



The Implementation of a Monthly Infaq Programme in Fostering Students' Social Care: A Case Study at SMK Annuraniyah Sulang

Siti Alimah^{1*}, Arim Irsyadulloh Albin Jaya²

^{1,2} Institut Agama Islam (IAI) Khozinatul Ulum, Blora, Indonesia

^asitialimah@iaikhozin.ac.id, ^barim@iaikhozin.ac.id

Article History:

Received:

31-08-2026

Revised:

15-09-2026

Accepted:

02-10-2026

Keywords:

*Monthly infaq; Social care;
Character education;
Students; Vocational school*

*Correspondence Address:

sitialimah@iaikhozin.ac.id

Abstract:

Character education in schools requires practical approaches that enable students to develop social responsibility through meaningful experiences. However, studies on Islamic philanthropic practices in education have rarely examined how student involvement in managing infaq programmes contributes to the internalization of social care values, particularly in pesantren-based vocational schools. This study aims to analyze the implementation of a monthly infaq programme and its contribution to students' social care at SMK Annuraniyah Sulang, Rembang, Central Java. This research employed a qualitative case study approach. Data were collected through semi-structured interviews, observation, and documentation involving 15 informants consisting of school leaders, teachers, student administrators, and students. Data were analyzed using the interactive model of Miles and Huberman, with credibility ensured through triangulation and member checking. The findings reveal that student-managed monthly infaq contributes to social care development through three interconnected mechanisms: student involvement, financial transparency, and teacher role modelling. Students' participation in collecting, managing, reporting, and distributing infaq funds provides direct social experiences that strengthen empathy, responsibility, and solidarity. Transparent financial management builds accountability, while consistent examples from teachers and school leaders reinforce the internalization of social values. This study contributes to character education research by demonstrating that infaq can function not only as a religious practice but also as an experiential learning mechanism when students are actively involved in its management. The findings suggest that vocational schools can utilize student-managed social programmes as a strategy to integrate religious values with practical character development.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction (مقدمة)

Education, by its very nature, is not only focused on achieving cognitive development, but also on shaping the character of learners to equip them for life in society. One character trait that is currently a key focus in the world of education is social awareness that is, an attitude and actions characterised by a constant desire to help others and communities in need (Muqorobin & Mohammad Syifa Urrosyidin, 2023). Social awareness is becoming increasingly relevant amidst the growing trend of individualism amongst the younger generation, driven by the influence of digital lifestyles, where face-to-face social interaction is increasingly being replaced by virtual interactions that tend to be superficial.

The phenomenon of declining social sensitivity amongst students is evident in their reduced concern for peers facing difficulties, minimal participation in community social activities, and an indifferent attitude towards their immediate surroundings. This situation requires educational institutions, including Vocational Secondary Schools (SMK) as institutions that prepare students to enter the world of work not only to equip them with technical skills but also to instil character values, one of which is through the practice of giving alms

These indications are not merely normative in nature, but were also evident in the initial situation at SMK Annuraniyah Sulang before the monthly infaq programme was institutionalised. Initial observations and preliminary interviews conducted by the researcher with the spiritual guidance teacher revealed that the infaq activities, which had previously taken place on an ad hoc basis, tended to face three specific issues: firstly, student participation was low and inconsistent because the activities were not scheduled on a regular basis; secondly, the funds collected were rarely reported transparently, so students were unaware of where the funds were channelled; and thirdly, some students made donations merely to avoid reprimands from their form tutors or to follow their peers, rather than out of an awareness of the value of sharing. This situation warrants close attention, given that SMK Annuraniyah Sulang is a pesantren-based vocational school, which, as an institution, is expected to possess a strong religious culture; consequently, the gap between these normative expectations and the as yet sub optimal practice of infaq constitutes an empirical issue worthy of further study.

In Islamic teachings, infaq is a form of social worship that teaches believers to spend a portion of their wealth in the way of Allah for the benefit of others (Nurhayati, 2020). Unlike zakat, which is compulsory and subject to specific nisab thresholds, infaq is voluntary and can be given by anyone without any limit on the amount, making it a suitable programme to encourage good habits within the school environment (Kakah Mudrikah, Jajang W. Mahri, 2020). A spirit of caring for others through zakat, infaq and shadaqah must continue to be fostered so that the distribution of these funds can improve welfare and reduce social inequality in society (Khoirun Nisa' & Feri Kusmanto, 2022). In the context of education, the practice of infaq, when institutionalised on a regular basis in schools, has the potential to serve as an effective means of instilling the value of social concern, as suggested by a number of studies on the cultivation of religious values in educational institutions.

