

MIFTAHUL JANNAH ORPHANAGE HAS A HAPPY RAMADAN WITH GREAT CHILDREN

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Abstract

This article discusses a Ramadan community-service program conducted at Miftahul Jannah Orphanage as a child-centered initiative that integrates Islamic philanthropy, psychosocial support, educational engagement, and joyful worship experiences. The program was developed to respond to the need for meaningful social support among children in alternative care, where material assistance alone is insufficient to strengthen emotional security, dignity, and social connectedness. Using a descriptive qualitative community-service approach, the activity was organized through preliminary coordination, needs identification, participatory preparation, Ramadan sharing, educational games, reflective dialogue, iftar gathering, and post-activity evaluation. Data were interpreted from field observation, documentation, volunteer reflection, and informal feedback from caregivers and children. The results show that a well-structured Ramadan activity can create a warm social atmosphere, support children's confidence, encourage positive peer interaction, and improve volunteer awareness of ethical service. The study contributes a practical model for faith-based community engagement that emphasizes accountability, child protection, educational value, and sustainable relationships. The program demonstrates that Ramadan social service should not be limited to charity distribution, but should also build inclusive spaces where children are recognized as capable, valued, and great individuals.

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

INTRODUCTION

Ramadan is widely understood as a month of worship, self-discipline, solidarity, and social responsibility. In Muslim communities, the month also becomes an important period for strengthening care for vulnerable groups through zakat, infaq, sadaqah, iftar sharing, and other forms of community generosity. However, a Ramadan program for children in orphanage care should not be interpreted only as a moment of donation distribution. It should be planned as a meaningful social and educational encounter that respects children's dignity, strengthens emotional security, and supports their sense of belonging.

The title of this article, Miftahul Jannah Orphanage Has a Happy Ramadan with Great Children, uses the expression great children as a strengths-based recognition of children's potential. Children who live in orphanages or other forms of alternative care are often described through the language of deficit, poverty, loss, and dependency. Such language may unintentionally reduce children to their vulnerability. A child-centered community-service program should instead acknowledge resilience, creativity, spirituality, and the capacity to contribute. This perspective is consistent with positive youth development, which views young people as active agents rather than passive recipients of assistance (Ciocanel et al., 2017).

Children in institutional or residential care require attention beyond basic physical provision. Research on institutional care shows that children's development is shaped by stable relationships, responsive caregiving, emotional warmth, stimulation, education, and protection from neglect or social isolation (Desmond et al., 2020; van IJzendoorn et al., 2020). Even when an orphanage provides shelter, food, and schooling access, children still need meaningful social interaction and supportive adults who treat them with respect. Ramadan community engagement can contribute to this need when it is designed with clear ethical principles and child-sensitive practices.

The urgency of the program is also related to the risk of reducing Ramadan charity into short-term ceremonial activity. Many community visits to orphanages occur during Ramadan, yet not all are planned with adequate attention to continuity, child participation, privacy, and psychosocial value. A visit may create momentary happiness but have limited long-term effect if it is not connected to education, mentoring, caregiver support, or institutional

collaboration. Therefore, community service at Miftahul Jannah Orphanage needs to be framed as a structured activity that combines religious values, educational enrichment, emotional support, and sustainable partnership. The central problem addressed in this article is how a Ramadan social-service activity can create a happy, respectful, and developmental experience for children at Miftahul Jannah Orphanage. The problem is practical and academic. Practically, organizers need an activity design that is simple enough to implement but strong enough to protect children's dignity and enhance the quality of interaction. Academically, community-service articles need to move beyond descriptive reporting and explain how service activities are connected to existing theories of child well-being, social support, positive youth development, and Islamic social finance.

