

THE PATTERN OF INTERNALIZATION OF ASWAJA AN-NAHDLIYAH CHARACTER VALUES (ANALYSIS STUDY OF MADRASAH ALIYAH WITH ISLAMIC EDUCATION BACKGROUND)

Amin Ary Wibowo^{1*}

Maragustam Siregar²

Mufrod Teguh Mulyo³

^{1,2,3}Program Doktor Pascasarjana UNU Surakarta

e-mail: amin.abahzaky@gmail.com¹, maragustam@uin-suka.ac.id², mufrodteguh1983@gmail.com³

*Correspondence: amin.abahzaky@gmail.com

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Abstract. Character education in Indonesia continues to be turned on. In various scientific forums, education experts look for new formations, innovations, and reactivation of an educational concept that is characterized by the life of the Indonesian nation. This study aims to determine the characteristics of education in Indonesia. The research used in this research is descriptive qualitative research, namely research that seeks to solve the current problem based on the data, analyze, and interpret the data. This research resulted in the idea of ASWAJA Value-Based Character Education. How to internalize the value of ASWAJA Character Education which is effective and can be part of the formation of a good national personality. ASWAJA-style Islamic education is very relevant and suitable to be reconstructed and socialized to students as a guide for daily religious life.

Keywords: internationalization; character; ASWAJA.

INTRODUCTION

Character education in Indonesia continues to be turned on. In various scientific forums, education experts look for new formations, innovations, and reactivation of an educational concept that has the character of the life of the Indonesian nation. Life within these limits is an activity (internal and external) of Indonesian humanity. Finding and concocting character education is one proof of the existence of the scientific tradition in the midst of the Indonesian nation, especially education practitioners. The focus of this study is the reintegration of education from a concept affiliated with the life activities of some Indonesians. Namely, the activation of the value of education in the concept of Ahlus as-Sunnah Wal Jamaah to become the character of education in Indonesia.

Character in the last few years has become a topic of discussion in all study forums (An et al., 2019). Both scientific studies or independent studies of practitioners and observers of education. The topic of character education, the longer it is discussed, the less conclusion there is. Character education is a hot and cold theme that seems difficult to solve. Are our practitioners and observers of education starting to run out of their intelligence? The problem is not being smart or not. However, character education becomes a kind of interesting and disturbing topic. Because, the question that often comes to mind is, why is the topic of new character education peaking in the current era?

Character education, the author

believes, has existed since this country existed. Indonesia, in the release of the history of a region rich in various cultures. The culture and social characteristics of society within the framework of the Unitary State of the Republic of Indonesia are the proposals for the nation's character. Character education in Indonesia, at first glance, becomes a central issue in the midst of a chaotic nation. Although not raised as the main topic, character education has accompanied this nation's journey.

Character education from a global perspective is defined as character-based education. Own character in the dictionary is defined as psychological, moral, or character traits that distinguish one person from another (Sutomo, 2014); (Dewia & Alam, 2020); (Dwi & Purwo, 2019). Meanwhile, character education being discussed today refers to Indonesian education which has a distinctive Indonesian character. If character education is still broad in scope, then the character education being discussed today requires continuous interpretation. At least, discussions about character education are currently still in the basic stages. This is because the desired results of character education have not been fully successful. Evidently, when several years ago the incessant implementation of character education, the brutality of various elements of education increased. This situation is not a final conclusion. because, the benefits of implementing character education more or less affect the personality of students (Rega et al., 2017); (Alam, 2021).

Character education in this condition is still elastic to be implemented. In a practical measure, this character education can be

revealed from all the noble values of the teachings (religion and customs), including the values of the Ahlussunnah wal Jama'ah ideology in which there are noble values. Such as amar ma'ruf nahi munkar, fair and elegant (ta'adul and tawassuth), tolerant (tasamuh), and balanced (tawazun). The target of character education based on ASWAJA's values is to produce virtuous individuals (al-karimah) and beneficial for all (khairunnas anfa'uhum linnaas).

METHODS

The research used in this study is a descriptive qualitative research type, namely research that seeks to solve current problems based on data, analyze, and interpret data. Qualitative research relies more on human observations in certain areas ([Metodologi Penelitian Kualitatif, Bandung: PT, 2012](#)). Because qualitative research reveals symptoms or phenomena thoroughly and contextually, qualitative reports must be able to provide a complete and contextual picture of the topic under study ([Riese, 2019](#)); ([FitzPatrick, 2019](#)).

