

Integrating Gotong Royong and Ukhuwah Islamiyah: Establishing a Reciprocity Ecosystem to Foster Tolerance for Children with Special Needs

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Abstract: This research aims to integrate the cultural values of Gotong Royong and the theological concept of Ukhuwah Islamiyah in forming a reciprocity ecosystem that supports tolerance for Children with Special Needs (ABK) in the dormitory environment. Gotong Royong as an Indonesian social tradition emphasizes selfless cooperation, while Ukhuwah Islamiyah emphasizes faith-based brotherhood. Both are seen as important foundations in building a harmonious inclusive society. The focus of the research is the Babanul Amanah Foundation in Madiun, a dormitory that accommodates 39 children with various disabilities (blind, deaf, deaf, and ADHD) with limited companions. The research method uses a qualitative approach of ethnographic case studies through participatory observation, semi-structured interviews, and documentation. Data analysis is carried out through reduction, presentation, and verification by triangulating sources, techniques, and time to ensure validity. The results of the study show that the limited number of companions actually gives birth to solidarity and independence among crew members. Daily picketing practices, the division of tasks according to ability, and the habit of helping each other in worship and self-care activities are a tangible manifestation of internalizing the value of mutual cooperation and ukhuwah. Tolerance in the dormitory develops to the stage of pure empathy, where children accept differences and fill in the shortcomings of others with real actions without discrimination. The research discussion emphasized that the merger of Gotong Royong and Ukhuwah Islamiyah forms a model of a functional reciprocity ecosystem. This model not only reduces the internal stigma against crew members, but also fosters organic solidarity according to the perspectives of social functionalism of Durkheim and Parsons. The implications of the study show that a dormitory system based on the value of togetherness can be an effective social and inclusive education strategy in building tolerance, empathy, and acceptance of ABK. Thus, the integration of cultural and religious values is able to create an educational environment that is fair, sustainable, and oriented towards the development of the potential of each individual.

Keywords: Children with Special Needs, Mutual Cooperation, Social Inclusion, Reciprocity, Ukhuwah Islamiyah.

Introduction

Gotong Royong is a strong cultural principle in Indonesia, which refers to collaboration or mutual support that is carried out collectively with enthusiasm without expecting anything in return for the common good. This word comes from the Javanese language: "gotong" means to lift or move, while "royong" means to collaborate. That way, Gotong Royong is a volunteer activity to collaborate in achieving certain goals. The concept of Gotong Royong highlights the value of social

cooperation, solidarity, and mutual support. Ukhuwah Islamiyah is a theological and social concept that links Muslims through common beliefs and beliefs, regardless of differences between groups.¹

The concept of Gotong Royong and Ukhuwah Islamiyah contains the values of tolerance and

¹ Indriyati, M., & Arinda, I. R. (2025). Pembentukan dan Penguatan Nilai Ukhuwah Islamiyah dalam Kehidupan Bermasyarakat Melalui Tradisi Keagamaan Yasinan di Bagorwetan-Nganjuk. *Jurnal Pengabdian Masyarakat Darul Ulum*, 4(1), 34-43.

inclusivity that are essential in building social harmony. Gotong Royong, which is a noble value in Indonesian culture, prioritizes the concept of collaboration and mutual help regardless of differences, while Ukhuwah Islamiyah emphasizes brotherhood based on faith. Thus, these two concepts support each other in highlighting that tolerance and inclusivity are the main basis for creating a harmonious, just, and sustainable society. Children with Special Needs (ABK) experience a variety of significant challenges in social interaction, including stigma, discrimination, and limitations in access and inclusion. Because they are considered not the same.

Tolerance is a crucial condition for building an inclusive community that is fair for Children with Special Needs (ABK). Tolerance is respecting and accepting differences between individuals without discrimination. Lack of understanding and tolerance for Children with Special Needs (ABK) directly has an impact on the decline of social and religious values that are the foundation for Indonesian society.

