



IMPROVING STUDENTS' SOCIAL CONCERN THROUGH THE RAMADHAN CHARITY PROGRAM AT ADZKIA PADANG

Meidianas Saputra¹, Nana Sepriyanti², Martin Kustati³

¹Postgraduate, UIN Imam Bonjol Padang, Indonesia

²Postgraduate, UIN Imam Bonjol Padang, Indonesia

³Postgraduate, UIN Imam Bonjol Padang, Indonesia

Email: meidianas.saputra@uinib.ac.id¹, nanasepriyanti@uinib.ac.id², martinkustati@uinib.ac.id³

E-ISSN: 3109-9777

Received: June 2026

Accepted: June 2026

Published: June 2026

Abstract:

The Amaliyah Ramadhan Program is a form of education-based community service oriented towards strengthening students' social character through the habit of sharing, almsgiving, charity, and social action. This study aims to analyze the implementation of the Amaliyah Ramadhan Program in increasing students' social awareness at the Adzkia Foundation in West Sumatra and describe its impact on the beneficiary community. The study used a qualitative descriptive approach with a field study method. Data were collected through observation, documentation, and analysis of the Anshitah Ramadhan Committee (PAR) activity reports for 1447 H/2026 M. Data analysis was carried out through data reduction, data presentation, and drawing conclusions. The results of the study show that the program successfully collected alms of Rp191,304,000 and humanitarian donations for Palestine of Rp46,884,000 with the participation of all educational units within the Adzkia Foundation in West Sumatra. The funds were realized in the form of distributing basic food packages and takjil to the community around the school, disaster victims, and community groups in need. This program not only increases student participation in philanthropic activities but also fosters empathy, social solidarity, responsibility, and concern for others through contextual learning experiences. Thus, the Amaliyah Ramadhan Program has proven to be an effective model for strengthening social character education through community service activities based on Islamic values.

Keywords: Ramadhan Amaliyah, Social Concern, Character Education, Community Service, Islamic Philanthropy.

INTRODUCTION

Education is not only oriented towards developing academic competence, but also responsible for shaping the character of students so that they have social awareness, empathy, responsibility, and the ability to contribute to community life. In the context of Islamic education, social character development is an integral part of educational goals that emphasize the values of brotherhood and mutual assistance (ukhuwah). *tyranny*), concern for others, and a spirit of sharing as the foundation for developing individuals who are faithful, knowledgeable, and have noble morals. However, the development of the digital era, increasing individualism, and decreasing intensity of social interaction among students pose real challenges for educational institutions in internalizing the values of social concern in a sustainable manner (Saniya & Filasofa, 2025).

Various phenomena in the field indicate that students' low social awareness remains a problem that requires serious attention. The increasing tendency towards individualistic attitudes, low sensitivity to the conditions of



the surrounding community, and minimal student involvement in social activities indicate a gap between the objectives of character education and the practices that develop in schools. This condition is reinforced by various research findings stating that social character education requires real-world experiences through social action-based activities so that students not only understand the value of caring conceptually but also implement it in their daily lives (Fakhrudin, 2023; Saniya & Filasofa, 2025).

The month of Ramadan is a highly strategic medium for character education because it encompasses both spiritual and social dimensions. Ramadan not only teaches the improvement of individual worship but also fosters awareness of sharing, solidarity, concern for vulnerable groups, and strengthening interpersonal relationships. Theological and sociological studies show that Ramadan values significantly contribute to shaping prosocial behavior through almsgiving, charity, distribution of takjil (breaking fast), social service, and community service (Setyaningsih & Cantika, 2024; Anugerah et al., 2025). Therefore, various educational institutions have begun developing the Ramadan Amaliyah Program as a contextual learning platform that integrates character education with community service activities.

Several previous studies have shown that sharing activities during Ramadan can increase empathy, social awareness, and religious character in students and college students. Research by Saniya and Filasofa (2025) shows that systematic sharing programs effectively instill social character in early childhood. Bashori et al. (2025) found that synergizing Ramadan fiqh education with social action can strengthen Islamic values and community awareness. Mustakim et al. (2025) also explained that Ramadan social service contributes to increasing social awareness and the quality of community worship. Similar findings were reported by Rosiana et al. (2025), Muniarty et al. (2025), Kuraesin et al. (2025), and Mala et al. (2025) who concluded that philanthropic activities during Ramadan are an effective medium for building social solidarity, empathy, and a sharing character.

