

MIFTAHUL JANNAH ORPHANAGE SHARES GOODNESS DURING THE MONTH OF RAMADHAN

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Abstract

This community service article describes a Ramadhan sharing program conducted at Miftahul Jannah Orphanage as a form of social solidarity, faith-based philanthropy, and child-centered community engagement. The program was designed to strengthen care, emotional support, and social connectedness for orphanage children through coordinated assistance, educational reflection, iftar sharing, and interactive engagement with caregivers and volunteers. The method used a descriptive-participatory community service approach consisting of needs identification, program planning, implementation, and reflective evaluation. Data were obtained from field observation, informal dialogue, documentation, and reflection notes. The results indicate that the program contributed to a warmer social atmosphere, improved volunteer awareness of child welfare issues, and strengthened collaboration between the service team and orphanage caregivers. The activity also demonstrated that Ramadhan can become a meaningful moment for integrating charitable giving with educational and psychosocial support. The article recommends that similar programs should be implemented sustainably through needs-based planning, ethical communication with children, and follow-up partnerships rather than one-time ceremonial donation activities.

Keywords: charitable giving; community service; Miftahul Jannah Orphanage; Ramadhan; social solidarity.

INTRODUCTION

Community service in orphanage settings is an important part of social responsibility because children living in alternative care institutions require not only material assistance, but also emotional support, social recognition, educational encouragement, and sustained relationships with the surrounding community. Orphanages often function as protective environments for children who experience parental loss, family vulnerability, poverty, or limited access to family-based care. Although institutional care can provide shelter, food, schooling, and supervision, children in such settings still need meaningful interaction with broader society so that their social and emotional development is not separated from communal life. The month of Ramadhan has a special position in Muslim communities because it strengthens spiritual awareness, social empathy, charitable giving, and collective responsibility for vulnerable groups. In many Muslim societies, Ramadhan is not only a month of fasting and worship, but also a period in which families, institutions, and community groups increase acts of generosity through food sharing, donation, zakat, sadaqah, educational visits, and direct support for children and disadvantaged communities. Kasri (2013) shows that Islamic charitable behavior in Indonesia is influenced by religious motivation, compassion, trust, and perceived social benefit. This finding indicates that Ramadhan-based community service can be understood as both a religious practice and a social welfare intervention.

The program entitled Miftahul Jannah Orphanage Shares Goodness During the Month of Ramadhan was designed as a community service activity that placed orphanage children at the center of attention. The term sharing goodness refers to a broad form of assistance that includes not only the distribution of material support, but also moral encouragement, educational interaction, empathy building, and relationship strengthening. In this sense, sharing is not limited to giving goods. It also includes giving time, attention, respect, and positive social experiences to children who need recognition and care from the community. International studies on philanthropy and volunteerism explain that charitable giving is shaped by psychological, social, moral, and contextual mechanisms. Bekkers and Wiepking (2011) identify several mechanisms that influence philanthropy, including awareness of need, solicitation, costs and benefits, altruism, reputation, psychological benefits, values, and efficacy. These mechanisms are relevant for Ramadhan sharing activities because the community usually becomes more aware of social needs and is encouraged to act collectively. When charitable activities are planned well, the activity can move beyond temporary giving and

become an educational process for both volunteers and beneficiaries. Volunteer participation is also an essential dimension of community service. Clary et al. (1998) argue that volunteering is often motivated by values, understanding, social relationships, career development, protective motives, and enhancement of self-growth. Wilson (2000) further explains that volunteering contributes to social capital because it connects individuals and organizations through shared action. In the context of orphanage service, volunteer involvement can build mutual learning. Volunteers learn about vulnerability and responsibility, while children experience the presence of supportive adults and peers from outside the institution. Children in orphanage settings should not be viewed only as recipients of assistance. They are developing individuals with rights, dignity, aspirations, and emotional needs. Masten (2001) describes resilience as an ordinary process supported by relationships, competence, and adaptive systems. Luthar et al. (2000) emphasize that resilience among vulnerable children is shaped by protective factors in their social environment. Therefore, community service activities at orphanages should be designed to support children through respectful interaction, positive communication, and activities that affirm their dignity rather than portraying them as passive objects of charity.

