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Implementation of the Weekly Charity Program in Fostering Students Social Attitudes at An-Nizam Private High School in Medan

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Abstract
Fostering students' social attitudes is an important component of Islamic education, yet values of social concern and responsibility need to be translated into sustained educational practices. Previous studies have primarily examined social attitude development through classroom instruction and general character education, while the implementation of weekly charity programs as a form of social habituation in secondary schools requires further investigation. This study aims to analyze the implementation of the Weekly Charity Program in fostering students' social attitudes at An-Nizam Private High School in Medan, focusing on planning, implementation, fund management and distribution, evaluation, and its contribution to students' social attitudes. This study employed a qualitative approach with a case study design. Data were collected through observation, semi-structured interviews, and documentation, then analyzed through data condensation, data display, and conclusion drawing and verification. Data credibility was strengthened through source and method triangulation. The findings show that the program is implemented through structured planning, regular charity collection, fund management and distribution in collaboration with LAZISMU Medan, and periodic evaluation. OSIS participation provides students with practical opportunities to exercise responsibility and accountability. The program is also associated with sharing, empathy, willingness to help, and social awareness in everyday interactions. However, implementation challenges remain regarding scheduling, students' understanding of the meaning of charity, and financial transparency. The study concludes that the Weekly Charity Program can serve as a means of habituating social values within Islamic education. These findings suggest that such programs should be managed participatively, transparently, and sustainably, with educational reflection to ensure that charitable practices extend beyond routine fundraising.

Info Artikel

Kata Kunci:
Program Sedekah Mingguan; Sikap

Abstrak
Pembinaan sikap sosial merupakan bagian penting dalam pendidikan Islam, tetapi nilai-nilai kepedulian dan tanggung jawab sosial perlu diwujudkan melalui praktik yang berkelanjutan. Penelitian terdahulu

Sosial Siswa;
Pendidikan Islam

lebih banyak membahas pembinaan sikap sosial melalui pembelajaran di kelas dan pendidikan karakter secara umum, sedangkan implementasi program sedekah mingguan sebagai praktik pembiasaan sosial di lingkungan sekolah menengah masih perlu dikaji lebih lanjut. Penelitian ini bertujuan menganalisis implementasi program sedekah mingguan dalam membina sikap sosial siswa di SMA Swasta An-Nizam Medan, meliputi perencanaan, pelaksanaan, pengelolaan dan penyaluran dana, evaluasi, serta kontribusinya terhadap sikap sosial siswa. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi, kemudian dianalisis melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Kredibilitas data diperkuat melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa program dilaksanakan secara terstruktur melalui perencanaan, pengumpulan sedekah secara rutin, pengelolaan dan penyaluran dana melalui kerja sama dengan LAZISMU Medan, serta evaluasi berkala. Keterlibatan pengurus OSIS memberikan pengalaman langsung kepada siswa dalam menjalankan tanggung jawab dan akuntabilitas. Program ini juga dikaitkan dengan perilaku berbagi, empati, kesediaan membantu, dan kepedulian sosial dalam interaksi sehari-hari. Namun, pelaksanaannya masih menghadapi tantangan dalam pengaturan waktu, penguatan pemahaman tentang makna sedekah, dan transparansi pengelolaan dana. Penelitian ini menyimpulkan bahwa program sedekah mingguan dapat menjadi sarana pembiasaan nilai-nilai sosial dalam pendidikan Islam. Temuan ini berimplikasi pada perlunya pengelolaan program yang partisipatif, transparan, dan berkelanjutan serta disertai refleksi edukatif agar praktik sedekah tidak berhenti pada rutinitas pengumpulan dana.

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INTRODUCTION

Education aims not only to develop students knowledge and skills but also to cultivate noble character, responsibility, and the capacity to live constructively with others. Indonesia National Education System Law includes faith, noble character, knowledge, creativity, independence, democracy, and responsibility among the aims of national education (Indonesian, 2003). These aims invite schools to create opportunities for students to practice social values in everyday activities, rather than encounter them only as abstract principles.

