

Responsive Islamic Education in Exploring Social Values Through the War Takjil Phenomenon: Sociological Perspective in Indonesia

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ABSTRACT

This research aims to explore the social values of Islam reflected in the phenomenon of "war takjil" in Indonesia through the method of Literature Review. "War takjil" is a practice where Muslim communities provide food for breaking the fast during Ramadan. The literature review method analyzes various textual sources, including articles, books, and scholarly writings relevant to this topic. The analysis is focused on understanding and interpreting the Islamic social values emerging within the context of "war takjil." Findings indicate that "war takjil" is not merely a religious tradition but also embodies Islamic values such as solidarity, compassion, and social care. Moreover, "war takjil" significantly strengthens social bonds and promotes unity within Indonesian Muslim communities. This research contributes to a deeper understanding of the relationship between religious practices and social values within the cultural context of Indonesia.

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1. INTRODUCTION

The phenomenon of war takjil (Briandana et al. 2020). which refers to the tradition of sharing food to break the fast during Ramadan, has become an integral part of social life in Indonesia. This tradition not only reflects concern and solidarity but also explores the social values contained in Islamic teachings that are able to embrace all levels of society, including non-Muslims (Afham 2020). From a sociological perspective (Harahap, Kholil, and Zulkarnain, n.d.). From a sociological perspective, war takjil can be seen as a manifestation of the principles of gotong royong and togetherness that strengthen social ties in society. The participation of non-Muslims in war takjil demonstrates inclusivity and interfaith harmony in Indonesia, emphasizing that Islamic social values, such as generosity and solidarity, are universal and acceptable to various groups (Ichsan 2020).

A Tirto.id national news article, published on June 8, 2023, discusses the phenomenon of "war takjil" in Jakarta during Ramadan, where citizens of different religions hunt for takjil together. This reflects interfaith tolerance and harmony, with non-Muslims participating in the tradition of breaking the fast. This phenomenon is considered a clear example of tolerance that goes beyond theory, strengthening interfaith relations in Indonesia through the sharing of iftar food. Advances in science and technology are one of the main drivers of social change and the spread of social values in various aspects of society (Awaliyah 2021). in the era of globalization, which is synonymous with modernization, society undergoes a transformation process in various aspects such as economics, politics, and others. Given that circumstances always change from time to time and differ from place to place, voicing war takjil and spreading it on social media it is one form of building social aspects and fertilizing social values (Khasanah and Mulyani 2019).

Sharing takjil during Ramadan in Indonesia can be linked to the sociological values underlying social relations and community structures (Barat, Regency, and Suswanto 2022). The practice of sharing takjil reflects the values of solidarity, mutual cooperation, and social care, which are the main foundations of sociological studies. The value of solidarity is reflected in the joint effort to help and support fellow community members through the practice of sharing takjil. This strengthens social networks and builds a sense of togetherness among individuals in the community. In addition, the value of *gotong royong* is reflected in the collaboration and active participation of the community in producing, distributing and sharing takjil during Ramadan. This practice shows a collective awareness of supporting each other for the common good.

The value of social care is also an important aspect of the takjil sharing phenomenon. Through this practice, people show empathy and concern for others in need, thus creating an inclusive and caring social environment (Bayu et al., n.d.). Thus, the practice of sharing takjil is not only an individual act of worship but also a manifestation of social values that strengthen social structures and relationships between individuals in society. The sociological values contained in the practice of sharing takjil during Ramadan make a positive contribution in building a community that is solidary, inclusive, and caring for others. (Sampean, 2018). This reflects the importance of social aspects in forming a harmonious and sustainable community structure. Thus, sharing takjil has religious values and a strong relevance in the context of sociological values that underlie social relations and community structures (Hamdani et al., 2023).

The exploration of Islamic social values through the phenomenon of "War Takjil" can be placed in the broader context of sociology and Islamic studies ("Exploring the Essence,

Importance, and Distinctive Attributes of Islamic Culture : An In-Depth Cultural Analysis” 2024). In the article “Values and their relationship to social problems in Malaysia: An Islamic Framework”, the authors discuss the role of Islamic values in addressing social problems, emphasizing their integration into societal norms to promote community well-being and solidarity. This framework provides a basis for understanding how Islamic practices, such as food sharing during Ramadan, reflect and strengthen social cohesion (Mairizal et al. 2024).

The study by Ichsan (2020), “Islamic Philanthropy and Muhammadiyah’s contribution to the COVID-19 control in Indonesia,” highlights the significant role of Islamic charitable practices in addressing contemporary social challenges. The emphasis on community support and mutual aid in times of crisis mirrors food sharing in “War Takjil,” where food distribution reflects the deep values of generosity and collective responsibility in Islamic tradition.

