

THE ROLE OF INTENSIVE ISLAMIC COURSES IN STRENGTHENING RELIGIOUS FOUNDATION AMONG ORPHANED CHILDREN: A CASE STUDY OF YAA BUNAYYA ORPHANAGE UNDER MUTIARA CAHAYA QOLBU FOUNDATION IN TELUK DALAM

Hasan Hamzah Lubis¹, Ilham Tumanggor², Taufiq Hidayat Siregar³

¹⁻²Sekolah Tinggi Agama Islam As-Sunnah Deli Serdang, Indonesia

³Sekolah Tinggi Ilmu Tarbiyah Al-Bukhary (STITA) Labuhanbatu Sumatera Utara

***Corresponding author**

Email: hamzahhasan862@gmail.com

Abstract

This study examines the critical role of intensive Islamic educational programs in establishing religious foundations among orphaned children in minority Muslim communities. Using an Asset-Based Community Development (ABCD) methodological framework, we conducted a detailed investigation at Yaa Bunayya Orphanage, operated by the Mutiara Cahaya Qolbu Foundation in Teluk Dalam, South Nias, Indonesia—a region where Muslims constitute only 2.4% of the population. Through systematic observation, structured interviews with community stakeholders, and documentation analysis during Ramadan-based community service initiatives, we identified significant educational challenges including limited qualified instructors, insufficient learning resources, and geographical isolation from established Islamic educational institutions. The implementation of an accelerated Islamic boarding school program ("pesantren kilat") revealed high enthusiasm for religious education among orphaned children, particularly among recent converts who demonstrated exceptional achievement in Islamic knowledge competitions. Data indicates that structured religious education interventions positively impact children's spiritual development, ethical conduct, and religious practice adherence in religiously diverse environments. This research contributes to understanding effective approaches for Islamic educational development in minority contexts, highlighting the importance of pedagogical innovation, community engagement, and tailored educational strategies that respond to specific socio-cultural environments while addressing resource constraints. These findings offer valuable insights for religious education stakeholders working in pluralistic societies and marginal Muslim communities.

Keywords: Islamic Education; Minority Muslim Communities; Orphanage Education; Religious Identity Formation; Asset-Based Community Development

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Introduction

Thematic Community Service Programs (KKNT) represent a formalized approach to community engagement by university students through interdisciplinary methodologies in specific Indonesian regions. These programs fulfill the tripartite mission of higher education institutions: education, research, and community service.¹ The current study emerged from a KKNT initiative implemented at the Mutiara Cahaya Qolbu Foundation in Pasar Teluk Dalam District from March 15 to March 31, 2024, focusing specifically on the Ya Bunayya Orphanage operated by the foundation.

Previous studies have established the efficacy of intensive Islamic courses in religious education contexts. Gustiwarni documented significant improvements in religious practice among elementary school students in North Jakarta following participation in such programs.² Similarly, Rahayu and Setiyana observed that intensive Islamic courses conducted during Ramadan or school holidays effectively enhanced students' religious comprehension and practical application.³ These studies, however, primarily examined mainstream educational environments rather than specialized institutional contexts such as orphanages in minority Muslim communities.

The scientific novelty of this research lies in its investigation of how intensive Islamic courses function within a demographically challenging environment where Muslims constitute only 2.40% of the population, with specific attention to orphaned children and recent converts to Islam. This demographic context distinguishes the current research from previous studies and presents unique challenges and opportunities for religious education. Additionally, the application of the Asset-Based Community Development (ABCD) methodology in this specific religious education context represents a methodological innovation in Islamic educational research.

This study addresses several critical research questions: (1) How can university students optimize Islamic religious understanding among orphaned children through intensive Islamic courses? (2) What role do intensive Islamic courses play in enhancing learning interest and enthusiasm among these children? (3) Which pedagogical methods prove most effective in engaging children within this specialized educational context?

The research methodology employed a qualitative descriptive approach utilizing the ABCD model. Data collection incorporated observation, semi-structured interviews, and documentation techniques.⁴ The researcher conducted interviews with key stakeholders including the village head, foundation chairman, local police representatives, and community leaders to develop a comprehensive understanding of Islamic education in the district. This approach allowed for triangulation of perspectives and enhanced reliability of findings.

The implementation phase involved a structured series of educational interventions conducted over a two-week period, culminating in an Islamic knowledge competition that served both educational and evaluative purposes. The research context presented notable challenges, including the minority status of Muslims in the region (2.40% amid a 97.49% Christian majority), limited educational resources, and geographical isolation from major Islamic educational institutions.

¹ M. Rahardjo, *Metode Pengumpulan Data Penelitian Kualitatif* (Malang: repository.uin-malang.ac.id, 2011), accessed March 5, 2024, <http://repository.uin-malang.ac.id/1123/>

² Gustiwarni, "Peranan Pesantren Kilat dalam Peningkatan pengamalan Ibadah siswa SDN Kalibaru 03 Pagi Cilincing Jakarta Utara" (Master's thesis, Syarif Hidayatullah State Islamic University, 2005).

³ See comprehensive discussion on intensive Islamic courses in educational settings by Sa'id Abu Ukkasyah, "Tadabbur Alquran, Cara Dahsyat Meningkatkan Iman," Muslim.or.id (2019), accessed March 15, 2024, https://muslim.or.id/29926-tadabbur-alquran-cara-dahsyat-meningkatkan-iman.html#\ _ftn2

⁴ B. H. Purnomo, "Metode dan Teknik Pengumpulan Data Dalam Penelitian Tindakan Kelas (Classroom Action Research)," *Jurnal Pengembangan Pendidikan* (2011), accessed March 5, 2024, <https://core.ac.uk/download/pdf/296601652.pdf>

Results and Discussion

Demographic and Institutional Context: A Socio-Religious Analysis

The demographic analysis revealed significant religious disproportionality in Teluk Dalam Sub-district, with Islam representing only 2.40% of the population amid a 97.49% Christian majority (Protestant 78.21%, Catholic 19.28%). This minority status creates substantial challenges for Islamic educational initiatives, including limited social support networks, restricted access to qualified educators, and potential intercultural tensions. As Berger and Luckmann have theorized in their seminal work on the social construction of reality, minority religious communities often face heightened challenges in maintaining plausibility structures that support their worldviews.⁵ The demographic imbalance in Teluk Dalam creates what might be termed a "plausibility deficit" for Islamic educational endeavors, necessitating intensified institutional support mechanisms to compensate for limited community reinforcement.

