

**TAKĀFUL AL-IJTIMĀ' AS A CORE VALUE OF ISLAMIC
EDUCATION: AN ANALYSIS OF THE AL-SALAF AL-ŞĀLIḤ
CURRICULUM IN PESANTREN**

ARTIKEL



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PROGRAM STUDI MAGISTER PENDIDIKAN ISLAM

FAKULTAS STUDI ISLAM DAN PERADABAN

UNIVERSITAS MUHAMMADIYAH SURABAYA

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**Untuk Memenuhi Salah Satu Syarat
Mencapai Gelar *Magister Pendidikan* (M.Pd)**



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2026

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Takāful Al-Ijtimā' as a Core Value of Islamic Education: An Analysis of the Al-Salaf
al-Ṣāliḥ Curriculum in Pesantren

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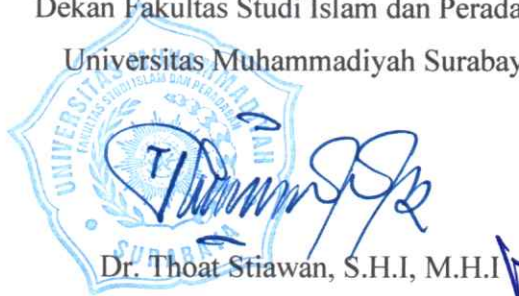
Penguji I

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Mengesahkan,
Dekan Fakultas Studi Islam dan Peradaban
Universitas Muhammadiyah Surabaya



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Letter of Paper Acceptance

Number: 9922/LoA/Qalamuna/2026

Ponorogo, 18 June 2026

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Entitled : Takāful Al-Ijtimā' as a Core Value of Islamic Education: An Analysis of the Al-Salaf al-Şāliḥ Curriculum in Pesantren

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HAS BEEN ACCEPTED and considered to be published in Qalamuna: Jurnal Pendidikan, Sosial, dan Agama Vol. 18 No. 2, (July - December) 2026. The paper will be published after successfully passing the review process and revisions made by the author(s).

Qalamuna: Jurnal Pendidikan, Sosial, dan Agama is a scientific journal with the publication level of SINTA 2 Accredited National Journal, based on the Decree of Minister of Research and Technology/Head of National Agency for Research and Innovation Number: 0385/E5.3/KI.02.00/2022 concerning the ranking of scientific journal accreditation period I in 2022.

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Takāful Al-Ijtimā' as a Core Value of Islamic Education: An Analysis of the Al-Salaf al-Şāliḥ Curriculum in Pesantren

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Received: 16/11/2022

Revised: 30/12/2022

Accepted: 11/02/2023

Abstract

Takāful al-ijtimā' is a fundamental Islamic principle that emphasizes social solidarity, mutual responsibility, cooperation, and collective welfare. Although these values have long been embedded within the tradition of Islamic education, limited research has examined how *takāful al-ijtimā'* is conceptualized and systematically integrated into pesantren curricula and how it contributes to students' social development. This study aims to analyze the conceptualization of *takāful al-ijtimā'* within the educational philosophy of Pesantren Tunas Santri Lamongan, examine its integration into the *al-salaf al-şāliḥ* curriculum, and explore its contributions to students' social character, leadership capacity, collective responsibility, and community engagement. The study employed a qualitative case study approach. Data were collected through in-depth interviews, participant observations, and document analysis involving the kiai, teachers, student leaders, and institutional curriculum documents. The data were analyzed using an interactive model consisting of data condensation, data display, and conclusion drawing. The findings reveal that *takāful al-ijtimā'* serves as the philosophical foundation of the pesantren's educational system and is systematically integrated through curriculum content, collaborative learning, dormitory culture, mentoring programs, student organizations, leadership training, and community service activities. The implementation of these values significantly contributes to the development of empathy, cooperation, tolerance, service-oriented leadership, collective responsibility, and civic engagement among students. The study concludes that *takāful al-ijtimā'* provides a transformative framework for Islamic education by integrating religious knowledge, character formation, and social responsibility, thereby preparing students to become ethically grounded, socially responsible, and community-oriented Muslim citizens capable of contributing positively to contemporary society.

Keywords

Takāful Al-Ijtimā'; *Al-Salaf Al-Şāliḥ* Curriculum; Pesantren Education; Social Solidarity; Leadership Development; Community Engagement.

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Published by Institut Agama Islam Sunan Giri (INSURI) Ponorogo; Indonesia
Accredited Sinta 2

1. INTRODUCTION

Islamic education is fundamentally concerned not only with the transmission of religious knowledge but also with the holistic development of individuals through the integration of spiritual, intellectual, moral, and social dimensions. Within the Islamic worldview, human beings are regarded as both individual and social beings who bear responsibilities toward God, fellow human beings, and society. Consequently, educational processes are expected to cultivate values that enable learners to fulfill their role as *khalīfah* in a constructive and socially responsible manner. Values such as justice, compassion, cooperation, social concern, and collective responsibility therefore constitute essential components of Islamic educational objectives (Sijamhodžić-Nadarević, 2024). One of the concepts that embodies these values is *takāful al-ijtimā'* (social solidarity), which refers to mutual support, shared responsibility, and collective commitment to promoting social welfare and communal well-being. In Islamic thought, *takāful al-ijtimā'* is not merely a social ethic but also a manifestation of faith that encourages individuals to contribute actively to social cohesion and public welfare (Rahman et al., 2020; Shuaib, 2023).

The significance of social solidarity has become increasingly evident in contemporary societies characterized by growing individualism, social fragmentation, intolerance, and the weakening of communal bonds. These challenges have prompted educational institutions to move beyond the goal of producing personally pious individuals toward fostering socially responsible citizens who are capable of engaging constructively in public life. In this regard, Islamic education is expected to provide educational models that integrate spiritual values with social responsibility. Recent discussions on Islamic educational reform have emphasized the importance of placing social justice, collective welfare, and public responsibility at the center of curriculum development and educational practice (Adiyono & Sholeh, 2025; Dallou & Al-Yabroudi, 2023). Such perspectives suggest that Islamic education should function as a transformative force capable of strengthening both personal religiosity and social commitment.

