

MIFTAHUL JANNAH CAHAYA RAMADAN ORPHANAGE: TOGETHER REACHING BLESSINGS

Falahuddin¹, Arliansyah², Fuadi³, Yulis Terfiadi⁴, Erna Isfayanni⁵, Frengki Putra Ramansyah⁶

^{1,2,3,4,5} Universitas Malikussaleh, Indonesia

⁶ Universitas Battuta Medan, Indonesia

Received : 03 June 2026

Accepted : 25 June 2026

Revised : 09 June 2026

Published : 26 July 2026

Abstract

This article examines the Ramadan community-service program entitled Miftahul Jannah Cahaya Ramadan Orphanage: Together Reaching Blessings as a child-centered social initiative that integrates spiritual education, psychosocial support, Islamic philanthropy, and collaborative volunteerism. The program was designed to create a joyful, dignified, and educational Ramadan experience for children living in orphanage care while strengthening partnerships between caregivers, volunteers, donors, and local communities. A descriptive community-service approach was used through needs assessment, program planning, implementation, observation, reflection, and follow-up recommendation. The findings indicate that Ramadan service activities can support children's emotional well-being, social connectedness, religious literacy, and sense of recognition when they are organized through ethical communication, participatory engagement, and sustainable partnership. The study also shows that charity-based Ramadan programs should move beyond one-time donation delivery toward relational care, educational enrichment, and accountable community collaboration. The article contributes a practical model for orphanage-based Ramadan service that places children's dignity, happiness, and development at the center of Islamic social responsibility.

Keywords: child well-being; community service; Islamic philanthropy; orphanage care; Ramadan.

INTRODUCTION

Ramadan is not only a period of fasting and personal worship. In many Muslim communities, Ramadan also becomes a social space where compassion, generosity, self-discipline, and communal solidarity are expressed through concrete actions. The practice of sharing meals, supporting vulnerable families, strengthening ties with neighbors, and giving charity reflects a broader ethical view that faith should produce social benefit. For orphanage-based community service, Ramadan offers a meaningful opportunity to transform religious values into child-centered programs that protect dignity, build happiness, and strengthen long-term social support. The title Miftahul Jannah Cahaya Ramadan Orphanage: Together Reaching Blessings positions the activity as more than a ceremonial gathering. The phrase Cahaya Ramadan, or the light of Ramadan, represents hope, affection, guidance, and moral warmth for children who need consistent emotional and social support. The phrase Together Reaching Blessings emphasizes that blessings are not obtained through individual action alone, but through cooperation among children, caregivers, volunteers, donors, educators, and the surrounding community. In this sense, the program becomes a platform for shared responsibility and collective learning.

Children who live in orphanage or residential care settings may receive basic protection, accommodation, and schooling support, yet their developmental needs remain complex. Research on institutional care has shown that children need stable relationships, responsive caregiving, social stimulation, meaningful routines, and a sense of belonging to support healthy development (Goldman et al., 2020; van IJzendoorn et al., 2020). These needs are not limited to material welfare. They include emotional safety, recognition, autonomy, social participation, spiritual guidance, and opportunities to experience joy in everyday life. Community-service activities often focus on material distribution, especially during religious seasons. Although donations are important, donation-centered programs may become less effective when they are not accompanied by respectful interaction, educational meaning, and continuity. The literature on charity and giving highlights that donor motivation, trust, accountability, and perceived social impact influence sustainable giving behavior (Kasri & Ramli, 2019; Kashif et al., 2015). Therefore, orphanage-based Ramadan programs should be managed not merely as charity events, but as social interventions that connect resources, relationships, and child development objectives.

The urgency of this article is connected to the need for a more systematic model of Ramadan community service in orphanage contexts. Many community activities are implemented with good intentions, but the planning, documentation, evaluation, and follow-up are sometimes limited. As a result, the program may produce short-term happiness without creating measurable learning, improved partnership, or sustainable support. A service program that is planned academically can help volunteers and institutions understand what is done, why it matters, how it affects children, and what should be improved for future implementation. The problem addressed in this article is how a Ramadan program at Miftahul Jannah Orphanage can be structured to promote children's happiness, social connectedness, religious literacy, and community partnership. The article does not reduce happiness to entertainment. It treats happiness as a developmental and social condition that includes feeling valued, safe, accompanied, respected, and able to participate. This view is aligned with the literature on subjective well-being, which emphasizes positive affect, life satisfaction, and meaningful experience (Diener et al., 2018).

The purpose of this article is to describe and analyze the implementation of a Ramadan community-service program at Miftahul Jannah Orphanage under the theme Together Reaching Blessings. Specifically, the article aims to explain the program rationale, describe the method of implementation, present the observed outcomes, and formulate practical recommendations for future Ramadan service programs. The article is expected to contribute to the practice of community engagement, Islamic philanthropy, child-centered service, and orphanage partnership management. The novelty of this article lies in its integration of three perspectives. First, it interprets Ramadan charity through a child well-being framework. Second, it places togetherness as a method of service rather than a decorative value. Third, it emphasizes accountable partnership as a requirement for sustainable orphanage support. This integration is important because children's happiness cannot be separated from caregiving quality, social recognition, educational experience, and the continuity of community care.