This article aims to describe and analyze a Ramadan community-service program at Miftahul Jannah Orphanage. The specific objectives are to explain the rationale of the program, present the implementation stages, identify the educational and psychosocial values generated by the activity, and formulate recommendations for future Ramadan-based community engagement. The article also offers a practical model that can be adapted by universities, student organizations, mosque youth groups, philanthropic institutions, and local communities seeking to conduct ethical and meaningful programs with children in orphanage care. The novelty of the article lies in its integration of three perspectives. First, it situates Ramadan charity within Islamic philanthropy and social protection, rather than treating it merely as a seasonal donation practice. Second, it applies child well-being and positive youth development perspectives to show that happiness must be connected to dignity, safety, learning, and participation. Third, it emphasizes reflective volunteerism, in which volunteers are not only donors or visitors, but also learners who must understand ethical service, communication, documentation, and accountability.

Based on this rationale, the Ramadan program at Miftahul Jannah Orphanage is presented as a community-service activity that combines worship, compassion, education, and social companionship. The program is expected to strengthen the emotional atmosphere of Ramadan, support children's confidence, increase community awareness of orphanage needs, and encourage sustainable assistance. This introduction provides the foundation for the literature review, method, results, discussion, and conclusion presented in the following sections.

LITERATURE REVIEW

The literature on child welfare emphasizes that children's well-being is multidimensional. It includes physical health, emotional security, social relationships, educational opportunities, safety, participation, and a positive sense of identity. For children living in alternative care, these dimensions are strongly affected by the quality of caregiving and the social environment. Desmond et al. (2020) estimate that a substantial number of children worldwide live in institutional care, and the developmental consequences depend on the quality of care, stability of relationships, and availability of family or community support. This evidence suggests that orphanage-based programs must address more than material needs.

A systematic review by van IJzendoorn et al. (2020) shows that institutionalization can affect children's cognitive, emotional, and social development, especially when care is impersonal, unstable, or deprived of stimulation. Although orphanages differ significantly in quality, the evidence highlights the importance of responsive relationships and enriched environments. Community engagement can contribute positively when it strengthens interaction, learning, and emotional support. However, it can also become harmful when children are displayed as objects of pity, photographed without consent, or repeatedly exposed to visitors without continuity. Ethical design is therefore essential.

The concept of psychosocial support is relevant to Ramadan activities in orphanages. Psychosocial support refers to actions that strengthen social connectedness, emotional regulation, meaning, coping capacity, and supportive relationships. Social support has been associated with better psychological well-being among children and adolescents (Chu et al., 2010). In the context of an orphanage, social support can appear through friendly communication, shared meals, play, mentoring, religious reflection, and recognition of children's talents. Such activities are not substitutes for professional mental-health services, but they can contribute to a supportive environment.

The resilience perspective also helps explain why a joyful Ramadan program can have developmental value. Resilience is not simply an individual trait; it emerges from interactions among children, caregivers, peers, schools, communities, and cultural systems. Masten and Motti-Stefanidi (2020) argue that child and youth resilience is multisystemic, meaning that protective factors operate across families, institutions, communities, and broader social structures. A Ramadan service program becomes meaningful when it activates protective systems around children, such as supportive adults, peer solidarity, religious meaning, community recognition, and opportunities for participation.

Positive youth development provides another conceptual basis for this article. The approach focuses on strengths, competence, confidence, connection, character, and contribution. Meta-analytic evidence indicates that positive youth development interventions can support social and emotional outcomes when they are well-designed and responsive to children's contexts (Ciocanel et al., 2017). Applying this approach to Miftahul Jannah Orphanage means that children should be invited to participate actively in games, reflection, storytelling, and talent expression. They should not only receive gifts; they should be recognized as capable children with voice, creativity, and future aspirations.

Religious and spiritual dimensions are also important. Ramadan provides a culturally meaningful framework for gratitude, patience, empathy, generosity, and discipline. For children, religious practices can become a source of routine, moral learning, and community belonging when they are communicated in warm and age-appropriate ways. The goal is not to impose rigid moral instruction, but to connect worship with compassion, respect, and care. Religious activities in orphanage settings should therefore avoid fear-based messages and prioritize hope, kindness, responsibility, and mutual support.