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing the data into categories, breaking them down into units, synthesizing them, arranging them into patterns, choosing what is important and what is important. that will be studied, and draw conclusions so that they are easily understood by themselves and others ([Darwis, 2014](#)).

RESULTS AND DISCUSSION

Pendidikan Karakter

Character education in Indonesia that has been discussed so far refers to the character and cultural values of the Indonesian nation. In principle, character as moral excellence or morality is built on various virtues (virtues) which in turn only have meaning when it is based on the values prevailing in the culture (nation). The character of the Indonesian nation is the character possessed by Indonesian citizens based on actions that are judged as a virtue-based on the values prevailing in the Indonesian society and nation.

Therefore, character education has been directed at efforts to develop the noble values of Pancasila. Different from teaching materials that are mastery, as is the case with performance content of competency, the material for Education of Culture and National Character has been developmental. The difference in the nature of the two groups of materials idealizes different implementations in the educational process. Educational materials that are developmental require a fairly long educational process and are mutually reinforcing between learning activities and other learning activities, between the learning process in the classroom and curricular activities at school and outside of school.

The balance of the application of character education between inside and outside the classroom will be able to produce the expected goals. The application of character education will not be meaningful without concrete activities. Character education, once again

emphasizes real practice which refers to the formation of individual character (students).

Besides the similarities in the group, learning material in the realm of knowledge (cognitive) which is in a developmental group with values, between the two there are fundamental differences in planning the curriculum document (KTSP), syllabus, lesson plans, and the learning process. Learning material in the realm of knowledge can be used as a subject, while value material in Cultural Education and National Character cannot be used as a subject because it contains a risk that it will become cognitive material. Therefore, in developing the material for National Culture and Character Education, the attitude of liking, wanting to have and wanting to make these values the basis for actions in the behavior of students' daily lives is an absolute initial requirement for the success of Character Education.

The implementation of character education based on the Law of the Republic of Indonesia number 20 of 2003 concerning the National Education System (UU Sisdiknas) formulates the functions and objectives of national education that must be used in developing education efforts in Indonesia. Article 3 of the National Education System Law states, "National education functions to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, , capable, creative, independent, and become a democratic

and responsible citizen.

The purpose of national education is a formulation of the quality of Indonesian human beings that must be developed by each educational unit. Therefore, the formulation of national education goals is the basis for developing cultural education and national character. The presence of this character education appears together with a number of problems (call it) social ills. Such as rampant criminal acts of corruption, theft, free sex among teenagers, and other immoral acts. The stretch of character education is essentially the initial axis of spurring educational actors to improve the world of education.

Education is not only seen as a process. Nasution considers the process in the meaning of education to be global. So, the problem of this process refers to a concrete movement to maximize the role of education. The process can be interpreted as an act of changing the perspective and way of thinking of students to something more positive. Character education, according to Miller (1985) is considered one of the ways to foster a positive attitude in students. In Indonesia, character education that is being promoted is cultural character education from the perspective of the Indonesian nation.

The Pedagogical Foundation of Cultural Education and National Character Education is a conscious effort to develop the potential of students optimally. This conscious effort must not be separated from the environment where students are located, especially from their cultural environment, because students live inseparable in their environment and act in accordance with the rules of their culture.

Education that is not based on that principle will cause students to be uprooted from their cultural roots. When this happens, they will not know the culture well so they become "foreign" people in their cultural environment. Apart from being a foreigner, what was even more worrying was that he became a person who didn't like his culture.

Culture, which causes students to grow and develop, starts from the culture in the immediate environment (village, RT, RW, and village) to a wider environment, namely the nation's national culture and universal culture embraced by mankind. If a student becomes a foreigner from the closest culture, he does not know the national culture well and he does not know himself as a member of the national culture. In such a situation, he is very vulnerable to outside cultural influences and even tends to accept outside culture without a process of consideration (valuing). This tendency occurs because he does not have the norms and values of his national culture that can be used as a basis for making judgments (values).

The stronger a person has a basis for consideration, the stronger the tendency to grow and develop into a good citizen. At its culmination point, collective cultural norms and values at the macro level will become the nation's cultural norms and values. Thus, students will become Indonesian citizens who have insight, ways of thinking, ways of acting, and ways of solving problems in accordance with the norms and values of their Indonesian characteristics.

