

Actualization Of Pancasila Values At The Al-Amin Islamic Boarding School, Sumenep

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ABSTRAK

Penelitian ini dilakukan untuk mengetahui aktualisasi nilai-nilai Pancasila di Pondok Pesantren Al-Amin Prenduan Sumenep dan untuk mengetahui bagaimana implementasi nilai-nilai Pancasila di Pondok Pesantren Prenduan Sumenep. Populasi dalam penelitian ini berjumlah 4.000 orang dan diambil sampelnya sebanyak 100 siswa. Teknik pengumpulan data dilakukan dengan cara observasi, wawancara dan dokumentasi. Dengan datang dan meninjau langsung kegiatan santri di Pondok Pesantren Al-Amin Prenduan Sumenep selama 19 hari. Dengan memahami keadaan dan proses kegiatan serta sosialisasi antar sesama siswa. Hasil penelitian menunjukkan terdapat aktualisasi nilai-nilai Pancasila di Pondok Pesantren Al-Amin Prenduan Sumenep. Penguatan sila pertama diperkuat melalui shalat berjamaah lima waktu yang dilanjutkan dengan pembacaan Al-Quran berjamaah, pembacaan istighatsah setiap hari sebelum azan subuh, pembacaan tahlil dan doa setiap malam jumat, serta pembacaan tilawah setiap habis shalat subuh dan juga materi keagamaan. Penguatan prinsip kedua diperkuat melalui kegiatan ekstrakurikuler. Penguatan prinsip ketiga diperkuat melalui kegiatan pengabdian masyarakat setiap hari Jumat. Penguatan prinsip keempat diperkuat melalui kegiatan musyawarah dalam setiap kegiatan, pengambilan keputusan dalam pemilihan ketua. Penguatan prinsip kelima diperkuat melalui pembagian kelompok yang benar dan pemberian hadiah bagi siswa yang berprestasi dan hukuman bagi siswa yang melanggar.

ABSTRACT

This research was conducted to determine the actualization of Pancasila values at the Al-Amin Prenduan Islamic boarding school in Sumenep and to find out how Pancasila values are implemented at the Prenduan Islamic boarding school in Sumenep. The population in this study was 4,000 people and a sample of 100 students was taken. Data collection techniques were carried out by means of observation, interviews and documentation. By coming and directly examining the activities of the students at the Al-Amin Prenduan Islamic boarding school, Sumenep for 19 days. By understanding the circumstances and processes of activities and socialization among fellow students. The results of the research show that there is actualization of Pancasila values at the Al-Amin Prenduan Islamic boarding school, Sumenep. Strengthening the first principle is strengthened through congregational prayers five times a day followed by reciting the Koran together, reciting istighatsah every day before the morning call to prayer, reading tahlil and prayers every Friday night, as well as reciting recitations after every morning prayer and also religious material. Strengthening the second principle is strengthened through extracurricular activities. Strengthening the third principle is strengthened through community service activities every Friday. Strengthening the fourth principle is strengthened through deliberation activities in every activity, making decisions on selecting the chairman.

Strengthening the fifth principle is strengthened through correct group division and the provision of prizes for students who excel and punishments for students who violate them.

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1. INTRODUCTION

The position of Pancasila as the ideology of the Indonesian nation and state is stated in the preamble to the 1945 Constitution as the basis of the Unitary State of the Republic of Indonesia (NKRI) which must be implemented continuously in national and state life. Thus, Pancasila as a national ideology is the entire view, ideals, beliefs and values of the Indonesian nation which must be implemented in life, society, nation and state (Asmaroini, 2017: 55-56). Apart from being the nation's ideology, Pancasila is a way of life for the Indonesian people, because Pancasila contains the nation's ideals, national goals and the desires of the Indonesian people.

Educators or students must be able to implement the values of Pancasila which have begun to be eroded by the progress of the times. Educators have the task of instilling, exemplifying, strengthening and implementing the values contained in Pancasila so that students are able to respond to and imitate all Pancasila values and can implement Pancasila values in community life as a whole good and right.

Seeing the narrowness of thinking and lack of instilling Pancasila values, especially in the nation's future generations, this is the task of educators and participants education as a young generation to instill Pancasila values in students so that they are able to implement Pancasila values in everyday life. So that in the future students will be able to become intelligent and useful young people. It is the duty of all educators to be able to instill Pancasila values in students so that they can implement Pancasila values as the young generation of the nation's children and in their daily lives.

