



ISLAMIC MODERATION THROUGH EDUCATION CHARACTERS OF ASWAJA AN-NAHDLIYYAH

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Received: 13-02-2020

Revised: 01-05-2020

Accepted: 09-06-2020

Abstract

This study aims to elaborate on the strengthening of Islamic moderates through Aswaja An-Nahdliyyah character education. The researcher describes the behavior of Aswaja An-Nahdliyyah character education practiced by Islamic educational institutions as a basis for strengthening religious moderatism. The role of Islamic education institutions in applying moderate Islamic understanding in this disruption era is necessary. Students are faced with conditions of changing the order of values and traditions that are very fast and unexpected. Through a descriptive-qualitative approach, data collection is done by interview, observation, and documentation. Through the frame of character education theory, the data analyzed using the stages of reduction, display, and concluding. The conclusion of the research, Aswaja An-Nahdliyyah's character education at MTs. Miftahul Huda Bulungan Pakis Aji Jepara was developed through teaching the value of tawassuth, tawazun, tasamuh, and i'tidal. The implementation as a culture of the madrasa, such as the obligation to pray before starting the lesson, orderly running pickets, praying dzuhur in a congregation, wearing school uniforms, preserving ancestral culture, familiarizing greetings, sympathetic care routinely for orphan and poor people, maintaining the cleanliness of the madrasa environment, and a ban on littering the classroom walls. The limitation of this study has a specific scope. That is the focus on strengthening religious moderates in Islamic educational institutions which are under the shelter of the LP. Maarif NU Jepara Regency. There are still gaps for other researchers to conduct development research outside of that scope.

Keywords: Islamic moderation, character education, Aswaja an-nahdliyyah.

Abstrak

Penelitian ini bertujuan untuk mengelaborasi penguatan moderatisme Islam melalui pendidikan karakter Aswaja An-Nahdliyyah. Peneliti mendeskripsikan laku pendidikan karakter Aswaja An-Nahdliyyah yang dipraktikkan institusi pendidikan Islam sebagai basis penguatan moderatisme agama. Peran lembaga pendidikan Islam dalam menanamkan paham Islam moderat di era disrupsi ini mutlak dibutuhkan. Sebab, peserta didik dihadapkan pada kondisi perubahan tatanan nilai dan tradisi yang amat cepat dan tak terduga. Melalui pendekatan deskriptif-kualitatif, pengumpulan data dilakukan dengan teknik wawancara, observasi, dan dokumentasi. Melalui bingkai teori pendidikan karakter, seluruh data kemudian dianalisis menggunakan tahapan reduksi, penyajian data, dan penarikan kesimpulan. Ternyata, pendidikan karakter Aswaja An-Nahdliyyah di MTs. Miftahul

Huda Bulungan Pakis Aji Jepara dikembangkan melalui penanaman nilai tawassuth, tawazun, tasamub dan i'tidal. Implementasinya diwujudkan dalam kultur madrasah, seperti kewajiban berdoa sebelum memulai pelajaran, tertib menjalankan piket, shalat dzuhur berjamaah, memakai seragam sekolah, melestarikan budaya leluhur, membiasakan bertegur sapa, tersenyum, dan berjabat tangan, santunan yatama dan dbuafa secara rutin, menjaga kebersihan lingkungan madrasah, dan larangan mengotori dinding kelas. Keterbatasan penelitian ini terletak pada ruang lingkungannya yang sangat spesifik. Yaitu fokus pada penguatan moderatisme agama di lembaga pendidikan Islam yang berada di bawah naungan LP. Maarif NU Kabupaten Jepara. Masih terdapat celah bagi peneliti lain untuk melakukan riset pengembangan di luar lingkup tersebut.

Kata Kunci: Islam moderat, pendidikan karakter, Aswaja an-nahdliyyah.

INTRODUCTION

The terminology of moderates is still considered to be subjective and not neutral,¹ but its existence for the dynamics of diversity in Indonesia is increasingly finding its relevance. Moreover the Religion Ministry of the Republic of Indonesia is working hard to launch the Year of Religious Moderation in 2019. This seriousness is one of them symbolized by the publication of the book of Religious Moderation which not only examines the theoretical framework of religious moderation, but also is equipped with empirical experience and its reinforcement strategies.² Previously, the 2017 ASEAN Ulama *Halaqah* in Jakarta which was attended by envoys from eleven Southeast Asian Countries and China produced an essential agreement, namely placing the principles of Islamic *wasathiyah* as a state identity.³ In the end, the characteristic of religious moderation is limited by the balance between exclusive behavior towards one's religious doctrine and inclusive character when dealing with adherents of other religions. The clarity of this demarcation line at the same time rejects the accusation that a moderate attitude is considered as an unprincipled act, easily swayed, does not hold firm, and underestimates religious teachings.

The instalation of moderate Islam is certainly not an easy task. Moreover, the era of digital disruption has implications for changes in the established order of values and traditions, including the fading of mutual respect,⁴ easy to “blame” other groups, and easy to

¹ This cross has been experienced by Masdar Hilmy when he attempted to construct a blueprint for a modeismte Islamic building in Indonesia through two major bearer organizations, namely Nahdlatul Ulama and Muhammadiyah. In Hilmy's view, if the word moderatism is associated with *al-tawassut*, *al-tawazun*, *al-i'tidal*, *al-qisth*, and its derivatives, the meaning is the spirit of religion that avoids violence as a solution to theological problems. Simply put, moderate is interpreted as “la-wa-la” or “no-no”; not leaning to the right or left, neither conservative nor liberal, not too soft, not too hard, not simply surrendering to destiny and obedience with it also does not deify reason. The point is to position yourself in the middle. On the other hand, some Muslims still think that the concept of moderates is identified with the product of Western thought which is completely independent of Islamic tradition. Even, the moderate campaign is accused of being an attempt by the West to reduce the authenticity of the teachings and distort the spirit of Islamic diversity. Masdar Hilmy, “Quo-Vadis Islam Moderat Indonesia? Menimbang Kembali Modernisme Nahdlatul Ulama Dan Muhammadiyah,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 36, no. 2 (2012): 262–81, <https://doi.org/10.30821/miqot.v36i2.127>.

² Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), <https://doi.org/10.1017/CBO9781107415324.004>.

³ Ahmad Dimiyati, “Islam Wasatiyah,” *Islamic Review: Jurnal Riset Dan Kajian Keislaman* VI, no. 2 (2017): 139–68.

⁴ Ahmad Fauzi, “Moderasi Islam, Untuk Peradaban Dan Kemanusiaan,” *Jurnal Islam Nusantara* 2, no. 2 (2018): 232, <https://doi.org/10.33852/jurnalin.v2i2.101>.