However, most previous studies have focused on community service activities at the university level, community organizations, youth organizations, and social communities, focusing on the distribution of takjil (snacks), social service, and community philanthropy (Lubis & Nasution, 2023; Alifan et al., 2024; Widyatama et al., 2025; Sutrisno et al., 2026). Research on the implementation of the Amaliyah Ramadhan Program as a model for strengthening social awareness implemented in an integrated manner at all levels of education within a single Islamic educational foundation is still very limited. Furthermore, studies linking students' active participation in social fundraising with tangible impacts on the beneficiary community are also scarce in the community service literature.

This research gap indicates the need to develop studies that not only describe the implementation of Ramadan social activities but also explain how the character education process occurs through the direct involvement of students in all stages of the activity, from collecting donations and managing the program to distributing aid to the community. This approach is important

because character education will be more effective when implemented through direct experience (*experiential learning*) compared to just learning in the classroom.

The Adzkia Foundation of West Sumatra is an Islamic educational institution that consistently organizes the Amaliyah Ramadhan Program as part of character education and community service. This program involves all educational units from TPA, TKIT, SDIT, SMPIT, to SMAIP in various activities, such as collecting alms, distributing basic food packages, sharing takjil, humanitarian aid, and social services to the community around the school environment and community groups in need. The active involvement of students in every series of activities makes the Amaliyah Ramadhan Program not just a ceremonial activity, but a social learning process that instills the values of empathy, responsibility, care, and the spirit of sharing from an early age.

Based on this description, this study aims to analyze the implementation of the Amaliyah Ramadhan Program in increasing students' social awareness at the Adzkia Foundation in West Sumatra. This study also aims to describe the forms of student participation, the program's implementation mechanisms, and its impact on strengthening the social character of students and the beneficiary community. The results are expected to provide a conceptual contribution to the development of character education based on Islamic values and serve as a model for good practice (*best practice*) community service that can be replicated by other Islamic educational institutions.

RESEARCH METHODS

This research uses a qualitative approach with a case study. This approach was chosen because it aims to gain a deep understanding of the implementation of the Amaliyah Ramadhan Program as a strategy to strengthen students' social awareness through community service activities within the Adzkia Foundation of West Sumatra. Case studies allow researchers to comprehensively examine a program in a real-world context, thus describing the implementation process, student participation, and the program's impact on the development of students' social character.

The research location was conducted at the Adzkia Foundation of West Sumatra, which covers all educational units, namely TPA Adzkia Padang, TKIT 1-5 Adzkia Padang, SDIT 1-3 Adzkia Padang, SMPIT Adzkia Padang, and SMAIP Adzkia Padang. The research focused on the implementation of the 1447 H/2026 AD Ramadhan Amaliyah Program coordinated by the Ramadhan Anshitah Committee (PAR). The program includes collecting alms, distributing basic food packages, sharing takjil, humanitarian aid, and various social activities that actively involve students.

In this qualitative research, the researcher acted as the primary instrument (human instrument) directly collecting, processing, interpreting, and analyzing data. The researcher's presence in the field was participatory through observation of activity implementation, program documentation, and interaction with various parties involved in the implementation of the Ramadan Amaliyah

Program.

The research subjects included all elements involved in the program's implementation, namely the Amaliyah Ramadhan Program committee, principals, teachers, students, and the beneficiary community. Research informants were selected using a purposive sampling technique, based on the consideration that informants have knowledge, experience, and direct involvement in program implementation. Key informants consisted of the coordinator of the Adzkie Foundation's Amaliyah Ramadhan Program in West Sumatra, heads of educational units, activity supervisors, student representatives, and several beneficiaries of the social activities.

Data collection techniques were conducted through several methods. First, participant observation, which directly observed the donation collection process, the implementation of takjil sharing activities, the distribution of basic food packages, and other social activities during the Amaliyah Ramadhan Program. Second, documentation, which collected various supporting documents in the form of reports from the Ramadhan Anshitah Committee (PAR) activities, donation collection data, beneficiary data, activity photos, accountability reports, and program administration documents. Third, semi-structured interviews with the principal, teachers, committee members, and students to obtain information regarding the program implementation process, participant experiences, and changes in social behavior that emerged during the program.

