

STRENGTHENING SPIRITUALITY AND HOPE THROUGH "ORANG TUA ASUH" PROGRAM FOR PALESTINIAN AL-QUR'AN MEMORIZING CHILDREN

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ABSTRACT

Education is one of the sectors most affected by the prolonged conflict in Palestine, particularly in the Gaza Strip. Years of war, economic blockade, and damaged infrastructure have created significant obstacles for Palestinian children to obtain proper education. Many schools have been damaged or left unusable, while the shortage of resources makes learning conditions even more difficult. Despite these challenges, Quran memorization education has become the main choice for the people of Gaza. It not only preserves cultural and religious identity but also provides spiritual strength and resilience for children who grow up under conflict and uncertainty. This study aims to analyze the role of the Orang Tua Asuh Penghafal Al-Qur'an program initiated by RUQU, an Indonesian philanthropic institution, in sustaining children's education in Gaza. Using a descriptive qualitative method and literature review from various sources—academic journals, interviews, and RUQU's reports—the study highlights the impact of financial support. The findings show that assistance of Rp300,000 per month helps reduce the economic burden of families, ensures the continuity of Quran memorization education, and builds global solidarity. The conclusion emphasizes that Quran memorization in Gaza represents not only religious devotion but also cultural resistance, supported by international philanthropic efforts.

Keyword: Education, Gaza, Al Qur'an, philanthropy, RUQU

1. INTRODUCTION

Education serves as one of the fundamental pillars in the development of a nation. Through education, the younger generation is prepared to face future challenges while preserving the identity and dignity of society (Tilaar, 2000). However, in many parts of the world, there are circumstances that hinder optimal access to education, one of which is the region of Palestine. For decades, Palestine has endured prolonged conflict that directly affects all aspects of life, including education (UNESCO, 2023).

In Gaza, limited access to education has become a serious issue. Numerous schools have been destroyed as a result of attacks, educational facilities are inadequate, and the impoverished economic conditions of the community make it difficult for children to continue their studies (UNRWA, 2024). Nevertheless, the spirit of the Palestinian people to pursue learning has never waned. One form of education that is held in the highest regard is religious education, particularly the memorization of the Qur'an. Amidst such adversity, Qur'an memorizers have emerged—not only as guardians of the words of Allah but also as

symbols of steadfast faith and the spiritual resilience of the Palestinian people (Al-Jazeera, 2023).

In this context, international support plays a crucial role. The solidarity of the global Muslim community, including that of Indonesia, has contributed to sustaining education in Palestine. One tangible initiative is the *Orang Tua Asuh Penghafal Al-Qur'an* program organized by *Rumah Qur'an Jatinangor* (RUQU). This program provides financial assistance of IDR 300,000 per month to Qur'an memorizers in Gaza. The aid not only alleviates the economic burden of their families but also ensures the continuity of Qur'anic education despite unstable political and security conditions.

Given this background, the writing of this paper is relevant to explore more deeply the state of education in Palestine, the challenges faced by children in Gaza, and the role and impact of the *Orang Tua Asuh Penghafal Al-Qur'an* program implemented by RUQU. Accordingly, this discussion aims to provide a more comprehensive understanding of the importance of educational support in conflict areas, as well as to serve as an inspiration for communities to continue contributing to the sustainability of education in Palestine.

2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

2.1 Islamic Education and Qur'anic Memorization (Tahfiz Al-Qur'an)

The prolonged conflict has not only destroyed educational infrastructure such as schools and libraries but has also inflicted psychological trauma on children, hindering the effectiveness of the teaching and learning process (UNICEF, 2023; UNESCO, 2023). Amid the limitations of formal education, Islamic religious education in Palestine has emerged as one of the main alternatives continuously sustained by the community. Qur'anic memorization education (*tahfiz Al-Qur'an*) holds a particularly esteemed position, as it is regarded as a means of preserving identity, strengthening spirituality, and building psychological resilience (Al-Jazeera, 2022).

In Islamic tradition, Qur'an memorizers (*hafiz*) occupy an honorable status within society. Beyond being socially respected, *hafiz* are also viewed as guardians of the purity of the words of Allah (Al-Suyuti, 2015). In Palestine, the presence of Qur'an memorizers serves as a moral force that upholds the people's struggle amid various external pressures (Iqbal & Ahmed, 2021). Therefore, supporting *tahfiz Al-Qur'an* programs does not merely signify supporting education, but also represents the preservation of Palestinian identity and the spirit of resistance.