Questioning the issue of education, Pancasila and Citizenship education has a very important primary obligation, and this is the duty of all educators to always improve themselves as educators who are the main actors in instilling and strengthening Pancasila values, to be successful in instilling these values. Pancasila to students so that they are able to practice Pancasila values in their daily lives. The roles of educators, students, parents and the community as actors in the world of education are interconnected and must work together to realize the goals of education. Therefore, educational institutions must not only pay attention to students in the world of school, but students must be emphasized in implementing the lessons and experiences gained at school in the real world, namely for the outside community.

Therefore, as an educator or student you must be able to implement the values of Pancasila which have begun to be eroded by the current of progress over time. Educators have the task of instilling, exemplifying, strengthening and implementing the values contained in Pancasila so that students are able to respond to and imitate all Pancasila values and can implement Pancasila values in community life properly and correctly. (Ikne Juwairiyah, Vol.1)

Around the beginning of the 20th century, Kiai Chotib began pioneering Islamic boarding schools by establishing a small Langgar known as Congkop. Congkop Islamic Boarding School, that's how people know this educational institution, because the first building in this Islamic boarding school was a Congkop shaped building (a square building like a Joglo). This building stands on barren, unstable and narrow land surrounded by burial grounds and bushes, approximately 200 meters from the langgar founded by Kiai Syarqowi. Since then, the name congkop has become an old song for young people from Prenduan and surrounding areas who are thirsty for knowledge. Studying the Koran in Congkop... boarding in Congkop... waiting in Congkop... and several other terms. From this congkop, in fact, the origin of the current AL-AMIEN PRENDUAN Islamic Boarding School and Kiai Chotib himself was appointed as the pioneer.

In early 1975 SP Mu'allimat was built but it had to be replaced with MTs. Princess due to several factors. However, in the 1983/1984 school year several santri guardians came to take their daughters to educational institutions with the TMI system, not MTs. and MA. The old obsession came back to the surface. So after being prepared as well as possible, on 10 Shawwal 1405 / 29 June 1985 in a simple ceremony in one of the MTs study rooms. Putri I. Dra's Cottage. Mrs. Anisah Fatimah Zarkasyi, who was returning home from Mecca at that time, inaugurated the founding of Tarbiyatul Mu'allimat Al-Islamiyah (TMaI) and KH. Mahmud Aini was appointed as director.

At the Al-Amin Islamic boarding school, we don't only learn formal knowledge, but there are also informal lessons such as extracurricular activities. There are many choices of extracurricular activities that we can take part in. There are also many dormitory activities that are scheduled from morning to evening.

2. METODE

The type of research used by researchers in this research is case study research with a qualitative approach. In this research, the researcher examines the condition or place to be studied, namely the Al-Amin Prenduan Islamic boarding school, Sumenep, naturally.

The method used is a naturalistic qualitative method, namely research that is used to research in natural places, and research does not make treatments, because researchers in collecting data are emic, namely based on the views of the data source, not the researcher's views (Sugiyono, 2011:6).

Meanwhile, for the research data collection process, researchers used data collection methods in the form of interviews, observation and documentation. The interview method was carried out to exchange information through questions and answers with several respondents including the head of the Islamic boarding school, PPKn teachers, Ustadzah ustadz, Islamic boarding school administrators, Santri and Islamic boarding school alumni.

At the research data analysis stage, there are several data analysis methods that must be carried out by researchers, including data reduction, data presentation and drawing conclusions.

3. RESULTS AND DISCUSSION

3.1 Research result

The research was conducted from 16 December 2019 to 07 January 2020 for 22 days at the Al-Amin Prenduan Islamic boarding school, Sumenep, where a series of studies were carried out starting from observation and research. I learned a lot of new things from the results of observations and interviews I conducted regarding the actualization of Pancasila values at the Sumenep Islamic boarding school. Among them are:

1. Religiosity

Self-awareness of environmental conditions is an illustration that we have a religious attitude and are able to develop a religious attitude. Wanting to help and being concerned about what is happening in the environment indicates that we have a sense of social sensitivity, remember and are aware of our obligations and rights as creatures created by God, which indicates that we have a creator.

In the research I conducted at the Al-Amin Prenduan Islamic boarding school in Sumenep, I could find religious values or religious values in several activities, namely the five daily congregational prayers at the moshollah and mosque, followed by reciting the Koran together, reciting istighatsah every day before the morning call to prayer, recitation of tahlil and prayers every Friday night, as well as recitation after every morning prayer and also religious material that teaches religion so that the students discover their character and become true humans, namely humans with noble character, and so they know who they are, who their God is. , what is his religion and how does he live.

