

Implementation of Ahlu Sunnah Wal Jamaa'ah An-Nahdliyah (ASWAJA) Learning In Building Akhlakul Karimah

Nur Imama,

Institut Agama Islam Al-Khoziny Sidoarjo, Indonesia

nurimama925@gmail.com

Burhan Djamaluddin,

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

burhandjamaluddin@uinsa.ac.id

Zakariyah,

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

zakariyah6811@gmail.com

Abstract

This article delves into the implementation of Ahlu Sunnah Wal Jamaa'ah An-Nahdliyah (ASWAJA) learning as a foundational strategy for instilling akhlakul karimah (noble character) among students. The cultivation of akhlakul karimah is integral to Islamic education, yet its effective integration into contemporary educational settings remains a challenge. This study aims to elucidate the planning, execution, evaluation, and factors influencing ASWAJA learning's role in fostering akhlakul karimah among students at MTs Abu Amr Tambakrejo Pasrepan. Employing a qualitative approach, data were gathered through interviews, observations, and documentation. Analysis utilized qualitative descriptive methods encompassing data reduction, presentation, and conclusion drawing. Findings reveal the employment of lecture and Drill methods in ASWAJA learning, enhancing students' knowledge retention. Furthermore, teachers exemplify karimah characteristics, supported by requisite training, aiming to mobilize Nahdliyin citizens. Assessment criteria ensure academic standards, with reported results exceeding an 80% KKM threshold. Tasyuf materials within the curriculum impart messages on personal, social, religious, and national life, aiming to cultivate tolerance, balance, and a commitment to Amar Ma'ruf Nahi Munkar among MTs Abu Amr Tambakrejo graduates. This research offers valuable insights into the effective integration of ASWAJA learning to instill akhlakul karimah, thereby contributing ideas to address present and future challenges in Islamic education.

Keywords: *Implementation, learning Keaswajaan, akhlakul kbarimah*

Introduction

Education is an effort to teach, guide and nurture humans so that humans can know various things, and can know what should be done by them as creatures who initially do not understand to understand, therefore education is the need of every human being, with education humans are able to develop talents and potentials in themselves and develop their mindset with the right learning pattern. Learning itself is a series of mental and physical activities to obtain a change in behavior as a result of individual experience in interaction with their environment which concerns cognitive, affective, and psychomotor ¹. In relation to the learning process, aswaja is a perspective of something aimed at the behavior of the Prophet Muhammad SAW. So that Aswaja learning can be said to be a change in behavior in someone obtained from experience and behavior cognitively, affectively, and psychomotorly.

¹ Samal, Yusuf, and Bolotio, "Analisis Pengaruh Kinerja Guru Pendidikan Agama Islam (Pai) Di Smk Islam Yapim Kota Manado."

The term moral is no longer infrequently heard in the midst of people's lives. Maybe almost everyone already knows the meaning of the word moral, because of the words Morals are always associated with human behavior. But to be more convincing Readers so that it is easy to understand, the word akhlak needs to be interpreted linguistically nor terms. Thus, the understanding of morals will be clearer in substance. Linguistically, the word akhlak comes from Arabic which has been Indonesianized. It is akhlaq jama' from khuluqun which means "temperament, character, custom, and Etc. While the definition of morality according to the term is the will of the human soul which cause an action easily because of habit without the need mind Consideration ². From some of the understandings mentioned above, it can be understood that morals are the character or nature of a person, that is, the state of a trained soul, so that in that soul it has really attached qualities that give birth to deeds easily and spontaneous without thinking and dreaming in advance. It can also be understood that morality must remain firmly in the soul and give birth to other actions true to reason, must also be true to Islamic law, namely the Qur'an and al-Hadith. Broadly speaking, two types of morals are known; i.e. akhlaq al karimah (praiseworthy morals), good and righteous morals according to Islamic law, and akhlaq al mazmumah (despicable morals), morals that are not good and not right according to Islamic law. Good morals are born by good qualities, bad morals are born of bad qualities. bad. While what is meant by akhlaq al mazmumah is an act or ungodly words, and attitudes and deeds that are not in accordance with the sharia of Allah, both His commandments and prohibitions, and not in accordance with reason and sound³.

In Islam, the order of values that determine an act is good or bad formulated in the concept of akhlakul karimah, which is a governing concept the relationship between man and man, man and the Supreme Creator, Allah SWT, and humans with their natural surroundings. More specifically, it also regulates relationships man with himself. The scope of morality can be all aspects of a person's life as individual, who intersects with something that exists outside himself. Because as individual, he inevitably interacts with the surrounding natural environment, and also interacts with different groups of human life sociologically, and also interact with the various groups of human life sociologically, and also interact with the various groups of human life sociologically. Metaphisik with Allah Almighty as the creator of the In this day and age there is a lot of religious learning which is only discussed in essence, not in depth, so that It is feared that many people's formal learning is lacking understand in depth matters related to Faith. So to combine akhlakul karimah, it is necessary to apply aswaja subjects in schools. The learning of Aswaja An-Nahdliyah is learning about religion in accordance with the guidance and sunnah of the Prophet Muhammad (peace be upon him) and his companions, more precisely the same with what Nahdlatul Ulama An-Nahdliyah taught. The concept of Aswaja in educational institutions located under Nahdlatul Ulama, remains grounded in the concept of aswaja which embraced by Nahdlatul Ulama. The scope of Aswaja's subjects is: First, the study of Aswaja which contains Islamic beliefs that refers to Ash'ari and Maturidi thought. Second, Study Aswaja which contains Islamic law with reference to one of the of the four schools of Imam Syafi'i,

² Syarifuddin and Khoiriyah, "Azas Sosial-Budaya, Organisatoris, Dan Iptek Dalam Pengembangan Kurikulum Pendidikan Agama Islam Multikultural Di MTs. Ma'arif I Teluk Jati Dawang Tambak Bawean."