Religious Facilities	Number	Educational Institutions	Number
Mosques	4	Islamic Schools	3
Prayer Halls	2	General Schools	39
Protestant Churches	217		
Catholic Churches	8		

Source: Interview with Village Head Swarni Sarumaha, SE (March 2024)

Table 1. Religious and Educational Facilities in Pasar Teluk Dalam District

The disproportionate distribution of religious facilities (6 Islamic facilities versus 225 Christian facilities) quantitatively illustrates what Bourdieu might identify as an imbalance in religious capital within the community landscape.⁶ This infrastructural disparity represents not merely a physical limitation but a symbolic manifestation of power differentials that shape the educational possibilities available to minority religious communities. The presence of only 3 Islamic schools compared to 39 general schools further reflects the institutional marginalization that characterizes the educational environment for Muslim students in the region.

The Ya Bunayya Orphanage, established by the Mutiara Cahaya Qolbu Foundation in 2020, currently houses 32 children under the guidance of five teaching staff. Table 2 provides the demographic composition of the orphanage:

Gender	Number	Percentage
Male	13	40.6%
Female	19	59.4%
Total	32	100%

Source: Interview with Foundation Chairman Dedi Iswandi (March 2024)

Table 2. Demographic Composition of Ya Bunayya Orphanage

The gender distribution within the orphanage (40.6% male, 59.4% female) presents interesting implications for religious education. Contemporary Islamic educational scholarship has increasingly

⁵ Juana Dolores Ramirez and Carlos Oscar Lepez, "The Social Construction of Reality," in *Salud, Ciencia y Tecnología - Serie de Conferencias*, vol. 2 (Routledge, 2023), 110–22, <https://doi.org/10.56294/sctconf2023457>.

⁶ Allan Luke, "Using Bourdieu to Make Policy: Mobilizing Community Capital and Literacy," in *Pierre Bourdieu and Literacy Education* (Routledge, 2007), 347–62, <https://doi.org/10.4324/9780203937501>.

acknowledged the importance of gender-sensitive approaches in religious pedagogy.⁷ The female-majority demographic at Ya Bunayya Orphanage necessitates consideration of gendered learning experiences within Islamic educational contexts, particularly regarding the cultivation of religious identity formation processes that respond to gender-specific developmental needs while maintaining fidelity to Islamic principles.

The research found that orphanage residents included both children born into Muslim families and recent converts from Christianity, creating a heterogeneous learning environment with diverse prior religious knowledge and cultural backgrounds. This finding aligns with Badan Pusat Statistik Kabupaten Labuhan Batu's observation that religious educational institutions in minority contexts often serve heterogeneous populations with varying levels of prior religious exposure.⁸ This heterogeneity introduces a unique educational challenge: the necessity of developing differentiated instructional approaches that can simultaneously address the needs of students with established Islamic backgrounds alongside those newly encountering Islamic principles and practices.

A detailed analysis of student backgrounds, presented in Table 3, provides further insight into this heterogeneity:

Religious Background	Number	Percentage
Born into Muslim families	18	56.3%
Recent converts from Christianity	14	43.8%
Total	32	100%

Source: Field Observation and Interview with Foundation Chairman (March 2024)

Table 3. Student Religious Background Distribution at Ya Bunayya Orphanage

This religious background diversity creates what Vygotsky might term a zone of proximal development within the communal learning environment.⁹ The heterogeneous grouping allows for peer-assisted learning opportunities wherein children with established Islamic backgrounds can potentially scaffold religious understanding for recent converts. However, this heterogeneity also presents management challenges, requiring instructors to navigate varying levels of prior knowledge while fostering cohesive group identity formation.

Table 4 presents the teaching staff composition at the Ya Bunayya Orphanage:

Instructor Name	Primary Educational Responsibility	Educational Background	Years of Experience
Ust. Dedi Iswandi	Religious Studies and Administration	STAI As-Sunnah	8
Ust. Arief Wicaksono	Quranic Memorization	Pesantren Hidayatullah	5
Ust. Ghazali	Tajwid and Makharijul Huruf	STAI As-Sunnah	3

⁷ Meltem Kulaçatan and Harry Harun Behr, "Religious Orientation of Muslim Girls and Young Women Between Particularism and Universalism," *Analisa: Journal of Social Science and Religion* 3, no. 1 (2018): 79–92, <https://doi.org/10.18784/analisa.v3i1.621>.

⁸ Badan Pusat Statistik Kabupaten Labuhan Batu. "Kabupaten Labuhanbatu Dalam Angka 2022." *Kabupaten Labuhanbatu Dalam Angka Labuhanbatu 2021* (2022): 1-494

⁹ Karim Shabani, Mohamad Khatib, and Saman Ebadi, "Vygotsky's Zone of Proximal Development: Instructional Implications and Teachers' Professional Development," *English Language Teaching* 3, no. 4 (2010): 237–48, <https://doi.org/10.5539/elt.v3n4p237>.

Instructor Name	Primary Educational Responsibility	Educational Background	Years of Experience
Ust. Rahmat Hidayat	Public Speaking and Arabic Language	UIN Sumatera Utara	4
Ust. Irham	Islamic Jurisprudence	Pesantren Gontor	6

Source: Field Observation and Interview with Foundation Chairman (March 2024)

Table 4. Teaching Staff at Ya Bunayya Orphanage

The educational backgrounds of instructional staff reflect diverse Islamic educational traditions, including traditional pesantren (Islamic boarding school) environments and modern Islamic higher education institutions. This diversity potentially enables pedagogical pluralism within the instructional environment, allowing for varied approaches to religious education. However, the modest number of instructors (5) relative to the student population (32) creates a high student-teacher ratio (6.4:1) that may limit opportunities for individualized instruction and mentorship – a particular concern given the heterogeneous student population requiring differentiated educational approaches.

Interview data revealed that several children maintained active relationships with biological parents who continued to practice Christianity, creating potential religious identity conflicts requiring delicate navigation. This finding corresponds with Zeynep's research identifying identity negotiation as a significant challenge in religious education contexts involving family members of different faiths.¹⁰ The interfaith familial dynamics introduce what might be termed "cross-pressured" religious identity formation processes, wherein children must navigate potentially contradictory religious messages from institutional and familial environments.

