Internalizing *Aswaja*-based Character Education through School Environment Design and Collaborative Strategy

Aan Widiyono,[1]*

[1]Universitas Islam Nahdlatul Ulama Jepara, Indonesia
[1]aan.widiyono@unisnu.ac.id
*Corresponding Author

Abstract

This study explores the internalization process of *Aswaja*-based character education in an Islamic elementary school in Semarang, Indonesia. This qualitative research with a case study design was accomplished at Imama Islamic Elementary School, Semarang, Indonesia. The study results found three findings. First, the school environment was designed by the various religious activities and programs that shape the religious culture in schools. Second, efforts to integrate *Aswaja*-based character education values in the learning process. Third, it was a collaborative role between the school, parents, and the community, from socialization and planning to evaluating and monitoring the activities and programs. All three are based on the teachings of *Aswaja An-Nahdliyah*, which emphasize the values of tolerance (*tasamuh*), balance (*tawazun*), justice (*i'tidal*), and moderation (*tasawuth*). This condition can reinforce the student's character, referring to *Aswaja An-Nahdliyah's* teaching. The findings of this study imply that the school needs to develop programs to strengthen student character that refer to religious traditions or other local treasures who live in the community. That way, its design and implementation will become more acceptable to the student and the community while at the same time placing the school as a concrete miniature of social life for students.

Keywords: *Aswaja An-Nahdliyah, Character Education, School Culture*

Introduction

The blurry portrait of education is the attitude of students that leads to moral decadence. The indicator is the presence of bullying cases in schools ranging from verbal and physical violence to sexual violence. One example is the experience of grade 4 elementary school students in the Gebog sub-district in 2017 as proof that the practice of character education in elementary schools is not yet optimal.[1] Another problem is the inclusion of radicalism in education, which can give birth to various forms of violence that

---

[1] Akhmad Nazaruddin Lathif, "Kekerasan Terhadap Siswa SD Terjadi Di Kudus," Antara News, July 31, 2017, https://www.antaranews.com/berita/643693/kekerasan-terhadap-siswa-sd-terjadi-di-kudus.

are far from the values and norms of Indonesian education.[2] In the educational environment, radicalism's impact also can disrupt the comfort of students' learning situations and conditions.

In comparison, education is an investment toward forming a good citizen generation. Good citizens are required for a peaceful, prosperous life and appreciation of differences in the Unitary State of the Republic of Indonesia (NKRI).[3] For this cause, it is increasingly essential to plant character education from an early age. Because elementary school age is a golden period and the beginning of character formation that becomes the basis for the next school level, schools must also pay attention to inculcating attitudes so that students have a robust attitude foundation. That way, they can focus more on deepening their knowledge and skill competencies at a higher level of education.[4] All this time, schools have failed to grow human character because they only care about the cognitive or academic students.[5]

The explanation above shows how important the school's role is in shaping students' character. Therefore, schools need the right strategy to implement it according to the face of education in Indonesia. The face of Indonesian education has a peculiarity that can refer to particular groups, teachings, or traditions. One of them is the concept of character education based on the values of the teachings of *Ahlusunnah wal Jama'ah (Aswaja)*.[6] Efforts to internalize *Aswaja's* values are essential. In that way, *Aswaja's* values will be embedded in students' self and awareness until they become habits manifested in their daily behavior and contribute to the nation's personality.

At a practical level, character education can be described through religious values and customs,[7] which refer to the four foundations of *Aswaja*, including enjoining right and forbidding wrong (*amar ma'ruf nahi munkar)*, the maintenance of harmony and moderate

---

[2] Muhammad Saekan Muchith, "Radikalisme Dalam Dunia Pendidikan," *Addin* 10, no. 1 (February 1, 2016): 163–80, https://doi.org/10.21043/addin.v10i1.1133.

[3] Mustiqowati Ummul Fithriyah and M. Saiful Umam, "Internalisasi Nilai-Nilai Aswaja Dalam Pendidikan Islam Sebagai Upaya Deradikalisasi Menuju Good Citizen," *Prosiding Seminar Nasional Islam Moderat* 1 (September 24, 2018): 110–24.

