



Empowering Orphans Through Qur'anic Values And The ACTORS Framework In The Indonesian Context

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Abstract: Orphan empowerment remains one of the most urgent moral and social imperatives in Muslim-majority societies, especially in Indonesia, where the COVID-19 pandemic has intensified poverty and social inequality. Orphans experience complex, interrelated challenges, including economic deprivation, educational exclusion, emotional vulnerability, and limited access to healthcare and legal protection. This study explores Qur'anic perspectives on orphans and reinterprets their ethical and spiritual dimensions through the ACTORS framework Authority, Confidence and Competence, Trust, Opportunity, Responsibility, and Support as an integrative model of empowerment. Employing a qualitative design with a library-based approach and the tafsir maudhu'i (thematic exegesis) method, the research collects and categorizes Qur'anic verses on orphans, analyses their moral implications, and contextualizes them within Indonesia's socio-cultural environment. The findings reveal that the Qur'an envisions empowerment not solely as the provision of material assistance but as a holistic process combining spiritual formation, social justice, and structural inclusion. The ACTORS framework functions as an interpretive bridge linking divine revelation with contemporary empowerment theories, highlighting shared values of trust, competence, accountability, and compassion. The study concludes that effective orphan empowerment in Indonesia requires a synergistic partnership among governmental bodies, religious institutions, and civil society organizations. Such cooperation is essential to ensure inclusive, sustainable, and faith-based social transformation that nurtures orphans not as passive recipients of charity but as active contributors to personal and communal development.

Keywords: Orphans, Empowerment, ACTORS Framework, Islamic Ethics

INTRODUCTION

The phenomenon of orphanhood represents one of the most persistent and morally significant social realities in human history. Across civilizations, the loss of parental support has placed children in vulnerable circumstances that often perpetuate cycles of poverty, exclusion, and emotional deprivation (UNICEF, 2022). In Indonesia, this condition has been exacerbated by the COVID-19 pandemic, which not only took lives but also widened socio-economic disparities and disrupted family structures (Bappenas, 2021). Thousands of children were left orphaned, struggling to access education, healthcare, and psychological stability (Kementerian Sosial RI,



2023). Consequently, orphan empowerment in Indonesia is not merely a social responsibility but a humanitarian and spiritual imperative.

Orphanhood, in Islamic moral discourse, occupies a central place within the values of compassion (rahmah) and justice ('adl). The Qur'an refers to the term yatim twenty-three times in various contexts, signifying its theological and ethical importance (Al-Qurtubi, 2006). Prophet Muhammad himself an orphan embodied the lived experience of divine care and social responsibility. His early life and subsequent prophetic mission emphasize empathy, dignity, and the protection of the vulnerable (Ibn Kathir, 2000). The Qur'an, therefore, does not limit the discussion of orphans to acts of charity; it elevates it to a question of social justice and moral accountability (Ali, 2017). As stated in Q.S. Al-Ma'un (107:1–3), neglecting or oppressing orphans reflects hypocrisy and a corruption of faith. These verses situate orphan care as an index of one's moral integrity and societal maturity (Rahman, 1980).

Despite this strong ethical framework, contemporary mechanisms for orphan empowerment in Indonesia remain fragmented and reactive. Most interventions emphasize short-term relief through donations and institutional care rather than sustainable development or capacity building (Hassan, 2019). Although Islamic philanthropic organizations such as Badan Amil Zakat Nasional (BAZNAS) and Lembaga Amil Zakat (LAZ) have initiated programs for orphan welfare, these efforts often lack an integrative model that combines spiritual formation, education, and socio-economic empowerment (Hasan, 2021). This gap between religious ideals and social practice necessitates a reinterpretation of Qur'anic teachings that aligns spiritual ethics with development-oriented frameworks.

The Qur'an envisions empowerment (tamkīn) as a multidimensional process spiritual, psychological, and structural (Nasr, 2015). In the context of orphans, empowerment entails nurturing their faith, character, and competence while ensuring equitable access to education and resources. The Qur'an promotes not only protection but also participation, urging believers to engage in practices that foster independence, self-worth, and social responsibility (Esposito, 2018). Thus, the challenge lies in transforming the culture of dependency into a system of capability enhancement consistent with Islamic ethics and modern developmental paradigms.



