



Santri Inclusivism and Humanism in Islamic Law: Advancing Religious Tolerance and Social Welfare for Minority Communities

Article	Abstract
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Introduction

With diverse backgrounds, religions, races, ethnicities, and cultures, Indonesia stands out as a unique country¹. A nation rich in diversity, as reflected in our national motto, *"Bhinneka Tunggal"*

¹ Y. A. Dewi and Mardiana, "Sikap Toleransi Melalui Pembelajaran Multikultural Pada Siswa Sekolah Dasar," *PAKIS (Publikasi Berkala Pendidikan Ilmu Sosial)* 3, no. 1 (2023): 101–13, <https://doi.org/https://doi.org/10.20527/pakis.v3i1.7535>.

Ika" (Unity in Diversity), embodies the third principle of *Pancasila*: the unity of Indonesia². Despite its diversity, Indonesia continues to thrive as a unified nation. However, stereotypes toward specific groups often trigger conflicts among religious communities³. Nevertheless, tolerance manifested in the framework of religious moderation helps Indonesians respect one another⁴.

According to data from the Ministry of Religious Affairs, the majority of Indonesians adhere to Islam, making up 87.02% of the population, followed by Christianity (7.43%), Catholicism (3.06%), Hinduism (1.69%), Buddhism (0.73%), Confucianism (0.03%), and local belief systems (0.04%)⁵. This plurality necessitates a moderate approach among religious communities to foster harmonious relationships⁶. Such harmony is crucial for achieving a peaceful and prosperous society. Mutual tolerance and interfaith harmony must be nurtured⁷.

Interfaith harmony refers to a state of relationship among religious communities grounded in tolerance, mutual understanding, respect, equality in practicing religious teachings, and cooperation in societal, national, and state life within the framework of the Republic of Indonesia⁸. The 2021 Religious Harmony Index survey categorized Indonesia's performance as good, with a national average of 72.39 increase of 4.93 points compared to the previous year⁹. This positive index reflects the mindset and attitudes of Indonesians. Several philosophies underpin interfaith harmony, including inclusivism and humanism. Inclusivism promotes a tolerant civilization and acknowledges that others may hold the truth. It is a divine gift enabling equality, unity, harmony, and justice¹⁰.

Meanwhile, humanism in Islam emphasizes the unity of humanity as God's creation, fostering compassion and envisioning a better life¹¹. Daily humanistic values include goodwill, discipline, honesty, kindness, and fairness¹². Religious humanism, characterized by its theocentric nature, emphasizes that religion influences human life, focusing on moral values inherent in religious teachings. This perspective provides solutions and contributions to human challenges, reflecting

- ² U. Farouq et.al, "Memperkokoh Pancasila Sebagai Pondasi Bela Negara Sebagai Strategi Kampanye Militer," *Jurnal Inovasi Penelitian* 2, no. 8 (2022): 2581–2590.
- ³ Y. H. H. Syah & W Rinni, "Narasi Konflik Antar Agama-Agama Besar Dunia," *Hanifiya: Jurnal Studi Agama-Agama* 6 (2023): 134–146, <https://doi.org/http://dx.doi.org/10.15575/hanifiya.v6i2.20722>.
- ⁴ R Hidayat, "Toleransi Dan Moderasi Beragama," *Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 2 (2022): 49–60, <https://doi.org/http://studentjournal.iaincurup.ac.id/index.php/guau>.
- ⁵ M. A Rizaty, "Mayoritas Penduduk Indonesia Beragama Islam Pada 2022," <https://Dataindonesia.Id/Varia/Detail/Mayoritas-Penduduk-Indonesia-Beragama-Islam-Pada-2022>, 2023.
- ⁶ B. A. A. Y Hanifatulloh, "Moderasi Pendidikan Islam Dan Tantangan Masa Depan," *Tsamratul Fikri | Jurnal Studi Islam* 14, no. 2 (2020): 137–149, <https://doi.org/https://doi.org/10.36667/tf.v14i2.529>.
- ⁷ F Sodik, "Pendidikan Toleransi Dan Relevansinya Dengan Dinamika Sosial Masyarakat Indonesia," *Tsamratul Fikri* 14, no. 1 (2020): 1–14, <https://doi.org/http://riset-iaid.net/index.php/TF>.
- ⁸ A.PI Sari, "The Challenges of Religious Harmony and Tolerance in Developing Countries," *Contemporary Issues on Interfaith Law and Society* 1, no. 2 (2022): 169–186, <https://doi.org/https://doi.org/10.15294/ciils.v1i2.59060>.
- ⁹ A Chomsah, "Gerakan Religiosity Index Di Tahun Toleransi 2022," <https://Ntt.Kemenag.Go.Id/Opini/721/Gerakan-Religiosity-Index-Di-Tahun-Toleransi-2022>, 2023.
- ¹⁰ I Sarira, "Toleransi Dalam Perspektif Inklusivisme, Pluralisme, Dan Multikulturalisme Terhadap Kajian Penyelesaian Konflik," <https://Businesslaw.Binus.Ac.Id/2019/04/04/Toleransi-Dalam-Perspektif-Inklusivisme-Pluralisme-Dan-Multikulturalisme-Terhadap-Kajian-Penyelesaian-Konflik/>, 2019.
- ¹¹ A. Sahnun & P. Wahyu, "Implementasi Pendidikan Humanis Religius Pada Pendidikan Dasar Islam," *Akademika: Jurnal Keagamaan Dan Pendidikan* 18, no. 2 (2022): 185–203.
- ¹² S Aisida, "Values of Multicultural Islamic Education In Islamic Studies at High School," *EDUTEC: Journal of Education And Technology* 4, no. 4 (2021): 691–707, <https://doi.org/http://ejournal.ijshs.org/index.php/edu/article/download/279/222>.