2. Sociality

In the research I conducted at the Al-Amin Prenduan Islamic boarding school in Sumenep, these social values play a very important role and are played out by all parties in the Islamic boarding school environment, where in their daily activities and activities they carry out it shows that they have and practice these values. social and has high social sensitivity and awareness. This can be seen from routine activities every Friday morning, all ustad, ustadzah and students carry out social service, by cleaning the Islamic boarding school, school area and planting flowers and plants. And also with extracurricular activities which are divided into several groups of various ages. In this activity, all students mingle and can socialize well between friends and between groups

3. Justice

In the research I conducted at the Al-Amin Prenduan Islamic boarding school in Sumenep, the value of justice that was applied was the result that the value of justice stated in Pancasila was truly implemented and actualized well, this can be seen from several divisions of tasks for each group that worked well together. in the activities carried out, and can also be seen from the existence of rewards and punishments for achievements or violations committed by the students, for example when violating in terms of language, they will be punished by collecting foreign language vocabulary, for violations of worship they will be punished by reciting the Koran in accordance with the seriousness of the violation and also for security violations, for example running away from an Islamic boarding school, is punished by having one's head bald. Likewise, students who excel will also receive prizes, for example trophies for those who excel and even free Umrah for the best graduate who hafidz Qur'an.

4. Democracy

In the research I conducted at the Al-Amin Islamic boarding school in Sumenep, the value of democracy can be seen from how each decision is made in the activity, seen in the determination of the chairman which is discussed before the start of the activity. And also every time there are Islamic boarding school activities or other activities, a meeting or deliberation is always held first.

5. Independence

Extracurricular activities are the right place and means to train children's independence. This is not because the activity is not carefully monitored and assessed by the teacher, but rather because of the student's courage in making activity choices, the ability to organize personal time, recognition of one's abilities, and the willingness to be loyal to the choice. This process will lead students to explore the potential for independence based on optimal personal attitudes (Zuriah, 2011:59).

The activities carried out at the Al-Amin Preduan Sumenap Islamic boarding school are activities that need to be held in junior high schools and senior high schools to train and instill the values that must be present in middle and high schools as described above. Not only to instill values in high school, but with these activities, schools can also strengthen the values of Pancasila which have begun to be eroded and forgotten by students. Therefore, with these activities students are also able to actualize the values contained in Pancasila as the basis of the state and also as a philosophy of life.

In the research I conducted at the Al-Amin Preduan Islamic boarding school in Sumenep, the actualized value of independence was seen in how the participants responded to each problem in the group and the assignments given by the Ustad or Ustadzah, whether they were accompanied by the Ustad or Ustadzah or not. It can also be seen from how each participant carries out a series of activities that require ideas and also sufficient energy.

3.2 Research Discussion

3.2.1 Strengthening Pancasila Values through Activities at the Al-Amin Preduan Islamic Boarding School, Sumenep.

Based on the results of research conducted by researchers at the Al-Amin Preduan Islamic boarding school, Sumenep. The data collection method was carried out in 3 ways, namely the interview method, observation method and documentation method.

The interview method was carried out with all informants who played an important role in obtaining accurate data, namely the head of the Islamic boarding school, 2 PPKn teachers, 6 Ustadzah ustadz, 4 Islamic boarding school administrators, 100 Santri and 5 Islamic boarding school alumni.

The observation method was carried out directly by researchers for 19 days starting from pre-research until the research process was completed. From the results of observations made during the research, it was carried out to obtain data and results from strengthening the values of Pancasila carried out through activities carried out at the Al-Amin Preduan Islamic boarding school, Sumenep. In this method, the researcher was actually present and researched to find out the application and strengthening of Pancasila values starting from the first principle to the fifth principle.

Strengthening Pancasila values is carried out through activities carried out at the Al-Amin Preduan Islamic boarding school in Sumenep, congregational prayers five times a day

followed by reciting the Koran together, reading istighatsah every day before the morning call to prayer, reading tahlil and sholawat every Friday night, as well as recitation after every morning prayer and also religious material to strengthen the value of the first principle of Pancasila.

Extracurricular activities are the right place and means to train children's independence. This is not because the activity is not carefully supervised and assessed by the teacher, but rather because of the student's courage in making activity choices, the ability to organize personal time, recognition of one's own abilities, and the willingness to be loyal to the choice of the second principle. routine activities every Friday morning, all ustad, ustadzah and students carry out social service, by cleaning the Islamic boarding school, school area and planting flowers and plants. And also with extracurricular activities as a reinforcement of the third principle of Pancasila values. Decision making for activities is always carried out by deliberation and consensus, the determination of the chairman is also discussed which strengthens the fourth principle.

Correct division of tasks for each group, working together well in the activities carried out, and also visible from the existence of rewards and punishments for achievements or violations committed by the students as a reinforcement of the values of Pancasila silafifth.