Previous studies have shown that the value of Gotong Royong as a social resource has an important role in community development.² Especially in strengthening the sense of solidarity among residents. Existing research indicates that both Gotong Royong and Ukhuwah Islamiyah have attracted great attention, especially related to their role in building social solidarity and harmony between people.

Reciprocity or reciprocity plays a key role in transforming passive tolerance into active participation. In the context of Children with Special Needs (ABK), reciprocity includes more than just accepting ABK as a form of tolerance, but also providing opportunities for them to contribute significantly to society.

This study investigates how the Islamic values of Ukhuwah Islamiyah are internalized through the local wisdom of Gotong Royong (gotong royong) to create practical tolerance among

Children with Special Needs. The object of this research is the Bananul Amanah Foundation in Madiun, a dormitory that implements a unique cooperation system for ABK. By applying qualitative case study methods and ethnographic approaches, data were obtained through participatory observation and interviews to describe daily activities. The findings of the study show that the merger of Gotong Royong and Ukhuwah Islamiyah succeeded in creating functional reciprocity.

The discussion stated that this system efficiently transformed individual boundaries into a basis of solidarity and drastically reduced internal stigma. Research on mutual cooperation and Islamic ukhuwah has resulted in a combination of the spirit of togetherness in mutual cooperation and the values of Islamic ukhuwah which is able to create a more comprehensive Reciprocity Ecosystem model. This model can function as a social strategy that emphasizes strengthening tolerance, empathy, and acceptance of Children with Special Needs (ABK), both in the field of education and in society.

Materials And Methods

Learning Area

This study uses a qualitative approach with ethnographic study methods. This ethnographic method was chosen to translate the research results into conceptual and methodological contexts. The research focuses on meaning, symbols, social practices, and values that live among people with disabilities. With the aim of obtaining accurate and objective data related to the practice of mutual cooperation and Islamic ukhuwah. The research locus at the Babanul Amanah Foundation Boarding Extraordinary School. It is located in Krajan Hamlet Banjarsari Wetan, Dagangan District, Madiun Regency, East Java 63172. The primary informants are dormitory companions of 3 people and 3 children with disabilities.

² Istiana, I., Wahyuni, N. S., & Sinulingga, N. N. (2025). Menumbuhkan dan Mengembangkan Kesadaran Bergotong Royong dan Bekerjasama Serta Saling Membantu dalam Mencapai Tujuan. *Gotong Royong: Jurnal Pengabdian, Pemberdayaan Dan Penyuluhan Kepada Masyarakat*, 4(2), 108-113.



Figure 1. SLB Dormitory Yayayan Babanul Amanah East Banjarsari.

Procedure

Data Collection Procedure

The data collection procedure is carried out through three main techniques. First, interviews were conducted with informants (companions and crew members) using semi-structured guidelines. Second, observation is carried out by participants and non-participants to see firsthand the practice of ta'awun which is packaged with love and tolerance. Third, documentation is carried out to record the results of data obtained from the two methods above. Prosedur Pengolahan Data

Once the data is collected, the data processing process goes through three stages: data reduction (selecting and focusing relevant data), data presentation (systematically compiling the data), and data verification (drawing temporary conclusions that are tested for accuracy).

Data Validity Assurance Procedures

To ensure the validity of the data, the researcher conducted an extension of observation time and re-interviews to build an open relationship. In addition, researchers increased diligence in observations to ensure accurate data, and used triangulation (sources, techniques, and time) to reinforce the validity of research results.

