

INTERNALIZATION OF ISLAMIC RELIGIOUS CHARACTER VALUES IN MADRASAH IBTIDAIYAH

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Abstract

The internalization of Islamic religious character refers to the process by which individuals deeply and sincerely adopt the core principles, values, and moral guidelines of Islam into their personal beliefs, attitudes, and behaviors. This study aims to describe the internalization of Islamic religious Character values in Madrasah Ibtidaiyah Nurul Huda, Gondang, Sragen. This madrasah uses the concept of Aswaja An-Nahdliyah in academic and non-academic activities. This concept is interesting to be described in more depth. This type of research is using qualitative and described analysis using phenomenological and naturalistic approaches. Data collection techniques are interview and observation. The data analysis method used is qualitatively descriptive. The results of this study show that the internalization of a character building in the institution can be divided into two important subjects. Firstly, direct internalization through Aswaja course. Secondly indirect internalization, namely by internalizing aswaja values with the principles of tawasut or moderate, tasamuh or tolerance, tawazun or balanced, i'tidal or impartial and amar ma'ruf nahi munkar. In addition, the madrasah is categorized as having understood the philosophical meaning, moral message, good advice contained in the character values of Aswaja An-Nahdliyah; having reconstructed the internalization of aswaja an-Nahdliyah character values in a way; introducing, familiarizing, instilling, the importance of aswaja An-Nahdliyah character values, and becoming an option in the development of noble character in line with the values of Islamic teachings to welcome a strong millennial generation in accordance with the expectations of Islamic religion and Indonesian country.

Keywords: aswaja An-Nahdliyah; islamic character; religious moderation; character building

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan internalisasi nilai karakter agama Islami di Madrasah Ibtidaiyah Nurul Huda, Gondang, Sragen. Madrasah ini menggunakan konsep Aswaja An-Nahdliyah dalam kegiatan akademik maupun non akademik. Konsep ini menarik untuk dipaparkan lebih dalam. Jenis penelitian ini menggunakan analisis kualitatif dan deskriptif dengan pendekatan fenomenologis dan naturalistik. Teknik pengumpulan data adalah wawancara and observasi. Metode analisis data yang digunakan adalah deskriptif kualitatif. Hasil penelitian ini menunjukkan bahwa internalisasi pembentukan karakter di lembaga dapat dibagi menjadi dua mata pelajaran penting. Pertama, internalisasi langsung melalui kursus Aswaja. Baik internalisasi tidak langsung yaitu dengan menginternalisasi nilai-nilai aswaja dengan prinsip tawasut atau moderat, tasamuh atau toleransi, tawazun atau seimbang, i'tidal atau tidak memihak dan amar ma'ruf nahi munkar. Selain itu, madrasah dikategorikan telah memahami makna filosofis, pesan moral, nasehat baik yang terkandung dalam nilai-nilai karakter Aswaja An-Nahdliyah; telah merekonstruksi internalisasi nilai-nilai karakter aswaja an-Nahdliyah dengan cara; mengenalkan, membiasakan, menanamkan, pentingnya nilai-nilai karakter aswaja An-Nahdliyah, dan menjadi pilihan dalam pengembangan akhlak mulia yang sejalan dengan nilai-nilai ajaran Islam untuk menyongsong generasi milenial yang tangguh sesuai dengan harapan agama Islam dan negara Indonesia.

Kata Kunci: aswaja An-Nahdliyah; karakter Islami; moderasi beragama; pembentukan karakter

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Introduction

Character building in Indonesia has important role in strengthening the morale of students. In various scientific forums, education experts are looking for new formations, renovations, re-actualizations about an educational concept that has the character of the life of the Indonesian country. Life within this concept is an activity (internal and external) of social life in Indonesia. Building this character is one of the proofs of the life of scientific traditions in the midst of the Indonesian nation, especially education practitioners (Rifa'i et al., 2021). Islamic religious character is the reintroduction of education from a concept affiliated with the life activities of some Indonesians. One of them is the internalization of character values in the concept of *Ahlus-Sunnah wal-Jama'ah an-Nahdliyah* to become an educational character in Indonesia (Kartiko et al., 2020).