Furthermore, Briandana et al. (2020), in “Da’wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia,” explores the modern dynamics of Islamic communication and its impact on Muslim youth. The study reveals how social media platforms are used to spread and reinforce Islamic teachings and practices, which can provide insights into how digital communication facilitates and reinforces the “War Takjil” phenomenon in contemporary society. The work of Shaikh et al. (2017), “Application of waqf for social and development finance,” highlights the role of traditional Islamic financial instruments in promoting social development. The concept of waqf, or endowment, parallels the voluntary contributions observed during the Ramadan “War Takjil,” where communal efforts are directed towards public welfare and social equality. These studies highlight the intrinsic linkages between Islamic values and social practices, providing a comprehensive background for analyzing the sociological implications of “War Takjil” in Indonesia. The integration of Islamic teachings with social action emphasizes the recurring themes of community, generosity, and mutual support that are at the core of Islamic societies, both traditional and contemporary. (Awaliyah & Syuaib, 2021b)..

Research on the phenomenon of takjil sharing in Indonesia can be elaborated more deeply by referring to literature that provides a comprehensive perspective on Islamic social values and social interaction in society. Abdussalam (2014) in his work “Islamic Sociological Theory,” examines sociological concepts in the Quran, providing a theoretical basis for understanding how Islamic values shape social structures and dynamics. These concepts apply to understanding the tradition of sharing takjil, reflecting social justice, solidarity, and togetherness. Research by Awaliyah (2021) reveals the social and spiritual meaning of the tradition of sharing takjil during Ramadan through a study of hadith. This activity is not only a form of worship but also a means to strengthen social relations and strengthen solidarity among Muslims. It reflects how Islamic values are applied in daily life and contributes to social cohesion. Briandana et al. (2020) explored the role of social media in da’wah communication among millennials in Southeast Asia, showing how modern technology is used to spread Islamic values. This is relevant for understanding how the tradition of sharing takjil can be expanded and modernized through digital platforms, increasing its social participation and impact. Fansuri et al. (2023) discussed Ramadan education and practices in Islamic secondary schools in Samarinda, highlighting the importance of religious education in shaping character and religious values. The tradition of sharing takjil in these schools reinforces values such as social care and solidarity among students, creating a more empathetic generation committed to Islamic values.

Hani and Haryati (2024) highlighted virtual interactions in online Islamic recitation, showing how technology can expand the reach of religious activities. It provides a new perspective that the tradition of sharing takjil can also be organized and promoted through online media, reaching more people and strengthening the values of togetherness in the digital age. Hosaini (2020) discussed Islam as rahmatan lil 'alamin in overcoming extremism, emphasizing the importance of Islamic values in students' religious activities. The tradition of sharing takjil, with its inclusive and compassionate spirit, can be a concrete example of applying this concept in daily life, helping to counter extremism by promoting the values of tolerance and togetherness.

Ihsan (2020) highlights the contribution of Islamic philanthropy and Muhammadiyah in addressing the Covid-19 pandemic in Indonesia. Takjil sharing activities can be part of a broader philanthropic endeavor, showing how Islamic communities contribute to social welfare and crisis response. Research by Haneef et al. (2002) examines the relationship between Islamic values and social issues in Malaysia, offering a framework that can understand the Indonesian context. It shows that Islamic social values such as justice, togetherness, and solidarity are important in addressing social problems through activities such as sharing takjil. Harahap et al. (2020) highlighted the construction of Indonesian Muslim identity in photo news, showing how the media portrays and influences perceptions of religious activities. The tradition of sharing takjil, when covered by the media, can increase awareness and appreciation of Islamic social values in the wider community (Hamdani et al., 2023).

Hermawan et al. (2023) discussed corporate social responsibility based on Javanese local wisdom at PT PLN (Persero) UP3 Mojokerto. It shows how local values and religion can be incorporated in social responsibility practices, relevant for understanding how the tradition of sharing takjil can be promoted and supported by various stakeholders, including companies. Khasanah and Mulyani (2023) examined teachers' strategies for developing children's spiritual intelligence in religious activities at Raden Fatah Kindergarten, emphasizing the importance of early education in shaping spiritual values. The tradition of sharing takjil, when integrated in children's education, can strengthen the values of empathy, caring and solidarity from an early age. Through this literature review, it can be concluded that takjil sharing in Indonesia reflects various aspects of deep Islamic social values, ranging from solidarity social care to integrating modern technology in religious practices (Afham 2020). This phenomenon is a religious ritual and an authentic expression of Islamic values in building social cohesion and overcoming various social challenges in society (Ridha, Afifah, and Jadid 2023).