[4] Andi Prastowo, "Pendidikan Karakter Di Sekolah Dasar/Madrasah Ibtidaiyah Berbasis Pemberdayaan Pikiran Bawah Sadar," *Al-Aulad: Journal of Islamic Primary Education* 1, no. 2 (November 6, 2018): 54–64, https://doi.org/10.15575/al-aulad.v1i2.3525.

[5] Anung Siwi Prabandari, "Implementasi Pendidikan Karakter Di Sekolah Dasar," *Jurnal Pendidikan Dan Konseling* 2, no. 1 (April 8, 2020): 68–71, https://doi.org/10.31004/jpdk.v1i2.586.

[6] Amin Ary Wibowo, Ma'mun E. Nur, and Muslih Abdul Karim, "Internalisasi Nilai Pendidikan Karakter Aswaja (Studi Analisis Aktivasi Nilai-Nilai Keaswajaan)," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 18, no. 2 (December 1, 2018): 4–20, https://doi.org/10.32699/mq.v18i2.937.

[7] Evita Nur Apriliana and Mahfud Junaedi, "The Character Education for Cosmological and Ecological Awareness in Pesantren," *Edukasia Islamika* 6, no. 1 (June 30, 2021): 16–34, https://doi.org/10.28918/jei.v6i1.3750.

attitude (*i'tidal* and *tawasuth*), tolerant attitude (*tasamuh*), and staying balanced (*tawazun*).[8] The target is to produce students with noble personalities and valuable to fellow human beings; the best human is the most beneficial to others (*khairunnas anfa'uhum linnas*).

The results of other studies suggest that the internalization of *Aswaja* values in Islamic education can be an asset in the birth of good citizens.[9] All the values of *Aswaja* can be instilled in students through daily habits and behavior. First, tolerance (*tasamuh*) at school can be shown by loving each other without discrimination. Second, balanced values (*tawazun*) can be done by instilling students so that they do not act excessively. Third, the value of justice (*i'tidal*) by upholding the truth. Fourth, moderate values (*tawasuth*) maintain unity and harmony without hate speech.

One of the primary educations that equip students with *Aswaja* educational values is the Imama Islamic Elementary School (SDI Imama), Semarang. This school has a unique strategy in infusing the values of *Aswaja's* teachings in students through an actual practice that is carried out every day at school and character reinforcement through the material contained in the lesson content. While the *Aswaja's* meritorious deed is carried out when marking certain days, such as visiting graves, *tahlilan*, and *barzanji* activities. *Aswaja* teaching in this research refers to Nahdlatul Ulama (NU), known as *Aswaja An-Nahdliyah*. It means that *Aswaja An-Nahdliyah* is the religious understanding delivered by NU, as one of the prominent Islamic groups that promote moderate Islam.[10]

Based on these conditions, the application of character education to students at the Imama Islamic Elementary School is essential to be studied and mapped because other studies have not examined the implementation in detail regarding the internalization of *Aswaja* from the implementation of *tawazun*, *i'tidal, tawasuth*, and *barzanji*. The results of this study can extend data linked to the *Aswaja*-based character education strategy that can be implemented in elementary schools so that students can become a good citizen generation as expected. This condition is unique because there have not been many studies on *Aswaja* in elementary schools, and studies are more often discussing higher school

---

[8] Muhyidin Abdusshomad, "Tawasuth, tawazun, i'tidal and tasamuh in the perspective of Aswaja," nu.or.id, March 31, 2009, https://www.nu.or.id/syariah/tawasuth-tawazun-i039tidal-and-tasamuh-in-the-perspective-of-aswaja-XBXeR.

[9] Jamal Ghofir, "Internalisasi Nilai Aswaja Dalam Pendidikan Berperadaban Di Era 4.0," *Tadris : Jurnal Penelitian dan Pemikiran Pendidikan Islam* 13, no. 2 (2019): 74–85, https://doi.org/10.51675/jt.v13i2.64.

[10] Dwi Istiyani and A. M. Wibowo, "Internalizing Nationalism Awareness in Early Childhood Islamic Education Institution with The Spirit of Aswaja An-Nahdliyah," *Analisa: Journal of Social Science and Religion* 5, no. 02 (December 29, 2020): 251–66, https://doi.org/10.18784/analisa.v5i02.1168.

levels.[11] In addition, other studies examine the implementation strategy of character education, which focuses on the formation of the nation's personality.[12] That becomes significant as an illustration of the solution to the issue of implementing character education in Indonesia

.