Character in recent years has become the subject of discussion in all study forums by both education practitioners and observers (Albertus, 2010; Rifa'i, 2022; Zulaiha & Triana, 2023). The topic of character building has been debated by many communities up to now. Character building is an interesting theme that seems difficult to solve whether our practitioners and observers are able to finish the debate. Nahdlatul Ulama established an educational institution to realize students with noble character, then the Central Board of the Ma'arif Educational Institution (one of Nahdlatul Ulama Educational Institution) has completed the alignment of the *Aswaja* curriculum and Nahdlatul Ulama character in accordance with the characteristics of the Curriculum 2013. This implementation itself was held on 13-15 August 2014 in Bogor (Azzet, 2017).

The *Aswaja* and Nahdlatul Ulama character curriculum is considered very important to realizing a better learning process. It is also expected to encourage the Ministry of Religion of the Republic of Indonesia to give written recognition that *Aswaja* and Nahdlatul Ulama Character as local content taught in the Nahdlatul Ulama educational institution. The curriculum of *Aswaja* and Nahdlatul Ulama character can already be applied in all madrasahs and schools of the Ma'arif Educational Institution which amounts to approximately 13 thousand units in Indonesia (Ramli, 2002).

Aswaja's understanding became the basis of ideology and became the ideal of the Nahdlatul Ulama movement. *Aswaja* is also the foundation of the struggle in developing Islam in Indonesia (Fuadi, 2023; Subakir & Mustamir, 2020). This can be seen from the articles of association of Nahdlatul Ulama (Marom, 2012). The curriculum structure of Madrasah Ibtidaiyah, basically every subject contains materials related to Islamic Character. Substantively, there are at least two subjects that are directly related to the development of ethics or noble morals, namely religious education and civic education. Both lessons directly introduce values and to some extent make students care about and internalize those (Hadi, 2023). The integration of character building in subjects leads to the internalization of values in daily behavior through the learning process from the stages of planning, implementation, and assessment. For madrasahs with local content that is taught optimally, character building has a very wide terrain, so the Character of students in madrasahs should be more dynamic, creative, and innovative (Asmani, 2012).

Nahdlatul Ulama since its establishment has relied on the *Islah* or movement to improve and increase kindness, where every activity carried out is expected to have greater results and be more beneficial to the community. It seems that this is based on the social attitude of Nahdlatul Ulama by KH. Ahmad Shidiq that formulated following attitudes (Ida, 2004);

a. *Tawassut* and *i'tidal attitude*. It is a middle attitude that is intrinsic to the principle of life that upholds the necessity of being fair and upright in the midst of common life. Nahdlatul Ulama

with its basic attitude will be a group of role models who behave and act straight and always be constructive and avoid all forms of *tat aruf* (extreme).

- b. *Tasamuh* attitude. It is tolerance attitude towards differences of views, both in religious matters, especially matters of a *furu'* or *khilafiyah* problem, as well as in society and culture.
- c. *Tawazun* attitude, balanced attitude in devotion. It is to be reverent to God, reverent to one's fellow man and his environment by aligning the interest of the past, present, and future.
- d. *Amar ma'ruf nahi munkar*. It always has the sensitivity to welcome good deeds, useful and beneficial to life, as well as rejecting and preventing all things that can plunge and degrade the values of life.

The attitudes above are very suitable to be used as cover values of moral education in the Indonesian context. This is because Indonesian society is a plural society, so that value is shared in the Indonesian context. Nahdlatul Ulama's participation in shaping the character of the nation with a noble character, the subjects of *Aswaja* and Nahdlatul Ulama have been included in the local content curriculum or learning at the Madrasah Ibtidaiyah or elementary school level (Hadi, 2023). Madrasah Ibtidaiyah Nurul Huda Sragen included *Aswaja* in the curriculum in the madrasa and made *Aswaja* a subject in the classroom, although the name of the madrasa did not use the name Nahdlatul Ulama. Another difference is in the madrasa curriculum which gets an allocation of more than 10 hours of lessons per week, which includes *Tarikh* (Islamic History), *Aqidah* and *Akhlaq, Fiqih, al-Qura'n* and *Hadith* as well as *Aswaja*.

