
Islamic Philanthropy and Empowerment: The BTQ For Leaders Model at PPPA Daarul Quran

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Abstract: *This study aims to analyze the community empowerment model within the Beasiswa Tahfidz Qur'an (BTQ) for Leaders program, developed by LAZNAS PPPA Daarul Qur'an for Qur'an memorization students in Yogyakarta and Central Java. This research employed a qualitative approach. Data were collected through seven years of observation and researcher involvement, interviews with stakeholders, and document studies. The data were then analyzed using an in-depth descriptive qualitative method. The findings indicate that the educational empowerment model implemented by LAZNAS PPPA Daarul Qur'an is highly unique and distinct from other models in the education sector. It encompasses skill development, strengthening of religious knowledge, control of Qur'anic memorization, empowerment training, and a mandatory one-year dedication period after graduation. This model proves to be highly effective for underprivileged families who aspire to pursue higher education while memorizing the Qur'an. Consequently, it produces hafidz and hafidzah (male and female Qur'an memorizers) who are prepared to become future leaders. Furthermore, this scholarship program enhances the welfare of its recipients, as individuals with high education and sufficient life provisions are well-positioned to improve their families' future socioeconomic status.*

Keywords: *empowerment model, education, philanthropic organization, BTQ for Leaders*

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INTRODUCTION

Education is a crucial sector that determines the quality of a nation's human resources. It serves as a barometer of a nation's progress and civilization, prompting every country to strive for its continuous improvement (Yusuf et al., 2018). High-quality education enhances the overall quality of life, making it a vital national endeavour to enable humans to achieve progressive stages in their lives (Hidayah, 2016).

The government drafted Law Number 20 of 2003, which concerns the national education system. According to this law, the purpose of education in Indonesia is to foster an environment and learning process that cultivates spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills. Thanks to the impact of education on development, the Indonesian Development Index reached 72.29 in 2021, placing it in the high category (BPS, 2022).

According to data from the Central Statistics Agency (BPS), there were 26.16 million people living in poverty in Indonesia in March 2022. The poverty rate reached 9.54 percent that same month (bps.go.id). The BPS set the poverty line for March 2022 at IDR 508,612 per capita per month. This amount consists of IDR 377,598 per capita per month for food expenditures and IDR 131,014 for non-food expenditures. Therefore, if a person's monthly expenditures are below the poverty line, they are categorized as poor.

By comparison, the number of impoverished individuals decreased by 1.38 million in March 2021, and the poverty rate decreased by 0.6 percent. However, these figures still do not match those achieved before the pandemic. According to the latest data from September 2019, there were 24.78 million poor people, and the poverty rate was 9.22 percent.

Based on these figures, the issue of poverty in developing countries, such as Indonesia, must receive more attention. Poverty is essentially a lack of money and goods necessary for life. One cause of poverty is a lack of income and assets to meet basic needs, such as clothing, housing, and acceptable levels of health and education (Azizah et al., 2018).

According to Alhumani in Utama, the new definition of poverty states that it is more complex than just income inequality. It also concerns powerlessness, a lack of knowledge and skills, and limited access to capital, resources, and human capability. Education is a fundamental aspect of human capability and plays a pivotal role in overcoming poverty (Utama, 2009).

Indonesia, a country with a predominantly Muslim population, can use zakat to address social issues like poverty. According to Islamic teachings, poverty and other problems can be alleviated by optimally applying zakat, infaq, and shadaqah funds. All three play a significant role in alleviating poverty (Pratiwi & Chariri, 2021).

According to Ryandono and Thamrin, zakat is a way to distribute assets in an economy, transferring them from people or groups with excess assets to those who lack them (the poor). Zakat positively impacts the economic system by narrowing the economic gap and fostering brotherhood among economic actors to achieve *falah* (Sakinah, N., & Thamrin, 2020).