Educational Challenges and Assets Through a Theoretical Lens

The research identified several critical challenges facing Islamic education at the Ya Bunayya Orphanage that can be analyzed through established theoretical frameworks. Employing a Bourdieuan analysis, these challenges represent limitations in various forms of capital that constrain the religious educational field:

1. **Teacher shortage (human capital limitation):** With only five dedicated instructors responsible for 32 children across multiple educational domains (Quranic memorization, recitation, religious studies, public speaking), the orphanage operates with a significantly under-resourced educational structure. This limitation reflects what Bourdieu would identify as a deficit in human capital within the educational field.¹¹ The high student-teacher ratio (6.4:1) potentially compromises instructional quality, particularly given the heterogeneous student population requiring differentiated educational approaches.
2. **Material limitations (economic and cultural capital deficiency):** The institution faces restrictions in educational materials, particularly printed religious texts and reference materials, despite demonstrated high reading interest among resident children. This challenge represents both an economic capital limitation (insufficient financial resources for material acquisition) and a cultural capital deficiency (restricted access to embodied cultural knowledge contained within religious texts).¹² The material limitations potentially

¹⁰ Zeynep Isik-Ercan, "Being Muslim and American: Turkish-American Children Negotiating Their Religious Identities in School Settings," *Race Ethnicity and Education* 18, no. 2 (2015): 225–50, <https://doi.org/10.1080/13613324.2014.911162>.

¹¹ Luke, "Using Bourdieu to Make Policy: Mobilizing Community Capital and Literacy."

¹² Richard M. Carp, "Teaching Religion and Material Culture," *Teaching Theology & Religion* 10, no. 1 (2007): 2–12, <https://doi.org/10.1111/j.1467-9647.2007.00301.x>.

constrain the development of what Bourdieu terms "religious habitus" – the internalized dispositions, knowledge structures, and behavioral patterns associated with religious identity.

3. **Demographic isolation (social capital constraints):** The minority status of Muslims in the region (2.40%) creates educational isolation, limiting peer learning opportunities and broader community support mechanisms. This demographic reality imposes what Tinggaard would identify as social capital constraints, restricting access to community-embedded knowledge resources and support networks that typically reinforce religious educational endeavors.¹³ The limited Muslim presence in the broader community creates what might be termed a "plausibility deficit" for Islamic worldviews, potentially undermining the perceived legitimacy of Islamic educational content.
4. **Age-appropriate pedagogical approaches (developmental challenges):** The young age of learners (primarily 9-10 years) necessitates specialized pedagogical techniques that balance religious instruction with developmentally appropriate learning methodologies. This challenge aligns with Kohlberg's observations regarding developmental stages in moral reasoning, suggesting the need for stage-appropriate religious instructional methods that accommodate learners' cognitive and moral developmental capabilities.¹⁴ The developmental needs of young learners require pedagogical approaches that transcend mere content transmission to address identity formation processes central to religious education.

To further analyze these challenges, Table 5 presents a quantitative assessment of educational resource limitations at the Ya Bunayya Orphanage:

Resource Category	Current Availability	Estimated Requirement	Minimum	Deficit
Instructional Staff	5	8		3
Quranic Texts (copies)	14	32		18
Islamic Jurisprudence Texts	8	16		8
Arabic Language Materials	6	16		10
Educational Technology Items	2	5		3

Source: Field Observation and Resource Inventory (March 2024)

Table 5. Educational Resource Assessment at Ya Bunayya Orphanage

This resource deficit assessment quantifies the material constraints facing religious educational efforts at the orphanage, providing empirical substantiation for the theoretical analysis of capital limitations within the educational environment.

Despite these challenges, the research identified several significant assets within the institutional environment that can be analyzed through the lens of positive psychology and asset-based community development theory:

1. **Heightened learning motivation (psychological asset):** Particularly notable was the elevated learning enthusiasm demonstrated by recent converts to Islam compared to

¹³ David Quartner, Gunnar Lind Haase Svendsen, and Gert Tinggaard Svendsen, "The Creation and Destruction of Social Capital," *Ssm* 3 (2006): 375, https://doi.org/10.1111/j.1468-0270.2006.00641_7.x.

¹⁴ Jeremy I.M. Carpendale, "Kohlberg and Piaget on Stages and Moral Reasoning," *Developmental Review* 20, no. 2 (2000): 181–205, <https://doi.org/10.1006/drev.1999.0500>.

children born into Muslim families. This finding emerged prominently during the Islamic knowledge competition, where recent converts demonstrated superior performance. This observation aligns with Malik Badri identification of heightened religious curiosity among new adherents.¹⁵ Through the theoretical lens of self-determination theory, this motivation represents intrinsic psychological engagement that can serve as a significant educational asset when properly channeled through appropriate instructional methodologies.¹⁶

2. **Structured daily religious practices (ritualistic capital):** The orphanage maintains a comprehensive schedule of religious observances, including dawn prayers, ishraq (sunrise) prayers, Quranic reading sessions, and memorization activities. These established routines provide constructive frameworks for religious identity formation. Drawing on Durkheim's analysis of ritual functions in religious communities, these structured practices can be understood as mechanisms for collective effervescence that strengthen group solidarity while reinforcing individual religious identity.¹⁷ The established ritual patterns represent what might be termed "ritualistic capital" that compensates for other capital deficiencies within the educational environment.
3. **Dedicated instructional leadership (leadership asset):** Despite limited personnel resources, the teaching staff demonstrates exceptional commitment to religious instruction, maintaining multiple educational programs despite competing demands including community outreach activities. This commitment exemplifies what transformational leadership theorists identify as "ideological leadership" characterized by value-driven organizational commitment that transcends instrumental motivations.¹⁸ The dedicated leadership represents a significant organizational asset that partially compensates for resource limitations through heightened commitment to educational outcomes.
4. **Positive behavioral foundation (ethical development):** Children at the orphanage exhibit commendable character development and behavioral discipline, providing a constructive foundation for religious educational initiatives. This behavioral foundation aligns with what Aristotelian virtue ethics would identify as habituated ethical dispositions that form the basis for moral development.¹⁹ The established behavioral patterns represent a form of "ethical capital" that creates a receptive foundation for religious instruction focused on ethical principles and practices.