One contemporary framework that resonates with this Qur'anic vision is the ACTORS model, which encompasses Authority, Confidence and Competence, Trust, Opportunity, Responsibility, and Support (Zimmerman, 2000). Originally developed within the discourse of community empowerment, the ACTORS model emphasizes multi-level participation, self-efficacy, and institutional accountability. When applied to orphan empowerment, this theory offers a balanced perspective: it considers orphans not merely as beneficiaries but as active participants in their own development (Perkins & Zimmerman, 1995). This is congruent with the Qur'anic principle that every individual possesses intrinsic dignity (*karāmah insāniyyah*) and potential for growth (Q.S. Al-Isra' 17:70).

The ACTORS model provides an operational bridge between revelation and social transformation. Each element Authority, Confidence and Competence, Trust, Opportunity, Responsibility, and Support finds resonance in Qur'anic ethics. Authority parallels the concept of *amanah* (trustworthy stewardship); Confidence and Competence reflect *ikhtiyar* (effort) and *'ilm* (knowledge); Trust aligns with *amanah* and *sidq* (truthfulness); Opportunity represents *'adl* (justice and equity); Responsibility corresponds to *taklif* (moral duty); and Support embodies *rahmah* (compassion). Thus, the ACTORS framework translates Qur'anic morality into a tangible strategy for empowerment (Shah, 2020).

Within Indonesia's socio-cultural landscape, the relevance of this framework is profound. The nation's social fabric is woven with community-based ethics such as *gotong royong* (mutual cooperation) and *ukhuwah insaniyyah* (human fraternity), which align naturally with Islamic notions of collective responsibility (Madjid, 1992). These values can serve as the cultural foundation for implementing a holistic orphan empowerment program that integrates state policies, religious institutions, and civil society efforts (Effendy, 2018). However, this requires a paradigm shift from welfare-oriented charity to rights-based empowerment and active citizenship (Azra, 2010).

Indonesia's demographic diversity and its commitment to Sustainable Development Goal 4 (Quality Education) underscore the necessity of inclusive, faith-sensitive approaches to social development (UNESCO, 2016). Faith-based models, when properly conceptualized, can contribute significantly to national development while maintaining ethical coherence with Islamic



teachings (Yusuf, 2021). The intersection of Islamic ethics and modern empowerment theory, therefore, provides fertile ground for the creation of contextually relevant models of orphan empowerment that are both spiritually meaningful and developmentally effective (Abdullah, 2019).

This study aims to interpret Qur'anic guidance on orphans through the lens of the ACTORS framework, demonstrating that Islamic scripture contains not only theological exhortations but also practical principles for social transformation. By integrating classical Qur'anic interpretation with contemporary social theory, this research seeks to develop a more comprehensive paradigm for orphan empowerment one that harmonizes faith, ethics, and action. In doing so, it aspires to contribute to Indonesia's ongoing efforts to promote justice, inclusivity, and human dignity for all, particularly for those most vulnerable.

METHOD

This study is grounded in a qualitative research design that emphasizes interpretation, contextual analysis, and depth of understanding rather than numerical generalization. The qualitative approach is appropriate for examining religious texts because it allows for a comprehensive exploration of meanings, values, and ethical implications embedded within sacred discourse. This research relies primarily on library-based data sources, including classical and contemporary Qur'anic commentaries, scholarly writings on Islamic ethics, and literature on social empowerment. As Creswell (2014) observes, qualitative inquiry seeks to understand complex human experiences within their natural and cultural contexts, making it suitable for analyzing Qur'anic perspectives on orphanhood within Indonesian society. The interpretive nature of the study ensures that both theological principles and social realities are considered in a balanced manner.