This study aims to examine more deeply how the war takjil phenomenon reflects Islamic social values and its role in strengthening social structures, as well as building bridges of inter-religious harmony in Indonesia (Kusuma, Rokhlinasari, and Elkoshly 2023). By understanding these dynamics, a more comprehensive insight into the contribution of Islamic culture in shaping social cohesion in Indonesia's multicultural society is expected.

2. METHODS

This research uses a literature review type research approach through case analysis obtained from various conceptual information. The information in question is the findings and sources of discussion related to the topic of discussion that the researcher presents in the substance of the results. Data findings related to this research topic are found in various journals that have been

explored and analyzed. This research process was carried out through various stages. The first stage includes planning, implementation, and evaluation. This research lasted for three months, namely from 1 August 2023-21 December 2023.

The research stages include problem identification. This process is carried out to collect information and then examine it from various literature related to the initial idea and see the problems arising from it. Researchers also need to know whether the problem has been found and how to solve it. The problem chosen is the problem that best suits the initial idea aimed at. The results of this stage can be seen in the Introduction Chapter. The second stage is library collection through the research preparation process. Namely, this literature review uses at least 23 journals and reference books, including national books and journals. Literature was collected using the Google Scholar application, which was then connected to several scientific sites such as Science Direct Wiley Online Library. The author sets a limit on the year the literature was published because old publications can be used as basic data. In contrast, new publications are used to determine the extent of the problem's development. The third stage is Library Screening. Based on the library search results, the author then reads one by one the library titles obtained through the Google Scholar application and other applications. Suppose the title of the library is in accordance with the research objectives of reviewing this library. In that case, the author will read the library abstract to assess whether or not the library will be used. If the title and abstract of the literature do not match the research objectives of this literature review, then the author does not use the literature. In screening this library, the author does not read the entire library's contents to shorten time but instead reads the library abstract because it covers the whole library. The fourth stage is to carry out data analysis and tabulation. Through the results of the literature selection, qualitative data is obtained to support the concepts and theories discussed in this literature vision research. The qualitative data obtained can be used to support and explain theory and be visualized in the form of data tabulation.

3. RESULTS AND DISCUSSION

3.1. Background of War Takjil

Takjil refers to food or drinks consumed to end the fast at the time of breaking the fast. In Indonesia, takjil is often consumed at the time of breaking the fast to hasten the process of breaking the fast. Indonesians also have a tradition of sharing takjil during Ramadan, where people give takjil to each other as a form of kindness and solidarity. (Mairizal et al., n.d.). In addition to signaling the end of fasting, takjil also has a deep social meaning, where sharing takjil is considered a good deed recommended in Islam. The practice of sharing takjil not only strengthens the relationship between people, but is also a form of charity that is recommended in Islamic teachings. Thus, takjil is not just food or drinks to break the fast, but also has a deeper meaning as a symbol of kindness, solidarity, and worship in carrying out the Ramadan fast (E-issn et al., 2023).

War Takjil refers to the tradition of hunting for free iftar food during Ramadan in Indonesia (Hanafi et al., 2022). Click or tap here to enter text. This phenomenon has become an integral part of Ramadan culture, with people gathering in various places such as mosques, mushollas, and roadsides to get takjil food (Aji, Suhardi, and Iftadi 2022). This tradition demonstrates how social values in Islam are internalized and expressed through sharing during a time considered

holy. (Mairizal et al., n.d.). War takjil activities are carried out as a form of social care and solidarity in society, where students are actively involved in distributing takjil to people in need. (Mairizal et al., n.d.). "War takjil" is one way to strengthen brotherhood, the spirit of sharing, and empathy for others during the holy month of Ramadan (Fidayani and Ammar 2023). Click or tap here to enter text.

Based on research titled "Knitting Student Brotherhood in the Spirit of Sharing Takjil Ramadan", the research aims to strengthen solidarity among students and encourage their active involvement in takjil sharing activities during Ramadan. Through a participatory and collaborative approach, the research involved cooperation between students, supervisors, and the local community. The service results showed an increase in student awareness of the importance of sharing and empathy for others and the creation of a more inclusive and empathetic campus environment (Asril et al. 2023). In its implementation, this service method involves structured and well-organized implementation stages, allowing students to understand the challenges and dynamics involved in takjil sharing activities. The research was published in ZONA Journal, Vol. 1, No. 2 Mar-Jun 2024 Edition by Amalya Zahra Albayani.