Result and Discussion

Profile of organization and residents

The Bananul Amanah Foundation in Madiun was established in 2009 by Mr. Sidik Wirjanto, M.Pd. as a dormitory for students of SLB Negeri Banjarsari

Wetan whose homes are far away, and accommodates people with disabilities referred by the Social Service. The existence of this dormitory is very helpful for parents who have children with disabilities, because they do not have difficulty in educating and caring for children. In the dormitory, children with disabilities are taught various skills such as dancing, sewing, making batik, and making bags. In addition, the habit of praying five times is also made a routine that must be followed by all dormitory residents. It was a touching sight when they heard the Isha' call to prayer they reminded each other to pray in congregation, with the limitations they had did not reduce their enthusiasm in worship. Currently, the dormitory is inhabited by 39 children with disabilities with various conditions (Blind, Deaf, Blind, ADHD), and accompanied by 3 companions.

Table 1. SLB Dormitory Yayayan Babanul Amanah East Banjarsari.

No.	Category	Total
1	Blind	4
2	Diaf	8
3	Tunagrahita	4
4	Tunadaksa	4
5	Tunalaras	10
6	ADHD	9
Total		39



Figure 2. The atmosphere of congregational prayer at the SLB Dormitory of Yayayan Babanul Amanah Banjarsari Wetan.

The Practice of Gotong Royong and Ukhuwah Islamiyah

The lack of companions actually triggered the birth of independence and solidarity among Children with Special Needs. The daily picket system is established as a living curriculum that teaches responsibility. In the maintenance of the dormitory, daily picketing is enforced by assigning

tasks to all dormitory residents, regardless of the shortcomings they have. Tasks are divided based on the ability and desires of the disabled, the kitchen part is given to the blind while cleaning the bathroom is given to the deaf. For people with ADHD and level C disabilities, they are not given assignments, only they are allowed to help if they want. Although the picket duties have been divided, in fact the practice of mutual cooperation seems to be purely carried out with sincerity. Children with disabilities in carrying out their duties with an open heart and helping each other without discrimination and fighting with each other. A very interesting scene when several children with disabilities quickly clean the duct where the ablution is before their friends perform ablution. They do this without any orders and coercion, with the intention that the water channels will not be blocked. There is one person with multiple disabilities, namely the disabled at level C and the visually impaired, in cleaning himself assisted by several friends without feeling disgusted and lazy. The growth of a sense of fellowship between children with disabilities began with the sacrifice of dormitory companions who

showed love and compassion to them. Companions show the implementation of deep love values, are willing to postpone personal desires and return to service because of pity and emotional attachment to children. This affectionate treatment is a source of meeting the emotional needs of ABK, especially for those sent from social services. The dormitory transforms into a home, and hugs are used as a method of calming anger, making the child "quiet and obedient".

Tolerance in the dormitory has reached a level of pure empathy, that is, accepting and filling in the shortcomings of others with real actions. Fellow dormitory friends volunteer and take turns helping to care for students with multiple disabilities (severely disabled and visually impaired) who are unable to do self-care. Sensitive actions such as removing and changing diapers are done without disgust or objection, indicating a lack of judgment on different conditions. Tolerance is also seen in the religious aspect, where students remind each other to pray when the call to prayer is sounded, even though there are children with sensory or intellectual disabilities.

Table 2. Regulation of the Ministry of National Education Number 39 of 2008 concerning Student Development.

Category Disability Description	Category Disability Description
A = Blind	Disturbances in the sense of vision. They are individuals who have a total or partial vision barrier (low vision).
B = Deaf	Disturbances in the sense of hearing. They have barriers to hearing, both deaf (total) and hearing impaired (partial).
C = Tunagrahita	Intellectual or mental disability. They have significantly below-average intellectual function, as well as deficiencies in adaptive behavior.
D = Tunadaksa	Physical or limb disability. They have abnormalities in the motor devices that cause obstacles in performing physical activities.
E = Tunalaras	Mental or emotional disability. They have significant emotional and/or behavioral disturbances that interfere with the learning process and social interaction.
ADHD	<i>Attention Deficit Hyperactivity Disorder. Although not included in the traditional A-E code, it is a mental disability characterized by a pattern of inattentiveness (difficulty focusing) and/or hyperactivity-impulsivity.</i>

Note: Yayasan Bananul Amanah accepts all types of crew members.