Methods

This research used a qualitative approach with a case study design to explore and analyze processes, events, and activities regarding the implementation of *Aswaja*-based character education in elementary school students.[13] The research location was at Imama Islamic Elementary School (SDI Imama), in Kedungpane Village, Mijen District, Semarang City, Central Java. SDI Imama had its peculiarities in implementing character education by integrating *Aswaja* values.

The data collection technique that the researcher had done was by conducting interviews, observations, and document analysis. The research subjects consisted of principals, teachers, students, and parents. The interview technique that was carried out follows a structured interview model addressed to all informants with the same questions.[14] The observation technique that had been carried out aims to collect data on the implementation of *Aswaja*-based character education in SDI Imama. Furthermore, researchers used data analysis techniques through qualitative analysis of interactive models with steps such as data condensation, data display, and concluding.[15]

Discussion

Character education is essential for the progress of a nation. In this context, character education can be integrated with *Aswaja* values, which contain positive values according to Islamic teachings. This fact is a new form of breakthrough that accommodates the nation's culture's noble values to process students' character.[16] Therefore, students must have a fundamental basis from an early age in acquiring *Aswaja*-based character education in the habituation of attitudes and the context of structured learning and designed through

---

[11] Ghofir, "Internalisasi Nilai Aswaja Dalam Pendidikan Berperadaban Di Era 4.0."

[12] Wibowo, Nur, and Karim, "Internalisasi Nilai Pendidikan Karakter Aswaja."

[13] John W Creswell, *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*, trans. Achmad Fawaid (Yogyakarta: Pustaka Pelajar, 2010), 49.

[14] Yan Piaw Chua, *Mastering Research Methods* (New York: McGraw-Hill Education, 2012), 71.

[15] Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D* (Bandung: Alfabeta, 2008), 35.

[16] Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia* (New York: Routledge, 2012), 142.

appropriate strategies. This effort can be seen in the pattern of implementation of character education at SDI Imama, as described below.

Internalization Forms of Aswaja Values

Internalization is assigning value to a person and forming his mindset to see the meaning of reality. The source of these values can be religious values, culture, views of life, and social norms that are appropriate in a specific scope.[17] The process of internalizing *Aswaja* values at SDI Imama manifests in several scheduled religious activities, ranging from daily, weekly, monthly, and yearly.[18] The form of internalization in daily activities at school such as shaking hands in the morning, where students kiss the teacher's hand before entering the classroom. The teacher's hand kissing activity aims to form respect and obedience towards elders and become a habit that must be implemented in daily life. That is in line with the opinion of Ahmad Tafsir, who explains that "internalization is an effort to include knowledge (knowing), skills to carry out (doing) which will produce habits (being) into a person's personality."[19]

When someone comes into contact with the existing reality, especially religion, whether we realize it or not, humans tend to do what is already related to their environment. The entry of spiritual values through refraction goes into the recesses of the heart, thus influencing the subconscious to describe the values and teachings it gets.[20] Internalization can be based on formal institutions such as education, primarily through instructional institutions, including acquiring knowledge of the substance or design of the environment to apply what has been previously understood, furthermore, through personal, primarily through people who are professionals in their fields.

The interview results with the informants at SDI Imama said that the teacher had included knowledge related to *Aswaja* values to students in daily, weekly, and annual activities. Examples of daily routine activities such as implementing the *Dhuha* prayer in the congregation and the *Dhuhur* prayer in the congregation have become a habit with full

---

[17] Syamsul Arifin, "Membendung Arus Radikalisasi di Indonesia," *Islamica: Jurnal Studi Keislaman* 8, no. 2 (March 3, 2014): 392–420, https://doi.org/10.15642/islamica.2014.8.2.392-420.

[18] Saihu Saihu and Marsiti Marsiti, "Pendidikan Karakter Dalam Upaya Menangkal Radikalisme Di SMA Negeri 3 Kota Depok, Jawa Barat," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 1, no. 1 (October 29, 2019): 23–54, https://doi.org/10.36671/andragogi.v1i1.47.

[19] Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, 2nd ed. (Bandung: Remaja Rosdakarya, 2008), 85.