³ Qosyim, "Dimensi Edukatif Dalam Amsal Al Qur'an Dan Kajian Perspektif Kurikulum Pendidikan Agama Islam."

Imam Maliki, Imam Hanafi, Imam Hambali. Third, Aswaja lessons contain Sufism Imam Junaid al-Bagdadi and Imam Abu Hamid Al-Ghazali. Fourth, Aswaja's learning contains about NU ⁴.

The characteristics of Aswaja's learning are the teachings that prioritizing the principle of Tawasuth (middle way) that can equipped with I'tidal (tarak road), and Tawazun (proportional). An attitude that does not always compromise in understanding reality, but it also does not reject all elements within its scope. Ahlussunnah Wal Jamaah emphasizes tolerance in reading religious reality. Tolerant does not mean permissive and exclusive. Tolerance is an open attitude towards difference. Differences must be addressed wisely by prioritizing deliberation ⁵.

The fact of the learning process is the interaction of students with the environment so that there is a change in good behavior. In this interaction, many are known by internal factors that are influenced by oneself and external factors derived from the learning environment, the main task of a teacher is to condition the environment to support changes in student behavior. Ahlussunnah Wal Jamaah or commonly abbreviated as ASWAJA linguistically comes from the word Ahlun which means family, group or followers. Ahlussunnah means one who follows the sunnah (words, thoughts or deeds of the Prophet Muhammad SAW) ⁶. While Wal Jama'ah is a group of people who have a purpose. When associated with madzhab means a group of people who cling to one of the imams of madzhab with the aim of obtaining salvation in the world and the hereafter. While the term means the group of Muslims who are in the field of Tauhid adheres to the thoughts of Imam Abu Hasan Al Asy'ari and Abu Mansur Al Maturidi, while in the field of fiqh adheres to Imam Madzhab 4 (Hanafi, Maliki, Shafi'i, Hambali) and in the field of Sufism adheres to Imam Al Ghazali and Imam Junaid al Baghdadi ⁷.

In a simpler sense, it can be said that ahlussunnah waljama'ah is an understanding that in matters of aqidah follows Imam Abu Musa Al Asyari and Abu Mansur Al Maturidi. In practice worship follows one of the four madhhabs namely the Hanafi, Maliki, Shafi'i and Hambali madhhabs, and in tawasuf follows Imam Abu Qosim Al Junaidi and Imam Abu Hamid Al Ghazali. The moral relationship in learning, morals themselves in terms of etymology comes from the Arabic Al-Akhlak plural form of khuluq which means temperament. While morals in the daily sense means behavior, ethics, and politeness. In another sense, moral karimah is all praiseworthy behavior so that moral karimah means praiseworthy behavior which is a sign of the perfection of one's faith in Allah SWT. Moral charisma is born based on qualities in the form of deeds in accordance with the teachings contained in the Qur'an and Hadist ⁸.

Morals according to Ibn Maswakh who is known as a leading and previous expert in the field of morals, for example, briefly said, morals are traits embedded in the soul that encourage him to do actions without requiring consideration and thought. According to Imam Ghazali who is known as Hujjatul Islam because of his expertise in defending Islam from various ideas that are considered misleading, with a little broader than Ibn Maskawaih said, morality is a trait embedded in the soul that causes various actions easily and easily without the need for thought

⁴ Setiawan, "Implementasi Kecerdasan Spiritual Dalam Membangun Nilai Religius Pada Siswa Madrasah Aliyah Nahdlatul Ulama Assalafie Babakan Ciwaringin Cirebon."

⁵ Nahdly and Fahman, "Pembentukan Karakter Islami Siswa MTs Darul Hikmah Prasung."

⁶ Mansur, "Implementasi Pembelajaran ASWAJA DI MTs Mu'allimin NU Malang."

⁷ Falah, "Keberhasilan Pembelajaran Pendidikan Agama Islam Di Sdn 01 Karangmalang Gebog Kudus."

⁸ Baharun and Nur Aini, "Penguatan Pendidikan Aswaja An-Nahdliyah Untuk Memperkokoh Sikap Toleransi."

and consideration ⁹. According to Al-Ghazali, the word akhlak is often synonymous with the words kholqun and khuluqun, if it is associated with someone who is good in the form of kholqun and khulqun, then the meaning is good from the outward and spiritual form. From these two terms we can understand, that humans consist of two physical and inner structures. For physical humans often use the term kholqun, while for spiritual humans use the term khuluqun ¹⁰. These two components choose their own movements and shapes, sometimes bad shapes and sometimes good shapes. Good morals are called adab. The word adab is also used in the sense of ethics, which is the procedure of courtesy in society to maintain good relations between them ¹¹

Rachmat Djatnika in Mohammad Daud Ali explains that morals in Indonesian comes from Arabic akhlak, the plural form of khuluq or alkhuluq, which etymologically means ethics, concern, behavior or character. Morals are directly related to the spiritual path or Sufism. The two are inseparable in order to lead to spiritual improvement. Morality is understood as a moral concept in Islam and is used as a basis in carrying out our every action ¹². While Sufism is understood as the science of how to manage the heart to be good. So it is very clear, that morals and Sufism are very close, especially those related to inner morals, such as sincerity in worship, tawakal, tawadhu, patience and so on in an effort to get closer to Allah SWT.