LITERATURE REVIEW

Child Well-Being and Orphanage Care

Child well-being is a multidimensional concept that includes physical health, emotional security, social belonging, educational development, moral formation, and participation in meaningful activities. It cannot be understood only as the absence of hardship. Children may receive food and shelter while still lacking responsive relationships, supportive communication, and opportunities to express their feelings. This is why child-centered service programs must consider both material and psychosocial dimensions of care. Studies on institutionalization have emphasized that residential-care environments can affect developmental trajectories when children experience limited individualized attention, low stimulation, and weak attachment opportunities (van IJzendoorn et al., 2020). Goldman et al. (2020) further argue that care reform should prioritize stable caregiving, family-like relationships, protection, and coordinated services. Although not every orphanage context is the same, this evidence reminds community-service actors that every activity involving children should strengthen, rather than disrupt, the caregiving environment.

For children in residential care, social connection is a protective factor. Social deprivation can affect adolescent development and mental health because young people need peer interaction, supportive adult presence, and opportunities to build identity through relationships (Orben et al., 2020). A Ramadan program that brings volunteers into an orphanage must therefore be designed carefully. Volunteers should not appear as temporary visitors who produce emotional excitement and then disappear without continuity. They should support the children through respectful interaction, predictable activity, and positive role modeling. The literature on resilience also supports this view. Ungar and Theron (2020) explain that resilience emerges from multisystemic processes involving individuals, families, communities, institutions, and culture. Masten and Motti-Stefanidi (2020) similarly describe resilience as a process that depends on protective systems around children, not simply on individual toughness. In orphanage settings, Ramadan activities can contribute to resilience when they strengthen children's relationships, routines, hope, spiritual meaning, and access to supportive adults.

Ramadan, Islamic Philanthropy, and Social Responsibility

Islamic philanthropy is rooted in the belief that wealth and social privilege carry responsibility. Practices such as zakat, infaq, sadaqah, waqf, and direct social assistance reflect a moral economy in which giving is connected to justice, purification, solidarity, and compassion. During Ramadan, charitable behavior becomes more visible because the month encourages Muslims to increase worship and social generosity. However, Islamic philanthropy should not stop at giving goods. It should also produce empowerment, dignity, and social benefit. Research on Muslim giving behavior indicates that trust, religious motivation, perceived usefulness, and institutional credibility shape charitable

intention and donation behavior (Kasri & Ramli, 2019). Kashif et al. (2015) also show that charity donation involves both moral intention and behavioral commitment. These findings are relevant for orphanage service because donors and volunteers need clear information about the needs of children, the form of assistance provided, and the expected impact. Transparent communication can increase trust and reduce the risk of fragmented or symbolic assistance. The spirit of Ramadan also carries an educational function. Children learn values not only through lectures, but through experience. When volunteers share meals respectfully, listen to children's stories, organize creative activities, and involve caregivers in planning, children encounter generosity as a lived practice. In this form, philanthropy becomes relational. It allows children to experience that they are not passive recipients, but respected participants in a meaningful social encounter. For a program titled Together Reaching Blessings, togetherness must be operationalized through cooperation, not merely stated as a slogan. Donors provide resources, caregivers provide contextual knowledge, volunteers provide time and facilitation, and children contribute participation, creativity, and feedback. This cooperative approach reduces the distance between giver and receiver. It also places the orphanage as a partner with knowledge and agency, rather than as a location where charity is delivered without dialogue.

Happiness, Belonging, and Educational Engagement

Happiness in community-service activities should be understood as a meaningful positive experience. Diener et al. (2018) describe subjective well-being as involving positive emotions, satisfaction, and evaluative meaning. In the context of children, happiness is closely related to feeling safe, included, heard, and appreciated. Therefore, a Ramadan activity that includes games, storytelling, prayer, meals, and gift sharing should be evaluated based on whether children feel recognized and respected, not only based on the number of activities conducted. Belonging is a central part of children's development. A meta-analysis by Allen et al. (2018) shows that belonging is associated with social and emotional outcomes. Social and emotional learning research also demonstrates that structured activities can improve children's self-awareness, relationship skills, responsible decision-making, and social behavior (Cipriano et al., 2023; Durlak et al., 2011). In a Ramadan orphanage program, these outcomes can be supported through cooperative games, reflective discussion, gratitude practice, storytelling, and peer appreciation.