3.2. Social Aspects of Islam

Islam successfully emphasizes the importance of solidarity and togetherness, especially during Ramadan (Hanafi et al. 2021). Islam teaches us to share with others, help those in need, and strengthen the bonds of brotherhood. War Takjil is a concrete manifestation of this teaching, where Muslims share their sustenance in the form of iftar food. This shows the real application of Islamic social values such as zakāt, infāq, and ṣadaqah (Ayoub 1982).

Islam teaches deep and comprehensive social values, which regulate how individuals interact with each other in society (Anggrella and Sudrajat 2023). One of the fundamental aspects is tolerance and harmony, where Muslims are taught to appreciate and respect differences, both in religious and cultural contexts. This can be seen in daily practices such as War Takjil in Indonesia, where people from different backgrounds come together to share food to break the fast, demonstrating mutual respect and interfaith cooperation. In addition, Islam also emphasizes brotherhood and kinship, which encourages people to build strong and harmonious relationships with others. This principle helps to minimize conflict and create a stable and peaceful environment.

Mutual cooperation is also an important social value in Islam (Ainissyifa and Nurseha, 2022). Social and religious activities often involve collective participation, strengthening social bonds, and fostering a spirit of togetherness. For example, during the month of Ramadan, food sharing or almsgiving is done collectively, reflecting the importance of social solidarity and caring for others. This social aspect of Islam strengthens social cohesion and contributes to social stability by preventing major conflicts through the strong and consistent application of social norms. Thus, social values in Islam play an important role in shaping social dynamics and encouraging cooperation, tolerance, and brotherhood, all of which contribute to a harmonious and peaceful society. Phenomena such as War Takjil reflect the tangible implementation of these values in everyday life in Indonesia, showing how Islamic teachings can strengthen social bonds and create stability in a diverse society (Yusuf, Fauzan, and Malihah 2022).

Table 1. *Aspects and impact of war takjil in Islamic sociology*

Social Aspects of Takjil during Ramadan in Indonesia	The Impact of the Takjil Sharing Phenomenon during Ramadan in Indonesia
1. <i>Solidarity</i> (The practice of sharing takjil reflects solidarity and care for each other in Indonesian society)	Strengthening Solidarity (Sharing takjil strengthens solidarity and social care among Indonesians).
2. <i>Social Relationships</i> (Sharing takjil strengthens social relationships and bonds between individuals and communities).	Improved Social Relationships (Sharing takjil strengthens social relationships between individuals and communities, strengthening friendships).
3. <i>Togetherness</i> (The tradition of sharing takjil fosters a sense of togetherness and unity in a diverse society).	Development of Togetherness (Fostering togetherness among social differences)
4. <i>Social Inclusion</i> (Giving takjil to others promotes social inclusion and care for the needy).	Welfare Improvement (Sharing takjil directly benefits recipients, improving welfare and happiness).
5. <i>Cultural Identity</i> (part of Indonesia's cultural identity, especially in the context of Ramadan worship)	Takjil is part of Indonesia's cultural identity, strengthening the values of togetherness and mutual cooperation.
6. <i>Local Economic Empowerment</i> (Production and distribution of takjil during Ramadan can empower the local economy and small businesses)	Sharing takjil can help alleviate poverty by providing food assistance.
7. <i>Conflict Resolution</i> (Sharing takjil can be a means to defuse social conflicts and strengthen relationships between groups, religions, races, cultures, and tribes).	Increased Social Awareness (Sharing takjil increases social awareness and empathy for others, strengthens human values)

In the context of a sociological perspective, the phenomenon of sharing takjil during Ramadan in Indonesia can be seen as a social practice that significantly strengthens solidarity and social relations between individuals and communities. The tradition of sharing takjil reflects the values of togetherness, mutual cooperation, and social care which are an integral part of Indonesian culture. In addition, sharing takjil can also strengthen local cultural identity, foster a sense of community, and strengthen the relationship between community members. With this phenomenon, local economic empowerment through takjil production and distribution can provide economic benefits for small and medium enterprises. In addition to social and economic aspects, sharing takjil has a positive impact on poverty alleviation, improving welfare, and increasing social awareness and empathy for others. Thus, the practice of sharing takjil during Ramadan has the value of worship in the context of Islam and has broad implications in strengthening the social, economic, and cultural networks of Indonesian society (Hamed & Alehirish, n.d.).

3.3. Economic and Cultural Influences

The War Takjil tradition also has a positive economic impact. Many small traders who sell ingredients to make takjil make a profit during Ramadan. In addition, the underprivileged can enjoy free food, which helps to reduce their economic burden. Culturally, War Takjil enriches Indonesia's culinary diversity with different *Ramadhan* specialties in each region.