Aswaja learning is a special unit of certain education, Aswaja learning uses the application of guidance that Aswaja's vision embodies humans who are knowledgeable, diligent in worship, intelligent, disciplined, productive, honest, fair, tolerant and maintain harmony, individually and socially and develop the noble values of Ahlussunnah wal Jama'ah culture. Aswaja is one of the lessons whose speakers are based on the Qur'an and As-Sunnah ¹³. Understanding Aswaja learning uses logical and reasonable ways, because it relates the material to the experience of students or students in everyday life not to dogmatic and certain doctrines. Aswaja learning can be interpreted as an effort to learn and apply to students or students in introducing the noble values of NU-an in everyday life. Aswaja learning is an integral part of the religious curriculum in Nahdlatul Ulama' based schools ¹⁴. In learning Aswaja concerns three aspects, namely the aspect of aqidah, the aspect of sharia and the aspect of Sufism or morals. The aqidah aspect concerns everything related to everything related to a matter that smells of faith. While the sharia aspect is to teach everything related to life in the world and in the hereafter in the aspect of Sufism or morals, which emphasizes more on teaching human morals.

Previous research conducted by ¹⁵, research entitled "Implementation of Aswaja Values in Strengthening Student Morals" teachers conveyed through classroom teaching, by explaining

⁹ Astuti, "Dosen Program Studi Manajemen Pendidikan Islam Institut Agama Islam Negeri (IAIN) Bone. Pendi Susanto, Produktivitas Sekolah (Bandung : Alfabeta, 2016), h. 6. 892."

¹⁰ Samal, Yusuf, and Bolotio, "Analisis Pengaruh Kinerja Guru Pendidikan Agama Islam (Pai) Di Smk Islam Yapim Kota Manado."

¹¹ Baharun and Nur Aini, "Penguatan Pendidikan Aswaja An-Nahdliyah Untuk Memperkokoh Sikap Toleransi."

¹² Deviyanti, "Peningkatan Literasi Dan Motivasi Membaca Bagi Anak-Anak Di Panti Asuhan Al-Falah Yasmuba Melalui Taman Bacaan Edukatif."

¹³ Naim and Walisongo, "Pengembangan Pendidikan Aswaja Sebagai Strategi Deradikalisasi."

¹⁴ Ariyanti, Munawir, and Mas'uliyah, "Urgensi Pendidikan Agama Islam Dalam Pembentukan Akhlak Siswa MI."

¹⁵ Latif, Ubaidillah, and Mundir, "Embedding Aswaja Values in Strengthening Religious Moderation in Students."

what Aswaja Values are, what morals are. The teacher gives examples of role models, how to have good morals, including when teachers interact or communicate with fellow teachers, as well as teachers interact or communicate with their students or students, perhaps with the local language so that it results in manners, manners and manners. Instilling aswaja education in students with muhadhoroh which is carried out every 3 months which basically there is a series of activities then dzikrul ghofilin, dalilunnajah every morning apple is read in dalilunnajah there are istighosah, adhan and other prayers, khitobah, tahlil, reading surat yasin, dhuhur prayer in congregation And its application has been implemented with Madin such as diba'an, reading books and reading asmaul husna before learning begins.

While ¹⁶, has conducted a research entitled "The Practice of Faham Aswaja at Ta'sisut Taqwa Galang Sukoanyar Turi Lamongan Islamic Boarding School in 1986-1996." The results of his research explained that the practice of Aswaja understanding in the Ta'sisut Taqwa Islamic boarding school can be known through formal education, such as the inclusion of Aswaja (Nu-an) lessons into the educational curriculum at the Ta'sisut Taqwa Islamic boarding school educational institution. In addition, the practice of Aswaja understanding can also be seen through the activities of the santri as taught by the Ahlussunnah wal Jama'ah understanding such as reading the Qur'an and Shodaqah for mayit, reading Surat Yasin and Tahlil together if someone dies, holding khaul, carrying out grave pilgrimages, and others.

Character education is implemented using an approach integrated in all subjects. In addition, character education delivered in an integrated manner through the introduction of values, facilities awareness of the importance of values, and internalization of values into students' daily behavior, both within and outside the classroom. Basically, learning activities, in addition to making students master targeted competitions (material), also designed to make students know, realize/care and internalize values and make them behaviors. Students know and know ASWAJA as one of the Islamic understandings derived from the Qur'an and Sunnah, and practice its teachings in daily life, both in the context of personal, social, nation, and State. The real form is that learners can build Morals and morals in accordance with Islamic guidance ¹⁷. In character education in schools, all components must be involved, including the components of Education itself, namely content curriculum, learning and assessment processes, quality of relationships, handling or subject management, school management, activity implementation, empowerment of infrastructure, financing, and work ethic of all residents and school environment. The book also states that it is not Only a teacher can shape the character of students but aspects beyond that can also shape the character of students ¹⁸. The curriculum in an education at school can also be used as some character education. And every school should pay attention Some key principles in curriculum development in order to be able to shaping the character of learners.