Discussion

Gotong Royong and Ukhuwah Islamiyah as a Living Curriculum

Gotong royong, is a mirror of group activities in which individuals work together to promote mutual prosperity and carry out their social

responsibilities. In Surah Al-Maidah verse 2, the emphasis on ta'awun, or mutual aid in the context of al-birri wat-taqwā (community-based collaboration), corresponds to this value. In other words, the wisdom of this verse is manifested in social interaction, developing a sense of solidarity, and encouraging kindness. Therefore, people who are actively involved in mutual cooperation actually realize religious aspirations that invite cooperation for the benefit of all. Studies on the concept of ta'awun show that collaboration based on goodness, inclusivity, tangible benefits, and a spiritual connection with God has a profound influence on social cohesion, providing additional empirical support. Thus, from an Islamic perspective, mutual cooperation is not only a social tradition, but also an element of social worship, a form of contribution to society that is beneficial and fosters brotherhood.

Functional Analysis of Reciprocal Ecosystem Formation

The following actions can be taken to instill the values of Islamic brotherhood in the life of the dormitory:

1. Building a sense of community. Maintaining the cleanliness of the dormitory area, sharing needs between residents, and collaborating in completing tasks are just a few examples of activities that can increase a sense of belonging and shared responsibility.
2. Communication and interpersonal skills. Developing good communication etiquette, staying away from rumors, and resolving problems through discussion can strengthen a sense of brotherhood. Inclusivity and understanding of differences.
3. The dormitory residents come from diverse backgrounds. Prioritizing respect and tolerance can help build brotherhood. Establishing values through the implementation of activities, such as joint prayer, change of duties, resident assistance, and scheduling that involves all parties in a fair and open manner, all of this supports the internalization of brotherhood in daily life.

Based on empirical evidence, Islamic educational institutions that integrate character programs with elements of brotherhood, collaboration, and social responsibility have been proven to have a positive impact on student character development. Therefore, ukhuwah is an inherent part of dormitory life, not just a slogan. The concept of religion according to Durkheim is inseparable from his view that religion is part of the "social fact". Durkheim argued that religion has an important role in maintaining social order. He argued that religion is a tool to strengthen social solidarity through rituals and common beliefs.

That is, Durkheim argued that "social facts" are much more fundamental than individual facts. Durkheim's ideas about religion were widely contained and published, most notably in the book *The Elementary Form of Religious Life* [published in 1912]. This book is an excellent work that presents the essence of Durkheim's theories of thought about religion. In his research, Durkheim identified the essence of religion that serves as the source and formation of mechanical solidarity. He believes that religion is an institution needed by society to unite individuals into a unity,³

The theory of functionalism created by Talcott Parsons is one of the theories in sociology that highlights the importance of the role of social structures in maintaining stability and balance in society. According to Parsons, society operates like organisms that need elements from each other to ensure overall survival. According to him, each element in the community has a certain role that helps the overall social function. The theory of functionalism, introduced by thinkers such as Émile Durkheim and Talcott Parsons, has significant suitability in analyzing social dynamics and stability in society. In this theory, society is considered as a system consisting of various elements that are interdependent with each other. Each element in the community such as family, education, religion, and economic system is seen as having a certain role that contributes to social stability and balance.⁴

³ Ratnasari, D. (2016). *Pesantren dalam Perspektif Fungsionalisme Struktural: Menimbang Teori Sosiologi Emile Durkheim*. Yogyakarta: Universitas Negeri Yogyakarta.

⁴ Zahroh, F., Elman, M., Ruddin, M., & Hakim, A. (2025). *Peran Tradisi Ter-ater dalam Teori Fungsionalisme Talcot Persons*

From the point of view of social functionalism proposed by Émile Durkheim, society is interpreted as a system consisting of elements that are interrelated and collaborate to form a social order. Every social element, whether norms, values, or institutions, has a certain role in maintaining the balance of the system. This basic principle can be applied to understand the formation of interaction systems in the dormitory environment, which can be seen as a small representation of broader social life. A dormitory is a social area where people from different backgrounds live together in a system governed by certain norms and regulations. Within the framework of Durkheim's thought, these norms act as social facts that direct individual actions to suit the common interest.

