

The Role of Halimbubu Foundation in Promoting Ta'awun among Youth

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A B S T R A C T

This study examines the role of the Halimbubu Foundation in promoting ta'awun, defined as mutual help and cooperation rooted in Islamic values, among youth in the context of modernization. A qualitative approach was employed, with data collected through interviews involving youth members and administrators of the Halimbubu Foundation in Baubau City. The findings show that the foundation plays a significant role in fostering social awareness, mutual assistance, and cooperative attitudes through religious and social activities. However, modern lifestyle tend to reduce direct social interaction among youth. Despite this challenge, continuous guidance and structured programs have strengthened the implementation of ta'awun values. This study concludes that the Halimbubu Foundation contributes positively to the development of youth moral values amid modernization.

Keywords: *Ta'awun, Youth, Moral Values, Foundation, Modernization*

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INTRODUCTION

Modernization is widely understood as a process of social change characterized by the development of technology, evolving patterns of interaction, and increasingly affect the younger generation, particularly generation Z, who grow up in an environment where technology and social media are integral to daily life (Ramadhani & Fahmi, 2025). Digitalization has reshaped social interaction patterns, shifting communication from direct face-to-face interactions to digitally mediated platforms, which offer both opportunities and challenges in maintaining social cohesion.

Social media, in this context, functions not only as a communication tool but also as a space for the construction of social identity and cultural norms among young people. Continuous exposure to digital interactions influences self-expression, value formation, and social behavior (Pangaribuan, Irmawati, Immito, Tiominar, Yunano & Roida, 2024). While access to global information broadens perspectives, it may also lead to shifts in cultural values and weaken traditional social norms if not balanced with strong moral guidance.

Furthermore, cultural transformation driven by digital media accelerates the adoption of global values and lifestyle among youth, which may differ from local cultural traditions (Putri & Nabila, 2022). This phenomenon creates a dual impact: on one hand, it enriches knowledge and openness; on the other hand, it risks eroding local wisdom and weakening social solidarity. In addition, the increasing dominance of virtual interaction tends to reduce emotional closeness and direct social engagement, which are essential for building empathy and interpersonal relationships (Rahmaddani & Fahmi, 2025).

More importantly, the increasing dominance of digital interaction fosters individualistic tendencies among youth, which gradually weakens empathy, cooperation, and collective responsibility. This shift reflects a decline in social solidarity that was traditionally and communal activities. Consequently, modernization not only transforms communication

patterns but also poses significant challenges to the development of moral and social values among young people.

As a result, modernization not only brings technological advancement but also contributes to the emergence of individualistic lifestyle, decreased social interaction, and the weakening of collective values. These conditions pose serious moral challenges for the younger generation, particularly in maintaining social responsibility and participation in communal activities (Rahmatia, Sukmana & Susilo, 2024).

In addition, the rapid advancement of digital technology requires adaptive approaches in moral education that align with the characteristics of modern youth. Without appropriate strategies, moral values such as cooperation and social responsibility may gradually decline, highlighting the urgent need for innovative and context-based moral development programs.

In response to these challenges, moral development becomes a crucial aspect in shaping the character of young people. One of the most relevant moral values in this context is *ta'awun* (mutual help), which emphasizes cooperation, empathy, and social solidarity (Pangeran, Zumaro & Khusnadin, 2025). Strengthening *ta'awun* values can help develop socially responsible individuals who are capable of maintaining harmonious relationships within society (Sakka, 2025).

The concept of *ta'awun*, derived from Islamic teachings, refers to mutual help and cooperation in promoting goodness and social responsibility (Nata, 2019). This value emphasizes solidarity, empathy, and collective welfare, making it highly relevant in addressing the moral challenges faced by youth in the modern era.

Socio-religious institutions play a strategic role in fostering these moral values. Yayasan Halimbubu, as a community-based religious institution, contributes to moral development through religious activities, social programs, and character education initiatives (Rasidah, 2019). Through structured and participatory programs, the foundation provides as a platform for instilling *ta'awun* values among young people.