2.2 Philanthropy and Solidarity in the Islamic World

The phenomenon of transnational philanthropy has become an integral part of the dynamics of the contemporary Islamic world. Muslims across the globe demonstrate solidarity with their fellow believers through various forms of humanitarian assistance, one of which is in the field of education. Philanthropy is not only perceived as an expression of social concern but also as a manifestation of *ukhuwah Islamiyah* (the brotherhood among Muslims) (Hassan, 2020; Fauzia, 2017).

Humanitarian aid for Palestine represents a tangible example of global Muslim solidarity. In Indonesia, numerous philanthropic organizations actively channel assistance in the form of food, healthcare, and educational support (Badan Amil Zakat Nasional [BAZNAS], 2023; *Dompét Dhuafa*, 2024). Such support is crucial given that the circumstances in Palestine do not allow its people to independently meet all their basic needs, including access to education (UNRWA, 2024; Al-Jazeera, 2023).

2.3 RUQU and *Orang Tua Asuh Penghafal Al-Qur'an* Program

RUQU is a social organization that focuses on philanthropic activities, particularly in the field of religious education. RUQU stands for *Rumah Qur'an Jatinangor* and is located in Jatinangor, Sumedang Regency, West Java. The main activities of RUQU include:

- a. The provision of Qur'anic education and training;
- b. The development of *Rumah Tahfidz* and Islamic educational institutions;
- c. Social and community-oriented programs; and
- d. Training and strengthening of Islamic preaching (*dakwah*).

One of RUQU's flagship programs is the *Orang Tua Asuh Penghafal Al-Qur'an* initiative, which is directed toward children in Gaza, Palestine. Through this program, each fostered child receives financial support of IDR 300,000 per month. The funds are allocated to meet their educational needs, such as school fees, religious books, and daily necessities related to the process of memorizing the Qur'an.

This program not only provides financial assistance but also serves as a tangible manifestation of Indonesian solidarity with the struggle of the Palestinian people. With this support, Qur'an memorizers in Gaza are able to continue their education despite the challenging circumstances. Furthermore, the program strengthens the emotional and spiritual connection between Indonesian and Palestinian communities, ensuring that the value of cross-national compassion and solidarity continues to flourish.

3. RESEARCH DESIGN

3.1 Type and Research Approach

This study employs a qualitative approach using a descriptive method. This approach was chosen because the research focuses on gaining an in-depth understanding of social phenomena related to the educational conditions in Palestine and the role of the *Orang Tua Asuh Penghafal Al-Qur'an* program organized by RUQU. Through this approach, the researcher seeks to obtain information, data, and social context underlying the implementation of the program (Creswell, 2018; Moleong, 2019). Accordingly, the findings of this study are expected to provide a comprehensive depiction of the reality of Qur'anic education in Gaza, while also explaining the tangible contributions of RUQU's program in supporting educational continuity in the region.

3.2 Data Sources

The data sources in this study are categorized into two main types: primary data and secondary data (Sugiyono, 2019):

1. Primary Data

Primary data were obtained directly from RUQU. These data were collected through official institutional documents, program activity reports, and interviews with program administrators. Additionally, the study utilized written testimonials submitted by beneficiaries or related parties as a form of verification and to reinforce field information.

2. Secondary Data

Secondary data were obtained from various literature sources and scholarly publications relevant to the research topic. These sources include academic journal articles, books, research reports, and credible media coverage discussing education in Palestine, the social conditions of the Gaza community, and transnational philanthropic practices. Secondary data serve to strengthen field findings and provide both theoretical and empirical context for the research analysis.

3.3 Data Collection Techniques

The data collection in this study was conducted using three main methods: literature review, interviews, and indirect observation (Miles, Huberman, & Saldaña, 2014), as follows:

1. Literature Review

This technique involved collecting and examining various relevant literature sources, such as scholarly journals, academic articles, international institutional reports, and official documents discussing education in conflict regions, particularly in Palestine.