The collection of data focuses on Qur'anic verses that refer explicitly or implicitly to the condition of orphans (yatim). These verses are gathered from both Meccan and Medinan periods of revelation to ensure a comprehensive understanding of the Qur'an's message. Once identified, the verses are categorized thematically into conceptual areas such as moral and spiritual guidance, economic protection, social inclusion, and personal development. This thematic organization



follows the method of tafsir maudhu‘i (thematic exegesis), which, as al-Farmawi (1997) explains, groups related verses to reveal an integrated perspective rather than analyzing them individually. Such an approach enables the researcher to discern consistent moral principles and divine objectives concerning the care and empowerment of orphans.

After categorization, the study applies a hermeneutic analysis to interpret the linguistic, ethical, and social dimensions of the verses. This process involves a continuous dialogue between the text and the interpreter’s context, reflecting Gadamer’s (2004) concept of the “fusion of horizons.” The analysis draws insights from both classical scholars such as Ibn Kathir and al-Qurtubi and contemporary Muslim thinkers who emphasize the dynamic relevance of Qur’anic teachings in modern life. By integrating textual exegesis with contextual reflection, the study aims to uncover the Qur’an’s vision of empowerment as a principle of human dignity and justice.

The final analytical stage involves theoretical integration, where the Qur’anic values extracted from the exegesis are mapped onto the ACTORS framework Authority, Confidence and Competence, Trust, Opportunity, Responsibility, and Support. This framework functions as an interpretive bridge linking divine revelation (wahy) to contemporary social theory. As Sardar (2014) suggests, reading the Qur’an within modern realities enables faith-based ethics to inform sustainable human development. The ACTORS model thus provides a conceptual structure through which the Qur’an’s message on orphans can be transformed into practical guidance for empowerment initiatives in Indonesia. In this way, the research unites theological interpretation with developmental application, producing a multidimensional understanding that respects both revelation and social responsibility.

RESULT AND DISCUSSION

Qur’anic Conceptions of Orphanhood and Empowerment

The Qur’an addresses orphanhood as both a profound moral test and a benchmark of social integrity. It recognizes the orphan not merely as a recipient of compassion but as a subject of justice, dignity, and empowerment. The moral and social treatment of orphans is therefore inseparable from the ethical identity of the believer. The Qur’an repeatedly underscores that a society’s righteousness can be measured by its care for the vulnerable, including orphans, widows,



and the poor (Rahman, 1980). The early revelations in Mecca, particularly Surah Al-Duḥā (93:6–10), remind the Prophet Muhammad of his own orphaned condition, emphasizing that empathy and gratitude should translate into tangible acts of solidarity. This verse establishes the foundation of compassionate response (rahmah) and moral reciprocity, highlighting that divine favor entails social responsibility.

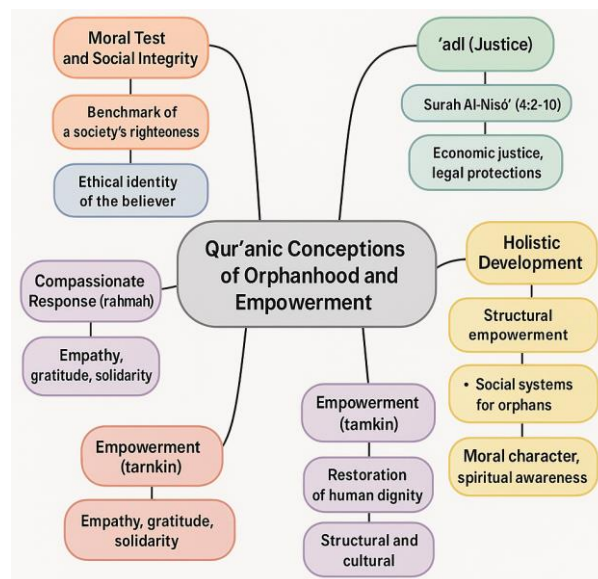


Figure 1. *Qur'anic Conceptions of Orphanhood and Empowerment*

In the Medinan period, the Qur'an further institutionalized these ethical imperatives through legislative injunctions. Surah Al-Nisā' (4:2–10) prohibits the exploitation of orphan property, calling for transparent guardianship and equitable inheritance. These verses establish economic justice ('adl) as an essential dimension of faith, linking morality with law and administration. Likewise, Surah Al-Mā'ūn (107:1–3) condemns those who neglect or oppress orphans, associating such behavior with spiritual hypocrisy. Through these texts, the Qur'an articulates an ethical continuum that moves from compassion (rahmah), to justice ('adl), and ultimately to empowerment (tamkīn). Empowerment, in the Qur'anic worldview, represents the restoration of human dignity and capability under divine guidance (Nasr, 2015).

