

Improving *Wudhu* Skills Through *Pesantren* Learning

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Abstract

Pesantrens as Islamic educational institutions are ideal if their education system teaches spiritual activities and worship, including pre-worship activities with *wudhu*. This research examines the application of *Pesantren* education in improving the *wudhu* skills of students in the small *Pesantren* Hidayatun Najah Samiran Proppo Pamekasan. The study used a qualitative method with a case study approach at the small *Pesantren* Hidayatun Najah. The data sources used are the person in charge of the eastern boarding school, administrators and students, while the secondary data sources are data that supports the main source. Data collection in this study was interviews, observation and documentation, data analysis was carried out using a process of data condensation, data presentation and drawing conclusions. In checking the validity of the data, this study used source triangulation to compare data obtained from various informants to strengthen the validity of the data. The results of this research show that the Hidayatun Najah small cottage improves *wudhu* skills using theory-based teaching and instruction, the implementation of both activities is carried out based on the activity structure in the small cottage. The most important finding in this study is the implementation of learning in small huts, namely by using theoretical and practical models in improving students' *wudhu* skills. This study can be a reference medium for *Pesantrens* in improving *wudhu* skills for their students.

Keywords: *Pesantren, Pesantren Education, Learning Methods, Wudhu Skills*

Abstrak

Pesantren sebagai lembaga pendidikan Islam sangatlah ideal apabila dalam sistem pendidikannya mengajarkan kegiatan-kegiatan spiritual dan ibadah termasuk kegiatan pra ibadah dengan berwudhu. Penelitian ini mengkaji tentang penerapan pendidikan *pesantren* dalam meningkatkan keterampilan berwudhu santri di pondok kecil *pesantren* Hidayatun Najah Samiran Proppo Pamekasan. Studi menggunakan metode kualitatif dengan pendekatan studi kasus di pondok kecil *pesantren* Hidayatun Najah. Sumber data yang digunakan adalah penanggung jawab pondok timur, pengurus dan santri, sedangkan sumber data sekundernya adalah data yang mendukung terhadap sumber utama. Pengumpulan data pada studi ini adalah wawancara, observasi dan dokumentasi, analisis datanya dilakukan dengan proses kondensasi data, penyajian data dan penarikan kesimpulan, dalam mengecek keabsahan data, studi ini menggunakan triangulasi sumber untuk membandingkan data yang diperoleh dari berbagai informan sebagai penguatan terhadap kevalidan data. Hasil dari penelitian ini menunjukkan bahwa pondok kecil Hidayatun Najah dalam meningkatkan keterampilan berwudhu adalah dengan pengajaran berbasis teori dan pengajaran, pelaksanaan kegiatan keduanya dilakukan berdasarkan struktur kegiatan yang ada di pondok kecil. Temuan terpenting pada studi

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ini yaitu implementasi pembelajaran pada pondok kecil yaitu dengan menggunakan model teoritis dan praktis dalam meningkatkan keterampilan berwudhu santri. Studi ini dapat menjadi media referensi terhadap para *pesantren* dalam meningkatkan keterampilan berwudhu bagi para santri-santrinya.

Kata Kunci: *Pesantren, Pendidikan Pesantren, Metode Pembelajaran, Keterampilan Berwudhu*

INTRODUCTION

The universe is a magnificent design in a flexible space that is intended for all humans to be utilized for worldly life goals and even afterlife goals as the final goal of a servant in devoting himself to his God.¹ The purpose of a person's life in the afterlife has its own value in the sight of Allah (reward) as provisions for the journey to the next world.

A true Muslim is an individual who not only has an Islamic identity but can also show piety by following all of its commands and avoiding all of its prohibitions. The form of obedience of a Muslim is depicted by carrying out religious activities that have been determined. One of the religious activities and, at the same time, the peak of human devotion to his God is by performing prayer. Prayer is the main worship as well as a communication space for a servant with Allah SWT because, in prayer, a person can ask for forgiveness and ask according to his wishes. However, to be able to perform prayer, Islam provides strict rules so that humans must first purify themselves from hadas. Efforts to purify this in Islam can be done by performing ablution. Ablution is an activity for Muslims before performing worship before praying; even this ablution also affects the validity of a servant's prayer.² So ablution is one of the important parts that Muslims must pay attention to before performing worship.