2. Interviews

Semi-structured interviews were conducted with program administrators. Through these interviews, the researcher obtained in-depth information regarding the types of support provided, challenges in the field, and the impact of the program on the education and spirituality of Qur'an memorizers (Creswell, 2018).

3. Indirect Observation

Indirect observation was carried out by reviewing various secondary data sources, such as documentary videos, media reports, online publications, and official content from humanitarian organizations depicting the activities and conditions of Qur'an memorizers in Gaza. This technique allowed the researcher to understand field realities visually and contextually, despite not conducting direct on-site observation.

3.4 Data Analysis Techniques

The data obtained in this study were analyzed using a descriptive-analytical method. The analysis process was conducted in three main stages as described by Miles, Huberman, and Saldaña (2014):

1. Data Reduction

This stage involved selecting and filtering information relevant to the research focus, namely the educational conditions in Gaza, the challenges faced by the community, and the role of RUQU in supporting Qur'anic education.

2. Data Display

The reduced data were then organized into narrative descriptions to facilitate interpretation and understanding of the social context under study. Data presentation considered the relationships between themes and patterns emerging from interviews and documentation review.

3. Conclusion Drawing and Verification

The final stage involved drawing conclusions based on the analysis and connecting them with theories or previous research findings discussed in the literature review. This step aimed to provide a comprehensive understanding of the impact of RUQU's program on the continuity of education and spiritual development of children in Gaza.

3.5 Research Location and Timeframe

This study focused on the Gaza region, Palestine, as the primary context. Data collection was conducted over a specified period, considering the availability of documents, program reports, and supporting literature relevant to the research topic. Given the geographical conditions and limited access to the conflict area, the research was not conducted through direct fieldwork. Instead, an indirect study approach was employed through the collection of secondary data and official documents published by relevant institutions, including RUQU and other credible sources.

4. RESULT AND DISCUSSION

4.1 Educational Conditions in Palestine: Focus on the Gaza Strip

Since the escalation of violence on 7 October 2023, the education system in the Gaza Strip has suffered structural damage and widespread disruption. Estimates from the Education Cluster and humanitarian partners indicate that approximately 86–88% of school buildings in Gaza were damaged or destroyed, requiring major repairs or reconstruction to become functional again (Education Cluster, 2024; UNICEF, 2024).

The direct impact on learners has been significant: according to UNICEF, more than 645,000 children lost an entire academic year due to school closures, the conversion of buildings into shelters, and restricted access to educational services. Furthermore, approximately 45,000 first-grade students were unable to begin the new school year, indicating severe disruption in the transition to primary education (UNICEF, 2024).

Damage verification reports also indicate that hundreds of school buildings suffered direct hits or severe damage (for example, cluster reports identified around 212 buildings with direct impact), while casualties among children and education staff were high (e.g., 9,839 children reported killed by the Ministry of Education to UNICEF, 2024). It is important to note that variations in definitions and verification methods across agencies result in discrepancies between sources; therefore, data triangulation is required for rigorous quantitative analysis.

In addition to physical damage, other structural obstacles include limited electricity, restricted internet access, shortages of learning materials, and widespread need for mental health support. Nevertheless, education continues to be regarded by the Palestinian community not only as a means of individual development but also as a symbol of social resilience and

collective identity. Various organizations (UNRWA, UNESCO, UNICEF, NGOs) have implemented temporary learning spaces, psychosocial support, and back-to-learning initiatives to mitigate short-term impacts (UNRWA, 2024; UNESCO, 2024). A summary table of the conditions in Palestine from 7 October 2023 to mid-2024 is presented in Table 1 below:

Table 1. Conditions in Palestine from 7 October 2023 to Mid-2024

Theme	Data
Number of Schools Affected	Approximately 564 schools have been damaged or directly affected by attacks since the onset of the military aggression.
Proportion of Damaged Schools	Around 85.8% of the total schools in Gaza sustained damage, including many that require complete reconstruction.
Completely Destroyed Schools	A total of 53 schools have been reported as completely destroyed.
Students Who Lost an Academic Year	Approximately 645,000 children in Gaza lost an entire academic year.
Children Unable to Start Primary School Due to Conflict	Around 45,000 first-grade students were unable to start the new school year due to the conflict.
Teachers & Staff Affected	Thousands of teachers and educational staff were either injured or killed, in addition to many who were unable to work due to the destruction of educational facilities.