This is in accordance with the main function of education as mandated in the

National Education System Law, "to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation". Therefore, the basic rules governing national education (the 1945 Constitution and the National Education System Law) have provided a solid foundation for developing one's full potential as a member of society and the nation. Education is an enculturation process, which functions to pass on the values and achievements of the past to future generations. These values and achievements are the pride of the nation and make the nation known by other nations. In addition to inheriting, education also has a function to develop cultural values and past achievements into national cultural values that are in accordance with present and future life, as well as developing new achievements that become the nation's new character. Therefore, cultural education and national character are the core of an educational process.

The process of developing the values that form the basis of the character requires a continuous process, carried out through various subjects in the curriculum (citizenship, history, geography, economics, sociology, anthropology, Indonesian language, social studies, science, mathematics, religion, physical education and sports, arts, and skills). In developing national character education, awareness of who he is and his nation is a very important part.

This awareness can only be awakened properly through history that provides enlightenment and explanation of who the nation was in the past which produced itself

and its nation in the present. In addition, education must also build awareness, knowledge, insight, and values regarding the environment in which oneself and the nation live (geography), values that live in a society (anthropology), prevailing and developing social systems (sociology), state administration systems, government, and politics (state administration/politics/citizenship), the Indonesian language with its way of thinking, economic life, science and technology, and the arts.

The breakthrough in incorporating the noble values of this nation's culture will be able to process the character of students according to expectations (Charlene Tan, 2014: 3). Education of culture and national character is carried out through education of values or virtues which are the basic values of culture and national character. The virtue that is an attribute of a character is basically a value. Therefore, cultural education and national character are basically the development of values derived from the Indonesian nation's view of life or ideology, religion, culture, and values formulated in the goals of national education.

Character education is the hallmark of an educated community. At this level, character education can be entered into various kinds of cultural peculiarities and good teachings. The values of the Ahlussunnah Wal Jamaah understanding which contain positive values can be part of the development of this character education.

Activation of ASWAJA Character Education Value

Ahlussunnah Wal Jamaah or often acronym with ASWAJA. ASWAJA's understanding is simply an understanding that contains the values of the teachings of the Qur'an and Hadith. The hadith here is an act exemplified by the Prophet Muhammad. The actions of the Prophet are morals al Karimah / manners. Ahlussunnah Wal Jamaah in principle wants to create a polite life order. This noble mission becomes the spirit to actualize it in the frame of practical education in an effort to create a virtuous generation of the nation.

One of the values of the teachings of Ahlussunnah Wal Jamaah is al-karimah morality. Akhlakul karimah contains elements of dominant consideration in the context of individual character formation. Because the building of al-karimah morality contains a number of important points, namely; fair and elegant (ta'adul and tawassuth), tolerant (tasamuh), balanced (tawazun), and Amar ma'ruf nahi Munkar (Abdul Muchid Muzadi, 2006:27)

These elements are building points that are intertwined with each other. All of the elements above are closely related and cannot be eliminated. This is because the building blocks of these elements lead individuals who walk this line to find their self-worth (Hairus Salim HS and Muhammad Ridwan, 1999: 32). In the area of education, in this discussion of character education, the element of discretion in another scope can be an object in the development of character education. As referred to in the goals of national education, education is essentially an effort to build virtuous individual characters. In

the perspective of self-awareness, ASWAJA character education is education that contains elements of self-reliance.

This self-conscious character, in principle, can be a frame for printing a self-conscious personality as a whole. ASWAJA-style education can enter into various aspects of life. So, on the practical side, this ASWAJA-style education can at least be implemented with various methods. This method can be applied with various techniques according to the needs where the method is applied.

ASWAJA-style character education aims to produce virtuous personalities. The spirit of character education is in principle to direct students to become useful people

for others (khairunnas anf'auhum linnas).