Character strengths are also relevant. Lavy (2020) notes that character-strength interventions may support student well-being when they are implemented in developmentally appropriate ways. Ramadan values such as patience, gratitude, honesty, generosity, self-control, and empathy can be transformed into simple activities that children can understand and practice. For example, gratitude reflection after iftar can help children name positive experiences, while cooperative games can teach fairness and mutual support. Educational engagement in community service should not resemble formal classroom instruction. It needs to be warm, playful, dialogic, and respectful. Children may respond better to storytelling, art, memorization games, group reflection, and role-play than to long lectures. Activities that combine religious literacy with creativity can help children connect Ramadan values to daily behavior. This approach allows the program to support both spiritual formation and psychosocial development.

Volunteerism and Ethical Community Engagement

Volunteerism is an important component of orphanage-based community service, but it must be guided by ethics. Stukas et al. (2016) explain that volunteer participation is strengthened when people understand the purpose of service and feel that their actions have meaningful social value. Wilson (2012) also notes that volunteerism involves personal motivation, social norms, institutional context, and opportunities for engagement. In orphanage settings, these factors must be connected to child protection principles. Ethical community engagement requires preparation. Volunteers should understand how to interact with children respectfully, avoid intrusive questions, protect privacy, follow caregiver instructions, and prevent activities that create unhealthy emotional dependence. Child-centered volunteering is not about creating dramatic documentation. It is about serving children in a way that strengthens dignity and supports the daily caregiving system. This is especially important in the digital era, where photos and videos of children can be shared widely without sufficient consent. A well-managed Ramadan program can also become a learning process for volunteers. They learn empathy, communication, coordination, accountability, and reflective practice. At the same time, volunteers must recognize that learning cannot occur at the expense of children's comfort. Service is ethical when children's rights, voices, privacy, and emotional safety remain central. This perspective informs the method used in the present article.

METHOD

This article uses a descriptive community-service approach. The approach was selected because the purpose of the article is to describe the design, implementation, and practical contribution of a Ramadan social activity at

Miftahul Jannah Orphanage. The program was not designed as an experimental study. Instead, it was organized as a service initiative that combined preparation, participation, observation, reflection, and recommendation. This design is appropriate for community engagement articles that aim to document practice and generate lessons for future implementation. The activity setting was Miftahul Jannah Orphanage. The target participants were children living in the orphanage, caregivers, and the volunteer team involved in the Ramadan program. The program was designed to respect the orphanage routine and to avoid interrupting children's rest, worship, school responsibilities, and caregiving schedule. All activities were coordinated with the orphanage management before implementation. The coordination stage was important because caregivers understand the children's needs, sensitivities, habits, and daily routines better than external volunteers.

The program theme, Together Reaching Blessings, was translated into several practical components. These components included Ramadan storytelling, religious reflection, cooperative games, creative expression, iftar together, donation delivery, dialogue with caregivers, and follow-up planning. Each component was designed to serve a specific function. Storytelling supported religious literacy. Games supported social interaction. Creative expression supported participation. Iftar strengthened togetherness. Donation delivery addressed practical needs. Reflection and follow-up planning supported program sustainability. Data and information for this article were gathered through field observation, informal communication with caregivers, volunteer reflection, and activity documentation. Observation focused on children's participation, emotional response, interaction patterns, and activity flow. Informal communication with caregivers was used to understand whether activities were appropriate to the children's condition and routine. Volunteer reflection was used to identify strengths, weaknesses, and ethical considerations. Documentation was used only as supporting evidence and should be managed according to privacy and consent requirements.

The analysis used descriptive thematic interpretation. Information from observation and reflection was grouped into several themes: children's happiness, togetherness, religious literacy, dignity in donation practice, caregiver involvement, volunteer learning, and sustainability. These themes were then interpreted using relevant literature on child well-being, resilience, social belonging, Islamic philanthropy, and volunteerism. The aim was not to claim generalizable statistical outcomes, but to explain the practical meaning of the program and identify improvement directions. The ethical principles of the activity included respect for children's dignity, non-discrimination, privacy protection, caregiver coordination, and avoidance of exploitative documentation. Children were treated as participants with feelings and preferences, not as objects of charity. Volunteers were encouraged to speak politely, listen attentively, avoid stigmatizing language, and follow the orphanage rules. The program also emphasized that donation delivery should not create embarrassment or dependency. Assistance should be presented as mutual care and social responsibility.

Table 1. Design of the Miftahul Jannah Cahaya Ramadan Program

Stage	Main Activities	Expected Output
Coordination	Initial communication with orphanage management, identification of needs, schedule adjustment, and ethical briefing.	Program objectives and implementation boundaries are clearly agreed upon.
Preparation	Design of storytelling materials, games, reflection questions, iftar logistics, donation packages, and volunteer roles.	Activities are organized, child-friendly, and aligned with caregiver guidance.
Implementation	Opening, Ramadan reflection, cooperative games, creative expression, iftar together, donation delivery, and closing prayer.	Children participate in warm, respectful, and joyful Ramadan activities.
Reflection	Short discussion with caregivers and volunteers about activity flow, children's responses, and improvement needs.	Strengths and weaknesses of the program are identified.
Follow-up	Documentation review, partnership communication, and formulation of future support recommendations.	The program produces continuity plans rather than one-time assistance.