Within the Indonesian context, pesantren represent one of the most influential Islamic educational institutions in fostering social character and community engagement. Beyond serving as centers for the transmission of Islamic knowledge, pesantren function as environments for moral cultivation, leadership formation, and social development rooted in Islamic values. Previous studies have demonstrated that pesantren contribute significantly to conflict prevention, social harmony, and the development of prophetic leadership among students (Abidin & Sirojuddin, 2024; Saiin et al., 2020). Research has also shown that pesantren effectively internalize humanitarian values and cultivate social character through both formal and informal educational experiences (Anam et al., 2019). Furthermore, contemporary pesantren have expanded their roles beyond education by becoming centers of

community empowerment, organizational development, and social transformation that promote collective welfare and community resilience (Mariyono, 2025; Novianti et al., 2025; Zuhri & Huda, 2024).

Recent scholarship on pesantren education has increasingly focused on the integration of social values into curriculum design and educational practices. Evidence suggests that pesantren-based educational approaches contribute substantially to the development of emotional intelligence, which serves as a foundation for healthy social interaction and responsible behavior (Alimni et al., 2022; Wicaksono et al., 2024). Other studies indicate that character education grounded in pesantren philosophical traditions promotes students' moral development and social responsibility (Islamic et al., 2024; Noor et al., 2026). Similarly, multicultural education, inclusivity, and religious moderation have emerged as important themes within contemporary pesantren research, highlighting the role of Islamic educational institutions in nurturing tolerance, social harmony, and inclusive citizenship (Hajar et al., 2026; Mariyono, 2024; Murdiono, 2020; Rohman & Muhtamiroh, 2022). Collectively, these studies demonstrate the significant potential of pesantren to foster social awareness and strengthen collective solidarity among students.

Despite the growing body of literature on social values in Islamic education, existing studies have largely concentrated on character education, religious moderation, multiculturalism, emotional intelligence, prophetic leadership, and moral value internalization. Although these themes are closely related to social solidarity, they rarely position *takāful al-ijtimā'* as the primary conceptual framework for understanding the aims, content, and practices of Islamic education. Furthermore, research explicitly addressing *takāful al-ijtimā'* has predominantly developed within the fields of Islamic economics, social welfare, and normative discussions of Muslim social responsibility rather than within educational studies (Rahman et al., 2020; Shuaib, 2023). Consequently, scholarly understanding remains limited regarding how social solidarity is systematically conceptualized, transmitted, and internalized through Islamic educational institutions, particularly pesantren.

This gap becomes even more apparent in studies concerning the *al-salaf al-ṣāliḥ* curriculum. Previous research has examined various aspects of curriculum development in Islamic education, including Qur'an-based curriculum models, transformational curriculum approaches, and the internalization of Rabbani character within Islamic educational environments (Hendawi et al., 2024; Singkhala et al., 2024; Syafi'i et al., 2025). Studies conducted at Pesantren Tunas Santri Lamongan have further demonstrated that the *al-salaf al-ṣāliḥ* curriculum contributes significantly to the development of moderate Islamic understanding and the strengthening of students' religious attitudes (Shafwan & Asrori, 2026; Yaqin, 2024). Nevertheless, no previous study has specifically investigated *takāful al-ijtimā'* as the foundational value underlying curriculum structures, pedagogical practices, pesantren culture, and students' social engagement within the implementation of the *al-salaf al-ṣāliḥ* curriculum. As a

result, a significant gap remains in understanding the relationship between pesantren curricula and the cultivation of Islamic-based social solidarity.

Addressing this gap, the present study offers both conceptual and empirical contributions by positioning *takāful al-ijtimā'* as a fundamental value embedded within the *al-salaf al-ṣāliḥ* curriculum at Pesantren Tunas Santri Lamongan. Unlike previous studies that have examined character development, religious moderation, or leadership formation as separate educational outcomes, this research investigates how social solidarity is systematically integrated into educational objectives, curriculum content, pedagogical strategies, institutional culture, and students' everyday experiences. By linking the legacy of classical Islamic educational traditions with contemporary concerns regarding social cohesion, civic responsibility, and inclusive community development, this study contributes to the advancement of both Islamic educational theory and practice.

Based on the foregoing discussion, this study aims to analyze the implementation of *takāful al-ijtimā'* as a core value of Islamic education within the *al-salaf al-ṣāliḥ* curriculum at Pesantren Tunas Santri Lamongan. Specifically, the study seeks to answer the following research questions: (1) How is *takāful al-ijtimā'* conceptualized within the philosophical foundations of education at Pesantren Tunas Santri Lamongan? (2) How are the values of *takāful al-ijtimā'* integrated into the curriculum and educational practices of the pesantren? and (3) How does the implementation of these values contribute to the development of students' social character, leadership, collective responsibility, and community engagement?

2. METHODS

This study employed a qualitative case study approach to investigate the implementation of *takāful al-ijtimā'* as a core value of Islamic education within the *al-salaf al-ṣāliḥ* curriculum at Pesantren Tunas Santri Lamongan, East Java, Indonesia. A qualitative approach was selected because it enables researchers to explore social, cultural, and educational phenomena within their natural settings and to understand participants' perspectives regarding values, meanings, and lived experiences (Creswell & Poth, 2018). The case study design was adopted because the research focused on a bounded educational system with distinctive curricular characteristics, allowing for an in-depth examination of the integration of social solidarity values in a specific institutional context (Yin, 2018).

The research participants were selected through purposive sampling based on their direct involvement in curriculum development, educational implementation, and student supervision. Among the principal informants were Nurul Yakin, the founder and leader (*kiai*) of Pesantren Tunas Santri Lamongan, and Rahman, the senior *ustadz* responsible for curriculum implementation and educational supervision. To obtain diverse perspectives on the implementation of *takāful al-ijtimā'*, the

research also included Ahmad Fauzan, a student organization leader; Muhammad Fadhil, a senior student mentor; and Muhammad Ridwan, a dormitory supervisor who was directly involved in student guidance and character formation. Purposive sampling was employed to identify information-rich participants who possessed extensive knowledge and experience related to the implementation of the *al-salaf al-ṣāliḥ* curriculum and the cultivation of *takāful al-ijtimā'* values within the pesantren environment (Patton, 2015).