Nahdlatul Ulama affirms the understanding of nationality with Pancasila as the state ideology. The ideology of Pancasila is interpreted with Islam Nusantara, which is more broadly Islamic, as a religion of *rahmatan lil alamin*. Studies on *Aswaja an-Nahdliyah*, especially from students of Madrasah Ibtidaiyah Nurul Huda, Sragen who care about the integrity of the Republic of Indonesia which is based on healthy thinking and good intentions, anti-violence but an in-depth study to get a stronger understanding related to *Aswaja an-Nahdliyah* which contains character principle values (*tawashut* or moderate, *tasamuh* or tolerance, *tawazun* or balance, *ta'adul* or adil and *amar ma'ruf nahi munkar* or inviting good and preventing badness) especially in Madrasah Ibtidaiyah Nurul Huda, Sragen. Thus, *Aswaja an-Nahdliyah* who had become the religious understanding of the citizens of the Institution under Nahdliyin was very strong. Religious preaching has historically been in the line of struggle of Nahdlatul Ulama Since its establishment, therefore Madrasah Ibtidaiyah Nurul Huda Sragen has avoided radicalized religion and demoralized nationalism among students. The uniqueness of the Institution that are delivered in the classroom is a structured and systematic medium that allows students to know, understand and practice the doctrine better. Through a lesson, students can understand what Islam is *rahmatan lil alamin*, its characteristics, methods, and various aspects comprehensively (Maun, 2021). The lesson that can be taken towards an understanding of Islam as a religion of *rahmatan lil alamin* and at the same time can prevent radicalization is the study of Islam based on *Aswaja* (Vicente & Vilela, 2022). Islamic religious knowledge based on *Aswaja Ahlus-Sunnah wal-Jama'ah an-Nahdliyah* has great potential to be a counter to the strengthening of radical Islamic currents. This is because *Aswaja an-Nahdliyah* is a moderate theological system. The teachings of *Aswaja an-Nahdliyah* can be used as a means of building a tolerant, inclusive and moderate understanding of Islam (Dodego & Witro, 2020; Kartiko et al., 2020). In addition, *Aswaja an-Nahdliyah* which is embedded as knowledge, understanding and attitude is an important capital to be critical in the face of increasingly complex socio-religious dynamics.

Aswaja An-Nahdliyah internalizes moderate (*tawassuth*), tolerant (*tasamuh*), balanced (*tawazun*), fair (*ta'adul*) and invites the good and prevents the badness (*amar ma'ruf nahi mungkar*). Thus, this study describes Islamic religious character based on Madrasah Ibtidaiyah Nurul Huda, Sragen that implement *aswaja an-Nahdliyah* character values is to produce a virtuous person (*akhlak al karimah*) and beneficial for all (*khairunnas anfa'uhum linnaas*), the best human beings are those who are beneficial to among humans.

Research Methods

This research uses a qualitative research approach where researchers conduct field research in collecting data (Cresswell, 2012) The research was conducted in a elementary school level, namely Madrasah Ibtidaiyah Nurul Huda, Sragen. The method of data collection carried out is by conducting interviews and participatory observations (Sugiyono, 2014). There were two teachers who were interviewed regarding the application of the character of *Aswaja An Nahdliyah*. The data search focuses on internalizing *Aswaja An Nahdliyah* on activities outside the classroom and learning activities in the classroom. Participatory observations were made to confirm the interview data whether the internalization of *Aswaja An Nahdliyah* was properly carried out and how the internalization process of *Aswaja An Nahdliyah* took place. After the data was collected and described, researchers conducted data analysis based on relevant theories to determine the implications arising from the internalization process of *Aswaja An Nahdliyah* in the madrasa. The data is presented and analyzed thematically (Moleong, 2002) based on the values of *Aswaja An Nahdliyah* with the internal sub-themes of being moderate (*tawassuth*), tolerant (*tasamuh*), balanced (*tawazun*), fair (*ta'adul*) and inviting good and preventing evil (*amar ma'ruf nahi mungkar*) attitudes. Therefore, this study aims to describe the internalization of *Aswaja An Nahdliyah* at Nurul Huda Elementary Madrasah.

Result and Discussion

Aswaja's Character in Madrasah

Aswaja Ahlus-Sunnah wal-Jama'ah as one of the religious paradigms that has long been developed and embraced by the Nahdlatul Ulama (NU) community like Madrasah Ibtidaiyah Nurul Huda, Sragen, in particular, should be a serious concern to continue to be actualized. Because, *Aswaja's* values can be used as a counter to stem massive radicalism of the students (Jamalinezhad et al., 2012). Through the ideology of *Aswaja* values which are then massively socialized, one of which is through the educational value route, it is expected that it can provide public understanding of the significance of moderate Islamic teachings (Kartiko et al., 2020). Based on the interview and observation, Madrasah Ibtidaiyah used the *Aswaja* ideology by placing the Qur'an and Al Hadith as guidelines. On the other hand, the vision and mission of Madrasah Ibtidaiyah is to create a generation of Islam with character, *Qiroah* skills and diligent in worship.

