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Islamic Education Values in Public Services to Communities in Underdeveloped Areas: A Case Study of the Effectiveness of Social Assistance Services at the Pos Indonesia in Ambon City

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Abstract

This study highlights the effectiveness of social assistance services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, Ambon City, by examining the integration of Islamic educational values in the aid distribution process. The results indicate that Islamic educational values, such as justice (al-adl), compassion (rahmah), cooperation (ta'awun), and trust (amanah), are the main principles that support the effectiveness of social services.

The principle of al-adl is reflected in the distribution of aid that is equitable and non-discriminatory towards beneficiaries. The value of rahmah (compassion) is seen in the interaction of officers full of empathy and professionalism in providing services. The ta'awun principle (cooperation) is important in facilitating distribution through cooperation between postal officers, local governments, and the community. Meanwhile, amanah (trust) is manifested in transparency and accountability in distributing social assistance, which increases public trust in the service system.

These findings indicate that integrating Islamic educational values in social services can improve the effectiveness and quality of aid distribution and strengthen social harmony in Ambon City. Thus, this study recommends applying similar principles in other public service policies, especially in areas with high levels of poverty and social diversity.

Keywords: Public services, social assistance, islamic education values, Ambon City

Introduction

Ambon City, as the capital of Maluku Province, has unique social and economic dynamics. On the one hand, Ambon is the centre of financial, educational, and government activities in the Maluku region, but this city still faces significant social challenges (Abd Rahman et al., 2024; Nurhaeny et al., 2021; Salakory & Rakuasa, 2022). One of the main problems faced by the people of Ambon is the high level of poverty. Data from the Central Statistics Agency (BPS) shows that in 2023, the percentage of poor people in Ambon City will reach 16.42% or 301.61 thousand people, which is still above the national average. Poverty will impact various aspects of life, including access to education, health, and other basic needs (Arsani et al., 2020; Muhammad Abubakar Siddique et al., 2022; Tull, 2019).

Apart from that, the social conditions of the people in Ambon City are also characterized by religious and cultural diversity, which is both a potential and a challenge in maintaining social harmony (Abd Rahman et al., 2024; Rakuasa & Pakniany, 2023). The experience of social conflict in the past still has psychological and economic impacts on some communities, so it requires a unique approach to rebuilding trust and social solidarity (Sugi et al., 2023). In this context, social assistance is vital in reducing disparities and promoting community welfare (Khoerunisa et al., 2023; Muhammad Abubakar Siddique et al., 2022; Naufal, 2021).

Social assistance services support community welfare, especially in areas with high social needs (Dwita et al., 2023; Gumanti & Mafruhah, 2022). In Ambon City, social assistance not only functions as a form of economic



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support but is also an instrument for maintaining social stability and improving the community's quality of life.

One tangible example of success in social assistance services is Kantor Pos Cabang Pembantu (KCP) or Sub-Branch Post Office Ambon Rumatiga, which served aid recipients from three sub-districts with a total number of recipients of 587 people in less than one week.

This success reflects the effectiveness of the service system implemented in terms of time management, coordination, and adaptation to local needs. As a region that includes a population with diverse economic conditions, a fast and structured approach, such as that carried out by the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, is an essential example of optimizing the distribution of social assistance. This effectiveness also shows the potential for implementing service principles prioritizing efficiency, fairness, and transparency.

However, some challenges cannot be ignored behind this success, such as maintaining consistent service quality, reaching vulnerable groups reasonably, and integrating moral and spiritual values in the service process. In the religious society of Ambon City, Islamic educational values such as justice (*al-adl*), compassion (*rahmah*), cooperation (*ta'awun*), and trust (*amanah*) can guide ensuring that social assistance not only meets material needs but also has a broader social impact.

Through this study, it is important to explore how integrating Islamic educational values can support the effectiveness of social assistance services, as the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga did from September 2023 to March 2024. This approach is expected to significantly contribute to creating an efficient, fair, and sustainable social assistance service model in Ambon City.

Research methods

This research uses a case study approach to explore the application of Islamic educational values in the social assistance service process at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, Ambon City. Case studies were chosen because this research focuses on specific phenomena in certain locations with unique social and cultural contexts (Bartlett & Vavrus, 2017; Jansen et al., 2021). This research does not aim to measure the relationship between variables but to explore an in-depth understanding of the practices and meanings behind this phenomenon.