Previous studies have demonstrated that Islamic philanthropic practices and religious-based activities can contribute to the development of social values amongst individuals and communities (Muhtarom et al., 2025). Research on Islamic philanthropy has mainly emphasised institutional aspects, such as governance, sustainability, and the role of philanthropic organisations in addressing social inequality (Azmi et al., 2026)(S. Haryono & Ardiansyah, 2026). Meanwhile, studies in educational contexts have shown that religious habituation and service oriented activities can support the development of empathy, responsibility, and prosocial behavior among students (Lutfi, 2026). These findings indicate that structured social practices have potential educational value; however, previous studies have not sufficiently explained the process through which students' direct involvement in managing religious-based social activities contributes to character formation. Existing research on infaq programmes in schools has

generally focused on the implementation of religious habituation or the outcomes of character education. However, limited attention has been given to the internal mechanism of the programme, particularly how responsibility delegation, transparency in fund management, and students' active participation shape their understanding of social care values. In addition, studies related to Islamic philanthropic practices have largely examined general education contexts, while the specific setting of pesantren-based vocational schools remains underexplored. This context is important because vocational schools combine practical skill development with character education, creating opportunities for students to learn social responsibility through direct experience (Imron et al., 2024).

The relevance of these theories to the context of vocational-based vocational secondary schools lies in the characteristics of their students, who are being prepared to enter the world of work: the service-learning framework emphasises that affective values such as empathy and social concern develop more effectively through engagement with real world responsibilities than through theoretical learning alone (Pratiwi & Meilani, 2018). Consequently, this approach is relevant to the experience-based and practical skills-oriented learning approach that is more prevalent in vocational secondary schools than in general secondary schools.

Nevertheless, the implementation of the infaq programme in schools often faces challenges, such as a lack of active student involvement, a lack of transparency in fund management, and students' understanding of the programme remaining limited to an administrative obligation without a deeper appreciation of the spiritual and social values behind it (Irsyadulloh & Jaya, 2024)(Zain & Mustain, 2024). Therefore, the success of the infaq programme in fostering social awareness depends largely on how schools design, implement, manage and evaluate the programme on an ongoing basis.

Previous studies have highlighted the importance of Islamic philanthropic practices, including zakat, infaq, and sadaqah, in promoting social awareness and strengthening community solidarity. However, existing studies have predominantly focused on institutional management of Islamic philanthropy or the general impact of religious habituation programs on students' character development (Widyanti et al., 2025). For example, studies on Islamic philanthropic institutions emphasize organizational governance and social welfare functions, while research in educational settings has mainly examined the role of religious activities in shaping students' moral values (Salsabilla et al., 2024). Although these studies provide important insights into the relationship between religious practices and social character formation, they provide limited explanation of how the internal management process of infaq by students contributes to the development of social care values.

Furthermore, previous research has rarely examined infaq programs within the specific context of pesantren-based vocational schools (SMK), where students are simultaneously prepared for professional competencies and character development. Unlike general secondary schools, vocational schools emphasize practical learning experiences; therefore, student involvement in managing social programs may serve as an experiential learning mechanism that connects religious practice with responsibility, empathy, and social participation. Nevertheless, the process through which students' active involvement, financial transparency, and institutional guidance transform infaq from a routine religious activity into a meaningful character-building practice remains insufficiently explored.

Therefore, this study addresses this gap by investigating the implementation of a monthly infaq programme at SMK Annuraniyah Sulang, focusing not only on the operational aspects of fund collection and distribution but also on the pedagogical mechanisms underlying student participation. The novelty of this research lies in its emphasis on student-managed infaq as a character education mechanism, particularly through the delegation of financial management

responsibilities to student organizations (IPNU and IPPNU) within a pesantren-based vocational school context. Rather than viewing infaq merely as a charitable activity, this study conceptualizes it as an experiential educational process through which students develop empathy, accountability, and social responsibility.

SMK Annuraniyah Sulang is one of the vocational schools that has implemented a monthly charity programme as part of instilling religious and social values in its students. This programme is carried out regularly every month, involving the entire school community, from students and teachers to support staff. The funds collected are managed by the IPNU and IPPNU committees together with the spiritual guidance teacher, and are then channelled to those in need, whether members of the school community who have suffered misfortune or underprivileged members of the local community. This programme is worth examining in greater depth because vocational schools generally place greater emphasis on vocational skills; consequently, strengthening character education through the practice of social acts of charity such as infaq represents a distinct added value.

Based on this perspective, this study aims to: (1) describe the implementation process of the monthly infaq programme at SMK Annuraniyah Sulang; (2) analyze how student involvement in managing infaq contributes to the development of social care values; and (3) identify supporting and inhibiting factors influencing the effectiveness of the programme. Through these objectives, the study seeks to provide a deeper understanding of student-managed religious programmes as a mechanism for character education in pesantren-based vocational schools.



Method (منهج)

This study employs a qualitative approach using a case study design to gain an in-depth understanding of the implementation of the monthly infaq programme and its contribution to the development of social awareness among pupils (Prajoko & Humaedah, 2024). The case study approach was chosen because the research focuses on a specific institutional context, namely the implementation of the monthly infaq programme at SMK Annuraniyah Sulang, Rembang Regency, Central Java. A qualitative case study enables the researcher to examine a phenomenon within its context by utilising various data sources, such as interviews, observations and documentation (E. Haryono, 2023).