Data collection was conducted from february 2026 using participant observation, semi-structured interviews, and document analysis. Participant observation was carried out during classroom instruction, religious activities, dormitory life, mentoring sessions, and community service programs to capture the manifestation of solidarity values in everyday educational practices. Semi-structured interviews were conducted with all key informants to explore their understanding of *takāful al-ijtimā'*, curriculum implementation, and the formation of students' social character. In addition, document analysis was undertaken to examine curriculum documents, lesson plans, institutional regulations, student activity reports, and other archival records relevant to the research focus. The use of multiple data sources facilitated methodological triangulation and enhanced the comprehensiveness of the findings (Merriam & Tisdell, 2016).

The primary research instrument was the researcher, supported by interview protocols, observation guidelines, field notes, audio recordings, and document review sheets. The interview guide was designed to explore the philosophical foundations of the curriculum, pedagogical strategies, socialization processes, and the implementation of solidarity-based educational practices. Observation instruments focused on identifying behaviors and interactions that reflected cooperation, mutual assistance, collective responsibility, empathy, and community engagement among *santri*. Documentary evidence was used to corroborate and contextualize data obtained through interviews and observations (Creswell & Poth, 2018).

Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña (2014), which consists of data condensation, data display, and conclusion drawing or verification. Interview transcripts, observation records, and documentary materials were organized, coded, and categorized into emerging themes related to the conceptualization, curricular integration, implementation, and outcomes of *takāful al-ijtimā'*. Thematic interpretation was subsequently employed to identify patterns and relationships among the findings. To ensure the trustworthiness of the study, several validation strategies were implemented, including source triangulation, methodological triangulation, member checking, peer debriefing, and prolonged engagement in the field. These procedures enhanced the credibility, dependability, confirmability, and transferability of the research findings (Lincoln & Guba, 1985; Creswell & Poth, 2018).

3. FINDINGS AND DISCUSSION

3.1. Findings

3.1.1. Conceptualization of *Takāful al-Ijtimā'* within the Educational Philosophy of Pesantren Tunas Santri Lamongan

The findings indicate that *takāful al-ijtimā'* occupies a central position within the educational philosophy of Pesantren Tunas Santri Lamongan and serves as one of the foundational values underpinning the implementation of the *al-salaf al-ṣāliḥ* curriculum. The concept is understood not merely as an act of charity or social assistance but as a holistic educational philosophy that integrates spiritual commitment, moral responsibility, and social engagement. Accordingly, the pesantren seeks to produce graduates who are not only knowledgeable in Islamic sciences but also socially responsible and committed to the welfare of society.

Interviews with Nurul Yakin revealed that *takāful al-ijtimā'* is regarded as an inseparable component of faith (*īmān*) and worship (*'ibādah*). He emphasized that the purpose of education is not simply the acquisition of knowledge but the transformation of knowledge into socially beneficial action.

"A santri is not educated solely to master religious knowledge. Knowledge must produce concern for others. If a student becomes knowledgeable but ignores the suffering of society, then the educational process remains incomplete" (Nurul Yakin, Interview, 10 February 2026).

This perspective reflects the pesantren's belief that religious knowledge should cultivate empathy, solidarity, and responsibility toward society. Consequently, social engagement is regarded as a concrete manifestation of Islamic learning.

Further interviews revealed that *takāful al-ijtimā'* is closely associated with the values of *ukhuwwah* (Islamic brotherhood), *ta'āwun* (mutual cooperation), *khidmah* (service), *amānah* (responsibility), and *rahmah* (compassion). These values constitute the ethical foundation of pesantren life and guide relationships among students, teachers, and the wider community. Rahman explained that solidarity is cultivated through everyday practices rather than through classroom instruction alone.

"Solidarity is not taught only through lessons in the classroom. Students learn solidarity when they share meals, help sick friends, clean the dormitory together, and participate in community service activities" (Rahman, Interview, 12 February 2026).

Observational data confirmed that students regularly engage in mutual assistance, collaborative work, and social support. These findings demonstrate that *takāful al-ijtimā'* has been deeply internalized in the daily life of the pesantren. Document analysis further revealed that the *al-salaf al-ṣāliḥ* curriculum emphasizes social ethics, service-oriented leadership, and collective responsibility rooted in the teachings of the Qur'an, the Prophetic Sunnah, and the educational legacy of *al-salaf al-ṣāliḥ*.

The findings also indicate that *takāful al-ijtimā'* contributes significantly to leadership formation through the cultivation of *khidmah* (service) and *amānah* (responsibility) as fundamental leadership principles. Through these values, students develop a strong sense of collective identity and social responsibility, thereby strengthening social cohesion within the pesantren community.

Table 1. Core Dimensions of *Takāful al-Ijtimā'* in the Educational Philosophy of Pesantren Tunas Santri

Dimension	Philosophical Meaning	Educational Orientation
Ukhuwwah	Islamic brotherhood	Building harmonious relationships
Ta'āwun	Mutual cooperation	Collaborative learning and service
Khidmah	Service to society	Community engagement
Amanah	Collective responsibility	Leadership and accountability
Rahmah	Compassion and empathy	Social care and inclusion

The findings demonstrate that *takāful al-ijtimā'* functions as the philosophical core of the educational system at Pesantren Tunas Santri Lamongan. It shapes the institution's educational vision, curriculum orientation, leadership model, and daily social interactions. More importantly, the concept provides a comprehensive framework through which religious knowledge is translated into social responsibility, enabling students to develop not only as pious Muslims but also as compassionate, responsible, and socially engaged members of society.

3.1.2. Integration of *Takāful al-Ijtimā'* into the *Al-Salaf al-Ṣāliḥ* Curriculum and Educational Practices

The findings indicate that *takāful al-ijtimā'* is systematically integrated into the *al-salaf al-ṣāliḥ* curriculum through curriculum content, learning activities, dormitory life, student organizations, leadership training, and community service programs. Rather than being taught as a separate subject, social solidarity is embedded throughout both formal and informal educational experiences. Consequently, students learn and practice the values of solidarity in classrooms, dormitories, organizations, and community engagement activities.