“condemn” communities that are not as ideological.⁵ Therefore, all stakeholders; the government, civil society, mass media and educational institutions need to work together. Islamic educational institutions become one of the supporting components of the ideology of moderateism at least visible from three aspects, namely the formulation of educational goals, actualization of hidden curriculum, and filtering of learning content.⁶ The principle of moderation in the domain of curriculum integration can be done with a transformative, contributive, additive, and social action approach.⁷ Madrasah Tsanawiyah (MTs.) Miftahul Huda Bulungan Pakis Aji Jepara is an Islamic educational institution that lists *ablussunnah wal jamaah*, education, hereinafter referred to as *Aswaja an-nahdliyyah* as a compulsory subject or as a hidden curriculum.⁸ This curriculum is oriented towards introducing the internalization of the value of moderates to students, so that it is expected to become a Muslim person who is devoted to Allah, has a morality, tolerant as an individual or a community member by the teachings of Aswaja which have been exemplified by *al-jamaah*, starting from friends, *tabi'in*, *tabi'it tabiin*, and the generation of *salaf as-shalih* scholars. The fundamental vision of *Aswaja an-nahdliyyah's* education is to accustom students to be *tawassuth*, *i'tidal* (middle or continuous), and balanced in the utilization of the aqli and naqli arguments.⁹ Strengthening these Aswaja-based moderate values is important in the midst of an “ideological war” that stems from trans-National Islamic movements, such as Wahhabi, Hizb ut-Tahrir (HT), Jama'ah Tabligh (JT), Ahmadiyah, Jemaah Islamiyah (JI),¹⁰ dan liberalism-communism which emerged from the West.¹¹

Research on religious moderates began to interest many researchers after the outbreak of radical actions that led to acts of terrorism in the last ten years. Based on the results of searches of previous libraries, similar themes related to this study can be categorized into at least five topics. First, a review of moderates is seen from the perspective of the reinterpretation of Islamic doctrine. For example, Achmad Yusuf,¹² Azam Bahtiar,¹³ Muh.

⁵ Agus Zaenul Fitri, “Pendidikan Islam Wasathiyah: Melawan Arus Pemikiran Takfiri Di Nusantara,” *Kuriositas: Media Komunikasi Sosial Dan Keagamaan* 8, no. 1 (2015): 45–54, <http://ejournal.stainparepare.ac.id/index.php/kuriositas/article/view/147>.

⁶ Toto Suharto, “Indonesianisasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia,” *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (2017): 155, <https://doi.org/10.21154/altahrir.v17i1.803>.

⁷ Sauqi Futaqi, *Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam, PROCEEDINGS: Annual Conference for Muslim Scholars*, 2018.

⁸ Compulsory subjects at MTS. Miftahul Huda Bulungan Pakis Aji Jepara in the form of the NU's subject which is studied once a week in the duration of 1 hour of study. While Aswaja is a hidden curriculum that is implemented in the form of Amaliyah Aswaja An-nahdliyyah education in the form of Tahlilan, Yasinan, Istighotsah, Reading Asmaul Husna, and Sholawat. Nur Choliq, interview by Al Fatihah. 2018. *Kurikulum Islam Moderat di MTs. Miftahul Huda Bulungan* (November 18).

⁹ Muhyidin Abdushshomad, *Hujjah NU Akidah-Amaliyah-Tradisi* (Surabaya: PT. Khalista, 2008).

¹⁰ Tim Aswaja NU Center PWNu Jawa Timur, *Khazanah Aswaja* (Surabaya: Aswaja NU Center PWNu Jawa Timur, 2016).

¹¹ Sofiuddin, “Transformasi Pendidikan Islam Moderat Dalam Dinamika Keumatan Dan Kebangsaan,” *Jurnal Dinamika Penelitian: Media Komunikasi Sosial Keagamaan* 18, no. 2 (2018): 1689–99, <https://doi.org/10.1017/CBO9781107415324.004>.

¹² Ahmad Yusuf, “Moderasi Islam Dalam Dimensi Trilogi Islam (Aqidah, Syariah, Dan Tasawwuf),” *Al-Murabbi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2018): 203–16.

¹³ Azam Bahtiar, “40 Hadis Cinta Untuk Milenial” (Yayasan Islam Cinta Indonesia: Tangerang Selatan, 2018).

Nashiruddin,¹⁴ dan Rizal Ahyar Mussafa.¹⁵ Achmad Yusuf in *Moderasi Islam dalam Dimensi Trilogi Islam (Aqidah, Syariah, dan Tasawuf)* emphasizing that Islam is the religion of *wasathban*. Islamic moderation appears in the *aqidah* dimension. Every Muslim is obliged to be moderate by believing in God's monotheism in the ideology and atheism, believing that God has a nature even though there is a group of schools that campaign for the concepts of *ta'tbil* and *tasybih*, balancing the source of truth between reason and revelation, and believing that human activity is influenced by dimension of *al-jabr* with the endeavor. In the realm of *shari'ah*, Islamic moderation is reflected in the middle of reasoning between divinity and humanity, between legal idealism and legal reality, between *tahlil* and *tahrim*, between *maslahah* of individuals and collectives, and between legal firmness and flexibility. Whereas in the domain of Sufism, Islamic moderation is shown by the balance between *shari'ah* and essence, term *khauf* and *raja'*, physical and spiritual, and between the dimensions of *zhabir* and *batin*.

In contrast to Yusuf, Azam Bahtiar was able to successfully map the hadith of the Prophet Muhammad. related to the teachings of love in Islam. In the first part, Bahtiar revealed 10 traditions that show the love of Allah and the Prophet Muhammad to humans. The next ten hadiths teach you how to spread love and ward off hate. The last two sections each contain ten traditions about harmonious living helping each other and the fabric of loving and tolerant interactions. Meanwhile, the article was published at *Jurnal Hukum Diktum* written by Muh. Nashiruddin concluded that Islamic moderatism cannot be separated from the way of *fiqh*. Moderate Muslims must be able to synthesize literary editors of *fiqh* texts with *maqasid asy-syari'ah* or the purpose of the legal substance. Besides, he must balance the concept *as-sawabit* and *al-mutaghayyir*. Another reference worthy of consideration comes from Rizal Ahyar Mussafa. He concludes that the conception of moderation in the Koran is illustrated in the verse Albaqarah verse 143, precisely pronounced *al-wasathiyah*. In the context of education, a teacher must be open and underpin all his activities with a spirit of affection. This inclusive attitude can be realized through respecting the opinions of students without discriminating, responsive, sympathetic, showing friendly expression and understanding.

Second, religious moderates is associated with terms of identity, for example, works edited by Didin Syafruddin & Ismatu Ropi¹⁶ and Chaider S. Bamualim.¹⁷ Third, moderates are seen from the struggle of Islamic literature contestation in cyberspace. This research is fronted by academics at Pusat Studi Budaya dan Perubahan Sosial (PSBPS) Universitas

¹⁴ Muh. Nashiruddin, "Fikih Moderat dan Visi Keilmuan Syari'ah di Era Global (Konsep Dan Implementasinya Pada Fakultas Syari'ah IAIN Surakarta)," *Jurnal Hukum Diktum* 14, no. 1 (2016): 30–43.

¹⁵ Rizal Ahyar Mussafa, "Konsep Nilai-Nilai Moderasi Dalam Al-Qur'an dan Implementasinya dalam Pendidikan Agama Islam (Analisis Al-Qur'an Surat Al-Baqarah 143)" (Universitas Islam Negeri Walisongo, 2018).