In addition, Zakat is useful for purifying the soul, property, and social relations. These three functions define Zakat as a balancing system of life's relationships. In the social realm, zakat serves as a form of social security in Islam (Aflah, 2022b).

The term "distribution" comes from the word "distribution," meaning to give something to several people or places. Therefore, the distribution of zakat involves providing zakat assets to those who are entitled to receive them. Meanwhile, the term utilization comes from the word "usability," meaning the ability to produce results or benefits. Utilization means giving zakat to the *mustahik* productively, so that the zakat brings results and benefits to those who produce it (Amymie, 2019).

These phenomena demonstrate moral degradation in the younger generation. To avoid negative actions, especially when facing increasingly concerning social conditions and challenges, character education is needed to develop a good, religious personality (Musrifah, 2020).

Intellectual intelligence must be accompanied by noble character and morals. Character and morals are fundamental and complementary. Noble character must be cultivated, and one means of doing so is through education. Character education can be obtained from formal and non-formal institutions. From an Islamic perspective, character or noble character is the result of implementing Sharia (worship and *muamalah*) based on a firm belief in the Qur'an and Hadith (Musrifah, 2020).

The basis of character education is the Qur'an and Hadith. In other words, the fundamentals of character education stem from the Qur'an and Hadith (Jannah, n.d.). In educational institutions, students' Islamic character can be developed through learning *Tahfidz Al-Qur'an*, as is done in the BTQ for Leaders Scholarship program by LAZNAS PPPA Daarul Qur'an. This scholarship is intended for underprivileged Muslim children and aids and coaching based on *Tahfidz Al-Qur'an* to help them continue their education.

RESEARCH METHODS

This was a qualitative field study that observed the seven-year BTQ for Leaders program in Central Java and Yogyakarta. All 32 scholarship recipients were interviewed,

using a survey method. To ensure accurate results, we used triangulation and member checking for each program part (like leadership or discipline training). We compared participants from both provinces to measure the program's effectiveness.

We also used member checking: data from participants was double-checked for accuracy, and then the participants themselves reviewed the findings to confirm they were correct. Using both triangulation and member checking allowed us to build strong, multi-perspective findings. This ensured the participants' true voices were heard and not misinterpreted, guaranteeing the study's trustworthiness and validity. Qualitative data analysis is carried out as a continuous, iterative, and continuous effort as the method presented by Miles and Huberman (1984), which consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, and conclusion drawing/verification (Huberman, M., & Miles, 2002).

RESULTS AND DISCUSSION

RESULTS

The zakat scholarship program has evolved from a form of charitable assistance into a strategic instrument for achieving sustainable economic empowerment. This analysis integrates three main theoretical frameworks to delve deeply into the role of zakat scholarships, *first*, empowerment theory (Wilkinson, 1998), which is the process of enhancing agency and capabilities; *second*, maqasid al-shariah, which is the normative foundation that ensures the achievement of public welfare; and *third* human capital formation theory, which justifies social-economic investment. A review of any journal suggests that incorporating these frameworks into the design of the Zakat Scholarship Program yields dual benefits: preserving faith (iman) and promoting welfare (alfah). However, there are still gaps between theory and practice, particularly regarding comprehensive mentoring and measuring long-term impact.

Contemporary Islamic economics no longer views zakat as a static mechanism for income redistribution. Rather, it is viewed as a dynamic tool for social transformation (Beik, I. S., & Arsyianti, 2020). Scholarship programs for mustahik students are the most tangible manifestation of this paradigm shift. This analysis will examine the program through complementary theoretical to holistically understand its potential and challenges through empowerment theory, developed by Naila Kabeer and Amartya Sen, emphasizes increasing agency, or the ability to make strategic choices, and capabilities, or the freedom to achieve valued functions (Kabeer, 1999).

Increased Agency and Capabilities

Zakat scholarships directly increase the capabilities of the mustahik by providing access to opportunities that were previously unattainable, such as higher education. According to research in the Journal of Islamic Monetary Economics and Finance, these scholarships expand life choices by expanding capabilities, not just providing money. A student who receives a scholarship has the "freedom" to aspire to become a doctor, engineer, or economist without being constrained by financial limitations (Huda et al., 2019).