Based on the data and analysis above, several conclusions can be drawn:

- The scale of damage to educational infrastructure in the Gaza Strip is extensive; the majority of schools are damaged or destroyed, with many rendered temporarily non-functional.
- The impact on students is significant: loss of access to formal education, missed critical examinations (such as Tawjihi), and prolonged disruption of the learning process.
- School closures and the loss of facilities threaten the emergence of a “lost year” or even a “lost generation” if timely and sustained interventions are not implemented.
- The spirit of learning, particularly in the context of religious education and cultural identity, remains strong and constitutes a vital social resource for sustaining community resilience and hope.

4.2 The Importance of Qur’anic Memorization Education in Gaza

Qur’anic memorization (tahfiz Al-Qur’an) education holds a strategic position within the social and religious life of the Gaza community. Qur’an memorizers (huffāẓ) are regarded not only as guardians of the sacred text but also as symbols of moral steadfastness and collective identity. Amid the pressures of conflict and economic hardship, tahfiz activities serve not merely as religious practice but also as a social space that provides structure, a sense of achievement, and psychological support for children and adolescents.

The psychological functions of tahfiz—as a source of calm, routine, and personal accomplishment—are supported by qualitative evidence and studies indicating the positive effects of religious activities on mental well-being. Nevertheless, significant challenges such as limited facilities, disruptions caused by damaged infrastructure, and financial dependence on foreign donations threaten the sustainability of tahfiz programs.

Policy recommendations include enhancing infrastructure support (safe spaces, backup electricity, educational materials tailored for students with disabilities), providing remuneration and training for tahfiz teachers, integrating psychosocial services, and conducting updated quantitative surveys to map the number of centers and participants post-2023.

4.3 The Role of *Orang Tua Asuh Penghafal Al-Qur'an* by RUQU

This study aims to describe the role of RUQU Jatinangor in educational assistance programs for Palestinian children, particularly Qur'an memorizers in Gaza. Data were obtained through in-depth interviews with RUQU Jatinangor representatives, specifically Mrs. Herlin Herliansah as the program manager and representative of Mrs. Maimon Herawati, the founder of RUQU.

The interview analysis was conducted around six main themes: motivational background, educational conditions, program mechanisms, program impacts, challenges and management, and future hopes and plans.

4.3.1 Background and Motivation

RUQU Jatinangor became involved in educational programs for Palestinian children due to the organization's vision and mission, which aim to promote the Qur'an not only in Indonesia but also in Palestine. One of its strategic missions is supporting the liberation of Al-Aqsa.

The program focuses on Qur'anic memorization (*tahfiz Al-Qur'an*) education, as it is considered more aligned with the organization's spiritual mission than logistical or healthcare assistance. *Orang Tua Asuh Penghafal Al-Qur'an* program, providing financial support of IDR 300,000 per month, originated from the initiative of RUQU's founder, Mrs. Maimon. Prior to establishing RUQU, Mrs. Maimon regularly collected donations through her personal network. After identifying an opportunity for collaboration with partner institutions in Palestine, the program was formalized, allowing regular monthly donations to be sent.

4.3.2 Educational Conditions in Gaza

RUQU obtains information on Qur'anic memorization education from partner institution in Palestine. The main challenge faced by children in Gaza is the threat of Zionist attacks, as mosques and madrasahs serving as learning centers are often targeted. Many mosques and madrasahs used for Qur'an memorization have been damaged and are no longer functional, as illustrated in Figure 1 below:



Figure 1. Overview of the Situation in Palestine During the Conflict
(Source: RUQU Documentation)

Despite the ongoing conflict, children in Gaza continue to engage in Qur'an memorization, which serves as a form of trauma healing and a spiritual medium for building psychological resilience. Tahfiz education is regarded as a crucial means of symbolically and spiritually contributing to the liberation of Al-Aqsa. In Gaza, tahfiz education functions not only as religious instruction but also as a psychological stronghold. Maintaining regular activities, spiritual commitment, and a supportive community helps children and adolescents develop:

- A sense of stability amid the uncertainty of conflict.
- Emotional support through memorization, participation in halaqah (study circles), and a sense of achievement (e.g., completing a juz or a specific number of pages).
- Resilience to psychological pressures such as trauma, loss, and stress caused by war.