According to the results of interviews with PPKn teachers, regarding how the instillation of Pancasila values is implemented at the Al-Amin Prenduan Islamic boarding school in Sumenep, "the instillation of Pancasila values has been carried out in every daily activity in schools and dormitories, however, this is not enough and not yet can be used as a benchmark for their behavior at home, therefore it is necessary to hold an activity or program to serve as a forum for the students so that they are able to actualize all the values that have been instilled when they were in society and had a family." In religious materials and book recitations, students are introduced to who God is, who their religion is and who they themselves are.

With this, the students are able to think and study how to be human and what real human life is like. If we are able to become true human beings then we will be able to apply justice towards fellow humans.

Extracurricular activities train children's independence, students' courage in making choices about activities, the ability to organize personal time, recognition of one's abilities, and the willingness to be loyal to choices. With this, students are able to think, behave and make the right decisions when they are faced with various problems when they live in their families and communities.

Strengthening the values of Pancasila, the third principle, namely Indonesian unity. In the research I conducted at the Al-Amin Prenduan Islamic boarding school in Sumenep, strengthening the third principle of Pancasila values was carried out through routine activities every Friday morning, all ustad, ustadzah and students carried out social service, by cleaning the Islamic boarding school, school and plant flowers and plants. And also with extracurricular activities. In this activity, the basic value of unity is visible, starting from the way the activity is carried out together and the way it responds to the problems that arise when this activity is carried out. And it can also be seen from the cohesiveness and cooperation between groups and with other groups without prioritizing desires and self-will.

In all these activities, the students are given the provision to have the spirit of uniting all humans and are expected to be able to become a good generation as they have been taught.

Indonesian unity is the embodiment of Indonesian nationalism which is inspired by belief in the Almighty God, as well as just and civilized humanity. Indonesian nationalism overcomes notions of class, ethnicity and descent (Effendi, 2011:156-157).

The sentence above shows that if we already have and properly actualize the first and second principles then the value of unity will be able to be implemented well.

Strengthening the values of Pancasila, the fourth principle of democracy which is led by wisdom in representative deliberations. In the research I conducted at the Al-Amin Prenduan Islamic boarding school in Sumenep, strengthening the values of the fourth principle of Pancasila was carried out by making decisions on activities always carried out by deliberation and consensus, the determination of the chairman was also discussed, in activities

This strengthening of the fourth principle of Pancasila values can be seen in the way the groups deliberate at the beginning and results and work on each report so that they are able to apply a good leadership spirit and the meaning of good deliberation. Strengthening the value of the fourth principle of Pancasila can also be seen from how the students discuss small things to achieve and achieve good results.

The sentence above indicates that the existence of a group work system will open students' mindsets in implementing good democratic values. So that students will also be trained to have a leadership spirit and make decisions in every situation in everyday life.

Strengthening the Pancasila values, the fifth principle of social justice for all Indonesian people. In the research I conducted at the Al-Amin Prenduan Islamic boarding school in Sumenep, the strengthening of the fifth principle of Pancasila values was strengthened through the division of tasks between each group which properly worked together well in the activities carried out, and was also seen from the existence of rewards and punishments for achievements or violations. carried out by the students.

In this activity, the strengthening of the fifth principle can be seen from how each job is divided without choosing a position or because of caste differences.

There are rewards and punishments for achievements or violations committed by students. Strengthening the fifth principle can also be seen from how educators appreciate each of their achievements with prizes and also punishments for those who violate. So that there is enthusiasm for the students to continue to excel and not violate Islamic boarding school or school regulations.

In the sentence above, it proves that the value of justice is very general, while the sense of justice is the basis for applying the value of justice itself. In this activity, the value of justice is applied to students fundamentally and from an early age. Social justice means justice that applies in society in all areas of life, both material and spiritual.

The social justice referred to is not the same as the socialistic or communalistic meaning, because what is meant by social justice in the fifth principle starts from the understanding that individuals and society cannot be separated from each other (Effendi, 2011: 159-160).

From the sentence above, the value of justice which is strengthened in students through MPS activities is the basis so that later students will be able to apply the value of justice and be able to actualize their own sense of justice.

4. CONCLUSION

Based on the analysis of research results and discussion of the research results that

researchers have conducted, it can be concluded that the actualization of Pancasila values at the Al-Amin Prenduan Islamic boarding school in Sumenep is carried out through several activities including five daily prayers in congregation followed by reciting the Koran together, istighasah every morning before the call to prayer. dawn, recitation of tahlil and prayers every Friday night, recitation of religious books and material, extracurricular activities, community service, decision making through deliberation, giving prizes to outstanding students, and punishments for students who violate them.

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