Empowerment Dimension. Empowerment through Zakat scholarships occurs in three dimensions (Kabeer, 1999); Resources, access to material resources (funds) and non-material resources (education). Agency, increased self-confidence, motivation, and ability to make decisions for the future. Achievements, tangible results, such as graduation, degrees, and increased income. This shows that zakat scholarship recipients report significant increases in self-efficacy and career aspirations. These are strong indicators of increased agency (Arifia, K., & Khoirunjannah, 2024).

Analysis through the Maqasid al-Shariah Framework (Shariah Objectives):

Formulated by Al-Syatibi, the Maqasid al-Shariah framework provides a strong philosophical and ethical foundation for the Zakat Scholarship Program. The program

contributes directly and indirectly to the protection and maintenance of the five basic elements (*al-dharuriyat al-khamsah*) (Qardhawi, 2021).

1. Preserving religion (*hifzh al-din*): Higher-quality education enables the *mustahik* to understand their religion more rationally and critically, protecting them from radical ideas and doctrinal deviations. A Muslim who is economically prosperous also finds it easier to worship devoutly.
2. Preserving the Soul (*Hifzh al-Nafs*): Education, particularly in health and medicine, improves the health and quality of life of beneficiaries.
3. Preserving the Mind (*Hifzh al-'Aql*): This is the most direct objective of the scholarship program. Zakat is used to develop human intellectual potential through the highest level of education, a primary commandment in Islam.
4. Preserving Progeny (*Hifzh al-Nasl*): Highly educated families tend to have better family planning and can meet the nutritional and educational needs of their children. This breaks the intergenerational cycle of poverty.
5. Preserving Wealth (*Hifzh al-Mal*): The scholarship program is the best way to preserve and develop the community's wealth. Zakat funds invested in education produce productive human resources (HR). These HR will eventually become new zakat payers, thereby growing and sustaining zakat wealth, as mandated in QS At-Taubah. 60.)

Thus, zakat scholarships perfectly align with the holistic vision of *maqasid al-shariah*.

Meanwhile, according to human capital theory (Becker, 1964), education is an investment that leads to increased future productivity and income. In the context of zakat, this theory provides a rational economic justification. Zakat as Social Investment, zakat funds allocated for scholarships are investments in the human capital of the *mustahik*, not costs. The social return on investment is very high.

Zakat increased productivity and income. Empirical research shows a positive correlation between higher education and increased income. Scholarship recipients experience significant income growth, enabling them to transition from being recipients to being contributors.

Zakat as a positive externality. Investing in human capital has significant spillover effects on society, including reduced crime rates, improved public health, and innovations that drive national economic growth. By empowering one student, zakat invests in the future of the entire community.

The three theoretical frameworks can be combined to create a "transformative zakat" model. First, *maqasid al-Shariah* provides the "spirit and direction" (the "why") — this program is implemented to achieve the pleasure and benefit of Allah SWT. Second, Empowerment Theory provides the "process and method" (the "how") — the program must be designed to enhance capabilities and agency, not merely transfer funds, and third, Human capital theory provides the "justification and measurement" (the "what") — the program is an investment whose economic impact can be measured and accounted for (Rosyadhi & Salim, 2022).

Although the approach is theoretically very strong, its implementation faces challenges. Challenge: The risk of an approach that remains financially centric and does not pay sufficient attention to psychosocial and career guidance (empowerment aspects), therefore adopt the "Scholarship Plus" model, which includes mentoring, soft skills training, career assistance, and spiritual guidance. Build networks with alumni and industry professionals. The next challenge is difficulty measuring long-term empowerment and human capital contributions, therefore what must be done is develop a rigorous monitoring and evaluation system that tracks not only GPA, but also the development of capabilities and career track records post-graduation.