Islamic philanthropy has a strong relationship with social protection. Zakat, infaq, sadaqah, and waqf are religiously grounded instruments that can support poverty reduction, education, health, and welfare if they are managed transparently and strategically. Bilo and Machado (2020) show that zakat can play a role in social protection when it is connected to institutional governance and beneficiary needs. In the Indonesian context, digital and community-based zakat practices have also grown, and the determinants of participation include trust, convenience, religiosity, and perceived institutional credibility (Kasri & Yuniar, 2021). These insights are relevant to orphanage support because donors need transparent mechanisms and clear program objectives.

Ramadan philanthropy usually has strong emotional appeal. People are more willing to share food, donations, and time because religious motivation is intensified during the month. Nevertheless, seasonal generosity should be connected to program sustainability. A one-day event can be valuable, but its value increases when it creates reliable relationships, identifies priority needs, and opens pathways for continuing support. Examples include regular mentoring, school-supply assistance, reading programs, caregiver training, nutrition support, and transparent donation reporting. The literature on social protection therefore encourages service organizers to link immediate compassion with long-term planning.

Community-service programs also require attention to the role of volunteers. Volunteers often enter service activities with good intentions, but effective service requires preparation. Service-learning literature emphasizes reflection, reciprocity, community partnership, and structured learning outcomes (Salam et al., 2019). A meta-analysis by Celio et al. (2011) shows that service-learning can improve student attitudes, social responsibility, academic learning, and civic engagement when reflection and community connection are integrated into the program. In orphanage-based Ramadan activities, volunteers should be briefed on communication ethics, child safeguarding, documentation rules, and respectful interaction.

The relationship between volunteers and children must be reciprocal but not extractive. Volunteers may learn empathy and social responsibility, but children must not become objects for volunteer self-image or institutional publicity. Ethical community service requires informed coordination with caregivers, appropriate consent for documentation, avoidance of humiliating narratives, and sensitivity to children's personal histories. This is especially important because children in orphanage care may have experienced separation, loss, poverty, or trauma. Respectful communication protects children from being defined by these experiences.

Another important issue is the design of happiness. Happiness in community service should not be reduced to entertainment. It includes a sense of safety, acceptance, appreciation, and meaningful participation. In child development, social isolation and loneliness are associated with mental-health risks among children and adolescents (Loades et al., 2020). A joyful Ramadan program can respond to this concern by creating inclusive interaction, peer collaboration, and warmth. However, happiness should be supported by structure. Activities need clear timing, suitable language, calm facilitation, and sensitivity to children's age differences.

Educational engagement is equally important. Ramadan activities can integrate moral storytelling, literacy games, teamwork, art, prayer reflection, and simple life-skills discussion. Such activities support children's confidence and allow volunteers to interact through learning rather than only giving. Educational engagement also reduces the risk that children become passive recipients. When children answer questions, perform nasheed, share dreams, write gratitude cards, or participate in group games, they experience recognition. This recognition contributes to positive self-concept. Caregiver involvement is central to program success. Caregivers know children's routines, emotional needs, and boundaries. A community-service program that ignores caregivers may disrupt routines or create additional workload. Therefore, organizers should coordinate scheduling, prayer time, fasting

conditions, dietary needs, rules of interaction, and documentation. Caregivers can also provide feedback on what children need most. This approach aligns with the multisystemic view of child resilience, in which institutional adults are part of the protective environment surrounding children (Masten & Motti-Stefanidi, 2020). The literature also suggests the need for accountable donation management. Community trust grows when donors know how funds and goods are collected, distributed, and reported. Islamic philanthropy is not only a matter of sincerity; it also requires amanah, transparency, and effectiveness. In practical terms, service organizers should record donated items, document distribution responsibly, and provide a simple report to donors and orphanage administrators. This transparency prevents misunderstanding and strengthens the credibility of future collaboration. In summary, relevant literature supports the idea that a Ramadan activity at Miftahul Jannah Orphanage should be child-centered, ethical, educational, and sustainable. Child well-being research highlights the need for responsive support. Positive youth development emphasizes children's strengths. Islamic philanthropy explains the religious and social basis of giving. Service-learning literature shows that volunteers need preparation and reflection. These perspectives form the conceptual foundation for the method and analysis of the community-service program described in this article.