The determination of informant numbers was based on data adequacy and saturation principles rather than statistical representation. Data saturation was achieved when additional interviews no longer generated new themes, different perspectives, or additional information related to the implementation process, student involvement, and contribution of the monthly infaq programme to social care development. The researcher continuously compared information obtained from different categories of informants, including school leaders, teachers, student administrators, and students, until the main patterns and themes were sufficiently identified. Therefore, 15 informants were considered adequate to address the research objectives.

This study employed three research instruments: a semi-structured interview guide, an observation checklist, and a documentation review form. The interview guide was developed based on the research objectives, covering aspects related to the implementation mechanism of the monthly infaq programme, student involvement in programme management, fund collection and distribution processes, perceived changes in students' social care values, and supporting and inhibiting factors. The observation checklist was used to record students' participation, responsibility, cooperation, and involvement during infaq collection and distribution activities. Meanwhile, the documentation review form was used to examine relevant documents, including programme plans, financial records, activity reports, and documentation of infaq distribution

activities. The instruments were adjusted according to the characteristics and roles of each informant to obtain contextual and comprehensive data.

Research data were collected through semi-structured interviews, observation and documentation. Interviews were conducted with headteachers, religious education teachers, IPNU/IPPNU committee members and pupils to obtain information regarding the objectives, implementation mechanisms, forms of participation, management and utilisation of the monthly infaq funds, as well as changes in pupils' attitudes and behaviour relating to social awareness. Each interview lasted approximately 30-45 minutes, was recorded with the informants' consent, and was transcribed verbatim within 24 hours to ensure data accuracy. Observations were made of the implementation of infaq activities and social activities related to the use of funds, particularly with regard to behaviour such as sharing, empathy, responsibility, concern for others, and student participation, with the results recorded in field notes immediately following each observation session. Documentation was used to supplement the data, comprising work programmes, records of fund collection and disbursement, activity reports, and documentation of social activities. All data (interview transcripts, field notes and documents) were then analysed interactively following the Miles and Huberman model through three stages: (1) data condensation, namely the process of open coding to identify units of meaning relevant to the themes of programme implementation, learner engagement, transparency in fund management and forms of social concern, which were subsequently grouped into more cohesive categories; (2) the presentation of data in the form of a thematic matrix to map the interrelationships between categories and compare the perspectives of different informants; and (3) the drawing and verification of conclusions, carried out iteratively by repeatedly referring back to the raw data and the results of member checking to ensure that the researcher's interpretations were consistent with the informants' experiences.

Data validity was ensured through triangulation of sources and techniques, namely by comparing information from the headteacher, teachers, IPNU/IPPNU officials and pupils, and by cross-checking interview findings with observations and documentation. The researcher also carried out member checking on key information to ensure consistency between the data obtained and the informants' experiences. The analysis focused on several key themes, namely the implementation of the monthly infaq programme, student involvement, the management and utilisation of funds, forms of social concern, and its contribution to character building. Informants' identities were anonymised using codes to maintain confidentiality, and the entire research process was conducted on the principles of voluntariness, informed consent, and the use of data for academic purposes.

This study followed ethical principles in qualitative research. Before data collection, participants were informed about the research objectives, procedures, and their rights to participate voluntarily. Data collection was conducted after obtaining participants' consent. To protect confidentiality, informants' identities were anonymized using codes in the presentation of findings. All interview transcripts, observation notes, and institutional documents were used solely for academic purposes. The researcher also ensured that participation did not cause harm or discomfort to the participants.

Result (نتائج)

The research findings indicate that the monthly infaq programme at SMK Annuraniyah Sulang was designed through a coordination meeting between the headteacher, the spiritual guidance teacher, and the IPNU and IPPNU executive committees at the start of the academic year. The planning involved setting a monthly schedule, establishing collection mechanisms, appointing collectors from each class, and drawing up a format for recording the funds. The

school also organises an introductory session for new pupils on the aims and benefits of infaq. According to the Headteacher, this session is provided so that pupils understand that the activity is not merely an obligation to give a certain amount of money, but a means of instilling the values of compassion and the habit of sharing with others. The Headteacher explained, *"From the very beginning, we have made it clear to our pupils that giving alms is not compulsory and is not merely a matter of collecting money. What matters most is that the children understand the value of sharing and caring for their friends and members of the community in need. For this reason, we always encourage them to give alms consciously and in accordance with their individual means."* (Interview with the Headteacher, 2026).

Implementation of the Collection and Management of Infaq Funds

Monthly infaq collections take place at the start of each month via infaq boxes circulated to each class by IPNU and IPPNU committee members, accompanied by the form tutors. Pupils contribute a sum of money voluntarily according to their individual means, without any element of coercion or specific monetary targets. The funds collected are then recorded transparently in the infaq cash book and reported on the school noticeboard each month. Observation results confirmed that the collection process was conducted routinely at the beginning of each month. The researcher observed that student representatives from each class collected the infaq funds and submitted them to the IPNU and IPPNU administrators under teacher supervision. Documentation analysis of the infaq programme records showed that collected funds were recorded in a monthly financial report containing information regarding the amount collected and its allocation. These documents were used as supporting evidence of the programme's administrative process and transparency mechanism.