Analysis of curriculum documents revealed that the curriculum aims to develop Muslims who are pious, knowledgeable, and socially responsible. This objective is reflected in the study of classical Islamic texts (*kutub al-turāth*), where teachers consistently connect discussions of *ukhuwwah*, *ta'āwun*, *sadaqah*, and social justice with contemporary social issues. Rahman, explained:

"When discussing classical texts, we do not stop at understanding the meaning of the text. We encourage students to reflect on how these teachings can be implemented in society. Knowledge must inspire action and social responsibility" (Rahman, Interview, 12 February 2026).

The study also found that collaborative learning serves as an important mechanism for internalizing *takāful al-ijtimā'*. Through group discussions, peer tutoring, cooperative projects, and

collective memorization activities, students are encouraged to support one another and share responsibility for learning outcomes. Ahmad Fauzan, stated:

“We are taught that helping a friend understand a lesson is part of worship. If one student succeeds, everyone benefits. Therefore, we study together and support each other” (Ahmad Fauzan, Interview, 20 February 2026).

Beyond the classroom, dormitory life functions as a practical arena for cultivating solidarity. Living together enables students to share responsibilities, solve problems collectively, and support one another in daily activities. A mentoring system further strengthens these values by assigning senior students to guide younger students academically, religiously, and personally. As Ahmad Fauzan noted:

“The dormitory is where students learn the real meaning of solidarity. When one student is sick, others immediately help. When someone experiences difficulties, the entire community responds” (Ahmad Fauzan, Interview, 20 February 2026).

The integration of *takāful al-ijtimā’* is also evident in student organizations and leadership programs. Students are trained to practice teamwork, accountability, and service-oriented leadership. Leadership is understood as *khidmah* (service) rather than authority. Muhammad Fadhil, explained:

“Being a mentor is not about exercising authority. We are expected to guide and support others. Here, leadership means serving others and taking responsibility for their development” (Muhammad Fadhil, Interview, 21 February 2026).

Community engagement programs provide another important avenue for implementation. Activities such as charity campaigns, educational assistance, environmental initiatives, and the “Santri Care Program” allow students to directly experience and practice social responsibility. According to Nurul Yakin:

“Students must experience solidarity directly. Through service activities, they understand that Islamic education is inseparable from social responsibility. A knowledgeable Muslim should also become a beneficial member of society” (Nurul Yakin, Interview, 10 February 2026).

Table 2. Integration of *Takāful al-Ijtimā’* within the *Al-Salaf al-Ṣāliḥ* Curriculum

Educational Component	Implementation Strategy	Expected Outcome
Classical Islamic Texts	Social interpretation of religious teachings	Social awareness
Classroom Learning	Collaborative and discussion-based learning	Cooperation
Dormitory Culture	Shared responsibilities and mentoring	Collective responsibility
Community Service	Social outreach and charity programs	Social engagement
Student Organizations	Participatory leadership practices	Leadership development

Overall, the findings demonstrate that the *al-salaf al-ṣāliḥ* curriculum promotes a holistic educational environment in which *takāful al-ijtimā’* is continuously reinforced through interconnected

curricular, pedagogical, cultural, and social practices. The integration of solidarity values extends beyond formal instruction and becomes embedded within the entire educational ecosystem of the pesantren. Through this comprehensive approach, students are not only taught the principles of social solidarity but are also provided with repeated opportunities to practice, internalize, and embody those values in their daily lives.

3.1.3. Contributions of Takāful al-Ijtimā' to Students' Social Character, Leadership, Collective Responsibility, and Community Engagement

The findings demonstrate that the implementation of *takāful al-ijtimā'* within the *Al-Salaḥ al-Ṣāliḥ* curriculum has generated significant educational outcomes in shaping students' social character, leadership capacity, collective responsibility, and community engagement. Data obtained from interviews, observations, and institutional documents consistently revealed that the internalization of social solidarity values has influenced not only students' understanding of Islamic teachings but also their daily behaviors, interpersonal relationships, and social commitments. The educational practices embedded within the pesantren environment have enabled students to transform religious values into practical social actions, thereby creating a strong connection between faith, character, and civic responsibility.

3.1.3.1. Development of Students' Social Character

One of the most significant outcomes of the implementation of *takāful al-ijtimā'* at Pesantren Tunas Santri Lamongan is the development of students' social character. Data from observations, interviews, and document analysis indicate that the pesantren environment effectively fosters empathy, mutual assistance, cooperation, tolerance, and social responsibility. These values are cultivated not only through formal instruction but also through daily interactions, communal living, collaborative learning, and service-oriented activities.

Observations revealed that social concern has become a habitual aspect of students' behavior. Students regularly assist peers facing academic, personal, financial, or health-related difficulties. In both classroom and dormitory settings, students share responsibilities, support one another, and work collectively to solve problems. Such practices demonstrate that solidarity is embedded in everyday life rather than limited to occasional charitable activities. According to Nurul Yakin, the primary objective of pesantren education is character formation grounded in compassion and social responsibility:

"Our educational goal is not merely to produce knowledgeable students but to develop individuals who possess compassion and concern for humanity. A santri should feel responsible when witnessing the difficulties experienced by others" (Nurul Yakin, Interview, 10 February 2026).

This perspective reflects the pesantren's commitment to integrating religious knowledge with ethical action and social engagement. Students also acknowledged the influence of pesantren life on their personal development. Ahmad Fauzan explained:

"Before entering the pesantren, I often focused on myself. However, after living here, I learned that we cannot live alone. We share responsibilities, help one another, and solve problems together. These experiences teach us empathy and make us more sensitive to the needs of others" (Ahmad Fauzan, Interview, 20 February 2026).

The findings further indicate that students perceive the pesantren as a "family" characterized by mutual trust, cooperation, and shared responsibility. This environment strengthens the values of *ukhuwwah* (brotherhood) and *ta'āwun* (mutual cooperation), which are central to *takāful al-ijtimā'*. In addition, interactions among students from diverse regional, cultural, and socioeconomic backgrounds foster tolerance and respect for differences. The dormitory mentoring system also contributes significantly to character development. Senior students serve as role models and mentors who guide younger students academically, morally, and socially. Through these relationships, values of empathy, responsibility, and solidarity are transmitted through direct experience and daily practice.

