

# Social Welfare in the Perspective of the Newspaper and Human Rights: Conceptual Study of Implementation in Orphanages

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## Abstract

This conceptual study explores the integration of Qur'anic principles on human rights and social welfare with a focus on orphanages as institutions that uphold the rights and dignity of vulnerable children. By employing a qualitative approach through thematic (maudu'i) interpretation of selected Qur'anic verses, supported by hadith and scholarly literature, this study investigates the implementation of Islamic values—such as justice, compassion, and social responsibility—in the operational frameworks of orphanages in Indonesia. Findings reveal that although the Qur'an does not explicitly articulate modern legal terminology of human rights, its core teachings promote universal principles including the right to life, dignity, education, and protection for orphans and the needy. Orphanages are seen as practical embodiments of these principles, providing care, shelter, education, and emotional support. However, many face systemic challenges, including limited resources, poor management, and lack of integration with broader social programs. This study contributes to the discourse by highlighting the need for institutional reform that aligns with both Qur'anic mandates and international human rights standards. Practical recommendations include enhancing institutional capacity, improving transparency, encouraging government–civil society collaboration, and fostering community involvement. The research underscores the Qur'an's relevance as a moral foundation for social justice and offers a holistic framework for improving the welfare of orphans through faith-based and rights-based approaches.

## 1. Introduction

The relationship between Islamic teachings and human rights continues to be a critical area of discussion, especially in the context of social welfare. Islam, as the second largest religion in the world, bases its values and legal framework on the Qur'an, which provides guidance on justice, compassion, and the protection of human dignity. Although the Qur'an does not explicitly mention "human rights" in modern legal terminology, it contains strong principles on justice, mutual respect, consultation, honesty, and care for the vulnerable—elements that align with core human rights concepts.

From the Islamic perspective, human rights are seen through the lens of the human relationship with God and fellow human beings. The Qur'an emphasizes rights such as the right to life, freedom of expression, belief, and organization—rights that are inherent and must be upheld in society. Social welfare, in this context, becomes an essential means to ensure

justice and equal opportunity, as it encompasses access to education, health, and a decent standard of living. Numerous Qur'anic verses highlight the importance of caring for orphans, the poor, and the marginalized, such as in Surah Al-Baqarah (2:177) and Surah Ad-Duha (93:9–10).

Orphans are among the most vulnerable groups in society, and orphanages serve as institutions that attempt to fulfill their basic rights—food, shelter, education, and emotional support. These rights are in line with the Convention on the Rights of the Child (CRC), which calls for special protection for children in vulnerable situations, including orphans.

Despite this alignment between Islamic teachings and international human rights standards, the implementation of social welfare principles in Indonesian orphanages faces significant challenges. Many suffer from inadequate management, limited funding, and insufficient access to health and education services. This highlights the need for a deeper

investigation into how Qur'anic principles on social welfare are practiced within orphanages and whether these practices align with established human rights frameworks.

Therefore, this study aims to examine the concept of human rights from the Qur'anic perspective, focusing on how orphanages implement social welfare values. Through both conceptual analysis and field observations, the research seeks to evaluate the extent to which orphanages in Indonesia reflect the values of justice, equity, and compassion mandated by Islamic teachings and global human rights standards.

## 2. Literature Review

### 2.1 Human Rights in Islam

Human Rights (HAM) are defined as the fundamental rights inherent in every human being as a creature of God Almighty. These rights must be respected, upheld, and protected by the state, law, government, and all individuals for the sake of human dignity. In Islamic terminology, human rights are referred to as *Al-Huquq Al-Insaniyyah*, which means rights inherent in every human by virtue of their creation.

In the Qur'an, human rights are not mentioned explicitly as a legal term, but the essence of justice, mutual assistance, consultation (*shura*), respect, and honesty is strongly emphasized. Rights such as the right to life, the right to express opinions, freedom of belief, and the right to live decently are implied in various verses. For example, Surah Al-Ma'un (107:1-3) emphasizes care for orphans and the poor:

"Do you see the one who denies the religion? That is the one who repulses the orphan and does not encourage the feeding of the poor."

This verse highlights the moral responsibility to care for vulnerable groups, stressing that religious piety must also manifest in social behavior. Furthermore, Surah Al-Isra (17:70) affirms the dignity of all human beings:

"Indeed, We have honored the children of Adam and carried them on land and sea, and

provided for them of good things and preferred them over many of those We created."

Islam views human rights as divinely granted and inseparable from human existence. These rights are universal and non-discriminatory, covering all individuals regardless of ethnicity, race, religion, or gender.

### 2.2 Social Welfare in the Perspective of the Qur'an

Social welfare in the Islamic context is rooted in the values of *tawhid* (monotheism), justice, and compassion. Welfare (*kesejahteraan*) refers to a state of peace, prosperity, and safety, both materially and spiritually. The Qur'an repeatedly emphasizes the importance of caring for the needy, particularly orphans and the poor. This is evident in Surah Al-Baqarah (2:177):

"It is not righteousness that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves..."