Previous research has been conducted on the application carried out in ASWAJA subject schools with using the lecture method, and demonstration, using the method These learners will instill in them the character that conforms in character standards. Through the materials taught and directly practice it, then it can also provide education Outside the material as well as teaching

¹⁶ Abdillah, "Pengamalan Faham Aswaja Di Pondok Pesantren Ta'sisut Taqwa Galang Sukoanyar Turi Lamongan Tahun 1986-1996."

¹⁷ Samsudin, "Pendidik Dalam Perspektif Islam."

¹⁸ Turmuzi, "Konsep Pendidikan Dan Islam Sebagai Alternatif Dalam Memanusiakan Manusia."

students to save and also save in financial matters. Then an educator gives an example which is good directly to its learners. Activities that Held at school can also shape the character of students. The impact in this learning is to become moral or character Students become better, namely able to know, believe and preserving the teachings of Ahlussunah Waljama'ah, then being able to know and guide the sources of Islamic law, and the latter are able to know and know the schools in Islam.

In line with¹⁹, research entitled "Implementation of Akhlakul Karimah Values through Learning Islamic Religious Education in Students". The objective condition of students' morals through Islamic religious education at SMA Negeri 2 Pangkajene is implemented in the moral values of karimah, namely religious values, honest values, tolerance / tasamuh values, discipline values, hard work values, democratic, love for the country, respect, love to read, care for the environment, responsibility. The forms of akhlakul karimah applied at SMA Negeri 2 Pangkajene are, the implementation of dhuha prayers, reading prayers before and after lessons, tadarruz, recitation, congregational dhuhur prayers, cults, carrying out major Islamic activities, shaking hands and saying greetings. However, ²⁰ in a study entitled "implementation of tasamuh ala ahlussunah waljama'ah in learning islamic education in ma'arif high school karanganyar purbalingga". The relation to the impact of Aswaja learning in social and religious behavior is very visible. This is evidenced by the pattern of communication that occurs between fellow students, between teachers and students and students with the school environment. In terms of religious behavior, it can also be seen from the enthusiasm of students to participate in congregational prayer activities as part of activities to stimulate students to obey their religious orders.

Basically, school is an institution that helps to create family and community ideals, especially in the field of education and teaching that cannot be implemented perfectly in the home and community environment. Schools are not only responsible for providing various kinds of knowledge, but also providing guidance, coaching and assistance to children who have problems, both in teaching, emotional and social so that they can grow and develop optimally according to their respective potentials. However, efforts should be made so that schools become a good field for the growth and development of mental and moral (moral) students. In other words, so that school is a social field for students where mental, moral, social growth and all aspects of personality can run well.

In general, the implementation of learning includes three activities, namely opening, competency formation and closing. The opening is the initial activity that the teacher must do to start or open learning. Opening learning is an activity to create mental readiness and attract the attention of students optimally, so that they focus fully on learning. The formation of student competencies is a core learning activity, including delivering information about the subject matter or standard material, discussing standard material to form student competencies, and exchanging experiences and opinions in discussing standard material or solving problems faced together ²¹. In learning, students are assisted by teachers to form competencies and develop and

¹⁹ Imam Tabroni and Rahmania, "Implementation of Akhlaqul Karimah Through Islamic Religious Education Approach In Early Children."

²⁰ Kamaludin, "Implementation of Tasamuh Ala Ahlussunah Waljama'ah in learning islamic education In ma'arif high school karanganyar Purbalingga."

²¹ Musayyidi and Rudi, "Pendidikan Karakter Dalam Perspektif Islam: (Urgensi Dan Pengaruhnya Dalam Implementasi Kurikulum 2013)."

modify learning activities, if the activities require development or modification. The formation of students' competencies needs to be done calmly and pleasantly. This of course requires teacher activity and creativity in creating a conducive environment. Closing is the final activity carried out by the teacher to end the lesson. In this closing activity, teachers must strive to find out the formation of competencies and the achievement of learning objectives, as well as the understanding of students of the material that has been learned, as well as ending learning activities ²².

There are several obstacles in the implementation of Aswaja learning in shaping students' religious behavior: 1) The literature used by students to learn is still lacking. 2) It requires educators who can really be used as examples in instilling a value to students. Therefore, the educator needed in applying this approach is a choice educator who is able to harmonize words and deeds, so that there is no impression that educators are only able to provide values but are not able to practice the values conveyed to students. 3) The habituation method does not educate students to realize by analysis what they do. Their behavior happens automatically without knowing the good and bad so they don't know which habits are good and which are bad. Then the effort that the teacher makes so that students re-concentrate is to approach and patiently wake up sleepy students so that students pay attention to what the teacher conveys, provide interesting stories that can attract the attention of students, sometimes also display motivational videos to students.

From several problems, there is a need for the right solution in conducting Aswaja learning so that it is hoped that there will be a better moral change. The objectives of this study include 1) describing the learning planning of Aswajaan in building Akhlakul Karimah; 2) describe the implementation of Ke-Aswajaan learning in building Akhlakul Karimah; 3) describe the evaluation of Ke-Aswajaan learning in building Akhlakul Karimah; 4) knowing the supporting and inhibiting factors of Ke-Aswajaan learning in building students' Akhlakul Karimah.