The spiritual guidance teacher stated that transparency in the financial reporting of donations is key to the continued participation of pupils, as it allows them to see first-hand where the funds they have donated are being channelled. Furthermore, it was found that IPNU and IPPNU committee members receive guidance from teachers on managing funds, including basic training on financial record-keeping and reporting.

Distribution of Infaq Funds

The infaq funds collected are distributed through two main channels: internal and external distribution. Internal distribution is aimed at members of the school community who are facing hardship, such as illness, the death of a family member, or economic circumstances requiring urgent assistance. External distribution takes place through community service activities for the local community, children's homes and disaster victims, which are usually carried out during specific occasions such as the month of Ramadan or major Islamic holiday.

The Programme's Contribution to Pupils' Social Awareness

The findings identified several forms of student involvement associated with the monthly infaq programme, including participation in fund collection, financial recording, and distribution activities. Data from interviews, observations, and documents revealed three recurring patterns: increased awareness of others' conditions, responsibility in managing entrusted funds, and participation in social assistance activities. *Firstly*, the dimension of empathy, where a number of pupils demonstrated increased sensitivity towards the circumstances of their peers and members of the community in need of assistance. The pupils' involvement as organisers or distributors of funds enabled them to witness first-hand the circumstances of the beneficiaries, whether they were members of the school community affected by a disaster or underprivileged members of the local community. One IPPNU committee member remarked, *"At first I thought infaq was just about donating money, but after helping to deliver aid directly to the homes of those affected by a disaster, I came to understand better what it feels like to be in difficult circumstances."* (Interview with an IPPNU committee member, 2026). Students participate in regular infaq activities as part of the school's

social and religious education programme. These activities help foster students' awareness of the economic conditions of others and strengthen values of empathy, generosity, and social responsibility.

Figure 1: Berifaq Activities



Several students also reported becoming more aware of the economic conditions of people around them after regularly participating in the infaq programme.

Secondly, the dimension of social responsibility, which is evident in the pupils' awareness particularly that of the IPNU and IPPNU executives in managing and accounting for the infaq funds transparently. One IPNU executive explained that the responsibility entrusted to him by the school made him more cautious in his actions, as he put it: *"Because I'm the one keeping the financial records, I have to be completely honest and meticulous, because if there's a mistake, my friends will know straight away as the reports are displayed on the noticeboard."* (Interview with an IPNU executive, 2026). This finding was also supported by documentation of financial records managed by student administrators, which showed regular recording and reporting of collected funds.

Thirdly, the dimension of a sense of sharing and social solidarity, which is fostered through the habit of regularly giving without expecting anything in return. This habit contributes to the development of a harmonious school culture, characterised by an increase in mutual support amongst pupils in their daily school life, not limited to moments when donations are collected.

Fourthly, the example set by teachers and the headteacher appears to reinforce the programme's effectiveness. Teachers and the headteacher who consistently contribute to the charity fund serve as role models for the pupils. One pupil remarked, *"Our teachers also contribute to the infaq every month, and even the Headteacher does. So we feel a bit awkward if we don't take part – not because we're afraid, but because if the teachers are willing to do it, why shouldn't we?"* (Interview with a pupil, 2026).

Supporting and Hindering Factors

Interview data identified three main supporting factors: institutional support from school leaders, active involvement of IPNU and IPPNU administrators, and transparent financial reporting. Observation during programme implementation showed that teachers provided supervision while allowing students to take responsibility for operational activities.

The study also identified two challenges. First, several students had limited financial capacity, resulting in different levels of contribution. Second, some students participated because of peer influence rather than personal awareness. These findings were obtained from student interviews regarding their motivation for participating in the programme.



Discussion (مناقشة)

Student-managed infaq as experiential character education

The findings indicate that the contribution of the monthly infaq programme to students' social care does not primarily occur through the act of donating money itself, but through students' involvement in the entire social process surrounding infaq management. Students who participated as IPNU and IPPNU administrators were not only involved in collecting funds but also experienced responsibilities related to recording, reporting, and distributing assistance. These experiences created opportunities for students to encounter real social conditions and reflect on the meaning of helping others.

This finding extends previous studies on religious habituation programmes, which often emphasize the existence of routine activities as a means of character formation. In this study, the important element is not merely the repetition of infaq activities, but the transformation of students from passive participants into active managers of a social programme. This process reflects the principle of experiential learning, where values such as empathy and responsibility develop through direct involvement in meaningful social experiences (Aisyah et al., 2024). bahwa pembentukan karakter peduli sosial memerlukan program yang terencana dan sistematis, bukan sekadar kegiatan insidental. Sosialisasi awal kepada peserta didik baru juga relevan dengan argumen (Nur Aini & Widyasari, 2025), bahwa penanaman nilai kepedulian sosial di sekolah perlu dimulai dari pembentukan pemahaman, agar peserta didik tidak memandang kegiatan tersebut semata sebagai kewajiban administratif, melainkan sebagai bagian dari pembelajaran nilai.

