

# Implementation of Social Educational Values in the Pillars of Islam at Pondok Pesantren Miftahussa'adah Sindangbarang

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## *Abstract*

*This study aims to identify the social education values within the Five Pillars of Islam, their implementation, and their outcomes in the lives of students at Pondok Pesantren Miftahussa'adah. The research indicates that social education values in the Five Pillars include fostering trust in others' potential, thoughts, and responsibilities, maintaining cleanliness, discipline, orderliness, consistent concern for others, refraining from causing harm, and preserving social ties with any community. The implementation of social education values at Pondok Pesantren Miftahussa'adah includes communal prayers, recitations of Ratib and Yasin, Sholawat, tahlil, and commemorating the founders of the school. The outcomes of implementing social education values from the Five Pillars in the lives of the students at Pesantren Miftahussa'adah are increased awareness and concern for others, mutual respect and trust, collaborative decision-making, and maintaining a clean environment.*

*Keywords: Values, Education, Social and Pesantren*

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## INTRODUCTION

Teenager and children's behavior consistently draws the attention of society, families, and educational institutions. Given the increasingly alarming information about teenagers, it is only natural for there to be

heightened concern. The Indonesian Child Protection Commission (KPAI) reported 24,974 cases from 2016 to 2020. These cases vary widely, including violence, sexual abuse, trafficking, gang fights, and even bullying. Notably, the recent murders of Vina and Eky were committed by teenagers.

The forces of globalization and digitalization are increasingly confining teenagers to their own worlds (Mukhlisin, 2024). Gadgets have become the primary influence, leading to the development of personalities that tend to disregard social interactions or others (Halim, 2005). This poses a serious threat to the social fabric of society; if every teenager becomes indifferent, social relationships will deteriorate (Qomar, 2009).

In fact, social behavior education is already outlined through the practice of the pillars of Islam, namely the Shahada, prayer, fasting, zakat, and hajj (Mukhlisin Mukhlisin; Malik Sofy; Dede Sofyan Hadi; Uspitawati, 2023). However, many who observe these pillars still fail to care for their social environment, despite the numerous social educational values embedded within these pillars (Mukhlisin et al., 2023).

The pesantren culture (Rouf, 2016) inherently serves three primary functions: first, as a center for training religious thinkers; second, as a producer of human resources; and third, as a powerful agent for social empowerment in the surrounding community (agent of development) (McKnight et al., 1993). Parents hope their teenage children will develop good behavior. This goal can be achieved through righteous conduct. When a person's religious observance is strong, it positively influences their overall behavior. This is reinforced by a Hadith from Prophet Muhammad, stating that on the Day of Judgment, all deeds will be examined, starting with the prayer. If the

prayer is accepted, then all other deeds will also be accepted (Mukhlisin, 2019).

Based on preliminary observations, the researcher identified a pesantren in Sindangbarang. Despite not yet having operational permission, its presence in educating the social behavior of teenagers in Sindangbarang village deserves recognition and further study through its programs.

The purpose of this research is to explore the social educational values in the pillars of Islam, their implementation, and their outcomes in the lives of students at Pondok Pesantren Miftahussa'adah in Sindangbarang Village.

## **METHOD**

The design used in this research is descriptive qualitative. Data collection techniques include interviews with caretakers, ustadz, students, parents, and community members (Creswell, 2013). Additionally, to strengthen the data, we conducted direct observations by participating in activities and examined documentation in the form of documents, images, or videos owned by Pondok Pesantren Miftahussa'adah to depict community development.

The data analysis technique involved interpreting the results. We interpreted all the data collected, whether from interviews, observations, or documentation studies (Sugiono, 2010). This data was then analyzed and interpreted narratively.

## **RESULT AND DISCUSSION**

### ***Social Educational Values in the Pillars of Islam***

#### ***Trust in Others***

The Shahada (declaration of faith) is a crucial keyword for the Islamic creed. From a religious perspective, the Shahada is sufficient

and needs no further elaboration. However, when viewed from the perspective of humans as social beings, the Shahada inspires Muslims to trust one another in matters of ideas, potential, responsibility, and the trust that each person carries. This will encourage every Muslim to strengthen their community ties amid the issues of digitalization and the struggle for existence.

Through the Shahada, we are taught to always speak truthfully and honestly, keep promises, and ensure that our words and actions align with Islamic values that are merciful towards others. Pursuing Knowledge through a Chain of Transmission The first value of the Shahada leads to the next value, which is the obligation for Muslims to seek knowledge in educational institutions or from pious scholars. We must trust that the knowledge possessed by teachers or scholars will help us become the people we were created to be, which is to worship.