The existing conception of character education is only a theory. In religious teachings, intentions must be accompanied by actions. Embedding this ASWAJA-style character cannot produce the desired output without active and continuous activities. For a strategy in developing scientific disciplines, character education based on the values of Ahlussunnah Wal Jamaah requires a precise strategy so that it can have a positive impact on students. Instilling this value can be done in educational institutions, families, and the environment where students are located. One example of a strategy that might work:

Table 1. ASWAJA Character Education Value Activation Strategy

Mark	Strategy	Application	Evaluation
l"tidal/ta"adul (Fair/Justice)		The teacher provides discussion topics. For example, the teacher takes an example of a case that is unfair	Teachers can see whether the results of the practice carried out can have a positive impact on students. This kind of activity continues to be carried out until finally, the desired target can be achieved.
Tasamuh (Tolerance)	Discussion / Problem Solving		
Tawazun (Balanced)			

Meanwhile, the scope of character education includes three aspects, namely cognitive, affective and psychomotor aspects. In its realization, all of these

aspects have a scope that contains character values. The explanation of this scope can simply be described in the following chart:

Table 2. Scope of Character Education

Thought (Intelligent, creative, innovative, and Productive)	Physical Exercise (Clean, Healthy, Sportive, Disciplined, Cooperative, gregarious, and cheerful)
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Exercise of the heart (Faith, Olah Rasa/Intention (Friendly, Tolerant, piety, honest, trustworthy, Likes to help, and has a soul willing to work trustful, dare to take risks in hard) terms of commanding good and forbidding evil)

The simple explanation of ASWAJA's noble values in relation to practicality in the field above can help cultivate good character. ASWAJA's paradigm of thought rests on the source of Islamic teachings; al-Qur'an, al-Sunnah, al-Ijmā', and Qiyās. Meanwhile, at the practical level, Muslims who adhere to ASWAJA follow the product of the thoughts of scholars in the past. There are three core pillars that mark the characteristics of ASWAJA, namely following al-Ash'ari and al-Maturidi in the field of theology, following one of the four imams of the madhhab (Hanafi, Maliki, Shafi'i, and Hanbali) in the field of Fiqh, and following Imam Junaid al-Baghdadi and Imam al-Ghazali in the field of Sufism.

In addition to the three core pillars, ASWAJA also has interesting values. The first of these values is *tawassuṭ* (moderate). According to the Big Indonesian Dictionary, moderate has two meanings, namely: (1) always avoiding extreme behavior or disclosure; (2) tends towards a middle dimension or path (Ministry of Education and Culture, 1990: 589). Moderate thinking is important because it can be reconstructed to become a spirit of peace.

Moderation is an important capital to accommodate various existing interests and find the best solution (*al Islah*) for the conflicts that occur. Second, *tawāzun* (balanced). Balance is meant in this context is a balanced and harmonious attitude in integrating and synergizing the arguments to produce a wise decision. *Tawāzun*

(balanced) is a manifestation of a religious attitude that avoids extreme attitudes. Radical groups are referred to as extreme groups because they lack respect for differences of opinion and do not accommodate the richness of life's treasures. Third, *tasāmuḥ* (tolerance) which is very large against pluralism of mind. Various thoughts that grow in Muslim society get appreciative recognition.

Such wide openness to accept various opinions makes ASWAJA has the ability to reduce various internal conflicts of Muslims. This pattern is very visible in the discourse of Islamic legal thought. The discourse of Islamic law by many experts is considered the most realistic discourse of Islamic thought and touches most aspects of socio-cultural relations. In socio-cultural discourse, ASWAJA tolerates a lot of traditions that have developed in society, without being involved in their substance, even trying to direct them. Formalism in cultural aspects in ASWAJA does not have a strong significance. ASWAJA's tolerant attitude has given special meaning in relation to the broad dimensions of humanity (Husein Muhammad, LKiS, 2000: 37-41).

With these values, Islam has become a religion that is capable of dynamic dialectics with local culture without having to stay away from the essence of its religious teachings. The choice of strategy that is accommodating to local wisdom has also been developed by many ASWAJA

figures, especially NU. One of them is through one of the NU figures, namely KH. Ahmad Siddiq. According to Kiai Achmad Siddiq, Islam has a natural character. The purpose of this fitri character is in accordance with human conscience, abilities, and needs. Because of fitri, then he has not been influenced by lust. This religion of Islam did not come to abolish everything that already exists and reject everything that comes from outside. Various aspects of life that are in accordance with Islamic teachings are continued and developed, while those that are contrary are prohibited or removed (Lukman Hakim, 2004: 104). Not only from NU circles but an accommodative attitude towards local traditions was also voiced by intellectuals outside NU, one of which was Nurcholish Madjid—who also appreciated local culture. According to Nurcholish Madjid, the arrival of Islam always has implications for social transformation towards a better life. But at the same time, the arrival of Islam does not have to be 'disruptive' or cutting off society from its past, but also preserves the good aspects of the past and can be defended against the test of the universal teachings of Islam (Lukman Hakim, 2004: 104).