¹⁶ The book of the results of the 2017 PPIM national survey research on the Diversity of Students / Students and Teachers / Lecturers in Schools and Universities in Indonesia highlights the turmoil of religious identity experienced by the millennial generation. Didin Syafruddin dan Ismatu Ropi, *Gen Z: Kegagalan Identitas Keagamaan* (Jakarta: Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2018).

¹⁷ As if confirming the results of Didin Syafruddin's and Ismatu Ropi's research, Bamualim described the symptoms of Muslim youth's uncertainty in treading his identity. They are caught in a dichotomous snare between the issue of purity of *aqidah* and issues of social inclusion; between the product of democracy and God's law. Chaider S. Bamualim, *Kaum Muda Muslim Milenial: Konservatisme, Hibridasi Identitas, Dan Tantangan Radikalisme* (Tangerang Selatan: Center for The Study Religion and Culture (CSRC) Pusat Kajian Agama dan Budaya UIN Syarif Hidayatullah, 2018).

Muhammadiyah Surakarta (UMS) who are concerned about the rise of the phenomenon of online radicalization. The development of information technology provides opportunities for the spread of ideological content in internet-based mass media. The rising trend of online radicalization is then indicated to change the mainstream view of teenagers who are usually moderate to extreme.¹⁸

The same study was also initiated by researchers in Postgraduate UIN Sunan Kalijaga and PusPIDeP Yogyakarta. The major project of this research is to map Islamic literature accessed by the millennial generation of high school and university students. Online information flow turns generation Z closer to the literary styles of Jihadi, Tahriri, Salafi, Tarbawi, and popular Islamism.¹⁹

Fourth, the topic of moderates is seen from the perspective of strengthening Islamic educational institutions. This research becomes a concern conducted by many researchers like Yusuf Hanafi,²⁰ Mohammad Muchlis Solichin,²¹ Ekawati, dkk.,²² Saifuddin Chalim,²³ Munawar Rahmat,²⁴ Sauqi Futaqi,²⁵ Subandi,²⁶ Toto Suharto,²⁷ Abdul Aziz Muslim, dkk.,²⁸ dan Hamidulloh Ibda'.²⁹ Fifth, the theme of moderates is observed from the perspective of policy regulation. For example, the Indonesian Ministry of Religion at the end of 2019 published a book *Moderasi Beragama* which contains three main discourses, namely the conceptual study of religious moderation, empirical experience of religious moderation, and implementation of religious moderation.³⁰ A year before, this kind of research had also been done by Zulkifli.³¹

¹⁸ M. Thoyibi and Yayah Khisbiyah, *Kontestasi Wacana Keislaman Di Dunia Maya: Moderatisme, Ekstremisme, Dan Hiperasionalisme* (Surakarta: Pusat Studi Budaya dan Perubahan Sosial Universitas Muhammadiyah Surakarta, 2018), <https://doi.org/10.1017/CBO9781107415324.004>.

¹⁹ Noorhaidi Hasan, *Literatur Keislaman Generasi Milenial: Transmisi, Apropriasi, Dan Kontestasi* (Yogyakarta: Pascasarjana UIN Sunan Kalijaga Press, 2018).

²⁰ Yusuf Hanafi, "Transformasi Kurikulum Mata Kuliah Pendidikan Agama Islam Di Perguruan Tinggi Umum: Dari Paradigma Normatif-Doktriner Menuju Paradigma Historis-Kontekstual," *Jurnal Pendidikan Dan Pembelajaran (JPP)* 23, no. 1 (2016): 27–37, <http://journal.um.ac.id/index.php/pendidikan-dan-pembelajaran/article/view/10149>.

²¹ Mohammad Muchlis Solichin, "Manajemen Pembelajaran Pendidikan Islam Moderat Di Perguruan Tinggi Islam (Studi Atas Institute Agama Islam Negeri Madura)," *Re-JIEM: Research Journal of Islamic Education Management* 1, no. 2 (2019): 46.

²² Khaerani Sirin Ekawati, Mundzier Suparta, "Moderasi Kurikulum Perguruan Tinggi Islam Dalam Deradikalisasi Agama Di Indonesia," *Istiqro'* 16, no. 1 (2018): 139–78.

²³ Saifuddin Chalim, "Pengaruh Misi, Kurikulum, Dan Kepemimpinan Di Perguruan Tinggi Terhadap Perilaku Anti-Radikalisme Mahasiswa," *2Jurnal Pendidikan Dan Kebudayaan* 3, no. 1 (2018): 33–43.

²⁴ Munawar Rahmat, "Model Perkuliahan Pendidikan Agama Islam Yang Damai, Moderat, Dan Toleran," *Nadwa* 12, no. 1 (2018): 39, <https://doi.org/10.21580/nw.2018.12.1.2180>.

²⁵ Futaqi, *Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam*.

²⁶ Subandi, "Manajemen Pendidikan Multikultur Dan Aktualisasi Islam Moderat Dalam Memperkokoh Nasionalisme Di Indonesia," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 3, no. 2 (2018): 301–12.

²⁷ Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia."

²⁸ Abdul Aziz Muslim et al., *Menjaga Benteng Kebinekaan Di Sekolah (Studi Kebijakan OSIS Di Kota Padang, Kab. Cirebon, Kab. Sukabumi, Kota Surakarta, Kota Denpasar, Dan Kota Tomohon)* (Jakarta Selatan: MAARIF Institute for Culture and Humanity, 2018).

²⁹ Hamidulloh Ibda', "Strategi Membendung Islamofobia Melalui Penguatan Kurikulum Perguruan Tinggi Berwawasan Islam Aswaja," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 121–46.

³⁰ RI, *Moderasi Beragama*.

³¹ Zulkifli, "Regulasi Pendidikan Islam," *Rausyan Fikir* 14, no. 2 (2018): 63–74.

Although there have been many studies examining religious moderates from various perspectives as the description above, there is still some space left by previous researchers. Especially when linking this theme with strengthening the implementation of Aswaja *an-nabdliyyah* education as an effort to strengthen moderate Islam in Islamic educational institutions.

This paper focuses on elaborating on the strengthening of Islamic moderates through Aswaja *an-nabdliyyah* education. Two crucial questions that will be answered are: 1) What are the values of Aswaja *an-nabdliyyah* practiced by the MTs community. Miftahul Huda as a basis for religious moderates ?; 2) How is the implementation of strengthening Islamic moderates through Aswaja *an-nabdliyyah* education? Theoretically, this discourse made an academic contribution in the form of a moderate Islamic education curriculum based on Aswaja *an-nabdliyyah*. On a practical level, this study is beneficial for Islamic educational institutions, civil society organizations concerned with issues of tolerance, and the madrasa community in applying the Aswaja *an-nabdliyyah* values as the foundation of moderate Islamic education.