In the Islamic tradition, generosity and social responsibility are grounded in teachings about spending for good purposes and cooperating in righteousness. Alquran 2:261 illustrates the reward associated with spending in the way of Allah, while Alqur'an 5:2 instructs believers to cooperate in righteousness and piety. Alqur'an 49:13 emphasizes mutual recognition among people, and Alqur'an 9:60 specifies categories of recipients for zakat. These references provide a normative basis for discussing generosity and mutual assistance, but the concepts of infak, sadaqah, and zakat should not be treated as interchangeable. Zakat is an obligatory form of worship with specific rules, whereas infak refers to expenditure or giving for good purposes; sadaqah may refer to voluntary charity and, in broader religious usage, benevolent acts. Because the school identifies its recurring activity as a program of infak, this article uses weekly infak program" for that activity and does not classify the collected funds as zakat.

The Prophet Muhammad's teaching that "every good deed is charity" emphasizes that charity in Islam extends beyond financial contributions to include acts of kindness and other forms of good deeds (Wensick, 2024). Together with Alqur'anic teachings on cooperation and generosity, this provides a religious and educational framework for considering how a school-based giving routine may offer students opportunities to practice sharing, responsibility, and concern for others. These sources establish the programs normative context; they do not, by themselves, demonstrate that the program causes changes in students social attitudes. Any interpretation of the programs educational significance therefore needs to be grounded in evidence from the school setting and the accounts of participants.

Previous research has considered the development of student social attitudes through Islamic Religious Education and the integration of Islamic philanthropy into education (Naima et al., 2024). Research on school-based social and emotional learning also highlights the value of structured opportunities to practice social skills and prosocial behavior (Taylor et al., 2017). Service-learning research reports associations with student social and civic outcomes, although a routine donation collection is not necessarily equivalent to a full service-learning intervention (Celio et al., 2011). These studies help frame the present inquiry, but they do not answer in detail how a recurring infak program is planned, implemented, evaluated, and financially managed within the everyday organization of a particular secondary school. Evidence from school-based social and emotional learning research provides a broader basis for understanding how structured school activities may support students' social competencies. A meta-analysis of 213 universal school-based programs reported improvements in students' social-emotional skills, attitudes, and behavior (Durlak et al., 2011). This literature offers a useful comparative framework for examining the social dimensions of the weekly infak program, although the present case study does not evaluate a formal social and emotional learning intervention. Empathy is another important dimension of students' social and emotional development. A developmental analysis of school-based interventions indicates that empathy-related responding can be addressed through educational and preventive programs for children and adolescents (Malti et al., 2016). This perspective is relevant to the present study's focus on empathy and willingness to help, while the specific contribution of the weekly infak activity must be interpreted from the evidence collected at the school.

Based on these gaps, this study examines the Weekly Charity Program at An-Nizam Private High School in Medan. The study offers a contextual contribution by connecting three dimensions that are often examined separately: the institutional implementation of a recurring charity program, students' direct participation in Islamic philanthropic practices, and the development of social attitudes through habituation. The study also examines the involvement of school leaders, teachers, OSIS, students, parents, and LAZISMU Medan in supporting the program, as well as the management, distribution, and evaluation of charitable funds. This perspective enables the program to be understood not merely as a financial activity but as an educational practice through which religious values are translated into concrete social experiences.

Accordingly, this study aims to analyze the implementation of the Weekly Charity Program in fostering students' social attitudes at An-Nizam Private High School in Medan. Specifically, the study examines the planning and implementation of the program, the involvement of students and other school stakeholders, the management and distribution of charitable funds, the evaluation process, and the program's contribution to the development of students' empathy, willingness to share, responsibility, and social awareness. The study contributes empirical evidence to the field of Islamic education by demonstrating how a recurring school-based philanthropic practice can function as a medium for habituating and internalizing social values among high school students.