To further analyze these assets, Table 6 presents a thematic analysis of institutional strengths observed at the Ya Bunayya Orphanage:

¹⁵ Malik Badri, *Contemplation: An Islamic Psychospiritual Study*, IIT London Office (International Institute of Islamic Thought (IIT), 2018),

https://books.google.com/books?hl=en&lr=&id=QjFuDwAAQBAJ&oi=fnd&pg=PP1&dq=islamic+law&ots=_Eh8sC0hSt&sig=w8OxQK_fq1YZo44lC72iLb_Td5o.

¹⁶ Van Den Broeck, Maarten Vansteenkiste, and Hans De Witte, "Self-Determination Theory: A Theoretical and Empirical Overview In Occupational Health Psychology," ... of *Theories of Social Psychology*, no. January 2016 (2011): 1–26, <http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:SELF-DETERMINATION+THEORY#0>.

¹⁷ Lise Ann Tole, "Durkheim on Religion and Moral Community in Modernity," *Sociological Inquiry* 63, no. 1 (1993): 1–29, <https://doi.org/10.1111/j.1475-682X.1993.tb00199.x>.

¹⁸ M Moradi Korejan and H Shahbazi, "An Analysis of the Transformational Leadership Theory," *Journal of Fundamental and Applied Sciences* 8, no. 3 (2016): 452, <https://doi.org/10.4314/jfas.v8i3s.192>.

¹⁹ Jan Steutel and Ben Spiecker, "Cultivating Sentimental Dispositions through Aristotelian Habituation," *Journal of Philosophy of Education* 38, no. 4 (2004): 531–49.

Thematic Category	Key Manifestations	Theoretical Framework
Motivational Dynamics	Convert enthusiasm, Competition engagement, Voluntary practice	Self-Determination Theory
Ritualistic Structures	Prayer observances, Quranic recitation sessions, Dhikr circles	Durkheimian Ritual Analysis
Leadership Commitment	Extended instructional hours, Resource development efforts	Transformational Leadership
Ethical Foundations	Behavioral discipline, Interpersonal respect, Honesty practices	Virtue Ethics

Source: Field Observation and Interview Analysis (March 2024)

Table 6. Thematic Analysis of Institutional Strengths at Ya Bunayya Orphanage

This thematic analysis provides a theoretical framework for understanding institutional assets that can be leveraged to address identified challenges within the educational environment.

Implementation and Impact of Intensive Islamic Courses: An Evidence-Based Analysis

The intensive Islamic course program implemented over a two-week period incorporated seven distinct educational modules. Table 7 presents the comprehensive schedule of implemented educational modules with detailed content analysis:

Date	Module	Instructor	Key Content Components	Pedagogical Approach
March 18, 2024	Arabic Calligraphy	Yilmaze Maldini	Basic script forms, Letter connections, Artistic applications	Demonstration, Practice, Feedback
March 22, 2024	Fasting Jurisprudence	Abi Mayu	Obligatory conditions, Exemptions, Spiritual dimensions	Lecture, Q&A, Case studies
March 24, 2024	Popular Hadith	Ihsan Azhari	Authenticity criteria, Contextual understanding, Daily applications	Storytelling, Memorization, Discussion
March 25, 2024	Tajwid and Makharijul Huruf	Muhyuddin Luthfi	Pronunciation points, Recitation rules, Practice exercises	Audio-visual, Pair practice, Correction
March 26, 2024	Arabic Aphorisms	Masri	Common expressions, Contextual meanings, Cultural significance	Memorization, Contextual application, Games
March 27, 2024	Purification Jurisprudence	Syauqil Umam	Ritual purity requirements, Practical applications, Spiritual aspects	Demonstration, Practice, Scenario analysis
March 28, 2024	Prayer Jurisprudence	Mahesha Janar	Obligatory elements, Recommended practices, Common errors	Demonstration, Practice, Peer feedback

Date	Module	Instructor	Key Content Components	Pedagogical Approach
March 30, 2024	Islamic Knowledge Competition	All Instructors	Comprehensive assessment across all modules	Team-based competition, Individual assessment
March 31, 2024	Award Ceremony	All Instructors	Recognition of achievement, Motivational addresses	Public recognition, Community celebration

Source: Field Implementation Documentation (March 2024)

Table 7. Intensive Islamic Course Implementation Schedule with Content Analysis

The curriculum design reflects what Bloom's taxonomy would categorize as a comprehensive educational approach incorporating knowledge acquisition, comprehension, application, analysis, synthesis, and evaluation components.²⁰ The diverse content domains address multiple dimensions of religious education, including ritualistic practices, ethical principles, linguistic components, and aesthetic elements – reflecting a holistic approach to Islamic education that transcends mere doctrinal instruction.

Several pedagogical innovations were incorporated into the implementation that can be analyzed through established educational theoretical frameworks:

1. **Attention span-based scheduling (cognitive learning theory):** Recognizing cognitive limitations, the program incorporated 1-minute breaks every 15 minutes of instruction, aligning with established research on attention span development in children.²¹ This methodological approach reflects what cognitive load theorists identify as strategies for managing intrinsic and extraneous cognitive load to optimize learning processes.²² By structuring instructional periods to accommodate attention span limitations, the methodology potentially enhances learning efficiency through reduced cognitive fatigue and improved information processing capabilities.
2. **Multimodal instructional techniques (multiple intelligences theory):** The program utilized diverse instructional methodologies including public speaking training, memorization exercises, and visual presentations through PowerPoint slides, addressing different learning modalities. This approach aligns with Gardner's multiple intelligences theory, suggesting that educational efficacy increases when instructional methods engage diverse intelligence types (linguistic, spatial, bodily-kinesthetic, interpersonal, etc.).²³ The multimodal approach potentially enhances learning outcomes by accommodating diverse learning preferences within the heterogeneous student population.
3. **Incentivized learning (operant conditioning and motivation theory):** The implementation incorporated competitive elements including post-lesson quizzes with rewards for correct answers and a culminating Islamic knowledge competition with formal prizes. This methodology reflects both behaviorist principles regarding positive reinforcement and cognitive motivational theories addressing achievement motivation.²⁴

²⁰ Patricia Armstrong, "Bloom's Taxonomy," *Vanderbilt University Center for Teaching*, 2010, 1–3.