Previous studies have examined moral education and the impact of modernization on youth behavior. However, most of these studies focus on formal education settings and general moral development, with limited attention to the role of community-based-socio-religious institutions in promoting specific values such as *ta'awun*. Furthermore, there is still a lack of research that explores how these institutions actively implement and sustain *ta'awun* values among youth in the context of digital transformation. Therefore, this study aims to fill this gap by focusing on the role of the Halimbubu Foundation in Baubau City.

Therefore, this study aims to analyze the role of Yayasan Halimbubu in shaping *ta'awun* morals among young people, examine the impact of its programs, and identify the challenges faced in the process of moral development in the modern era.

METHOD

This study employed a qualitative case study design. This design was chosen to explore in depth the role of the Halimbubu Foundation in shaping *ta'awun* values among youth in the context of modernization. A case study approach was considered appropriate because this research focuses on a specific institution, allowing the research to gain a comprehensive understanding of social interactions, behavioral patterns, and value formation within a real-life context.

Respondents

The participants in this study were selected using purposive sampling (Arikunto, 2019), consisting of ten individuals, including four administrators and mentors of the Halimbubu Foundation and six youth members who were actively involved in the foundation's programs. The participants ranged in age from 22 to 38 years. The selection criteria were based on the level of active participation and direct involvement in the foundation's activities, particularly those related to the implementation of *ta'awun* values. The administrators and mentors were chosen due to their roles in planning, guiding, and supervising the programs, while the youth participants were selected because of their

consistent engagement in activities and their direct experience in applying ta'awun values in real-life situations. This selection ensured that all participants had relevant knowledge, practical experience, and a deep understanding of the phenomenon being studied (Sugiyono, 2017).

Research Setting

This study was conducted at the Halimbubu Foundation in Baubau City, a socio-religious institution that focuses on youth development through three main pillars: religious, social, and educational activities. The foundation organizes various programs such as religious mentoring, social service activities, and educational initiatives aimed at strengthening moral values, particularly ta'awun (mutual help and cooperation). This setting was selected due to its relevance to the research focus, as it provides a natural context for observing interactions and behaviors related to the implementation of ta'awun values among youth (Sugiyono, 2017).

Instruments

In this qualitative study, the researcher served as the primary instrument in collecting and interpreting the data. Supporting instruments included interview guidelines, observation sheets, and documentation tools to facilitate systematic and focused data collection. These instruments ensured that the data gathered were relevant to the research objectives and aligned with the study's focus on ta'awun values (Arikunto, 2019; Moleong, 2019).

Procedures

The research was conducted through several systematic stages, including preparation, data collection, data organization, analysis, and conclusion drawing. The preparation stage involved identifying participants, designing research instruments, and obtaining permission from the research site. Data collection was carried out through observation, interviews, and documentation. The collected data were then organized and categorized to facilitate the analysis process, followed by drawing conclusions based on the identified themes (Sugiyono, 2017).

Data Collection Techniques

Data were collected through observation, semi-structured interviews, and documentation. Semi-structured interviews were conducted to obtain in-depth information regarding participants' experiences and perspectives related to the implementation of ta'awun values. The interview format allowed flexibility for participants to express their views while still following a set of guiding questions. The interview guidelines consisted of nine questions for administrators and mentors and eight questions for youth participants. The duration of each interview varied depending on the depth of participant's responses, allowing flexibility in capturing detailed information. Observations were conducted three times to examine activities, interactions, and behaviors within the foundation. Documentation, including reports, records, and photographs, was used to support and validate the data obtained from interviews and observations. Prior to data collection, informed consent was obtained from all participants, and confidentiality was ensured (Arikunto, 2019; Sugiyono, 2017).