Table 4. Social Character Outcomes Developed through *Takāful al-Ijtimā'*

Character Dimension	Observed Behaviors
Empathy	Assisting peers facing academic, financial, and personal difficulties
Cooperation	Participating in collaborative learning and communal activities
Tolerance	Respecting cultural and social differences among students
Social Responsibility	Contributing to charitable and humanitarian programs
Mutual Respect	Maintaining harmonious interpersonal relationships
Compassion	Demonstrating concern for the welfare of others

Overall, the findings demonstrate that *takāful al-ijtimā'* contributes substantially to the development of students' social character by fostering empathy, cooperation, tolerance, compassion, and social responsibility. Through the integration of solidarity values into both curricular and extracurricular experiences, the pesantren creates an educational environment that nurtures morally conscious individuals who are prepared to contribute positively to society. These findings indicate that social character formation is not treated as a supplementary educational objective but rather as a central outcome of the *Al-Salaf al-Ṣāliḥ* curriculum and the broader educational philosophy of Pesantren Tunas Santri Lamongan.

3.1.3.2. Strengthening Leadership Capacity

The findings reveal that *takāful al-ijtimā'* significantly contributes to strengthening students' leadership capacity at Pesantren Tunas Santri Lamongan. Leadership development is integrated into the educational process through student organizations, mentoring systems, dormitory management,

educational committees, and community service programs. Through these activities, students learn to practice responsibility (*amanah*), service (*khidmah*), cooperation (*ta'āwun*), and commitment to collective welfare.

Observations showed that students are regularly entrusted with leadership responsibilities, including organizing religious activities, coordinating academic programs, managing dormitory affairs, and leading social initiatives. These experiences enable them to develop communication, organizational, problem-solving, and teamwork skills. Leadership is not viewed as individual authority but as a collective responsibility aimed at serving the community. Muhammad Fadhil emphasized that leadership within the pesantren is grounded in service rather than power:

“The pesantren teaches us that leadership is not about commanding others. Leadership means helping, serving, and guiding people toward common goals. We are trained to become responsible for others rather than seeking personal recognition” (Muhammad Fadhil, Interview, 21 February 2026).

The mentoring system also serves as an important mechanism for leadership formation. Senior students guide younger students in academic, religious, and personal matters, allowing them to develop responsibility, empathy, and communication skills. According to Rahman:

“Students are continuously given opportunities to lead. Through these experiences, they learn that leadership is inseparable from accountability and social responsibility. A leader must be willing to sacrifice personal interests for the benefit of the community” (Rahman, Interview, 12 February 2026).

Leadership development is further reinforced through community engagement programs, where students coordinate activities, manage resources, and interact directly with community members. These experiences strengthen both practical leadership competencies and awareness of social issues. Nurul Yakin explained:

“We want our students to become leaders who serve society. Leadership should cultivate humility, responsibility, and dedication to the welfare of others. A good leader is someone who is willing to help, listen, and work together with the community” (Nurul Yakin, Interview, 10 February 2026).

Students also perceive leadership as a form of religious devotion because it involves serving others and maintaining trust. Ahmad Fauzan reflected:

“Being entrusted with leadership responsibilities has taught me patience, discipline, and accountability. I learned that leadership requires listening to others, understanding their needs, and helping them achieve common objectives” (Ahmad Fauzan, Interview, 20 February 2026).

The findings suggest that the development of leadership capacity within the pesantren extends beyond technical and managerial competencies. Students acquire moral virtues that shape their approach to leadership, including integrity, empathy, humility, responsibility, and commitment to

social justice. Such qualities are cultivated through repeated participation in collaborative activities and continuous engagement with the values of *takāful al-ijtimā'*.

Table 5. Leadership Competencies Developed through *Takāful al-Ijtimā'*

Leadership Dimension	Observed Competencies
Service-Oriented Leadership	Commitment to serving others and community welfare
Communication Skills	Public speaking, interpersonal communication, active listening
Organizational Capacity	Program planning, coordination, and management
Decision-Making Ability	Problem-solving and collective decision-making
Accountability	Responsibility, trustworthiness, and discipline
Social Awareness	Sensitivity to community needs and social issues

Overall, the findings demonstrate that *takāful al-ijtimā'* significantly contributes to the development of students' leadership capacity by integrating leadership experiences into the educational culture of the pesantren. Through organizational participation, mentoring systems, community engagement, and collaborative learning, students develop both practical leadership competencies and moral virtues. Consequently, leadership formation within the *Al-Salaḥ al-Ṣāliḥ* curriculum is not limited to preparing students for organizational roles but also aims to nurture socially responsible leaders who are committed to serving society in accordance with Islamic ethical principles.

3.1.3.3. Formation of Collective Responsibility

Another important outcome of the implementation of *takāful al-ijtimā'* is the formation of collective responsibility among students. The findings indicate that this value is cultivated through the educational culture, communal living system, and organizational structures of Pesantren Tunas Santri Lamongan. Students are encouraged to view themselves as members of a community whose well-being depends on cooperation, shared accountability, and mutual commitment. As a result, they develop an awareness that individual actions have consequences for the broader community.

The boarding school environment provides continuous opportunities for students to practice collective responsibility. Students are actively involved in maintaining dormitory cleanliness, organizing religious activities, managing student organizations, coordinating learning programs, and supporting institutional events. Observations revealed that many of these activities are managed through student-led structures, fostering independence, accountability, and a sense of ownership toward the pesantren community. Muhammad Ridwan, explained:

"Students learn that every action affects the community. If one person neglects their responsibility, others will experience the consequences. Therefore, they are encouraged to think collectively and consider how their actions contribute to the welfare of the group" (Muhammad Ridwan, Interview, 18 February 2026).

The findings further show that students rarely perceive responsibilities as individual burdens. Instead, they approach institutional challenges and achievements as collective concerns requiring cooperation and mutual support. This orientation is reinforced by the communal nature of pesantren life, where students live together, share resources, and depend on one another in daily activities. Ahmad Fauzan highlighted this experience:

“Living in the pesantren teaches us that we are responsible not only for ourselves but also for our friends. We learn to think beyond personal interests and prioritize what is beneficial for the community” (Ahmad Fauzan, Interview, 20 February 2026).