nine values: monotheism, humanity, justice, equality, liberation, simplicity, fraternity, courage, and local wisdom¹³.

As of 2023, Indonesia hosts 39,167 Islamic boarding schools (*pesantren*) with 4.85 million students, with West Java having the highest number, followed by East Java and Central Java¹⁴. According to an article by NU Online, *santri* (Islamic boarding school students) play a significant role as leaders and role models in promoting tolerance and interfaith harmony¹⁵. Their education emphasizes respecting differences, overcoming prejudice, and fostering a better understanding of religious and cultural plurality¹⁶.

Next, the welfare of *santri* (Islamic boarding school students) in Indonesia is currently generally in the moderate category, with a small proportion experiencing high levels of welfare and others falling into the low category. A study involving 100 *santri* from 11 Islamic boarding schools showed that 16% of the students were in the high psychological welfare category, 69% in the moderate category, and 15% in the low category. This indicates that the majority of *santri* still have suboptimal levels of psychological welfare.

The literature has extensively explored inclusivism and humanism among *santri*. For instance, works by ^{17,18,19,20} discuss these concepts. However, this study differs by providing a comprehensive analysis of how inclusivism and humanism among *santri* can foster tolerance and well-being for religious minority groups. Based on the author's research, such discussions remain rare. Thus, this paper aims to analyze the role of *santri* in promoting inclusivism and humanism to achieve tolerance and welfare for religious minorities in Banyumas and its surroundings.

Method

This research is a field study employing a qualitative approach to explore and understand the meanings constructed by individuals or groups²¹. The respondents are *santri* (students of Islamic boarding schools) located in Banyumas and its surrounding areas. The criteria for respondents include currently being or having been *santri*, being at least 17 years old, and understanding the concept of interfaith tolerance. A total of 114 respondents participated in this study, with data collected using a Google Form questionnaire designed by the author. Respondents were

¹³ M Aqil, "Nilai-Nilai Humanisme Dalam Dialog Antar Agama Perspektif Gus Dur," *Wahana Akademika: Jurnal Studi Dan Sosial* 6, no. 1 (2019): 25–39, <https://doi.org/https://doi.org/10.21580/wa.v6i1.4915>.

¹⁴ Kementerian Komunikasi dan Informatika, "Pemerintah Cetak Puluhan Ribu Santri Wirausaha," <https://www.kominfo.go.id/Content/Detail/53326/Pemerintah-Cetak-Puluhan-Ribu-Santri-Wirausaha/0/Berita>, 2023.

¹⁵ A. L. Sari, "Hari Santri: Sebuah Peringatan Untuk Toleransi Dan Keharmonisan," <https://Banten.Nu.or.Id/Opini/Hari-Santri-Sebuah-Peringatan-Untuk-Toleransi-Dan-Keharmonisan-EPlzc>, 2023.