Data analysis

Data analysis was conducted using thematic analysis following an inductive approach to identify patterns and key themes related to the implementation of ta'awun values. The analysis process involved several stages, including data reduction, coding, categorization, and interpretation. The coding process was carried out manually by reviewing the interview transcripts and organizing the data into meaningful units. Similar responses were grouped into categories and interpreted to generate broader themes reflecting participants' experiences and perspectives. The analysis was conducted continuously throughout the research process to ensure a comprehensive and accurate interpretation of the data. This approach allowed the researcher to capture patterns and meanings emerging directly from the data (Moleong, 2019; Sugiyono, 2017).

Validity and Trustworthiness

To ensure the trustworthiness of the data, this study applied triangulation techniques, including source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from different participants, while method triangulation

involved comparing data from interviews, observations, and documentation. These techniques enhanced the credibility, dependability, and trustworthiness of the research findings (Sugiyono, 2017).

FINDINGS AND DISCUSSION

This section presents the findings and discussion of the study based on the research question. The data were obtained from interviews with 10 informants consisting of 4 administrators and 6 youth members of Yayasan Halimbubu, from a total population of 52 participants. The findings are categorized into three main themes: (1) the promotion of ta'awun through religious activities, (2) social programs community engagement, and (3) challenges from modernization.

Promotion of Ta'awun through Religious Activities

The findings reveal that the foundation applies several strategies in instilling ta'awun values, including habituation, role modeling, and personalized approaches. Habituation is implemented through consistent religious practices such as performing the five daily prayers, maintaining proper interaction between males and females based on Islamic principles, and encouraging mutual respect among members. These repeated practices gradually shape moral awareness and behavior. This finding is further confirmed by a statement from the head of the foundation:

"We habituate members to consistently perform daily prayers as part of their character development" (Head of Foundation).

This statement indicates that religious habituation is intentionally designed as a foundation for character development among youth.

Role modeling is demonstrated by administrators who actively participate in activities and show exemplary behavior. Youth members tend to follow these examples, which strengthens their moral development. Additionally, the foundation adopts a personalized approach by adjusting guidance according to each member's character and personality. This creates a supportive environment where members feel valued and respected.

Therefore, the strategies applied by the foundation are relevant and effective in fostering ta'awun values among youth. Moreover, the combination of habituation and role modeling creates a reinforcing cycle in moral development. When youth repeatedly engage in positive behavior while observing consistent examples from their leaders, the internalization of values becomes stronger and morally stable. This supports the view that moral education is most effective when cognitive understanding is supported by experiential learning and real-life application (Nata, A., 2017).

In addition to social and behavioral changes, the foundation also contributes to strengthening the moral and religious values of youth members. Through consistent religious practices and guidance, members develop a stronger sense of spiritual awareness and moral responsibility.

The implementation of religious habits such as daily prayers, maintaining Islamic manners, and participating in religious discussions support the formation of a strong moral foundation. These practices help members align their actions with Islamic values.

The finding reflects the purpose of moral education in Islam, which aims to form individuals who are not only personally pious but also socially responsible (Majid & Andayani, 2017). Moreover, moral development is influenced by both internal factors and external environments, including religious institutions and social communities (Nata, 2017).

Moreover, the integration of religious practices within daily activities strengthens the consistency of moral behavior among youth. When religious values are continuously reinforced through routine practices, they become embedded in the individual's character.

These findings are consistent with the concept of moral development in Islamic education, which emphasizes that character formation is achieved through habituation and exemplary conduct (Nata, 2017). Moreover, moral education aims to develop individuals who possess not only personal piety but also responsibility, including helping others (Majid, A., & Andayani, D., 2017).

Therefore, these religious activities not only strengthen spiritual values but also serve as a foundation for developing ta'awun, as they encourage empathy, cooperation, and social responsibility among youth.