METHOD

This article applies a descriptive qualitative community-service approach. The approach is appropriate because the activity is not designed as an experimental intervention, but as a practical social program that needs to be described, interpreted, and evaluated. The focus is on how the Ramadan activity was planned, implemented, and reflected upon in relation to child well-being, Islamic philanthropy, and community engagement. The method emphasizes process, meaning, participation, and practical learning. The target audience consisted of children and caregivers at Miftahul Jannah Orphanage. The selection of the target group was based on the relevance of Ramadan sharing activities to orphanage care, the need for social companionship, and the opportunity to build a sustainable relationship between volunteers and the institution. The target group was not selected as an object of research, but as a partner in community service. This distinction is important because the purpose of the activity was to provide meaningful support while respecting the dignity and routine of the orphanage.

The program design used four principles. The first principle was child-centeredness, which required activities to be safe, friendly, age-appropriate, and respectful. The second principle was educational value, which required each activity to include learning elements such as moral reflection, literacy, teamwork, or creativity. The third principle was Islamic social responsibility, which connected Ramadan worship with generosity, empathy, and accountability. The fourth principle was sustainability, which encouraged the organizers to identify follow-up opportunities after the event. The materials and tools used in the activity included Ramadan food packages, iftar meals, educational game materials, stationery, storytelling materials, reflection cards, simple evaluation forms, documentation equipment, and a donation record sheet. The donation record sheet was used to support transparency. The reflection cards were used to encourage children to express gratitude, hopes, and positive self-perceptions. Documentation equipment was used selectively and only in activities approved by the orphanage administrators.

The implementation process was divided into five stages. The first stage was preliminary coordination with orphanage administrators to discuss schedule, participant needs, rules of interaction, and suitable activities. The second stage was internal preparation among volunteers, including task distribution, briefing on communication ethics, and preparation of materials. The third stage was activity implementation, which included opening remarks, warm-up interaction, educational games, Ramadan storytelling, talent sharing, donation handover, iftar, and prayer. The fourth stage was reflection, involving volunteers and caregivers. The fifth stage was reporting and formulation of follow-up plans. Data collection in this community-service article was based on field observation, informal conversation with caregivers, volunteer reflection notes, activity documentation, and simple feedback. Field observation focused on children's participation, emotional atmosphere, interaction patterns, and activity flow. Informal conversation with caregivers was used to understand whether the activity was appropriate to children's needs and routines. Volunteer reflection notes captured lessons learned about ethical service, communication, and the meaning of Ramadan sharing.

Data analysis was conducted descriptively through thematic interpretation. The information gathered from observation and reflection was grouped into themes related to emotional atmosphere, educational engagement, religious values, social support, volunteer learning, and sustainability. The analysis did not aim to measure causal impact. Instead, it aimed to interpret the practical contribution of the activity and identify improvements for future programs. This method is consistent with the purpose of community-service publication, which is to document practice, reflect on implementation, and provide a replicable model.

Ethical considerations were applied throughout the activity. The organizers avoided asking children sensitive questions about family background, trauma, or personal loss. Documentation was limited to appropriate moments and was not used to expose children's vulnerability. Children were addressed with positive language, and volunteers were encouraged to avoid pity-based expressions. The activity also respected the orphanage schedule, prayer time, fasting condition, and caregiving rules. These ethical practices were important to ensure that happiness was created without compromising child protection. The following table summarizes the program implementation stages.

Table 1. Activity implementation stages

Stage	Main Activities	Expected Output
Coordination	Meeting with orphanage administrators, identification of needs, schedule confirmation	Shared understanding of activity objectives and boundaries
Preparation	Volunteer briefing, material preparation, donation recording, role distribution	Prepared team, clear tasks, and accountable logistics
Implementation	Opening, educational games, Ramadan reflection, talent sharing, donation handover, iftar	Warm interaction, joyful participation, and respectful support
Reflection	Informal feedback from caregivers, volunteer reflection, review of documentation	Lessons learned and improvement notes
Follow-up	Simple report, donor communication, planning of sustainable support	Continuity plan and strengthened partnership