This research is done by the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, Ambon City. This location was chosen because of the effectiveness of social assistance services, which have been demonstrated in serving 587 aid recipients from three sub-districts in less than one week. This research uses several techniques to obtain valid and in-depth data, namely in-depth interviews with Post Office officers, aid recipients, and religious or community leaders. The interview guide includes questions about the service process, obstacles faced, and the application of Islamic educational values such as justice (*al-adl*), compassion (*rahmah*), and cooperation (*ta'awun*).

This research also used a participatory observation method to collect data. Researchers observed the social assistance service process, including distribution mechanisms, interactions between officers and recipients, and the service atmosphere (Löhr et al., 2020; Mavhandu-Mudzusi, 2018)—the observation aimed to see the practical application of Islamic values.

Research Results and Discussion

1. *Al-adl* (The Value of Justice)

The Social Assistance (Bantuan Sosial/Bansos) service process at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, which involves the distribution of aid to 587 recipients from three sub-districts (Poka, Tihu, and Rumatiga), shows the implementation of the value of justice (*al-adl*) which is the core of Islamic teachings. Justice is reflected in officers' efforts to distribute aid evenly to all recipients without distinguishing between religious background, ethnicity, or social status. In addition, distribution mechanisms are designed to ensure that aid is received promptly by those entitled to it. Analysis of this phenomenon, when viewed from the perspective of Islamic educational values and the ulama's theory of justice, provides an in-depth picture of the importance of justice in social services (Sulthoni & Adawiyah, 2021; Suryadinata, 2020).

Justice in Islam has a strong theological foundation, as mentioned in QS. An-Nisa: 58: "Indeed, Allah commands you to deliver the mandate to those who deserve it, and when you establish a law between people, you should establish it justly." This verse shows that justice is a moral obligation and a divine command that must be realized in all aspects of life, including in social services (Imronudin, 2021; Muhajirin & Nur Ngaisah, 2019).

The service process carried out by the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga reflects this principle. Distribution of aid is carried out by ensuring that all recipients receive their rights equally, according to the criteria set by the government. This shows the application of justice as taught in Islam, namely giving something to those entitled to it based on their rights, without discrimination (Mosha, 2023; Wang et al., 2024).

According to Al-Mawardi in *Adab al-Dunya wa al-Din*, justice is one of the main pillars of a harmonious society. Al-Mawardi explains that justice means providing equal rights and ensuring everyone receives what they should receive based on their needs and responsibilities (al-Mawardi, 2020). In the context of research at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, justice is implemented through an organized and structured distribution system so beneficiaries can receive social assistance without delays or irregularities. An organized distribution system distributes aid to the people who arrive first, not based on the order in the list of aid recipients.

Time efficiency in this service is also an indicator of fairness in implementation. By completing distribution to hundreds of recipients in less than one week, officers demonstrated excellent service to the community's rights to immediately receive the assistance that had been promised (Daraba, 2021; Haryani & Puryatama, 2020; Silvia, 2018). According to Yusuf Al-Qaradawi, justice in public services includes aspects of efficiency and responsibility for community needs because delays or negligence can be considered a form of injustice (Anggraini et al., 2024; Anshor & Muttaqin, 2020).

Implementing justice in the aid distribution by the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga is also relevant to Islamic education. Al-Attas (1980) explains that justice in Islamic education harmonizes individual obligations and social needs, where a person is educated to act reasonably in every aspect of his life (Al-Attas, 1980; Ma'rifatulloh & Budiman, 2022).

Services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga can be a practical example of education on the value of justice. By showing a fair attitude in serving aid recipients without discrimination, officers indirectly provide valuable education to the community. This

is relevant to Fazlur Rahman's views, who emphasizes that Islamic education must involve real experiences that enable individuals to internalize moral values in everyday actions (Aziz, 2019; Khotimah, 2014).

Fair distribution of social assistance also has a broader impact, namely social empowerment. According to Ibn Khaldun in the *Muqaddimah*, justice is the basis for the stability and sustainability of society. If a society feels that it is being treated fairly, trust in public institutions will increase, and this can strengthen social relations (Amirullah & Rohman, 2024). The excellent service the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga provides shows how justice can be an important factor in building public trust in the government.

2. *Ihsan* (The Value of Compassion)

The services Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga officers provide in distributing social assistance reflect the value of compassion, which is at the core of Islamic teachings. The friendly, empathetic, and patient attitude shown by officers, even in busy situations, illustrates the implementation of the value of kindness (*Ihsan*) in social interactions. This not only shows their professionalism but also reflects attention to the needs of the people who are the beneficiaries. Analysis of this phenomenon from the perspective of Islamic education and the views of experts can provide a deeper understanding of the importance of compassion in social services.