¹⁶ A. L. Sari, "Hari Santri: Sebuah Peringatan Untuk Toleransi Dan Keharmonisan," <https://Banten.Nu.or.Id/Opini/Hari-Santri-Sebuah-Peringatan-Untuk-Toleransi-Dan-Keharmonisan-EPlzc>, 2023.

¹⁷ H. A Muqoffi, Barizi, M Mujab, "Inklusifisme Pesantren Dalam Merespon Perubahan Sosio- Politik Di Kabupaten Sampang," *Kabilah: Journal of Social Community* 7, no. 2 (2022): 148–155.

¹⁸ Z. Nelson & Dardiri, "Inklusivisme Dan Humanisme Pesantren," *TOLERANSI: Media Komunikasi Umat Beragama* 8, no. 2 (2016): 134–151.

¹⁹ M. A Hair, "Nilai-Nilai Humanis Dalam Kepemimpinan Kiai Di Pondok Pesantren," *ISLAMETARY: Journal of Islamic Elementary Education* 1, no. 1 (2023): 1–12.

²⁰ Mas'ud, "Aktivitas Pembelajaran Bagi Santri Usia Dini Berbasis Nilai Sufistik Humanisme Di Pondok Pesantren," *Atthiflah: Journal of Early Childhood Islamic Education* 10, no. 2 (2023): 160–173.

²¹ John W. Creswell, *Educational Research Planning, Conducting and Evaluating, Quantitative and Qualitative Research* (Boston: Pearson, 2012).

determined using the snowball sampling technique, once the data were collected, the analysis was conducted following the stages outlined by Miles et al., including data collection, data reduction, data presentation, and conclusion drawing²².

Santri Inclusivism in Promoting Tolerance and Welfare for Religious Minority Groups

Related to santri inclusivism in promoting tolerance and welfare, can be seen in the following table:

Tabel 1 The Participation of Santri in Helping Their Peers

Variable	Sub-Indicator	Percentage	
		Yes	No
Inclusivism	Santri's activeness in helping others	97,4%	2,6%

Based on Table 1, it can be further elaborated that, for the aspect of inclusivism, represented by the indicator of *santri's* activeness in helping others, the findings show that out of 114 respondents, 97.4% reported being active in helping others, while only 2.6% reported not being active. This high percentage can be attributed to *santri* receiving education and information that promote inclusive practices (this result is illustrated in Figure 1). Such information influences *santri* to develop awareness and actively engage in helping others. Additionally, exposure to inclusivity practices helps *santri* appreciate diversity, fostering the belief that everyone should feel accepted (this finding is illustrated in Figure 2).

Seberapa sering saudara memperoleh informasi mengenai pentingnya pembiasaan inklusif?
114 responses

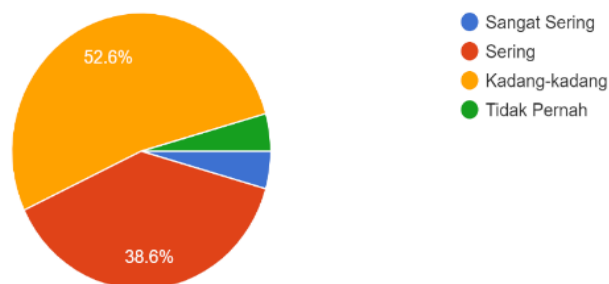


Figure 1: Inclusive Practice Awareness

Based on Figure 1, it can be explained that 52.6% of *santri* occasionally receive information about the importance of inclusive practices. The percentage of those who frequently receive such information is 38.6%, while the remainder falls into the categories of *santri* who either very frequently or never receive information on the importance of inclusive practices.

²² M. B., Huberman, A. M., & Saldaña, J. Miles, *Qualitative Data Analysis: A Methods Sourcebook* (Sage, 2014).