The table shows that the Ramadan activity was not limited to the moment of celebration. It was organized as a sequence of coordination, preparation, implementation, reflection, and follow-up. This sequence helped ensure that the activity was aligned with the orphanage context and did not create unnecessary disruption. It also strengthened the accountability of volunteers and donors, especially in relation to donation management and child protection. The evaluation indicators were qualitative and practical. They included the suitability of the activity to the children's age, the warmth of interaction, the clarity of volunteer roles, the transparency of donation distribution, the involvement of caregivers, and the identification of future needs. These indicators were selected because they reflect the main goals of the program: happiness, dignity, education, and sustainability. The indicators also helped the organizers avoid evaluating the program only by the quantity of donations collected.

RESULTS AND DISCUSSION

Strengthening a Warm Ramadan Atmosphere

The first result of the program was the creation of a warm Ramadan atmosphere at Miftahul Jannah Orphanage. The atmosphere was built through greeting, friendly conversation, collective prayer, storytelling, shared games, and iftar. For children, the presence of supportive visitors during Ramadan can create a sense of being remembered by the wider community. This social recognition is important because children in alternative care may experience limited interaction with people outside their institutional environment. The happiness observed in the activity was not merely the result of food, gifts, or entertainment. It came from the quality of interaction. Volunteers who listened, encouraged participation, and used respectful language contributed to children's comfort. This finding is consistent with the broader literature on social support, which suggests that supportive relationships are associated with better well-being among young people (Chu et al., 2010). In this program, social support appeared through simple but meaningful gestures: sitting together, asking about interests, helping children participate in games, and appreciating their responses. The Ramadan context strengthened the emotional meaning of the activity. Iftar created a shared moment that connected worship and togetherness. Children and volunteers experienced Ramadan not only as fasting, but also as companionship and gratitude. This is important because religious practice becomes more meaningful when connected to care and human dignity. A joyful Ramadan program therefore needs spiritual warmth as well as social warmth.

Recognizing Children as Capable and Great Individuals

A major concern in orphanage visits is the risk of portraying children as helpless beneficiaries. The program attempted to avoid this by using a strengths-based approach. Children were invited to participate in educational games, share ideas, answer questions, and express hopes. The language used by volunteers emphasized ability,

kindness, dreams, and confidence. This approach aligns with positive youth development, which emphasizes competence, confidence, connection, character, and contribution (Ciocanel et al., 2017). The phrase great children is therefore not a decorative label. It reflects a conceptual position that children should be recognized for their potential. When children are invited to speak, create, pray, and play in a safe environment, they are more likely to experience themselves as valued members of the community. This recognition may strengthen self-esteem and social confidence. Although the program did not measure psychological change quantitatively, the reflective observation showed that children responded positively when the interaction focused on appreciation rather than pity. Recognizing children's strengths also changes the role of volunteers. Volunteers are not superior givers who rescue passive recipients. They become companions who create an environment where children can express themselves. This shift is important in ethical community service. It protects children's dignity and helps volunteers understand that social care is not only about giving goods, but also about building respectful relationships.

Educational Engagement Through Games, Storytelling, and Reflection

The educational component of the program was implemented through games, storytelling, and reflection. Educational games encouraged cooperation, communication, and problem-solving. Ramadan storytelling connected moral values with everyday behavior, such as gratitude, patience, honesty, and care for friends. Reflection cards encouraged children to write or express positive hopes. These activities were simple, but they transformed the program from a donation event into a learning encounter. Educational engagement is important because children in orphanage care need stimulation and opportunities for self-expression. Research on institutional care emphasizes the importance of enriched environments and responsive interaction for child development (van IJzendoorn et al., 2020). In practical terms, enrichment does not always require expensive facilities. It can be created through structured play, conversation, reading, creative tasks, and supportive adult attention. The Ramadan program used this principle by combining worship and learning in a friendly format. The activity also encouraged peer connection. Games required children to collaborate and support one another. This helped create a sense of group belonging and reduced the possibility that only confident children dominated the event. Facilitators paid attention to quieter children by inviting them gently without pressure. This practice is important because inclusive activities should respect different personalities and comfort levels. A happy Ramadan is not achieved by forcing every child to perform, but by creating a safe space where each child can participate according to readiness.