Thus, the Zakat Scholarship Program for *Mustahik* Students is a tangible manifestation of the integration of divine values (*Maqasid Al-Shariah*) and rational human development (human capital formation) through empowerment. The program has evolved

from a means of fulfilling religious obligations into an advanced strategy for combating structural poverty and building an exceptional civilization for the ummah. The success of the program hinges on the ability of zakat institutions to translate this theoretical strength into comprehensive, measurable, and sustainable designs, thereby producing a generation of mustahik who are academically, spiritually, and financially strong.

Discussion

Profile of PPPA Daarul Quran

PPPA Daarul Qur'an is one of Indonesia's national-scale Amil Zakat Institutions (LAZNAS). The main task of an LAZNAS is to manage zakat, infaq, and sadaqah (ZIS), focusing on tahfidzul Qur'an-based community development. Fund management is carried out professionally and responsibly. It was founded in 2003 by Ustadz Yusuf Mansur, a prominent figure and young intellectual known for his preaching skills. The organization aims to create Qur'an memorizers (hafidz and hafidzah) in Indonesia. Thus, the Daarul Qur'an Nursery Program (PPPA) was established (DQ, 2018) .

It started by taking care of a few tahfidz students and grew to include thousands of students throughout Indonesia. Since its inception, PPPA Daarul Qur'an has focused on building public awareness and encouraging a return to the Qur'an by creating programs that foster Qur'an memorization.

Tahfidz Quran (BTQ) Scholarship Program for Leaders

"Today's youth are tomorrow's leaders". That's how the saying goes. It seems to be ingrained in all forms of youth struggle everywhere. When he was young he worked, fought and sacrificed for the country, and when he matured, the country gave him the opportunity to serve as a "state servant" (DQ, 2018).

But maturity alone is not enough to lead a country, personality and good character are important requirements so that leadership is not misdirected. Children of the nation who have above-average intelligence grow up in a minimal and limited environment so that their intelligence is dulled when access to sharpen is not able to be achieved.

PPPA Daarul Qur'an took the initiative to prepare a cadre of future leaders through human resource investment in the form of the Tahfidz Qur'an Scholarship (BTQ) For Leaders program. BTQ For Leaders is a coaching and tuition assistance program for underprivileged students from the best universities who have a commitment to become Qur'an memorizers and preachers in the community. PPPA Daarul Qur'an collaborates with 24 well-known state universities in Indonesia (Aflah, 2024).

The program provides tuition assistance, regeneration, and mentoring. The BTQ For Leaders program is provided for a period of 4 years with monitoring and evaluation per 1 year.

The Tahfidz Qur'an Scholarship (BTQ) for Leaders is a program designed for underprivileged students with a strong interest in memorizing the Qur'an. In implementing this program, PPPA Daarul Qur'an collaborates with regional and national facilitators. These facilitators are tasked with conducting regular monitoring and evaluation.

The scholarship aims to provide a structured and formative environment for its recipients. The objective is to nurture them into well-rounded individuals, achieving both material and personal maturity. Ultimately, the program expects them to become leaders who are deeply committed to their religion, country, and nation.

The coaching process is designed to inspire individuals to turn to religious teachings as the guiding solution for life's challenges. Consequently, scholarship recipients are expected to develop into Islamic leaders who embody the traits of a good Muslim, are skilled and professional, and possess a strong social consciousness.

The coaching methodology employs daily muraja'ah (Qur'an revision) and the Super Camp method. The Super Camp method heavily utilizes group dynamics techniques, including discussions, role-playing, case studies, and problem-solving exercises. The

material delivered through this method focuses on personality development and skills enhancement.

In practice, this method combines two key elements, first, emphasis and reinforcement: The coach provides strong emphasis and reinforcement of key principles. second, participant engagement: The coach encourages the activity and creativity of the participants.