[20] Evita Nur Apriliana, Ulya Barokati Tamami, and Agus Sutiyono, "Implementation of Experiential Learning Theory in Islamic Religious Education during Covid-19 Pandemic," *Dayah: Journal of Islamic Education*, no. 0 (March 8, 2022): xxx–xxx, https://doi.org/10.22373/jie.v0i0.12171.

responsibility. They were instilling other *Aswaja* values in SDI Imama, namely implementing a flash boarding school to habituate behavior based on Islamic religious values. When implementing the Islamic boarding school, students have high enthusiasm and tend to live more religiously.

Internalization Process of Aswaja Values

The internalization process has three stages. First is the receiving stage. This condition is characterized by a person in the form of a stimulus obtained doctrinally as a reaction to existing social activities. The second is the responding stage. At this stage, a person begins to accept and respond actively to the values he receives. The third is the valuing stage. At a certain level, a person can decide the mindset taken; before deciding on the previous value, he will decide on the perception of the value received, then feel, and then fight for the values held.[21]

The process of internalizing *Aswaja* values at SDI Imama is integrated into the learning system in the classroom. The implementation starts with the teacher providing a stimulus in the form of knowledge about *Aswaja*. Even though the SDI Imama ecosystem has a *nahdliyin* background, students still need to strengthen *Aswaja's* teachings because most students follow family directions and traditions. For this reason, students need to take an active role in the school by studying the teachings of *Aswaja*. That way, students will have the ability to understand and develop *Aswaja* values that are deeply rooted wherever they live.[22]

In other words, instilling *Aswaja* values in students is very important. Because whether it realizes it or not, the inculcation of these values will shape students' character in line with *Aswaja's* values. The learning system requires collaboration between teachers and students to work together and familiarize their experiences in the school environment. This condition is part of the process of instilling *Aswaja* values in students. Therefore, SDI Imama internalized *Aswaja's* values with several activities.

Instilling Aswaja Values through Learning Process and School Culture

One of SDI Imama's flagship programs is cultivating *Aswaja* values practiced in the daily life of students at school. The practice has various forms, including integration in

---

[21] HM. Chabib Thoha, *Kapita Selekta Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 1996), 88.
[22] Sayyidatun Ni'mah, Nur Hasan, and Dwi Fitri Wiyono, "Implementasi Pembelajaran Blended Learning Pada Masa Pandemi Covid-19 Di MTs Al-Qudsiyah Klotok Plumpang Tuban," *Vicratina: Jurnal Pendidikan Islam* 6, no. 3 (July 18, 2021): 96–103.

learning, making slogans, familiarizing good behavior, continuous monitoring, and giving prizes to students with good personalities. All of these lead to efforts to improve student behavior and always act reasonably. The *Aswaja* values contained are as follows:

Tolerant attitude (tasamuh)

The application of *tasamuh* values at SDI Imama can be seen in the learning process in the classroom. When learning takes place, the teacher provides various reinforcements. Such as storytelling, games, parody, socio-drama, direct practice of selecting discussion groups, speaking politely, being gentle and loving towards fellow friends, controlling their lusts, and self-reflection with classmates when someone is picky about their friends. It aims to instill a forgiving spirit in students. Following Saliyo's opinion, cultivating a *tasamuh* education in understanding religion from an early age is the primary capital to building a harmonious inter-religious country in the future. [23]

Thus, the nature of *tasamuh* needs to be plugged into students because it has the power to glue fellow human beings. It also contains sincerity and willingness to accept differences and thoughts from other parties.[24] Learning *tasamuh* for students on an ongoing basis is a provision for their future so that they can interact and adapt to the environment in which they live.

Staying balanced (tawazun)

Tawazun is maintaining balance and harmony. Stability is a relationship that is not one-sided or benefits certain parties and harms others. Nevertheless, each party plays a role according to its ability without interfering with the functions of the other party. The expected result is the emergence of dynamism in life. Balance makes humans flexible, no longer in a hurry to make decisions, but based on careful and balanced considerations. So, what is expected is the appropriate maximum action by the wishes and needs. [25] At SDI Imama, the *tawazun* attitude can be seen through the habituation of politeness in speech and manners in acting to anyone. When meeting the teacher, the student will shake the teacher's hands. Other examples are the student's habituation to saying the magic words (please, thank, sorry, and excuse) and following queue culture in school.