RESEARCH METHOD

This study employed a qualitative case-study approach to examine the implementation of the Weekly Charity Program (*program infak pekanan*) and its contribution to students' social attitudes at An-Nizam Private High School, Medan, North Sumatra, Indonesia. The research was conducted from May to August 2024. The key informants explicitly identified in the source thesis were four individuals: the principal, vice principal for student affairs, Islamic Religious Education teacher/homeroom teacher, and OSIS chairperson. Data were collected through semi-structured interviews, direct observation, and document review. The data collection focused on program planning, implementation, fund management and distribution, student participation, and the development of social attitudes.

Data were analyzed using the interactive model of Miles and Huberman, consisting of data condensation, data display, and conclusion drawing and verification (Huberman, 2014). Data credibility was strengthened through source and method triangulation by comparing interview accounts, observation findings, and relevant documents. Research ethics should be reported transparently. Before submission, the researcher must confirm institutional permission, informed consent, confidentiality procedures, and authorization to use the thesis data. Only ethical procedures that can be verified should be stated in the final article.

RESULTS AND DISCUSSION

This section presents the findings on the planning, implementation, fund management, reported social attitudes, and evaluation of the Weekly Charity Program at An-Nizam Private High School in Medan. The findings are organized around evidence from interviews and the research account of observations and program documentation. Because this study uses a qualitative case-study design, the findings are interpreted as context-specific patterns and reported experiences rather than as statistical proof of causation.

Theme	Empirical finding	Interpretation
Planning	Coordination among the foundation, school leaders, and teachers; assignment of responsible personnel; setting objectives and schedule; socialization to students and parents.	The program was organized as a school activity with educational and social objectives.
Implementation	OSIS members collected donations from classroom to classroom. Donations were counted and reported to the program coordinator.	Student participation provided practical opportunities to exercise discipline, responsibility, and accountability.
Fund management and distribution	The research account reports an allocation of 70% for educational assistance to students in need, 10% for OSIS, and 20% for LAZISMU Medan.	The program linked charitable giving with assistance for students experiencing financial difficulties. The allocation should be checked against financial records.
Reported social attitudes	Interviewees described sharing, willingness to help, empathy, sympathy, concern, and social responsibility. One example was students offering food to peers without being asked.	These accounts suggest that the program may reinforce social concern, but they do not establish that the program alone caused behavioral change.
Evaluation	Evaluation was reported at monthly, semester, and annual intervals. Discussion included timing, funds collected, distribution, and possible improvements.	Evaluation created a mechanism for identifying implementation barriers and improving program continuity.

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Planning of the Weekly Charity Program

The findings show that the Weekly Charity Program at An-Nizam Private High School in Medan was planned through a structured process involving coordination among the foundation, school leadership, teachers, and program coordinator. The planning process covered the establishment of program objectives, the assignment of responsibilities, the determination of the implementation schedule, and the communication of program information to students and parents. These findings are summarized in Table 1, which presents the main components of the planning process and the supporting evidence obtained from the research.

NO	Planning Component	Evidence From The Research	Finding
1	Coordination	The research findings describe coordination involving the foundation leadership, school leaders, and teachers.	Planning involves relevant school stakeholders
2	Program objectives	The vice principal stated that the program aims to habituate sharing, shape students' character, and assist students who face difficulties meeting school-related needs	The program combines character development with social assistance.
3	Assignment of responsibilities	The research identifies the appointment of a program coordinator and officers as part of the planning process.	Responsibilities are assigned to support program implementation.
4	Implementation schedule	The principal reported that the weekly collection takes place on Mondays, from 08:00 to 10:00.	The program has a designated weekly schedule.
5	Socialization to students	The principal explained that new students are introduced to the program during MPLS, while other students receive information at the beginning of the school year (Interview with YA, June 24, 2024).	Students are informed about the program through school activities.
6	Socialization to parents	The principal stated that information is communicated to parents through class WhatsApp groups (Interview with YA, June 24, 2024).	Digital communication supports the dissemination of program information.
7	Religious and social objectives	The Islamic Religious Education teacher identified generosity, concern for others, and empathy as program objectives (Interview with MR, June 25, 2024).	The program connects the practice of infak with the intended development of social attitudes.