Data validity was maintained through source triangulation, technical triangulation, and time triangulation. Source triangulation was conducted by comparing information obtained from the committee, teachers, students, and beneficiary communities. Technical triangulation was conducted by comparing the results of observations, interviews, and documentation. Temporal triangulation was conducted by collecting data at several stages of the Amaliyah Ramadhan Program implementation to obtain consistent and reliable data.

The data analysis technique used the interactive analysis model of Miles, Huberman, and Saldaña, which includes three stages: data reduction, data display, and conclusion drawing and verification. In the data reduction stage, researchers selected, grouped, and simplified data related to the implementation of the Ramadhan Amaliyah Program and strengthening students' social awareness. Furthermore, the data was presented in the form of tables, descriptive narratives, and interpretations to facilitate the process of identifying emerging patterns, relationships, and trends. The final stage was carried out by drawing conclusions gradually through a process of repeated verification of all data to obtain credible and scientifically accountable research findings.

FINDINGS AND DISCUSSION

Implementation of the Ramadhan Amaliyah Program to Increase Students' Social Awareness

The 1447 H/2026 AD Ramadan Amaliyah Program organized by the Adzkia Foundation of West Sumatra is a form of community service-based character education implementation. This program is designed to integrate the learning of Islamic values with direct social experiences through collecting alms, distributing basic food packages, sharing takjil (breakfasts), and humanitarian actions. All educational units within the Adzkia Foundation actively participate so that the activity is not only an annual event, but also a contextual learning medium in instilling the value of social awareness in students.

Based on observations, documentation, and reports from the Ramadhan Anshitah Committee (PAR), student involvement was evident from the planning stage, through donation collection, aid packaging, and distribution to the community. This demonstrates that students are gaining hands-on learning experiences (*experiential learning*) regarding the importance of sharing, working together, and understanding the social conditions of the surrounding community.

Table 1. Collection of Alms from the Anshitah Ramadhan (PAR) Committee 1447 H/2026 M, Adzkia Foundation, West Sumatra

No	Education Unit	PAR Infak (Rp)	Palestine Donation (Rp)
1	Adzkia Padang Landfill	1.475.000	-
2	Kindergarten 1 Adzkia Padang	6.027.000	-
3	Kindergarten 2 Adzkia Padang	5.700.000	300.000
4	Kindergarten 3 Adzkia Padang	34.275.000	-
5	Kindergarten 4 Adzkia Padang	5.200.000	-
6	Kindergarten 5 Adzkia Padang	4.115.000	-
7	Adzkia 1 Islamic Elementary School, Padang	47.914.000	24.161.000
8	Adzkia 2 Islamic Elementary School, Padang	30.360.000	-
9	Adzkia 3 Islamic Elementary School, Padang	34.648.000	-
10	Adzkia Islamic Junior High School, Padang	21.140.000	22.423.000
11	Adzkia Padang High	450.000	-

No	Education Unit	PAR Infak (Rp)	Palestine Donation (Rp)
School			
Total		191.304.000	46.884.000

Source: Report of the Anshitah Ramadhan (PAR) Committee of the Adzkia Foundation of West Sumatra for 1447 H/2026 M.

Student Participation in Alms Collection

The data in Table 1 shows that all educational units at the Adzkia Foundation in West Sumatra participated in the Ramadan alms collection. The total funds raised reached **Rp191.304.000**, while humanitarian donations for Palestine reached **Rp46.884.000**. The high donation collection rate demonstrates that the Amaliyah Ramadhan Program is able to build a culture of philanthropy within the school environment through the active involvement of students, teachers, parents, and the entire school community.

The largest contribution came from SDIT Adzkia 1 Padang (Rp47,914,000), followed by SDIT Adzkia 3 Padang (Rp34,648,000), TKIT 3 Adzkia Padang (Rp34,275,000), SDIT Adzkia 2 Padang (Rp30,360,000), and SMPIT Adzkia Padang (Rp21,140,000). The difference in the amount collected between educational units does not indicate a difference in the level of social concern, but is influenced by the number of students, fundraising capacity, and the characteristics of each educational unit. What is more important is that all educational units participate without exception, so that the culture of sharing becomes part of the Adzkia Foundation's educational ecosystem.