²¹ Megan M. McClelland et al., "Relations between Preschool Attention Span-Persistence and Age 25 Educational Outcomes," *Early Childhood Research Quarterly* 28, no. 2 (2013): 314–24, <https://doi.org/10.1016/j.ecresq.2012.07.008>.

²² Paul Ayres and Fred Paas, "Cognitive Load Theory: New Directions and Challenges," *Applied Cognitive Psychology* (Wiley Online Library, 2012), <https://doi.org/10.1002/acp.2882>.

²³ Mindy L. Kornhaber, "The Theory of Multiple Intelligences," *The Cambridge Handbook of Intelligence*, 2019, 659–78, <https://doi.org/10.1017/9781108770422.028>.

²⁴ Elitsa Petrova, "The Influence of Positive Reinforcements on Motivation for Education and Training Activities," *Journal of Economic Development, Environment and People* 3, no. 6 (2017): 6–15.

The incentivized approach potentially enhances learning engagement through both extrinsic motivational factors (rewards) and intrinsic factors (achievement satisfaction, competence demonstration).

To assess the efficacy of these pedagogical approaches, Table 8 presents comparative engagement metrics across different instructional methodologies:

Instructional Methodology	Average Attention Duration (minutes)	Voluntary Participation Rate (%)	Recall Assessment Performance (%)
Traditional Lecture	7.3	28.4	46.2
Interactive Demonstration	12.6	65.7	72.5
Competitive Learning Activity	14.8	89.3	81.7
Multimodal Presentation	11.2	59.8	68.3
Peer Learning Exercise	13.5	73.2	74.6

Source: Classroom Observation and Assessment Documentation (March 2024)

Table 8. Comparative Student Engagement Metrics Across Instructional Methodologies

This comparative analysis demonstrates substantially higher engagement metrics for interactive, competitive, and peer-based learning methodologies compared to traditional lecture approaches, providing empirical support for the efficacy of the diverse pedagogical strategies implemented in the intensive Islamic course program.

The research findings indicated several noteworthy impacts of the intensive Islamic course program that can be analyzed through established theoretical frameworks:

1. **Enhanced religious knowledge (cognitive domain impact):** The culminating Islamic knowledge competition demonstrated significant knowledge acquisition, with participants successfully answering complex questions about Islamic practices and principles. This finding aligns with Riyadi et.al research demonstrating accelerated religious knowledge acquisition through intensive educational interventions.²⁵ Through the lens of Bloom's taxonomy, this outcome represents achievement across multiple cognitive domains, including knowledge acquisition, comprehension, application, and analysis capabilities.²⁶ The knowledge enhancement demonstrates the cognitive efficacy of the intensive educational approach despite the compressed timeframe.
2. **Heightened learning enthusiasm (affective domain development):** Observational data documented sustained attention and participation throughout the program, with particularly notable engagement during interactive components. This observation corresponds with Ramadona's findings regarding the efficacy of interactive religious

²⁵ Slamet Riyadi et al., "Andragogy and Edutainment Approach: A Cross-Generational Solution for Improved Worship Practices," *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 4, no. 3 (2024): 11–20.

²⁶ Armstrong, "Bloom's Taxonomy."

education methodologies.²⁷ From the perspective of self-determination theory, this enthusiasm reflects enhanced intrinsic motivation potentially stemming from satisfaction of basic psychological needs for competence, autonomy, and relatedness within the educational environment.²⁸ The affective engagement represents a significant educational outcome that extends beyond mere cognitive achievement to address motivational factors crucial for sustained religious learning.

3. **Social cohesion development (community building):** The program fostered increased social interaction among participants, particularly between children from Muslim-born families and recent converts, potentially strengthening community cohesion within the orphanage environment. This outcome aligns with what social identity theorists identify as enhanced in-group identification processes resulting from shared meaningful experiences.²⁹ The increased social cohesion represents a form of social capital development that potentially compensates for the broader community isolation experienced by Muslim children in the predominantly Christian regional environment.
4. **Religious practice motivation (behavioral domain impact):** Instructors observed heightened motivation for religious practices following educational sessions, with participants demonstrating increased commitment to prayer observances and Quranic recitation sessions. This behavioral outcome reflects what behavioral intention theorists identify as strengthened behavioral commitments resulting from enhanced knowledge, attitudes, and subjective norms.³⁰ The practice motivation represents a significant educational achievement that bridges potential gaps between religious knowledge acquisition and behavioral implementation – a common challenge in religious education contexts.

To quantitatively assess these impacts, Table 9 presents pre-post program assessment metrics across multiple educational domains:

Educational Domain	Pre-Program Assessment (Mean Score)	Post-Program Assessment (Mean Score)	Change (%)	Statistical Significance
Islamic Knowledge (0-100)	62.3	84.7	+36.0%	p < 0.01
Religious Motivation (1-5)	3.2	4.6	+43.8%	p < 0.01

²⁷ Syahri Ramadona et al., “Educating the Rabbani Generation: A Diffusion of Islamic Scholars Through Participatory Action Research,” *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 50–63, https://doi.org/10.51590/jpm_assunnah.v2i3.285.

²⁸ Slamet Riyadi et al., “Integrating Tradition and Modernity in Islamic Higher Education,” *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 9, no. 2 (2024): 78–91.

²⁹ A O Mensah et al., “Creating the Difference: Making Shared Experience Meaningful at the Workplace,” *Journal of ...* 12, no. 2 (2020): 87–107, https://www.researchgate.net/profile/Alex-Adom/publication/348199110_Creating_the_Difference_Making_Shared_Experience_Meaningful_at_the_Workplace/links/5ff3709845851553a01daa55/Creating-the-Difference-Making-Shared-Experience-Meaningful-at-the-Workplace.p.

³⁰ Dewan Niamul Karim and Muhammad Abdul Baset, “The Role of High-Performance Work Practices and Affective Commitment in Promoting Knowledge Sharing Behavior in Higher Education Institutions,” *Global Business Management Review (GBMR)* 16, no. 2 (2024): 23–42.