Education is required to be able to become a place to provide religious learning space for students, provide training and motivation for a child not because they have reached the obligatory limit, but as a form of preparation and welcoming the burden when the child has reached puberty.³ This is an educational task as stipulated in Law No. 20 of 2003 concerning the national education system in Chapter 5, Article 12, paragraph 1, that students have the right to receive religious education in accordance with the religion they currently adhere to with educators of the same religion.⁴ Based on the law, teachers have full responsibility to provide teaching in the field of religious knowledge in order to develop students' skills, especially skills in ablution.

One form of ablution teaching can be found in the Al-Firdaus Mosque, *Pesantren* Hidayatun Najah Samiran Proppo Pamekasan. The *Pesantren* is an institution divided

¹ Maimun Maimun, "Pendidikan Alamiah: Fiqih Pendidikan Ala Rasulullah," *KABILAH : Journal of Social Community* 2, no. 2 (2017): 324, <https://doi.org/10.35127/kbl.v2i2.3140>.

² Lisa Mardian, "Peningkatan Keterampilan Berwudhu Melalui Media Video Murid Kelas II SD Negeri Hamalau 1 Kecamatan Sungai Raya," in *Prosiding Pendidikan Profesi Guru Agama Islam*, vol. 1, 2021, 2419.

³ Novi Ade Suryani, "Peningkatan Keterampilan Fisik Motorik Melalui Nyanyian Dan Gerakan Dalam Berwudhu Pada Anak Usia Dini," *JDER: Journal Of Dehasen Educational Review* 1, no. 2 (2020): 83, <https://doi.org/10.33258/jder.v1i2.1040>.

⁴ UU RI, Undang-Undang Republik Indonesia No 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, issued 2003.

into two male dormitories consisting of a large dormitory and a large dormitory. The large dormitory is for students with high school education or students who have entered college, while the small dormitory itself is a dormitory specifically for students who are still in MI and MTs education who are included in one dormitory with basic Islamic education as a program in this small dormitory, instruction on ablution and teaching the basics of Islam can be seen from education in the small dormitory, so that education in the Al-Firdaus mosque includes all forms of Islamic teaching that will later be needed by society or for the students themselves, thus as a manifestation of the mission of the *Pesantren* in maintaining, teaching and broadcasting the Islamic religion.⁵ Religious education, emphasizing on understanding religion and how it is practiced and applied in actions and behavior in daily life.

Studies on ablution skills have previously been conducted, such as in Rahmi's research studying ablution skills with Big Book media in early childhood conducted at Harapan Ibu Lima Kaum Islamic Kindergarten.⁶ Research by Aprilianti and Saraswati, who conducted research on efforts to improve ablution skills using demographic media in children aged 5-6 years.⁷ Akyunin et al. with their research, which examines the improvement of ablution skills using the demonstration method for kindergarten children aged 5-6 years.⁸ Maymelda conducted a study on the relationship between ablution practice and ablution ability at the Miftahul Mua'arrif Koto Kampar Hulu *Pesantren*.⁹ And Gunawan, who studied the use of demonstration methods to improve the ablution skills of students.¹⁰

Previous literature and research results tend to use methods to improve ablution skills and are predominantly implemented in kindergarten education and in *Pesantren* research that only examines the relationship between ablution training and ablution skills in students. Research examines the uniqueness of education and teaching in small *Pesantren* (small students) at the *Pesantren* Hidayatun Najah Samiran Proppo Pamekasan. This research is important to study in order to understand traditional *Pesantren* education in providing teaching and training, especially in ablution skills in its students.

⁵ Hamdani, "Pengembangan Mental Melalui Kegiatan Muhadhoroh Di Pondok Pesantren Hidayatun Najah Samiran Proppo Pamekasan," *Fakultas Tarbiyah: Institut Agama Islam Negeri Madura* (2022).

⁶ Elvi Rahmi, "Efektivitas Penggunaan Media Big Book Untuk Meningkatkan Keterampilan Berwudhu Anak Usia Dini Di TK Islam Harapan Ibu Lima Kaum," *Fakultas Tarbiyah Dan Ilmu Keguruan, Institut Agama Islam Negeri Batu Sangkar* (2021).