Similarly, Muhammad Fadhil emphasized that direct involvement in organizational and educational activities strengthens students’ sense of responsibility:

“Many responsibilities are entrusted to students. Through these experiences, we learn that responsibility cannot be delegated entirely to teachers or leaders. Every student has a role in maintaining the quality and harmony of the pesantren” (Muhammad Fadhil, Interview, 21 February 2026).

The theological foundation of this approach was explained by Nurul Yakin, who connected responsibility with faith and worship:

“Students must realize that every blessing, opportunity, and ability entrusted by Allah carries social obligations. Responsibility should be understood as a form of worship and service” (Nurul Yakin, Interview, 10 February 2026).

The statement demonstrates that collective responsibility is framed within a broader Islamic worldview that connects social obligations with spiritual accountability. Students are encouraged to understand communal service as an expression of faith and religious commitment, thereby strengthening the moral significance of their responsibilities.

The findings also suggest that collective responsibility contributes to institutional resilience and social cohesion within the pesantren. Because students actively participate in maintaining communal life, they develop a strong sense of belonging and commitment to institutional values. This shared commitment facilitates cooperation, reduces interpersonal conflict, and strengthens solidarity among students from diverse social and cultural backgrounds.

Table 6. Dimensions of Collective Responsibility Developed through *Takāful al-Ijtimā’*

Dimension	Educational Manifestation	Observed Outcomes
Accountability	Completion of assigned duties and organizational tasks	Responsibility and trustworthiness
Discipline	Adherence to communal regulations and schedules	Self-regulation and consistency
Cooperation	Participation in collective activities and problem-solving	Teamwork and mutual support
Social Commitment	Prioritizing community welfare over personal interests	Collective orientation

Institutional Ownership	Active involvement in maintaining pesantren programs	Sense of belonging and engagement
Religious Responsibility	Understanding service as worship (<i>'ibādah</i>)	Moral and spiritual accountability

Overall, the findings demonstrate that *takāful al-ijtimā'* plays a crucial role in fostering collective responsibility among students. Through communal living, shared duties, organizational participation, and collaborative educational practices, students develop accountability, discipline, teamwork, and commitment to common goals. These competencies not only strengthen institutional life within the pesantren but also prepare students to become socially responsible citizens capable of contributing constructively to wider society. The internalization of collective responsibility ultimately reflects the successful transformation of Islamic social values into practical behaviors that shape both individual character and communal life.

3.1.3.4. *Enhancement of Community Engagement*

The findings further reveal that the implementation of *takāful al-ijtimā'* significantly enhances students' engagement with the wider community. Community engagement constitutes an important dimension of the *Al-Salaf al-Ṣāliḥ* curriculum because it provides opportunities for students to apply Islamic values in real-life social contexts. Through various outreach programs, students are encouraged to move beyond the boundaries of the pesantren and contribute directly to addressing societal needs. As a result, community engagement functions as both a learning experience and a practical manifestation of Islamic social responsibility.

Observational data demonstrated that students actively participate in a wide range of community-oriented activities, including social assistance programs, charity campaigns, environmental initiatives, religious outreach, educational mentoring for local children, and disaster-relief fundraising efforts. These programs expose students to diverse social realities while simultaneously encouraging them to develop empathy, civic awareness, and commitment to public welfare. Participation in such activities enables students to understand that Islamic education is closely connected to social transformation and community development.

One of the most prominent initiatives identified during the study was the "Santri Care Program." Through this program, students voluntarily organize fundraising activities, collect donations, and distribute assistance to individuals and families experiencing economic hardship, illness, or natural disasters. The program is managed primarily by students, allowing them to develop organizational skills while cultivating a deeper appreciation for humanitarian service. Ahmad Fauzan reflected on his participation in the program:

“When we visit communities and participate in social service programs, we realize that many people face difficulties that we rarely encounter. These experiences motivate us to contribute more actively and remind us that our education should benefit society. We learn that helping others is not merely an obligation but a source of personal growth” (Ahmad Fauzan, Interview, 20 February 2026).

The findings indicate that direct engagement with communities strengthens students’ understanding of social inequality, poverty, and humanitarian challenges. Rather than learning about these issues through textbooks alone, students encounter them firsthand and develop practical strategies for responding to them. This experiential learning process contributes significantly to the formation of socially conscious individuals who are capable of translating Islamic values into meaningful action. Rahman highlighted the educational significance of community service activities:

“Students should not remain isolated within the pesantren environment. They need to interact with society, understand social realities, and learn how Islamic values can contribute to solving community problems. Community engagement activities help bridge the gap between religious learning and social practice” (Rahman, Interview, 12 February 2026).

The study also found that community engagement programs enhance students’ communication skills, adaptability, and confidence in interacting with diverse groups. Through outreach activities, students collaborate with local leaders, community organizations, educational institutions, and residents. Such interactions broaden their perspectives and encourage them to appreciate cultural diversity and social complexity. Nurul Yakin similarly emphasized:

“The success of Islamic education should not be measured solely by academic achievement. It should also be evaluated by the extent to which graduates contribute positively to society. Community engagement activities help students understand that serving others is part of their religious responsibility. A santri should become a source of benefit wherever he lives” (Nurul Yakin, Interview, 10 February 2026).

Furthermore, observations revealed that students who actively participated in community service programs demonstrated higher levels of civic awareness and social initiative. Many expressed aspirations to continue engaging in educational, humanitarian, and community development activities after completing their studies. This suggests that *takāful al-ijtimā’* not only influences students during their time in the pesantren but also shapes their long-term commitment to social service.

Table 6. Educational Outcomes of *Takāful al-Ijtimā’*

Development Aspect	Observed Outcomes
Social Character	Empathy, cooperation, tolerance, compassion
Leadership	Service-oriented leadership, communication skills, decision-making
Collective Responsibility	Accountability, discipline, teamwork, shared commitment
Community Engagement	Social participation, public service, civic awareness, humanitarian concern

Overall, the findings demonstrate that *takāful al-ijtimā'* functions not only as a philosophical ideal but also as an operational educational principle that profoundly shapes students' character formation and social development. Through the *al-salaf al-ṣāliḥ* curriculum, Pesantren Tunas Santri Lamongan successfully transforms the value of social solidarity into concrete educational experiences that nurture empathy, leadership, collective responsibility, and active community participation. Consequently, the pesantren contributes to the formation of socially responsible Muslims who are capable of responding constructively to contemporary societal challenges while maintaining a strong commitment to Islamic ethical values.