Table 1 shows that the program was structured through a complete service cycle. The cycle began before the event and continued after implementation. This design is important because orphanage-based service often becomes ineffective when volunteers arrive without sufficient coordination or leave without evaluation. By organizing the activity through stages, the program attempted to connect generosity with planning, care ethics, and sustainability.

RESULTS AND DISCUSSION

Children's Happiness as a Dignified Ramadan Experience

The first observed result was the creation of a warm emotional atmosphere. Children showed active participation in storytelling, games, prayer preparation, creative expression, and iftar together. This emotional response should not be interpreted only as entertainment. It indicates that a structured Ramadan program can create moments in which children feel noticed, accompanied, and included. Such experiences are important because positive emotion supports motivation, participation, and social openness. The meaning of happiness in this program is closely related to dignity. A child can laugh during an activity but still feel uncomfortable if the program positions him or her as an object of pity. Therefore, the volunteers were encouraged to use respectful language, avoid excessive sympathy, and interact with children as capable participants. This practice is consistent with child well-being literature, which emphasizes children's need for recognition, relational safety, and meaningful participation (Goldman et al., 2020; van IJzendoorn et al., 2020).

The theme Cahaya Ramadan helped frame the program as a source of warmth and hope. In the activity, Ramadan values were presented through stories, simple reflection, and collective prayer. The children were invited to understand that Ramadan is not merely a month of obligation, but a month in which people learn patience, gratitude, care, and self-control. By connecting happiness with values, the program avoided the tendency to treat joy as temporary amusement. Instead, joy became part of moral and spiritual learning. This finding supports the argument that community-service programs should integrate emotional and educational dimensions. If a program only distributes goods, children may receive practical benefit but limited developmental stimulation. If a program only provides entertainment, the benefit may be short-lived. A more balanced activity combines joy, relationship, value education, and concrete support. The Miftahul Jannah Cahaya Ramadan program attempted to combine these dimensions through a child-friendly sequence of activities.

Togetherness and Social Connectedness

The second result was the strengthening of social connectedness among children, caregivers, and volunteers. Togetherness was experienced through shared meals, group games, conversation, prayer, and collective reflection. These activities allowed children to interact with volunteers in a safe and structured setting. They also allowed caregivers to observe how children responded to new social experiences. Social connectedness is especially relevant because children in care settings need supportive relationships that complement daily caregiving routines. Orben et al. (2020) emphasize that social deprivation can influence adolescent mental health and development. Although a Ramadan community-service program cannot replace long-term caregiving, it can reduce social isolation when it is conducted respectfully and consistently. The program becomes more meaningful when children are not treated as spectators, but as active participants who can answer questions, lead small prayers, share ideas, and join group decisions. Participation helps children experience belonging.

The social value of the program also appeared in the relationship between donors, volunteers, and the orphanage institution. Donors were not positioned only as material contributors. They became part of a larger network of care. Volunteers did not act only as event organizers. They became facilitators of interaction. Caregivers were not passive recipients of assistance. They became partners who guided the program according to children's needs. This partnership reduced the gap between external assistance and internal caregiving reality. Togetherness should therefore be understood as a practical method. It requires coordination, shared roles, mutual respect, and common objectives. In this program, togetherness was visible when volunteers adjusted activities to children's comfort, when caregivers provided guidance, when donors trusted the program process, and when children responded through participation. These elements created a social atmosphere that supported the title Together Reaching Blessings.

Ramadan Literacy and Character Formation

The third result concerned Ramadan literacy and character formation. The program used simple explanations, storytelling, and reflection to communicate the meaning of fasting, gratitude, patience, prayer, and sharing. Children were not only told what Ramadan means, but were invited to connect Ramadan values with daily actions. For example, gratitude was connected to appreciating caregivers and friends. Patience was connected to controlling speech and emotion. Sharing was connected to helping younger children and respecting others during activities. This approach is relevant to social and emotional learning. Durlak et al. (2011) and Cipriano et al. (2023) show that structured social-emotional programs can support positive social behavior and emotional competence. Although the Miftahul Jannah program was not a formal SEL curriculum, it incorporated similar principles through relationship skills, self-awareness, reflection, and responsible action. The program demonstrated that Ramadan education can be

designed as experiential learning rather than one-way instruction. The character-strength perspective also helps interpret the activity. Lavy (2020) argues that character strengths can be fostered through intentional educational practices. Ramadan values are compatible with this perspective because they emphasize discipline, empathy, generosity, humility, and gratitude. When children engage in cooperative games and reflection, they practice these values in concrete situations. Character formation becomes more effective when children can experience values through action, not only memorize moral statements. The main lesson is that religious activities for children should be developmentally appropriate. Long lectures may reduce attention, especially in informal community-service settings. Short stories, questions, songs, creative tasks, and group games are often more effective. Such methods help children understand spiritual values while maintaining joy and participation. In this article, Ramadan literacy is therefore not separated from child psychology and educational engagement.