Observations show that students are not only asked to bring donations, but also receive an explanation of the purpose of the fundraising, the target beneficiaries, and the Islamic values underlying the activity. Teachers integrate donation activities with lessons on charity, empathy, Islamic brotherhood, and social responsibility. Thus, donation activities are not merely administrative activities but become a process of internalizing values that takes place through real-life experiences.

These findings demonstrate that character education is more effective when students experience social activities directly, rather than simply receiving theoretical material in the classroom. Students' active involvement in the entire process enables the transformation of values into sustainable social behavior. This experience fosters an awareness that a portion of their wealth belongs to those in need, fostering empathy, concern, and social responsibility.

The findings of this study corroborate those of Saniya and Filasofa (2025), who stated that sharing programs can instill social character in children through consistent practice. Similarly, research by Mala et al. (2025) explains that Ramadan activities that directly involve children provide meaningful experiences in building empathy and social awareness. Research by Kuraesin et al. (2025) also shows that participant involvement in philanthropic activities increases social solidarity and strengthens collaborative skills.

However, this study offers novelty compared to previous research. Most previous studies focused on a single form of social activity, such as distributing takjil (breaking fast) or community service at a specific educational level or community organization. This study demonstrates that social character formation can be achieved through **integrated philanthropic education model** from early childhood education to secondary school within a single foundation system. This integration fosters a sustainable culture of social awareness, as the entire school community shares a shared learning experience about the importance of sharing with others.

Furthermore, the collection of humanitarian funds for Palestine demonstrates that the character education implemented not only fosters concern for the surrounding environment but also fosters humanitarian awareness on a global level. Students are introduced to Islamic values that encourage concern for all humanity, regardless of geographical boundaries. Thus, the Ramadan Amaliyah Program not only develops religious character but also shapes global citizens (*global citizenship*) who have sensitivity to humanitarian issues.

The results of this study demonstrate that the success of the Ramadan Charity Program is not solely measured by the amount of funds collected, but rather by the character education process that occurs throughout the program. Students learn about sincerity, responsibility, mutual cooperation, communication, cooperation, and social awareness through real-life experiences that are difficult to obtain through classical learning. Therefore, the collection of alms within the Ramadan Charity Program can be seen as an effective character-learning strategy in supporting the implementation of holistic Islamic education, namely integrating spiritual, social, and humanitarian dimensions simultaneously.

Implementation of Ramadan Social Action as a Form of Students' Social Concern

After the donation collection process is complete, the Ramadan Amaliyah Program continues with the distribution of aid to the community through the distribution of basic food packages and takjil (breaking-of-the-fast meals). This stage represents a concrete implementation of character education, as students not only learn to raise funds but also directly participate in community service activities. Based on field observations and activity documentation, each educational unit implements social activities in accordance with environmental conditions and the needs of the surrounding community.

Table 2. Data on Beneficiaries of the Social Action Program for

Ramadan 1447 H/2026 M					
No	Education Unit		Target Beneficiaries		Form of Activity
1	Adzkia Islamic Junior High School, Padang		Batu Busuk Temporary Housing Victims	Disaster	Basic food packages and sharing takjil
2	Adzkia 1 Islamic Elementary School, Padang		Taratak Paneh Community and its surroundings		Basic food packages and sharing takjil
3	Adzkia 2 Islamic Elementary School, Padang		The community around Kalumbuak (Taruko Complex)		Basic food packages and sharing takjil
4	Adzkia 3 Islamic Elementary School, Padang		The community around the school environment		Basic food packages and sharing takjil
5	Kindergarten 1 Adzkia Padang		The community around the school and the female teacher		Basic food packages and sharing takjil
6	Kindergarten 2 Adzkia Padang		Community around the school		Basic food packages and sharing takjil
7	Kindergarten 3 Adzkia Padang		People in need in the environment of the female teacher		Basic food packages and sharing takjil
8	Kindergarten 4 Adzkia Padang		Community around the school		Basic food packages and sharing takjil
9	Kindergarten 5 Adzkia Padang		Batu Busuk disaster victims		Basic food packages and sharing takjil

Source: Documentation of the Adzkia Foundation's Ramadhan Amaliyah Program in West Sumatra in 1447 H/2026 M.