Research on orphaned and abandoned children also highlights the importance of quality care environments. Whetten et al. (2009), in a multinational study, found that the well-being of children in institutional and community-based care depends strongly on the quality of caregiving, safety, health, education, and emotional support. This suggests that community programs in orphanages should contribute to a supportive care environment, even when the program is short in duration. A Ramadhan sharing program can therefore be meaningful when it helps strengthen the relational and psychosocial dimensions of care, not merely the material dimension. Based on this background, the present article aims to describe the design, implementation, results, and implications of a Ramadhan community service program at Miftahul Jannah Orphanage. The article focuses on how the activity was organized, how the program integrated charitable giving with child-centered interaction, and how the activity contributed to social solidarity between volunteers, caregivers, and orphanage children. The article also discusses the importance of sustainability, ethical engagement, and needs-based planning in similar community service programs.

LITERATURE REVIEW

Charitable Giving, Ramadhan, and Social Solidarity

Charitable giving is a social practice that reflects moral responsibility, religious values, and concern for the welfare of others. In the nonprofit and voluntary sector literature, philanthropy is not explained by a single factor. Bekkers and Wiepking (2011) argue that giving occurs through multiple mechanisms, including awareness of social need, direct solicitation, perceived effectiveness, altruistic values, social norms, reputational considerations, and psychological rewards. These mechanisms help explain why community members are often more willing to participate in social programs when the need is clearly communicated and when the program is trusted. Ramadhan intensifies the social meaning of charitable giving. For Muslim communities, giving during Ramadhan is closely connected with worship, gratitude, self-restraint, purification of wealth, and solidarity with the poor and vulnerable. Kasri (2013) notes that Islamic charitable institutions in Indonesia can attract donors when they communicate religious values, transparency, and concrete social benefit. The implication for community service programs is that donation activities should be managed responsibly, transparently, and with attention to the actual needs of beneficiaries.

Social solidarity is strengthened when giving is accompanied by interaction. A donation that is delivered without communication may provide temporary material benefit, but it may not create meaningful social connection. In contrast, a program that includes dialogue, educational games, collective meals, and reflection can create a relational experience. Hustinx, Cnaan, and Handy (2010) explain that volunteering is a complex social phenomenon shaped by personal motives, organizational structures, and societal values. Thus, Ramadhan sharing activities should be treated as organized social engagement rather than as spontaneous charity only. The literature also suggests that sustainable giving requires trust and continuity. Wiepking and Bekkers (2012) emphasize that socioeconomic background, family context, social networks, and perceived responsibility influence giving behavior. In a community service context, continuity can be built by maintaining communication with the orphanage, identifying recurring needs, and developing follow-up programs. Sustainability is especially important for orphanages because the needs of children are continuous, ranging from education and nutrition to emotional support and personal development.

Volunteerism and Community-Based Service

Volunteerism is a major element of community service because it transforms concern into organized action. Clary et al. (1998) developed a functional approach to volunteer motivation and showed that people volunteer for different reasons, including expressing values, learning, building social relationships, protecting the self, enhancing personal growth, and gaining experience. Understanding these motives is useful because community service programs need volunteers who are not only present physically, but also prepared ethically and emotionally to interact with vulnerable groups. Penner (2002) explains that sustained volunteerism is influenced by dispositional factors, organizational characteristics, and the interaction between the individual and the setting. This means that a successful orphanage program depends not only on the generosity of volunteers, but also on clear coordination, appropriate task distribution, and alignment with the needs of the orphanage. Poorly planned volunteer activities may unintentionally create disorder, disrupt institutional routines, or place children in uncomfortable situations.