The transparency in fund management identified in this study is consistent with the findings regarding the effectiveness of fostering the habit of giving infaq in schools, which show that transparent fund management by the student organisation's executive committee teaches responsibility whilst fostering pupils' trust in the programme (Hastutie, 2022). Supporting teachers in financial record-keeping and reporting also provides added value in the form of strengthening the managerial and leadership skills of the students involved, in line with the principles of Islamic philanthropic fund management, which emphasise the importance of accountability and good governance (Syafrin et al., 2023). The development of students' social care in this study was not produced by a single factor but through the interaction of three interconnected mechanisms: student involvement, financial transparency, and teacher role modelling. Student involvement provided direct experience in managing and distributing social assistance, while financial transparency strengthened students' sense of accountability because they understood that the funds entrusted to them required responsible management. At the same time, the consistent participation of teachers and school leaders provided behavioural examples that reinforced the idea that social responsibility is a shared value within the school community. Therefore, these three mechanisms functioned collectively: involvement created social experiences, transparency developed responsibility, and role modelling strengthened the internalization of social values.

The distribution patterns of infaq funds, which encompass both internal and external channels, illustrate the dual function of infaq as an instrument of social care, in line with the view that zakat, infaq and shadaqah play a vital role in promoting welfare and reducing social

inequality, both within the immediate community and in society at large (Asep A. Aziz, Ajat S. Hidayatullah, Nurti Budiyaniti, 2020). Direct outreach activities involving pupils such as visits to children's homes provide real-life experiences that deepen pupils' understanding of the social conditions around them, in line with the concept of service-learning, which emphasises the importance of direct experience in fostering empathy and compassion (Widyanti et al., 2025).

Compared with previous studies that mainly examine Islamic philanthropy from institutional or religious habituation perspectives, this study contributes by explaining the internal educational mechanism through which infaq becomes a character-building process. The findings show that the educational value of infaq does not only emerge from the act of giving, but from students' participation in managing, reporting, and distributing funds. Thus, student-managed infaq can function as an experiential character education practice within a pesantren-based vocational school context.

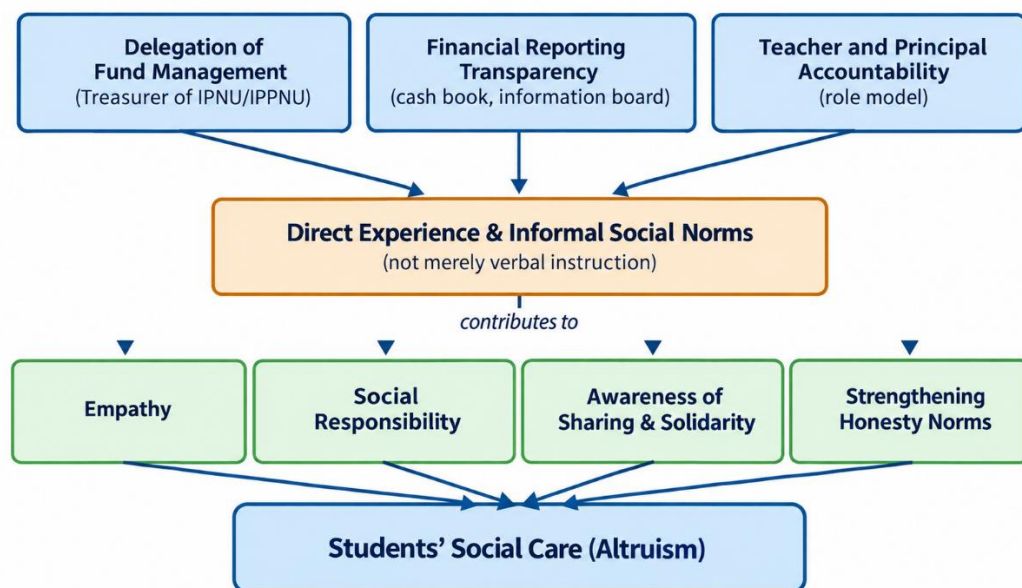


Figure 2. The Pedagogical Mechanism of the Monthly Infaq Programme in Fostering Social Awareness amongst Pupils

In terms of empathy, the mechanism that appears to underpin the increase in learners' sensitivity is not the act of giving charity itself, but rather the direct experience that accompanies it; thus, the compassion that develops stems from concrete experience rather than merely verbal information about the importance of sharing. This pattern is consistent with the principle of experience-based learning in the service-learning approach (Nazih Sadatul Kahfi et al., 2025), which emphasises that direct exposure to real-life social conditions, rather than the mere provision of material goods, is what fosters empathy (Najih et al., 2025). These findings are also consistent with the results of the study (Arifudin & Maryati, 2019), which found that empathy makes a significant contribution to prosocial behaviour amongst student teaching volunteers, although the contexts and methods of the two studies differed. The findings indicate that the contribution of the monthly infaq programme to students' social care does not primarily occur through the act of donating money itself, but through students' involvement in the entire social process surrounding infaq management. Students who participated as IPNU and IPPNU administrators were not only involved in collecting funds but also experienced responsibilities related to recording, reporting, and distributing assistance. These experiences created opportunities for students to encounter real social conditions and reflect on the meaning of helping others.