In this framework, the coach acts primarily as a facilitator who sets the structure for discussions and intervenes only to correct deviations or to ensure the session remains aligned with the intended objectives.

Coaching Model and Curriculum

The coaching model involves providing students with essential materials for their self-development. Scholarship recipients participate in a four-year coaching program, which is structured into annual and subsequently broken down into monthly plans. The curriculum includes the following components (DQ, 2018):

1. Thematic Qur'an Study: Students will deepen their understanding of the Qur'an's teachings, copy favored verses, and learn to apply its teachings in daily life.
2. Storytelling: Students will develop the ability to deliver narratives effectively, using appropriate style, intonation, and tools to engage their audience.
3. Leadership Training: Students will acquire technical leadership skills, including planning, organizing, decision-making, and understanding organizational principles and goals.
4. Public Speaking: Students will learn the fundamentals of public speaking and be able to assess their basic competency in this area.
5. PAIKEM (Active, Innovative, Creative, Effective, and Enjoyable Learning): Students will learn to support effective learning by utilizing the meaningful surrounding environment as a source of information.
6. Research Methodology: Students will be introduced to research methodology, covering concepts from identifying opportunities and defining problems to decision-making and analyzing symptoms.
7. Creative Economy Empowerment in the Pandemic Era: Students will develop the ability to initiate and support creative economic empowerment efforts during and after the pandemic across various sectors.
8. Digital Da'wah Strategy: Students will learn to develop carefully planned digital outreach strategies for religious propagation (da'wah) via the internet.
9. Basics of Journalism: Students will be able to explain journalistic ethics and principles, use basic journalistic language to develop news ideas, and apply interviewing and reporting techniques.
10. Time Management: Students will be able to create a time management plan, prioritize tasks, and evaluate their use of time.
11. Scientific Behavior: Students will demonstrate scientific attitudes (honesty, discipline, responsibility, care, politeness, environmental awareness, cooperation) in their learning activities.
12. Internal Motivation: Students will cultivate intrinsic motivation and exhibit curiosity in their learning process.

Evaluation Techniques

The success of the coaching program is measured through evaluation. Evaluations are conducted during super-camp training sessions and daily muraja'ah (Qur'an revision). The evaluation methods include:

1. Short-answer tests,
2. Essays and oral examinations,
3. Observation and recording of participant behavior,
4. Questionnaires and interviews,
5. Case studies.

Maximizing Coaching Outcomes

To maximize the program's impact, participants are encouraged to form a forum or organization. Facilitators must be strategic in guiding the leadership and activities of this group. It is important to avoid appointing students who are already overly active on campus; instead, priority should be given to less active participants to provide them with opportunities for growth.

The forum's activities should be realistic and not overly burdensome. The key objective is to create a space for self-actualization where participants can engage and apply the skills they acquired during coaching.

Post-Program Service

After completing the learning and BTQ program, students are required to carry out one year of service in all PPPA Daarul Quran programs in all corners of Indonesia, including at Rumah Tahfidz which is a program partner. During the service period, BTQ for Leaders are required to carry out the program that has been prepared. These programs are, 1) Da'i Model, 2) Research Methodology, 3) Da'i Innovation, 4) Writing, 5) Clean and Healthy Environment, 6) Parenting, 7) Children's Palace, 8) and Literacy.

Number of Scholarship Recipients and Evaluation

The number of scholarship recipients was 34. A total of 18 students came from campuses in Yogyakarta, and as many as 16 people came from campuses in Central Java. The partner campuses in Yogyakarta are UGM (Gadjah Mada University), UNY (Yogyakarta State University) and UIN Suka (Sunan Kalijaga State Islamic University). The partner campuses in Central Java are Undip (Diponegoro University), Unnes (Semarang State University), and UIN Walisongo (Walisongo State Islamic University).