Islamic Philanthropy, Donation Accountability, and Social Trust (TNR 11 Bold)

The program also demonstrated the relevance of Islamic philanthropy in orphanage support. Donation activities during Ramadan are religiously meaningful, but they require management. Funds and goods need to be recorded, distributed according to need, and reported transparently. Bilo and Machado (2020) explain that zakat can support social protection when it is connected to institutional arrangements and beneficiary needs. Similarly, Ramadan donations to orphanages become more effective when they are not random, duplicated, or disconnected from actual needs. The donation handover in this program was treated as part of a broader service process. It was not the only highlight of the event. This is important because public attention often focuses on the symbolic moment of giving, while the deeper value lies in how assistance supports children's daily life. Organizers therefore need to communicate with caregivers before collecting donations. They should ask what items are needed, what dietary considerations exist, and what forms of support are most useful. This makes charity more responsive. Transparency also strengthens donor trust. Research on digital zakat payments in Indonesia indicates that trust and institutional credibility influence willingness to donate through formal channels (Kasri & Yuniar, 2021). Although this program was local and community-based, the same principle applies. Donors are more likely to continue supporting an orphanage when they receive clear information about the purpose, distribution, and impact of the activity. Simple reporting can therefore become an ethical and strategic component of Ramadan service.

Volunteer Learning and Ethical Service

The program generated learning not only for children, but also for volunteers. Volunteers learned that service requires preparation, humility, communication, and ethical awareness. Service-learning literature shows that community engagement produces stronger learning outcomes when it includes reflection and meaningful interaction with community partners (Celio et al., 2011; Salam et al., 2019). In this program, reflection helped volunteers understand the difference between charity as distribution and service as relationship building. Volunteer learning was especially visible in the discussion of documentation ethics. In the age of social media, orphanage visits are often documented and shared publicly. Documentation may help with accountability and promotion, but it can also violate

privacy if it exposes children's identities, emotions, or living conditions without consent. Volunteers were therefore reminded that children are not publicity objects. Photographs should be limited, respectful, and approved by the orphanage administrators. Narratives shared with donors should emphasize dignity and program value rather than sadness. Another lesson concerned language. Volunteers were encouraged to avoid expressions that may unintentionally stigmatize children, such as emphasizing abandonment, pity, or misfortune. Instead, the interaction used affirming language. This practice is not merely politeness; it is part of child protection. Language shapes how children understand themselves and how the public understands orphanage care. A responsible community-service article must therefore emphasize communication ethics as part of program results.

Caregiver Involvement and Institutional Partnership

Caregiver involvement was a key factor in the program. Caregivers helped determine suitable timing, manage children's readiness, and ensure that the activity did not disrupt daily routines. Their involvement also prevented volunteers from making assumptions about children's needs. Community partners often understand local needs better than outside organizers. Therefore, a good Ramadan program must be based on listening before acting. The partnership with caregivers also supported sustainability. A one-day event may create joy, but caregivers can help identify what support is needed after Ramadan. Examples include tutoring, reading materials, school equipment, hygiene supplies, nutritional support, or volunteer mentoring. By involving caregivers, the program became a starting point for continued collaboration. This aligns with the resilience perspective, which views institutional adults and community networks as part of the systems that support children (Masten & Motti-Stefanidi, 2020). The program showed that orphanage engagement should not place additional burden on caregivers. Visitors sometimes require time, coordination, and supervision from staff. If the activity is poorly organized, caregivers may become overburdened. Therefore, organizers must respect the orphanage's schedule, provide clear information, keep activities manageable, and assist with logistics. Responsible service reduces workload rather than increasing it.

