



The Role of Religious Social Activities in Instilling Islamic Educational Values in Rural Communities: A Study of Banaran Hamlet

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Article History

Received : May 9th 2024

Revision : June 13th 2024

Publication : July 30th 2024

Abstract

This study explores how Islamic educational values are instilled through religious social activities in Banaran Hamlet, Muneng Village, Kediri Regency, focusing on the strategies employed, the values taught, and the forms of activities used. Using a qualitative approach with semi-structured interviews, participant observations, and document analysis involving 15 key informants, the study found that activities such as tahlilan, yasinan, ndiba', and mosque-based recitations effectively promote values of worship, morality, solidarity, and piety. Strategies such as socialization, habituation, and role modeling by religious leaders and community elders were identified as key in transmitting these values. Additionally, the integration of local cultural practices with Islamic teachings enhanced the accessibility and relevance of the values taught. This research highlights the potential of community-based religious social activities as informal educational tools in rural areas, contributing to the broader understanding of how such practices can foster moral and spiritual development, especially in communities with limited access to formal education.

Keywords: Islamic Education, Religious Social Activities, Rural Communities, Moral Developm



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INTRODUCTION

The role of religious social activities in cultivating Islamic values within local communities is an essential yet often underexplored aspect of religious education, especially in rural settings. In Indonesia, rural communities frequently rely on religious gatherings as the primary means of instilling moral and spiritual values, particularly in areas with limited access to formal education (Mibtadin et al., 2022; Amin et al., 2021). Banaran Hamlet in Muneng Village, Purwoasri District, Kediri Regency, exemplifies this phenomenon, where religious social activities like tahlilan,



yasinan, ndiba', and mosque-based recitations serve as the foundation for community cohesion and spiritual growth.

Despite the relatively low educational attainment in the area, with most residents having only completed elementary or secondary education, Banaran Hamlet maintains a robust tradition of religious activity. These communal gatherings are more than rituals; they are educational tools that foster critical Islamic values, such as worship, morality, sincerity, jihad spirit, and exemplary behavior. As highlighted by Geertz (1960), Javanese Muslim communities often blend religious practices with social identity, making religious gatherings a central component of their informal education system. Similarly, Sukino et al. (2023) emphasize the significant impact of educational institutions in rural communities, noting that pesantren (Islamic boarding schools) serve as catalysts for social change by integrating local wisdom and Islamic teachings.

While previous studies have explored the role of religious social activities in rural settings (Surahman, 2022; Amin et al., 2021), there remains a notable gap in understanding how these activities specifically contribute to the strategic cultivation of Islamic educational values. Many studies focus primarily on cultural or economic aspects, overlooking the pedagogical dimensions that these activities hold within rural Islamic communities (Saputro, 2016; Miftadin, 2020). This study aims to fill that gap by investigating the strategies employed in Banaran Hamlet to instill Islamic educational values through religious social activities.

This research addresses three critical questions: (1) What specific Islamic education values are promoted through religious social activities in Banaran Hamlet? (2) What strategies are used to embed these values? (3) What forms of religious social activities are most effective in this process?

The significance of this study lies in its potential to contribute to the field of Islamic education, offering new insights into the role of informal religious activities as powerful educational tools in rural communities. This research also offers practical implications for educators and community leaders who seek to strengthen the moral and spiritual fabric of their communities through the effective use of religious social activities.

The objectives of this study are: (1) to identify the Islamic educational values instilled through religious social activities in Banaran Hamlet, (2) to analyze the strategies employed to transmit these values, and (3) to examine the forms of religious activities that serve as the primary medium for this educational process. By focusing on grassroots educational methods, this study aims to demonstrate how rural communities can leverage their religious traditions to foster spiritual and moral development.



This research is vital for understanding how rural communities in Indonesia, and potentially other parts of the Muslim world, can use religious social activities as a tool for character education. As evidenced by the findings of Mondesir (2023) and Miftadin et al. (2022), religious traditions in rural areas often serve as the bedrock for building social cohesion and fostering a sense of community, providing a valuable model for the integration of Islamic values in everyday life.

METHOD

Research Design

This study employs a qualitative research design to explore and describe the Islamic educational values embedded through religious social activities in Banaran Hamlet. A qualitative approach is particularly suitable for this research as it seeks to understand the social, cultural, and educational dynamics within the community (Miftadin et al., 2022). The research design allows for an in-depth exploration of the strategies used to instill Islamic values and the forms of social activities involved.