As presented in Table 1, the planning of the Weekly Charity Program involves several interconnected components, including stakeholder coordination, the establishment of program objectives, the assignment of responsibilities, scheduling, and socialization to students and parents. The interview findings indicate that the program is intended not only to provide assistance to students in need but also to cultivate generosity, empathy, discipline, and concern for others. The principal's explanation regarding socialization through school orientation activities and class

WhatsApp groups further illustrates how the school communicates the program to students and parents.

These findings suggest that the program has been organized with clear objectives and implementation arrangements. The planning process provides an organizational foundation for integrating charitable practices into students' educational experiences. However, the findings presented in this section primarily describe the program's planning and intended objectives; evidence of changes in students' social attitudes should be examined through observations and interviews concerning the program's implementation.

The planning process demonstrates that the program is intended to be integrated into the school's educational activities. Its objectives extend beyond collecting funds to include habituating students to share and developing their concern for others. This orientation is consistent with the broader aims of character education, which requires clear objectives and systematic implementation to provide students with opportunities to practice positive values in their daily lives. Berkowitz (2022) highlights the importance of implementing and assessing character education systematically.

In the context of Islamic education, the program represents an effort to translate religious values into concrete educational practices. Through the practice of infak, students are given opportunities to learn about sharing, generosity, and concern for people in need. Thus, the planning stage establishes an organizational foundation for connecting Islamic charitable values with students' everyday experiences. Whether these intended values are reflected in students' actual social behavior, however, needs to be examined through findings from the implementation and evaluation stages.

Implementation and Student Involvement

The Weekly Charity Program is implemented regularly according to a predetermined schedule. Donations are collected from students using donation boxes or containers provided by the school. Student Council (OSIS) officers are directly involved in collecting donations by visiting classrooms. After the collection process, the funds are counted and submitted to the program coordinator for further management.

The involvement of OSIS is an important finding because students are not positioned merely as recipients of character education but also as active participants in implementing the program. Students involved in collecting and managing donations are required to carry out their responsibilities according to the established procedures. Through this process, they gain practical experience in discipline, honesty, responsibility, and accountability.

A systematic review of interventions designed to stimulate prosocial helping behavior identified behavioral, cognitive, and emotional strategies as approaches used to encourage helping behavior, including among children and adolescents (Laguna et al., 2020). This framework helps interpret OSIS participation as an opportunity to practice helping-oriented conduct and responsibility. However, the present case study does not directly test the effectiveness of a prosocial-behavior intervention. Longitudinal research among early adolescents has identified a positive association between empathy and prosocial behavior, including links between within-person changes in empathy and subsequent prosocial behavior (Carrizales et al., 2021). This finding provides context for considering empathy and helping behavior as related but distinct dimensions in the present study. The current qualitative evidence, however, should not be interpreted as demonstrating the same longitudinal relationship. The finding supports the principle that character development becomes more meaningful when students have opportunities to practice values through real-life activities. That systematic social and emotional learning programs can provide students with opportunities to develop social competencies through active participation and

interaction within the school environment. Similarly(Mahoney et al., 2021), Jagers et al. (2025)emphasize the importance of meaningful student participation in developing ethical awareness, social responsibility, and civic engagement.

The collection of donations through classroom visits also creates a recurring social situation in which students are reminded to share. The weekly repetition provides continuity that distinguishes the program from occasional charitable activities. Explain that repeated behavior performed in a stable context can gradually develop into a habit. In the context of this study, the regularity of the charity activity provides students with repeated opportunities to practice generosity and social concern(Lally et al., 2010).

