

IDUL YATAMA I: Strengthening Social Solidarity Through the Distribution of Clothes and Financial Assistance for Orphaned Children in Jambi City, Indonesia

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ABSTRACT

Community service is one of the fundamental responsibilities of educational institutions, non-governmental organizations, and community organizations in promoting social welfare and sustainable development. Community-based humanitarian activities play a significant role in strengthening social cohesion while addressing the immediate needs of vulnerable populations. Among these populations, orphaned children require continuous support not only because of their economic limitations but also because they often experience reduced social protection and limited access to community resources. Islamic philanthropy provides a strong foundation for encouraging society to support orphaned children through acts of charity, compassion, and collective responsibility. To commemorate the 10th of Muharram 1448 H, Yayasan Dharmajala Nusantara, in collaboration with the Purna Caraka Muda Indonesia (PCMI) of Jambi Province, organized the **Idul Yatama I** community service program. The primary objective of the program was to distribute clothing and financial assistance to orphaned children while promoting community participation in humanitarian activities inspired by Islamic values. The activity involved 96 orphaned children from different areas of Jambi City and was supported by volunteers, donors, community organizations, local leaders, and members of the surrounding community. A descriptive qualitative approach was employed using observation, activity documentation, committee reports, and implementation records. Data were analyzed descriptively to identify the implementation process, stakeholder participation, and the social outcomes generated by the program. The results indicate that the program successfully distributed clothing and financial assistance to all participating children in an organized and transparent manner. Furthermore, the collaboration among community organizations, donors, volunteers, and local government representatives strengthened social solidarity and encouraged broader public participation in charitable initiatives. The activity also reinforced Islamic philanthropic values by transforming religious teachings concerning the care of orphaned children into concrete humanitarian action.

This study concludes that the Idul Yatama I program represents an effective model of community service that integrates Islamic values, social responsibility, and collaborative community engagement. The program demonstrates considerable potential for replication in other regions as part of sustainable community empowerment initiatives.

Keywords: community service, orphaned children, Islamic philanthropy, social solidarity, clothing distribution, financial assistance, community engagement

INTRODUCTION

Community service has increasingly become an essential strategy for addressing social inequality while strengthening social cohesion through collaborative action involving educational institutions, community organizations, philanthropic foundations, and local communities. Beyond providing immediate assistance to disadvantaged groups, community service also functions as a mechanism for promoting civic engagement, empowering vulnerable populations, and encouraging sustainable social responsibility (Bringle & Hatcher, 1996). In developing countries, including Indonesia, humanitarian-based community service remains particularly relevant because many vulnerable groups continue to experience limited access to economic resources, educational opportunities, and adequate social protection.

Among the most vulnerable groups in society are orphaned children. The loss of one or both parents often places children in situations characterized not only by economic hardship but also by emotional, psychological, and social vulnerability. UNICEF (2023) emphasizes that orphaned and vulnerable children frequently face multidimensional deprivation, including reduced access to education, health services, psychosocial support, and community participation. These conditions may negatively affect their long-term wellbeing and social development if comprehensive community support is unavailable.

In Indonesia, the responsibility for protecting orphaned children is not solely assigned to government institutions but is also shared by society through various forms of social solidarity and philanthropic engagement. Religious organizations, charitable foundations, universities, and local communities play significant roles in complementing governmental social welfare programs by providing educational assistance, financial support, and humanitarian services. Such collaborative initiatives reflect the principle that community welfare is a shared responsibility requiring active participation from multiple stakeholders rather than depending exclusively on formal public institutions (United Nations, 2015).

From an Islamic perspective, caring for orphaned children represents one of the highest forms of social responsibility and humanitarian commitment. Numerous Qur'anic verses emphasize the obligation to protect orphans and prohibit any form of neglect or injustice toward them. Likewise, the Prophet Muhammad (peace be upon him) promised extraordinary spiritual rewards for those who care for orphaned children, illustrating that Islamic philanthropy extends beyond charitable donations toward the establishment of compassionate and socially responsible communities. Consequently, humanitarian activities directed toward orphaned children should be understood not merely as temporary charity but as practical manifestations of Islamic values that strengthen social solidarity and collective responsibility.

The implementation of community-based philanthropic programs also contributes to the development of social capital. According to Putnam (2000), communities characterized by trust, cooperation, and civic participation possess greater capacity to solve social problems

collectively. Similarly, Durkheim (1984) argues that social solidarity emerges when individuals share common moral values and actively cooperate in pursuing collective welfare. Therefore, community service programs involving volunteers, donors, community organizations, religious leaders, and local residents have the potential not only to provide material assistance but also to reinforce interpersonal trust, strengthen social networks, and promote sustainable community resilience.