Research Setting

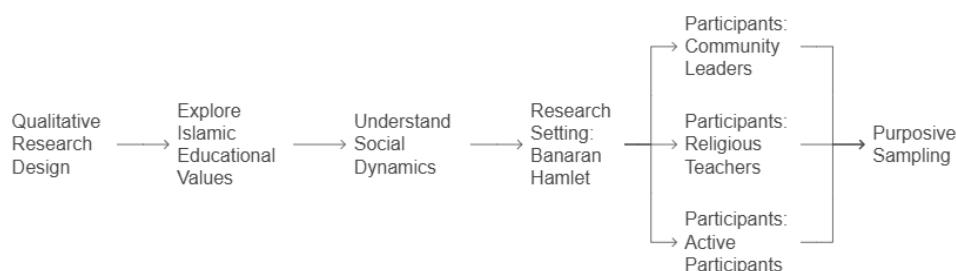
The research is conducted in Banaran Hamlet, located in Muneng Village, Purwoasri District, Kediri Regency. This rural community, with its unique social and cultural setting, provides an ideal context for examining the intersection of religious practice and informal education. The hamlet's residents predominantly engage in agricultural and livestock activities, with limited access to formal educational institutions, making religious social activities a central component of their learning process (Sukino et al., 2023).

Participants

The participants in this study include community leaders, religious teachers, and active participants in religious social activities in Banaran Hamlet. These individuals are selected through purposive sampling, which ensures that participants possess the knowledge and experience relevant to the research questions (Surahman, 2022). The sample comprises 15 informants: five religious teachers, five community leaders, and five regular participants in religious social activities.



Research Design and Setting



Gambar 1

Data Collection Methods

Data are collected through three main methods:

1. Interviews: Semi-structured interviews are conducted with community leaders, religious teachers, and participants involved in religious social activities. These interviews aim to gather in-depth insights into the values taught during these activities and the strategies employed to instill Islamic education (Amin et al., 2021). The questions are designed to explore the types of values promoted, the methods used, and the impact of these activities on the community.
2. Observations: Participant observation is employed to gain a firsthand understanding of the religious social activities that take place in Banaran Hamlet. The researcher observes various activities such as tahlilan, yasinan, ndiba', and mosque-based recitations to document the forms of religious education and the practices that reinforce Islamic values (Hermawan Adinugraha et al., 2021). The observations are carried out over a period of three months to ensure a comprehensive understanding of the community's practices.
3. Documentation: Relevant documents such as community newsletters, religious texts, and records of religious events are analyzed to support the findings from the interviews and observations. This documentation helps contextualize the findings and provides additional information on how religious teachings are communicated and received in the community (Miftadin, 2020).

Data Analysis

The data analysis follows the thematic analysis approach, as outlined by Miles and Huberman (1994). This involves the following steps:

1. Data Reduction: The researcher selects and organizes the data, focusing on the most relevant information that answers the research questions.



2. Data Display: The organized data are presented in a structured format, using themes and sub-themes that emerge from the data.
3. Conclusion Drawing: Based on the themes identified, the researcher draws conclusions about the Islamic educational values conveyed through religious social activities, the strategies used to instill these values, and the forms of activities that are most effective.

The use of thematic analysis is consistent with current qualitative research in educational settings, where understanding complex social phenomena requires a detailed examination of recurring themes (Amin et al., 2021; Mareta, 2021).

Validity and Reliability

To ensure the validity and reliability of the data, triangulation is employed by using multiple data collection methods (interviews, observations, and documentation). This approach helps cross-verify the information gathered from different sources, enhancing the robustness of the findings (Nursobah & Suhartini, 2018). Additionally, member checking is conducted by sharing the findings with the participants to confirm the accuracy and credibility of the interpretations (Amin et al., 2021).

RESULTS AND DISCUSSION

Islamic Educational Values Instilled in Religious Social Activities

The analysis of religious social activities in Banaran Hamlet revealed several key Islamic educational values promoted through these gatherings. The primary values identified include:

1. Worship and Piety: Activities such as *tahlilan* and *yasinan* were found to emphasize the importance of worship, both in individual and communal contexts. These activities teach participants the significance of sincere devotion and the need for continuous spiritual growth (Miftadin et al., 2022).
2. Morality and Ethical Behavior: Participants often discussed the importance of maintaining good character and moral conduct. For example, *ndiba'* sessions, which focus on the remembrance of God, serve as reminders to embody Islamic ethical principles in everyday life (Hermawan Adinugraha et al., 2021).
3. Solidarity and Community Welfare: Another significant value emphasized through these activities is social solidarity, where participants are encouraged to help one another, support the weak, and contribute to the common good. This value is particularly evident in the communal prayer sessions, where collective well-being is prioritized (Sukino et al., 2023).