Islam in Indonesia in its history has a fairly harmonious relationship with local traditions. The dynamic interaction between Islam and local traditions forms a distinctive Islam. This kind of interaction continues to grow and develop so that it needs to be maintained, managed, and made an inseparable part of Indonesian Islamic life. This is solely done so that Islam and local culture can reinforce each other so that Islam truly becomes a universal

religion that can be compatible in all fields and times.

Internalization of ASWAJA Character Education

As it is known that educational practices and processes, especially those that take place in educational institutions, have a role in shaping the character and behavior of each student. Therefore, every learning process, especially religious education (Islam) should consider the need to include civic values in learning activities so as to produce outputs that have moderate and multicultural awareness so that they can be applied in everyday life. To achieve this, the various components involved in the educational process need to be planned in such a way as to support the realization of these ideas. In this case, what needs attention is the curriculum, educators, and learning strategies used by educators. This does not mean that other factors are less important, but that these three things seem to occupy priority (Muqowim, 2004: 8)

The formulation of an Islamic education curriculum that breathes moderately in the style of ASWAJA's understanding is an urgent step that must be taken. This is because, nowadays, the escalation of religious-based violence is increasing. The existence of an Islamic education curriculum containing moderate values is an important component because it becomes a guide for educators in delivering materials about Islamic teachings that respect diversity and difference. Starting from this perspective, from a curriculum perspective, early on, students must be taught and familiarized

not only with normative-doctrinal-deductive subject matter that has nothing to do with cultural contexts, but also historical-empirical-inductive material (Philip W. Jackson, ed., 1996: 248-267).

This indicates the need for a balance between the material in the form of text and context. Whereas the text contains normative teachings which are still general in nature, while the context is in the form of empirical-factual reality which is particular. Problems often arise precisely when the text is faced with a heterogeneous particular reality. Therefore, the subject matter must contain the realities faced by students in everyday life. In addition, although the material provided contains normative texts, it must also contain concrete cases in society so that children are aware that they live in real situations full of differences. In order to build moderate-inclusive diversity in schools, there are several Islamic religious education materials that can be developed through the ASWAJA paradigm, including:

First, the material of the Qur'an, in determining the verses of choice, in addition to verses about faith, is also necessary to add verses that can provide the understanding and inculcate attitudes when interacting with people of different religions, so that as early as possible an attitude is embedded. tolerant, inclusive of students, namely 1) Materials related to the acknowledgment of the Koran for plurality and competing in goodness (Surah Al-Baqarah [2]: 148). 2) Materials related to the recognition of peaceful coexistence in inter-religious relations (Q.S. Al-Mumtahanah [60]: 8-9). 3) Materials related to justice and equality (Q.S. An-Nisa' [4]:

135) (Andik Wahyun Muqoyyidin, *Journal of Islamic Education*:: Volume II, Number 1, June 2013/1434: 144).

Second, fiqh material can be expanded with the study of *siyasa fiqh* (government). From this *siyasa fiqh*, there are concepts of nationality that have been exemplified at the time of the Prophet, companions, or later caliphs. However, the understanding of *siyasa fiqh* does not mean that the current system must be exactly the same as the system in that era. The urgency of studying *siyasa fiqh* is to study values or moral ethics that can be applied in this current era. Not trapped in a utopian dream to re-establish the *Khilafah Islamiyah* which is no longer relevant to the challenges of today's era. Moral ethics that we can take from past history, for example, how the Prophet Muhammad managed and led the people of Medina who were multiethnic, multicultural, and multireligious. The situation of the people of Medina at that time was not much different from the people of Indonesia, who were also multiethnic, multicultural, and multireligious. Materials regarding government are also as much as possibly linked with loving the homeland, which is part of fighting for the religion of Islam itself. So that between Indonesia as a homeland and Islam as a way of life are no longer contradicted. Maintaining the integrity of the nation and state with all the primordial differences in it is the joint task of all the nation's children.

Third, moral material which focuses its study on good and bad behavior towards Allah, the Apostle, fellow human beings, oneself, and the environment, is important for laying the foundations of nationality.

Because, the survival of a nation depends on morals, if a nation underestimates morals, the nation is extinct. The Qur'an has been told about the destruction of the people of Lut, due to the collapse of moral foundations. Furthermore, in carrying out da'wah, morals must also be put forward. Amar ma'ruf must also be moral, nahi Munkar must also be bil ma'ruf by upholding noble character.