That is why *Aswaja's* teachings disagree with the teachings of the creed shared by radical Islamist groups. *Aswaja* disagrees with the response and resolution of the problem through the path of violence, coercion, let alone with destruction. *Aswaja* also rejects the existence of groups that close themselves off from the majority Muslim group (Muchtart & dkk, 2007). *Aswaja's* paradigm of thought rests on the source of Islamic teachings; *al Qur'an*, *al-Sunnah*, *al-Ijma'*, and *Qiyas*. Meanwhile, at the practical level, Muslims who adhere to the *Aswaja* understanding follow the product of the thought of scholars in the past. There are three core pillars that mark the characteristics of *Aswaja*, namely following the understanding of al-Asy'ari and al-Maturidi in the field of theology, following the one of the four imams (Hanafi, Maliki, Shafi'i, and

Hambali) in the field of Fiqh, and following Imam Junaid al-Baghdadi and Imam al-Ghazali in the field of Sufism (Amin, 1996). In the vision and mission of the Madrasah Ibtidaiyah, the Qur'an becomes a guide in carrying out worship and a foundation in charity. Students are expected to actualize themselves in their families and communities.

The historical experience of Indonesian Islam that prioritizes harmonious social interaction is important to pay attention to so that future generations of Indonesian Islam are not slumped in conflict. *Aswaja's* ideological process from an early age became important because of the demands of accelerating life transformation (Subakir & Mustamir, 2020). Without it, *Aswaja* is feared to lose its relevance and actuality in addressing any increasingly complicated and thorny issues of impurity. Furthermore, Muslims today, especially the younger generation of Nahdlatul Ulama, are starting to no longer know the teachings of moderate Islam as *Aswaja* carries (Islamy, 2021). With the existence of Islamic schools such as Madrasah Ibtidaiyah Nurul Huda, Sragen, the younger generation will have a strong character of *Aswaja* education. This study, the author parses a value that is characteristic in Ahlus-Sunnah wal-Jama'ah, namely *tawasuth*, *tasamuh*, *tawazun*, and *taaddul* in the Madrasah Ibtidaiyah.

The value of Tawasuth

The value of *Tawasuth* or moderate is a commendable attitude where avoiding extreme behavior and choosing an attitude with a tendency towards the middle way, not leaning left or leaning right. In taking balanced sources between *aqli* and *naqli* postulates (Widodo, 2016). In the implementation of learning in the madrasa is expressed in a balanced attitude between thoughts, reason and action, always being calm and can make comfortable (Fuadi, 2023). This attitude is accustomed to discussions in class or on presentation assignments in front of the class. The presenter makes a paper by prioritizing reason and scientific data. In presenting and discussing with friends, it is based on knowledge, not ego or personal emotions.

Tasamuh Value

The value of *Tasamuh* in the Madrasah Ibtidaiyah Nurul Huda, Sragen is expressed in political attitudes, namely the attitude of not justifying various extreme actions that often use violence in their actions and develop control over power (Latifa et al., 2022). This balance refers to efforts to realize peace and well-being for all citizens of the community. In Sura Al hujurat paragraph13, it is explained that although Allah Almighty created man with all the diversity that exists, the degree level of all human beings remains the same. With this diversity, humans are expected to get to know each other and help each other, instead of making fun of each other and antagonizing one particular group.

Tasamuh attitude has many benefits, including making people have more and more siblings because of humility, tolerance, mutual care, mutual respect and respect for the opinions of others. In the meaning of taking care of each other and respecting (*tasamuh*) Madrasah Ibtidaiyah makes a habit for students' parents to turn off the motor engine and lead them when entering the gate of the Madrasah. This habituation is to train students so that they are used to maintaining an attitude towards a place that has noble values, in the Madrasah it is in a complex which is a valuable work in the Madrasah. In addition, *Tasamuh* makes it easy for students to solve all affairs and difficulties, for example in matters of hygiene. Students are filled by students who are staying in madrasas around madrasahs and non-stayed students. Even though there are different cottages and those non-stay madrasah students are required to respect each other and still cooperate in cleaning the class through a predetermined picket schedule. With this *tasamuh* attitude, it makes the atmosphere more intimate between one student and another, because there will be an attitude of habitual respect for each other's differences (Nisa et al., 2021).

