



Integrating Islamic Philanthropy and Social Entrepreneurship to Support Qur'an Memorization Education: A Community Service Program in Jambi City

Erwin¹; Muhammad Maulana Hamzah²
Mila Wahyuni³; Dalli Yulio Saputra⁴; Amrindono⁵

¹UIN Sulthan Thaha Syaifuddin Jambi, erwinhage@uinjambi.ac.id

²UIN Sulthan Thaha Syaifuddin Jambi, mhamzah@uinjambi.ac.id

³UIN Sulthan Thaha Syaifuddin Jambi, milawahyuni@uinjambi.ac.id

⁴UIN Sulthan Thaha Syaifuddin Jambi, dalliyuliosaputra@uinjambi.ac.id

⁵UIN Sulthan Thaha Syaifuddin Jambi, amrindono@uinjambi.ac.id

ABSTRACT

This community service program aims to support Qur'an memorization education through the procurement and distribution of Qur'an copies using an integrated Islamic philanthropy and social entrepreneurship approach. The program was implemented over a two-month period in Jambi City by collecting wearable donated clothing and voluntary monetary contributions from the community. The collected clothing was sorted and sold at affordable prices in several crowded public locations, while additional funds were obtained from community members concerned with the development of Qur'anic education. Quantitatively, the program generated approximately IDR 12,000,000 from clothing sales and public donations. Through this funding mechanism, a total of 170 copies of the Qur'an were procured. Distribution was prioritized based on institutional and community needs, with 70 copies allocated to each of two Qur'an memorization schools (tahfiz institutions) in Jambi City, while the remaining copies were distributed to mosques and surrounding communities with limited access to Qur'anic learning resources. The findings indicate that integrating social entrepreneurship, Islamic philanthropy, and community participation is an effective and sustainable model for enhancing access to Qur'anic education. This program demonstrates that productive charity initiatives can generate measurable social impact while strengthening community solidarity and environmental awareness.

Keywords: community service; Islamic philanthropy; Qur'anic education; social entrepreneurship; Jambi City

Introduction

Qur'an memorization education (*tahfiz al-Qur'an*) holds a strategic position in preserving Islamic values and strengthening the moral and spiritual foundation of Muslim society. Tahfiz institutions function not only as centers for memorization but also as environments for character building and religious discipline. However, many tahfiz schools in Indonesia, particularly those operating at the community level, continue to face structural challenges related to limited financial resources and inadequate learning facilities. One of the most fundamental needs is the availability of standardized and sufficient copies of the Qur'an for students.

In Jambi City, a number of tahfiz schools rely heavily on community support to sustain daily learning activities. Limited access to Qur'an copies can negatively affect learning consistency, memorization accuracy, and students' motivation. This condition highlights the importance of community-based initiatives that directly address educational resource gaps while fostering collective responsibility and social solidarity.

From the perspective of Islamic economics, education is categorized as a public good that requires collective participation. Islamic social finance instruments such as *sadaqah*, *infaq*, and *waqf* have historically played an important role in supporting religious education. In contemporary contexts, however, philanthropic activities must be managed innovatively to ensure sustainability and broader social impact. Productive charity models that combine philanthropy with economic activities are increasingly viewed as effective alternatives to purely consumptive assistance.

Social entrepreneurship offers a framework for integrating economic value creation with social objectives. The reuse and resale of wearable clothing represent a form of ethical entrepreneurship that aligns with Islamic principles of moderation, environmental responsibility, and social benefit. By transforming donated clothing into financial resources, communities can generate sustainable funding for social and religious programs.

Based on these considerations, this community service program was designed to integrate Islamic philanthropy and social entrepreneurship through the sale of wearable donated clothing and voluntary community contributions to support the procurement of Qur'an copies for tahfiz students in Jambi City. This article aims to present the implementation process, quantitative outcomes, and social impact of the program as a model of sustainable community empowerment.

Literature Review

Community empowerment refers to a process that enhances the capacity of individuals and groups to actively participate in improving their social, economic, and cultural conditions. Sustainable empowerment initiatives emphasize participation, local resource utilization, and long-term impact. Within Islamic economics, empowerment is closely linked to the principles of justice (*'adl*), mutual assistance (*ta'awun*), and social welfare (*maslahah*).

Islamic philanthropy constitutes a core mechanism for achieving social justice and supporting public needs, including education. Instruments such as *zakat*, *infaq*, and *sadaqah* function as tools for wealth redistribution and social protection. Previous studies have shown that

community-based philanthropic initiatives significantly contribute to the sustainability of religious educational institutions, particularly informal and non-government-funded schools.

Tahfiz education requires not only qualified instructors but also adequate learning facilities. Access to standardized Qur'an copies is essential to ensure accuracy and consistency in memorization. Research on Qur'anic education indicates that insufficient learning materials can hinder students' progress and reduce learning effectiveness.

Social entrepreneurship has emerged as an innovative approach to addressing social problems through market-based mechanisms. The resale of reusable clothing represents an environmentally responsible form of entrepreneurship that generates economic value while reducing textile waste. Studies on sustainable consumption suggest that textile reuse initiatives can foster environmental awareness and strengthen community participation.

Integrating social entrepreneurship with Islamic philanthropy creates a hybrid model that enhances financial sustainability and social impact. This approach positions economic activities as a means to achieve broader religious and social objectives. The present program adopts this integrated model to support tahfiz education in Jambi City.

Methods

This community service program was conducted over a two-month period in Jambi City. The initial stage involved collecting wearable donated clothing from community members. All collected items were sorted to ensure quality and suitability for resale. The clothing was then sold at affordable prices in several crowded public locations, enabling broad community participation.

In addition to revenue from clothing sales, voluntary monetary donations were collected from community members who expressed concern for the development of Qur'anic education. The total funds obtained from both sources were recorded and managed transparently. All funds were allocated exclusively for the procurement of Qur'an copies.

Three tahfiz institutions in Jambi City were identified as beneficiaries based on preliminary needs assessments and coordination with school administrators. Data collection included documentation of sales revenue, donation amounts, the number of Qur'an copies purchased, and distribution records. Quantitative data were analyzed descriptively to evaluate program outcomes.

Results and Discussion

The implementation of the program produced measurable social and educational outcomes. Over the two-month period, the combined revenue from wearable clothing sales and community donations amounted to approximately IDR 12,000,000. This funding was fully allocated to the procurement of Qur'an copies.

Through this funding mechanism, a total of 170 copies of the Qur'an were successfully procured. Distribution was conducted based on priority needs. Two tahfiz schools each received 70 copies of the Qur'an to support memorization activities and classroom learning. The remaining copies were distributed to mosques and members of the surrounding community who had limited access to proper Qur'anic learning materials.

From the perspective of Islamic social finance, this initiative reflects the values of solidarity, productive charity, and social justice. The integration of social entrepreneurship through clothing sales minimized waste while transforming donated goods into long-term educational resources. High community participation indicates positive public perception of the program's combined social, religious, and environmental objectives. These findings demonstrate that an integrated philanthropy-based entrepreneurship model is effective and replicable for supporting Qur'anic education.

Conclusion

This community service program demonstrates that integrating social entrepreneurship with Islamic philanthropy can effectively support Qur'an memorization education. Through the sale of wearable donated clothing and community contributions, the program successfully procured and distributed 170 copies of the Qur'an to tahfiz schools, mosques, and communities in Jambi City. The model promotes sustainability, community engagement, and environmental responsibility, and can be replicated to support Islamic education in other regions.

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