Apakah saudara setuju dengan pernyataan "Setiap orang dibuat merasa diterima"?
 114 responses

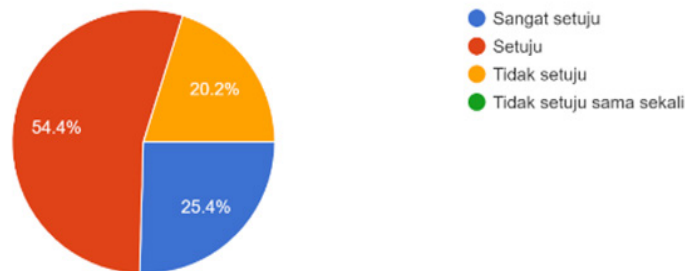


Figure 2: *Santri's* Ability to Appreciate Differences

Referring to Figure 2 above, it can be explained that 54.4% of *santri* agree on the necessity for everyone to feel accepted. Additionally, 25.4% strongly agree, while 20.2% disagree with this notion. The survey further reveals that in their environments, 73.7% of *santri* are subject to specific regulations designed to foster interaction with people from different religions, cultures, or ethnicities, while the remaining 26.3% report no such regulations. The survey also indicates that *santri* often assist others regardless of differences. This is supported by respondents' answers, with 33.3% reporting "very often" and 65.8% "often" helping others.

These findings emphasize the significance of multicultural Islamic education, which argues that Islamic teachings are inherently inclusive and respectful of pluralism. In a multicultural society, Islamic education should foster tolerance and integration while upholding spiritual and divine values rooted in the Quran and Sunnah.

The inclusivity of *santri* in fostering tolerance is evident, with 97.4% of respondents affirming their willingness to help others, even those of different faiths, including religious minorities. This is significantly influenced by the role of educators in Islamic boarding schools (*pesantren*), including *kiai*, *ustadz*, and *ustadzah*, who play a critical role in promoting tolerance. An example is the case of Lasem, where religious leaders (*kiai*) have become pillars of tolerance. The local community's tolerance has grown into cultural wisdom, evident in its promotion as a city of tolerance. This is reflected in the architectural blend of Chinese and Islamic cultures in structures like the Jami' Mosque of Lasem and the Kauman Islamic Boarding School, symbolizing harmonious coexistence. Additionally, economic cooperation across religious lines is another hallmark of this tolerance²³.

The role of *pesantren* (Islamic boarding schools) in preserving diversity includes the absence of dichotomy in education, the rejection of exclusivity based on ethnicity and culture, teaching moderate understandings, instilling a sense of patriotism, and providing opportunities for women to develop intellectual abilities equal to those of men²⁴. This is further supported by the teachings of Surah Al-Hujurat, Verse 13, which outlines three key principles of diversity: First, The Principle of Plurality and Normalcy. Pluralism is considered a natural phenomenon that does not need to be debated. Diversity in religion and culture enriches life's spectrum, making it dynamic

²³ A Izzati, "Kiai Sebagai Figur Toleransi Kearifan Lokal Di Lasem," *Fikrah* 8, no. 2 (2020): 243–254, <https://doi.org/https://doi.org/10.21043/fikrah.v8i2.8005>.

²⁴ Zayadi and Y Hafizallah, "Islamic Boarding School And The Implementation Of Diversity Value," *Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 14, no. 1 (2023): 28–43, <https://doi.org/https://doi.org/10.32923/maw.v14i1.3291>.

and dialectical rather than monotonous. Second, The Principle of Equality. Equality is common in the context of a diverse world, emphasizing that all individuals are inherently equal despite differences. Third, The Principle of Decorum in Diversity. This principle promotes moderation, ensuring wisdom in thought and action.

Regarding the acquisition of information on the importance of inclusive habits, 52.6% of students occasionally receive information about the importance of inclusivity. In the “often” category, the percentage is 38.6%, while the remaining students fall into the categories of “very often” and “never” receiving such information. This highlights the need for collective attention from all levels of society on the importance of fostering inclusivity. Inclusive habits instill the belief that humanity is diverse, promoting fairness, social awareness, tolerance, and empathy. These qualities encourage sensitivity toward others and ultimately foster a willingness to help those in need without coercion. The implementation of inclusive education to develop a tolerant mindset based on Islamic religious education is carried out through teaching, exemplary behavior, reinforcement, and habituation²⁵.

Humanism and Welfare Religious Minority Groups

Related to humanism and welfare religious minority groups, can be seen in the following table:

Table 2 Humanism in Fostering Tolerance and Welfare

Variable	Sub- Indicator	Percentage	
		Yes	No
Humanism	Habituation	100%	0%
	Experience of conflict over differences	50%	50%
	Confidence in abilities	99,1%	0,9%

Based on table 2, in the humanism aspect, results from 114 respondents indicate that all of them (100%) have cultivated the habit of respecting differences. This is reflected in their daily lives when dealing with differences in religion and culture. Most respondents adopt tolerant attitudes, mutual respect, friendly interactions, judging people based on their character, helping others, maintaining positivity, and forming friendships. Only one respondent reported never having been in an environment with religious differences.