Students' Social Awareness Through Sharing Actions

The data in Table 2 shows that all educational units are focused not only on fundraising but also on distributing aid to community groups in genuine need. Target beneficiaries include the community surrounding the school, underprivileged communities, educators in need, and even disaster victims in the Batu Busuk area. This diversity of targets demonstrates that the Amaliyah Ramadhan Program is developed based on the principle of benefit and the real needs of the community.

Observations showed that students participated in the process of packing basic food packages, preparing takjil packages, preparing distribution, and delivering aid to the community. In some activities, students were accompanied by teachers and parents, ensuring a collaborative learning process. This involvement provided students with firsthand experience in the importance of sharing, respecting others, and understanding the social conditions of communities with economic limitations or affected by disasters.

The implementation of this social activity shows that the character education implemented by the Adzkie Foundation of West Sumatra uses a holistic approach. **learning by doing**, which provides students with opportunities to practice the values they learn in real life. Through these experiences, students not only understand the concepts of charity and caring as part of religious learning, but are also able to implement these values in real-life situations. This kind of hands-on experience has a stronger influence on character formation than solely cognitive learning.

Interviews with teachers revealed that after participating in the Ramadan Amaliyah Program, students demonstrated positive behavioral changes. Teachers observed an increased willingness to help friends, share food, donate voluntarily, and show greater concern for the community around the school. Furthermore, several students began initiating simple charitable giving activities within their families and neighborhoods. These findings demonstrate that experiences during the Ramadan Amaliyah Program have a lasting impact on the development of students' social character.

The findings of this study align with those of Purwanti (2026), who stated that the Ramadhan Amaliyah Program was able to increase the social awareness of students through the habit of sharing activities. Research by Mustakim et al. (2025) also explained that Ramadhan social service activities are a means of community empowerment as well as a means of character education for the participants involved. Similarly, Rosiana et al. (2025) found that the distribution of takjil not only provides benefits for the recipient community but also increases the social empathy of the participants.

Furthermore, research by Subhan et al. (2025) shows that sharing takjil (the fasting month) can shape religious character and social solidarity in a community. These findings are reinforced by research by Hadi et al. (2024), which explains that sharing activities during Ramadan have significant benefits because they strengthen social relationships, build a sense of togetherness, and increase awareness of mutual assistance. Therefore, the results of this study further

confirm that Ramadan-based social activities are an effective strategy for developing students' social character.

What distinguishes this study from previous research is the integration of fundraising, character education, and aid distribution within a single learning cycle involving all levels of education. Students are not merely contributors or participants in activities, but also part of the entire community service process. This approach enables students to understand that every donation provided is the result of the cooperation, sincerity, and responsibility of the entire school community.

Furthermore, the target beneficiaries are not limited to the communities surrounding the schools but also include disaster-affected areas. This demonstrates that the Amaliyah Ramadhan Program fosters a broader dimension of social care, specifically concern for communities experiencing humanitarian emergencies. This approach aligns with the concept of Islamic philanthropy, which emphasizes not only individual worship but also social responsibility toward communities in need.

Overall, the research results show that the Amaliyah Ramadhan Program's social action has been an effective learning tool in building students' social character. The program's success is demonstrated not only by the large amount of aid distributed, but also by the growth of empathy, caring, responsibility, and a spirit of sharing, reflected in students' behavior during and after the activities. Thus, the Ramadhan social action program not only benefits the recipient community but also serves as an investment in character education that has a long-term impact on students' personality development.