The Qur'an's discourse on orphans thus integrates both emotional and structural dimensions. It calls for structural empowerment, emphasizing the creation of social systems that guarantee orphans' access to education, healthcare, and economic welfare. At the same time, it promotes



cultural empowerment, which focuses on cultivating moral character, spiritual awareness, and emotional resilience. This dual approach reflects the holistic vision of Islam that unites material well-being with ethical and spiritual growth (Esposito, 2018). The Prophet's hadith "The best house among Muslims is the one in which an orphan is treated well" (Ibn Mājah, ḥadīth no. 3679) demonstrates that empowerment begins within the home and community before extending to institutional policies.

From a theological perspective, orphanhood also symbolizes a moral challenge to society's collective conscience. Caring for orphans is not only an act of charity but a fulfillment of the amanah (trust) bestowed upon humanity by God. According to Al-Ghazālī (2000), neglecting orphans constitutes a breach of divine trust, for their welfare is directly tied to social justice and communal accountability. Moreover, the Qur'an's repeated call to protect orphans' wealth and dignity reveals that empowerment must be grounded in fairness, transparency, and shared responsibility (Ali, 2017). These principles resonate with contemporary notions of social inclusion and sustainable development, both of which emphasize participation and equal access to opportunity (UNESCO, 2016).

In the Indonesian context, this Qur'anic model finds practical resonance. The socio-religious fabric of Indonesia, shaped by values of gotong royong (mutual cooperation) and ukhuwah insaniyyah (human fraternity), supports both structural and cultural empowerment strategies. Governmental institutions such as the Ministry of Social Affairs and religious philanthropic organizations like BAZNAS and LAZISNU have established welfare programs for orphans. However, these efforts are most effective when combined with community-based education, moral mentoring, and psychological support that strengthen confidence and self-reliance (Hasan, 2021). Such integration mirrors the Qur'anic approach, which unites divine compassion with human agency, ensuring that the protection of orphans is not limited to material provision but extends to intellectual and spiritual development.

Ultimately, the Qur'anic conception of orphanhood transcends passive protection. It envisions empowerment as a dynamic process of transformation in which orphans become capable contributors to society. Through rahmah (compassion), 'adl (justice), and tamkīn (empowerment), the Qur'an establishes a framework for holistic human development that bridges individual virtue



and collective welfare. Within this vision, the orphan becomes both a recipient of care and a mirror reflecting the moral maturity of the community. The empowerment of orphans, therefore, is not an act of benevolence but a manifestation of faith itself a living expression of the Qur'anic command to uphold dignity, justice, and compassion for all.

Applying the ACTORS Framework to Qur'anic Teachings

The ACTORS framework serves as a modern theoretical lens through which Qur'anic ethics on orphan care can be reinterpreted and translated into tangible strategies for empowerment. Comprising six interrelated components Authority, Confidence and Competence, Trust, Opportunity, Responsibility, and Support the model provides a holistic structure that aligns moral values with developmental action. In the Qur'anic worldview, the empowerment of vulnerable groups, including orphans, rests on a balance between moral duty and institutional accountability. The framework, therefore, enables a systematic linkage between divine revelation and contemporary human development theory, transforming faith-based compassion into organized social practice (Zimmerman, 2000).