Community-based participatory perspectives emphasize partnership, shared learning, and respect for local knowledge. Wallerstein and Duran (2010) argue that community-based participatory research and action should connect science, practice, and community priorities. Although the present activity is a community service program rather than a research intervention, the principle remains relevant. The orphanage should not be positioned merely as a receiving object; caregivers should be involved in identifying needs, setting schedules, managing child participation, and evaluating the appropriateness of activities. In child welfare settings, volunteerism also requires sensitivity. Children in alternative care may have different personal histories, emotional needs, and levels of trust toward adults. Therefore, volunteers should communicate respectfully, avoid intrusive questioning, and create an atmosphere that protects children from stigma. A child-centered approach treats children as participants with dignity and voice, not as objects of pity. This ethical orientation is essential for Ramadhan sharing programs that aim to provide benefit without reproducing unequal power relations.

Child Welfare, Resilience, and Orphanage Support

Child welfare programs must address both material and psychosocial needs. Food, clothing, school supplies, and financial assistance are important, but children also require emotional security, supportive relationships, positive role models, and opportunities for participation. Masten (2001) describes resilience as an ordinary adaptive process that emerges when children are supported by caring relationships, problem-solving opportunities, and stable environments. This perspective suggests that even a short community service program can become meaningful when it creates positive interaction and strengthens a caring atmosphere. Luthar et al. (2000) also stress that resilience should not be interpreted as an individual trait alone. It is shaped by social conditions and protective systems. For orphanage children, protective systems include caregivers, teachers, peers, community members, religious institutions, and donors. Community service during Ramadhan can strengthen one part of this system by showing children that they are remembered and valued by the wider community.

Whetten et al. (2009) show that the well-being of orphaned and abandoned children is not determined solely by whether they live in institutional or community-based settings, but by the quality of care, supervision, health, and emotional support available to them. This finding is important because it encourages a balanced view of orphanages. The aim of community service is not to romanticize institutional care, but to support caregivers and children within the existing care context through respectful, practical, and meaningful assistance. The literature reviewed above indicates that a Ramadhan orphanage program should integrate at least four dimensions: charitable giving, volunteer education, child-centered interaction, and sustainable partnership. These dimensions provide the conceptual basis for the present community service article. The activity at Miftahul Jannah Orphanage is therefore discussed not only as a donation event, but as a social learning process that connects faith, empathy, child welfare, and community responsibility.

METHOD

This article uses a descriptive-participatory community service approach. The approach was selected because the program did not aim to test a hypothesis, but to describe the planning, implementation, observed results, and reflective evaluation of a Ramadhan sharing activity at Miftahul Jannah Orphanage. The participatory orientation was reflected in coordination with the orphanage caregivers before the activity was implemented. This coordination was important to ensure that the program respected institutional routines, child safety, and the actual needs of the orphanage. The target participants of the activity were orphanage children, caregivers, and the community service team. The program was organized during the month of Ramadhan as a moment for strengthening social solidarity and spiritual reflection. The activity design combined material support and non-material engagement. Material

support included assistance packages and iftar-related support, while non-material engagement included educational reflection, motivational dialogue, interactive activities, and collective prayer. The combination was used to avoid reducing the program to a ceremonial donation event. The materials used in the activity included donation packages, learning or reflection materials, documentation tools, attendance notes, and simple observation sheets. The service team prepared the materials based on coordination with the orphanage. The program was conducted in four stages: needs identification, preparation, implementation, and evaluation. The structure of these stages is shown in Table 1.