And in Surah An-Nisa (4:36):

"Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful."

These verses underscore the importance of social responsibility and justice, where acts of worship are intertwined with acts of service to others. In Islam, social welfare is not just a government responsibility but also an individual and communal obligation.

### 2.3 Orphanages and the Welfare of Orphans

Orphanages (*panti asuhan*) in Indonesia play a crucial role in providing for children who have lost one or both parents. Islam places special emphasis on the care of orphans. Etymologically, the word "yatim" (orphan)

comes from the Arabic root *yatama*, meaning solitude or being alone. Traditionally, an orphan is a child who has lost his father, and possibly both parents, before reaching maturity.

The rights of orphans are protected both under Islamic law and national legislation. They deserve equal access to education, health, emotional support, and spiritual care. However, several challenges persist:

1. **Educational disparities** between children in orphanages and those outside.
2. **Psychological trauma** due to the loss of parents and unstable environments.
3. **Financial limitations** affecting daily operations and the provision of services.
4. **Limited government support** in designing sustainable welfare programs.
5. **Need for integrated intervention models** to improve access and long-term outcomes.

The Qur'an repeatedly stresses care for orphans as a measure of faith and social virtue. Empowering orphanages through proper management, sufficient funding, and community involvement is essential to fulfill the Qur'anic mandate.

## 2.4 Human Rights in the Qur'an

Several verses in the Qur'an affirm the concept of human rights, though not in modern legal terminology. Surah Al-A'raf (7:24) states:

"And you will have in the earth a place to dwell and provisions for a time."

This verse indicates that every human has a rightful share of the earth's resources. Surah Al-Isra (17:70) emphasizes human dignity and superiority among creatures, which is the foundation of human rights.

Islamic scholar Abd Muin Salim argues that both revelation and reason form the methodological foundation for understanding human rights. Rights derived from revelation are binding, whereas those from reasoning should align with Qur'anic principles to be considered Islamic. In this framework, individual and social rights stem from the divine purpose of human creation: to live with dignity, exercise freedom, and fulfill responsibilities toward others. This reconstructed explanation

ensures clarity, coherence, and alignment with both Islamic teachings and academic standards. It removes errors, irrelevant transliterations, and restores scholarly focus on Qur'anic values regarding human rights and social welfare.

## 3. Research Methods

### 3.1. Research Approach

This study employs a **qualitative research approach**, which is appropriate for exploring the meanings and values contained in religious texts and their application in social contexts. The focus is on understanding concepts from the Qur'anic perspective related to human rights and social welfare, particularly in the context of orphan care.

### 3.2. Data Collection

The data in this study were obtained through **library research** (library-based study), involving the collection and review of primary and secondary sources. These include:

- Verses from the Qur'an relevant to human rights and welfare.
- Classical and contemporary tafsir (interpretation) books.
- Scientific articles, journals, books, seminar proceedings, and previous studies related to the topic.

### 3.3. Data Analysis Technique

This study applies the **maudhu'i (thematic) method of tafsir**, which involves identifying specific themes within the Qur'an and gathering all related verses to those themes. These verses are then analyzed contextually and thematically to understand the Qur'anic worldview on human rights and social justice. This method allows for a comprehensive exploration of the Qur'anic guidance on orphan welfare and its relation to universal human rights.

### 3.4. Source Credibility

To ensure validity, only **recognized and credible Islamic scholarly sources** are used. Interpretations are cross-referenced with well-known tafsir works (such as Tafsir al-Mishbah,

Tafsir Ibn Kathir, and Tafsir al-Maraghi) to maintain scholarly accuracy and authenticity.

#### 4. Results and Discussion

##### 4.1. Human Rights in the Qur'an

Although the term *Human Rights* (HAM) is not explicitly stated in the Qur'an, various verses provide a solid foundation for the concept through the promotion of justice, equality, freedom, and dignity. The Qur'an addresses fundamental rights through a moral and ethical framework that underlies the broader Islamic worldview.

Several key categories of human rights derived from the Qur'an include:

##### 1. Freedom of Belief and Expression

Approximately 40 verses in the Qur'an address the importance of freedom from coercion in religion and belief, with more than 10 verses explicitly prohibiting compulsion in matters of faith (e.g., QS. Al-Baqarah: 256 – "*There is no compulsion in religion...*").

##### 2. Justice and Equality

The Qur'an discusses the importance of justice in over 320 verses and explicitly commands justice in 54 instances using terms such as *'adl* and *qist*. Justice is positioned as a core value in the protection of rights and upholding societal harmony (e.g., QS. An-Nahl: 90).

##### 3. Right to Life

Life is considered sacred in Islam and protected by divine decree. QS. Al-Hijr: 23 affirms that only Allah gives and takes life. QS. Al-Baqarah: 179 supports the legal framework for retribution while emphasizing its function in preserving life.