Methods

This research uses qualitative whose research location is MTs Abu Amr Jl. Gus Dur No.9, Tambak Krajan, Tambakrejo, Pasrepan District, Pasuruan, East Java, Indonesia. The approach used in this study is a qualitative approach, which is a research procedure that produces descriptive data in the form of speech or writing and observable behavior from the person (subject) itself. With this qualitative research approach, researchers will make descriptions of the description of objects that are studied systematically, both about facts, properties and various things related to the research theme.

This qualitative approach is used because the data needed is in the form of information distributions that do not need to be quantified. Where in this study researchers will collect information related to the implementation of self-learning in building students' akhlakul karimah at MTs Abu Amr. Based on the theme discussed, this research is classified into case study research types. Technically, a case study is a research that studies intensively about the background of the current situation, and the environmental interactions of a social unit, individual, group, institution, and society. The data in this study is in the form of interviews, documentation, and observations or observations that these data summarize in such a way that

²² Johansyah, "Pendidikan Karakter Dalam Islam; Kajian Dari Aspek Metodologis."

the author obtains related information in the implementation of aswajaan learning. Which includes: planning, implementation, and reasons why the implementation of Aswajaan learning in building student charisma in MTs Abu Amr.

This recording and observation is carried out at the research location, and examined directly in the form of interviews carried out because the research is able to obtain further information or information that is not yet known when making observations and documentation ²³. Data analysis techniques use qualitative descriptive analysis methods from data reduction, data presentation and conclusions, while the degree of confidence is carried out 3 techniques from the 7 techniques, namely 1) observation diligence; 2) Triangulation; 3) peer examination. The following is a concept picture of the research thought conducted in Figure 1.

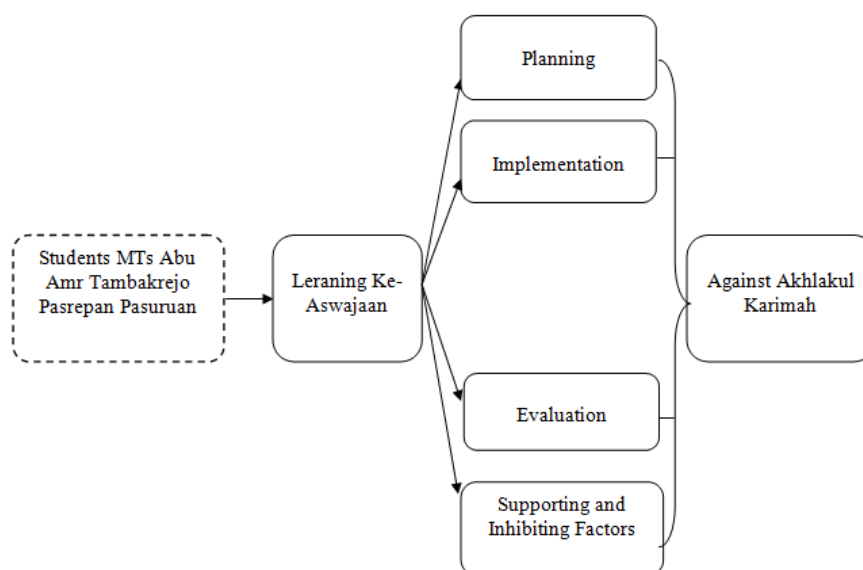


Figure 1. Concept Framework of Thought

The frame of mind is a temporary explanation that shows the researcher's argument in formulating a hypothesis. In compiling a frame of mind that gives rise to hypotheses. Basically develop arguments to give a temporary explanation of the problem at hand. Initially, MTs Abu Amr students were given Self-Help learning by applying learning planning, learning implementation, learning evaluation and various problems in learning both from supporting and inhibiting factors with observations, interviews and documentation. From various Aswajaan learning encountered and given solutions in learning so that there is an improvement in student behavior for the better ²⁴.

Result and Discussion

Learning Planning

In terms of the preparation of learning planning for the Keaswajaan subject at MTs Abu Amr Tambakrejo is carried out based on the reference to the Pasuruan Regency Local Content subject which develops and issues Competency Standards and Basic Competencies (SK-KD) which are then developed by institutions and teachers of Keaswajaan subjects at MTs Abu Amr

²³ Firmansyah and Dede, "Teknik Pengambilan Sampel Umum Dalam Metodologi Penelitian: Literature Review."

²⁴ SIREGAR, "Program Studi Pendidikan Agama Islam."

Tambakrejo into a learning tool that includes an annual program, semester programs, syllabus and lesson plans. In carrying out a learning, in order to create the learning conditions desired by the teacher, namely orderly, orderly and effective learning absolutely requires planning. Learning planning as mentioned above, is intended to achieve improvements in learning.

Furthermore, for the learning method used in learning Keaswajaan at MTs, Abu Amr Tambakrejo still uses the old way, namely traditional learning such as lectures or telling stories. This shows that Literacy learning is delivered by means of lectures and in its implementation is directly linked to everyday life so that it can be directly implemented by students. Literacy Learning also implements the values of Aswajaan not only in its materials but also implemented in the implementation of its learning. The application of moderate values from learning Keaswajaan at MTs Abu Amr Tambakrejo is also carried out various activities. The Keaswajaan learning strategy is known that in the process of learning Keaswajaan at MTs Abu Amr Tambakrejo applies the lecture method, with a lecture system like what is in Islamic boarding schools. The selection of learning methods is adjusted to the competencies or material that students must master and the time available. In addition to lectures, Keaswajaan teachers at MTs Abu Amr Tambakrejo also use the repetition method (Drill). With repetition, students are trained to always learn and repeat the lessons they have learned in the previous period, so that students' knowledge is better maintained with this method.