Islam emphasizes the importance of affection in human relationships, as exemplified by the Prophet Muhammad SAW in various aspects of his life. In QS. Al-Anbiya verse 107 is mentioned below: "And We did not send you (Muhammad) but as a mercy for all the worlds." This verse emphasizes that compassion is the core of the Islamic mission, which must be reflected in the actions of Muslims, including in service to society (Firdaus, 2019; Pohan Nur Khomisah et al., 2022).

In the context of social assistance services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, compassion is manifested through the empathy and patience of officers in serving aid recipients, even though service situations often require extra energy and attention. This view is based on Al-Ghazali's thoughts in *Ihya' Ulumuddin*, where he states that affection is the highest form of human relationship for mutual respect and cooperation in society (Badruttamam, 2022; Fadlullah et al., 2023; HRP et al., 2022). This loving attitude proves that social assistance services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga are administrative responsibilities and manifest God's grace towards humans.

The empathy and patience shown by Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga officers also reflect the value of Islamic education, emphasizing the importance of building harmonious relationships with others. According to Fazlur Rahman, Islamic education aims to transfer knowledge and shape individual character that reflects Islamic values in everyday life. In this case, empathy and patience are important elements in building a superior Islamic character.

The patience shown by officers in complicated situations is a tangible form of implementing the value of patience (*sabr*) taught in Islam. Ibn Qayyim Al-Jawziyah in *Madarij As-Salikin* explains that patience is the essence of success in all forms of service because, without patience, social relationships will easily be disrupted (Mariana, 2023; Rusydi, 2021; Suriyati et al., 2024). In the service at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, the patient attitude of the officers

not only ensures the smooth distribution of aid and creates a comfortable and respectful service atmosphere for aid recipients.

Services based on compassion also have a significant social impact, namely increasing public trust in institutions providing social assistance. According to the social trust theory explained by Fukuyama in *Trust: The Social Virtues and the Creation of Prosperity*, interactions based on respect, empathy, and attention can build substantial social capital (Fukuyama, 1995; Ikenberry & Fukuyama, 1996; Williamson, 1997). In the case of the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, the friendly and empathetic attitude of the officers can strengthen the relationship between the community and the government, ultimately increasing the effectiveness of social assistance programs.

This aligns with the concept of *ihsan* explained by Yusuf Al-Qaradawi, who emphasized that every service must be carried out with the best quality because, apart from helping society, this action is also a form of worship to Allah. Therefore, service provided with compassion positively impacts society and increases the spirituality of the individuals serving (Imam Suhardi, 2022; Makmudi et al., 2018).

The loving attitude shown by Kantor Pos officers benefits aid recipients directly and serves as a valuable education for the community. According to Syed Muhammad Naquib al-Attas, Islamic education is a process of cultivating *adab*, namely ways of interacting that reflect respect for universal values. A friendly and empathetic attitude in social services can inspire people to adopt these values daily, creating a more harmonious and civilized society.

3. *Ta'awun* (Principles of Cooperation)

Effective social assistance services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga demonstrate the deep application of the principle of cooperation (*ta'awun*), one of the important values in Islamic teachings. The cooperation between postal officers, the community, and other parties involved in aid distribution allows the process to be completed quickly and without significant obstacles. This principle of *ta'awun*, which implies helping each other and working together for a good cause, not only speeds up the process of distributing aid but also creates stronger social ties between various parties. Analysis of this phenomenon, viewed from the perspective of Islamic education and the views of experts, provides a broader understanding of the importance of cooperation in creating compelling and harmonious social services.

In Islam, the principle of *ta'awun* or cooperation based on kindness and piety is explained in the Al-Qur'an, Surah Al-Ma'idah (5:2): "And help each other in goodness and piety, and do not help each other in sin and enmity." This verse teaches Muslims to help each other in good deeds, especially in efforts that benefit the wider community. In social services, this principle emphasizes the importance of collaboration between various parties to realize shared goals, namely community welfare (Afandi, 2022; Sudarti et al., 2021).