Donation Practice, Accountability, and Child Dignity

The fourth result relates to donation practice. The delivery of assistance was organized as part of a broader activity, not as a stand-alone ceremony. This arrangement was important because children's dignity can be affected when donation activities are conducted mainly for publicity or documentation. The program sought to frame donation as a form of friendship and social responsibility. Children were invited to receive support with gratitude, but they were not positioned as helpless objects. Accountability was also important. The literature on charitable giving shows that trust and credibility influence donor intention and commitment (Kasri & Ramli, 2019; Kashif et al., 2015). In practical terms, accountability means that resources are collected, managed, delivered, and reported transparently. It also means that the assistance should be relevant to the orphanage's actual needs. Coordination with caregivers helped ensure that donated items were useful and that the timing of delivery did not disturb the children's routine.

A dignity-based donation model requires attention to language, gesture, and documentation. Volunteers should avoid language that exaggerates children's suffering. They should also avoid photo practices that expose children's vulnerability. When documentation is necessary, it should focus on program accountability, not emotional display. This ethical approach protects children and strengthens the credibility of the community-service program. Donation can become educational when children understand that generosity is part of social life and spiritual responsibility. However, this educational meaning must be balanced with sensitivity. Children should not be made to feel indebted or inferior. The best donation practice is one that quietly supports needs, strengthens relationships, and leaves children feeling respected. This principle is central to the Miftahul Jannah Cahaya Ramadan program.

Table 2. Observed Contributions of the Program

Dimension	Observed Contribution	Meaning for Program Development
Emotional well-being	Children showed enthusiasm, smiling interaction, and willingness to join activities.	Joyful experience should be combined with safety, dignity, and recognition.
Social belonging	Children interacted with peers, caregivers, and volunteers through structured group activities.	Togetherness can reduce social distance and strengthen supportive relationships.
Religious literacy	Children discussed Ramadan values through stories, reflection, and collective prayer.	Spiritual learning is stronger when it is experiential and child-friendly.
Practical support	Donation delivery addressed selected needs identified through coordination.	Assistance should be relevant, accountable, and respectful.
Volunteer learning	Volunteers practiced communication, empathy, teamwork, and ethical reflection.	Community service should develop social responsibility among volunteers.
Partnership	Caregivers, donors, and volunteers collaborated in planning and implementation.	Sustainable support requires coordination beyond one-time events.

Table 2 indicates that the program generated contributions across emotional, social, religious, practical, volunteer, and institutional dimensions. The most important point is that these dimensions are interconnected. A donation package becomes more meaningful when delivered within a respectful relationship. A game becomes more meaningful when it teaches cooperation. A prayer becomes more meaningful when it is linked to gratitude and care. A volunteer visit becomes more meaningful when it strengthens future partnership.

Volunteer Learning and Reflective Service

The fifth result concerns volunteer learning. Volunteers gained practical experience in planning a community activity, communicating with children, coordinating with caregivers, managing logistics, and reflecting on ethical issues. This learning dimension is important because community service should not only benefit the target group, but also shape the social awareness of those who serve. Stukas et al. (2016) argue that volunteering becomes stronger

when people understand the meaning and impact of their involvement. Volunteer reflection after the activity highlighted the need for preparation. Good intention alone is not enough. Volunteers need guidance on child-friendly communication, privacy protection, time management, and sensitivity to children's emotional responses. They also need to understand that children in orphanage care may have different personal histories. Therefore, volunteers should avoid asking questions about family background, trauma, or sensitive experiences unless such communication is guided by professional caregivers.

The activity also taught volunteers about the importance of humility. Service should not place volunteers at the center of the story. The center should be the children's needs and the orphanage's mission. Volunteers must be willing to listen, adapt, and work behind the scenes. In this sense, the program contributed to ethical civic education. It trained volunteers to connect faith, compassion, and responsibility with disciplined action. Another learning outcome was teamwork. The program required division of roles, schedule coordination, material preparation, communication with donors, and evaluation. These tasks helped volunteers develop organizational skills. For students or community members, such experiences can strengthen leadership, empathy, problem-solving, and public communication. However, the learning value of service should always be balanced with child protection and caregiver authority.

Caregiver Involvement and Institutional Partnership

The sixth result was the importance of caregiver involvement. Caregivers understand the children's daily behavior, health conditions, emotional needs, and activity preferences. Their participation helped volunteers avoid inappropriate activities and unrealistic schedules. This finding is consistent with the child-welfare literature, which emphasizes that external support must be integrated with the care environment rather than imposed from outside (Goldman et al., 2020). Caregiver involvement also strengthened program legitimacy. When caregivers are involved in planning, the program becomes more relevant to the orphanage's needs. When caregivers are involved during implementation, children feel safer because familiar adults are present. When caregivers are involved in evaluation, future activities can be improved based on real experience. This partnership model is more sustainable than a volunteer-centered approach.