Learning Implementation

Keaswajaan learning activities at MTs Abu Amr Tambakrejo package amaliyah practices such as tahlil and istighosah to develop aswaja-based characters. The following interview results from resource persons are shown in table 1.

Table 1. The results of the interview of the resource person for the Learning Implementation

Resource Persons	Interview Results
Teacher Aswaja	In MTs Abu Amr, in order to build the character of the students also pack amaliyah practices such as Tahlil, Manaqib, Istigotsah every week to train habituation in students in this madrasa. Meanwhile, as an extra activity in this madrasah, students who attend school here are required to take part in NUan activities such as IPNU / IPPNU. We do this to make it easier to develop the character based on Aswajaan.

At MTs Abu Amr Tambakrejo we make a habit to practice the values of Ahlussunnah Wal Jama'ah teachings by doing Nahdliyin community amaliyah such as praise after adhan, wirid by raising the voice, tahlil, grave pilgrimage, istighosah and so on. Direct practice for students such as applying the values of tawassuth, tasamuh, tawadzun, I'tak and amar makruf nahi munkar, many more. The teacher also directly exemplifies the character of karimah in accordance with aswaja learning. Supported by the opinion of one of the students that all teachers, especially Keaswajaan teachers at MTs Abu Amr are required to follow and have a training certificate, PKPNU aims to create a layer of mobilizing class among nahdliyin residents.

Learning Evaluation

Evaluation of Keaswajaan learning refers to achieving the target of learning Keaswajaan at MTs Abu Amr Tambakrejo. The target of learning Asswajaan is understanding, practicing and implementing Asswajaan itself and can be practiced in the environment to everyday life. Actually, it goes back to each student, but still we continue to strive for better changes. Alhamdulillah if within the scope of school they apply the knowledge they have gained in learning aswaja. If there are some wayward students, it is naturally a student. The evaluation of Literacy learning carried out at MTs Abu Amr Tambakrejo is by questioning and answering the material taught orally, evaluation per chapter in the form of practice questions, midterm exams and final semester exams.

. The assessment carried out refers to the minimum completeness criteria that has been determined by MTs Abu Amr Tambakrejo as a local content subject, and finally the reporting of the evaluation results is obtained from the combined average of exams in one semester whose results are in the form of report cards. The following are the interview results from the learning evaluation Table 2.

Table 2. Results of interviews with resource persons Learning Evaluation

Resource Persons	Interview Results
Teacher Aswaja	I do an evaluation of Literacy learning in each meeting with questions and answers about the material that has been taught last week orally, besides that at the end of each chapter I also hold an evaluation per chapter in the form of practice questions. In addition, of course, there are also routine evaluations carried out by madrasahs, namely in every mid-semester (middle semester) and also at the end of every semester (UAS). For assessments conducted by madrasahs, our institution applies Minimum Completeness Criteria (KKM) that students must achieve for each subject, including the Aswaja/NU-an Local Content subjects in this madrasah. And I add again that not all assessment systems in MTs use the Minimum Completeness Criteria (KKM) as an assessment benchmark because only block tests and midterm exams use the Minimum Completeness Criteria as a benchmark in their assessments such as the Final Semester Examination (UAS) which in reporting the evaluation results is A combination of the average block exam scores in one semester whose results are in the form of report cards.

The application of assessments carried out by madrasahs applies Minimum Completeness Criteria (KKM) that students must achieve for each subject, including the Aswaja/NU-an Local Content subjects in this madrasah. Not all assessment systems in MTs currently use the Minimum Completeness Criteria (KKM) as an assessment benchmark because only block tests and midterm exams use the Minimum Completeness Criteria as a benchmark in their assessments such as the Final Semester Examination (UAS) which in reporting the evaluation results is a combination of the average block test scores in one semester whose results are in the form of report cards. To measure the knowledge of MTs Abu Amr Tambakrejo students, the Teacher of Keaswajaan uses enrichment to measure the knowledge and how deeply students

understand about the values of Keaswajaan and in their application ²⁵. After enrichment, the teacher gets the student's grades and from these grades the teacher can determine whether the student passes or not. If the student does not pass, the teacher holds a remedial or retest for students whose grades do not meet the standards.

Supporting and Inhibiting Learning Factors

In achieving maximum learning outcomes of Aswajaan is strongly supported by various things such as teachers who are competent in their fields, the availability of books or additional material about Aswajaan, schools support Aswajaan activities. Supported by students' statements that learning Keaswajaan at MTs Abu Amr Tambakrejo is very good, learning materials are available completely and students are very happy with the learning of aswajaan. There are no obstacles to learning Literacy in our school. We are very happy with this Prosperity learning material. Literacy learning materials are also fully available at the school ²⁶. Students also give good responses in following the Literacy lesson and also in doing the assignments given by the teacher are also carried out well. Literacy learning is fun, because in its delivery it is done well by the teacher, this Asswajaan learning must be owned by Mts Abu Amr Tambakrejo because it aligns with the Organization we choose.