3.2. Discussion

The findings of this study indicate that *takāful al-ijtimā'* functions as the philosophical core of the *al-Salaf al-Ṣāliḥ* curriculum at Pesantren Tunas Santri Lamongan. More importantly, the study demonstrates that social solidarity is not positioned merely as an ethical value taught through religious instruction but as a comprehensive educational paradigm that integrates knowledge transmission, character formation, leadership development, collective responsibility, and community engagement. This finding addresses the primary objective of the study by explaining how *takāful al-ijtimā'* is conceptualized and operationalized within a contemporary pesantren context. Theoretically, this finding reinforces the view that Islamic education aims not only to cultivate intellectual competence but also to nurture socially responsible individuals who contribute to the realization of public welfare (*maṣlahah*) and social justice (Al-Māwardī, 1992; Waghid, 2010; Sahin, 2018). In classical Islamic educational thought, knowledge is meaningful only when it produces ethical conduct and benefits society, a principle repeatedly emphasized in *Ta'lim al-Muta'allim*, *Tadhkirat al-Sāmi' wa al-Mutakallim*, and *Rawḍat al-'Uqalā'* (Al-Zarnūjī, 2005; Ibn al-Jamā'ah, 1986; Ibn Ḥibbān, 1993). The findings therefore suggest that the educational philosophy of Pesantren Tunas Santri represents a contemporary manifestation of this long-standing intellectual tradition.

The study further reveals that *takāful al-ijtimā'* is understood as an inseparable component of faith (*īmān*) rather than merely a social obligation. Participants consistently associated solidarity with compassion (*rahmah*), brotherhood (*ukhuwwah*), cooperation (*ta'āwun*), responsibility (*amānah*), and service (*khidmah*). This interpretation aligns with classical Islamic sources that position social concern as a manifestation of genuine religiosity and an indicator of moral excellence (Al-Bayhaqī, 2003; Al-Nawawī, 2005; Ibn al-Mubārak, 2003). The findings also support contemporary scholarship emphasizing the social dimensions of Islamic education and the importance of connecting religious learning with civic responsibility (Rahman et al., 2020; Hasbiyallah et al., 2024). However, the present study extends previous research by demonstrating that *takāful al-ijtimā'* operates not only as a normative

principle but also as an institutionalized educational framework that structures curriculum design, pedagogical practice, and organizational culture. This finding contributes to the growing discourse on *fiqh al-ijtimā'iyah* by providing empirical evidence of how social jurisprudential values can be translated into educational practice within Islamic boarding schools (Adiyono & Sholeh, 2025).

Another important finding concerns the integration of *takāful al-ijtimā'* across the entire educational ecosystem. The results indicate that solidarity values are embedded within curriculum objectives, classical text instruction, collaborative learning activities, dormitory life, mentoring systems, student organizations, and community-service programs. This finding supports curriculum integration theory, which emphasizes that effective value education requires coherence among educational objectives, learning experiences, institutional culture, and expected outcomes (Hendawi et al., 2024). Previous studies have argued that successful Islamic educational reform depends on the integration of cognitive, affective, and behavioral dimensions of learning (Wasehudin et al., 2023). The findings of this study provide empirical support for this argument by demonstrating that social solidarity becomes deeply internalized when learners encounter and practice the same values across multiple educational settings. Thus, the effectiveness of the *al-salaf al-ṣāliḥ* curriculum appears to stem from its capacity to transform solidarity from an abstract concept into a lived educational experience.

The findings also reveal that the contextual interpretation of classical Islamic texts serves as a significant mechanism for internalizing social responsibility. Teachers consistently connected discussions of *ukhuwwah*, *ṣadaqah*, *waqf*, justice, and communal obligations with contemporary social issues such as poverty, inequality, environmental degradation, and humanitarian concerns. This finding reflects the adaptive nature of pesantren education, which historically combines textual fidelity with contextual responsiveness (Zulmuqim et al., 2020; Yaqin, 2024; Shafwan & Asrori, 2026). Such an approach is consistent with contemporary perspectives that advocate a socially transformative orientation in Islamic education capable of addressing modern societal challenges while remaining rooted in Islamic intellectual traditions (Sijamhodžić-Nadarević, 2024; Sahin, 2018). Consequently, the findings suggest that the *al-salaf al-ṣāliḥ* curriculum exemplifies how classical Islamic scholarship can be mobilized to promote social awareness and civic engagement in contemporary educational contexts.

A particularly significant finding concerns the role of collaborative learning in cultivating solidarity. Students regularly participated in peer tutoring, cooperative learning groups, collective memorization activities, and collaborative problem-solving exercises. These practices encouraged mutual assistance and collective responsibility for educational success. This finding is consistent with studies demonstrating that cooperative educational environments contribute to the development of social solidarity, empathy, and mutual support (Mufatakhah et al., 2019; Dooly et al., 2021; Usman et al., 2025). Nevertheless, the present study offers a distinct contribution by revealing that collaborative

learning is framed within a religious discourse that associates helping peers with worship and spiritual reward. Such findings support arguments that Islamic pedagogical traditions possess unique capacities to integrate academic achievement with moral and spiritual development (Waghid, 2010; Singkhala et al., 2024). Therefore, cooperation within the pesantren context functions not only as a pedagogical strategy but also as a practical manifestation of Islamic ethics.

The findings further demonstrate that communal living within the boarding-school environment significantly contributes to students' social character development. Students developed empathy, compassion, tolerance, cooperation, and social responsibility through daily interactions, shared responsibilities, and collective experiences. This finding aligns with the virtue-ethics tradition in Islamic thought, which emphasizes habituation and repeated practice as the primary means of cultivating moral character (Ibn Miskawayh, 1985; Al-Qushayrī, 2002). Similar conclusions have been reported in studies examining character formation within pesantren environments, where communal living facilitates the internalization of social and moral values (Marzuki et al., 2020; Nashuddin, 2020; Burga & Damopolii, 2022). Furthermore, recent research has highlighted the role of pesantren in promoting multicultural understanding, moderation, and social harmony among students from diverse backgrounds (Helmy et al., 2021; Mariyono, 2024; Rostandi et al., 2026). The present study extends these findings by identifying *takāful al-ijtimā'* as the foundational principle that integrates these diverse character outcomes into a coherent educational framework.