Institutional partnership should also include post-activity communication. After the program, volunteers and donors should share documentation responsibly, provide simple reports, and ask whether there are follow-up needs. This communication helps build trust and opens opportunities for future collaboration. The goal is not to create dependency, but to build a reliable support network around the orphanage. In the context of Miftahul Jannah Orphanage, partnership means that the institution is recognized as an active actor. The orphanage provides care, routine, discipline, and emotional support every day. Community service should strengthen this existing work. It should not replace or overshadow caregivers. A respectful partnership allows the Ramadan program to become part of a broader ecosystem of care.

Sustainability of Ramadan-Based Community Service

The seventh result is the need for sustainability. Ramadan programs often gather high enthusiasm, but the intensity of support may decline after the month ends. A sustainable model requires follow-up planning, periodic communication, and realistic commitment. Sustainability does not always mean large funding. It can include regular mentoring, book donation, school-supply support, health education, tutoring, digital literacy sessions, or caregiver capacity-building. The resilience literature supports this conclusion. Ungar and Theron (2020) and Masten and Motti-Stefanidi (2020) emphasize that positive outcomes are supported by systems that continue over time. For children in orphanage care, consistent relationships and predictable support matter. Therefore, Ramadan should be used as an entry point for long-term partnership rather than as the only moment of care.

A sustainable program also needs documentation and evaluation. Documentation should include activity objectives, participant needs, resources used, challenges, outcomes, and recommendations. Evaluation does not need to be complicated. It can use short caregiver feedback, volunteer reflection notes, and observation of children's participation. Such simple tools can help organizers improve future activities and communicate impact to donors responsibly. Sustainability also requires financial and organizational accountability. Donors are more likely to support future programs when they receive clear information about how resources are used. Orphanages are more likely to welcome future collaboration when volunteers respect rules and provide useful assistance. Children are more likely to benefit when programs are predictable, safe, and meaningful. These elements should become the basis of future Ramadan service planning.

Table 3. Recommended Follow-Up Model for Future Ramadan Programs

Focus Area	Recommended Action	Expected Benefit
Child protection	Develop volunteer briefing on privacy, respectful language, consent, and safe interaction.	Children's dignity and emotional safety are better protected.
Education	Prepare short modules on Ramadan values, gratitude, empathy, and cooperation.	Religious literacy becomes more meaningful and child-friendly.
Psychosocial support	Use storytelling, art, games, and reflection to support expression and belonging.	Children experience joy, participation, and social recognition.
Caregiver partnership	Involve caregivers in needs assessment, scheduling, activity design, and evaluation.	Programs become relevant to children's routines and institutional needs.
Donation management	Create simple resource records and post-activity reports for donors and partners.	Trust, transparency, and continuity are strengthened.
Sustainability	Plan post-Ramadan mentoring, learning support, or periodic visits based on capacity.	Ramadan becomes an entry point for long-term community support.

Table 3 presents a follow-up model that can be used by organizers in future activities. The model emphasizes that Ramadan service should be child-protective, educational, accountable, and sustainable. It also shows that the success of an orphanage-based program depends not only on the size of donations, but on the quality of relationships, planning, and ethical implementation.

Discussion: From Charity Event to Child-Centered Social Care

The overall discussion shows that the Miftahul Jannah Cahaya Ramadan program can be interpreted as a movement from charity event to child-centered social care. A charity event usually emphasizes the act of giving. Child-centered social care emphasizes the effect of giving on children's well-being, dignity, learning, and relationships. The difference is important. A program may be generous in material terms but weak in educational meaning. Conversely, a program may have limited material resources but strong relational impact if it is designed with care and respect. The article also shows that blessings in the theme Together Reaching Blessings can be understood socially. Blessings are not only spiritual rewards for donors and volunteers. They are also visible in children's smiles, caregiver support, improved relationships, volunteer learning, and stronger community trust. This interpretation connects religious motivation with practical social benefit. It also prevents the program from becoming self-centered. The blessing is shared when all parties contribute to and benefit from a dignified process.

The program's contribution is aligned with the idea that resilience is supported by multiple systems (Ungar & Theron, 2020). Children's well-being cannot be built by the orphanage alone. It requires caregivers, educators, donors, health workers, religious leaders, volunteers, and community partners. Ramadan provides a powerful cultural and religious momentum to mobilize these actors. However, mobilization should be guided by planning and ethics so that assistance becomes meaningful and sustainable. The program also contributes to the practice of Islamic philanthropy. Charity during Ramadan is often abundant, but the quality of charity depends on how it is organized. Transparent, respectful, and needs-based assistance can strengthen trust and increase future participation. In this sense, the program supports the view that giving behavior is influenced by credibility and perceived impact (Kasri & Ramli, 2019; Kashif et al., 2015). A well-documented program can help donors see that their contributions are not only delivered, but transformed into social and educational value.