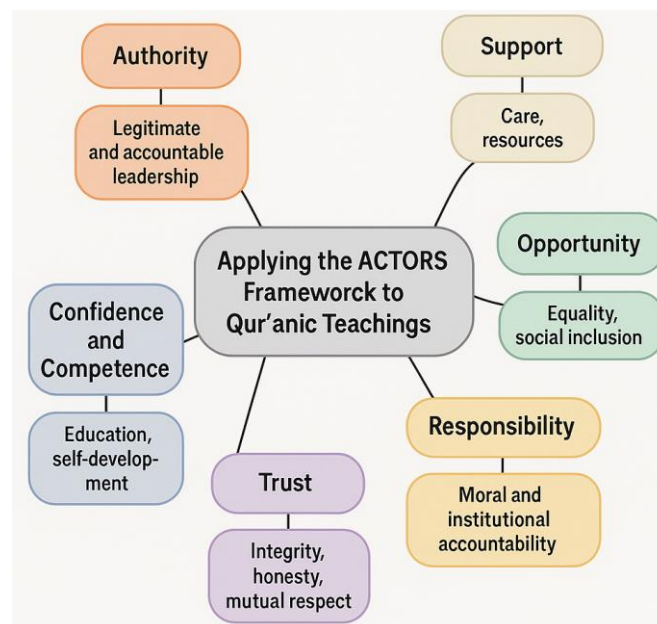


Figure 2. *Applying the ACTORS Framework to Qur'anic Teachings*

The first component, Authority, underscores the importance of legitimate and accountable leadership in safeguarding orphans' rights. In Qur'anic ethics, authority is closely associated with



amanah (trustworthiness) and khilāfah (stewardship). Those who hold authority, whether as guardians, educators, or policymakers, are mandated to act with transparency, fairness, and sincerity. The Qur'an declares, "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people, judge with justice" (Q.S. Al-Nisā' 4:58). This verse establishes that authority is not a privilege but a moral responsibility derived from divine trust. Within the context of orphan care, this principle translates into good governance practices in orphanages, equitable distribution of aid, and accountability in managing public donations and waqf (endowment) funds (Sardar, 2014). Thus, legitimate authority rooted in ethical stewardship ensures both protection and empowerment for orphans.

The second component, Confidence and Competence, reflects the Qur'anic emphasis on education, self-development, and human potential. The story of the two orphans in Surah Al-Kahf (18:82) symbolizes divine protection coupled with moral preparation for future responsibility. Empowerment, in this sense, involves equipping orphans with intellectual, emotional, and vocational skills to achieve independence and dignity. Education becomes the most effective tool for transforming vulnerability into capacity. As Nussbaum (2011) explains, empowerment entails expanding individuals' capabilities to lead lives they value. The Qur'anic vision supports this approach by encouraging believers to seek knowledge ('ilm) as a path toward both personal growth and societal contribution (Nasr, 2015). Therefore, nurturing confidence and competence aligns religious obligation with sustainable human development.

The third element, Trust, is the ethical foundation of all relationships in the Qur'an. Trust (thiqqah) embodies integrity, honesty, and mutual respect. The Qur'an warns against the mismanagement of orphan property and commands the guardians to test their maturity before granting them control over their wealth (Q.S. Al-Nisā' 4:6). This guidance implies that empowerment must be accompanied by ethical supervision and gradual delegation of responsibility. Trust builds social cohesion and ensures that empowerment efforts do not exploit or marginalize the beneficiaries. As Esposito (2018) observes, ethical trust in Islam functions not only as a moral principle but as an institutional mechanism for justice and accountability. Consequently, trust transforms social assistance into genuine partnership between caregivers and orphans, strengthening mutual confidence and moral integrity.



The fourth dimension, Opportunity, embodies the Qur'anic call for equality and social inclusion. The principle of 'adl (justice) requires believers to remove systemic barriers that hinder access to education, healthcare, and economic resources. Equal opportunity is both a moral imperative and a developmental necessity. The Qur'an repeatedly encourages fairness in distribution and compassion toward the marginalized, declaring, "And in their wealth, there is a known right for those who ask and those who are deprived" (Q.S. Al-Dhāriyāt 51:19). In contemporary Indonesia, this translates into ensuring that orphans receive the same educational and economic opportunities as their peers through public policies, zakat programs, and inclusive schooling. According to Sen (1999), opportunity is central to human development because it allows individuals to exercise freedom and agency. When applied within a Qur'anic framework, it affirms that empowerment must be both equitable and participatory.