However, the educational value of student participation is not limited to the act of giving. Students who serve as program officers experience a different dimension of learning because they are entrusted with responsibilities related to the collection and management of social funds. Consequently, the program provides two complementary experiences: students as donors learn generosity and empathy, while students as organizers learn responsibility, discipline, and accountability.

Fund Management and Distribution

The management and distribution of funds constitute an important part of the implementation of the Weekly Charity Program. The findings show that the collected funds are not retained solely within the school but are managed through collaboration with LAZISMU Medan. The funds are first counted by the program coordinator and subsequently distributed according to an established allocation mechanism.

Allocation basis	Share of total collection	Purpose reported in manuscript	Evidence to verify
School-managed share	80%	Divided into assistance and OSIS/program costs	School financial ledger / written policy
Educational assistance	70%	Assistance for students facing financial difficulties	Disbursement records; anonymized recipient evidence
OSIS/program implementation	10%	Costs associated with implementation	Receipts and expense records
LAZISMU Medan	20%	Transferred to partner institution	Transfer receipt / partner confirmation

The research findings indicate that 80% of the collected funds is allocated to the school, while 20% is allocated to LAZISMU Medan. From the 80% allocated to the school, 10% is provided to OSIS as the program implementer, while 70% is primarily directed toward educational assistance for students from economically disadvantaged backgrounds. This distribution mechanism demonstrates that the program has clearly defined beneficiaries and a specific social purpose.

The allocation of funds to support students experiencing financial difficulties is particularly significant for the development of students social attitudes. Students can see that their contributions are connected to concrete assistance received by their peers. In this way, the meaning of charity becomes more tangible. Students do not merely hear that helping others is important but can observe that their contributions are used to address real educational needs within their own school community.

This finding is consistent with(Celio et al., 2011), whose meta-analysis showed that service-learning activities can contribute to students social skills, civic engagement, and prosocial attitudes. Although the Weekly Charity Program is different from formal service-learning, both provide students with opportunities to participate in activities that have direct social benefits. The similarity

lies in the experiential dimension: social values are learned through participation and action rather than solely through verbal instruction.

The collaboration with LAZISMU Medan also strengthens the institutional dimension of the program. The involvement of an Islamic philanthropic institution provides a mechanism through which the school can connect students charitable practices with a broader system of Islamic philanthropy. This demonstrates that *infaq* is not only an individual act of giving but can also be organized through collective, transparent, and socially oriented mechanisms.

Nevertheless, the distribution mechanism requires continuous transparency so that students, parents, and other members of the school community can understand how the collected funds are used. Transparency is particularly important because the funds originate from students contributions. Research in nonprofit and charitable contexts indicates that transparency and accessible financial information are important in building stakeholder trust (Dethier et al., 2024; Ghoorah et al., 2025). Therefore, periodic reporting concerning the amount collected, allocation, and beneficiaries can strengthen the educational and institutional value of the program.

Contribution to Students Social Attitudes

The findings indicate that participation in the Weekly Charity Program is associated with several manifestations of students social attitudes, including empathy, willingness to help, sharing, social responsibility, sympathy, tolerance, and social awareness. The school leadership reported that students who receive assistance experience support from their peers, while students who contribute gain direct experience of helping others.

The development of social attitudes can also be observed in students everyday behavior. One example reported by the school is students willingness to share food with peers without being asked. Although such behavior appears simple, it indicates that the meaning of sharing can extend beyond the weekly donation activity into students daily interactions.

Peer relationships may also shape the expression of prosocial behavior during adolescence. A meta-analysis found that empathy mediates the relationship between peer influence and prosocial behavior, with positive peer influence associated with greater empathy and prosocial behavior (Li et al., 2025) . This perspective is relevant because the weekly infak program takes place within a peer-based school environment. Nevertheless, the present study did not measure peer influence directly. These findings suggest that the educational value of the program lies in the interaction between repeated practice and students social experiences. Students first encounter the religious and social meaning of charity, then participate in giving, and subsequently experience situations in which concern for others becomes part of everyday interaction. From this perspective, the program facilitates the development of social attitudes through cognitive, affective, and behavioral dimensions.