Even though today all knowledge can be accessed independently with ease, without the guidance of a scholar, teacher, or instructor, there is a risk that our learning may be misguided (Samadi, et.all, 2024). This is also what distinguishes us when we study directly with a mentor, as the chain of transmission (sanad) will be connected to Prophet Muhammad (PBUH). Allah taught the Prophet, who then taught the Companions, who taught the Tabi'in, and so forth until it reached the pious predecessors, the scholars, and the kyai (religious leaders). If our chain of knowledge is connected, it can minimize errors in practicing the commands of Allah.

### ***Preserving Cleanliness***

Pondok Pesantren Miftahussa'adah recognizes the importance of maintaining environmental cleanliness as part of humanity's trust on Earth. The Islamic values taught at the pesantren strongly support the concept of environmental preservation. The Quran and Hadith contain

numerous teachings that encourage Muslims to maintain cleanliness, avoid harming nature, and use natural resources wisely.

Prayer, which is the main pillar of Islam, is the key to instilling the values of cleanliness, tidiness, and appropriateness. Before performing prayer, one must ensure that their body, clothes, and the place are clean. This practice serves as a suggestion that should be applied in daily life.

### *Discipline and Order*

The values of discipline and order derived from the times of prayer, fasting, zakat, and hajj play an important role in daily life. Praying five times a day regularly, fasting during certain months, and paying zakat fitrah teach time discipline. Each act of worship has a predetermined schedule. By following this schedule, individuals are trained to value time and organize their activities to perform prayers on time. This discipline then extends to other aspects of life, helping individuals become more organized and responsible.

Furthermore, prayer teaches the value of order. Each movement and recitation in prayer follows rules that must be observed meticulously. From the initial takbir to the concluding salam, there is an orderly procedure to follow. This teaches Muslims the importance of adhering to rules and procedures. In congregational prayer, this sense of order is even more pronounced, as everyone must align their rows and follow the imam with devotion. This order instills a sense of community and cooperation, as well as the importance of following rules to achieve harmony.

### *Caring for Others*

The value of caring for others, taught through zakat, is significant in Islam. Zakat, one of the five pillars of Islam, is a duty that requires Muslims to give a portion of their wealth to those in need. Through zakat, Muslims learn to care for and assist the poor, orphans, and those

in debt. By fulfilling zakat, a Muslim acknowledges that their wealth also contains the rights of others. This teaches social responsibility and empathy towards others.

Practicing zakat helps reduce economic disparities and poverty. By distributing wealth equitably, zakat contributes to creating a more just and prosperous society. Additionally, zakat teaches the importance of sharing and giving, thereby fostering a caring and compassionate character. Through zakat, Muslims are taught that collective well-being is key to creating a harmonious and peaceful society. Most importantly, it encourages sensitivity to social conditions, enabling us to assist one another.

### *Refraining from Causing Harm to Others*

The pillars of Islam teach Muslims to behave well and refrain from actions that could harm others. Each pillar of Islam provides important lessons on how to conduct oneself in daily life. By practicing each pillar of Islam, a Muslim is educated to always avoid behaviors that may cause harm to others. The values within the pillars of Islam shape individuals into responsible, empathetic, and peaceful beings, contributing to the creation of a harmonious and prosperous society.

#### Maintaining Social Ties with the Community

The value of maintaining social ties with the community is crucial in Islamic teachings, and this is emphasized through congregational prayers, zakat, fasting, and hajj. Congregational prayer, for example, fosters unity and togetherness. When Muslims gather in the mosque for congregational prayer, they interact and strengthen social bonds. Zakat educates social care by helping the less fortunate, thereby reinforcing social ties and a sense of brotherhood within the community. Through zakat, Muslims are taught to care for the well-being of others, not just their own interests.

Fasting during Ramadan ingrains the qualities of self-control and empathy. During fasting, we experience the hardships of the less fortunate, which motivates them to be more caring and generous. Ramadan is also known as a time to strengthen social ties through breaking fast together and visiting each other. The hajj pilgrimage brings together Muslims from all over the world in one place, teaching brotherhood and unity. During hajj, Muslims from diverse backgrounds get to know one another and strengthen bonds of brotherhood, regardless of differences.

### *Implementation of Social Education at Pondok Pesantren Miftahussa'adah*

#### *Studying Classical Texts (Kitab)*

The texts taught at Pondok Pesantren Miftahussa'adah include Akhlakulil Banin, Aqidatul 'Awam, Aqidul Iman, Safinnatunnajah, Khulashotunnurul Yakin, Matan Jurumiyyah, Al Kailani, Tashrifan, Imrithi', and Durusullughoh. In addition to classical texts, students are also taught to recite the Qur'an properly and correctly. Through this study, students are shaped into well-rounded individuals in terms of intellect, personality, social interaction, and spirituality.