This study obtained new findings that 1) Aswaja Learning Planning, Preparation of Awareness learning planning refers to MGMP. And Learning tools include semester programs, annual programs, syllabi and lesson plans; 2) Learning tools must be done by each teacher with the methods prepared are lectures, improving the quality of teachers through KKG and training, Implementation of Aswaja Learning, Activities that support akhlakul karimah include intra and extra-curricular; 3) The application of the value of Keaswajaan includes tahlil, yasin, reading the Quran, emphasizing good behavior and ethics as Aswaja scholars; 4) Learning strategies in the form of lectures, questions and answers and habituation, while learning runs conducive in the form of learning Keaswajaan in the form of tahlil, istighosah and Keaswajaan organizations outside school.

The Aswaja learning curriculum at MTs Abu Amr Tambakrejo refers to the curriculum and pays great attention to the rules of Islamic shari'a and is in accordance with the concept of Islamic religious education that should be carried out in madrasas. MTs Abu Amr Tambakrejo is one of the formal educational institutions that provides Islamic education to its students with provisions that are decreed by Allah SWT and His Messenger. In providing Islamic education to its students, MTs Abu Amr Tambakrejo always uses the Qur'an and As-Sunnah as its main foundation. This can be seen from several learning and religious activities carried out daily at MTs Abu Amr Tambakrejo. With the teaching materials that refer to the books of salaf through the sorogan method as carried out in Islamic boarding schools, students are taught about Islamic materials that are inclusive, peace-loving and rahmatan lil'alamin according to what is in these classic books. In addition, material about Aswaja or NUan is also taught directly in the form of subjects. Aswaja material which contains tawhid or creed aims to make students have a foothold in tawhid in accordance with what has been outlined by Aswaja scholars ²⁷.

²⁵ Maulidah, "Akhlak Sebagai Esensi Pendidikan Islam."

²⁶ Mbagho et al., "Peran Guru Pai Dalam Pembentukan Akhlak Siswa Di SMP Negeri 2 Diwek Jombang."

²⁷ Rika and Sumarna, "Pendidikan Akhlak Dalam Kitab Ta'lim Al-Muta'allim Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam Di Sekolah."

The materials on Islamic sharia contained in it are expected that students have practical guidance on good and correct worship procedures. The Moral Material or Tashawuf contained therein provides messages about personal, social, religious or national ways of life. Thus, it is hoped that MTs graduate students Abu Amr Tambakrejo will be able to become individuals who have a high tolerance, balanced, moderate attitude and are always committed to Amar Ma'ruf Nahi Munkar as what has been taught by Aswaja scholars. The implementation of Aswaja values not only provides Aswaja through theory in the form of lessons, but also practices it through amaliyah-amaliyah that has been done in everyday life such as holding nariyah events, tausiyah before exams, congregational prayers, grave pilgrimages, Yasin, Tahlil and Istighotsah.

Discussion

The Madrasah curriculum includes the planning and implementation of learning mixed with religious education widely, but if it is a public school it is only general education. In lesson planning, the learning curriculum at MTs Abu Amr Tambakrejo still uses the same K13 Curriculum as other madrasahs. But even so, MTs Abu Amr Tambakrejo has different characteristics from other madrasahs. In MTs Abu Amr Tambakrejo, in addition to teaching general sciences and religious sciences in general, also apply disciplinary knowledge and also teach local content materials as additional lessons that are expected to improve the morals of the students at MTs Abu Amr Tambakrejo.

Conclusion

In the above research, the author can conclude that MTs Abu Amr Tambakrejo is one of the educational institutions that is close to the values of Aswaja education in teaching and guiding students in religious education to always be close to Allah SWT, always stick to Al-Qu'an and Hadith so that they become true Muslims because MTs Abu Amr Tambakrejo not only teaches Aswaja theory alone but is balanced with the practices of Aswaja teachings in life daily and always uphold akhlakul karimah²⁸. In the implementation of Keaswajaan learning in addition to referring to the RPP in MTs Abu Amr Tambakrejo, besides that the implementation of Keaswajaan learning also has many activities to instill and build akhlakul karimah. The implementation of Aswaja learning at MTs Abu Amr Tambakrejo Pasrepan is carried out in classes that are in accordance with the RPP that has been made such as understanding Nahdlatul Ulama community attitudes, tawassuth and i'tidal attitudes, Tasamuh, Tawazun and Amar ma'ruf nahi munkar²⁹. Asswajaan learning also implements the values of Aswajaan not only in its materials but also implemented in the implementation of learning outside the classroom, namely the habituation of amaliyah such as congregational Duha prayer, joint Shalawat, Tahlilan, Praise after Adhan and wirid with a raised voice. This is to introduce and familiarize amaliyah ahlu sunnah wal jamaah and noble morals to students.

Learning evaluation, Aswaja learning evaluation activities are carried out by the madrasah including the Weekly Test, Midterm Exam (UTS) and Final Semester Examination (UAS). The evaluation of Aswaja's learning was also carried out by MTs Abu Amr Tambakrejo Pasrepan by carrying out the National Examination which was held for grade IX students as a series of taking

²⁸ Herrin, Rofi, and Huda, "Upaya" Guru Pai Dalam Membentuk Akhlak Siswa "Di Smp Negeri 3 Purwoharjo."