At the cognitive level, students learn to recognize that some of their peers require assistance and understand the religious significance of sharing. At the affective level, students develop sympathy and empathy toward peers experiencing difficulties. At the behavioral level, these attitudes are expressed through donations and other forms of helping behavior. The three dimensions indicate that the development of social attitudes involves not only knowledge but also emotional engagement and concrete action.

This finding is consistent with social learning theory, which explains that individuals develop behavior through observation, interaction, and reinforcement within their social environment. The school provides a social environment in which students repeatedly observe and participate in charitable behavior. The weekly routine therefore creates opportunities for students to learn prosocial behavior through direct experience.

The findings are also consistent with (Taylor et al., 2017), who found that school-based social and emotional learning interventions can contribute to positive social and emotional outcomes, including prosocial behavior. (Mahoney et al., 2021) similarly emphasize that systematic school-based approaches can support students social and emotional competencies. The distinctive contribution of the present study is that these processes occur through an Islamic philanthropic practice, allowing religious values and social behavior to be developed simultaneously.

Evaluation, Supporting Factors, and Implementation Challenges

The Weekly Charity Program is evaluated through monthly, semester, and annual meetings. The evaluation process is used to review the implementation of the program, identify problems, discuss the management of funds, and improve future implementation. The existence of periodic evaluation indicates that the program is treated as an ongoing school program rather than simply a routine fundraising activity.

Several factors support the implementation of the program. Institutional support from the school leadership, teacher involvement, student participation through OSIS, parental awareness, and collaboration with LAZISMU Medan provide an organizational foundation for maintaining the program. The religious orientation of the school also strengthens the relevance of charity as part of students educational experience.

Nevertheless, the findings reveal several challenges. One of them concerns the timing of donation collection. If collection is conducted during learning activities, it may interrupt students concentration and classroom instruction. Therefore, the school needs to establish an efficient schedule, such as before lessons, during breaks, or at another agreed time. This finding illustrates that the success of character education programs depends not only on the values being promoted but also on appropriate implementation arrangements.

Another challenge is ensuring that charitable giving does not become merely a mechanical routine. Repeated behavior can facilitate habituation, but students also need opportunities to understand the meaning and purpose of their actions. Teachers and student organization advisors can therefore strengthen the program through brief reflection, classroom discussion, or explanations about the beneficiaries and use of the funds. Such activities can help students connect the practice of giving with empathy, responsibility, and Islamic social values.

Transparency is another important aspect of program sustainability. Information concerning the collection and distribution of funds should be communicated appropriately to maintain trust among students, parents, and teachers. Transparency also has educational value because it teaches students that social responsibility requires honesty and accountability in addition to generosity. The educational value of service-oriented activities may depend partly on opportunities for students to reflect on their experiences. A meta-analysis of community-service studies found that reflection was an important moderator of positive developmental outcomes among adolescents (Van Goethem et al., 2014). Accordingly, brief guided reflection about beneficiaries, social needs, and the use of collected funds may help students connect the routine of giving with its ethical and social purposes. This is a recommendation for program development, not a claim that such reflection has already been implemented at the school.

Overall, the findings demonstrate that the Weekly Charity Program at An-Nizam Private High School in Medan functions as a form of habituation-based Islamic education. Its contribution to students social attitudes is reflected not merely in the act of donating but in the broader educational process involving planning, repeated participation, student responsibility, social-oriented fund distribution, and continuous evaluation. The program creates a practical connection between Islamic values and students everyday social experiences, particularly in developing

empathy, sharing, responsibility, and social awareness. Its sustainability, however, depends on strengthening implementation efficiency, reflective activities, transparency, and systematic evaluation.