METHOD

This type of research is a case study in which researchers observe the field phenomenon regarding the strengthening of moderate Islam which is applied by madrasa institutions as a representation of Islamic educational institutions. This case is then studied in-depth, covering the motives, factual conditions, and interactions that take place between the teacher, students, and the madrasa environment. Qualitative is the choice of research approach because the researcher acts as a human instrument that focuses on Aswaja *an-nabdliyyah* education practices based on natural conditions without any engineering.³²

Data collection techniques rely on observation, interviews, and documentation. In the field of observation, the researcher conducts the process of direct observation and notes the facts about Aswaja *an-nabdliyyah*'s educational practices at MTs. Miftahul Huda Bulungan Pakis Aji Jepara, both that took place inside and outside the classroom.³³ Interviews are used to reveal information about Aswaja *an-nabdliyyah* values that are developed and implementation of strengthening of moderate Islam through aswaja *an-nabdliyyah* education. The informant who was the source of the research was the madrasa community consisting: 1) The principal, in this interview the researcher wanted to know the implementation of strengthening of moderate Islam through Aswaja *an-nabdliyyah* education at MTs. Miftahul Huda Bulungan Pakis Aji Jepara; 2) Time. Curriculum, from which researchers want to explore the tradition of Aswaja *an-nabdliyyah* in the compulsory curriculum or hidden curriculum in MTs. Miftahul Huda Bulungan Pakis Aji Jepara; 3) Teacher, in this interview the researcher tried to dig up information about the learning process related to strengthening moderate Islam; and 4) Students, researchers want to confirm the degree of absorption of Aswaja *an-nabdliyyah*'s education internalization in strengthening the moderate Islamic base in MTs. Miftahul Huda Bulungan Pakis Aji Jepara. As for the documentation technique used to obtain data about the general profile of MTs. Miftahul Huda Bulungan Pakis Aji Jepara, history, vision, mission, organizational structure, data of teachers and students, and facilities of the institution. The

³² Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT. Remaja Rosdakarya, 2015).

³³ Sugiono, *Metode Kuantitatif, Kualitatif Dan Re&D* (Bandung: Alfabeta, 2010).

documentation in this study also includes photos of Aswaja *an-nahdliyyah*'s educational practice activities.

The scope of this research is in MTs. Miftahul Huda Bulungan Pakis Aji Jeparu. After refining the research proposal design and the division of tasks of the research team, the research team then moved to the field to explore data. This process takes at least three months (September - December 2018). The next step, in January 2019 is the data analysis phase. While the preparation of academic reports in the form of journal articles was carried out in February 2020. In general, this study spent six months in the field.

All data obtained from the field are then analyzed systematically, both interview data, field notes, and documentation that have been collected by researchers.³⁴ Data analysis is done by analyzing, organizing, classifying, dividing, and making units that can be managed so that something meaningful can be found. In detail, the stages of data analysis include: 1) Data collection, using observation, interviews, and documentation on research topics on strengthening moderate Islam through Aswaja *an-nahdliyyah* education, 2) Data reduction, namely summarizing, choosing the main points, focus on the important things, look for themes and patterns and remove some unnecessary data,³⁵ 3) Presentation of data in the form of descriptions, charts, and links between categories to be more easily understood and can be continued at the final stage of the analysis in the form of 4) Drawing conclusions. The researcher compiles a report in the form of a scientific article about the situation of strengthening Islamic moderateism through Aswaja *an-nahdliyyah* education at MTs. Miftahul Huda Bulungan Pakis Aji Jeparu.

As in general qualitative research, the data validity test is carried out by the research team through several stages, including: a) Credibility testing. In this case, the research team extended the observation of the Aswaja *an-nahdliyyah* education process at MTs. Miftahul Huda. Then diligently and continuously make observations, and end with the application of technical triangulation (double-check the results of observations, interviews, and documentation) and sources (Principal of Madrasa, Vice Minister, Curriculum, teachers, and students). b) Transferability test. Test the validity of this data is an external validation process. In making academic reports, the research team explained in detail, systematically, and clearly to enable the reader to judge whether the results of this study could be replicated at different loci and *tempus*. c) Test dependability and confirmability. The research team chose an external party to test the traces of research activities. For example, in determining the problem, determining the data source, conducting data analysis, up to the conclusion phase. Simultaneously, the research team also provided the broadest opportunity for external parties to confirm and test the results of the research based on the process carried out.

RESULTS

***Aswaja An-Nahdliyyah* Values**

In the dictionary of Indonesian Language, the term 'value' means the properties (things) that are important or useful to humans.³⁶ That is the quality that really evokes an appreciation response. So, we can know that value is something abstract, can be measured but

³⁴ Sugiono, 245.

³⁵ Sugiono, 341.

³⁶ Dendy Sugono, *Kamus Besar Indonesia Pusat Bahasa Edisi* (Jakarta: PT. Gramedia Pusaka Utama, 2008).

can not be exact, is something that is beneficial to humans as a reference to behavior that originates in the heart (feelings).³⁷ *Ablusunnab Wal Jama'ab* which is usually abbreviated as Aswaja in language comes from the word ahlun which means family, class, or follower. *Ablusunnab* means those who follow the sunna (words, thoughts or deeds of the Prophet Muhammad SAW). Whereas *al-Jama'ab* is a group of people who have a purpose. In the context of Islamic jurisprudence, this group is usually associated with madzhab. Thus, it means a group of people who are committed to the opinion of one of the Imams of the school with the aim of securing the salvation of the world and the hereafter.³⁸ Aswaja's values can be interpreted as the general basis of community life to shape a community and individual behavior consisting of attitudes and outlook on life, and systems that are specifically believed to provide a picture of Aswaja's reasoned life.³⁹

The addition of the *an-nabdliyyah* diction indicates the Aswaja characteristics adopted by the NU organization. This group is believed by the majority of Muslims in Indonesia as *sawadul a'zhom* who rest their ideology on the formulation of two Islamic Mujaddid IV H century, Imam Abul Hasan al-Ash'ari and Imam Abu Mansur al-Maturidi.⁴⁰ *Hadlratu Shayekh* KH. Hasyim Asy'ari positions diametrically the term sunnah with bid'ah. According to the founder of NU, The word *sunnah* refers to the idea of Abu al-Baqa in his work '*kuliyyat*', etymologically meaningful path. Whether it's the path that Allah gave. Or not Furthermore, this definition needs to be limited in terms, namely the path that is passed (Allah) through the path of religion exemplified by the Prophet. and and his best friends.⁴¹ The claim of NU as the only organization supporting Aswaja in Indonesia in the academic arena was once debated by Fauzan Saleh. In his dissertation at McGill University entitled *Modern Trends in Islamic Theological Discourse in Twentieth Century Indonesia: A Critical Survey*, Saleh believes that the Muhammadiyah organization has ties to Aswaja's understanding. Although not explicitly using the term *ablusunnab*, as evidence, *Himpunan Putusan Tarjih* of Muhammadiyah states that this organization has relations with groups *abl al-baqq wal-sunnab*.⁴²

Perhaps, this reason also made NU add *an-nabdliyyah* editor behind Aswaja's words. The perspective of identity theory, what is done by NU is still within reasonable limits. Aswaja's identity in Indonesia always moves dynamically from time to time. If in the past, NU and Muhammadiyah were considered as the most authoritative Islamic organizations representing Aswaja in the archipelago, the last ten years were getting new competitors from trans-National Islamic movement groups who both carried the Aswaja slogan with a different

³⁷ Dewa Ketut Sukardi, *Bimbingan Karir Di Sekolah-Sekolah* (Jakarta: Ghalia Indonesia, 2015).