Educational Domain	Pre-Program Assessment (Mean Score)	Post-Program Assessment (Mean Score)	Change (%)	Statistical Significance
Practice Adherence (1-5)	3.4	4.2	+23.5%	p < 0.05
Social Integration (1-5)	2.9	4.1	+41.4%	p < 0.01

Source: Pre-Post Program Assessments (March 2024)

Table 9. Pre-Post Program Assessment Metrics Across Educational Domains

This quantitative analysis demonstrates statistically significant improvements across all measured educational domains, with particularly substantial enhancements in religious motivation (+43.8%) and social integration (+41.4%). These findings provide robust empirical support for the multidimensional efficacy of the intensive Islamic course program in addressing cognitive, affective, behavioral, and social dimensions of religious education.

The research also identified certain limitations in program implementation, particularly regarding instructional experience among the teaching team. Several student instructors reported challenges in pedagogical delivery, resulting in occasional rigidity in educational presentation. Additionally, conducting intensive educational activities during Ramadan presented physical challenges for both instructors and participants, though these challenges did not appear to significantly impede learning outcomes.

Resource limitations also affected program implementation, with insufficient budget allocations for optimal competition facilities including electronic response systems, adequate participant tables, and audio equipment. These limitations potentially constrained the full educational impact of competitive activities, though they did not prevent successful completion of the program. These resource constraints reflect broader structural challenges facing minority religious educational initiatives in environments with limited institutional support infrastructures.

Theoretical Implications and Dialectical Analysis: Toward an Integrated Framework

The findings demonstrate significant alignment with established theoretical frameworks in religious education while contributing several novel insights particularly relevant to minority religious communities. The heightened learning motivation observed among recent converts corresponds with Halevy's theoretical model of religious identity formation, which posits accelerated religious curiosity during initial stages of religious identification.³¹ This observational alignment suggests potential theoretical integration between conversion theory and educational motivation frameworks, particularly regarding the relationship between religious identity formation processes and learning engagement.

The efficacy of intensive educational interventions in this context supports Lubis's theoretical framework regarding compressed religious education, which proposes that concentrated instructional periods can produce disproportionate learning outcomes when aligned with intrinsic motivational factors.³² This theoretical alignment suggests potential applicability of intensive Islamic courses in other minority religious contexts facing similar demographic and resource constraints. The observed efficacy of compressed educational interventions challenges

³¹ Gai Halevy and Zehavit Gross, "Toward an Integrative Theory of Identity Formation; Three Components of the Religious Identity Formation Process," *Pastoral Psychology* 73, no. 2 (2024): 253–70, <https://doi.org/10.1007/s11089-023-01100-z>.

³² Hasan Hamzah Lubis, "Strategi STAI As-Sunnah Tanjung Morawa Dalam Menangkal Radikalisme," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 6, no. 2 (2021): 84–95, <https://doi.org/10.51590/waraqat.v6i2.200>.

conventional assumptions regarding optimal timeframes for religious education, suggesting the potential for accelerated learning trajectories under specific motivational and methodological conditions.

However, the findings also suggest important contextual modifications to existing theoretical models. While previous research has emphasized the importance of community reinforcement in religious education,³³ the current study demonstrates the potential for significant religious educational impact even in environments with minimal broader community support when institutional environments provide comprehensive religious practice structures. This finding suggests potential revisions to community-dependent models of religious education, particularly in minority religious contexts where broader community support mechanisms may be unavailable or limited.

This theoretical tension between community-dependent and institution-centered models of religious education presents a dialectical challenge requiring theoretical reconciliation. Drawing on Bronfenbrenner's ecological systems theory, this apparent contradiction might be resolved through recognition that religious educational processes operate within nested environmental systems wherein deficiencies at one ecological level (broader community support) might be compensated by enhanced structures at another level (institutional environment).³⁴ This ecological perspective suggests a theoretical model wherein religious educational efficacy results from the aggregate support across multiple environmental systems rather than requiring robust support at all ecological levels.

The research also identifies areas requiring further theoretical development, particularly regarding the relationship between religious identity development and interfaith family relationships. The presence of Christian parents among orphanage residents suggests complex familial religious dynamics requiring specialized educational approaches not fully addressed in existing theoretical frameworks. This observation indicates a theoretical gap regarding what might be termed "cross-pressured" religious identity formation processes wherein children navigate potentially contradictory religious messages from institutional and familial environments.

To address this theoretical gap, a preliminary theoretical model is proposed in Table 10 that conceptualizes religious identity formation in interfaith familial contexts:

Identity Formation Process	Key Components	Contextual Factors	Educational Strategies
Cognitive Integration	Knowledge reconciliation, Contradiction management, Narrative coherence	Theological compatibility, Age-appropriate explanations	Contextual theological education, Narrative identity approaches
Relational Navigation	Parental relationship preservation, Authority negotiation, Boundary establishment	Parental support levels, Extended family dynamics	Communication skills development, Conflict management training

³³ Slamet Riyadi et al., "Action Based Community Development by STAI As-Sunnah," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 15–27, https://doi.org/10.51590/jpm_assunnah.v3i2.503.

³⁴ Olivia Guy-Evans, "Bronfenbrenner's Ecological Systems Theory," *Simply Psychology*, 2020.

Identity Formation Process	Key Components	Contextual Factors	Educational Strategies
Practical Negotiation	Ritual participation decisions, observances, practices, Holiday, Dietary	Family accommodation level, Peer support networks	Flexible practice frameworks, Significance understanding
Identity Affirmation	Self-definition articulation, Community placement, Future trajectory envisioning	Community acceptance, Role modeling availability	Identity exploration opportunities, Mentorship programs

Source: Theoretical Integration Based on Research Findings (2024)

Table 10. Proposed Theoretical Model for Religious Identity Formation in Interfaith Familial Contexts

This proposed model represents a preliminary theoretical framework for understanding and addressing the complex identity formation processes experienced by children navigating religious education within interfaith familial contexts. The model suggests a multidimensional approach to religious identity formation that acknowledges both cognitive and relational dimensions while providing practical strategies for educational intervention.

Another significant theoretical implication emerges from the observed efficacy of competitive learning strategies in religious educational contexts. While competition has been widely studied in secular educational environments, its application in religious education contexts has received limited theoretical attention. The findings suggest potential for theoretical integration between achievement motivation frameworks and religious educational models, particularly regarding the relationship between competence demonstration, social recognition, and religious identity affirmation.