The application of *ta'awun* principles in services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga is reflected in the cooperation between postal officers, aid recipients, and other parties involved in distribution. Without good cooperation, the distribution of social assistance involving more than one hundred recipients from three sub-districts will not be effective quickly (Hijrati, 2020; Sarif, 2019). Through organized cooperation, aid distribution can be completed without significant obstacles, showing the success of *ta'awun* principles in daily life.

Islamic education emphasizes the importance of cooperation in forming good character. In Al-Ghazali's view, cooperation is a form of moral and social strengthening that must be built into every aspect of life. In *Ihya' Ulumuddin's* work, Al-Ghazali stated that cooperation between individuals and groups would strengthen social ties and create continuity in goodness (Hijrati, 2020; Sarif, 2019). This aligns with the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, where cooperation between officers and the community resulted in a smooth and fast distribution process.

Al-Qaradawi in *Fiqh al-Amaal* also underlines that cooperation in Islam must be based on good intentions and noble goals. In social assistance distribution, this collaboration involves good coordination between parties, such as Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, local government, and beneficiary communities. This collaboration ensures that aid reaches the right hands promptly and appropriately, without any administrative or social obstacles (Haq, 2023; Hassan, 2023).

The cooperation in distributing social assistance accelerates implementation and strengthens social ties between the community and the organizing institution. According to Syed Muhammad Naquib al-Attas, cooperation strengthens social bonds in Islamic education, creating a sense of mutual care between individuals in the community. In the context of the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, cooperation between officers and the community provides a sense of trust and social solidarity, which is important for the success of aid distribution. With a sense of mutual assistance, people feel valued, and no one feels marginalized in this process (Hidayatullah & Arif, 2022; Huringiin, 2022).

Collaboration in this context also creates transparency and public trust in the social assistance distribution system. According to Fukuyama in *Trust: The Social Virtues and the Creation of Prosperity*, high trust in society will strengthen social cooperation and facilitate achieving common goals. In this case, the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga successfully distributed aid quickly and built public trust in the existing social aid distribution system (Fukuyama, 1995; Ikenberry & Fukuyama, 1996).

Effective collaboration in social services can improve the quality of the services themselves. The *ta'awun* principle allows various parties to collaborate and complement each other so that the aid distribution process can be carried out more quickly and efficiently. In this case, the principle of *ta'awun* leads to fast results. It ensures that each party involved has a clear role and a beneficial contribution to the successful distribution of social assistance.

In his *Muqaddimah*, Ibn Khaldun also explains that societal cooperation is important in realizing prosperity. Without cooperation, collective efforts to achieve common goals will be limited, and the results will not be optimal. Thus, the principle of cooperation in distributing social assistance at the Ambon Rumatiga Post Office guarantees a smooth process and ensures that the benefits of social assistance can be felt maximally by people in need.

4. *Amanah* (Trust Principles in Social Services)

The principle of trust or *Amanah* (trustworthiness) in Islam is a highly upheld essential value. Trust relates to personal and social responsibility toward others, society, and institutions. In the context of social assistance services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, the principle of trust is implemented very well. Kantor Pos officers carry out their duties responsibly, maintaining

public trust to distribute aid on target without deviation. The services postal officers provide reflect professionalism in maintaining their trust in administrative management, the aid distribution process, and openness and fairness.

Amanah is one of the most important values in Islamic teachings. In the Al-Qur'an, many verses mention the importance of trust, including in Surah Al-Ahzab (33:72), which reads: "Indeed, We have put forth a trust in the heavens, the earth, and the mountains, then all of them were reluctant to carry that trust, and they were afraid that they would not carry it, and humans carried that trust. Indeed, humans are very unjust and very stupid." This verse shows how much trust humans have and how much responsibility they have to bear. In the context of social assistance distribution, this mandate is implemented in the form of responsibility to distribute assistance in a targeted, transparent manner and per the needs of the people entitled to receive it (Nurcholis, 2012; Zakaria, 2018).

According to Muhammad Asad, trust (*amanah*) in the Islamic context is not just trust but compliance with obligations and responsibilities given to a person or group. In the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga context, postal officers manage and distribute social assistance, a government and community mandate. The success of fast and timely social assistance services shows that Kantor Pos officers have implemented the principle of trust well in carrying out their duties (Hidayatullah & Arif, 2022; Huringiin, 2022).

Islamic education emphasizes the importance of trustworthy character from an early age. Trust is one of the main pillars in forming individuals with noble character. Maintaining trust means obeying orders or responsibilities and maintaining integrity, honesty, and loyalty to larger goals, such as the benefit of the people and society. In education, this mandate also plays a role in forming trustworthy individuals who prioritize not only personal interests but also the interests of society and the surrounding environment (Agung & Husni, 2017; Herijanto, 2022).