Fourth, the SKI material, which is based on historical facts and realities, can be exemplified by the social interaction practices applied by the Prophet Muhammad when building the Medina community. From the historical site of the Medina development process carried out by the Prophet Muhammad, facts were found regarding the recognition and appreciation of the values of pluralism and tolerance (Erlan Muliadi, June 2012: 65).

Clearly, the recognition and protection of the "other" were also exemplified by the Prophet Muhammad through the Medina charter. Jews or Christians who are not hostile to Muslims are protected. In the context of Indonesia, every people has equal rights and obligations. Therefore, Pancasila as a sentence of sawa' or (common platform) which unites ethnic, racial, cultural, and religious diversity must be used as a foundation in the practice of daily life. Muslims in Indonesia must be ready to coexist and maintain peace with other Indonesians. Regardless of race, ethnicity, or religion. Because all are equal as Indonesian citizens, in caring for and advancing Indonesia, it must be done together and uphold the principle of deliberation and consensus in overcoming various problems of the nation.

Fifth is the cultivation of ASWAJA character values. ASWAJA's character values are tawassuṭ, tawāzun, ta'adul, and tasāmuḥ attitudes. These main values are then integrated with national character education. The tools for inculcating ASWAJA character values must also be provided and planned carefully and on target as needed. Meanwhile, according to Ngainun Naim quoting Hamiddin, an aspect that is no less important is the optimization of the rules of al muḥāfaẓah 'alā 'l-qadīm al-ṣāliḥ wa'l-akhdhu bi'l-jadīd al-aṣlāḥ. This means that the good old values are used as guidelines or the basis for implementing ASWAJA character values in the present context. Exemplary, continuity and the cultivation of character values are always reconstructed to find models for the cultivation of applicable, humanist, and contextual ASWAJA character values. Based on these rules, Islam can more freely synergize with any culture as long as it does not conflict with Islamic teachings. Islam did not come to reject and be an anti-cultural locality, instead, Islam can color and reconstruct a culture wisely and wisely without having to be allergic to certain cultural localities. Sixth, ASWAJA amaliyah habituation. This is done in order to familiarize students with worship as amaliah ASWAJA. Because effective learning is learning that is not just a theory but must come to the application level. For example, at the scheduled time, the students are guided by the teacher to carry out various ASWAJA practices such as istighāthah, dibā-an, commemorating Islamic holidays, visiting graves, and also tahlilan. All this worship is done programmatically. All students are required

to participate in the habituation activity. This habituation strategy theoretically has significance in building the character of the students. Habituation is a fairly effective way to instill values and morality into students' souls. The values embedded in him will be manifested in his life from when he was a teenager until he stepped into adulthood (Hermino & Arifin, 2020); (Lian et al., 2020); (Kamaruddin, 2012). Regular habituation of worship is an important strategy to continue to be developed. The students will have good worship habits. Their behavior will be in accordance with the norms and moral values as in the religious prison (Dermawan, 2018). Learning the religion of Islam with a method like this, namely through habituation of worship, has a real impact. They are not easily swayed by the understanding and practice of other groups when interacting with these groups, including radical Islam. It is hoped that in the future they will still have guidance in determining their attitude.

After the curriculum aspect, the figure of an educator who has the paradigm and practice of Islam in the style of ASWAJA also needs to be emphasized in the process of learning Islam in schools. Because, no matter how good the material that has been programmed in the curriculum, if it is not understood, delivered, and exemplified by competent and responsible educators, it will not be realized optimally. For this reason, the preparation of educational staff, in this case, Islamic religious education teachers who have the paradigm and practice of Islam in the style of ASWAJA, must be carried out.

CONCLUSIONS

ASWAJA contains several substantial values, namely *tawassuṭ* (moderate), *tawāzun* (balanced), and *tasāmuḥ* (tolerance). These values are important capital to build a non-extreme understanding of Islam. ASWAJA-style Islamic education is very relevant and compatible to be reconstructed and socialized to students as capital for daily religious life guidelines. This guideline will be functional-applicative and provide a wise-active response in dealing with the increasingly complex realities of socio-religious life. ASWAJA's internalization in Islamic religious learning is structured and designed to provide students with understanding and exemplary behavior. Apart from delivering conventional materials, at school, various activities need to be carried out to strengthen the internalization of ASWAJA, such as habituation of daily worship in accordance with ASWAJA's teachings.

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