By aligning these elements Authority, Confidence and Competence, Trust, and Opportunity the ACTORS framework provides a dynamic structure that operationalizes Qur'anic teachings within modern empowerment paradigms. It transforms moral ideals into actionable strategies through which the rights, dignity, and potential of orphans are systematically upheld. The synthesis of spiritual values and developmental theory illustrates that Islam's moral vision is inherently compatible with contemporary notions of social justice and human capability. Hence, applying the ACTORS model within the Qur'anic context allows for a balanced approach that integrates faith, ethics, and progress, ensuring that orphan empowerment in Indonesia remains both spiritually grounded and developmentally sustainable.

Structural and Cultural Dynamics of Orphan Empowerment in Indonesia

Indonesia's sociocultural landscape provides an exceptional environment for connecting Qur'anic ethics with contemporary empowerment theory. As the world's largest Muslim-majority nation, Indonesia embodies a moral order that blends religious devotion with collective responsibility. Its traditions of gotong royong (mutual cooperation) and ukhuwah insaniyyah (human fraternity) create fertile ground for programs that translate compassion into institutional action. These communal norms resonate with the Qur'anic vision of solidarity, justice, and moral accountability. They also complement the Indonesian state's constitutional commitment to social welfare, reflected in its policy frameworks on child protection and poverty reduction (Bappenas,



2021). Within this context, the empowerment of orphans functions as both a spiritual obligation and a developmental necessity.

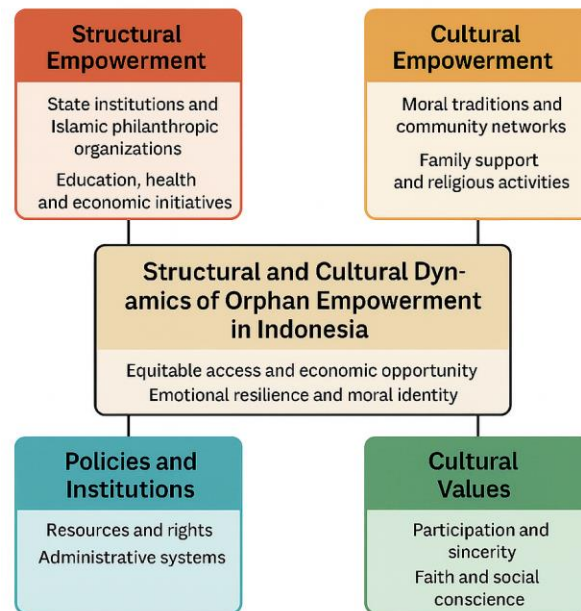


Figure 3. *Structural and Cultural Dynamics of Orphan Empowerment*

Structural empowerment in Indonesia is primarily manifested through state institutions and formal philanthropic mechanisms. The Ministry of Social Affairs oversees national child-welfare programs that include housing, education subsidies, and psychosocial support for orphans. Complementing these efforts are Islamic philanthropic organizations such as Badan Amil Zakat Nasional (BAZNAS), Lembaga Amil Zakat Muhammadiyah (LAZISMU) and Dompot Dhuafa, which mobilize zakat, infaq, and waqf resources for social inclusion (Qodir, 2020). Through digital zakat platforms and transparent governance, these organizations integrate faith-based values with modern accountability standards. Their initiatives mirror the Qur’anic command to protect the weak and to administer wealth with justice (Q.S. al-Nisā’ 4:10). Moreover, local governments collaborate with these entities to ensure that social aid reaches children in both urban and rural regions, bridging the gap between moral intention and administrative execution (Hasbullah, 2021).

Structural empowerment also extends to education and health sectors. Islamic boarding schools (pesantren) and madrasah aliyah provide orphans not only with formal learning but also with spiritual and vocational formation. These institutions often operate as semi-autonomous



community centers that blend pedagogy, moral guidance, and economic training. According to Tan (2020), pesantren play a decisive role in shaping civic ethics and human-capital development among disadvantaged youth. They function as microcosms of empowerment where Qur'anic values of perseverance, gratitude, and self-discipline are cultivated alongside practical skills. Likewise, social enterprises and Islamic microfinance programs have emerged as instruments for economic resilience among orphaned and vulnerable households (Nurhasanah & Huda, 2018). These initiatives collectively demonstrate that structural empowerment in Indonesia is not limited to welfare provision but aims to build autonomy and productive participation.