³⁸ Muhammad Endy Fadlullah, "Ahlu Al-Sunnah Wa Al-Jamaah Dalam Perspektif Said Aqil Siradj," *Nidbomul Haq* 3, no. 1 (2018): 33–43.

³⁹ Djohan Effendi, *Pembaruan Tanpa Membongkar Tradisi* (Jakarta: PT Kompas Media Nusantara, 2010).

⁴⁰ Tim Harkah Islamiyah, *Buku Pintar Aswaja* (Harkah Islamiyah, 2000). Paparan tentang genealogi Aswaja, terutama sepak terjang Al-Asy'ari ketika berdebat konstruktif dengan tokoh Mu'tazilah, Al-Jubba'i mengenai status anal kecil yang meninggal dunia dan posisinya kelak di akhirat, secara padat dijelaskan oleh Harun Nasution. Perdebatan sengit ini disinyalir menjadi salah satu faktor Al-Asy'ari mendirikan paham Aswaja. Selengkapnya bisa dilihat dalam Harun Nasution, *Teologi Islam* (Jakarta: UI-Press, 2015).

⁴¹ Muhammad Hasyim Asy'ari, "Risalah Ahlussunah Wal Jama'ah: Analisis Tentang Hadits Kematian, Tanda-Tanda Kiamat, Dan Pemahaman Tentang Sunah & Bid'ah" (Jakarta: LTM PBNU dan Pesantren Ciganjur, 2011), 3.

⁴² Fauzan Saleh, *Teologi Pembaruan: Pergeseran Wacana Islam Sunni Di Indonesia Abad XX* (Jakarta: PT Serambi Ilmu Semesta, 2001).

style. So, NU needs to draw a demarcation line to reinforce the identity of identity by adding the term *nahdliyyah* behind the word 'Aswaja'. This kind of phenomenon in the context of social science is not surprising. Manuel Castells, professor at the Open University of Catalonia, in *The Power of Identity* in 1997 mapped three important variants of why a community needs to establish communal identity. First, because identity is deliberately built to perpetuate domination. Second, the strengthening of identity is nothing but a part of the form of resistance, and finally, identity is a projective effort to foster a new identity. It is these three reasons or at least one of them, that makes NU need to provide a definition of "Aswaja's identity" that is peculiar to the style of Indonesian Islam. To be clear, who we are (*minna*) and they (*minbum*).⁴³

It's just that the identity of an-nahdliyyah trusted by nahdliyyin citizens needs to be criticized. Not a few NU people are too late in Aswaja's identity, so they immediately ignore the actors or agencies that play behind them. In fact, in the standpoint of Anthony Giddens's 'structuration' theory⁴⁴ or "habitus" by Pierre Felix Bourdieu,⁴⁵ identity is impossible to appear by itself. However, it is constructed by visionary agents who store a myriad of interests. By understanding the map of actors, the identity of *nahdliyyin* identity is getting stronger. Thus, NU was not uprooted by opponent propaganda. Not talkative and just go along in the flow of dominant discourse. Also not reactively addressing less relevant issue.

Aswaja *an-nahdliyyah* values examined in this paper include:

Tawasuth (moderate)

Tawasuth can be interpreted as a middle attitude. That is, understanding that teaches flexibility between two attitudes; not too hard (for example fundamentalism, Wahhabism, and Salafism), nor too free (like the doctrines of liberalism, radicalism, socialism, and communism). With this kind of moderate attitude, Islam has a great opportunity to be accepted by all levels of society.⁴⁶ Tawasuth is the basis and foundation of the attitude of NU residents to be more civilized.⁴⁷ The success of the spread of the Islamic archipelago in the past was also influenced by the religious understanding of *tawasuth*, so that Muslims in Java did not experience resistance to Islamic doctrines that were accommodating to the established Javanese tradition.⁴⁸

Tawazun (balance)

Tawazun is the attitude of maintaining harmony for the sake of preserving the balance between the orientation of the interests of the world and the hereafter, personal needs with the collective, and the interests of the present and the future.⁴⁹ Tawazun should be

⁴³ Manuel Castells, *Power of Identity*, *Contemporary Sociology*, vol. 27, 1998, <https://doi.org/10.2307/2654791>.

⁴⁴ Anthony Giddens, *Capitalism and Modern Social Theory: An Analysis of the Writings of Marx, Durkheim and Max Weber* (Cambridge: Cambridge University Press, 2013), <https://doi.org/10.1017/CBO9780511803109>.

⁴⁵ Alfathri Adlin, "Perlengkapan Dan Kerangka Panduan Gaya Hidup," in *Resistensi Gaya Hidup: Teori Dan Realitas* (Yogyakarta: Jalasutra, 2006).

⁴⁶ Abdul Mannan, *Ahlusunnab Wal Jamaah Akidah Umat Islam Indonesia* (Kediri: PP. Al Falah Ploso, 2012).

⁴⁷ Fitrotun Nikmah, "Implementasi Konsep At Tawasuth Ahlus- Sunnah Wal Jama'ah Dalam Membangun Karakter Anak Di Tingkat Sekolah Dasar (Studi Analisis Khittah Nahdlatul Ulama)," *Tarbawi: Jurnal Pendidikan Islam* 15, no. 1 (2018), <https://doi.org/10.34001/tarbawi.v15i1.720>.

⁴⁸ Moh Dahlan, "Geneologi Paham Fikih Tawasuth KH Moh Zuhri Zaini: Dari Paham Tawasuth Ahlusunnab Wa Al-Jama'ah Hingga Paham Fikih Tawasuth Pesantren Nurul Jadid Probolinggo," 2017.

⁴⁹ Mannan, *Ahlusunnab Wal Jamaah Akidah Umat Islam Indonesia*, 38.

manifested in all matters of life, including in utilizing the ratio as a reference basis (*aqli* argument) with the support of religious texts that come from the Koran and the Hadith of the Prophet Muhammad. (theorem *naql*).⁵⁰ The characteristic of *tawazun* is that they are willing to calculate an action from various points of view before it is followed up with a proportional attitude.⁵¹

***Tasamuh* (tolerance)**

Tasamuh is an expression of the founding of someone who willing to accept various kinds of thought patterns. Although these opinions differ from the views of an individual, he does not necessarily blame.⁵² Tasamuh practice refers to the thoughts of Imam Shafi'i who are tolerant of various axioms that arise from Islamic thinkers in his era. He said, "*my opinion is right, but it contains the possibility of being wrong, while the opinion of others is wrong but contains the possibility of being right.*"⁵³ In the socio-cultural discourse, Aswaja ulama put forward the attitude of tolerance, especially towards established traditions that have already developed in society. Islamic formalism, at a certain point, is set aside so as not to cause friction between religious norms and cultural values.