The findings also have implications for universities, schools, community organizations, and youth groups that frequently conduct Ramadan service. First, they should conduct a basic needs assessment before the event. Second, they should involve caregivers as equal partners. Third, they should design child-friendly activities that combine happiness and learning. Fourth, they should protect children's privacy in documentation. Fifth, they should prepare a follow-up plan. These steps can improve the quality and credibility of Ramadan community engagement. Despite its practical value, this article has limitations. The program was analyzed through a descriptive service approach, not through experimental measurement. The findings should therefore be interpreted as practical lessons rather than statistical evidence. Future studies may develop stronger evaluation instruments, such as pre- and post-activity well-being indicators, caregiver feedback forms, children's satisfaction scales, and longitudinal observation. Such research would help measure the deeper effects of Ramadan service on children's psychosocial development.

Another limitation is that the article does not include detailed demographic data, number of participants, or financial records. These details should be added by the program organizers based on the actual implementation data before journal submission. However, the absence of such data does not reduce the usefulness of the conceptual and practical model. The article provides a structured framework that can be adapted to the actual activity report and strengthened with empirical documentation. In conclusion, the Miftahul Jannah Cahaya Ramadan program demonstrates that orphanage-based Ramadan service can become a meaningful child-centered intervention when it integrates joy, spirituality, education, accountability, and partnership. The program's core message is that children deserve not only assistance, but also recognition, affection, safety, and meaningful participation. Togetherness becomes the method, and blessings become the shared outcome of ethical service.

Operational Implications for Community-Based Islamic Social Responsibility

The program has operational implications for community-based Islamic social responsibility. First, organizers need to translate religious motivation into measurable service planning. Good intention should be supported by activity objectives, clear roles, ethical procedures, and simple evaluation tools. This is important because children's welfare programs involve sensitive relationships and should not be managed casually. A Ramadan program that is planned carefully can show that Islamic social responsibility is practical, accountable, and educational.

Second, the program suggests that orphanage assistance should be needs-based. Donations should be identified through dialogue with caregivers rather than assumptions from external parties. Needs may include food, clothing, school supplies, hygiene materials, learning support, health education, or psychosocial activities. When assistance is based on actual needs, the program becomes more effective and avoids waste. This approach also respects the knowledge of caregivers who manage the children's daily life.

Third, the activity highlights the importance of emotional literacy in volunteer service. Volunteers should understand that children may respond differently to new visitors. Some children may be expressive, while others may be quiet or cautious. A child-centered volunteer does not force participation, compare children, or pressure them to display happiness for documentation. Instead, the volunteer creates safe opportunities for children to join at their own pace. This principle is aligned with the broader literature on social support and child well-being, which shows that perceived support is related to better emotional outcomes in childhood and adolescence (Rueger et al., 2016).

Fourth, the program can be connected to educational continuity. Ramadan service can become the starting point for literacy mentoring, Qur'an reading support, homework assistance, creative arts, career inspiration, digital literacy, and health education. These activities do not need to be expensive. They require consistency, coordination, and competent facilitation. The most valuable contribution for children is often not a single large event, but repeated positive contact with responsible adults who respect the orphanage's rules and the children's developmental needs.

Fifth, the program encourages more careful use of media. Documentation is often needed for accountability, but it should not expose children's private lives. Ethical documentation can focus on activity materials, group atmosphere, donation records, and institutional partnership without emphasizing children's vulnerability. Consent from the orphanage and appropriate protection of children's identity should be treated as basic requirements. This is important because public images can remain online for a long time and may affect children's privacy in the future.

Finally, the program provides a replicable structure for other community groups. The key components are coordination, child-friendly activity design, caregiver involvement, dignified donation practice, reflection, and follow-up. These components can be adapted by universities, youth organizations, mosques, schools, companies, or local communities. The central requirement is that the program should not be designed for the reputation of the organizer alone. It should be designed to strengthen children's happiness, dignity, learning, and long-term support.

CONCLUSION

The article concludes that the Miftahul Jannah Cahaya Ramadan Orphanage: Together Reaching Blessings program represents a meaningful model of Ramadan community service that places children's dignity and happiness at the center of implementation. The program demonstrates that orphanage support should not be limited to material donation. It should also include emotional warmth, educational engagement, spiritual reflection, social interaction, caregiver partnership, and sustainable follow-up. Through these dimensions, Ramadan charity can become a form of child-centered social care. The program produced several practical contributions. It created a joyful Ramadan atmosphere, strengthened social connectedness, supported religious literacy, encouraged ethical donation practice, developed volunteer awareness, and improved the basis for future partnership. These contributions show that happiness in an orphanage program is not merely entertainment. It is a sign that children feel seen, respected, and included. Therefore, future Ramadan programs should be designed through coordination, child protection,

participatory activities, accountability, and post-activity evaluation. For future implementation, organizers are encouraged to prepare volunteer briefings, coordinate with caregivers, use child-friendly educational methods, protect children's privacy, document resources transparently, and build follow-up programs after Ramadan. Future research may also measure children's well-being, belonging, and satisfaction more systematically. By doing so, the spirit of Together Reaching Blessings can continue beyond one event and become a sustainable partnership for the growth, happiness, and dignity of children at Miftahul Jannah Orphanage. Activity documentation is presented in Figure 1 as supporting evidence of the Ramadan community-service implementation at Miftahul Jannah Orphanage.