##### 4. Right to Knowledge

The Qur'an commands the pursuit of knowledge (QS. Al-'Alaq: 1–5) and recognizes knowledge as both divinely bestowed (*'ilm ladunni*) and acquired through effort (*'ilm kasbi*). This is reinforced through hadiths, such as the Prophet's saying, "*Whoever sets out in search of knowledge is in the path of Allah until he returns.*" (HR. Tirmidhi).

##### 5. Right to Property

QS. Al-Jatsiyah: 12–13 outlines the divine endowment of the earth's resources for humanity's benefit, affirming ownership and stewardship rights over property for all human beings.

These five pillars—life, freedom, knowledge, dignity, and property—are essential to the Islamic understanding of human rights and are embedded in Qur'anic teachings, serving as a moral and legal foundation for societal welfare.

##### 4.2. Implementation of Welfare Concepts in the Qur'an

Social welfare (*kesejahteraan sosial*) in Islam is rooted in the values of justice, equity, and compassion. The Qur'an strongly emphasizes the care of vulnerable groups, particularly orphans (*yatim*) and the poor (*misikin*), as part of fulfilling collective social responsibilities.

##### a. QS. Al-Baqarah: 177

This verse describes the characteristics of *birr* (righteousness), which includes giving one's beloved wealth to relatives, orphans, the needy, and other marginalized groups. It teaches that true faith is inseparable from social action and generosity.

"...and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves..." (QS. 2:177)

##### b. QS. An-Nisa: 36

This verse links worship of Allah with acts of kindness towards fellow humans, emphasizing balanced relations (*hablum minallah* and *hablum minannas*). Orphans are mentioned among those to be cared for with dignity.

"Worship Allah and associate nothing with Him, and be kind to parents, relatives, orphans, the needy..." (QS. 4:36)

These verses provide theological and moral justifications for the institutional care of

orphans through *panti asuhan* (orphanages) and related programs.

#### 4.3. The Role of Orphanages in Promoting Human Rights

Orphanages are institutions that operationalize Islamic principles of social welfare. They not only offer physical needs (shelter, food, education) but also serve to protect the human dignity and rights of orphans. However, challenges remain in the actualization of these ideals:

1. **Inequality in Education**  
Orphans often face disparities in access to quality education compared to children outside institutions.
2. **Psychological Vulnerability**  
The loss of parents often leads to trauma and emotional instability, which must be addressed holistically.
3. **Economic Constraints**  
Many orphanages lack sustainable funding and rely heavily on public donations.
4. **Need for Government and NGO Support**  
Effective welfare delivery requires collaboration between government institutions and civil society organizations.
5. **Intervention Programs**  
Structured interventions and access to psychosocial services are necessary to ensure orphans reach their full potential.

#### 4.4. Reflection on Human Rights in Qur'anic Context

The Qur'an presents a unique integration of revelation and reason in constructing human rights. According to scholars like Abd Muin Salim, the Qur'an supports both individual and collective rights, derived from divine authority. Verses such as:

- **QS. Al-Isra: 20**  
"We have certainly honored the children of Adam and carried them on the land and sea..." – affirms human dignity and equality.
- **QS. Al-A'raf: 24**  
"And on earth you will have residence and provision for a time." – acknowledges the right to survival and livelihood.

Thus, orphanages can be understood as platforms to implement these principles, ensuring children's rights are protected and nurtured in accordance with both Islamic values and universal human rights frameworks.

#### 5. Closing

##### 5.1 Conclusion

Human rights are inherent and universal entitlements that are closely aligned with religious and moral values, particularly within the Islamic worldview. The Qur'an underscores the importance of protecting vulnerable groups—especially orphans and the poor—as part of its broader commitment to justice, compassion, and social welfare. Orphanages, as social institutions, represent the practical embodiment of these values by ensuring access to basic needs such as education, food, shelter, and emotional care.

This study concludes that the implementation of Qur'anic principles in orphanages reflects the core values of human rights as recognized in Islam. Furthermore, it affirms the vital role of orphanages in safeguarding the dignity and well-being of disadvantaged children. The findings offer meaningful insights for stakeholders—including the government, society, orphanage caregivers, and parents—in enhancing the protection and fulfillment of children's basic rights, while promoting equitable and dignified treatment in accordance with divine guidance.

##### 5.2 Suggestion

To effectively uphold the human rights of children in orphanages, a comprehensive and integrated approach is required. This includes ensuring access to quality education, safeguarding them from violence and neglect, and fostering their physical, emotional, and spiritual development. Family involvement and economic empowerment programs are also critical in promoting sustainable well-being for orphans.

Such efforts must be grounded not only in legal frameworks but also in moral and religious teachings—especially those of the Qur'an—that

emphasize justice, compassion, and human dignity. Strengthening collaboration among government agencies, religious institutions, community organizations, and the broader public is essential to achieving these goals and realizing the vision of a just, caring, and inclusive society for all children.

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