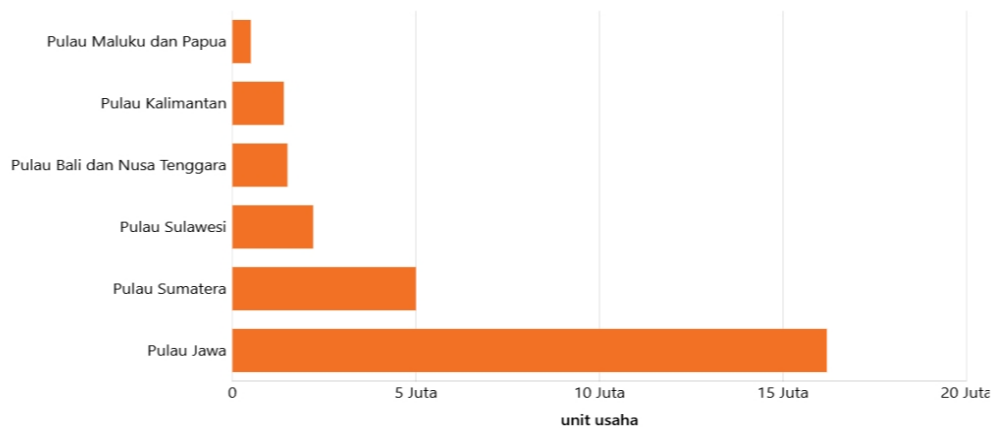


Figure 1. Business unit image 1 databoks

The results of the 2016 Economic Census revealed that the number of non-agricultural businesses in Indonesia reached 26.7 million, an increase of 17.6 percent from the 2006 Economic Census which recorded 22.7 million businesses. According to the Central Bureau of Statistics (BPS), around 70.8 percent of the total number of businesses are non-residential businesses, such as peddlers, street vendors, and residential businesses. The remaining 7.8 million businesses are businesses that occupy special buildings as business premises.

In terms of location, Java is the region with the largest number of businesses, reaching 16.2 million. However, the growth rate of the number of businesses in Java is only 11.9 percent. Meanwhile, despite having only 500,000 businesses, Maluku and Papua provinces recorded the highest growth in business types in Indonesia, at 51.7 percent. The Economic Survey conducted by BPS was conducted four times in Indonesia, namely in 1986, 1996, 2006, and 2016. This survey aims to describe all business units in Indonesia, except the agricultural sector. Information is collected through direct visits by field officers to each building included in the census block. It can be seen from the data that the war takjil phenomenon benefits street vendors, while also fostering a sense of solidarity and social values among religious communities in Indonesia (Fikriyati, Katoningsih, and Hasan, 2023).

3.4. Implications for Modern Society

In modern society, the War Takjil phenomenon teaches the importance of social values such as empathy, solidarity, and sincerity (Mulyana et al., 2023). It is also a reminder of the important role of religion in shaping positive social norms (Anida et al., 2022). This tradition can serve as a model for other efforts to strengthen social networks and create a more caring and supportive society. Sharing takjil during Ramadan in Indonesia has significant implications for modern society. This practice not only strengthens solidarity and social relations in a society that tends to be individualistic but also creates a sense of community. It also empowers the local

economy through takjil production and distribution. The impact is also felt in efforts to alleviate poverty and improve welfare by providing food assistance to those in need (Saad 2022). In addition, the tradition of sharing takjil strengthens Indonesia's cultural identity and fosters a sense of togetherness and unity in a diverse society. Through this practice, modern society can also increase social awareness and empathy for others, forming a community that is more caring and responsive to social problems around it (Halomoan, Moeis, and Yakubu, 2023). Thus, the phenomenon of sharing takjil during Ramadan has not only religious values, but also has positive implications that are relevant in strengthening inclusive and sustainable social, economic, and cultural networks. (Fitri and Bondowoso 2024).

CONCLUSION

War Takjil is a tradition of sharing food and a mirror of deep Islamic social values. By understanding this phenomenon from a sociological perspective, we can better appreciate the cultural and spiritual richness that exists in Indonesian society. This phenomenon shows how religious practices can be a powerful tool to build social solidarity and strengthen community cohesion, as well as show the noble values taught in Islam. In addition, the tradition of sharing takjil reinforces Indonesia's cultural identity and fosters a sense of togetherness and unity in a diverse society. Through this practice, modern society can also increase social awareness and empathy towards others, forming a more caring community and responsive to social problems. Thus, the phenomenon of sharing takjil during Ramadan has religious values and positive implications that are relevant in strengthening inclusive and sustainable social, economic, and cultural networks.

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