Parallel to formal structures, cultural empowerment arises from Indonesia's deeply rooted moral traditions and community networks. The extended family (keluarga besar) remains the primary social safety net for children without parents, embodying the Qur'anic ethic of compassion (rahmah). Villages and neighborhoods often organize pengajian anak yatim (religious gatherings for orphans) that combine spiritual education with emotional nurturing. These practices reinforce social cohesion while reducing the psychological isolation that orphaned children frequently experience (Suharto, 2019). Cultural empowerment thus functions through moral education, empathy, and shared responsibility dimensions that cannot be legislated but are sustained by faith and social conscience.

The synergy between structural and cultural empowerment reflects a comprehensive model of social transformation. Policies and institutions provide resources and rights, while cultural values ensure participation, sincerity, and sustainability. As Huda (2022) argues, the success of empowerment programs in Indonesia depends not only on financial capacity but also on ethical motivation and communal trust. When administrative systems and local traditions operate in harmony, compassion evolves into structured empowerment. This convergence transforms Qur'anic injunctions such as protecting orphans and promoting justice into living realities within everyday Indonesian life. The combination of institutional infrastructure, community participation, and moral spirituality positions Indonesia as a model for faith-based social development in the Muslim world.

In sum, orphan empowerment in Indonesia exemplifies the integration of divine ethics and civic responsibility. Structural initiatives establish equitable access to education, health, and



economic opportunity, while cultural mechanisms nurture emotional resilience and moral identity. Both dynamics are indispensable: structure without culture risks bureaucracy devoid of empathy, whereas culture without structure may lack sustainability. The Qur'anic spirit of rahmah and 'adl finds concrete expression in Indonesia's social institutions and community life, demonstrating that empowerment is most effective when guided by both policy and piety.

ACTORS as a Bridge between Revelation and Social Reality

The ACTORS model provides a conceptual bridge linking the timeless values of Qur'anic revelation with the practical realities of social transformation. By integrating six interdependent dimensions Authority, Confidence and Competence, Trust, Opportunity, Responsibility, and Support the framework translates moral vision into structured empowerment. It recognizes that revelation is not confined to spiritual contemplation but guides the organization of human relations, justice, and governance. Within Indonesia's faith-based social landscape, the model enables the ethical principles of Islam to interact with modern systems of administration and development.

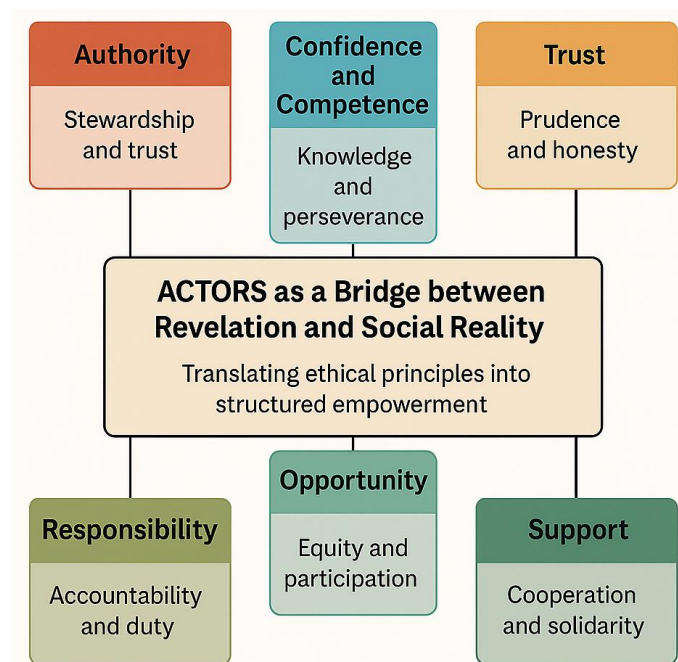


Figure 4. *ACTORS as a Bridge between Revelation and Social Reality*

Authority in this framework reflects the Qur'anic conception of stewardship (khilāfah) and trust (amānah). Leadership is understood as a moral obligation rather than a privilege. The Qur'an commands believers to discharge their trusts and to exercise justice when making decisions (Q.S.