Social Programs and Community Engagement

Based on findings, the Halimbubu Foundation implements several structured programs aimed at instilling ta'awun (mutual help) values among youth. These programs include *sejubah* (Sedekah Jum'at Berkah), conducted twice a week after Asr prayer; Angka (Angin Kaget), which distributes basic needs at dawn to underprivileged families; SERU (Silaturahmi Pengurus), a monthly gathering to strengthen relationships; and the Ramadhan parcel distribution program. The findings from observation show that most youth members actively participate in these programs, particularly in *sejubah* and *SERU*. The interaction among members reflects a family-like atmosphere, characterized by mutual support, care, and a strong sense of solidarity.

Table 1. Forms of ta'awun development programs

No	Program Activities	Description	Ta'awun Value
1	Sejubah (Sedekah Jum'at Berkah)	Friday charity, food sharing	Empathy, care
2	Angka (Angin Kaget)	Dawn distribution of basic needs	Social concern
3	Ramadhan Parcel	Distribution of aid packages	Compassion
4	SERU	Monthly gathering	Solidarity

The finding indicates that the foundation plays an active role in shaping social behavior through real-life practices. In line with this, ta'awun in Islamic teachings refers to mutual assistance in goodness and piety, which must be practiced in daily life, not merely understood conceptually (Nata, 2019). Furthermore, ta'awun is part of social morality that emphasizes empathy, cooperation, and social responsibility (Majid & Andayani, 2017).

Thus, the programs implemented by the foundation serve as practical media for internalizing ta'awun values among youth. In addition, the effectiveness of these programs can also be seen from the consistency of youth participation and the development of a collective identity within the foundation. The sense of belonging that emerges from regular interaction and shared activities strengthens social bonds among members. This condition reflects the function of social institutions in maintaining group cohesion and transmitting moral values across members (Soekanto, 2017). Therefore, the programs not only function as activities but also as a medium for building sustainable moral awareness.

The role of administrators is crucial in the success of ta'awun character development. Based on the findings, administrators function as mentors, facilitators, mediators, and role models. They guide and direct members in carrying out their responsibilities and help resolve conflicts constructively. Administrators also remind members of the main intention behind all activities, which is sincerity for the sake of Allah (*lillahi ta'ala*).

The foundation consists of 52 members, including 12 administrators and 40 youth members, allowing effective interaction and supervision.

The finding supports the concept of role in sociology, which states that a role is a set of behaviors expected from individuals according to their position in a social system (Soekanto, 2017). In this context, administrators act as agents who influence and shape the behavior of youth members. Thus, the administrators' role is not only structural but also moral and transformational in shaping ta'awun values.

Furthermore, the close interaction between administrators and members contributes to a more effective mentoring process. This relational closeness allows administrators to understand the individual needs and challenges of each member, making guidance more targeted and meaningful. Such interaction reflects the importance of interpersonal relationships in character development, where moral values are transmitted through continuous engagement and emotional connection.

Based on the findings, the development programs implemented by the Halimbubu Foundation have a significant impact on shaping the social attitudes of youth members. The activities carried out by the foundation encourage members to develop empathy, social awareness, and a sense of responsibility toward others.

This finding is supported by a statement from a youth member:

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"These activities are very influential because they train us to be sensitive and empathetic. Not only feeling sorry, but we are also given a place to directly help people in need."

This statement indicates that the programs do not only build emotional awareness but also provide real opportunities for youth to practice helping behavior. Through repeated involvement in social activities, members gradually develop a habit of caring for others.

Another finding shows that the foundation plays a role in transforming individual attitudes. One informant stated:

"I am an introvert person whose social awareness has grown since joining the foundation. I have become more concerned about my surroundings, whereas before I tended to be indifferent."

In addition, the improvement in social attitudes among youth indicates that moral values are not only understood cognitively but also internalized emotionally. This emotional internalization plays a crucial role in shaping long-term behavior, as individuals are more likely to act based on values they genuinely feel rather than those imposed externally. These findings suggest that the foundation contributes to both emotional and behavioral transformation among youth members.