CONCLUSION

This study concludes that the Ramadhan Amaliyah Program at the Adzkia Foundation of West Sumatra is an effective community service-based character education model in increasing students' social awareness. The program's implementation is not only oriented towards collecting donations and distributing social assistance, but also places students as the main subjects in every stage of the activity, starting from the education process, fundraising, packaging aid, to distributing basic food packages and takjil to those in need. This direct involvement provides a contextual learning experience so that the values of empathy, caring, responsibility, mutual cooperation, and the spirit of sharing can be internalized in students' behavior. The research findings show that the Ramadhan Amaliyah Program successfully collected donations of Rp191,304,000 and humanitarian donations for Palestine of Rp46,884,000 with the participation of all educational units within the Adzkia Foundation of West Sumatra. These funds were used for various social activities targeting the community around the school, disaster victims, and other community groups in need. The success of a program is measured not only by the amount of funds raised or the number of beneficiaries, but also by the formation of a culture of philanthropy and social awareness that becomes part of the character education process in the school environment. This research provides a conceptual

contribution that strengthening students' social awareness will be more effective when implemented through experiential learning (*experiential learning*) that integrates Islamic values with real community service activities. The novelty of this research lies in the implementation model of the Amaliyah Ramadhan Program, which is applied in an integrated manner at all levels of education within one foundation, thereby creating a sustainable character education ecosystem that involves the entire school community. Based on these findings, Islamic educational institutions are advised to develop the Amaliyah Ramadhan Program as part of a strategy to strengthen character education integrated with community service activities. Further research can develop the study using a mixed approach (*mixed methods*) or quantitative design to measure more comprehensively the influence of the Amaliyah Ramadhan Program on the development of students' social character, as well as to compare the implementation of the program in various Islamic educational institutions in Indonesia so that a more adaptive character education model can be obtained and can be replicated in a broader context.

REFERENCE

- Alifan, R. M. O., Mardikaningsih, R., Chasanah, U., Hariani, M., Safira, M. E., Shofiyah, R., ... & Sudarso, S. (2024). Implementation of youth organization activities: Distribution of takjil during the month of Ramadan in Banjar Pertapan Hamlet. *Economic Xilena Community Service*, 2(2), 42–48.
- Andini, H. (2026). Takjil distribution program as an effort to increase awareness of sharing in welcoming the holy month of Ramadan 1447 H in Rungkut Surabaya. *Journal of Community Service*, 5(1), 623–637.
- Anugerah, D., Sari, A. P., & Maulidha, W. (2025). The meaning and implementation of Ramadan values in community life. *Journal of Social Dynamics and Science*, 2(1), 439–445.
- Baharun, H. (2016). Performance management in increasing competitive advantage in Islamic educational institutions. *At-Tajdid: Journal of Islamic Education*, 5(2), 243–262.
- Bashori, B. A., Musthafa, M. S., & Rakib, A. R. (2025). Synergy of Ramadan fiqh education and social action: Islamic mentoring at MWCNU Paiton. *Mumtaza: Journal of Community Engagement*, 1(2), 13–23.
- Fahira, F. U., Shofi, A. I., Mukhibbah, W., & Yusuf, H. (2023). Spreading kindness in the holy month: Sharing takjil and breaking the fast with the Sangeng Hamlet Youth Organization.
- Fakhrudin, M. U. (2023). The significance of sharing as altruistic behavior: The role of students during the month of Ramadan. *UCIC Community Service Journal*, 2(1).
- Hadi, M. W. H. L., Kurniaji, J. R., & Hidayat, S. (2024). Analysis of the benefit value in the phenomenon of free takjil distribution during the month of Ramadan. *Bilqolam Journal of Islamic Education*, 5(2), 90–100.
- Handayani, P. T., Djuko, D. J., Riyani, Y., Sudarso, J., Ardhi, Q., Pratama, W. W., ... & Rika, M. (2026). Synergy between POLNEP PSDKU lecturers of