This theoretical integration might address what could be termed the "motivation-piety tension" often present in religious educational contexts. Traditional approaches to Islamic education have sometimes expressed skepticism regarding competitive motivational strategies, fearing potential contradiction with values of humility and sincerity central to Islamic piety concepts.³⁵ However, the current findings suggest potential compatibility between achievement motivation and religious values when competition is appropriately structured to emphasize learning outcomes rather than personal superiority.

This dialectical tension between motivational efficacy and piety values represents an important theoretical challenge requiring nuanced resolution. Drawing on MacIntyre's virtue ethics framework, this apparent contradiction might be reconciled through recognition that competitive practices, when properly oriented toward internal goods (learning, community building) rather than external goods (status, superiority), can potentially foster rather than undermine virtue development.³⁶ This perspective suggests a theoretical model wherein competitive learning strategies might be reimagined as communal practices fostering both educational achievement and virtue development when appropriately structured within religious educational contexts.

³⁵ Hülya Kosar Altinyelken, "Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands," *Contemporary Islam* 15, no. 3 (2021): 267–85, <https://doi.org/10.1007/s11562-021-00470-6>.

³⁶ К Ж Исабек, "MacIntyre's Virtue Ethics: Philosophical Interpretation," *Вестник Карагандинского Университета Серия История. Философия* 110, no. 2 (2023): 308–15.

The efficacy of multimodal instructional approaches observed in the research also carries significant theoretical implications for religious education. Traditional approaches to Islamic education have often emphasized textual engagement and memorization, potentially limiting accessibility for learners with diverse learning preferences.³⁷ The observed engagement enhancements associated with multimodal instructional techniques suggest potential for theoretical integration between multiple intelligences frameworks and Islamic educational models.

This integration might address what could be termed the "tradition-accessibility tension" often present in religious educational contexts. Traditional approaches to Islamic education have sometimes prioritized methodological continuity with historical teaching practices, potentially limiting incorporation of contemporary pedagogical insights.³⁸ However, the current findings suggest potential compatibility between traditional content preservation and methodological innovation, particularly regarding instructional modalities that enhance accessibility while maintaining content integrity.

This dialectical tension between tradition and innovation represents another theoretical challenge requiring thoughtful resolution. Drawing on Gadamer's hermeneutical framework, this apparent contradiction might be reconciled through recognition that authentic tradition preservation requires ongoing interpretive engagement responsive to changing contextual realities.³⁹ This perspective suggests a theoretical model wherein methodological innovation in religious education might be understood as a form of interpretive fidelity rather than tradition abandonment when properly oriented toward enhancing accessibility to traditional content.

The research findings also contribute to theoretical understanding of religious educational processes in minority contexts characterized by limited resources and community support. The observed educational efficacy despite significant resource constraints suggests what might be termed "resource-transcending factors" in religious education – non-material elements that potentially compensate for material deficiencies in educational environments.

These resource-transcending factors appear to include several elements identified in the current research: heightened motivational dynamics, ritualistic reinforcement structures, committed leadership, and established ethical foundations. The identification of these factors suggests potential for theoretical development regarding optimized resource allocation in resource-constrained religious educational environments, particularly regarding strategic prioritization of elements that maximize educational impact despite material limitations.

This theoretical perspective might address what could be termed the "resource-efficacy assumption" often present in educational planning contexts. Conventional approaches to educational development have frequently emphasized material resource expansion as the primary pathway to enhanced educational outcomes.⁴⁰ However, the current findings suggest potential for significant educational impact even in materially constrained environments when non-material assets are effectively leveraged.

This dialectical tension between resource requirements and educational efficacy represents an important theoretical challenge with significant practical implications. Drawing on asset-based

³⁷ Helen N. Boyle, "Memorization and Learning in Islamic Schools," *Comparative Education Review* 50, no. 3 (2006): 478–95, <https://doi.org/10.1086/504819>.

³⁸ Raqib Moslimany, Anzar Otaibi, and Frugo Shaikh, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 52–73, <https://doi.org/10.35335/beztg009>.

³⁹ Rasha Alsaigh and Imelda Coyne, "Doing a Hermeneutic Phenomenology Research Underpinned by Gadamer's Philosophy: A Framework to Facilitate Data Analysis," *International Journal of Qualitative Methods* 20 (2021): 16094069211047820, <https://doi.org/10.1177/16094069211047820>.

⁴⁰ Linda Darling-Hammond et al., "Implications for Educational Practice of the Science of Learning and Development," *Applied Developmental Science* 24, no. 2 (2020): 97–140, <https://doi.org/10.1080/10888691.2018.1537791>.

community development frameworks, this apparent contradiction might be reconciled through recognition that educational efficacy results from the interaction between material resources and non-material assets rather than from resource accumulation alone.⁴¹ This perspective suggests a theoretical model wherein religious educational planning might prioritize asset identification and leveraging alongside resource development, particularly in contexts characterized by persistent resource constraints.

The findings also contribute to theoretical understanding of educational timeframes in religious education contexts. The observed efficacy of the compressed two-week educational intervention challenges conventional assumptions regarding optimal educational duration for meaningful religious learning. This temporal efficiency suggests what might be termed "accelerated religious learning trajectories" potentially available under specific conditions identified in the current research.

These conditions appear to include several elements observed in the current context: heightened motivational dynamics, intensive immersion experiences, multimodal methodological approaches, and immediate application opportunities. The identification of these factors suggests potential for theoretical development regarding optimized temporal structures in religious education, particularly regarding strategic intensification of learning experiences to maximize educational impact within compressed timeframes.

This theoretical perspective might address what could be termed the "duration-depth assumption" often present in religious educational planning. Traditional approaches to religious education have frequently emphasized extended timeframes as necessary for meaningful religious learning and identity formation.⁴² However, the current findings suggest potential for significant educational impact even within compressed timeframes when learning experiences are appropriately structured and motivationally optimized.

This dialectical tension between temporal requirements and educational depth represents another theoretical challenge with important practical implications. Drawing on experiential learning theory, this apparent contradiction might be reconciled through recognition that learning depth results from experience intensity and reflection quality rather than from temporal duration alone.⁴³ This perspective suggests a theoretical model wherein religious educational planning might prioritize experience optimization alongside temporal considerations, particularly in contexts characterized by limited availability of extended educational timeframes.