Table 1. Community service stages at Miftahul Jannah Orphanage

Stage	Main Activity	Purpose	Expected Output
Needs identification	Coordination with orphanage caregivers and review of program needs	To align the activity with the actual needs and institutional schedule	Clear activity plan and agreed implementation time
Preparation	Donation sorting, volunteer briefing, material preparation, and task distribution	To ensure logistical readiness and ethical interaction with children	Prepared assistance packages and volunteer roles
Implementation	Opening, educational reflection, interactive session, iftar sharing, donation handover, and prayer	To combine material support with social and emotional engagement	Active participation and warm interaction
Evaluation	Observation, informal feedback, documentation review, and team reflection	To identify benefits, challenges, and follow-up possibilities	Reflective notes and recommendations

Data collection in this community service article was conducted through observation, informal dialogue, documentation, and reflection notes. Observation was used to record the flow of activities, participant engagement, communication patterns, and logistical implementation. Informal dialogue was conducted with caregivers and members of the service team to understand perceived needs, program relevance, and possible follow-up activities. Documentation was used to support reporting, while reflection notes were used to evaluate strengths and limitations of the program. Data analysis was conducted descriptively. The service team reviewed the collected notes and documentation to identify key themes related to program implementation, social interaction, perceived benefits, logistical challenges, and sustainability. The analysis did not use statistical testing because the activity was not designed as an experimental study. Instead, the interpretation focused on whether the program was implemented according to the planned stages and whether it showed meaningful contribution to the orphanage environment. Ethical considerations were observed throughout the activity. The service team coordinated with caregivers before interacting with children, avoided intrusive questions about personal family histories, and emphasized respectful communication. Photographic documentation was treated carefully because children in care settings have a right to privacy and dignity. The program also avoided language that positioned children as objects of pity. Instead, the communication emphasized togetherness, gratitude, encouragement, and shared responsibility.

RESULTS AND DISCUSSION

Program Planning and Needs-Based Coordination

The first result of the community service activity was the establishment of a needs-based program plan. Coordination with the orphanage was important because community service activities in child care institutions must be aligned with institutional routines and the needs of children. Without prior coordination, donation programs may create logistical burden for caregivers or fail to address priority needs. The planning stage helped the service team determine the appropriate form of assistance, activity sequence, volunteer roles, and communication style. Needs-based coordination is consistent with the principle of participatory service. Wallerstein and Duran (2010) emphasize the importance of partnership and community priorities in community-based action. In this program, the orphanage was not treated merely as a location for activity, but as a partner whose schedule, rules, and needs had to be respected. This partnership orientation helped prevent the program from becoming a one-way donation activity.

The planning process also served as a volunteer briefing stage. Volunteers were reminded that children in orphanage settings require respectful communication and supportive interaction. This was important because well-intentioned volunteers may unintentionally ask sensitive questions or use language that reinforces stigma. A briefing on child-centered communication helped volunteers focus on encouragement, collective activities, and positive interaction. This finding is consistent with Penner (2002), who explains that sustained and meaningful volunteerism requires organizational support and role clarity. Another important aspect of planning was the integration of material and non-material assistance. The service team recognized that food and donation packages were important, but they were not sufficient to create a meaningful educational experience. Therefore, the activity included a reflective session on gratitude, empathy, and responsibility during Ramadhan. This integration reflects the idea that philanthropy can produce psychological and social benefits when it is connected with shared values and meaningful interaction (Bekkers & Wiepking, 2011).

Implementation of Ramadhan Sharing Activities

The implementation stage consisted of opening, introduction, educational reflection, interactive engagement, iftar sharing, donation handover, and closing prayer. The opening session created a formal but warm atmosphere by explaining the purpose of the visit. The service team emphasized that the program was based on friendship, care, and mutual learning. This framing was important to avoid a hierarchical relationship between donors and recipients. The educational reflection session focused on the meaning of Ramadhan, gratitude, kindness, and responsibility toward others. This session connected religious values with everyday social behavior. Instead of presenting moral messages in a one-directional lecture, the session encouraged simple interaction so that children could respond, share thoughts, and participate. This approach helped make the activity more participatory and child-friendly.