This finding extends previous studies on religious habituation programmes, which often emphasize the existence of routine activities as a means of character formation. In this study, the important element is not merely the repetition of infaq activities, but the transformation of students from passive participants into active managers of a social programme. This process reflects experiential learning, where values such as empathy and responsibility develop through direct involvement in meaningful social experiences.

In terms of social responsibility, the experience of IPNU and IPPNU executives in managing funds is in line with the view that (Lutfi, 2026), that character education involving pupils' active participation in real-world responsibilities has a positive impact on behaviour and learning outcomes. The informants' statements in the findings section illustrate that social responsibility essentially grows not from advice on the importance of honesty, but from the programme's own accountability structure namely, the transparency of reporting, which makes pupils feel both monitored and trusted by their peers.

In terms of the awareness of sharing and social solidarity, the habit of regularly giving without expecting anything in return is consistent with the concept of Islamic philanthropy, which places social care and justice at the core of its values (Zulaikah, 2019). The emergence of a culture of mutual support amongst pupils which is not limited to occasions when donations are collected indicates that this practice is beginning to shift from mere compliance with rules towards a broader social norm.

In terms of setting an example, the finding that teachers and headteachers also make donations consistently is in line with the idea that (Diani et al., 2025), which positions teachers as caregivers, role models and mentors in character education. The exemplary behaviour of educators is crucial because pupils acquire values not only through verbal instruction, but also through observing and experiencing the actual behaviour of adults within the school environment. Statements from informants in the results section indicate that exemplary behaviour operates through informal normative mechanisms, rather than through commands or sanctions; consequently, the compliance that emerges more closely resembles a willingness to follow the social norms that have been modelled, rather than compliance driven by fear.

In general, these findings suggest that the implementation of the monthly infaq programme at SMK Annuraniyah Sulang requires systematic planning tailored to the students' circumstances, in line with (Aisyah et al., 2024), which emphasises the importance of learning strategies that take into account the characteristics and needs of learners in the context of Islamic Religious Education at vocational secondary schools. Although the study did not specifically address the infaq programme, the principle of adapting educational strategies to learners' circumstances is relevant to the implementation of the monthly infaq programme, which was developed through awareness-raising, the fostering of habits, and the involvement of learners in managing the activities. These findings are also consistent with (Arifudin & Maryati, 2019)(Kahfi et al., 2024). Which emphasises that character education from an Islamic educational perspective needs to be implemented in a planned, comprehensive and sustainable manner so that it does not stop at an understanding of values, but develops into spiritual awareness and social responsibility.

The supporting factors identified, particularly institutional support from headteachers and teachers, are consistent with the importance of governance and institutional support for the success of education-based philanthropy programmes (Restu Rahayu, Rita Rosita, Yayu Sri Rahayuningsih, Herry Hernawan, 2022). Conversely, inhibiting factors include limited pocket money and the tendency of some pupils to make charitable donations simply to follow their peers, in line with the findings of previous research that environmental factors and economic constraints can influence pupils' participation in charitable giving activities at school (Rahmat

Rahmat et al., 2024). To address these challenges, schools need to strengthen the educational aspect through religious talks, scripture study or reflective discussions following community service activities, as recommended in the service-learning approach, which emphasises the importance of the reflection stage so that social experiences are truly meaningful and have a long-term impact on pupils' character (Khoirun Nisa' & Feri Kusmanto, 2022).

Overall, the discussion above shows that the contribution of the monthly infaq programme to pupils' social awareness does not stem solely from the act of giving infaq, but rather from a combination of three mutually reinforcing mechanisms, as illustrated in Figure 1: the active involvement of pupils as fund managers, transparency in reporting, and the exemplary behaviour of educators. This pattern differs from most previous studies on Islamic philanthropy, which have tended to focus more on the institutional aspects of ZIS management (Muqorobin & Mohammad Syifa Urrosyidin, 2023), without examining in detail how the learners' own involvement in the management process shapes their character. This interpretation is tentative, given the limitations of a single-case study design, which does not allow for generalisations or the establishment of cause-and-effect relationships.

Nevertheless, the findings also indicate that participation in the monthly infaq programme does not automatically guarantee the internalization of social care values. Some students still participated due to peer influence or social expectations. This suggests that habituation programmes require continuous reflection and guidance so that students understand the social meaning behind their actions rather than simply following established routines.



Conclusion (خاتمة)

This study concludes that the monthly infaq programme at SMK Annuraniyah Sulang functions not only as a religious donation activity but also as a character education mechanism that supports the development of students' social care. The implementation of the programme involves systematic planning, regular fund collection, transparent financial management, and distribution of assistance to school members and surrounding communities in need.

The findings demonstrate that the contribution of student-managed infaq to social care development occurs through three interconnected mechanisms: student involvement, financial transparency, and teacher role modelling. Student involvement in collecting, recording, and distributing infaq funds provides direct social experiences that encourage empathy and responsibility. Financial transparency strengthens students' accountability by creating trust in the management process, while the consistent participation of teachers and school leaders reinforces social care values through exemplary behaviour.