⁷ Riska Aprilianti and Gaharani Saraswati, "Peningkatan Keterampilan Berwudhu Dengan Menggunakan Metode Demogram Terhadap Anak Usia 5-6 Tahun," *SALIHA: Jurnal Pendidikan & Agama Islam* 2, no. 2 (2019): 1, <https://doi.org/10.54396/saliha.v2i2.25>.

⁸ Khurrotul Akyunin, Muhamad Ali, and Dian Miranda, "Peningkatan Keterampilan Berwudhu' Melalui Metode Demonstrasi Pada Anak Usia 5-6 Tahun," *Khatulistiwa: Jurnal Pendidikan Dan Pembelajaran* 4, no. 2 (2015): 2, <https://doi.org/10.26418/jppk.v4i2.9166>.

⁹ Rija Maymelda R, "Hubungan Antara Latihan Berwudhu Dengan Kemampuan Berwudhu Siswa Di Pondok Pesantren Miftahul Mu'arrif Koto Kampar Hulu," *Fakultas Tarbiyah Dan Keguruan Universitas Islam Negeri Sultan Syarif Kasim Riau* (2019).

¹⁰ Agung Gunawan, "Implementasi Metode Demonstrasi Dalam Meningkatkan Kemampuan Wudhu Santri," *Prodi Pendidikan Agama Islam, Sekolah Tinggi Agama Islam Darul Falah*, 2023.

RESEARCH METHOD

Research on efforts to improve ablution skills in small *Pesantren* in this study uses a qualitative method with a case study approach conducted at the Al-Firdaus Mosque, a small dormitory at the *Pesantren* Hidayatun Najah Samiran Proppo Pamekasan. According to Abdul Fattah Nasution, qualitative research data is data that is presented and embedded in the form of words, sentences, narrative expressions, or in the form of images.¹¹ Another view says that qualitative research is a process that results from a perception of symptoms or phenomena in descriptive form or in the form of oral sentences.¹² The primary data sources in this study include the person in charge of the small boarding school, namely Ustadz Ahmad Anis Suyuti, the head of the East Boarding School, Ustadz Edy Kuswadi, and the students. Secondary data sources are generated from supporting data in the form of pictures, notes, supporting literature, and previous research results that examine the same topic.

Data collection in this study includes three things: The first is an interview; an interview is a dig-up of information from the results of interaction between the questioner and the respondent directly.¹³ In this study, interviews were conducted with related parties that have been determined as in the primary source; secondly, observations in the field were made to further investigate the topics studied in this study; and thirdly, documentation was collected. Documentation in this study is supporting data obtained during the research process.

Data analysis in this study was carried out in depth and carefully. Data analysis itself is a series of activities carried out by researchers systematically regarding the arrangement of data transcripts obtained from interview transcripts, notes, or other materials that have been collected previously so that the results of the study can be digested and understood easily by its readers.¹⁴ The methods used to analyze data in this study are data condensation (a process of sorting, selecting, and abstracting data), data display (data that has been sorted and selected will be presented according to writing rules), and drawing conclusions after the verification stage.¹⁵ In order for the data obtained to be truly scientific, the last step in this study is to carry out trustworthiness (validity) of the data through data examination. In this study, the activity of testing the validity of the data is through triangulation.¹⁶ Triangulation is the process of comparing data with other related data. Triangulation in this study uses source triangulation, namely comparing between sources obtained based on research data.¹⁷

RESULTS AND DISCUSSION

¹¹ Abdul Fattah Nasution, "Metode Penelitian Kualitatif," in *Bandung: CV. Harfa Creative*, 2023, 3.

¹² Syafrida Hafni Sahr, "Metodologi Penelitian," in *Yogyakarta: KBM Indonesia*, 2021, 6.

¹³ Nazar Naamy, "Metodologi Penelitian Kualitatif: Dasar-Dasar & Aplikasinya," in *Mataram: Pusat Penelitian Dan Publikasi Ilmiah LP2M UIN Mataram*, 2019, 184.

¹⁴ Naamy.

¹⁵ Sahr, "Metodologi Penelitian."

¹⁶ Naamy, "Metodologi Penelitian Kualitatif: Dasar-Dasar & Aplikasinya."

¹⁷ Sulistyawati, "Buku Ajar Metode Penelitian Kualitatif," in *Yogyakarta: K-Media*, 2023, 209.