The Value of Tawazun

Classical is generally divided into 3 specializations, namely religious specialization, social science specialization and language and culture specialization. In the three specializations, there are subjects that are balanced between general and religious studies. This is so that students can develop themselves in the future. With this balanced provision, students of Madrasah Ibtidaiyah Nurul Huda, Sragen can continue to the next level with many choices. Students can continue in Islamic boarding schools to deepen their knowledge of religion and still know general knowledge and technology (Nugroho et al., 2021). They can be also expected to study on various universities with a particular major.

Although the students do not continue their formal education, the knowledge that has been studied is quite balanced as a provision for *tawazun*, that is, it is not only worldly interests but the needs of *ukhrowi* are still considered. The values of *tawazun* are reflected in deliberating with all students how to realize the peace and prosperity of boarding school and the celebration of the life of all Indonesian people, this also manifested in the daily life between world affairs and the affairs of the afterlife that never left (Muali et al., 2021). Since the life of *akherat* is inseparable from religion, this attitude is in accordance with the hadith of the Prophet Muhammad SAW narrated by Bukhari which means every one of us is a leader, and you are responsible for the people you lead. A leader is responsible for his people. A husband is responsible for the family and its members. A woman is responsible at home and all her family members. A maid is responsible for her employer's estate and is in charge of her family members.

The Value of Ta'adul

The attitude of justice in Madrasah Ibtidaiyah Nurul Huda, Sragen is accustomed through democracy in the election of class leaders or in general in the election of the student council president. All students have the same right to be chosen and elected. A fair attitude is also done through student grades or achievements. Teachers appreciate their students based on student behavior, attitudes and work results. All students, all specializations in the tenth, eleventh and twelfth grades are required to follow *nadzoman alfiyah* (a kind of Arabic knowledge) and other *nadzoman* together in the mosque as a characteristic of the Madrasa. The construction of the Internalization Pattern of *aswaja an-Nahdhiyah* Madrasah Ibtidaiyah character values was developed in this Indonesian. It is also discussed by implementing the internalization of *aswaja an-Nahdhiyah* character values and an educational reintegration of a concept affiliated with the life activities of some Indonesians, namely, the internalization of educational character values in the concept of *Ahlus-Sunnah wal-Jama'ah an-Nahdhiyah* to become the character building in Indonesia (Kartiko et al., 2020).

Nahdlatul Ulama since its establishment has relied on the *Islah* movement to improve and improve kindness, where every activity carried out is expected to produce bigger results and be more beneficial to the community (Thohir et al., 2021). It seems that this is based on Nahdlatul Ulama's civic attitude by KH. Ahmad Shidiq is formulated into four attitudes as follows (Ida, 2004): (1) *Tawassut* and *i'tidal attitude*. A moderate attitude that is intrinsic to the principle of life that upholds the necessity of being fair and upright in the midst of common life. Nahdlatul Ulama with its basic attitude will be a group of role models who behave and act straight and always be constructive and avoid all forms of *tat aruf* (extreme). (2) *Tasamuh* attitude, tolerance attitude towards differences of views, both in religious matters (van der Noll, 2014), especially matters of a *furu'* or *khilafiyah* problem, as well as in society and culture. (3) *Tawazun* attitude, balanced attitude in devotion. To be reverent to God, reverent to one's fellow man and his environment. Aligning past, present, and future kepentine. (4) *The value of Ta'adul* is the attitude of justice is familiarized through democracy. A fair attitude is also done through student grades

or achievements. Teachers appreciate their students based on student behavior, attitudes and work results. (5) *Amar ma'ruf nahi munkar*, always has the sensitivity to welcome good deeds, useful and beneficial to life, as well as rejecting and preventing all things that can plunge and degrade the values of life (Mun'im, 2021; Sauri et al., 2022).

The attitudes mentioned above are very suitable to be used as cover values of moral education in the Indonesian context (Hosseinkhanzadeh et al., 2013), especially in Madrasah Ibtidaiyah Nurul Huda, Sragen. This is because Indonesian society is a plural society, so that value is shared in the Indonesian context. Nahdlatul Ulama's participation in shaping the Character of a nation with a noble character, the subjects of Aswaja and Nahdlatul Ulama character have been included in the local content curriculum or learning at the Madrasah level of junior high school and its equivalent (Muchtari & dkk, 2007). Character in recent years has become the subject of discussion in all study forums. Either a scientific study or a freelance study of educational practitioners and observers. Character values, the author believes have been around since this country existed. Indonesia, in the history of a region rich in various cultures. The culture and social characteristics of society in the frame of the Republic of Indonesia become national character reference. Generally, character is defined as moral or ethical psychiatric traits that distinguish oneself from others. Meanwhile, the character building that is discussed today refers to Indonesian education which has a distinctive character to Indonesian. If character building in its scope is still broad, then the character building discussed today requires continuous interpretation. At least, the conversations about character building are currently still in the basic stages. Because, the desired results of character building have not been fully successful. It is proven that when a few years ago the application of character building was highly emphasized, various forms of violations of education were increasing. This situation is indeed not the final conclusion, because, the benefits of applying this character piercing have more or less an effect on the personality of the students.