4.3.3 Program Mechanism and Fund Distribution

Orang Tua Asuh Penghafal Al-Qur'an operates through the following mechanisms:

1. **Fundraising:** Conducted through RUQU followers, word-of-mouth communication, and the foster parent network. Social media is used sparingly to minimize the risk of misdirected funds.
2. **Fund Distribution:** Funds are delivered in the following order: from the foster parent to RUQU Jatinangor, then to the partner institution in Palestine, and finally to the foster child who is a Qur'an memorizer.
3. **Monitoring and Documentation:** Intensive communication via WhatsApp is conducted to ensure that funds are received and to monitor the child's progress. Documentation includes receipts, reports, and photographs of the beneficiary children.

The program has been running since 2016 and has reached over 2,500 foster children, with a higher proportion of boys (*ikhwan*) than girls (*akhwat*), ranging in age from 7 to 15 years. Fund distribution is carried out by teachers or program supervisors directly to the Qur'an memorizers during class sessions, as illustrated in Figure 2 below:



Figure 2. Distribution of Pocket Money to Foster Children Who Are Qur'an Memorizers

Left: Boys | Right: Girls

(Source: RUQU Documentation)

4.3.4 Memorization and Graduation System

The Qur'an memorization system is flexible and tailored to each child's ability. Some children study independently, while others receive guidance from teachers. There are no formal weekly or monthly targets; the primary focus is the child's consistency in learning and engaging with the Qur'an. Graduation is entirely determined by the partners institution in Palestine. The Qur'an memorization and graduation process is illustrated in Figure 3 below:



Figure 3. Learning Process of Foster Children Who Are Qur'an Memorizers

Left: Boys | Right: Girls

(Source: RUQU Documentation)

4.3.5 Donor Profile

Donors to this program come from Indonesia and abroad, including Indonesians living overseas as well as foreign donors from countries such as Germany. Donors' ages are not specifically recorded to maintain privacy and trust. Currently, there are 401 donors serving as active foster parents. The standard donation amount is IDR 600,000 per child per month; however, it can be adjusted according to the donor's capacity, sometimes as low as IDR 300,000. The funds are allocated for:

- Pocket money for the children
- Teacher remuneration
- Institutional needs

Fund transfers are occasionally accumulated over 2–3 months to ensure a more substantial amount is delivered, except for special gifts such as Eid presents. If funds are temporarily unavailable, RUQU advances the amount from its internal budget. Appeals to become a donor or *Orang Tua Asuh Penghafal Al-Qur'an* are continuously promoted through

existing *Orang Tua Asuh Penghafal Al-Qur'an* and RUQU's social media channels, as illustrated in Figure 4 below:



Figure 4. Publication of the Qur'an Memorizers Program in Palestine

Left: Foster Parents | Right: Qur'an Memorization Class Donors

(Source: RUQU Documentation)

4.3.6 Program Impact

The program has produced tangible impacts for children in Gaza:

- **Education:** Children are able to complete their *tahfiz* and participate in graduation ceremonies.
- **Trauma Healing:**
 1. Qur'an memorization reduces psychological stress caused by the conflict.
 2. *Tahfiz* education strengthens cultural and spiritual resilience during crises, providing protective effects against identity disruption and psychological burdens.
- **Financial Support:** Funds from *Orang Tua Asuh Penghafal Al-Qur'an* assist with children's pocket money, teacher remuneration, and institutional needs. Participation in *tahfiz* activities and sponsorship fosters a sense of belonging to a caring community, motivation, hope, and recognition of their efforts. Support from international sponsors also cultivates cross-national solidarity and reinforces religious identity.
- **Social Solidarity:** The program enhances Indonesian awareness and concern for Palestine.
 1. It helps children feel cared for and not alone in their struggles.
 2. It fosters brotherhood between countries and among Muslims.
 3. It provides additional motivation for memorizers to continue their *hafiz* work despite conflict and scarcity.