The iftar sharing component functioned as a symbolic and social moment. Eating together during Ramadhan has strong communal meaning because it brings people into a shared experience after fasting. In the orphanage context, collective iftar created a warm atmosphere and reduced the distance between volunteers, caregivers, and children. The donation handover was conducted as part of the activity, but it was not positioned as the only important moment. The broader focus remained on togetherness and respect. The overall implementation showed that Ramadhan sharing programs can be organized as a combination of religious reflection, social support, and educational engagement. Kasri (2013) explains that Islamic charity is closely linked to religious motivation and social benefit. The activity at Miftahul Jannah Orphanage reflected this connection because giving was framed as an act of worship and as a concrete expression of care for children. Table 2 summarizes the observed results of the implementation.



Figure 1. Documentation of the Ramadhan sharing program at Miftahul Jannah Orphanage

Table 2. Observed results of the Ramadhan sharing program

Aspect Observed	Observed Result	Interpretation
Participation	Children and caregivers were involved in the activity flow and interaction	The program created an inclusive atmosphere rather than a one-way donation event
Communication	Volunteers used simple, respectful, and encouraging language	Child-centered communication supported dignity and comfort
Social atmosphere	The activity created warmth through dialogue, iftar, and collective prayer	Togetherness strengthened emotional and social connection
Material support	Assistance was delivered based on prior coordination	Needs-based giving improved program relevance
Volunteer learning	The service team reflected on empathy, responsibility, and sustainable support	The activity functioned as social education for volunteers

Social and Psychosocial Benefits for Orphanage Children

The program produced several social and psychosocial benefits. First, the presence of visitors and volunteers created a sense of being remembered by the wider community. For children in alternative care, this experience can be emotionally meaningful because it communicates that they are valued and included in social life. This does not mean that one visit can solve complex welfare issues, but it can contribute to a positive social experience when conducted respectfully.

Second, the interactive session provided children with space to participate. Participation is important because children should not be positioned only as passive recipients. When children are invited to respond, ask questions, smile, play, or share simple reflections, they experience the activity as engagement rather than as distribution. This is consistent with resilience theory, which emphasizes that supportive relationships and opportunities for meaningful participation can contribute to adaptive development (Masten, 2001; Luthar et al., 2000).

Third, the activity supported the emotional climate of the orphanage during Ramadhan. The month often creates strong expectations of family togetherness. For children who live away from parents or extended family, communal activities can help build a sense of belonging. Collective iftar, prayer, and conversation can become symbolic experiences that strengthen social connection. The role of caregivers remained central, while volunteers provided additional support and appreciation for the work of the orphanage.

Fourth, the program helped reduce social distance between the orphanage and the surrounding community. Orphanages may sometimes be visited only during certain ceremonial moments. However, when the visit includes dialogue and follow-up reflection, it can become a starting point for longer collaboration. Whetten et al. (2009) emphasize that child well-being in care settings depends on the quality of care and support systems. Community engagement can be one part of that support system when it is ethical and sustained.

Volunteer Learning and Strengthening of Social Responsibility

The activity also generated learning outcomes for volunteers. Through direct interaction with the orphanage, volunteers gained a more concrete understanding of social vulnerability, caregiving work, and the importance of responsible philanthropy. This learning is important because community service should transform not only the condition of beneficiaries, but also the awareness and behavior of service participants. Volunteer learning can encourage future involvement in education, donation management, mentoring, and social advocacy.

The service team learned that charitable giving requires preparation. Donations must be sorted, delivered respectfully, and aligned with actual needs. Activities must be scheduled in coordination with caregivers. Documentation must protect privacy. Communication must avoid pity-based narratives. These lessons show that social service is a professional and ethical practice, not merely a spontaneous expression of sympathy.