---

[23] Saliyo Saliyo, "Menanamkan Nilai-Nilai Tasamuh Untuk Menangkal Paham Radikalisme Di Taman Pendidikan Al-Qur'an (TPQ) Perspektif Psikologi Pendidikan Islam," *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 8, no. 1 (May 19, 2020): 093–111, https://doi.org/10.21043/thufula.v8i1.7267.

[24] Ade Jamarudin, "Membangun Tasamuh Keberagaman Dalam Perspektif Al-Qur'an," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 8, no. 2 (January 9, 2017): 170–87, https://doi.org/10.24014/trs.v8i2.2477.

[25] Helmawati Helmawati, "Implementasi Nilai-nilai ASWAJA dalam Memperkokoh Karakter Bangsa dan Mewujudkan Entitas NKRI," *Sipatahoenan* 4, no. 1 (May 15, 2018), https://doi.org/10.2121/sip.v4i1.994.

The maintenance of harmony (i'tidal)

I'tidal means being fair in all things; fair means not favoritism, equal, impartial, not partial to one. This attitude can be cultivated in the classroom, outside, and home. Developing student character is an essential task for a teacher, so the teacher should habituate attitudes from an early age to make students have character. One of them is through habituation of the *i'tidal* attitude. Culturing the *i'tidal* attitude at the SDI Imama is carried out by familiarizing students with upholding truth and justice. All students are treated the same regardless of social status or otherwise. Teachers also instill the *i'tidal* attitude through concrete attitudes, such as when making decisions on the results of class agreements based on the majority vote, not specific interests. Solving students' problems is also done wisely, not taking sides with one student. The teacher also strengthens the cultivation of the *i'tidal* attitude by telling stories of inspirational figures or demonstrations/role-playing during learning.[26]

Moderate attitude (tawasuth)

Moderate means in the middle, not leaning to the left, and not leaning to the right. So that there is no partiality to others or fanaticism towards certain things, with *tawasuth*, students are expected to be moderate in any situation and anywhere. The cultivation of the nature of *tawasuth* at SDI Imama is carried out by applying the habit of mutual respect, impartiality, or leaning towards certain things. *Tawasuth* can be applied to simple activities such as class deliberation. The result is a mutual agreement that comes from the opinion of all class members. The second is selecting discussion group members or other collective activities that refer to a collective agreement. The goal is to avoid partisanship or voting attitudes that have the potential to hurt a friend's feelings. That is in line with Nikmah's opinion, which states that mutual respect for others will lead to an attitude of respect for pluralism in children.[27] With the growth of a sense of respect for pluralism in children, they will avoid fanaticism and blaming others or thinking that something they do not like is wrong.

---

[26] Wibowo, Nur, and Karim, "Internalisasi Nilai Pendidikan Karakter Aswaja."

[27] Ni'mah, Hasan, and Wiyono, "Implementasi Pembelajaran Blended Learning Pada Masa Pandemi Covid-19 Di MTs Al-Qudsiyah Klotok Plumpang Tuban."

Various Forms of School Environment Design Towards Religious School Culture

Based on the results of interviews that have been conducted. The researcher found that the strengthening of character education based on *Aswaja* values took place through various habituation activities with religious nuances, including:

Reading the Koran

The Koran reading activities at SDI Imama are categorized as a training program to read the Koran, emphasizing the correct way of reading, fluency, and the beauty of reading. The implementation occurs daily for all students from grade 1 to grade 6, where each class has its teacher. The habit of the Koran reading will positively impact the students' character and give them inner peace to better control their emotions. That is reinforced by Masruroh's research findings that the habit of reading the Koran will gradually bring goodness and shape students' Koranic character because the Koran is a guide in behavior and various other aspects of life.[28]