Regarding experiences of disputes over differences, 50% of students have encountered such experiences, while the other 50% have not. This indicates that disagreements still occur, depending on how each party responds with tolerance. Upholding ethics reflects an internal attitude to act according to norms. Ethics in fostering harmonious coexistence is essential as it underpins mutual respect.

The level of self-confidence in one’s abilities is relatively good. The majority of students recognize that commitment is crucial for navigating life. Research findings reveal that 99.1% of students are aware of the importance of commitment. This awareness stems from their belief

²⁵ M. B, “Implementasi Pendidikan Inklusi Dalam Membangun Mental Toleran Berbasis Pendidikan Agama Islam Di Sekolah Dasar Negeri 06 Malang,” *Fikrotuna* 12, no. 2 (2020), <https://doi.org/https://doi.org/10.32806/jf.v12i02.4167>.

in their capabilities (as shown in Figure 3). The stronger the belief in their abilities, the easier it becomes for students to adhere to commitments based on careful consideration of what can and cannot be done. When interacting with groups of different religions, cultures, or ethnicities, students uphold a tolerant attitude, which involves mutual respect, acceptance of differences, and refraining from imposing beliefs, criticizing, or demeaning others due to those differences.

From the information presented in Table 2, it can also be explained that differences and diversity lead to various tendencies: first, eclecticism is a religious attitude that seeks to select and combine various aspects of religious teachings that are considered good and suitable for oneself, so that the final format of a religion becomes a kind of eclectic mosaic. Second, the attitude of exclusivism gives rise to the view that the only true teachings are one's own religion, while other religions are not. Third, universalism holds that all religions are fundamentally one and the same. The universalist attitude perceives truth as comprehensive, thus believing that all religions are true. The results of the humanism survey show that 100% of the students have accustomed themselves to differences, manifested in their tolerance, mutual respect, friendly greetings, positive attitudes, and mutual assistance. Research results show that tolerance can be created by fostering interfaith relationships so that bonds of affection grow, preventing disputes, enmity, and even quarrels.

In terms of conflict experience, 50% of the students have had experiences, while the other 50% have not. This indicates that conflicts still exist; it depends on how each party responds with tolerance. Religious social conflict is a socio-cultural issue that needs to be addressed. The causes of religious social conflict include the ambiguity of the relationship between religion and culture, the politicization of religion, claims of truth, exclusivist attitudes, and religious fanaticism. To prevent conflict, various methods and efforts can be undertaken, such as maintaining peaceful conditions in society, developing a peaceful dispute resolution system, reducing conflict potential, and building an early warning system. In addition, inclusive, pluralistic, and tolerant attitudes, as well as democracy, are key to conflict resolution, thereby promoting harmony and peace in religious, national, state, and community life²⁶.

Ethics provides the most appropriate starting point for understanding the existence of the other party in the discourse of religious moderation. In Levinas's view, the practice of religious tolerance must be carried out by considering the concept of ethical relations between the individual and "The Other." Religious tolerance embodies the ethical responsibility to acknowledge and respect the existence of others who have different religions and beliefs. In the context of religious moderation, this Levinasian ethics can be applied to build an inclusive, tolerant, and compassionate society²⁷.

In addition, the level of self-confidence in their abilities can be considered quite good. This is because the majority of students realize that commitment is something that must be done in living life. The research results showed that 99.1% of the students are aware that commitment is important to uphold. The awareness of commitment is partly because the students believe in their own abilities. (hasil perolehan ini dapat dilihat pada gambar 3). The more confident they are in their own abilities, the easier it is for the students to fulfill the commitments they have made, as these commitments are based on considerations of what can and cannot be done. When

²⁶ Aisida, "Values of Multicultural Islamic Education In Islamic Studies at High School."

²⁷ Aisida, "Values of Multicultural Islamic Education In Islamic Studies at High School."

interacting with groups that have differences in terms of religion, culture, or ethnicity, students will uphold a tolerant attitude because tolerance is the attitude of respecting, honoring, and accepting differences between individuals or groups in terms of religion, culture, or ethnicity. A tolerant attitude is characterized by not imposing one's will on others, not criticizing, and not belittling others because of existing differences.