This study contributes to character education research by showing that infaq can become an experiential learning practice when students are actively involved in managing the programme. The educational value of infaq does not only come from the act of giving, but also from the process of responsibility, reflection, and social interaction experienced by students during programme implementation.

Practically, the findings suggest that vocational schools seeking to develop similar character education programmes should design religious-based social activities that provide students with meaningful roles, transparent management systems, and continuous guidance from teachers. However, this study is limited by its single-case design at one pesantren-based vocational school, meaning that the findings represent the specific context of SMK Annuraniyah Sulang and cannot be generalized to all educational settings. Future studies may examine similar programmes in different school contexts to develop broader understanding of student-managed religious activities in character education.

The authors would like to express their sincere gratitude to SMK Annuraniyah Sulang,

Acknowledgment (شكر وتقدير)

Rembang, Central Java, for providing research access and supporting the implementation of this study. The authors also extend their appreciation to the principal, teachers, student administrators of IPNU and IPPNU, and all students who participated as research informants and provided valuable information during the data collection process.

The authors are also grateful to all parties who contributed directly and indirectly to the completion of this research. Their support, cooperation, and valuable insights have significantly contributed to the successful completion of this study.



Bibliography (مراجع)

- Aisyah, N. H., Aula, I. A., & Kahfi, N. S. (2024). Pengaruh Strategi Pembelajaran Berdiferensiasi dan Pendidikan Berkeadilan Gender terhadap Pemahaman Peserta Didik dalam Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Kejuruan. *Jurnal Kependidikan Didaktika*, 13(001), 389–398.
- Arifudin, A., & Maryati, M. (2019). Implementation of Character Education at Boarding School in Samarinda City (Case Study at Samarinda Forestry Vocational School). *Kaunia: Integration and Interconnection Islam and ...*, XV(2), 49–53. <https://core.ac.uk/download/pdf/288300775.pdf>
- Asep A. Aziz, Ajat S. Hidayatullah, Nurti Budiyantri, U. R. (2020). Pembelajaran Pendidikan Agama Islam (PAI) di Sekolah Dasar. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*, 18(20), 112. <https://doi.org/10.47498/tadib.v12i02.365>
- Azmi, A. Al, Ihwanudin, N., Vidhia, C., Putria, U., & Fitro, M. (2026). Islamic Philanthropy and the Sustainability of Non-Formal Islamic Education: A Case Study of Zakat-Based Educational Financing. *Al-Ishlah: Jurnal Pendidikan*, 18(2), 2050–2059. <https://doi.org/10.35445/alishlah.v18i2.9401>
- Diani, E., Amaliyah, L., Mardiyah, L., Sosial, K. P., & Pembiasaan, M. (2025). Strategi Guru PAI Dalam Membentuk Karakter Peduli Sosial Siswa Melalui Metode Pembiasaan Jum'at Berinfak di SMA. *Jurnal Al-Ikhlas*, 02(01).
- Haryono, E. (2023). Metodologi penelitian kualitatif di Perguruan Tinggi Keagamaan Islam. *E-Journal an-Nuur: The Journal of Islamic Studies*, 13, 1–6.
- Haryono, S., & Ardiansyah, M. (2026). Beyond Traditional Charity : Developing Implementation Models For Infaq-Based Ecological Conservation In Indonesian Islamic. *SYARIAH: Jurnal Hukum Dan Pemikiran*, 26(1).
- Hastutie, G. (2022). Kurikulum Merdeka dan Profil Pelajar Rahmatan Lil'Alamin pada Pembelajaran Rumpun PAI di Madrasah dan PTAI. *Indonesian Research Journal on Education*, 2(3), 1030–1037.
- Imron, A., Muarifah, S., Oktradiksa, A., & Romdhoni, A. (2024). Cultivating Social Character through Project-Based Learning in Islamic Elementary Schools in Semarang. *Jurnal Tarbiyatuna*, 15(1), 28–42. <https://doi.org/10.31603/tarbiyatuna.v15i1.10166>
- Irsyadulloh, A., & Jaya, A. (2024). Implementation of Information and Communication Technology In Learning Management and Madrasah Administration : Case Study at MTs Khozinatul Ulum Blora. *Quality: Journal of Empirical Research in Islamic Education*, 12(2), 299–316.
- Kahfi, N. S., Junaedi, M., & Wahib, A. (2024). The Role Of Islamic Religious Education And Religious Moderation In Facing Challenges In Social Media. *Jurnal Pendidikan Dan Pembelajaran (JPP)*, 6, 33–43.
- Kakah Mudrikah, Jajang W. Mahri, A. N. (2020). The Role of Islamic Philanthropy in the Orphans' Socio-Economic Development Based on Maqashid Sharia. *Review of Islamic Economics and Finance*, 3(2), 117–144. <https://ejournal.upi.edu/index.php/rief/article/view/30572>