Barzanji **activities**

As an elementary school based on *Aswaja* teachings, SD Islam Imamah teaches creed and morals as exemplified by the Prophet Muhammad Saw. One of them is to make *barzanji* tradition on the anniversary of the Prophet Muhammad's birthday. The *barzanji* tradition at school is one of the means to instill a student's love for the Prophet Muhammad. With that love, students will have more motivation to imitate it. Love for the Prophet Muhammad is also a form of love and obedience to Allah Swt. In addition, the *barzanji* tradition in a broader context is one of the characteristics of Indonesian Muslims who follow the teachings of *Ahlusunnah wal Jama'ah An-Nahdliyah*. Another similar activity oriented towards strengthening love for the Prophet Muhammad is the tambourine extracurricular (*rebana*), specifically for interested students. In it, the tambourine is a rhythm that accompanies the reading of the Salawat. As an extracurricular activity, students who participate in this activity usually perform to commemorate Islamic holidays such as *Isra Mi'raj*, *halal bi halal*, and grade 6 graduation.

Tahlilan

Tahlilan is a religious ritual that aims to get closer to Allah. The practice is to read *kalimat thayibah*, *Salawat*, verses from the Koran, and prayers.[29] At SDI Imama, the

---

[28] Siti Masruroh, "Pembiasaan Membaca Al-Qur'an Dalam Menanamkan Karakter Siswa (Studi Kasus Di SMK Texar Kec. Klari Kab. Karawang)," *Jurnal Pendidikan Islam Rabbani* 1, no. 2 (July 1, 2017), https://journal.unsika.ac.id/index.php/rabbani/article/view/1031.

[29] Alif Nurul Mubarok, "Tahlilan Tradition as Media for National Character Education," *Journal of Nahdlatul Ulama Studies* 2, no. 1 (February 27, 2021): 1–16, https://doi.org/10.35672/jnus.v2i1.1-16.

tahlilan ritual takes place on every anniversary of the Nahdlatul Ulama (NU) cleric's *haul* and when a large family of SDI Imama dies. This ritual is intended to instill the character of social care in students through habituation based on the teachings of *Aswaja An-Nahdliyah*, *tahlilan*. Thus, *tahlilan* for SDI Imama students is not only meant as a religious tradition but also has a social meaning. That is in line with Mubarok's findings that the *tahlilan* tradition functions in the formation of the character of Indonesian Muslims.[30] In the context of Javanese tradition, the *tahlilan* tradition in Java has similarities with the life cycle *slametan* ritual.[31]

Meanwhile, in the broader context, *tahlilan* is an essential religious ritual because it has an impact on strengthening faith.[32] Therefore, the existence of the *tahlilan* tradition in schools is very relevant in this era. Mainly if it is associated with the development of ideology and movements of transnational Islamic groups that seek to change the ideology of the Indonesian nation by attacking the Islamic groups that follow the teachings of *Aswaja An-Nahdliyah*.[33]

Grave pilgrimage

As an *Aswaja An-Nahdliyah* school, SDI Imama has a grave pilgrimage program. This program aims to ground religious and spiritual culture as a basis for inculcating religious character values in students. The activity of visiting the grave manifests human emotions and religious needs that arise from their religious feeling. Moreover, the pilgrimage in question is the saint's tomb, which is part of affection for people whom Allah loves. He wishes that whoever loves someone whom Allah loves, then that person is also loved by Allah so that all his prayers can be answered through Him.[34]

Collaborative Strategy Between Family, School, and the Community

Developing student character that aligns with Indonesian education's goals requires a collaborative strategy. The form of collaboration is a program jointly prepared by schools,

---

[30] Mubarok.

[31] Mohamad Abdun Nasir, "Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 329–58, https://doi.org/10.14421/ajis.2019.572.329-358.

[32] Zulfa Fiqria and Zaenal Arifin, "Revitalisasi Amaliah Nahdlatul Ulama (NU) dalam Menangkal Faham Radikalisme di Madrasah Aliyah," *Indonesian Journal of Islamic Education Studies (IJIES)* 4, no. 2 (December 24, 2021): 165–77, https://doi.org/10.33367/ijies.v4i2.1923.

[33] Zainul Mu'ien Husni, "NU Di Tengah Pusaran Ideologi-Ideologi Transnasional," *Jurnal Islam Nusantara* 2, no. 1 (January 13, 2020): 45–59, https://doi.org/10.33852/jurnalin.v2i1.68.