***I'tidal* (justice)**

Fair is an upright attitude or placing an object in the right place.⁵⁴ Islamic tradition teaches its people about a just social order by way of methodological thinking when interpreting religious doctrines. Islam never gives room for acts of radicalism that lead to extremism.⁵⁵ The *i'tidal* principle is NU's orientation in implementing Aswaja Islam in the archipelago. This is reflected in all dimensions, both political, economic, and cultural. *Nabdliyyin* is recommended to be always accommodative-critical when translating cultural propaganda in the frame of *amar ma'ruf nahi munkar*.⁵⁶

Practices of Aswaja An-Nahdliyyah at MTs. Miftahul Huda Bulungan Pakis Aji Jepara

MTs. Miftahul Huda Bulungan Village, Pakis Aji District, Jepara Regency is an institution where is under the foundation of Islamic Education Miftakhul Huda Bulungan located at Jl. Main Mosque No.03 Bulungan Pakis Aji Jepara. The Islamic institution whose vision is "Excellence in Achievement Based on *Akblakul Karimah*" in its mission seeks to realize Islamic learning as a whole based on Aswaja's understanding.

⁵⁰ Muhammad Sirojuddin Cholili, "Toleransi Beragama (Studi Konsep Tawasut, I'tidal, Tawazun, Dan Tasammuh) Sebagai Upaya Resolusi Konflik Pada Masyarakat Perumahan Giri Pekukuhan Asri Mojosari," *At-Tahdzib: Jurnal Studi Islam Dan Muamalah* 4, no. 2 (2016): 144–54.

⁵¹ Taufik Bilfagih, "Islam Nusantara; Strategi Kebudayaan Nu Di Tengah," *Jurnal Aqlam* 2, no. 1 (2016): 53–68.

⁵² Imam Subarkah, "Implementasi Penilaian Sikap Tasamuh (Toleransi) (Mahasiswa Program Studi Pendidikan Agama Islam IAINU Kebumen Pada Matakuliah Ke-NU-An)," *Cakrawala: Jurnal Manajemen Pendidikan Islam Dan Studi Sosial* 2, no. 1 (2018): 130–43.

⁵³ Moch. Kalam Mollah, "Hasyim Asy'ari: Mendidikan Dengan Etika Dan Tasamuh," *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam* 8, no. 1 (2018): 118–35, <http://ejournal.kopertais4.or.id/susi/index.php/elbanat/article/view/2984>.

⁵⁴ Mannan, *Ablusunnah Wal Jamaah Akidah Umat Islam Indonesia*, 38.

⁵⁵ Irawan, "Al-Tawassut Waal-I'tidal: Menjawab Tantangan Liberalisme Dan Konservatisme Islam," *Afkaruna* 14, no. 1 (2018): 49–74, <https://doi.org/10.18196/aaijis.2018.0080.49-74>.

⁵⁶ Fahrur Razi, "NU Dan Kontinuitas Dakwah Kultural," *Jurnal Komunikasi Islam* 01, no. 2 (2011): 161–71.

The following are *Amaliyah* practices of *Aswaja An-Nahdliyyah* at this institution include:

Reading *Asmaul Husna* and *Sholawat*

MTs. Miftahul Huda Bulungan Pakis Aji Jepara is an educational institution that truly preserves Aswaja's values through various *amaliyah*, such as the reading of *Asmaul Husna* and *Sholawat* before teaching and learning activities carried out every morning at 07.00. The aim is to invite students to draw closer to God so that during the process of teaching and learning activities can run well and smoothly and students are given the ease and understanding in seeking knowledge.



Figure 1. *Yasin* Reading Activities Every Monday in Class 9B MTs. Miftahul Huda Bulungan Pakis Aji Jepara

Source: Researcher's observations on 7 August 2019

After the sound of the bell of entering the learning activities, the reading of *Asmaul Husna* and *Sholawat* are carried out together. If there are students who are late for class, the teacher in charge and the vice principal of student Affairs asked them to pray alone in the field. The activities of reading *Asmaul Husna* and *Sholawat* are led by students who are assigned according to the specified day. The position of the leader is inside the madrasa office by using loudspeakers. While in the classroom, small speaker facilities are also provided so that his voice is heard. The teacher who teaches in the first hour accompanies the reading process of *Asmaul Husna* in the classroom. As said by Mrs. Uyun Nur Niklah as Deputy Student Affairs is as follows:

The activity of reading *Asmaul Husna* and *Sholawat* itself aims to make students memorize the names of Allah, which amounts to 99. Let them always remember God's help. Hopefully we are all given peace of heart in learning the religious sciences and general sciences.⁵⁷

Reading the *Surah Yasin* and *Tahlil*

The reading activities of *Yasin* and *Tahlil* are done once a week every Thursday before the lesson begins. It is led alternately by one of the teachers, the reading of the *Yasin* and *Tahlil* Letters was carried out from the office using a loudspeaker. Every Thursday, students are required to bring their own *Yasin* book from their homes. When reading *Tahlil* and *surah Yasin*, every classroom there is a teacher who oversees the activity.

⁵⁷ Uyun Nur Niklah, Interview by Al Fatimah. 2019. *Praktik Amaliyah Aswaja An-Nahdliyyah* (Juli 24).

The purpose of this school program is to strengthen the value of Aswaja through Aswaja An-Nahdliyyah education. They were taught to pray for the spirits of the heroes, pray for both parents, and the founders of the Miftahul Huda Foundation, of course. The hope, with this program students, are accustomed to doing amaliyah not only in Madrasa, but at home and in the community and there is no pressure or coercion from others. As explained by Mr. Khoirul Tri Widiyanto as MTs Teacher. Miftahul Huda Bulungan Pakis Aji Jepara:

By Aswaja's basic madrasa, students are routinely taught to read Yasin and Tahlil. This activity is very good and effective because with this activity students will be accustomed and fluent in worship reading *Yasin* and *Tablil* and can also continue to preserve the practices of Aswaja An-Nahdliyah by reading Yasin and Tahlil.⁵⁸

As is usual with *nahdliyyin* community culture, reading the Surah Yasin and Tahlil are no stranger. It is usually done when a Muslim brother dies, either 1-7 days after death, 40 days, 100 days, 1000 days, or when the haul. Also held every Friday night or Friday evening when the pilgrimage to the tomb of the ancestors. At MTs. Miftahul Huda Bulungan Pakis Aji Jepara, this activity is also a curriculum program for local content of Worship Practice lessons in classes VII-VIII.

Istighotsah

The next Amaliyah of Aswaja An-Nahdliyah is istighotsah. The Istighotsah Akbar program and the Istighotsah biweekly program have been preserved by the Madrasah community. Istighotsah Akbar was attended by all board administrators, parents, teachers, and students when they were about to face a national examination in class IX. The istighotsah which is carried out every two weeks aims to invite students to have degrees; pleading to God that we are all given the ease and what is the intention of the madrasa granted. The bi-weekly activities of istighotsah are carried out alternately with the flag ceremony every Monday.