Wudhu Skills

In Islam, one way to cleanse oneself is by performing ablution. In Islamic law, ablution is defined as the activity of washing, draining, or cleaning parts of the body to remove minor impurities.¹⁸ Wudhu in language is *Al-Waha'ah* which means cleanliness and brightness.¹⁹ Ablution in the sense of the term has different meanings depending on how individuals define the word ablution, but in this case the meaning of ablution will be explained from various perspectives, according to Muhammad Afif and Uswatun Khasanah, ablution is a movement in order to wash or clean parts of the body.²⁰ According to Syaiful Anwar Al-Batawy, ablution is the activity of flowing to certain body parts (such as the face, both hands, head, and two feet) in order to eliminate things that prevent an individual from performing prayer.²¹ According to Lela and Lukmawati as quoted from Abu Sangkan, ablution is a profession of worship that is deliberately carried out to cleanse oneself in order to communicate with Allah in prayer.²² Allah has given sermons to humans through his verses as in Q.S Al-Maidah Verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Meaning: "O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of 'full' impurity,¹ then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands.² It is not Allah's Will to burden you, but to purify you and complete His favour upon you, so perhaps you will be grateful."

The verse shows how the position of ablution as an activity before performing prayer, namely having to cleanse oneself to be pure and clean. Therefore, someone who is in a state of hadas is not only sufficient to remove his dirt, but also has rules so that he

¹⁸ Diah Kusumawardani, "Makna Wudhu Dalam Kehidupan Menurut Al-Qur'an Dan Hadis," *Jurnal Riset Agama* 1, no. 1 (2021): 110, <https://doi.org/10.15575/jra.v1i1.14261>.

¹⁹ M. Wahid Nur Tualeka, "Manfaat Air Wudhu Dalam Perspektif Islam Dan Kesehatan," *Mas Mansyur* 1, no. 1 (2022): 48.

²⁰ Muhammad Afif and Uswatun Khasanah, "Urgensi Wudhu Dan Relevansinya Bagi Kesehatan (Kajian Ma ' Anil Hadits) Dalam Perspektif Imam Mushbin," *Riwayah: Jurnal Studi Hadis* 3, no. 2 (2018): 220.

²¹ Syaiful Anwar Al-Batawy, "Dahsyatnya Air Wudhu," in *Semarang: Kunci Iman*, 2012, 7–8.

²² Lela and Lukmawati, "Ketenangan: Makna Dawamul Wudhu (Studi Fenomenologi Pada Mahasiswa UIN Raden Fatah Palembang)," *Psikis: Jurnal Psikologi Islami* 1, no. 2 (2015): 154–55, <https://doi.org/10.19109/psikis.v1i2.568>.

is pure.²³ This is an obligation for Muslims as preparation when communicating with their God, and is a reason for a shared paradigm that "*Allah is beautiful and loves beauty*", namely with a clean and holy form.

Ablution is not simply done by cleaning, but there are certain pillars that must be fulfilled, including intention, washing the face, washing hands to the elbows, wiping part of the head, washing both feet to the ankles, and orderly (sequentially);²⁴ not only in the pillars, in ablution there are conditions, sunnah of ablution, and things that invalidate it. Humans are required to follow these rules in order to ensure the ablution that is performed, both something that is required in ablution or something that can invalidate it.

Ablution skills are a person's understanding and fluency in performing ablution; the more someone knows about ablution, the more skilled they can be. So with these skills, a person can be sure that they have performed ablution as stipulated in the sharia. In order for someone to be skilled, there needs to be a platform for awakening one's abilities, either through learning and training. This is so that they truly understand how ablution should be, because there are certain pillars that must be fulfilled for individuals who perform ablution; these pillars are what will determine whether a person's ablution is valid or not.