Amanah in Islam is closely related to the concepts of honesty and integrity. As explained by Imam Nawawi in *Al-Majmu' Syarh Al-Muhadzdzab*, someone entrusted with a mandate must not betray the trust given to him. For example, in implementing the distribution of social assistance, a Kantor Pos officer must ensure that the assistance provided reaches the correct recipients according to predetermined criteria. Use of existing resources for personal interests or deviations in the distribution process will be considered a violation of the mandate that has been entrusted (Waliudin, 2022).

In the context of the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, the principle of trust is visible in the professionalism of officers in carrying out their duties. The social assistance service process at the post office is carried out with full responsibility, where each stage of aid distribution is managed transparently and efficiently. Postal officers are service providers and trustees entrusted with ensuring that social assistance is received on target without deviation or misappropriation. This responsibility requires high integrity because the assistance provided is the right of the people who need it and is very dependent on the success of distribution.

According to research by Cummings and Worley in *Organization Development and Change*, *Amanah* in organizations is greatly influenced by the attitudes and actions of individuals in upholding the trust given. This trust is reflected in their professional and transparent performance, which ultimately builds positive relationships between

the community and public service institutions (Ariestanty, 2020; Marisdianti, 2023). In this case, the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga built public trust by maintaining transparency in the distribution of social assistance, avoiding data manipulation or irregularities, and ensuring that every aid recipient received their rights per applicable regulations.

This success is not only caused by exemplary technical implementation but also by leadership that can instill the values of trust in all levels of officers. Leadership prioritizing the principle of trust will encourage every individual in the organization to maintain integrity and honesty in their duties. Al-Mawardi's view in *Adab al-Din wa al-Dunya* states that trustworthy leadership will produce a productive and harmonious society (Kusjuniati, 2019; Stianto & Syamsuri, 2019).

Applying the principle of trust in social services significantly impacts the beneficiary community and the officers involved. First, for the community, the principle of trust creates a higher sense of trust in the social assistance distribution system. The community feels that the assistance they receive is their right, and it is distributed with full responsibility and transparency. This reduces suspicion or distrust of the social assistance process, often becoming an obstacle to creating healthy relationships between the community and public institutions (Birambi & Ernawati, 2020; Shendy Listya Wulandari and Siti Fatimah, 2022).

Second, trust leads to increased professionalism in officers' work. They work out of obligation and out of moral responsibility to maintain the trust they have been given. This creates a sense of pride and accomplishment in carrying out their duties, increasing their motivation and performance in providing the best service (Fiati et al., 2021).

Amanah not only includes obedience to orders but also ensures that each individual or group given responsibility acts by moral and ethical principles. In social assistance distribution, postal officers must carry out their duties with complete integrity and avoid all forms of irregularities that could harm the communities receiving aid.

Conclusion

This research highlights the effectiveness of social assistance services at the Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga, Ambon City, by reviewing the integration of Islamic educational values in the aid distribution process. Based on research findings, it can be concluded that Islamic educational values such as justice (*al-adl*), compassion (*rahmah*), cooperation (*ta'awun*), and trust (*amanah*) are the main principles that support the effectiveness of social services.

1. *Al-adl* (the value of justice) is reflected in the even and non-discriminatory aid distribution to all beneficiaries. The Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga ensures that aid is received by those entitled without any distinction based on religion, ethnicity, or social status.
2. *Rahmah* (the value of compassion) can be seen in the interactions of officers full of empathy and patience in serving the community. Officers' friendly attitude and professionalism create a better service experience for aid recipients.
3. *Ta'awun* (the principle of cooperation) plays a vital role in ensuring the smooth distribution of aid. Collaboration between postal officers, local government, and the community allows the service process to occur quickly.

4. *Amanah* (the principle of trust) is implemented through transparency and accountability in distributing social assistance. Kantor Pos Cabang Pembantu (KCP) Ambon Rumatiga officers demonstrate high responsibility in carrying out their duties, ultimately building public confidence in the public service system.

These four principles show that an approach based on Islamic educational values increases the effectiveness of social assistance distribution and strengthens social harmony in Ambon City. A service model that integrates moral and spiritual aspects can be an example for other regions in improving public services, especially in areas with diverse social conditions and high poverty challenges.

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