Islamic ethical foundations: cooperation, giving, and dignity

The program can be interpreted through the Qur'anic principle of cooperation in righteousness and piety (Qur'an 5:2). In an educational setting, this principle provides a rationale for collective practices that direct attention toward others' needs. Qur'an 2:261 offers a powerful moral image of the multiplied reward associated with spending in God's way. Qur'an 49:13 supports an ethic of human dignity and mutual recognition. These passages frame the educational meaning of giving, but the empirical question—whether students' social attitudes changed—must be answered from field evidence, not scripture alone.

The distinction among infak, sadaqah, and zakat should be maintained throughout the article. In this case, the program is described as a recurring voluntary collection and is called infak in the methods section of the source manuscript. The article therefore uses "weekly infak program" when referring to the institution's practice, while "sadaqah" refers to voluntary charity in a broader ethical discussion. Zakat is discussed only to clarify its distinct status and recipient rules under Qur'an 9:60. The authors should confirm the school's official terminology before publication.

The Prophetic report that every good deed is charity (Sahih Muslim, hadith 1005) can support a broad educational reading of generosity as both monetary giving and helpful conduct. Tafsir Ibn Kathir on Qur'an 5:2 can be consulted for the interpretation of cooperation in righteousness, while his commentary on Qur'an 9:60 helps distinguish zakat distribution from general charitable assistance. These references should be cited to the editions actually consulted, with full publication details added to the reference list. Research on Islamic philanthropy education has also discussed the integration of zakat, sadaqah, and waqf values into educational curricula to strengthen social and economic character (Tentiasih et al., 2025). (Kholidi & Faradina, 2026) further discuss Islamic philanthropy as a faith-based social finance mechanism connected with inclusive development and socially responsible citizenship. Their discussion broadens the institutional context of the present case by highlighting the potential relationship between Islamic giving and social responsibility. Since their study is a literature review, it should be used as conceptual context rather than direct empirical evidence about students at An-Nizam Private High School. This literature provides a broader educational context for interpreting the school's weekly infak activity as a practice through which philanthropic values may be introduced and discussed. The instruments of Islamic philanthropy nevertheless retain distinct meanings and rules, and should not be treated as interchangeable. Recent Indonesian research has also examined zakat values as a medium for developing students' social concern in school contexts (Tauhid et al., 2026). This study offers a local comparison for discussing the educational potential of Islamic philanthropic values. However, because the present program is identified as infak, the findings of research on zakat should be used only as a broader comparison and not as a basis for classifying the school's collected funds as zakat.

Habituation and student participation

The reported weekly routine and OSIS involvement are consistent with an experiential account of character education: students have recurring opportunities to participate, take responsibility, and see how collective funds are administered. Habit-formation research suggests that repeated behavior in a stable context can become more automatic over time (Lally et al., 2010), while school-based social-emotional learning literature emphasizes the role of structured practice

and supportive relationships (Taylor et al., 2017; Mahoney et al., 2021). These are interpretive connections, not proof that the program caused the attitudes reported.

The strength of this case study will depend on linking these theoretical ideas to concrete data. For example, a verified observation of OSIS members counting funds may support a claim about procedural responsibility; a student interview may show how the experience is understood; and financial records may demonstrate accountability practices. None of these sources alone proves broad behavioral change. Evidence from students, parents, and recipients would allow a more balanced interpretation, including possible concerns about pressure to donate, unequal capacity to contribute, privacy, or limited understanding of where funds go.

Financial governance and transparency

The reported 80/20 allocation should be presented with a clear denominator. As described in the source manuscript, 80% of the total collected amount is managed by the school and 20% is allocated to LAZISMU Medan. Within the school-managed 80%, 70 percentage points of the total are directed to educational assistance and 10 percentage points to OSIS/program costs. The article should not ambiguously say "70% of the school's 80%" unless that is the actual calculation; the two formulations produce different amounts. The school's policy and ledger must resolve this issue.