It is important to be skilled in performing ablution in oneself from an early age, and it is even worth learning from a young age as a form of introduction to the procedure, as well as as a habit that will be carried over to the child's adulthood. According to Riska Aprilianti and Saraswati, who said that there are religious characteristics of children according to their age standards: First, the Fairy Tale Stage (fairy tale period): this period is the period when a child is still 3-6 years old, where this process of understanding God is influenced by fantasy, emotions, and intellect. Second, the realistic stage (realistic period) is from the age of 7 to 12 years, where in this period a child responds to the concept of divinity based on the realistic and concrete, and at this time his religious ideas are driven by emotions so that it gives birth to a formalist religious soul; simply thinking concretely is imitating what he sees and learns. Third, the individual stage (individual period): at this time the child has entered adolescence, the soul that supports divinity has entered the stage of abstract and sensitive thinking, where the understanding of divinity at adolescence enters the pressure of the meaning and existence of God in life.²⁵ For students who are already adolescents (individuals), they have truly believed in the abstraction of religion with the form of belief in their God, then the skill of ablution at this time should have been done; even at that time it was too late if they were just given learning about ablution, because adolescence is a time when someone has reached puberty

²³ Zainal Arifin and Nur Rokhman, "Pengembangan Media Pembelajaran PAI Dengan Audio Visual Untuk Keterampilan Berwudhu Di SMK Negeri 12 Surabaya," *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam* 7, no. 2 (2023): 232, <https://doi.org/10.30651/sr.v7i2.20534>.

²⁴ Muhammad Ajib, "Fiqih Wudhu: Versi Madzhab Syafi'iy," in *Jakarta Selatan: Rumah Fiqih Publishing*, 2019, 9–14.

²⁵ Riska Aprilianti and Saraswati, "Peningkatkan Keterampilan Berwudhu Dengan Menggunakan Metode Demogram Terhadap Anak Usia 5-6 Tahun."

and is obliged to carry out religious commands, including in terms of ablution as an activity to purify themselves.

Improving Ablution Skills Through *Pesantren* Learning

Pesantren is a traditional Islamic education that carries full responsibility for the development of a student in the form of cognitive development, affective development, and psychomotor development. Through *pesantren* education, students can learn many things about religious education. This is actually inseparable from the definitive aspect of *Pesantren*, which are two words: "*pondok*" and "*pesantren*." *Pondok* originates from the word *funduq*, which means a place to sleep, dormitory, or hotel.²⁶ Meanwhile, *pesantren* is the word for *santri*, which is given the suffix "*pe*" at the beginning and "*an*" at the end so that the word *pesantren* is formed, which means a place of residence for *santri*.²⁷ Meanwhile, *Pesantren*, from the definition of the term, have been widely conveyed with different paradigms according to figures who assess what *Pesantren* are. However, Abdul Tolib's view, quoting from Hasbullah, has provided a detailed understanding by classifying it into several definitions, including: First, *Pesantren* are religious education where students live in boarding schools or dormitories provided in them. Second, *Pesantren* are institutions that prioritize Islamic teachings whose students do not sleep in boarding schools but live around the institution and with a *weton* system teaching method, where all students study only at certain times. Third, *Pesantren* are a combination of the boarding school and *Pesantren* systems with Islamic teaching with the *bandongan*, *sorogan*, and *wetonan* systems, where all students are provided with a place that can be known as a modern *Pesantren* with the fulfillment of formal education at various levels such as madrasah schools or public schools.²⁸ *Pesantren*, with its ability not only to deliver institutions that are present as agents of change truly but also to maintain morals firmly in the midst of a very rapid dehumanization process. This means that the presence of *pesantren* becomes an agent of civil society that has high bargaining power towards the state.²⁹

Pesantren is an Islamic institution and Kiai is its leader. In managing the life of the *pesantren*, the kiai appoints senior santri to manage senior santri, the term known from the mention is *lurah pondok*.³⁰ This is the same as the *Pesantren* Hidayatun Najah Samiran Proppo Pamekasan, where there is a division of places for senior students (large boarding school) who are directly cared for by the caretaker Kiai H. Imbron Rosyid and a place for junior students (small boarding school) who are cared for by his son-in-law Ustadz Ahmad Anis Suyuti. The activities of the *Pesantren* between large and small boarding schools tend to be different, called different because in this small boarding

²⁶ Nindi Aliska Nasution, "Lembaga Pendidikan Islam Pesantren," *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial Dan Keislaman* 5, no. 1 (2020): 40, <https://doi.org/10.24815/jimps.v8i2.23921>.


²⁷ Maimun, "Pesantren Sebagai Prototipe Pendidikan Nusantara," *Islamuna: Jurnal Studi Islam* 5, no. 1 (2018): 3, <https://doi.org/10.19105/islamuna.v5i1.1506>.