The findings are consistent with Clary et al. (1998), who explain that volunteerism can fulfill values, understanding, social, and enhancement functions. In this program, volunteers expressed religious and humanitarian values, gained understanding of orphanage needs, built social connection, and developed personal growth. Wilson (2000) also notes that volunteerism contributes to social capital. In this case, social capital emerged through

collaboration between the service team, caregivers, and children. However, volunteer learning should not be understood as the primary purpose of the program. The dignity and welfare of children must remain central. Volunteer reflection is valuable only when it leads to better service, greater sensitivity, and sustainable support. Therefore, the program encouraged volunteers to see Ramadhan sharing as the beginning of a longer social responsibility rather than as a completed one-day activity.

Challenges and Program Limitations

Several challenges were identified during the planning and implementation process. The first challenge was ensuring that the activity did not disturb the daily routine of the orphanage. Children have schedules for school, worship, rest, and internal activities. Therefore, community service teams must coordinate carefully before visiting. A program that is meaningful for donors may not always be convenient for the institution if the timing is not appropriate.

The second challenge was balancing documentation needs with child privacy. Community service reporting often requires photographs and activity evidence, but children in care settings must be protected from excessive exposure. Documentation should avoid embarrassing images, sensitive stories, and captions that reveal personal vulnerability. Ethical documentation is part of child protection and should be included in volunteer briefing.

The third challenge was sustainability. One-time Ramadhan donations can provide immediate benefit, but orphanage needs continue after the month ends. This limitation is common in seasonal charity activities. Bekkers and Wiepking (2011) suggest that giving is influenced by awareness of need and perceived efficacy. To improve efficacy, future programs should map recurring needs such as tutoring, health support, school supplies, caregiver support, and life skills activities.

The fourth challenge was measuring impact. This program used descriptive observation and reflection rather than standardized instruments. As a result, the findings provide a qualitative description of perceived benefits rather than measurable changes in child well-being. Future programs can develop simple pre- and post-activity feedback tools for caregivers and volunteers, while still protecting children from excessive assessment.

Sustainability Model for Future Community Service

Based on the implementation and reflection, future Ramadhan orphanage programs should be designed through a sustainability model. Sustainability does not always require large funding. It can begin with consistent communication, periodic needs assessment, volunteer rotation, educational mentoring, and transparent reporting. The key is to shift the orientation from event-based charity to partnership-based support.

A sustainable model may include three levels. The first level is basic assistance, such as food, clothing, school supplies, and hygiene items. The second level is educational support, such as reading activities, tutoring, digital literacy, religious learning, and motivational sessions. The third level is relational support, such as regular visits, caregiver appreciation, mentoring, and collaboration with schools or local health providers. These levels should be adjusted to the orphanage needs and capacity.

The sustainability plan is aligned with the literature on child welfare and resilience. Masten (2001) and Luthar et al. (2000) emphasize that children benefit from supportive systems, not only from individual assistance. Therefore, community service should strengthen the support system around children. The proposed follow-up plan is shown in Table 3.

Table 3. Proposed sustainability plan for future orphanage service programs

Program Dimension	Short-Term Follow-Up	Long-Term Direction
Basic assistance	Provide needs-based food, clothing, hygiene, or school items	Develop transparent and periodic donation management
Educational support	Conduct reading, tutoring, or moral reflection sessions	Create scheduled mentoring with volunteer teams
Psychosocial support	Use respectful communication and interactive activities	Build consistent relationships that support belonging
Caregiver partnership	Coordinate before and after activities	Support caregiver needs and institutional priorities
Evaluation	Prepare reflection notes and feedback from caregivers	Develop simple indicators for program relevance and sustainability

This model is important because Ramadhan should not be the only moment for social care. Ramadhan can function as an entry point that awakens generosity and strengthens community awareness, but the spirit of care should continue beyond the month. If community service programs are connected with longer partnerships, the benefits can be more stable for children and caregivers. The discussion above shows that the Miftahul Jannah Orphanage sharing program has value in three interconnected areas. First, it supports children through material assistance and positive social interaction. Second, it educates volunteers about ethical charity, child-centered communication, and social responsibility. Third, it strengthens the relationship between the orphanage and the wider community. These three areas are consistent with the theoretical understanding of philanthropy, volunteerism, and resilience in the international literature. The article also highlights that the quality of a community service program cannot be assessed only from the amount of assistance delivered. Quality must also be seen from planning, respect for beneficiaries, relevance of support, volunteer conduct, and continuity. A small but carefully planned program can be more meaningful than a larger program that ignores the actual needs and dignity of children.