Strategies Used to Embed Islamic Educational Values

The strategies used to instill these values in Banaran Hamlet are multifaceted:

1. **Role of Religious Leaders:** Religious leaders play a central role in guiding the community. They use sermons, practical demonstrations of Islamic behavior, and regular reminders to reinforce Islamic teachings. Their role in leading prayers and guiding moral behavior is essential in facilitating the transmission of Islamic educational values (Amin et al., 2021; Surahman, 2022).
2. **Socialization and Habituation:** Religious social activities provide a space for socialization, where new participants learn Islamic values by observing others and gradually adopting the practices. This approach aligns with the concept of religious enculturation, where Islamic values are integrated into the daily behavior of participants through consistent practice and interaction (Nursobah & Suhartini, 2018).
3. **Modeling by Community Elders:** Elders in the community set an example for the younger generation by actively participating in religious activities. Their behavior and involvement in these rituals serve as models for others to emulate, especially for younger generations who are more impressionable (Miftadin, 2020).

Forms of Religious Social Activities

The study also identifies the primary forms of religious social activities that contribute to the transmission of Islamic values:

1. *Tahlilan and Yasinan:* These gatherings serve both spiritual and educational functions. They are designed not only to facilitate worship but also to strengthen the social bonds within the community. The repeated nature of these activities reinforces the values taught (Sukino et al., 2023).
2. *Regular Mosque Sermons and Ndiba' Sessions:* These activities focus on spiritual reflection and the reinforcement of Islamic morality. They serve as a forum for discussing both religious teachings and the importance of living ethically according to Islamic principles (Hermawan Adinugraha et al., 2021).

DISCUSSION

The findings of this study highlight the integral role of religious social activities in fostering Islamic educational values within Banaran Hamlet. These results align with the qualitative research methods used in this study, where interviews, observations, and documentation provided a comprehensive understanding of how informal religious gatherings contribute to the educational process. By utilizing a qualitative research design, this study was able to explore the rich, lived experiences



of the participants, providing valuable insights into the impact of these activities on the community's spiritual and moral development (Amin et al., 2021).

The use of participant observation allowed the researcher to observe the direct influence of these activities on the community. As found in the study by Hermawan Adinugraha et al. (2021), the practice of socializing through religious rituals plays a significant role in shaping individual behavior and communal values. The role of religious leaders as primary educators within these activities is critical, as they not only impart religious knowledge but also set the moral standards for the community (Miftadin et al., 2022).

Relationship Between Religious Social Activities and Educational Values

The findings further demonstrate that religious social activities in Banaran Hamlet go beyond simple ritualistic practices; they serve as key mechanisms for moral and spiritual education. As Nursobah & Suhartini (2018) argue in their study, religious enculturation through socialization and habituation processes significantly influences how values are internalized by participants. In Banaran Hamlet, these values are perpetuated by community elders and religious leaders who act as role models. This aligns with the view presented by Sukino et al. (2023), who emphasize the dynamic interplay between religious teachings and social change in rural communities.

The strategies used to instill values—such as socialization, habituation, and the active role of community leaders—are consistent with best practices in Islamic education. As noted by Amin et al. (2021), these strategies are effective in rural settings where formal educational opportunities are limited. The modeling of behavior by community elders further strengthens the transmission of values, as younger participants learn by example rather than through formal instruction.

Implications for Islamic Education

The study's findings have several important implications for the field of Islamic education. First, they emphasize the importance of community-based education, where informal gatherings and religious activities serve as powerful tools for instilling values. This is especially important in rural areas where formal educational institutions may be limited (Sukino et al., 2023). Additionally, the role of religious leaders as educators in these settings cannot be overstated. Their influence extends beyond simply leading prayers; they shape the moral and ethical framework of the community.

Moreover, the study highlights the need for educational strategies that leverage the social and cultural context of the community. As found in the study by Miftadin (2020), incorporating local traditions and customs into religious education helps make the teachings more accessible and meaningful to participants. The



continued use of local wisdom in these religious social activities ensures that Islamic values remain relevant and adaptable to the changing dynamics of rural communities.

CONCLUSION

This study highlights the significant role of religious social activities in instilling Islamic educational values within rural communities, particularly in Banaran Hamlet. Through activities such as *tahlilan*, *yasinan*, *ndiba'*, and mosque-based recitations, the community fosters key Islamic values such as worship, piety, morality, and solidarity. These informal religious gatherings are not only vital for spiritual growth but also serve as a critical medium for moral education in a community with limited access to formal educational institutions.

The research reveals that the strategies employed in these religious activities—such as socialization, habituation, and the role modeling by community elders and religious leaders—are effective in embedding Islamic values. These strategies resonate with previous findings in the literature, where the community-based and leader-driven approach to education has been found to promote moral and spiritual development, particularly in rural areas (Miftadin et al., 2022; Sukino et al., 2023).

Furthermore, this study underscores the importance of local cultural traditions in the transmission of religious values. By integrating cultural practices with Islamic teachings, religious social activities become more meaningful and accessible to participants, ensuring the continued relevance of Islamic education in rural settings. The findings align with the work of Miftadin (2020) and Hermawan Adinugraha et al. (2021), who emphasize the role of local wisdom and community-based models in facilitating religious and moral education.

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