Figure 1. Documentation of the Miftahul Jannah Cahaya Ramadan community-service program with volunteers, caregivers, and children.

REFERENCES

- Allen, K. A., Kern, M. L., Vella-Brodrick, D., Hattie, J., & Waters, L. (2018). What schools need to know about fostering school belonging: A meta-analysis. *Educational Psychology Review*, 30(1), 1-34.
- Cipriano, C., Strambler, M. J., Naples, L. H., Ha, C., Kirk, M., Wood, M., Sehgal, K., Zieher, A. K., Eveleigh, A., McCarthy, M., Funaro, M., Ponnock, A., Chow, J. C., & Durlak, J. A. (2023). The state of evidence for social and emotional learning: A contemporary meta-analysis of universal school-based SEL interventions. *Child Development*, 94(5), 1181-1204.
- Diener, E., Oishi, S., & Tay, L. (2018). Advances and open questions in the science of subjective well-being. *Collabra: Psychology*, 4(1), 15.
- Dozier, M., Zeanah, C. H., Wallin, A. R., & Shaffer, C. (2012). Institutional care for young children: Review of literature and policy implications. *Social Issues and Policy Review*, 6(1), 1-25.
- Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2011). The impact of enhancing students social and emotional learning: A meta-analysis of school-based universal interventions. *Child Development*, 82(1), 405-432.
- Goldman, P. S., Bakermans-Kranenburg, M. J., Bradford, B., Christopoulos, A., Ken, P. L. A., Cuthbert, C., Duchinsky, R., Fox, N. A., Grigoras, S., Gunnar, M. R., Ibrahim, R. W., Johnson, D., Kusumaningrum, S., Agastya, N. L. P. M., Mwangangi, F. M., Nelson, C. A., Ott, E. M., Reijman, S., van IJzendoorn, M. H., Zeanah, C. H., & Sonuga-Barke, E. J. S. (2020). Institutionalisation and deinstitutionalisation of children 2: Policy and practice recommendations for global, national, and local actors. *The Lancet Child & Adolescent Health*, 4(8), 606-633.
- Kasri, R. A., & Ramli, U. H. (2019). Why do Indonesian Muslims donate through mosques? A theory of planned behaviour approach. *International Journal of Islamic and Middle Eastern Finance and Management*, 12(5), 663-679.
- Kashif, M., Sarifuddin, S., & Hassan, A. (2015). Charity donation: Intentions and behaviour. *Marketing Intelligence & Planning*, 33(1), 90-102.
- Lavy, S. (2020). A review of character strengths interventions in twenty-first-century schools: Their importance and how they can be fostered. *Applied Research in Quality of Life*, 15(2), 573-596.

- Masten, A. S., & Barnes, A. J. (2018). Resilience in children: Developmental perspectives. *Children*, 5(7), 98.
- Masten, A. S., & Motti-Stefanidi, F. (2020). Multisystem resilience for children and youth in disaster: Reflections in the context of COVID-19. *Adversity and Resilience Science*, 1(2), 95-106.
- McCall, R. B., & Groark, C. J. (2015). Research on institutionalized children: Implications for international child welfare practitioners and policymakers. *International Perspectives in Psychology*, 4(2), 142-159.
- Orben, A., Tomova, L., & Blakemore, S. J. (2020). The effects of social deprivation on adolescent development and mental health. *The Lancet Child & Adolescent Health*, 4(8), 634-640.
- Rueger, S. Y., Malecki, C. K., Pyun, Y., Aycok, C., & Coyle, S. (2016). A meta-analytic review of the association between perceived social support and depression in childhood and adolescence. *Psychological Bulletin*, 142(10), 1017-1067.
- Stukas, A. A., Snyder, M., & Clary, E. G. (2016). Understanding and encouraging volunteerism and community involvement. *The Journal of Social Psychology*, 156(3), 243-255.
- Ungar, M., & Theron, L. (2020). Resilience and mental health: How multisystemic processes contribute to positive outcomes. *The Lancet Psychiatry*, 7(5), 441-448.
- van IJzendoorn, M. H., Bakermans-Kranenburg, M. J., Duschinsky, R., Fox, N. A., Goldman, P. S., Gunnar, M. R., Johnson, D. E., Nelson, C. A., Reijman, S., Skinner, G. C. M., Zeanah, C. H., & Sonuga-Barke, E. J. S. (2020). Institutionalisation and deinstitutionalisation of children 1: A systematic and integrative review of evidence regarding effects on development. *The Lancet Psychiatry*, 7(8), 703-720.
- Wilson, J. (2012). Volunteerism research: A review essay. *Nonprofit and Voluntary Sector Quarterly*, 41(2), 176-212.