Through the process of socialization and internalization of values, dormitory residents learn to adjust to agreed interaction patterns such as activity schedules, division of cleaning tasks, or communication procedures between members. This process stimulates social integration, which builds a foundation of solidarity among the inhabitants. Durkheim emphasized that solidarity is an essential element for the survival of the social system. In the context of a dormitory, this solidarity can be mechanical if the occupants share similar values and activities, or organic if their relationship is based on a division of different but supportive roles and responsibilities. In addition, social sanction mechanisms in the form of reprimands, punishments, or social recognition play a role in maintaining compliance with collective norms. Thus, the interaction system that exists in the dormitory can be understood as a result of the role of each social element that functions in maintaining order, integration, and stability of life together.

The use of Émile Durkheim's Social Functionalism Theory to explain the formation of interaction systems in dormitories can be observed through the way in which each component or element in the dormitory environment functions together to create social order and stability. In a

dormitory atmosphere, residents, staff, and rules together build elements of interconnected social networks. Everyone has their own role, for example, students maintain the cleanliness of the room, follow the provisions of the night, and engage in joint activities that serve an important function to maintain harmony and group solidarity.

Durkheim outlined that society (or social system) is made up of different parts, each of which has a role to play in maintaining social balance. In dormitories, interactions such as collaboration in shared tasks and respect for predetermined rules form a sense of organic solidarity, that is, the dependency that arises from different but complementary roles and specialties. Conflicts or deviant behavior can disrupt order and need to be addressed by enforcing norms to restore social balance. The interaction system in the dormitory according to Durkheim's Social Functionalism Theory plays a role in shaping the social order through a strict division of roles, compliance with common norms, and the creation of solidarity that maintains the sustainability of the social system in the dormitory environment.

Functional Reciprocity: A Mechanism for Building Tolerance for Crew Owners

Children with Special Needs (ABK) are individuals who have different learning and developmental characteristics than ordinary children, either due to physical, intellectual, emotional, or social factors. This difference requires a more inclusive and flexible approach to education so that every child gets the same learning opportunities. In the context of education, the presence of children with special needs not only requires the fulfillment of personal needs, but also reflects the institution's commitment to the principles of educational justice and equity. Therefore, recognizing the characteristics and capacities of each child with special needs is the first step in creating an environment that supports their development.

Tolerance among children with special needs has a crucial role in building a good social atmosphere in the educational environment. Through daily interactions, children with special needs learn to accept differences in their abilities,

how to communicate, and how to learn from their peers. This process not only increases empathy and social solidarity, but also fosters a sense of mutual respect, which is the foundation of social integration among children with special needs. The application of these tolerance values serves to avoid discrimination, bullying, or social isolation, which is often experienced by children with special needs with different abilities or conditions.

Assistance for children with special needs is an important element in maximizing their potential and developing their independence. Structured developmental programs, such as social skills training, emotional guidance, and academic support, can improve the ability of children with special needs to integrate with their social environment and overcome life's challenges. Furthermore, development programs that adopt the values of tolerance will strengthen interactions between children with special needs and create an inclusive and supportive environment. Therefore, the relationship between the existence of children with special needs, mutual respect among them, and sustainable development efforts is an important basis for building an education system that is fair, humane, and focuses on developing the potential of each individual.