Sustainability of Ramadan-Based Community Service

The sustainability of the program depends on whether the relationship continues after Ramadan. Seasonal charity can be meaningful, but long-term value requires follow-up. The program therefore identified several possible follow-up activities: regular educational mentoring, reading sessions, digital literacy training, health and hygiene support, caregiver appreciation, and transparent donation channels. These activities can transform Ramadan generosity into a continuing community partnership. Sustainability also requires realistic planning. Not every organization has the capacity to provide long-term assistance. However, sustainability does not always mean large programs. It can begin with small commitments, such as monthly reading visits, annual education packages, or periodic caregiver consultation. The key is consistency, coordination, and respect for actual needs. A small but reliable program is often more valuable than a large but irregular event.

The following table presents evaluation indicators and implications for future development.

Table 2. Evaluation indicators and program implications

Evaluation Focus	Observed Meaning	Implication for Future Programs
Child participation	Children joined games, reflection, prayer, and iftar in a warm atmosphere	Design activities that allow active, voluntary, and age-appropriate participation
Psychosocial support	Friendly interaction created a sense of being appreciated and remembered	Train volunteers to communicate with empathy and dignity
Educational value	Games and storytelling connected Ramadan values with learning	Integrate literacy, creativity, teamwork, and moral reflection
Donation accountability	Donation recording supported transparency and donor trust	Prepare a simple donation report and needs-based distribution plan
Caregiver partnership	Caregivers guided scheduling, rules, and follow-up needs	Plan future activities through continuous coordination

Table 2 shows that the program's contribution can be evaluated through process and meaning, not only through donation quantity. The strongest implication is that Ramadan community service should be designed as a child-centered partnership. Children need joyful activities, but they also need respectful adults, safe documentation, educational enrichment, and continuity. Donors need transparency. Volunteers need reflection. Caregivers need cooperation. When these components are combined, a Ramadan event can become a meaningful social intervention.

The results also suggest that happiness in an orphanage setting is relational. It grows when children are seen, heard, and respected. It becomes stronger when religious values are expressed through kindness and practical support. It becomes sustainable when charity is organized transparently and followed by continuing engagement. Therefore, the Miftahul Jannah Ramadan program illustrates a practical model of faith-based community service that can be replicated in similar contexts. Nevertheless, several limitations should be acknowledged. The article is based on descriptive qualitative reflection and does not use standardized psychological measurement. It also does not compare outcomes before and after the activity. Future programs could strengthen evaluation by using child-friendly satisfaction forms, caregiver interviews, longitudinal mentoring records, and indicators related to educational participation. Ethical approval and formal consent procedures should be considered when future activities include systematic research components. Despite these limitations, the program provides important practical lessons. It shows that the quality of a Ramadan orphanage activity depends on preparation, child-sensitive interaction, educational content, and follow-up planning. The activity also demonstrates that Islamic philanthropy can be aligned with modern principles of child welfare, accountability, and community partnership. This alignment is essential for making Ramadan service both spiritually meaningful and socially responsible.

CONCLUSION

The Ramadan community-service program at Miftahul Jannah Orphanage shows that a happy Ramadan for children in orphanage care can be created through more than donation distribution. Happiness is strengthened by warm relationships, respectful communication, educational engagement, religious meaning, and recognition of children's strengths. The program positioned children as great individuals who deserve dignity, participation, and support for their future aspirations. The article concludes that effective Ramadan service requires a child-centered model. The model includes preliminary coordination with caregivers, volunteer briefing, ethical documentation, educational games, reflective worship, donation accountability, iftar togetherness, and follow-up planning. These components make the activity more meaningful and reduce the risk of ceremonial or pity-based charity.

The program also contributes to the practice of Islamic philanthropy by linking generosity with transparency and sustainability. Donors and volunteers should understand that assistance to orphanages must be based on actual needs and managed with accountability. Ramadan can become a strategic moment to build long-term social trust and continuing support for children's education and well-being. Future community-service programs at Miftahul Jannah Orphanage and similar institutions should include regular mentoring, literacy activities, digital skills training, caregiver support, and systematic evaluation. Researchers and practitioners may also develop mixed-method studies to measure changes in children's well-being, confidence, and educational motivation after repeated community engagement. In this way, Ramadan service can grow from a seasonal activity into a sustainable model of compassionate and evidence-informed social care. 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 Ramadan community-service program at Miftahul Jannah Orphanage with volunteers, caregivers, and children.

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