Character values in these conditions are still elastic to implement. In the practical measure of character building, this character can be described from all the noble values of the teachings (religion and customs), including the values of the *Ahlu-Sunnah wal-Jama'ah* understanding in which there are noble values such as, *moderate/elegant (tawassuth)*, *adil (ta'adul)* tolerant (*tasamuh*), *balanced (tawazun)* and *amar ma'ruf nahi munkar* (Junaedi, 2019). The target of these character values based on the values of aswaja is to produce virtuous, noble and beneficial person (*khairunnas anfa'uhum linnaas*).

Referring to Law No. 20 of 2003 concerning the National Education System, Character building has several functions and objectives. The function of character building is development, improvement and training. Meanwhile, the objectives of character building in the context to Indonesia include (Rifa'i, 2022): (1) Develop the potential of students' heart/ conscience/ affective as human beings and citizens who have cultural values and national character. (2) Develop commendable student habits and behaviors in line with the universal values and cultural traditions of the religious nation. (3) Instilling the spirit of leadership and responsibility of students as the next generation of the nation. (4) Develop students' abilities to become independent, creative, national-minded human beings and (5) Developing the madrasa living environment as a safe learning environment full of creativity and friendship and with a high sense of nationality full of strength.

Based on the law above, Madrasah Ibtidaiyah Nurul Huda, Sragen has carried the character building of the Indonesian nation out based on local wisdom. The purpose of this school is contained in the vision and mission of the educational institution. The school has a

mission to build Islamic character, form students who are creative and have a national outlook (Engkizar et al., 2022). In addition, the form of internalization is implemented by teachers and carried out by students properly. The study does not delve into challenges such as resource constraints, the adaptability of local wisdom to a rapidly changing world, or the effectiveness of the methods used in instilling national values. Furthermore, the research overlooks the perspectives and experiences of students and teachers, which could provide valuable insights into the practicality and impact of the character-building initiatives.

Conclusion

The internalization of aswaja an-Nahdliyah character values was developed at Madrasah Ibtidaiyah Nurul Huda, Sragen carried out with micro and macro approach of Islamic religious Character values. The micro approach can be seen from the critical thinking skills of aswaja an-Nahdliyah character values, skills to solve problems of aswaja an-Nahdliyah character values and facilitation of Aswaja an-Nahdliyah character building values. The micro approach to aswaja an-Nahdliyah character building is carried out through the values of aswaja an-Nahdliyah character building, the environment of aswaja an-Nahdliyah character building values and the community of aswaja an-Nahdliyah character education values. Macro Approach of Aswaja an-Nahdliyah character building can be seen from the exemplary implementation of educators applying the values of aswaja an-Nahdliyah character, exemplary parents, religious behavior of educational institutions, institutional cooperation with parents, institutional cooperation with communities and institutional cooperation with school partners. The character values of aswaja an-Nahdliyah is implemented and developed rapidly. The internalization of Aswaja an-Nahdliyah character values at Madrasah Ibtidaiyah Nurul Huda, Sragen is guided by the principles of aswaja an-Nahdliyah including *tawasut*, *tawazun*, *tasamuh*, *i'tidal* and *amar ma'ruf nahi munkar*. From the explanation above, Madrasah Ibtidaiyah Nurul Huda which that has a base of an-Nahdliyah tradition has carried out real internalization of Islamic religious Character values. The enhancement of Aswaja character in primary education is of paramount importance in keeping up with the changing times. In this ever-evolving era, primary education should incorporate moral teachings and Aswaja values as an integral part of the curriculum. This will assist students from a young age in understanding and internalizing the ethical principles, tolerance, and morality that underlie these teachings. Consequently, students are more likely to grow into individuals of strong character and noble ethics, capable of leading a more harmonious and meaningful life in an increasingly pluralistic and complex society. In the next research, it is expected that there will be research that focuses on the internalization of Aswaja an-Nahdliyah in tertiary institutions.

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