#### *Khitobah (Public Speaking)*

Khitobah is scheduled once a month at Pondok Pesantren Miftahussa'adah Sindangbarang, usually on the last Saturday of the Gregorian calendar month. Khitobah is a form of practice for delivering messages to the public. It also trains students to be courageous in forums for preaching. The main objective is to practice da'wah by delivering materials from the Qur'an, Hadith, or classical texts to the community.

The khitobah committee is managed by the students, from the beginning to the end of the event. The khitobah at Pondok Pesantren

Miftahussa'adah Sindangbarang begins with the opening recitation of Surah Al-Fatihah, guided by the MC. It is followed by hadhoroh (dedicating the recitation of Al-Fatihah) for the scholars and elders who have fought for Islam. The next agenda includes the recitation of Qur'anic verses and sholawat. Usually, two speakers or mubaligh are assigned to deliver the sermon. After the sermon, the event is closed with a prayer for blessings on the activity.

The khitobah event concludes with a communal meal (ngeliwet). The students themselves handle the cooking, serving, and other preparations, thus developing skills for independent living. Reciting Yasin and Sholawat A weekly Qur'anic recitation program is held, focusing on Surah Yasin. Students are required to participate in this activity with the local Maghrib prayer congregation. The recitation of Yasin is usually led by the head of the pesantren. The activity begins with the recitation of the Shahada and Istighfar three times, followed by hadhoroh for Prophet Muhammad and his family, companions, Tabi'in, Tabi'ut Tabi'in, the saints, Walisongo who spread Islam, and finally Hadhoroh to Abah Zakaria, the one who spread Islam in Sindangbarang Village.

The recitation of Yasin is amplified through loudspeakers to reach the broader community. This is done to accommodate those who cannot come to the mosque or mushola for the recitation, allowing them to participate from home. Sindangbarang Village is 100% Muslim.

After Yasin, the activity continues with the recitation of Sholawat Adhhdhiba'i, usually led by a senior student, as the head of the pesantren continues his Sunnah fast-breaking with his family. Having senior students lead the sholawat also trains them to lead the community when necessary.

### ***Reciting Ratibul Haddad***

The recitation of Ratibul Haddad is scheduled every Friday after Maghrib prayer. It is usually led by the head of the pesantren, but sometimes by a teaching Ustadz or a senior student. The \*Ratib\* is recited together with the Maghrib prayer congregation at Musholla Miftahussa'adah.

### ***Futsal***

Futsal is a sport popular among Indonesian youth, and likewise, the students and administrators at Pondok Pesantren Miftahussa'adah enjoy this sport. Every Sunday at 10:00 AM, the students and administrators participate in futsal. Futsal has become a routine for students to maintain physical health. As explained in the Kitab Akhlakulil Banin, a child should engage in morning activities or regular exercise to maintain physical health and stamina.

### ***Ziarah***

Ziarah is a monthly program held at dawn on Friday Kliwon (Javanese calendar). The students regularly visit the grave of Abah KH. Zakaria, the one who initiated and spread Islam in Sindangbarang Village. The purpose of the ziarah is to pray for and express gratitude to him, through whose intercession Islam flourished.

A grand ziarah or Ziarah Walisongo is conducted once a year, depending on the availability of funds and the students' readiness. This grand ziarah is held in December, visiting the graves of Sultan Raden Patah, Sunan Kalijaga, and Sunan Kudus, starting with the grave of Sheikh Syarif Hidayatullah or Sunan Gunung Djati in Cirebon.

### ***Results of Implementation:***

#### ***Maintaining Silaturahmi (Good Relations):***

Students maintain good relations with their peers by respecting one another, speaking gently, and motivating each other by going to

the pesantren together for studies. They also participate in community clean-up activities, such as Friday Clean-Up (Jumsih) in Puhun Hamlet, helping to clean and tidy public facilities like parks and roads.

***Respecting Parents and Others:***

Students at Pondok Pesantren Miftahussa'adah Sindangbarang are taught to respect and obey their parents and honor others. They maintain good manners toward parents, neighbors, friends, and others.

***Receiving Parental Support:***

Parents are very supportive of their children participating in religious studies at Pondok Pesantren Miftahussa'adah. This is evident as parents personally drop off their children and entrust them to the care of the pesantren. Parents bear the cost of their children's education at the pesantren, although the pesantren primarily only requires books and worship materials.

***Participation of Community Leaders and Village Government:***

All elements in Sindangbarang Village support the social education of the youth. Community leaders and village government officials take part in the success of these educational programs. Some community leaders are involved in monitoring the students, ensuring they participate in religious studies, and following up with their parents if they do not.