The flexible memorization system allows children to learn at their own pace, without rigid targets. Likewise, the process of submitting memorization to teachers is conducted according to each child's readiness, as illustrated in Figure 5 below:



Figure 5. Memorization Submission Process of Foster Children Who Are Qur'an Memorizers

Left: Boys | Right: Girls

(Source: RUQU Documentation)

4.3.7 Challenges and Management

RUQU faces several key challenges:

1. **Regulations:** Obtaining formal permits (from Amil Zakat institution) is complex and requires complete documentation.
2. **Fund Distribution:** Coordinating with partner institution and collecting funds from multiple *Orang Tua Asuh Penghafal Al-Qur'an* requires time.
3. **Transparency:** RUQU regularly sends documentation of activities and fund summaries to maintain donor trust.

Long-term strategies include regular donation delivers, activity documentation, and system adaptation to maintain efficiency despite unstable field conditions in Gaza. When conditions allow, foster children also send updates to their foster parents in Indonesia every few months, reporting on classroom progress, memorization achievements, sending greetings, and offering prayers for their sponsors. The letter and photographs of a foster child, Syaaban Al-Dalou, are shown in Figures 6 and 7 below. Syaaban Al-Dalou was martyred in 2024.

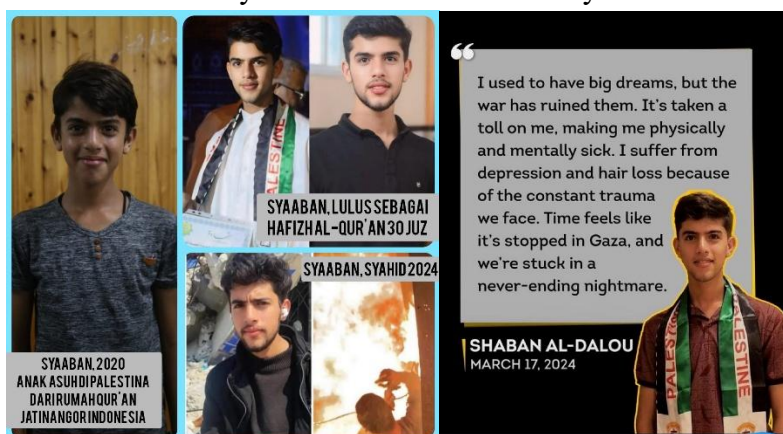


Figure 6. Syaaban Al-Dalou as a Foster Child Qur'an Memorizer

Left: Profile of Syaaban Al-Dalou | Right: Words of Syaaban Al-Dalou

(Source: RUQU Documentation)



Figure 7. Letter from Syaaban Al-Dalou
Left: Original Letter | Right: Indonesian Translation
(Source: RUQU Documentation)

As with program management in an institution, this program also undergoes a comprehensive evaluation throughout its implementation, as follows:

1. Management of Foster Parents.

In the management of foster parents, several individuals have become inactive or unresponsive without prior notice. In such cases, follow-up communication is conducted to inquire about their well-being and confirm their commitment to continue the program. If no response is received after reasonable attempts, permission is requested to reassign the foster child to another active donor.

2. Fundraising and Human Resource Limitations.

Due to limited human resources within the Ruqu organization, there has been no dedicated fundraising campaign for this program. Currently, program operations are primarily managed by two coordinators, resulting in a focused effort to ensure that the financial assistance delivered to Gaza is utilized as effectively as possible. Consequently, the program intentionally operates with minimal personnel involvement to maintain efficiency.

3. Communication with Gaza Coordinators.

Communication with program coordinators in Gaza has been generally smooth and without major obstacles. However, many local coordinators have become martyrs (*syahid*), which has significantly affected the regular reporting process. Before October 7, 2023, detailed progress reports on children's Qur'an memorization were regularly provided to foster parents. At present, due to the ongoing conflict and displacement, even confirming the safety and whereabouts of the children and teachers has become challenging.

4. Continuation of Qur'an Memorization Activities.

Despite displacement and loss of contact, many children continue their Qur'an memorization activities, either with their families or within refugee camps. There is substantial

evidence of this continuity beyond Ruqu's direct coverage, demonstrating the children's resilience and commitment to learning.

5. Reallocation of Support for Martyred Children.

In the event that a foster child becomes a martyr (*syahid*), the scholarship funds provided by the foster parent (OTA) are promptly reassigned to another eligible child. The foster parent is then informed of this change and the reason for the reassignment.

6. Replacement of Martyred Teachers.

When a Qur'an teacher becomes a martyr, an immediate replacement is sought—preferably someone with greater Qur'an memorization proficiency—to ensure that the children's learning and memorization processes continue without interruption.