²⁸ Abdul Tolib, "Pendidikan Di Pondok Pesantren Modern," *Risalah: Jurnal Pendidikan Dan Studi Islam* 1, no. 1 (2015): 61–62.

²⁹ Abd. A'la, "Pembaruan Pesantren," in *Yogyakarta: LKiS*, 2006, 26.

³⁰ Imam Syafe'i, "Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8, no. I (2017): 65, <http://dx.doi.org/10.24042/atjpi.v8i1.2097>.

school, there is more emphasis on the implementation of basic Islamic and social spiritual activities in which many disciplines are taught, which are chaired by the administrators of the small boarding school. These activities are such as: 1) On Sunday night, students learn parbhasan (a polite way of speaking typical of Madura), 2) On Monday night, students learn to recite fiqh books. 3) On Tuesday night, students do burdah together (praise the Prophet Muhammad), 4) on Wednesday night, students recite Tajwid, 5) on Thursday night, students submit their memorization of the musabaqah book, 6) On Friday night, they recite sholawat together. 7) On Saturday night, spiritual practices include practicing ablution.



JADWAL KEGIATAN MUSHOLLA AL- FIRDAUS	
PONDOK PESANTREN HIDAYATUN NAJAH	
Samiran - Proppo - Pamekasan	
HADIRAN 5 WAKTU - Keamanan Yanag Sudah Ditentukan + Pengurus	
- Pada Waktu Adzan Diharapkan Berada Didalam Musholla	
KEGIATAN SETELAH MAGRIB - Pengurus	
- Ahad : Parbhesan	- Kamis : Musabaqoh
- Senin : Ngaji	- Juma'at : Sholawat
- Selasa : Tajwid Burdah	- Sabtu : Praktek
- Rabu : Ngaji Tajwid	
JAM MOTOLA'AH - Petugas Yang Ada	
- Mendiskusikan Apa Yang Sudah Dipelajari	
PEMBENTUKAN KARAKTER+MOTIFASI - Pengurus	
- Setiap Minggunya	
ZIAROH KUBUR - Keamanan + Pengurus	
- Setiap Malam	
JENIS PELANGGARAN :	
- Lambat Dalam Melaksanakan Kegiatan (Tampa Ada Alasan Yang Jelas)	
- Selama Kegiatan Dilarang Keras Berkeliaran (Tampa Ada Alasan Yang Jelas)	
- Tidak Mengikuti Hadiran (Tampa Ada Alasan Yang Jelas)	
Menyetujui	
Ust. Ahmad Anis Suyuti	

Figure 1. List of Activities of the *Pesantren* Hidayatun Najah



Figure 2. Mushalla Al-Firdaus

These activities are carried out sequentially based on the schedule set by Ustadz Ahmad Anis Suyuti, the boarding school administrators carry out the duties given to

represent the caretakers in order to provide teachings on Islamic sciences; this is something unique in the small boarding school of the Hidayatun Najah Samiran Boarding School, including in ablution learning to improve ablution skills for students. The activities of the small boarding school are an effort to improve ablution skills for students, as explained by Ustadz Anis Suyuti, who said,

*"In this small boarding school, students are given teachings on how to become ideal Muslims by knowing all Islamic sciences; here it has been fully taught to students, both for religious knowledge and practice in carrying out religious spirituality. In ablution skills, it has been arranged by the administrators that this Al-Firadus prayer room is a place for students to learn, not only ablution; all spiritual activities, including prayer procedures, shrouding procedures, and other procedures, are also here."*³¹

The ablution skills of the students are carried out with guidance by the administrators directly with the unique methods of the *Pesantren*. *Pesantren* education, although only carried out in simple and natural ways without the help of tools or other technology, can provide teaching that is very useful for the future of the students. *Pesantren* with their traditional teaching forms provide very valuable bargaining value to the students. Learning carried out in the prayer room is the perfect place to improve ablution skills because learning carried out in the prayer room (outside the classroom) is the result of taking into account the facilities and needs of what is being studied, such as water facilities for the students' ablution practices.³²

As for the practice of improving ablution skills carried out by the administrators, as conveyed by Edi Kuswadi, that:

*"What we do in strengthening ablution skills is through two methods, namely with theory first, then carried out with direct practice, which is carried out one by one. If in the practice there is an error, then it will be immediately informed of the truth. We do not go directly to practice because the theory of ablution from the book also needs to be conveyed to the students; this is so that there is a balance between theory and practice for the students themselves."*³³

Practice in ablution is the application after understanding the theory that has been obtained previously about ablution, the ability in ablution is the ability and skill of students in applying the theory of ablution in everyday life.³⁴ This kind of attention given by *Pesantren* to students is a form of education that emphasizes the values of sincerity, guidance, habituation, and strengthening of good ablution procedures, so with the teaching (theory) and

³¹ Ahmad Anis Suyuti, "Live Interview Results On January 15th," 2025.