After running for three years, in 2019, all scholarship recipients, both in Yogyakarta, Central Java and other regions were evaluated. The aim is to determine the desired memorization target and measure student discipline. If calculated in terms of the amount of memorization, that the first period students (in 2016), are required to have reached a minimum memorization target of 21 Juz, because each year is targeted to reach 7 juz of memorization. Thus, each level is evaluated for its memorization achievement. If detailed, it means that the first period students (2016), must have memorized 21 juz, second period students (2017) must have memorized 14 juz, and third period students must have memorized 21 juz.

Evaluation and monitoring are also carried out to determine the success of the coaching side. The coaching materials, the discipline of attendance during the coaching, the discipline during the coaching, the skills possessed during the coaching period, are all evaluated. Whether it is in accordance with the expected target or not.

From the evaluation results for 3 years, the results were not satisfactory. Therefore, they had to be eliminated and dismissed from the BTQ for Leaders program. Some of the factors that caused them to be dismissed were, 1) indiscipline in attendance during coaching, 2) unable to divide time between campus assignments, coaching and murajaah, 3) not achieving the target number of memorization of the Koran.

In terms of the inability to reach the target number of memorization, actually treatment has been carried out routinely weekly and monthly. Every week twice, murajaah and ziyadah are done. Murajaah is to re-memorize the memorization that has been previously owned, while ziyadah is to increase the amount of memorization. However, there are some students who have not been able to meet their weekly and monthly memorization targets.

Among the factors is the inability of students to divide their time between memorization, murajaah, campus organizations, campus assignments, and some even add activities to seek additional income by giving private lessons. Another factor behind their dismissal is that some have moved campuses, and some have resigned because they did not continue their studies.

Due to these factors, 16 students from Yogyakarta and Central Java were dismissed and discontinued as BTQ for Leaders scholarship recipients. The number of students who were dismissed is distributed as shown in the picture above, namely UGM 2 people, UNY 2 people, UIN Sunan Kalijaga 5 people, Undip 3 people, Unnes 2 people and UIN Walisongo 4 people.

Achievement of Coaching Materials

There are 12 materials that are used as coaching materials. The materials consist of Thematic Quran Learning, Story Telling, Leadership Training, Public Speaking, PAIKEM, Research Methodology, Creative Economic Empowerment, Digital Da'wah Strategy, Basic Journalistic, Management of time, Scientific Behavior and internal motivation. These materials are delivered periodically. Some are delivered once a month by regional facilitators, some also present experts from outside the institution or from external institutions. Some are individual in nature; some are group in nature.

In addition to material related to managerial, organizational and skills, there is also material for memorizing the Koran. The Quran memorization material is accompanied by a Quran teacher (Wahyudi, 2023).

Within a period of 4 years, a final evaluation was carried out before the completion of this program. The results of the evaluation obtained different results. Thematic Quran Learning material; the success rate is very high, as much as 67 percent, and high success as much as 33 percent. This high percentage is very reasonable because the scholarship recipients are Quran memorizers. They should have the ability to learn and practice the contents of the Quran strongly and deeply. Their morals and manners are very good, the implementation of religious norms is also very high. Their religiosity is very strong, because they memorize the Quran.

Other materials with a high success rate include storytelling, as much as 67 percent, research methodology by 89 percent, creative economic empowerment, by 90 percent, basic journalistic by 72 percent, scientific behavior by 91 percent and internal motivation, by 72 percent. One proof of success in the field of journalism is the publication of a book with the title "Yang Luka yang Menyapa". The book was launched in Mangunan Park, Yogyakarta. Another proof of success is the coverage of BTQ for Leaders activities published on the pppa.or.id website.

Some materials whose success rate is still below that of other materials are Leadership Training, Public Speaking and PAIKEM. These three materials could not obtain maximum results due to the lack of time available. In addition, the factor of busyness and campus assignments is a factor in the failure of the three materials.

As for the success rate of the entire coaching process during the BTQ for Leaders program, which is about 7 years, the success in terms of memorizing the Koran is still very low. Of the 18 people remaining until the end of this program, the number of students who memorized 30 juz was 8 people, who memorized 21 juz, as many as 9 people, and who memorized 14 juz as many as 15 people, and who memorized 7 juz as many as 26 people.