²⁹ Djunaidi, "Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Akhlak Peserta Didik Kelas VIII DI SMP Negeri 3 Lembang Kabupaten Pinrang."

graduation exams. The supporting and inhibiting factors of Aswajaan learning in building Akhlakul Karimah at MTs Abu Amr Tambakrejo Pasrepan are students' lack of learning literature, lack of time, in activities outside the classroom some students are sleepy, tell their own stories, come late in participating in religious activities ³⁰. Then the supporting factors are the school environment that is within the scope of Islamic boarding schools, good learning methods and media, the activeness of student organizations in helping to smooth the course of activities at school and outside school. Building charisma in students at MTs Abu Amr Tambakrejo Pasrepan is a superior learning including congregational prayer activities, istighotsah, tahlil, wirid, grave pilgrimage, after discussion or study, it produces findings that are very strengthening between research data with existing theories and previous research so that this research can build children's morals significantly ³¹.

References

- Ariyanti, D., Munawir, M., & Mas'uliyah, M. (2023). Urgensi Pendidikan Agama Islam dalam Pembentukan Akhlak Siswa MI. *Tarbany: Jurnal Pendidikan Islam*, 10(2), 98–104. <https://doi.org/10.32923/tarbawy.v10i2.3653>
- Astuti. (2019). Dosen Program Studi Manajemen Pendidikan Islam Institut Agama Islam Negeri (IAIN) Bone. Pendi Susanto, Produktivitas Sekolah (Bandung : Alfabeta, 2016), h. 6. 892. *Manajemen Pendidikan Islam*, 9(2), 892–907.
- Badrus, M. (2018). Pengaruh Motivasi Mengajar Guru Terhadap Prestasi Belajar Siswa Pada Mata Pelajaran Pendidikan Agama Islam: Studi di SMA Mardi Utomo Kecamatan Tarokan Kabupaten Kediri. *Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 8(2), 143–152.
- Baharun, H., & Nur Aini, L. (2020a). Penguatan Pendidikan Aswaja An-Nahdliyah Untuk Memperkokoh Sikap Toleransi. *Jurnal Islam Nusantara*, 04(02), 189–202. <https://doi.org/10.33852/jurnalin.v4i2.224>
- Baharun, H., & Nur Aini, L. (2020b). Penguatan Pendidikan Aswaja An-Nahdliyah Untuk Memperkokoh Sikap Toleransi. *Jurnal Islam Nusantara*, 04(02), 189–202. <https://doi.org/10.33852/jurnalin.v4i2.224>
- Djunaidi, M. (n.d.). Pengaruh Pembelajaran Pendidikan Agama Islam Terhadap Akhlak Peserta Didik Kelas Viii Di SMP Negeri 3 Lembang Kabupaten Pinrang. In *Jurnal Pendidikan Islam* (Vol. 17, Issue 1).
- Falah, A. (n.d.). *Keberhasilan Pembelajaran Pendidikan Agama Islam Di Sdn 01 Karangmalang Gebog Kudus*.
- Herrin, F., Rofi, S., & Huda, H. (2020). Upaya "Guru Pai Dalam Membentuk Akhlak Siswa" Di Smp Negeri 3 Purwoharjo. <https://doi.org/10.24127/att.v4.i02.1244>
- Mansur, A. A. (2019). Implementasi Pembelajaran ASWAJA di Mts Mu'allimin NU Malang. In *VICRATINA: Jurnal Pendidikan Islam* (Vol. 4).
- Maulidah, M. (2022). Akhlak Sebagai Esensi Pendidikan Islam. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(6), 1945. <https://doi.org/10.35931/aq.v16i6.1279>
- Mbagho, F. I., Al -Urwatul, S., Jombang, W., Khulailiyah, A., Pai, P., Al-Urwatul, S., & Naelasari, D. (2021). Peran Guru Pai Dalam Pembentukan Akhlak Siswa Di Smp Negeri 2 Diwek Jombang. *Jurnal Studi Kemahasiswaan*, 1(2). <https://jurnal.stituwjombang.ac.id/index.php/irsyaduna116>
- Naim, N., & Walisongo, W. (2015). *Pengembangan Pendidikan Aswaja sebagai Strategi Deradikalisasi* (Vol. 23, Issue 1).

³⁰ Setia Permana Politeknik TEDC, "Pendidikan Agama Islam Dan Pembentukan Akhlak Siswa."

³¹ Ariyanti, Munawir, and Mas'uliyah, "Urgensi Pendidikan Agama Islam Dalam Pembentukan Akhlak Siswa MI."

- Nugroho, P. (2015). Pandangan Kognitifisme Dan Aplikasinya Dalam Pembelajaran Pendidikan Agama Islam Anak Usia Dini. *Jurnal Inovasi Pendidikan Islam Anak Usia Dini*, 3. <https://doi.org/10.1017/CBO9781107415324.004>
- Rika, O. :, & Sumarna, E. (n.d.). Pendidikan Akhlak Dalam Kitab Ta'lim Al-Muta'allim Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam Di Sekolah. In *Jurnal Pendidikan Agama Islam* (Vol. 18, Issue 1).
- Samal, A. L., Yusuf, N., & Bolotio, R. (2021). Analisis Pengaruh Kinerja Guru Pendidikan Agama Islam (Pai) Di Smk Islam Yapim Kota Manado. ... *Jurnal Pendidikan* <https://doi.org/10.30868/ei.v10i001.1823>
- Setia Permana Politeknik TEDC, I. W. (2022). Pendidikan Agama Islam Dan Pembentukan Akhlak Siswa. *Jurnal Pendidikan Dan Sosial Humaniora*, 2(4).