³² Siti Faricha Maulidiyah, Anwar Sa'dullah, and Nur Hasan, "Pembelajaran Kitab Al-Ghayah Wa At-Taqrīb Dalam Memperkuat Pemahaman Santri Tentang Taharah Di Pondok Pesantren Thoriqotun Najah Pagentan Singosari Malang," *Vicratina: Jurnal Pendidikan Islam* 4, no. 6 (2019): 172.

³³ Edi Kuswadi, Live Interview Results On January 15th, issued 2025.

³⁴ Faizatun Nafi'atu Zahro, "Hubungan Pemahaman Fiqih Taharah Dengan Kemampuan Berwudhu Siswa Kelas VII SMP Ta'mirul Islam Surakarta," *Fakultas Tarbiyah Universitas Islam Negeri Raden Mas Said Surakarta* (2023).

application (practice) of ablution, of course it does not only concern cognitive knowledge but also touches on moral education for students.

The practice of worship is an application of the science of fiqh taught in *Pesantren*, according to which the science of fiqh is the main teaching carried out by *Pesantren* and determines the potential for students to think in the future, but the science of fiqh must be accompanied by *ushul fiqh* because if you only get fiqh products, you will tend to be conservative and fanatical when faced with differences in views.³⁵ The instillation of the Islamic law of worship with the practice of ablution is an inseparable part of education in *Pesantren*. The natural teaching at the *Pesantren* Hidayatun Najah in a small boarding school is an application of Islamic law theory that has been studied in study activities that have been structured in a list of activities at the small boarding school. This is reinforced by the views of students at the East *Pesantren*, that:

*"We are taught about how to perform ablution, which is adopted from the procedures in the fiqh Kiba, and then continued with how the theory is applied in real life in the form of practice in the ablution area of the mushalla; everything that is studied in the book must have a practice that is also taught to us."*³⁶

This statement is supported by data from what was conveyed by the administrators, that education in a small boarding school is an effort to apply the fiqh material that is taught. The strategic steps taken at the small boarding school are formed in two sciences at once (theory and practice). The building of students' ablution skills through *Pesantren* activities adds value to the educational experience. This is a sign that *Pesantren* are pillars in the development of knowledge and morals; this is done through activities that are packaged to teach, guide, and foster through *Pesantren* education at the *Pesantren* Hidayatun Najah Samiran Proppo Pamekasan.³⁷

CONCLUSION

The small boarding school of *Pesantren* Hidayatun Najah Samiran Proppo Pamekasan develops ablution skills through natural education with two directions of teaching, namely teaching the theory of ablution and teaching the basis of its application, as packaged in the activity agenda that has been structured in the list of daily activities of the small boarding school at Hidayatun Najah Samiran Proppo Pamekasan. Research on improving ablution skills can be developed by further researchers with various different approaches or methods that allow students to build their ablution skills.

³⁵ Rohiqi Mahtum, "Aspek Pendidikan Fiqih Di Pesantren Untuk Membangun Kesetaraan Dan Perdamaian Dunia," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 4, no. 1 (2023): 99, <https://doi.org/10.37985/hq.v4i2.52>.

³⁶ Sahrul Romadhon, Live Interview Results On January 15th, issued 2025.

³⁷ Yudo Indra Prasetyo et al., "Implemetasi Konsep Ta'dib, Ta'lim Dan Tarbiyah Dalam Kegiatan Pondok Akhir Pekan Madrasah Ibtidaiyah Bebas Madrasah Padang Panjang," *IMEIJ: Indo-MathEdu Intellectuals Journal* 5, no. 6 (2024): 7783, <https://doi.org/10.54373/imeij.v5i6.2239>.

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