The contribution of *takāful al-ijtimā'* to leadership formation also emerged as a major finding. Leadership within the pesantren is conceptualized as service (*khidmah*) and responsibility (*amānah*) rather than authority, prestige, or power. This finding strongly supports the notion of prophetic leadership that has long characterized pesantren educational traditions (Abidin & Sirojuddin, 2024). It also reflects classical Islamic perspectives that define leadership as a trust directed toward achieving communal welfare and social justice (Al-Māwardī, 1992; Ibn Taymiyyah, 2004). Importantly, the findings reveal that leadership competencies are cultivated through practical participation in student organizations, mentoring systems, and social-service initiatives. This observation is consistent with studies demonstrating that leadership skills develop most effectively through authentic experiences involving responsibility, collaboration, and community engagement (Saidi et al., 2025; Fadhlurrahman et al., 2025). However, this study advances the literature by showing that leadership development within pesantren is inseparable from solidarity values, thereby producing leaders whose primary orientation is service to others rather than personal achievement.

The formation of collective responsibility represents another significant outcome of the implementation of *takāful al-ijtimā'*. The findings indicate that students develop accountability, discipline, institutional ownership, and commitment to communal welfare through active participation

in maintaining the social and organizational life of the pesantren. This finding resonates with the Islamic conception of social justice, which emphasizes the interconnectedness of individual obligations and collective well-being (Al-Qaradawi, 2001). Similar findings have been reported in studies identifying collective responsibility as a defining characteristic of pesantren educational culture (Saiin et al., 2020; Zulmuqim et al., 2020; Asrori, 2024). The present study, however, provides a deeper explanation of the mechanisms through which collective responsibility is cultivated. The boarding-school environment creates conditions of social interdependence where students directly experience the consequences of cooperation, negligence, responsibility, and mutual support. As a result, responsibility is internalized not merely as a moral obligation but as a practical necessity for sustaining communal life.

The findings regarding community engagement further demonstrate the transformative potential of solidarity-based education. Through charity campaigns, educational outreach, environmental initiatives, humanitarian programs, and disaster-relief activities, students are encouraged to apply Islamic values in real social contexts. These findings support previous research highlighting the role of Islamic educational institutions as agents of social empowerment, civic participation, and community development (Dallou & Al-Yabroudi, 2023; Asrori et al., 2026). Moreover, the findings corroborate the argument that meaningful learning occurs when students engage directly with societal realities and community challenges (Dooly et al., 2021; Muliati et al., 2026). Unlike many educational models that separate academic learning from social engagement, the *al-salaf al-ṣāliḥ* curriculum integrates both dimensions, enabling students to translate religious knowledge into concrete social action. This finding suggests that community engagement should be viewed as a central educational outcome rather than an ancillary activity.

Taken together, the findings support the proposition that *takāful al-ijtimā'* constitutes a comprehensive framework for Islamic education that integrates cognitive, moral, spiritual, and social dimensions of human development. The study therefore contributes theoretically to contemporary discussions concerning the social mission of Islamic education by proposing that social solidarity functions as a bridging concept connecting knowledge acquisition, character formation, leadership development, civic responsibility, and community engagement. This contribution is particularly relevant in contemporary contexts characterized by increasing individualism, social fragmentation, and declining civic participation (Waghid, 2010; Adiyono & Sholeh, 2025; Sijamhodžić-Nadarević, 2024).

From a practical perspective, the findings suggest that Islamic educational institutions seeking to strengthen students' social responsibility should move beyond content-based moral instruction and develop educational ecosystems that consistently reinforce solidarity through curriculum, pedagogy, organizational culture, mentoring systems, and community engagement. The experience of Pesantren Tunas Santri Lamongan demonstrates that social values become most effective when they are

experienced, practiced, and institutionalized throughout everyday educational life. Future research should examine the applicability of this model across different types of pesantren, madrasah, and Islamic higher education institutions. Comparative and longitudinal studies would be particularly valuable in assessing the sustainability of *takāful al-ijtimā'* values and their long-term influence on graduates' leadership practices, social participation, and contributions to community development. Such investigations would further enrich the emerging scholarship on solidarity-based Islamic education and its relevance to contemporary societal challenges.

4. CONCLUSION

This study demonstrates that *takāful al-ijtimā'* serves as a core educational value within the *al-salaf al-ṣāliḥ* curriculum of Pesantren Tunas Santri Lamongan. The findings show that it functions not merely as a form of social charity but as a holistic educational philosophy integrating faith, moral responsibility, social solidarity, and community service. Its systematic integration into curricular, co-curricular, and boarding-school activities contributes to the development of students' social character, leadership, collective responsibility, and civic engagement. The study further reveals that *takāful al-ijtimā'* provides an effective framework for linking religious learning with social action. Through the internalization of *ukhuwwah*, *ta'āwun*, *khidmah*, *amanah*, and *rahmah*, students develop social responsibility as an integral dimension of Islamic faith and practice. These findings indicate that Islamic education can simultaneously foster spiritual development and social transformation. This study contributes to Islamic educational scholarship by positioning *takāful al-ijtimā'* as a framework for value-based curriculum development and character education. Nevertheless, several limitations should be acknowledged. First, the research was conducted in a single pesantren, which may limit the transferability of the findings to other educational contexts. Second, the study relied primarily on qualitative data and focused on the implementation of *takāful al-ijtimā'* within the institutional setting, without examining its long-term impact on graduates. Future studies are therefore encouraged to employ comparative, mixed-method, and longitudinal designs to assess the applicability of this framework across diverse educational settings and to explore its broader contributions to community development and social transformation.

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- a. Rimasasi, D. S., & Astutik, A. P. "Integrasi Akhlak Islami Dalam Seni Teater." *Ar-Risalah Media Keislaman Pendidikan dan Hukum Islam*, Vol. 19, No. 1 (2021): 042-049. <https://doi.org/10.29062/ar-risalah.v19i1.955>
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