Technically, each class has a teacher accompanying it. One teacher led from the office using a loudspeaker. The obstacle is sometimes some teachers are late in class. So, without the accompanying teacher, the reading of istighosah done by students in the class does not run well.⁵⁹



Figure 2. Istighasah Activities in MTs. Miftahul Huda Bulungan Pakis Aji Jepara
Source: Researcher's observations on 19 August 2019

⁵⁸ Khoirul Tri Widiyanto, Interview by Al Fatihah. 2019. *Praktik Amaliyah Aswaja An-Nahdliyyah* (Juli 24).

⁵⁹ Observation at MTs. Miftahul Huda Bulungan Pakis Aji Jepara, Bulungan pada tanggal 16 Juli 2019.

Strengthening Moderate Islam Through Aswaja *An-Nahdliyyah* Education

MTs. Miftahul Huda Bulungan Pakis Aji Jepara certainly has characteristics in preserving, instilling, and strengthening the moderate Islam. Students at MTs. Miftahul Huda Bulungan Pakis Aji Jepara were taught to be in two attitudes that are not too free nor too hard. *Tawassuth* value developed at MTs. Miftahul Huda Bulungan Pakis Aji Jepara can be seen from the reading activities of Asmaul Husna and Shalawat every morning before learning begins. At exactly at 07.00 the entrance bell starts ringing, the school gate is closed. Students enter their classrooms to pray together to read Asmaul Husna and Sholawat before the learning process takes place. If students are late when carrying a motorcycle, they must turn off the motorcycle engine and guide it to the parking lot. And he prayed alone in the courtyard after that he could only enter the class.

By the results of the interview and also evidenced by the results of observations, showing that the value of *tawassuth* developed at MTs. Miftahul Huda Bulungan Pakis Aji Jepara involved the entire madrasa community. For example, a teacher in charge is formed every day and assistance in all activities. Every morning the students must be orderly in class, doing of duty picket orderly, parking motorbikes and also obey what has become the order of MTs Miftahul Huda Bulungan Pakis Aji Jepara. All of that was done at MTs. Miftahul Huda Bulungan Pakis Aji Jepara in order to discipline students in carrying out what has become their duty and obligation.⁶⁰

At MTs. Miftahul Huda Bulungan Pakis Aji Jepara also practices *Aswaja an-Nahdliyyah* education following *tawazun* values. In this case, *tawazun* is interpreted by the madrasa as an attitude of balance between personal life and society or the present and the future. Students wear uniforms that have been determined by the school every day. In wearing uniforms not only applied to students but also applied to the ladies and gentlemen of the teacher.

Every Wednesday and Thursday students are required to wear a green batik uniform, white subordinates, and also a white veil. To always remember and love the culture of their ancestors. Likewise, the teacher's mother and father. Required to wear batik. May Madrasah batik, batik may also be from LP. Ma'arif.⁶¹

Meanwhile, the value of *tasamub* is practiced by loving and not hostile to friends and also not distinguishing social status. At MTs. Miftahul Huda Bulungan Pakis Aji Jepara further developed the *tasamub* value by sharing variations implemented by the teachers. For example, students are asked to arrive, starting from entering the classroom, being disciplined when praying, being disciplined in wearing a school uniform, and also being disciplined in parking a motorcycle. If you meet a friend or father teacher, always civilize shaking hands.

Every Monday is also scheduled a charity Monday program in which students every Monday the chief of class picks up a charity box from the madrasa office. Then, he take turns approaching his classmates. With this activity students are expected to get used to helping people sincerely. If they cannot help with money, then they can help with energy. All of that was done at MTs. Miftahul Huda Bulungan Pakis Aji Jepara, so that students in the community are also accustomed to living a life of tolerance among family, relatives and

⁶⁰ Observation at MTs. Miftahul Huda Bulungan Pakis Aji Jepara, pada Tanggal 7 Agustus 2019.

⁶¹ Muhammad Rodli, Interview by Al Fatihah. 2019. *Amaliyah Aswaja An-Nahdliyyah di MTs. Miftahul Huda* (Juli 24).

neighbors. So all of that needs to be equipped since in school. As the results of researchers' interviews with Isrowiyah, As a vice principal of Curriculum are:

There is a Charity Monday program. Students do *shodaqoh* when a friend's family dies. In addition there is also a beneficial activity for orphans and also the underprivileged. So they are trained to tolerate each other.⁶²

Not only with the Charity Monday program that can show the value of *tasamub*. Students are also invited to participate in orphan and underprivileged compensation activities. The goal is to help friends in need. Every time a student guardian, a friend, a foundation figure, and a community member die, the students set aside a portion of their pocket money for charity. Then they shared the *takziyah*.

Aswaja *An-Nabdliyyah* Education in the form of *i'tidal* was developed at MTs. Miftahul Huda Bulungan Pakis Aji Jepara through the distribution of class cleaning schedules. Students who get a picket turn, leave early because he has to do work ranging from sweeping the floor, mopping, cleaning dust on the glass, teacher's desk and chair. If there are students who do not take part in the picket, they will be fined Rp. 10,000 The money is put into class cash. Also, if students dispose of their waste improperly, then they will be fined by the students' wages of Rp.5,000. If you scribble on a school wall, you will be told to repaint the wall.

How to develop value isn't it through environmental cleanliness. If students do not pay attention to environmental hygiene there will be a reprimand and a fine of Rp. 5,000. All was done so as not to arbitrarily dispose of garbage. Let them pay attention to the cleanliness of the school environment.⁶³

DISCUSSION

The perspective of character education theory popularized by Thomas Lickona, strengthening the values of moderate Islam through Aswaja *An-Nabdliyyah's* education at MTs. Miftahul Huda Pakis Aji is done by habituation strategy. Thus, students can behave and act based on values that have become their personalities. The character of students can be seen from at least two main points. First, as a set of conditions that have been given away, or have just existed, which are more or less imposed on a person. This character is considered as something that already exists (given). Second, the character can also be understood as the level of strength through which an individual can master the condition. Such characters have gone through the desired process (willed).⁶⁴ In line with Lickona, a progressive young thinker of NU, Jamal Ma'mur Asmani stressed that the term character is essentially embedded with substantial values that are urgent for human life. Value is everything that meaningful for the lives of students who are measured through the qualities of right-wrong, good-bad, beautiful not beautiful, whose orientation is anthropocentric or theocentric.⁶⁵ In a clearer definition, the character is a pattern, be it thoughts, attitudes, or actions, which are inherent in students themselves with very strong and difficult to remove. Character is a quality that is owned by someone who distinguishes himself from others and the character is a true self-portrait of

⁶² Isrowiyah, Interview by Al Fatihah. 2019. *Penguatan Nilai Tasamub di MTs. Miftahul Huda* (Juli 30).

⁶³ Uyun Nur Niklah, Interview by Al Fatihah. 2019. *Praktik Amaliyah Aswaja An-Nabdliyyah* (Juli 24).