From a theoretical perspective, this aligns with the concept of social morality in Islam, which emphasizes empathy, care, and responsibility toward others (Nata, 2019). In addition, character education theory explains that moral values are developed through continuous practice and social interaction (Majid & Andayani, 2017). Thus, the foundation's programs play an important role in shaping positive social attitudes among youth.

The findings also reveal that the foundation's programs influence the behavioral aspects of youth, particularly in practicing ta'awun values. Youth members are not only aware of the importance of helping others but also actively engage in such behaviors in their daily lives.

Participation in programs such as Sejubah, Angka, and Ramadhan parcel distribution encourages members to take initiative in helping others, both within and outside the foundation. This repeated involvement strengthens their sense of responsibility and willingness to contribute to society.

The transformation from passive attitudes to active participation demonstrates that the foundation's programs successfully internalize ta'awun values. Members become more responsive to social needs and are motivated to act without being instructed.

This finding is consistent with the concept of ta'awun in Islam, which emphasizes active cooperation in goodness and social solidarity. Furthermore, moral development theory explains that behavior is shaped through repeated actions and experiences, which gradually become part of an individual's character (Nata, 2017).

Therefore, the foundation's programs not only influence attitudes but also produce real behavioral changes among youth members.

Furthermore, the shift from passive to active behavior among youth reflects a successful transformation in moral engagement. This transformation indicates that the foundation does not only influence awareness but also encourages initiative and responsibility.

Thus, the findings indicate that the foundation plays a dual role in shaping both the spiritual and social dimensions of youth character.

Challenges from Modernization

Based on the findings, one of the main challenges in developing ta'awun values among youth is the influence of modernization, which affects their attitudes and perspectives toward social participation. Modernization, particularly through technological advancement and digital culture, has shifted the way young people interact and engage in social activities.

This challenge is reflected in the statement of the head of the foundation:

"There is a lack of enthusiasm among young people to join organizations, as they perceive it as a waste of time."

This statement reflects a change in mindset among youth, where organizational involvement is no longer seen as meaningful. Instead, many prefer activities that provide immediate satisfaction.

Another informant stated:

"Today's generation tends to prefer instant results and does not enjoy the process."

In addition, the preference for instant gratification among youth reflects a broader cultural shift influenced by digitalization. This shift reduces patience and long-term commitment, which are essential in moral development processes. These findings indicate that modern youth are more inclined toward instant gratification, which reduces their willingness to engage in long-term social activities such as community development and moral training.

From a theoretical perspective, modernization is understood as a process of social change that transforms values, norms, and patterns of interaction within society (Koentjaraningrat, 2016). One of its impacts is the rise of individualistic attitudes and a decrease in social solidarity, particularly among younger generations (Muhaimin, 2018). Thus, modernization presents a significant challenge in maintaining and developing ta'awun values among youth.

The findings also reveal that challenges in ta'awun development are influenced by both internal and external factors. Internally, youth characteristics such as lack of motivation and preference for instant outcomes become obstacles in the moral development process.

Externally, the rapid growth of digital technology and social media contributes to changes in behavior and social interaction patterns. Youth tend to spend more time in virtual environments, which may reduce direct social engagement and weaken interpersonal relationships.

Additionally, not all youth members are consistently active in foundation activities, although the majority remain engaged. This indicates that maintaining consistent participation is still a challenge. These findings are consistent with the theory that moral development is influenced by both internal factors, such as personality and motivation, and external factors, such as family, environment, and social institutions (Nata, 2017). Furthermore, media and digital technology play a significant role in shaping youth behavior in the modern era (Samani, M., & Hariyanto, 2019).

Therefore, both internal and external factors must be addressed in order to optimize the development of ta'awun values.

Additionally, the imbalance between virtual and real-world interactions may weaken direct social engagement among youth. Limited face-to-face interaction can reduce opportunities for practicing empathy and cooperation.