Tolerance Realized by Santri

Related to tolerance realized by Santri, can be seen in the following table:

Tabel 3 Realization of Santri's Tolerance

Variable	Sub-Indicator	Percentage	
		Yes	No
Tolerance	Respect for religious practices	94,7%	5,3%
	Loyalty	95,6%	4,4%
	Awareness of helping others	100%	0%
	Acceptance of differing opinions	96,5%	3,5%
	Respect for others' rights	98,2%	1,8%
	Willingness to collaborate	93%	7%

Based on the table provided, it is evident that *santri* demonstrate a high level of social awareness and positive behavioral attitudes in various aspects of communal life. Most notably, 100% of the respondents showed awareness of helping others, indicating that all *santri* involved in the study actively recognize the importance of assisting those around them. This suggests that the value of mutual help is deeply embedded in their daily behavior and social interactions. In addition, other sub-indicators also reflect strong social values among the *santri*. For example, 94.7% expressed tolerance and respect for religious practices, while 95.6% showed loyalty a sign of their commitment to their community and its values. Furthermore, 96.5% of the respondents were accepting of differing opinions, which demonstrates their openness and ability to engage in respectful dialogue. A remarkable 98.2% respected the rights of others, highlighting a strong understanding of ethical and human rights principles. The sub-indicator with the lowest percentage was willingness to collaborate, which still reached a high 93%.

Welfare

Tabel 4 Welfare

Variable	Sub-Indicator	Percentage	
		Yes	No
Welfare	Self-control	84,2%	15,8%
	Self-assessment within family dynamics	86,8%	13,2%

In terms of the welfare of the *santri*, there are no specific pressures and limitations because worship is a command from God for everyone. Worship must be performed with self-awareness

because it is a form of obeying God's command and a way of expressing gratitude for what has been given by the Almighty.

The needs for clothing, food, and health facilities obtained are quite adequate, although not luxurious, but can be considered sufficient. The needs for clothing, food, and shelter are basic human needs related to food, drink, clothing, and housing. Those basic needs must be met by humans in order to survive. Meanwhile, 84.2% of the students stated that they are able to control themselves, while the remaining 15.8% are unable to exercise self-control. In terms of maintaining the mind, it is very important because with the mind, humans are able to think critically and logically. A person's actions also begin with thoughts; if positive thoughts are entertained, they will result in positive actions, and vice versa. In addition to being polite, friendly, and respectful, these are essential qualities that must be possessed by students, especially in relation to tolerance towards minority religious groups. As much as 86.8% of the students stated that they have the ability to assess their strengths and weaknesses well, while the remaining 13.2% do not.

Seberapa yakin saudara terhadap kemampuan yang saudara miliki?

114 responses

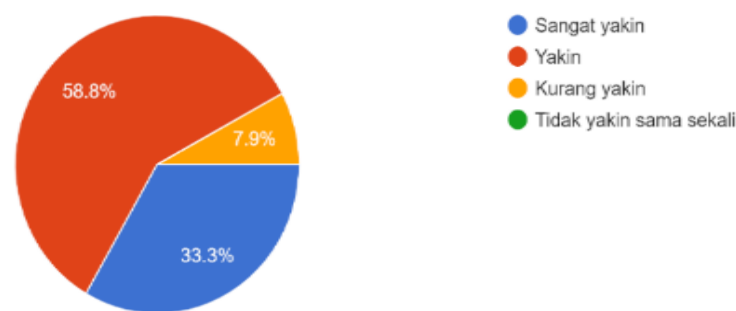


Figure 3 Confidence in one's abilities

Meanwhile, the percentage obtained from Figure 3 can be explained further that 58.8% of the students are confident in their abilities. 33.3% of the students fall into the very confident category and 7.9% of the students fall into the less confident category regarding their abilities. In terms of actions they take to behave according to religious and cultural values, the students perform worship, honor their parents, respect others, practice politeness, and help each other. Behaving in accordance with religious values makes people better by engaging in good behavior and avoiding bad behavior. They are consistent and responsible for the work they are doing. Because consistency is the key to achieving success. Someone who does their work consistently will see an increase in productivity and will gain a good reputation at the workplace. In doing their work, a person must also be responsible. Responsibility is the awareness of a person towards their actions and behavior that are done intentionally. A person who is responsible in their work will be able to complete it as expected. In terms of mutual assistance among the students, a motivation to give charity grows within them, because charity is one of the obligations that a Muslim with excess wealth must fulfill. Every possession has a portion that belongs to others, so it is encouraged to give charity to those in need. In the author's opinion, there are many benefits to giving charity, such as purifying oneself, opening the doors of sustenance, erasing sins, preventing disasters, and many others. Meanwhile,