CONCLUSION

Scholarship of Tahfidz Quran (BTQ) for Leaders is a scholarship program from LAZNAS PPPA Daarul Quran. LAZNAS PPPA Daarul Quran is an organization that manages zakat, infaq and sadaqah funds, and social religious funds as well as philanthropic funds. This scholarship is given to students studying at various state universities in Indonesia that are its partners.

Based on the problem of the low quality of education in Indonesia, this program is aimed at students at various universities. From the three theoretical frameworks can be combined to create a "transformative zakat" model. First, maqasid al-Shariah provides the "spirit and direction" (the "why") — this program is implemented to achieve the pleasure and benefit of Allah SWT. Second, Empowerment Theory provides the "process and method" (the "how") — the program must be designed to enhance capabilities and agency,

not merely transfer funds, and third, Human capital theory provides the "justification and measurement" (the "what") — the program is an investment whose economic impact can be measured and accounted for.

Although the approach is theoretically very strong, its implementation faces challenges. Challenge: The risk of an approach that remains financially centric and does not pay sufficient attention to psychosocial and career guidance (empowerment aspects), therefore adopt the "Scholarship Plus" model, which includes mentoring, soft skills training, career assistance, and spiritual guidance. Build networks with alumni and industry professionals. The next challenge is difficulty measuring long-term empowerment and human capital contributions, therefore what must be done is develop a rigorous monitoring and evaluation system that tracks not only GPA, but also the development of capabilities and career track records post-graduation.

The biggest challenge is transitioning from campus life to the workplace. Often, scholarship programs end at graduation without providing follow-up support to help recipients find decent jobs or create employment opportunities. Critical components that are often overlooked include mentoring, entrepreneurship training, and job placement assistance.

In preparing a scholarship program for students who memorize the Quran, careful preparation is necessary. If not designed properly, scholarship programs can foster a mentality of dependency. Recipients may become passive, waiting for assistance instead of taking the initiative to develop themselves beyond their academic obligations. Scholarship programs can be designed with a "give back" principle, such as community service or volunteering, to instill a sense of social responsibility and prevent this dependency (Uyun, 2021).

An inaccurate selection process can lead to the mismanagement of funds. For example, students from wealthy families may receive assistance due to insufficient data verification. Additionally, monitoring the academic performance of scholarship recipients ensures that zakat funds are used effectively and responsibly.

In addition, the amount of zakat funds collected for education remains limited compared to the number of people who need them. This raises questions about the program's scalability and sustainability. Zakat institutions (LAZ) must innovate their fundraising strategies and establish partnerships with universities and companies to fund scholarships together.

The core components of this program are the memorization and in-depth study of the Qur'an. Scholarship recipients are required to memorize portions of the Qur'an according to set annual targets. The ideal goal for each student is to memorize 10 juz per year, enabling them to complete the memorization of all 30 juz within four years. This mastery of the Qur'an is intended to serve as a foundation for personal development after graduates complete the program. Supplementary materials, such as leadership, management, and other practical skills, are also provided to equip students to meet the challenges of the modern era.

The program's success rate, particularly in the Yogyakarta and Central Java regions, averages 75 percent. Specifically, the average achievement in memorization is 60 percent, while the development of mentality, character, and skills reaches 85 percent. The student retention rate until program completion is 60 percent.

Upon completing the four-year program, graduates are required to participate in a community service initiative. This dedication program takes two forms: structured and independent. For structured service, the location is assigned by PPPA Daarul Qur'an. For independent service, students propose both the location and format of their project to PPPA Daarul Qur'an for approval. The long-term objective of this program is to produce future leaders who are equipped to serve all sectors of society. Their preparation includes deep knowledge of the Qur'an, coupled with the experience, skills, and managerial capabilities developed throughout the scholarship period.

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