Transparent reporting is relevant both institutionally and educationally. A periodic summary of total collections, transfers, expenditure categories, and beneficiary counts can help participants understand how funds are used while protecting recipient confidentiality. The present manuscript notes transparency as a challenge, but it does not contain financial statements that allow independent verification. Accordingly, transparency is framed here as an issue identified in the research narrative and as an implication for practice, not as a confirmed audit finding. The distinction between voluntary charitable contributions and compulsory educational charges is also important in school settings. (Indah & Phalevy, 2023) examine the legal status of infaq and shadaqah contributions for educational purposes. This discussion makes it important for the school to communicate its actual contribution policy clearly and to document whether participation is voluntary. The present article should describe the school's policy only on the basis of verifiable institutional information.

Case-study interpretation rather than causal inference

The evidence supports a contextual account of program arrangements and participants' reported experiences. It does not support a claim that the program independently caused improvements in empathy, tolerance, or social responsibility. Other influences—including family socialization, classroom teaching, school culture, peer relationships, and students' prior dispositions—may also shape social attitudes. The appropriate conclusion is that the program creates recurring opportunities for charitable participation and that the four informants associate these experiences with prosocial values. Stronger claims would require direct data from a broader range of participants and, for change over time, a design specifically suited to examining change.

Theoretical implications

This case offers a context-specific way to connect Islamic philanthropy, habituation, and school-based character education. It suggests that a recurring charitable practice can be analyzed simultaneously as an institutional process (planning and accountability), a participatory experience (student roles), and a religiously framed practice (infak/sadaqah). The contribution is conceptual and contextual rather than a generalizable causal model. Its theoretical value will be stronger when each proposed connection is anchored in verifiable participant accounts and observation records.

Practical implications

For school leaders, the findings point to the value of a written program procedure, a collection schedule that avoids disrupting lessons, clear role descriptions, and regular financial summaries. For teachers, brief reflection activities can help students connect giving with empathy and social responsibility rather than treating collection as a mechanical routine. For OSIS, documented counting and handover procedures can support accountability. For parents and students, communication should clarify that contributions are voluntary if that is the school's policy, explain the allocation formula, and provide a safe channel for questions. For the school and LAZISMU Medan, periodic reconciliation of transfers and a privacy-protective report of assistance can strengthen trust. These are practice implications, not claims that the existing program already implements every measure.

CONCLUSION.

This study concludes that the Weekly Charity Program at An-Nizam Private High School in Medan is implemented as a structured form of Islamic educational habituation that integrates charitable practices with the development of students' social attitudes. The program is carried out through systematic planning, regular donation collection, organized fund management and distribution, and periodic evaluation. The involvement of school leaders, teachers, the program coordinator, OSIS, students, parents, and LAZISMU Medan supports the continuity of the program and strengthens its institutional foundation.

The findings further indicate that the program contributes to the development of students' empathy, willingness to help, sharing, social responsibility, discipline, and social awareness. Its educational value is reflected not only in students' participation in charitable giving but also in their involvement in managing the program and in the emergence of caring behaviors in everyday school interactions. Thus, the Weekly Charity Program demonstrates that Islamic philanthropy can function as a practical medium for internalizing religious and social values through repeated participation and direct social experience.

Nevertheless, the program still requires improvement, particularly in scheduling, reflective activities, financial transparency, and systematic evaluation. Future research is recommended to examine the long-term development of students' social attitudes and to compare similar charity programs across different schools and educational contexts. Further studies using mixed-method or longitudinal approaches may also provide stronger evidence regarding changes in students' social attitudes over time.

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AUTHOR CONTRIBUTIONS STATEMENT

The author was responsible for conceptualization, research design, data collection, data analysis, interpretation of findings, and manuscript preparation and revision. The author has read and approved the final version of the manuscript.

AI USAGE STATEMENT

Artificial intelligence (AI) tools were used to assist with language editing and manuscript refinement. The author reviewed and verified the content and takes full responsibility for the accuracy, integrity, and final content of the manuscript.

CONFLICT OF INTEREST

The author declares no conflict of interest related to the research, authorship, or publication of this article.

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