- Sukamara Regency and Sukamara Police in increasing social awareness during the month of Ramadan. *Community Impact and Society Empowerment Journal*, 2(1), 24-30.
- Hasanah, U., Rizqiyani, R., Rahma, A., Kisno, K., Pratama, L. R., Suryadi, S., ... & Maulidy, D. (2021). Bukber (Our Month of Sharing) during the COVID-19 pandemic in Metro City. *KREASI: Journal of Community Service*, 1(1), 14-19.
- Hidayat, F., Purba, J. H., & Yanti, P. (2025). Social service sharing basic food packages and breaking the fast together at LKSA PSAA Nurul Hidayah Batam. *My work*, 4(1), 8-13.
- Kuraesin, S., A'Yuni, D. K. N., & Asfi, M. (2025). Building social solidarity with HIMASI Charity 2024 to increase student synergy in increasing empathy. *Mutual Cooperation*, 2(2), 66-73.
- Lubis, A. L., & Nasution, M. N. A. (2023). Social service sharing basic food packages and breaking the fast together at the Uswatun Hasanah Orphanage, Batam City. *Journal of Tourism Keker*, 1(2), 146-152.
- Mala, A., Sandy, D. P. A., & Haditiya, N. T. (2025). Ramadhan Happy Kids: A community service program to foster children's social awareness. *Collaborative Journal of Science*, 8(6), 2967-2978.
- Moleong, L. J. (2018). *Qualitative research methodology* (Revised edition). PT Remaja Rosdakarya.
- Muniarty, P., Rimawan, M., Nurhayati, N., Alwi, A., & Muthiah, H. (2025). Ramadhan and the spirit of togetherness: Real actions of the academic community of the Bima College of Economics. *Indonesian Community Service Journal*, 5(1), 549-555.
- Mustakim, N., Amri, A., Mustajab, M., Basri, H., Izwany, B., & Arifa, R. N. (2025). Community empowerment through Ramadan social service activities: Efforts to increase social awareness and the quality of worship in the holy month. *Jurdimas Alkhidmah: Journal of Community Service*, 1(1), 44-51.
- Purwanti, Y. (2026). The Amaliyah Ramadhan Program in increasing the social awareness of students at the Trensami Kwangsan Sedati Islamic Boarding School, Sidoarjo. *Real Action: Journal of Social and Humanitarian Service*, 3(2), 40-51.
- RAFIKA, A. S. (2023). *The socio-religious activities of the Lampung Charity Community* (Doctoral dissertation). UIN Raden Intan Lampung.
- Rosiana, E., Edison, E., Desy, H., & Nurwahyuni, R. (2025). Ramadhan sharing: Social action of distributing free takjil to realize social concern. *Balanting*, 4(1), 45-56.
- Salsabila, N. S. (2026). Takjil distribution activities in an effort to strengthen the bonds of brotherhood in Pucang Buduran Village, Sidoarjo. *Real Action: Journal of Social and Humanitarian Service*, 3(2), 147-158.
- Saniya, K., & Filasofa, L. M. K. (2025). Cultivating children's social character through sharing programs. *Aulad: Journal on Early Childhood*, 8(1), 10-19.
- Sarmigi, E., Azhar, A., Putra, E., Bustami, Y., Harahap, S. B., Syamsarina, S., ... & Desiana, D. (2025). Ramadan Cares: A movement to share with the

- community around campus. *Community Space: Journal of Community Service*, 3(2), 47–56.
- Setyaningsih, N., & Cantika, I. N. (2024). Spiritual and social dimensions in Ramadan worship: A theological and sociological study. *Journal Central Publisher*, 2(2), 1680–1685.
- Subhan, U. M., Subhan, R., & Subhan, H. A. (2025). Formation of religious character and social solidarity through takjil distribution in Yosorati Village, Sumberbaru District. *Our Action: Journal of Community Service*, 1(6), 2151–2159.
- Sutrisno, G., Dewi, P. S. G. K., Bramantyo, A., & Amelia, D. (2024). Sharing takjil during Ramadan with academics in togetherness and diversity. *Journal of Community Service*, 2(1), 15–23.
- Sutrisno, G., Umiyati, H., & Sari, S. P. (2026). Takjil and Ramadhan: Cultivating the spirit of solidarity and social empathy for students and lecturers at UTPadaka Swastika University. *Journal of Community Service*, 4(1), 40–48.
- Widyatama, P. R., Irmandini, P. E., Arditiya, R. P., Nilakandi, T. N., & Ainni, N. (2025). From campus to the community: Sharing takjil as a form of student devotion during the month of Ramadan. *Journal of Scholarly Service*, 1(1), 15–24.
- Yuliati, R., Ismunandar, I., Muhajirin, M., Amirulmukminin, A., Hamidah, N. K., & Juwani, J. (2026). Campus-based social action: Takjil distribution program and strengthening social solidarity of the STIE Bima academic community. *Our Action: Journal of Community Service*, 2(3), 864–869.