between the children's meaning-making and the researcher's interpretation. Future research involving a multi-site design, a research team of more than one person, and child-friendly member-checking instruments could strengthen or re-examine the findings of this study.

CONCLUSION

The results of the study show that the Qur'an learning strategy for orphaned and underprivileged children at Istiqomah Orphanage is carried out through six stages: motivation as a precondition, individual murajaah to train independence, face-to-face guidance (talaqqi), limitation of the material load (tadarruj), repetition to reinforce memorization (tikrar), and the habituation of religious character. This approach positions the teacher not only as an instructor, but also as a motivator and companion who adapts learning to each child's needs.

This study concludes that a personal, gradual, consistently repeated, and humanistic approach is an important characteristic of Qur'an learning for orphaned and underprivileged children. This strategy functions not only as a means of learning to read and memorize the Qur'an, but also supports the development of children's independence and self-confidence. Since this study is a case study of a single location, these findings should be understood as an in-depth picture of practices at Istiqomah Orphanage, and may serve as a useful reference for other institutions, rather than as a generally applicable conclusion.

DECLARATION STATEMENT

This study did not receive special funding from any institution or grant-making body, whether from the public, commercial, or non-profit sectors. The entire research and manuscript preparation process was carried out independently by the researcher.

The author declares that there is no conflict of interest that could affect the objectivity of this study. The author has no institutional or structural affiliation with the management or administration of Istiqomah Orphanage, Sidoarjo.

This study has complied with ethical research procedures involving human subjects, with special attention given to the fact that orphans are a vulnerable population. Written informed consent was obtained from the management of Istiqomah Orphanage as the children's legal guardians, and verbal assent was also voluntarily obtained from each participating child before observation and documentation took place.

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