Tolerance is an important trait in schools that implement inclusive education. Tolerance is seen as a fundamental element in creating peace. The absence of tolerance can cause unwanted conflicts, because tolerance is basically rooted in an open attitude towards other individuals by paying attention to the values that oneself believes in. Tolerance is very important to be internalized, because in tolerance there is a core of reflection expressed by Tillman, including tolerance as a way to achieve peace, tolerance is open and recognizes the beauty of differences, tolerance respects individuals and their differences, eliminates tensions that arise due to indifference, provides opportunities to find and remove stigmas related to diversity, tolerance respects each other through understanding. Tolerance is a sense of empathy, as well as tolerance for the discomforts of life by allowing differences to exist and giving others the freedom to feel light. Developing an attitude of tolerance in ordinary students and students with

special needs, teachers do so through motivation, advice, and role models. This is in line with Licon's view that good character does not appear suddenly in the classroom, but is built gradually through an ongoing process in teaching, such as learning and practice. Teachers function as role models in showing tolerance to all students.⁵

As a first step in building tolerance for children with special needs, it can be done by implementing strategies to strengthen perceived social support and reduce social isolation for students with special needs, starting with building effective communication, both verbal and non-verbal. In creating a balanced, inclusive environment, focus attention on them, adjust learning methods, and provide social and emotional support to students with special needs. And apply a cooperative approach, social adaptation, develop positive competition. Next, provide examples of good behavior and inclusive extracurricular activities.⁶

According to Vogt in Nuswantari (2019), tolerance education can be applied by two methods: 1) Indirect (indirect tolerance model). The indirect tolerance model does not require a heterogeneous or diverse classroom environment for students to interact socially directly in the classroom (intergroup contact). For example, during the learning process in the classroom, the teacher outlines tolerance and gives examples of variations in the classroom. Students will understand the varied backgrounds of everyone in the class. 2) Direct (direct tolerance model) focuses on developing students' character, building an attitude of acceptance towards differences. An example of this is that students socialize directly and independently in the midst of differences (outside of learning activities in class) so that students can adjust to these differences.

According to Gordon in Nuswantari (2019), there are four methods to implement tolerance learning, including: 1) Introducing diversity, which can be done by describing multiculturalism to

⁵ Sari, D. P. (2017). Penanaman Karakter Toleransi pada Siswa Reguler dan Siswa Berkebutuhan Khusus Melalui Pembelajaran PPKn di SMPN 4 Sidoarjo. *Kajian moral dan kewarganegaraan*, 5(02).

⁶ Mustofiyah, L., & Mekalungi, N. (2024). STRATEGI PENANGANAN RESISTENSI SOSIAL SISWA BERKEBUTUHAN KHUSUS DI SEKOLAH INKLUSI. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 10(3), 342-358

students. Multicultural education emphasizes understanding the significance of appreciating, respecting, and accepting differences in society, including cultural, social, ethnic, economic, linguistic, and religious aspects. 2) Teaching respect and appreciation, the example shown can be done by educators when students are at school, as well as by parents when students are at home. Guiding students to appreciate and respect others can build their character to be more grateful for the various differences that exist around them. 3) Presenting concrete examples requires support from the periphery. Real examples of students mostly come from the home environment, especially the role of parents. The contribution of parents in setting a good example to students is very influential on tolerance education. 4) Instilling an attitude of tolerance should be done from an early age, so that students can appreciate various kinds of differences. When learners interact with the environment at school or in the community, they do not reject or discriminate against differences between them.⁷

Implications of the Dormitory Model on Social Inclusion

The boarding school model in the context of social inclusion has a significant impact, based on the latest research from 2020 to 2025. Boarding schools offer a social atmosphere that supports in-depth interaction between individuals from various backgrounds, including children with special needs (ABK), thus fostering the development of tolerance, empathy, and collaboration. This model allows Children with Special Needs to actively participate and establish close social relationships with peers, reducing stigma and strengthening solidarity in an inclusive school environment.