in terms of the ability to meet basic needs, 10.5% are very capable, 79.8% are capable, 9.6% are not capable, and 0.1% are not capable at all.

Santri Inclusivism and Humanism in the Perspective of Islamic Law

The principles of inclusivism and humanism among santri are closely related to the normative foundations of Islamic law, which emphasize justice (al-'adl), compassion (al-rahmah), public welfare (al-maṣlaḥah), and the protection of human dignity (karāmah al-insān).²⁸ These principles provide an ethical and legal framework for fostering harmonious relations among individuals from diverse religious backgrounds and ensuring the well-being of minority communities.²⁹

Islamic law recognizes human dignity as a universal value. The Qur'an explicitly states, "And We have certainly honored the children of Adam" (Qur'an 17:70), indicating that respect for human beings is not limited by religious affiliation.³⁰ Classical and contemporary Islamic jurists have interpreted this verse as establishing the fundamental principle of human equality and the obligation to protect the rights and welfare of all members of society. Consequently, inclusivism within the santri tradition can be understood as a practical manifestation of this Islamic legal principle.³¹

From the perspective of maqāṣid al-sharī'ah, promoting tolerance and social welfare aligns with the objectives of preserving religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), and property (ḥifẓ al-māl).³² These objectives encourage Muslims to maintain peaceful coexistence, respect differences, and contribute to the prosperity of society as a whole, including religious minority groups. Contemporary scholars further argue that the realization of maṣlaḥah in pluralistic societies requires the protection of minority rights and the rejection of discriminatory practices.³³

The inclusive attitudes demonstrated by santri in this study are therefore consistent with the principles of Islamic law. Their acceptance of diverse opinions and their concern for social welfare reflect the values of moderation (wasatīyyah), tolerance (tasāmuḥ), and social solidarity (takāful ijtīmā'ī), which constitute important elements of Islamic jurisprudence.³⁴ These values

²⁸ Muhammad Roy Purwanto, *Islamic Law And Society* (Uwais Inspirasi Indonesia, 2023).

²⁹ Asnal Mala et al., "Fostering Tolerance Through Inclusive Islamic Education: The Role of Pesantren in Navigating Global Challenges," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 12, no. 2 SE-Articles (December 31, 2024): 153–78, <https://doi.org/10.15642/jpai.2024.12.2.153-178>.

³⁰ Asep Iwan Setiawan et al., "Transforming Religious Education Through Inclusivity: How Indonesian Pesantren Cultivate Moderate Islamic Values and Da'wah Practices," *Nazhruna: Jurnal Pendidikan Islam* 9, no. 1 (January 1, 2026): 70–92, <https://doi.org/10.31538/nzh.v9i1.406>.

³¹ Heecheol Park, "Human-Centered Islam": Islamic Liberalism in an Indonesian NGO, ELSA," *International Journal of Religion, Law and Society* 1, no. 01 SE-Articles (July 31, 2025): 8–22, <https://journal.elsaonline.com/index.php/IJRLS/article/view/4>.

³² Masroer Masroer, "Religious Inclusivism In Indonesia: Study of Pesantren An-Nida and Edi Mancoro, Salatiga, Central Java," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 19, no. 1 (May 22, 2018): 1–23, <https://doi.org/10.14421/esensia.v19i1.1485>.

³³ Muhammad Thoyib, "Pesantren and Contemporary Multicultural Islamic Education: Empowering Plurality toward Realizing Social Harmony and Peace in Indonesia," in *Proceedings of the Social and Humaniora Research Symposium (SoRes 2018)* (Paris, France: Atlantis Press, 2019), <https://doi.org/10.2991/sores-18.2019.127>.