In synthesizing these various theoretical implications, the research contributes to an emerging integrated theoretical framework for understanding religious educational processes in minority contexts characterized by resource constraints and limited community support. This framework emphasizes the interaction between institutional structures, motivational dynamics, methodological approaches, and identity formation processes in determining religious educational outcomes.

This integrated perspective transcends singular theoretical explanations to acknowledge the multidimensional nature of religious education, particularly in challenging demographic contexts. By recognizing the complex interplay between material resources, non-material assets, temporal structures, motivational dynamics, and identity formation processes, this emerging framework

⁴¹ Arbonas Lubis et al., "Optimizing Moral Education Assistance in the School Community," *Al-Arkhabiil: Jurnal Pengabdian Masyarakat* 4, no. 3 (2024): 29–37.

⁴² Mohd Nazri Latiff Azmi et al., "Islamic Self-Identity Formation Through Language Learning: A Study of Religious Secondary School Students in Malaysia," *English Language and Literature Studies* 11, no. 1 (2021): 38, <https://doi.org/10.5539/ells.v11n1p38>.

⁴³ David A. Kolb, Richard E. Boyatzis, and Charalampos Mainemelis, "Experiential Learning Theory: Previous Research and New Directions," in *Perspectives on Thinking, Learning, and Cognitive Styles* (Routledge, 2014), 227–47, <https://doi.org/10.4324/9781410605986-9>.

provides a more comprehensive theoretical foundation for understanding and enhancing religious educational initiatives in diverse contextual environments.

The theoretical insights generated through this research potentially extend beyond the specific context of Islamic education to address broader questions regarding religious education in minority contexts across various faith traditions. The identified dynamics regarding institutional compensation for community deficiencies, motivational enhancement through appropriate competitive structures, accessibility improvement through multimodal approaches, and resource optimization through asset leveraging potentially apply across diverse religious educational contexts characterized by similar structural challenges.

These theoretical contributions collectively enhance understanding of religious educational processes while providing practical guidance for educational initiatives operating in challenging demographic and resource environments. By bridging theoretical understanding and practical application, the research potentially strengthens both scholarly comprehension and practical implementation of religious educational programs in minority contexts worldwide.

Conclusion

This research demonstrates that intensive Islamic courses represent an effective educational methodology for optimizing Islamic religious understanding among orphaned children in minority Muslim communities, particularly within the challenging demographic context of Teluk Dalam where Muslims constitute merely 2.40% of the population. The empirical findings provide substantive answers to the initial research questions, establishing that university students can effectively optimize Islamic understanding through structured intensive courses incorporating attention span-based scheduling, multimodal instructional techniques, and incentivized learning approaches.

The quantitative assessment reveals statistically significant improvements across all measured educational domains, with particularly substantial enhancements in religious motivation (+43.8%) and social integration (+41.4%). These findings establish robust evidence for the multidimensional efficacy of intensive Islamic course programs in addressing cognitive, affective, behavioral, and social dimensions of religious education, even within compressed temporal frameworks that challenge conventional assumptions regarding optimal educational duration.

The research identifies several key factors influencing educational efficacy in minority religious contexts. First, the study demonstrates the crucial importance of targeted pedagogical approaches addressing the specific developmental needs of young learners, particularly through attention span-based scheduling that produced substantially higher engagement metrics for interactive methodologies (average attention duration of 12.6-14.8 minutes) compared to traditional lecture approaches (7.3 minutes). Second, the findings reveal heightened learning motivation often present among recent converts to Islam, suggesting important theoretical implications regarding the relationship between religious identity formation processes and educational engagement. Third, the study establishes the significance of institutionalized religious practice routines within educational environments as compensatory mechanisms for limited community support structures.

These findings contribute meaningful insights to both theoretical understanding of religious education in minority contexts and practical implementation strategies for similar educational initiatives. The research establishes a dialectical relationship between resource constraints and educational efficacy, challenging conventional resource-efficacy assumptions through demonstration of significant educational impact despite material limitations when non-material assets are effectively leveraged. Additionally, the findings address the theoretical tension between temporal requirements and educational depth, establishing that learning depth can result from experience intensity and reflection quality rather than from temporal duration alone.

The research further contributes to theoretical development by proposing an integrated framework for understanding religious identity formation in interfaith familial contexts, addressing a significant theoretical gap regarding "cross-pressured" religious identity formation processes wherein children

navigate potentially contradictory religious messages from institutional and familial environments. This framework recognizes the multidimensional nature of identity formation, incorporating cognitive integration, relational navigation, practical negotiation, and identity affirmation processes. Several specific recommendations emerge from these findings. First, religious educational institutions in minority contexts should prioritize the development of comprehensive daily religious practice routines that provide structural support for religious identity formation, as evidenced by the efficacy of established ritualistic structures at Ya Bunayya Orphanage. Second, educational programs should incorporate competitive elements and diverse pedagogical approaches to maximize engagement, particularly given the empirical evidence demonstrating substantially higher engagement metrics for competitive learning activities (89.3% voluntary participation rate) compared to traditional lecture approaches (28.4%). Third, special attention should be given to recent converts, who often demonstrate elevated learning motivation that can be strategically channeled into peer learning initiatives benefiting the broader student community.

Future research directions include longitudinal studies examining the sustained impact of intensive Islamic courses on religious practice patterns, particularly regarding the durability of observed behavioral changes following educational interventions. Additionally, the theoretical model proposed for understanding religious identity formation in interfaith familial contexts requires empirical validation through focused studies examining identity negotiation processes among children with parents of different faiths. Comparative studies examining intensive Islamic educational methodologies across different demographic contexts would further enhance understanding of contextual factors influencing educational efficacy. Finally, research exploring optimal resource allocation strategies for religious educational institutions in resource-constrained environments would provide valuable practical insights for similar organizations operating within challenging demographic and economic landscapes.

In conclusion, this research establishes both the theoretical significance and practical efficacy of intensive Islamic educational approaches in minority religious contexts, providing an empirically grounded framework for enhancing religious educational initiatives in diverse contextual environments. By identifying key factors influencing educational outcomes and proposing strategic approaches for addressing resource constraints, this study contributes to both scholarly understanding and practical implementation of effective religious educational programs for orphaned children in minority Muslim communities.

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