[34] Asmaran Asmaran, "Membaca Fenomena Ziarah Wali Di Indonesia: Memahami Tradisi Tabarruk Dan Tawassul," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 17, no. 2 (December 31, 2018): 173–200, https://doi.org/10.18592/al-banjari.v17i2.2128.

parents, and the community. Because the strength of the collaboration strategy can have a significant influence on the formation of student character.[35] In this regard, the researchers found that SDI Imama is collaborating with parents and the community to strengthen students' character based on the teachings of *Aswaja An-Nahdliyah*. The form of collaboration between SDI Imama and parents is realized through several activities. First, provide information about school programs (*tahlilan, barzanji, and grave pilgrimage*) during each new school year's 'parent class' moment. Some of these programs regularly occur at schools and contain *Aswaja* values such as *tawazun, tawasuth,* and *i'tidal*. Second, provide a parent liaison book containing information about activities that students do at school that require parental reinforcement. Third, create a *Whatsapp* group for each class that aims to facilitate the communication process between teachers and parents. Fourth, provide worship watch books. Fifth, collaborate to support student carnival activities, especially in celebrating the independence day of the Indonesian nation as a form of instilling the value of love for the homeland. The five forms of collaboration between schools and parents show a sustainable synergy. That is in line with the results of a study by Sumarsono et al. that optimizing parental participation is hope for achieving synergies that lead to the achievement of school program goals.[36]

The next is the collaboration between SDI Imama and the community. The form of collaboration is carried out with the help of the school committee, which has four functions. First, as a supporting agency. The function of the school committee at SD Islam Imama is manifested in several forms of assistance, including economic, energy, and thought assistance, as well as participation in several school programs such as participation in the commemoration of the Prophet Muhammad's birthday and facilitating transportation needs for the grave pilgrimage program. Second, as an advisory agency. The form can be seen by considering every plan for preparing school programs, starting from repairing damaged facilities and infrastructure, building infrastructure such as prayer rooms, and considering implementing instructional asset supervision procedures in schools.

Third, as a controlling agency, it considers school planning and decisions and integrates its management characteristics in the fulfillment of school training programs. Fourth, as a mediator, the school's committee can be seen as accommodating and

---

[35] Asep Zainudin, "Sinergitas Antara Sekolah, Orang Tua Dan Lingkungan Untuk Membentuk Karakter Peserta Didik," *Journal of Social Studies, Arts and Humanities (JSSAH)* 1, no. 1 (2018): 74–76.
[36] Raden Bambang Sumarsono et al., "Strategi Kepala Sekolah Dalam Mengoptimalkan Partisipasi Orangtua Untuk Meningkatkan Kualitas Sekolah," *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan)* 4, no. 1 (November 27, 2019): 7–13, https://doi.org/10.17977/um025v4i12019p007.

represented by parents' aspirations. The school committee also provides assistance that supports improving the quality of *Aswaja*-based education at SDI Imama. From this explanation, it appears that the school committee has an essential role in bridging schools, parents, and the community to optimize school development programs. This fact contradicts a study by Sulaiman et al. They found that the school committee did not play an active role in the development and implementation of school programs and only played a role in legalizing all school activities.[37]

Supporting and Inhibiting Factors in the Implementation of Aswaja-Based Character Education

Based on the interviews conducted with several teachers at SDI Imama, we found the supporting and inhibiting factors in implementing character education. The supporting factors are the spirit of learning and the consistency of the teacher. With these two things, they often try to innovate in learning by using several learning methods and providing continuous strengthening of character education. Another supporting factor is the existence of several programs that support strengthening character education based on *Aswaja* teachings. In practice, the sustainability of these programs is carried out using the habituation method and forms a distinctive school culture. The last is the effort to integrate character education's values in the classroom learning process and the collaborative role between schools, families, and communities.

Some of the supporting factors appear that the inhibiting factors can come from the supporting factors themselves, especially regarding the program's sustainability and the teachers' consistency in implementing it. This fact is a common problem because every school certainly has its challenges, especially in providing strengthening character education. According to Kanji et al., principals, teachers, and parents can be factors that support and hinder the learning of character education in schools.[38] That also refers to several teacher acknowledgments that "implementing the internalization and strengthening of student character based on *Aswaja* is not easy because almost all teachers experience obstacles."