4.3.8 Future Hopes and Plans

RUQU hopes that *tahfiz* education in Gaza will continue to grow and remain sustainable. The organization plans to become an officially recognized LAZ (Lembaga Amil Zakat) to strengthen the legality and sustainability of the program. *Orang Tua Asuh Penghafal Al-Qur'an* program will be expanded, with improved media management, while continuing to focus on the goal of supporting the liberation of Al-Aqsa through the Qur'an.

RUQU's message to the Indonesian public is to continue supporting Palestinian children through donations, to trust the organization, and to appreciate the sincere role of foster parents in helping children learn to memorize the Qur'an. Currently, foster parents are organized into groups managed directly by Mrs. Maimon Herawati and Mrs. Herlin Herliansah. Figure 8 presents documentation of one such group, RUQU 2 Foster Parents. The group serves to strengthen connections between RUQU administrators and foster parents. Activities within the group include sharing information on the conflict in Palestine, updates on foster children, virtual meeting schedules between foster parents and children in Palestine, and sharing letters and documentation from Qur'an memorization classes.



Figure 8. RUQU Foster Parents Group for Qur'an Memorizers in Palestine

(Source: RUQU Documentation)

5. CONCLUSION

Based on the discussion presented in the previous chapters, several conclusions can be drawn:

1. Educational Conditions in Palestine

Education in Palestine, particularly in Gaza, faces significant challenges due to prolonged conflict, economic blockades, and limited facilities. Despite these obstacles, education remains

a crucial element in safeguarding the future of the nation and preserving Palestinian socio-cultural identity.

2. Challenges Faced by Children in Gaza

Children in Gaza encounter multidimensional barriers, ranging from damaged school infrastructure and weak economic conditions to psychological trauma resulting from warfare. These challenges further limit opportunities for children to access quality education, including religious education.

3. The Importance of Qur'anic Memorization (*Tahfiz*) Education

Tahfiz education holds a strategic position within the Gaza community. In addition to serving as a means of spiritual strengthening, Qur'an memorization also symbolizes steadfast faith and serves as a source of moral resilience for the Palestinian people in facing various forms of oppression.

4. The Role of RUQU through the Foster Parents for Qur'an Memorizers Program

This program represents a tangible form of solidarity from the Indonesian community toward Palestine. By providing financial support of IDR 300,000 per month to children in Gaza, RUQU successfully helps sustain tahfiz education while alleviating family burdens amidst limitations.

5. Program Impact on Children in Gaza

The program has had positive effects on educational, social, and spiritual aspects. Educationally, children are able to continue learning and memorizing the Qur'an. Socially, the program strengthens cross-national solidarity. Spiritually, children in Gaza are increasingly motivated to maintain their memorization as part of their personal and collective struggle.

Recommendations

Based on the findings of this study, the following recommendations are proposed:

For RUQU:

1. Expand *Orang Tua Asuh Penghafal Al-Qur'an* program to reach a wider range of beneficiaries.
2. Conduct regular monitoring and evaluation to measure program effectiveness and ensure that assistance reaches the intended recipients.
3. Enhance publicity on the program's positive outcomes to encourage broader community participation, including sharing personal testimonies and field documentation.

For the Indonesian Community:

1. Increase active participation in philanthropic programs for Palestine, both through donations and educational campaigns.
2. Raise awareness that humanitarian solidarity is not limited to financial assistance but also includes moral support that can strengthen the spirit of Palestinians in Gaza.

For Future Researchers:

1. Conduct quantitative and qualitative studies on RUQU foster children, including assessments of memorization progress (number of *juz* or *surah*), learning motivation, and mental health (stress/trauma scales).
2. Evaluate the effectiveness of similar programs from other philanthropic organizations to enable comparison and improve program quality.
3. Perform longitudinal surveys to examine changes in tahfiz and formal education achievements, spiritual/religious development, and social growth of children.

In conclusion, RUQU's *Orang Tua Asuh Penghafal Al-Qur'an* program plays a vital role in supporting the education of Palestinian children amid conflict. This support extends beyond financial aid, representing genuine solidarity, *ukhuwah*, and cross-national care that strengthen both education and spirituality among Gaza's younger generation.

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