Despite these challenges, the Halimbubu Foundation continues to implement strategies to overcome obstacles in ta'awun development. One of the main approaches is strengthening personal relationships and creating a supportive environment within the foundation.

The findings show that the foundation builds a family-like atmosphere, where members feel comfortable, valued, and supported. This emotional connection encourages youth to remain engaged and participate actively in activities.

In addition, administrators apply personalized approaches by adjusting their guidance according to each member's character. This helps maintain motivation and strengthens the sense of belonging among members. The foundation also emphasizes religious values as a foundation for behavior, reminding members of the importance of sincerity (*lillahi ta'ala*) in every activity.

Table 2. Challenges and solutions in ta'awun development

No	Challenges	Solutions Implemented
1	Low motivation among youth	Creating a supportive environment
2	Preference for instant results	Continuous moral guidance
3	Influence of digital media	Strengthen direct interaction
4	Inconsistent participation	Personalized approach

From a theoretical standpoint, effective moral development requires adaptive strategies that align with the characteristics of modern youth (Muhaimin, 2018). Educational approaches that combine religious values with social interaction are essential in maintaining moral stability in the digital era.

Thus, although modernization presents significant challenges, the foundation's adaptive strategies enable it to continue fostering ta'awun values among youth. Furthermore, the adaptive strategies implemented by the foundation demonstrate the importance of flexibility in moral education. Institutions that are able to adjust their approaches to the changing characteristics of youth are more likely to sustain engagement and achieve long-term impact. This highlights that moral development in the modern era requires not only strong values but also innovative and context-sensitive methods.

CONCLUSIONS

This study concludes that the Halimbubu Foundation plays a significant role in fostering ta'awun values among youth through religious activities, social programs, and adaptive strategies in response to contemporary challenges. The findings demonstrate that religious habituation, role modeling, and personalized approaches are effective in shaping moral awareness, strengthening spiritual responsibility, and guiding youth toward positive behavioral development, enabling values to be internalized not only cognitively but also through continuous practice in daily life. In addition, the implementation of social programs and community engagement serves as a practical medium for translating ta'awun values into real actions, as youth members develop empathy, cooperation, and a sense of responsibility through activities such as charity programs, social services, and collective gatherings. These experiences contribute to emotional and behavioral transformation, encouraging participants to become more responsive to social needs and actively engage in helping behaviors within their communities. However, the study also reveals that modernization presents significant challenges in the development of ta'awun values among youth, particularly through the influence of digital culture and the growing preference for instant gratification participation, which may weaken long-term commitment and reduce opportunities for direct social interaction essential for character formation and moral development. To address these challenges, the foundation adopts adaptive strategies, including strengthening interpersonal relationships, creating a supportive and family-like environment, and applying personalized guidance based on individual characteristics, while integrating religious values into daily activities to maintain moral consistency among youth. These findings indicate that the successful development of ta'awun values depends on a balance between spiritual reinforcement, social engagement, and adaptive approaches, allowing youth organizations to create meaningful learning experiences that support both moral and social development in the context of modernization. The study also provides several important implications: in education, it highlights the importance of integrating moral and character education with practical experiences through habituation and social engagement; for youth organizations, it suggests that supportive and family-like environments combined with personalized approaches can enhance participation and strengthen moral development; and for policymakers, it emphasizes the need to support community-based programs that promote social values and youth engagement amid increasing digital influence. Nevertheless, this study has several limitations, including its focus on a single foundation, the relatively limited number of informants, and its reliance on qualitative data that may involve subjective interpretation. Therefore, future research is recommended to explore the development of ta'awun values in broader contexts, such as different youth organizations or educational institutions, through comparative studies and the incorporation of quantitative approaches to measure the impact of ta'awun-based programs more systematically, as well as to examine the long-term sustainability of moral values among youth in the context of rapid technological advancement.

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