***Results of Qur'an Recitation:***

Students at Pondok Pesantren Miftahussa'adah are able to recite the Qur'an properly. This is demonstrated by their habit of reading the Qur'an independently before their lessons. Qur'an lessons are scheduled twice a week for each class. Parents acknowledge the improvement in their children's Qur'an recitation skills, as expressed to the teachers, and many parents express gratitude that their children can now read the Qur'an.

### ***Mastering Classical Texts (Kitab Kuning):***

Students at Pondok Pesantren Miftahussa'adah Sindangbarang are proficient in reading classical texts. This is evident when teachers ask them to read, and they do so well every time a lesson begins. The study of classical texts is tiered, for example, after completing Akhlakulil Banin Volume 1, students move on to Volume 2. However, before moving to a new text, the teacher gives the students an exam. If they pass the reading and can provide a brief explanation, they are allowed to advance to the next level.

### ***Having Integrity in Character:***

Through studying Akhlakulil Banin, students develop good character. The values include religious devotion, where students have faith, ihsan (perfection in worship), and tawakkal (trust in God). Environmental care values involve keeping the pesantren environment clean, and social care values encourage students to be sensitive to the needs of the community.

### ***Increased Worship:***

Students at Pondok Pesantren Miftahussa'adah Sindangbarang show an increase in worship practices, such as congregational prayers, Sunnah prayers, Sunnah fasting on Mondays and Thursdays, and maintaining local customs.

### ***Showcased in PHBI (Islamic Holiday Commemoration) Activities:***

The educational programs at Pondok Pesantren Miftahussa'adah Sindangbarang are regularly evaluated, especially when students advance levels or switch to a new text. Evaluations are conducted internally between students and their teachers, and there is one public evaluation event where students demonstrate their learning in PHBI activities. The recitations usually presented in these evaluations include Nadhoman Aqidatul Awam, Nadhoman Safinnah,

Tashrifan, Nadhom Aqoidul Iman, and culminate with the recitation of Uqudul Lujayn.

***Novelty: Concept of 4 Elements in Social Education***

Social education for youth in Sindangbarang Village will not succeed and achieve its goals without four elements. Based on an analysis of social education activities at Pondok Pesantren Miftahussa'adah Sindangbarang, we refer to this as the concept of the four elements of social education.

|                 |                  |
|-----------------|------------------|
| <b>Students</b> | <b>Kiyai</b>     |
| <b>Parents</b>  | <b>Community</b> |

The four components consist of students, scholars (kiyai), parents, and the community. Students are both the subjects and objects of social education. They are guided and supported by their surrounding environment to maintain consistency in developing their social behavior effectively and optimally.

The kiyai are the policymakers and the primary leaders of social education in the pesantren. A well-structured vision will determine the direction of education in the pesantren. If the vision is clear and consistent, the system will function well; however, if the vision is not well-planned, the pesantren's operations will weaken. The kiyai also have the responsibility of nurturing the students, teachers (asatidz), and the surrounding community.

Parents play a significant role in their child's social development. Concerned parents will provide the best guidance and direction for their children, either by themselves or by enrolling them in a pesantren.

The final element is the community. The community plays an essential role in social education. They can act as supervisors, supporters, and groups that consistently assist and ensure the success of the pesantren's activities.

When these four elements are well-integrated, the outcomes of social education will be optimal. The social behavior of the youth will be well-maintained and developed towards positive qualities. Their religious knowledge will be deepened, their religious practices consistently observed, their respect for the kiyai and parents maintained, leading them to become well-rounded and exemplary youth.

#### *Balance in Spiritual, Emotional, Intellectual, and Physical Aspects*

Children who participate in activities at Pondok Pesantren Miftahussa'adah Sindangbarang will achieve a balance in health, both socially, spiritually, emotionally, intellectually, and physically. This is evident from various educational aspects. Consistently practicing the pillars of Islam can foster social awareness, practicing and enhancing worship will maintain spiritual health, maintaining proper conduct towards the kiyai and asatidz will promote emotional health, studying and reciting classical Islamic texts will sustain intellectual health, and engaging in weekly physical activities will ensure physical well-being.

#### **CONCLUSION**

The social education values taught at Pondok Pesantren Miftahussa'adah Sindangbarang, such as trust in others, the pursuit of knowledge, cleanliness, discipline, orderliness, and care for others, are implemented through activities like studying classical Islamic texts, delivering sermons (khitobah), and participating in Yasin and Ratib recitations at the pesantren. Through these activities, the students not

only deepen their religious knowledge but also learn to maintain good relationships with the community, show empathy, and practice disciplined living. As a result, they become individuals who can recite the Quran proficiently, gain support from their parents and the community, and contribute positively to their social environment.

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