Although numerous charitable activities for orphaned children are organized annually across Indonesia, many remain limited to one-time financial donations without encouraging broader community participation or developing collaborative partnerships among various institutions. In many cases, philanthropic activities are implemented independently by individual organizations, resulting in limited sustainability, insufficient coordination, and minimal long-term social impact. Previous studies have demonstrated that collaborative humanitarian programs significantly improve beneficiary welfare while simultaneously increasing volunteer participation and strengthening community engagement (Kalamulloh et al., 2023). Likewise, Sugiyarto and Waluyo (2025) found that community service activities integrating educational support and humanitarian assistance contribute to the development of social awareness and encourage sustainable philanthropic practices. Nevertheless, relatively few community service studies specifically examine humanitarian programs that integrate Islamic philanthropic values, multi-stakeholder collaboration, and community empowerment within a structured implementation framework.

To address this gap, Yayasan Dharmajala Nusantara, in collaboration with the Purna Caraka Muda Indonesia (PCMI) of Jambi Province, initiated the **Idul Yatama I** community service program to commemorate the 10th of Muharram 1448 H. Unlike conventional charitable events that primarily focus on distributing donations, the Idul Yatama I program was designed as a collaborative humanitarian initiative involving community organizations, volunteers, donors, local leaders, and members of society in organizing the distribution of clothing and financial assistance for orphaned children. The program therefore represents an integrated model of Islamic philanthropy that combines humanitarian assistance with community participation and social empowerment. As reported in this study, the program successfully involved 96 orphaned children from various areas of Jambi City through a coordinated distribution process supported by multiple stakeholders.

The significance of this community service extends beyond the immediate distribution of clothing and financial assistance. More importantly, the program demonstrates how humanitarian activities inspired by Islamic values can strengthen social solidarity, promote volunteerism, encourage civic participation, and foster sustainable partnerships among community organizations. Such an approach aligns closely with the Sustainable Development Goals (SDGs), particularly **Goal 1 (No Poverty)**, **Goal 10 (Reduced Inequalities)**, **Goal 16 (Peace, Justice and Strong Institutions)**, and **Goal 17 (Partnerships for the Goals)** (United Nations, 2015). Consequently, documenting the implementation process and outcomes of the Idul Yatama I program provides valuable practical evidence regarding the contribution of collaborative Islamic philanthropy toward community empowerment and sustainable social development.

Based on the foregoing discussion, this community service article aims to document and evaluate the implementation of the **Idul Yatama I** humanitarian program in Jambi City. Specifically, the objectives of this study are: **(1)** to describe the implementation process of distributing clothing and financial assistance for orphaned children through a collaborative

community-based approach; **(2)** to analyze the participation of community organizations, volunteers, donors, and local stakeholders in strengthening social solidarity; and **(3)** to examine the contribution of Islamic philanthropic values toward promoting sustainable community engagement and humanitarian responsibility. The findings are expected to provide a practical model that can be replicated by educational institutions, philanthropic organizations, and local communities in implementing future humanitarian community service programs.

LITERATURE REVIEW

Community Service and Community Empowerment

Community service constitutes one of the primary mechanisms through which educational institutions and social organizations contribute to addressing social problems and improving community welfare. According to Bringle and Hatcher (1996), community engagement creates reciprocal relationships that benefit both service providers and beneficiaries while promoting civic responsibility, leadership, and sustainable development.

The concept of community empowerment emphasizes active participation rather than passive assistance. Sustainable community development is achieved when various stakeholders—including governmental institutions, educational institutions, non-governmental organizations, private sectors, and community members—work collaboratively to solve social challenges.

Islamic Philanthropy and Social Welfare

Islam strongly encourages believers to care for vulnerable members of society, particularly orphaned children. Numerous Qur'anic verses emphasize the importance of protecting the rights of orphans and ensuring their welfare.

Allah SWT states:

"So as for the orphan, do not oppress him." (Qur'an 93:9)

Likewise, the Prophet Muhammad (peace be upon him) said:

"The one who cares for an orphan and myself will be together in Paradise like these two fingers."

These teachings establish Islamic philanthropy as more than charitable giving; they encourage continuous social responsibility and community solidarity.

Social Solidarity Theory

Durkheim (1984) explains that social solidarity develops when members of society share common values and cooperate toward collective objectives. Humanitarian activities such as charitable distribution strengthen trust, empathy, and social cohesion.

Similarly, Putnam (2000) introduces the concept of social capital, highlighting that cooperation, trust, and civic participation enhance community resilience. Community service programs become important mechanisms for developing these social networks.