Research shows that to achieve the goal of social inclusion optimally, the implementation of an inclusive boarding school model needs to be supported by good management, training for caregivers, and policies that pay attention to the diverse needs of students. Improve social

relationships and mutual support among students of different backgrounds. Provide a place for children with special needs to learn and adapt in a supportive social environment. Support the reduction of stigma and discrimination through continuous social interaction. Expect professional support and inclusive policies to create a welcoming dormitory environment for all students. Quantitative studies in a number of inclusive schools show that the success of residential models in supporting social inclusion is highly dependent on management readiness, teacher commitment, and availability of support services for children with special needs.⁸

The boarding school model applied in various institutions in Indonesia contributes greatly to strengthening social inclusion through the formation of intense living-learning communities.⁹ A study revealed that a dormitory approach that combines formal and non-formal education with push-in and pull-out strategies for students with inclusion needs can increase social awareness and a sense of equality among students. With planned daily interactions and a supportive pesantren atmosphere, students who were previously easily marginalized can gain full access to the learning process with their peers, while developing a more inclusive social network. The impact on social and educational policies is that the pesantren model can serve as the best example in implementing the principles of social justice and inclusive education.¹⁰

For example, the results of the study show that inclusive hostel management that includes a tailored curriculum, teacher training, supportive facilities, and parental participation has a positive effect on creating a friendly learning and life environment for children with special needs. Thus, the dormitory not only offers physical and

⁸ Indira, E. W. M., & Murnaka, N. P. (2025). Sekolah Ramah Anak untuk Pendidikan Anak Usia Dini dengan Kebutuhan Khusus. *Sentra Cendekia*, 6(1), 10-17.

⁹ Wibowo, A. M., & Istiyani, D. (2023, September). Inclusive Islamic Boarding School Integrated Education in Indonesia: sn Educational Model, Obstacles, and Opportunities. In *International Conference on Science, Education, and Technology* (Vol. 9, pp. 5-12).

¹⁰ Agustina, R., Witono, H., Fahrudin, F., Sudirman, S., & Setiadi, D. (2024). Inclusive Education Management For Children With Special Needs at SMP Lenterahati Islamic Boarding School, Indonesia. *Path of Science*, 10(12), 5051-5055

⁷ Fayza, A. M., Amalia, N., Utami, R. D., Purnomo, E., & Maulana, M. (2024). Peran Guru dalam Pendidikan Karakter Toleran-si bagi Siswa Berkebutuhan Khusus di Sekolah Inklusi. *Buletin KKN Pendidikan*, 6(1), 1-19.

temporary accommodation, but also acts as an inclusive social space that reduces barriers to participation and strengthens social cohesion among students. From a policy perspective, the development of an inclusive dormitory model requires attention to supporting factors such as responsive management, equitable distribution of resources, and the participation of all stakeholders. For example, a study revealed that adjustments to dorm management such as the use of information technology, parental participation, and a focus on mental well-being are crucial to expanding access and improving the quality of social inclusion.¹¹ Therefore, education policies that support the dormitory system must pay attention not only to academic aspects, but also socio-cultural and structural aspects so that pesantren facilities can function as drivers of sustainable social inclusion.

Conclusion

This study concludes that the integration of the value of local wisdom of Gotong Royong and the religious concept of Ukhuwah Islamiyah has succeeded in creating a model of Functional Reciprocity Ecosystem in the Dormitory of Children with Special Needs (ABK) of the Bananul Amanah Foundation. Through a daily picket system tailored to the capabilities of the crew and a spirit of brotherhood rooted in the affection of the companions, the boundaries of the crew are transformed into a basis of solidarity, which drastically reduces internal stigma. The tolerance that develops in the dormitory is not passive tolerance, but has reached a level of pure empathy, in which the crew members voluntarily and alternately accept and fill in the shortcomings of others with real actions, even in the case of sensitive self-treatment, without the appearance of disgust or judgment. This model shows that Gotong Royong and Ukhuwah Islamiyah function as a living curriculum that is able to produce social strategies to strengthen attitudes of tolerance,

empathy, and acceptance towards ABK, making it a valuable example for the development of sustainable education and social inclusion policies.

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