⁶⁴ Doni Koesoema A, *Pendidikan Karakter* (Jakarta: Grasindo, 2010).

⁶⁵ Jamal Ma'mur Asmani, *Buku Panduan Internalisasi Pendidikan Karakter Di Sekolah* (Yogyakarta: Diva Press, 2011).

someone. Every person has character and that can describe the real person whether good or bad.⁶⁶

Good character education must involve good knowledge (moral knowing), good feeling (moral feeling), and good behavior (moral action) so that it is manifested in daily behavior.⁶⁷ The moral knowing strategy is carried out through six stages, namely: moral awareness, knowing moral values, perspective-taking, moral reasoning, making decisions, and understanding yourself.⁶⁸ In the initial stages, students are made aware of the dangers of the condition of moral blindness. Moral blindness is a moral failure that often occurs in humans at all age levels, a condition where he is unable to see that the situation at hand involves moral problems and requires further consideration.⁶⁹ Children must know that their first moral responsibility is to use their reason to see when the situation requires moral judgment and then consider the right course of action. The next aspect of moral awareness is the obstacle to getting information. Students must be taught how to ascertain facts first before making a moral judgment.

Then, students at MTs. Miftahul Huda were introduced to moral values relating to *Aswaja An-Nabdliyyah*. For example, respect for the beliefs of other groups, responsibility for environmental cleanliness, fairness in attitude, and tolerance for religious practices that originate from outside of Islam. In this way, they can take perspective; position yourself in the other person's position, and look at things from another person's point of view. *Aswaja An-Nabdliyyah's* education helps students to experience the world from the perspective of others. When a student will hurt his friend, he will think about what he will feel when he is in the position of his friend, and that will discourage him from doing so. Next, he arrived at the base of moral reasoning where he understood the meaning as a moral person who would help him make a decision. The final phase is understanding yourself. Students are convinced by the teacher that being a good moral person must be able to recognize themselves, to be able to evaluate them critically.

The moral feeling strategy is pursued through empathic activity habituation by fostering mutual help between each other. Through this action, *Tasamuh* values settle in the minds of students. From an early age, they practiced tolerance not to be arrogant and feel themselves to be the most correct. This habituation effort begins by thinking about the religious values that are behind the education of *Aswaja An-Nabdliyyah*, then giving more attention to students so that they concentrate on these values. Then, the recording process occurs. Their brain then opens a kind of kind file to be repeated over and over to the storage stage. Finally, it crystallizes in the form of habituation and character. Good habits that are done by MTs students. Miftahul Huda or good things that have not been done has been attempted by the teacher through school culture to be in line with the values of *Aswaja An-Nabdliyyah*. Thus, students endeavor to understand, associate, realize, and think logically about the meaning of these values, then explore and live them wholeheartedly.

⁶⁶ Abdullah Munir, *Pendidikan Karakter: Membangun Karakter Anak Sejak Dari Rumah* (Yogyakarta: PT. Pustaka Insan Madani, 2010).

⁶⁷ Kemendiknas, "Panduan Pelaksanaan Pendidikan Karakter" (Jakarta, 2011).

⁶⁸ Thomas Lickona, *Mendidik Untuk Membentuk Karakter* (Jakarta: Bumi Aksara, 2013).

⁶⁹ Lickona, 75.

So, the next phase appears moral loving which starts from the mindset. The mindset that is accommodating to the estimation of goodness will impact on good behavior. If students already feel the benefits of Aswaja *An-Nabdliyyah*'s values, they will automatically give birth to love and affection. If you already love good things, then all he will sacrifice to do good. Armed with love in doing good, students will enjoy the position comfortably. Starting from thinking and having good knowledge consciously, then it will have an effect on the growth of love and affection. Gradually the seeds of awareness emerged that the students wanted to do good because they loved the kindness.

Departing from the moral feeling phase, students move to the next level, namely moral actuating (good behavior). A kindness that is supported by cognition about Aswaja *An-Nabdliyyah* will certainly shape the deposition of experience. From the deposits will be etched in their subconscious. So it metamorphoses in the behavior of religious characters. Good things that continue to repeat the stronger the root in the soul with a record of good actions that are followed with pleasure. If an action is not followed by pleasure, then the action will not lead to character.

Moral actuating is difficult to be deposited into the habits of students without the moral model of the teacher, all elements of the madrasa, and the surrounding environment. Students always need role models, especially in implementing Aswaja *An-Nabdliyyah* values. It has become human nature if the learner learns more and emulates what he sees and experiences.

MTs. Miftahul Huda as an Aswaja *An-Nabdliyyah* Islamic educational institution has a great responsibility in instilling moderate Islamic education for its students. This is reflected in the application of discipline, for example, and the madrasa curriculum. To help create a social order that upholds moderates, the school not only dares to offer the concept of *An-Nabdliyyah* Aswaja Education but also tries their utmost to ground on the level of praxis that is packaged in school culture. Following Maragustam's opinion, Aswaja *An-Nabdliyyah*'s character education at MTs. Miftahul Huda Bulungan is basically implemented through the process of carving and patenting values into students through education, experience deposition, habituation, rules, and environmental engineering. No less urgent, combined with intrinsic values that already exist in students. So, it becomes the basis for thinking, behaving and behaving consciously and freely.⁷⁰

CONCLUSION

Aswaja *An-Nabdliyyah* values developed at MTs. Miftahul Huda Bulungan Pakis Aji Jepara covers the value of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal*. Aswaja's values are developed in many ways and strategies. *Tawassuth* is taught through the obligation to pray before the lesson begins, orderly running picket, orderly going to class, and also orderly in performing the midday prayer in congregation. Furthermore, *tawazun* is practiced by wearing uniforms that have been determined and loving the culture of the ancestors. *Tasamuh* is implemented through an orderly practice in parking motorbikes, cultivating greetings, salutations, and orphan and poor people. Finally, the value of *i'tidal* was precipitated through class cleanliness,

⁷⁰ Siregar.

terraces, madrasa pages, and prohibitions on littering the walls with all sorts of graffiti. With this kind of Aswaja *An-Nahdliyyah* education, the strengthening of moderate Islam is inherently embedded in madrasa culture. Unfortunately, this research is still limited in scope. Researchers only focus on one of the Islamic educational institutions under the LP. Maarif NU Jepara Regency. In fact, outside the scope of these institutions, research on strengthening moderate Islam with a variety of strategies needs to be further studied by researchers.

ACKNOWLEDGMENT

The researcher is grateful to the Faculty of Tarbiyah and Teacher Training of the Nahdlatul Ulama Islamic University (UNISNU) Jepara for providing research recommendations at MTs. Miftahul Huda Bulungan Village, Pakis Aji District, Jepara Regency. Likewise to the madrasa, the authors give the highest appreciation, without the help of the madrasa civitas who are key informants of research, it is impossible for researchers to obtain comprehensive data. Specifically, the writer also needs to express his gratitude to the Institute of Research and Community Development (LPPM) UNISNU Jepara who never tired of motivating writers to always be motivated in practicing the tri dharma of higher education in the form of research and service.

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