³⁴ La Hadisi, "NURCHOLIS MADJID'S CONCEPT OF ISLAMIC EDUCATION: TOWARDS INCLUSIVE-PLURALIST TRANSFORMATION OF ISLAMIC EDUCATION," *Didaktika Religia* 5, no. 2 (December 10, 2017): 361–80, <https://doi.org/10.30762/didaktika.v5i2.866>.

not only strengthen internal community cohesion but also support constructive engagement with religious minorities.³⁵

Furthermore, Indonesian Islamic legal discourse, particularly within pesantren traditions, has increasingly emphasized the importance of religious moderation and social harmony.³⁶ The concept of *fiqh al-muwāṭanah* (citizenship jurisprudence) provides a contemporary legal framework that recognizes equal rights and responsibilities for all citizens regardless of their religious backgrounds. Within this framework, santri humanism becomes an instrument for realizing justice and welfare in accordance with both Islamic legal principles and Indonesia's pluralistic social context.³⁷

Therefore, santri inclusivism and humanism should be viewed not merely as sociocultural phenomena but also as manifestations of Islamic legal values that promote tolerance, protect human dignity, and advance social welfare for minority communities. Such an approach reinforces the relevance of Islamic law in addressing contemporary challenges related to religious diversity and social integration.

Conclusion

This research concludes that four major factors contribute to the realization of tolerance and social welfare among santri in the context of religious diversity. First, regarding inclusivism, 52.6% of respondents reported having received information concerning the importance of cultivating inclusive attitudes and practices. Second, the humanism factor was strongly evident, with 100% of the students demonstrating an understanding of humanistic values through everyday practices such as mutual respect, friendliness, cooperation, empathy, and helping others regardless of social or religious differences. Third, the aspect of tolerance reached 96.5%, indicating that the vast majority of santri accept differing opinions among their peers, reflecting a culture of dialogue and coexistence. Fourth, in terms of welfare, 10.5% of respondents considered themselves highly capable of fulfilling their basic needs, 79.8% capable, 9.6% less capable, and only 0.1% very incapable. From the perspective of Islamic law, these findings demonstrate the practical implementation of fundamental legal principles such as *al-'adl* (justice), *al-raḥmah* (compassion), *al-maṣlaḥah* (public welfare), and *karāmah al-insān* (human dignity). The inclusive and humanistic attitudes displayed by the santri are consistent with the objectives of *maqāṣid al-sharī'ah*, particularly the protection of religion, life, intellect, and social welfare. Moreover, the acceptance of diversity and the promotion of harmonious social relations embody the principles of *tasāmuḥ* (tolerance), *wasatīyyah* (moderation), and *takāful ijtīmā'ī* (social solidarity), which constitute important elements of contemporary Islamic legal thought.

This study also concludes that approximately 94% of the 114 respondents can be categorized as humanistic, inclusive, prosperous, and tolerant individuals. These characteristics indicate that

³⁵ Muhammad Syamsuddin et al., "Religious Moderation," *Jurnal Civics: Media Kajian Kewarganegaraan* 22, no. 2 (September 17, 2025): 241–52, <https://doi.org/10.21831/jc.v22i2.86207.observations>, literature studies (qualitative)

³⁶ Khoiruddin Bashori and Zalik Nuryana, *Disability Inclusion*, SpringerBriefs in Modern Perspectives on Disability Research (Singapore: Springer Nature Singapore, 2026), <https://doi.org/10.1007/978-981-95-8907-4>.

³⁷ Deniansyah Damanik et al., "Religious Moderation By Organization Of Islamic Al-Jam'iyatul Washliyah (Character, Identity, And Attitude)," *Islamadina: Jurnal Pemikiran Islam* 24, no. 2 (September 22, 2023): 233, <https://doi.org/10.30595/islamadina.v24i2.17089>.

pesantren education functions not only as a center for religious learning but also as a medium for internalizing Islamic legal values that support peaceful coexistence and the protection of minority communities. The findings imply that pesantren-based education, grounded in the principles of Islamic law and religious moderation, can serve as an important instrument for promoting tolerance and social welfare in pluralistic societies. Therefore, policymakers and educational stakeholders should strengthen the integration of inclusivism, humanism, and maqāṣid-oriented Islamic legal values into religious education curricula, while expanding support systems that enhance the well-being and social engagement of santri. Future studies may further explore the long-term contribution of pesantren education and Islamic legal principles to interfaith relations, minority protection, and sustainable peacebuilding in diverse societies.

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