Implications for Child-Centered Ramadhan Community Service

The implementation of the program provides several practical implications for community service teams that plan to conduct similar activities in orphanage settings. The first implication is that Ramadhan charity should be designed as a child-centered program. This means that the activity must consider the needs, comfort, routines, and dignity of children before considering the symbolic interests of donors or organizers. A child-centered program does not measure success only from the number of packages distributed, but from whether children experience the program as respectful, safe, and meaningful.

The second implication is the importance of communication ethics. Orphanage children may carry personal histories that should not become the subject of public questioning. Volunteers should avoid asking why a child lives in the orphanage, where the parents are, or other questions that may reopen emotional discomfort. Instead, the interaction should focus on friendship, learning, play, motivation, and shared religious reflection. This approach strengthens the protective environment and ensures that the program does not unintentionally create emotional pressure.

The third implication is the need to connect material assistance with educational value. Food packages, iftar support, and basic necessities remain important, especially during Ramadhan. However, the educational dimension gives the program deeper meaning. Short sessions on gratitude, discipline, prayer, kindness, personal dreams, hygiene, or learning motivation can enrich the experience of children. When delivered in simple and interactive language, such sessions can help children feel encouraged rather than merely assisted.

The fourth implication concerns volunteer preparation. A good community service program requires volunteers who understand their roles, time discipline, communication boundaries, and responsibility to follow the direction of caregivers. Volunteer briefing should include the purpose of the activity, the schedule, the expected attitude, documentation rules, and the principle of respecting children. This is consistent with the volunteerism literature, which shows that organizational structure and role clarity are important for meaningful volunteer engagement (Penner, 2002).

The fifth implication is the importance of transparency and trust. Donation-based activities need clear communication about what is collected, how it is delivered, and how it supports the needs of the orphanage. Trust is essential because philanthropic behavior is influenced by perceived efficacy and confidence that assistance produces real benefit (Bekkers & Wiepking, 2011). Transparent reporting also protects the reputation of the service team and strengthens the possibility of continued support from donors.

The sixth implication is that the orphanage should be treated as a partner rather than a passive beneficiary. Caregivers understand the daily needs, emotional condition, and routines of the children more deeply than outside volunteers. Therefore, program decisions should be made through coordination with caregivers. This partnership-based approach is aligned with community-based service principles that emphasize participation, shared planning, and local knowledge (Israel et al., 1998; Wallerstein & Duran, 2010).

The seventh implication is the need to evaluate the program using simple but meaningful indicators. Evaluation does not always require complex instruments. A short reflective discussion with caregivers and volunteers can identify whether the activity was useful, whether the schedule was appropriate, whether children responded positively, and what should be improved in future visits. Evaluation can also identify recurring needs such as tutoring, school equipment, health checks, or religious learning activities. These findings can guide the next program cycle.

Finally, Ramadhan sharing programs can become an entry point for broader social education. Volunteers and donors can learn that kindness is not only expressed through material giving, but also through responsible presence,

ethical communication, and long-term commitment. Children can experience support from the wider community, while caregivers can feel appreciated in their daily work. In this sense, the Miftahul Jannah Orphanage program illustrates that community service can connect spiritual devotion with social responsibility and child welfare.

Proposed Evaluation Indicators for Future Programs

Future programs at Miftahul Jannah Orphanage and similar institutions need practical evaluation indicators that can be applied without creating administrative burden. The first indicator is relevance, which examines whether the type of assistance matches the needs communicated by caregivers. Relevance can be assessed by asking whether the provided support is useful for daily care, education, nutrition, worship activities, or child development. This indicator helps prevent donation mismatch, such as giving items that are not immediately needed while more urgent needs remain unaddressed.