- Khoirun Nisa', & Feri Kusmanto. (2022). Peran Guru PAI dalam Menginternalisasikan Karakter Kepedulian Sosial di SMPN 2 Plandaan Jombang. *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan*, 8(2), 83–98. <https://doi.org/10.55148/inovatif.v8i2.280>
- Lutfi, J. (2026). Implementasi Pendidikan Karakter Peduli Sosial melalui Program Koin infaq di MTs Hasan Kafrawi Mayong Jepara. *Pendekar : Jurnal Pendidikan Berkarakter*, 9(2), 389–403.
- Muhtarom, A., Muzaidin, M., Yusuf, M., & Kahfi, N. S. (2025). Religiusitas sebagai Trigger Event dan Kontrol Perilaku : Merumuskan Model Niat Kewirausahaan Muslim Siswa Berbasis Modifikasi Teori Perilaku Terencana. *Journal of Artificial Intelligence and Digital Business (RIGGS)*, 4(4), 936–941.
- Muqorobin, A., & Mohammad Syifa Urrosyidin. (2023). The Contribution of Zakat, Infaq, Sadaqa, and Waqf (Ziswaf) Strategic Management in Developing the Prosperity of Ummah. *Journal of Islamic Economics and Finance Studies Volume*, 4(1), 27–47.
- Najih, A., Fuadi, M., Irsyadulloh, A., Jaya, A., & Ayu, D. (2025). Strategic management of digital transformation in aqidah akhlak learning at islamic senior high schools. *At Turots : Jurnal Pendidikan Islam*, 7(2), 855–869.
- Nazih Sadatul Kahfi, Hakim, A. L., & Fatihatul, A. (2025). Implementasi Problem Based Learning untuk Pembentukan Kewirausahaan Sosial Islam Siswa SMK Annuruniyah Rembang. *Journal of Artificial Intelligence and Digital Business (RIGGS)*, 4(4), 1962–1969.
- Nur Aini, K. R., & Widyasari, C. (2025). The Role of Schools in Efforts to Cultivate a Sense of Social Care in Elementary Schools. *Journal of Innovation and Research in Primary Education*, 4(2), 103–110. <https://doi.org/10.56916/jirpe.v4i2.1198>
- Nurhayati, R. (2020). Pendidikan Islam Menurut Undang-Undang No. 20 Tahun 2003 dan Sistem Pendidikan Islam. *Al-Afkar, Journal for Islamic Studies*, 3(2), 79–92.
- Prajoko, I., & Humaedah. (2024). Implementing Islamic Character Values of Social and Environmental Care at MTs Darul Huda Mayak Ponorogo: A Qualitative Study. *HEUTAGOGIA: Journal of Islamic Education*, 4(1), 59–70. <https://doi.org/10.14421/hjie.2024.41-05>
- Pratiwi, I. T. M., & Meilani, R. I. (2018). Peran Media Pembelajaran Dalam Meningkatkan Prestasi Belajar Siswa. *Jurnal Pendidikan Manajemen Perkantoran*, 3(2), 173–181. <https://doi.org/10.17509/jpm.v3i2.11762>
- Rahmat Rahmat, Gabriel Gleko, & Abdullah Muis Kasim. (2024). Penguatan Pendidikan Karakter Peserta Didik Melalui Kegiatan Ekstrakurikuler Kepramukaan Di MA Muhammadiyah Nangahure. *Katalis Pendidikan : Jurnal Ilmu Pendidikan Dan Matematika*, 1(1), 19–38. <https://doi.org/10.62383/katalis.v1i1.93>
- Restu Rahayu, Rita Rosita, Yuyu Sri Rahayuningsih, Herry Hernawan, P. (2022). Pembangunan Pendidikan Merdeka Belajar. *Jurnal Basicedu*, 6(4), 6313–6319. <https://doi.org/10.31004/basicedu.v5i4.1230>
- Salsabilla, I. S., Niswah, S., Irsyadullah, A., & Jaya, A. (2024). Persepsi Guru dan Siswa terhadap Manajemen Akreditasi di Sekolah Indonesia. *Dirasat: Jurnal Manajemen Dan Pendidikan Islam*, 10(2), 227–246.
- Syafrin, Y., Kamal, M., Arifmiboy, A., & Husni, A. (2023). Pelaksanaan Pembelajaran Pendidikan Agama Islam. *Educativo: Jurnal Pendidikan*, 2(1), 72–77. <https://doi.org/10.56248/educativo.v2i1.111>
- Widyanti, E. M., Irsyadulloh, A., & Jaya, A. (2025). Effectiveness And Efficiency Issues In Educational Fund Utilization: An Analysis Of School Financial Management Implementation To Improve. *Jurnal Manajemen Pendidikan*, 10(4), 3202–3214.
- Zain, A., & Mustain, Z. (2024). Penguatan Nilai-Nilai Spiritual dan Moralitas di Era Digital melalui Pendidikan Agama Islam. *JEMARI : Jurnal Edukasi Madrasah Ibtidaiyah*, 6(2), 94–103.
- Zulaikah, S. (2019). Penguatan Pendidikan Karakter Melalui Pendidikan Agama Islam Di SMP N 3 Bandar Lampung. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 10(1), 83–93.