Al-Nisā' 4:58). When translated into practice, authority requires transparent institutions and accountable leadership in managing orphan welfare, public donations, and community programmes. Ethical governance becomes a means of fulfilling divine trust while ensuring the protection of those who are socially vulnerable (Ali, 2017).

Confidence and Competence correspond to the Qur'anic encouragement of knowledge, effort, and perseverance as pathways to dignity. Empowerment requires developing the intellectual, emotional, and vocational capacities of individuals so that they may participate fully in society. The narrative of the orphans in Surah Al-Kahf (18:82) illustrates divine care accompanied by preparation for responsibility. As Nasr (2015) notes, knowledge in Islam is inseparable from moral cultivation; competence is thus both a technical and spiritual attribute that sustains self-reliance and human potential.

Trust constitutes the ethical foundation of the ACTORS model. The Qur'an warns against mismanaging the property of orphans and calls for prudence and honesty (Q.S. Al-Nisā' 4:6). Trustworthiness reinforces social cohesion and prevents empowerment from becoming paternalistic or exploitative. As Esack (2018) explains, justice in Islam requires relationships grounded in sincerity and accountability, enabling empowerment to evolve from dependency into mutual confidence and partnership.

Opportunity expands the moral framework into the public domain. Equity in access to education, employment, and resources represents a practical expression of Qur'anic justice ('adl). Opportunity ensures that compassion becomes participation and that welfare programmes generate inclusion rather than charity. This principle resonates with Sen's (1999) argument that genuine development is achieved when individuals are free to exercise their capabilities. In Indonesia, widening opportunity for orphans means dismantling social barriers and creating equal conditions for personal advancement in accordance with both Islamic ethics and global human-development norms (UNDP, 2022).

Responsibility and Support complete the moral circle of empowerment. Responsibility (mas'ūliyyah) implies accountability to God and to the community, while Support (ta'āwun) signifies cooperation, empathy, and sustained solidarity. Together, they ensure that empowerment



extends beyond material assistance to encompass emotional and spiritual well-being. These values transform social policy into a participatory ethic rooted in compassion and shared duty.

Through these six dimensions, the ACTORS model synthesizes revelation and reality into a coherent programme of ethical development. It affirms that empowerment is not an act of benevolence but a recognition of human dignity. In the Indonesian context, this approach unites faith-based compassion with transparent governance, aligning the Qur'an's call for justice with the global commitment to inclusive and sustainable social progress.

CONCLUSION

This study affirms that the Qur'anic approach to orphanhood transcends the boundaries of charity and moves toward a holistic framework of empowerment. The integration of the ACTORS model comprising Authority, Confidence and Competence, Trust, Opportunity, Responsibility, and Support illustrates how divine revelation can guide modern social policy and human development. The Qur'an envisions orphans not as passive dependents but as individuals endowed with dignity, capacity, and purpose. Empowerment thus becomes both a moral obligation and a societal investment, demanding justice, education, and emotional well-being. By situating Qur'anic ethics within a developmental framework, this research demonstrates that Islamic values provide not only spiritual guidance but also a comprehensive foundation for inclusive governance and social progress.

In the Indonesian context, this synthesis offers a realistic and ethical model for transformative action. The ACTORS framework connects spiritual compassion with practical governance, allowing cooperation between the state, religious institutions, and community organizations to function as a unified system of empowerment. Such collaboration ensures that every dimension of human need economic, educational, psychological, and spiritual is addressed with balance and accountability. Ultimately, empowering orphans through Qur'anic values cultivates a society that is socially equitable and spiritually conscious. Compassion becomes a principle of policy rather than a temporary act of generosity, and faith is translated into sustainable development practice. The integration of revelation and social responsibility in this model



represents a vital step toward building a humane, resilient, and morally grounded society where justice, empathy, and dignity guide collective progress.

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