The second indicator is participation. A program should evaluate whether children are involved in safe, age-appropriate, and enjoyable activities. Participation does not mean forcing children to perform or speak in public. It means giving them opportunities to join activities comfortably, respond voluntarily, and experience social interaction in a positive environment. Participation also includes the role of caregivers, because caregivers help ensure that activities remain appropriate to the emotional and developmental condition of the children.

The third indicator is ethical conduct. This includes respectful communication, careful documentation, protection of privacy, and avoidance of stigmatizing narratives. Ethical conduct should become a central indicator because orphanage children are often exposed to public sympathy in ways that may unintentionally reduce their dignity. A good program should ensure that every photograph, caption, speech, and report communicates respect rather than pity. Ethical conduct also builds public trust and strengthens the credibility of the service team.

The fourth indicator is learning. Community service should create learning for volunteers, donors, children, and caregivers. Volunteers learn about empathy and social responsibility, donors learn about responsible giving, children learn positive values through interaction, and caregivers receive feedback or support from the community. This indicator is important because community service is not merely a transfer of goods; it is a process of social education. When learning occurs, the program has the potential to influence future behavior and strengthen social responsibility beyond the event itself.

The fifth indicator is continuity. A Ramadhan program may begin as a seasonal activity, but its long-term value depends on whether the relationship continues. Continuity can be measured through follow-up communication, repeated visits, mentoring plans, donation transparency, and collaboration with other community actors. Continuity is particularly important because child welfare needs cannot be solved through a single event. By using these indicators, future community service programs can become more accountable, child-centered, and sustainable.

Article Limitations

This article has several limitations that should be considered when it is used as a basis for publication or further program development. First, the article uses a descriptive community service design, so the findings are presented as reflective and qualitative observations rather than as statistical evidence. The article does not claim that the program caused measurable changes in psychological well-being, learning achievement, or long-term resilience among children. Such claims would require a stronger research design, validated instruments, and repeated measurement.

Second, the article was prepared as a journal manuscript based on a general description of the Ramadhan sharing activity. Therefore, details such as the exact date, number of participants, quantity of donation packages, and names of implementing partners should be adjusted according to the actual field documentation before submission. This adjustment is important to ensure that the published article accurately reflects the real implementation and does not overstate the scope of the program.

Third, the program was limited to a Ramadhan community service activity. Although the activity produced meaningful social interaction, it should be followed by a more structured partnership if the service team wants to produce long-term benefit. Future articles can strengthen the empirical value of the report by adding caregiver interviews, child-friendly feedback, donor transparency data, and a follow-up program matrix. These additions would make the manuscript stronger and more accountable as an academic community service publication.

CONCLUSION

The Miftahul Jannah Orphanage Shares Goodness During the Month of Ramadhan program demonstrates that Ramadhan-based community service can become a meaningful form of social solidarity when it integrates charitable

giving, educational reflection, respectful interaction, and needs-based coordination. The activity was implemented through stages of needs identification, preparation, implementation, and reflective evaluation. The program provided material support while also creating a warm social atmosphere through dialogue, iftar sharing, and collective prayer. The results indicate that the program contributed to three main outcomes. First, it supported orphanage children through attention, care, and positive interaction. Second, it strengthened volunteer awareness of ethical philanthropy and child-centered service. Third, it encouraged partnership between the service team and the orphanage caregivers. These outcomes are consistent with international literature on philanthropy, volunteerism, resilience, and child welfare. Future programs should avoid treating Ramadhan sharing as a one-time ceremonial activity. Community service at orphanages should be developed into sustainable partnerships that include educational mentoring, periodic needs assessment, ethical documentation, caregiver collaboration, and transparent donation management. By applying these principles, similar programs can provide deeper and more sustainable benefits for children and orphanage institutions.

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