Previous Studies

Previous studies have consistently demonstrated positive outcomes from community-based charity programs. Kalamulloh et al. (2023) reported that humanitarian programs supporting orphaned children significantly improve beneficiaries' welfare while strengthening volunteer participation. Sugiyarto and Waluyo (2025) found that collaborative community service activities enhance social awareness and encourage sustainable philanthropic engagement. Although numerous studies discuss charitable activities, few specifically examine the implementation of Idul Yatama as a structured community service model integrating Islamic values with community empowerment. Therefore, this study contributes practical evidence from the implementation of Idul Yatama I in Jambi City.

METHODS

This article employed a descriptive qualitative approach to document and evaluate the implementation of the Idul Yatama I community service program. The activity was conducted on **25 June 2026 (10 Muharram 1448 H)** at the Secretariat of Purna Caraka Muda Indonesia (PCMI), Jambi City. Participants of the program involved:

1	96 orphaned children;
2	Yayasan Dharmajala Nusantara;
3	PCMI Jambi Province;
4	Community volunteers;
5	Individual donors;
6	Community leaders;
7	Local Residents

Community Service Procedure

The implementation consisted of four stages.

- 1. Planning.* The committee identified beneficiaries, coordinated with community leaders, collected donations, organized volunteers, and prepared the distribution mechanism.
- 2. Preparation.* Donated clothing was sorted according to size and condition. Financial assistance packages were prepared and verified to ensure accountability and transparency.
- 3. Implementation* Participants were registered before receiving clothing and financial assistance. The distribution process was supervised by committee members to ensure fairness and orderly implementation.
- 4. Evaluation.* Following program completion, committee members evaluated participant attendance, distribution records, logistical management, and overall implementation.

Data Collection

Data were obtained through: participant observation; committee documentation; attendance records; financial reports; photographs; and implementation reports.

Data Analysis

The collected data were analyzed descriptively through:

1. data reduction;
2. data classification;
3. interpretation of implementation outcomes;
4. conclusion drawing.

RESULTS AND DISCUSSION

Program Implementation

The Idul Yatama I program was successfully implemented through collaboration among Yayasan Dharmajala Nusantara, PCMI Jambi Province, volunteers, donors, community leaders, and local residents. A total of **96 orphaned children** participated and received clothing and financial assistance. The distribution process followed predetermined procedures to ensure transparency, accountability, and equal treatment of all beneficiaries.

Distribution of Clothing

Clothing represents one of the essential needs contributing to children's dignity, comfort, and social inclusion. The donated clothing consisted of wearable garments suitable for children of different ages. Committee members categorized clothing before distribution to ensure appropriate allocation. Beneficiaries expressed appreciation for receiving clothing that could be immediately used for daily activities.

Distribution of Financial Assistance

Each participating child received financial assistance provided through community donations. Although the financial assistance represented short-term support, it reflected collective social responsibility and strengthened public awareness regarding the importance of supporting orphaned children. Financial assistance also provides flexibility for beneficiaries to prioritize their immediate needs according to individual family circumstances.

Community Participation

One of the most significant achievements of the program was the active participation of multiple stakeholders. Donors contributed financial resources and clothing donations. Volunteers managed beneficiary registration and distribution logistics. Community organizations coordinated implementation and public outreach. Local leaders facilitated communication with beneficiary families. This collaborative participation demonstrates that successful community service depends upon strong partnerships among various sectors of society.

Social Impact

Several positive outcomes were identified following implementation. First, the activity strengthened public awareness concerning orphan welfare. Second, collaboration among

organizations increased social capital and community trust. Third, the humanitarian activity reinforced Islamic philanthropic values through practical implementation rather than symbolic celebration. Fourth, the successful implementation has encouraged Yayasan Dharmajala Nusantara to establish Idul Yatama as an annual community service program. These findings support Durkheim's theory that collective humanitarian activities strengthen social solidarity while simultaneously increasing community participation. Similarly, Putnam's concept of social capital explains how collaboration among volunteers, donors, and organizations contributes to sustainable community development.

Overall, Idul Yatama I demonstrates that community-based charitable initiatives focusing on clothing distribution and financial assistance can effectively improve social cohesion while addressing the immediate needs of vulnerable children.

CONCLUSION

The Idul Yatama I community service program successfully achieved its objective of distributing clothing and financial assistance to 96 orphaned children in Jambi City through collaborative partnerships involving Yayasan Dharmajala Nusantara, PCMI Jambi Province, volunteers, donors, and community organizations.

Beyond providing material assistance, the program strengthened social solidarity, promoted Islamic philanthropic values, and encouraged wider community participation in humanitarian activities. The successful implementation indicates that religious-based community service can function as an effective strategy for strengthening community resilience and fostering sustainable social responsibility.

Future community service programs should expand collaboration with universities, government institutions, philanthropic organizations, and private sectors to increase both the scale and sustainability of similar humanitarian initiatives. In addition, periodic evaluation and impact assessment are recommended to measure the long-term benefits of such programs for orphaned children and the broader community.

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DOCUMENTATION