---

[37] Sulaiman Sulaiman, Nurmasyitah Nurmasyitah, and Mislinawati Mislinawati, "Fungsi Komite Sekolah Dalam Pengembangan Dan Implementasi Program Sekolah Di SD Negeri 19 Banda Aceh," *Jurnal Pesona Dasar* 7, no. 2 (October 4, 2019): 58–63, https://doi.org/10.24815/pear.v7i2.14759.

[38] Hasnah Kanji et al., "Supporting and Inhibiting Factors of Character Education in Learning Social Studies at Primary Schools," *JED (Jurnal Etika Demokrasi)* 5, no. 1 (January 22, 2020): 1–14, https://doi.org/10.26618/jed.v5i1.2966.

The most important thing to overcome these problems is the willingness of schools to find solutions and minimize these problems. That is in line with the results of Sustam's research which shows that the conscious, directed, and sustainable cultivation of the *Aswaja* character can provide students with provisions to be ready to face the challenges of the times.[39] In addition, the school's strategy of instilling *Aswaja*-based character education can build a future blueprint for lifelong learning from primary school, continuous learning in the workplace, and learning to play a better role in society. It is in line with Efendi's research, which shows that it is crucial to instill character in elementary school students to prevent the negative impacts of a pluralistic environment.[40] Meanwhile, character planting in elementary schools can be done through learning strategies, habituation, example, partnerships, and evaluation for optimal success.

Conclusion

Based on the discussion above, it can be concluded that there are three ways of internalizing *Aswaja*-based character education at the Imama Islamic Elementary School (SDI Imama), Semarang. First, the design of the school environment through various religious activities and programs that shape the religious culture in schools. Second, efforts to integrate *Aswaja*-based character education values in the learning process in the classroom. Third, the collaboration between schools, parents, and the community is integrated, mutually supportive, and sustainable. All three are based on the teachings of *Aswaja An-Nahdliyah*, which emphasize the values of tolerance (*tasamuh*), balance (*tawazun*), justice (*i'tidal*), and moderation (*tasawuth*). The results of this study suggest three recommendations. First, schools can strengthen student character values by integrating the teachings of *Aswaja An-Nahdliyah*. Second, collaborating with the student's parents is a step to synergizing and monitoring student character. Third, working together with the community to strengthen students' character by building programs partnership.

References

Abdusshomad, Muhyidin. "Tawasuth, tawazun, i'tidal and tasamuh in the perspective of Aswaja." nu.or.id, March 31, 2009. https://www.nu.or.id/syariah/tawasuth-tawazun-i039tidal-and-tasamuh-in-the-perspective-of-aswaja-XBXeR.

---

[39] S. Sustam, "Penguatan Karakter Aswaja Annahdliyyah Melalui Pembelajaran Berbasis Teknologi Di MI Ma'arif NU 1 Banjaranyar Banyumas," *ASNA: Jurnal Kependidikan Islam Dan Keagamaan* 1, no. 2 (December 31, 2019): 72–82.

[40] Didik Efendi, "Strategi Penanaman Karakter Pada Anak Usia Sekolah Dasar Di Kota Jayapura," *Jurnal Elementaria Edukasia* 4, no. 1 (April 30, 2021), https://doi.org/10.31949/jee.v4i1.3012.

Apriliana, Evita Nur, and Mahfud Junaedi. "The Character Education for Cosmological and Ecological Awareness in Pesantren." *Edukasia Islamika* 6, no. 1 (June 30, 2021): 16–34. https://doi.org/10.28918/jei.v6i1.3750.

Apriliana, Evita Nur, Ulya Barokati Tamami, and Agus Sutiyono. "Implementation of Experiential Learning Theory in Islamic Religious Education during Covid-19 Pandemic." *Dayah: Journal of Islamic Education*, no. 0 (March 8, 2022): xxx–xxx. https://doi.org/10.22373/jie.v0i0.12171.

Arifin, Syamsul. "Membendung Arus Radikalisasi di Indonesia." *Islamica: Jurnal Studi Keislaman* 8, no. 2 (March 3, 2014): 392–420. https://doi.org/10.15642/islamica.2014.8.2.392-420.

Asmaran, Asmaran. "Membaca Fenomena Ziarah Wali Di Indonesia: Memahami Tradisi Tabarruk Dan Tawassul." *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 17, no. 2 (December 31, 2018): 173–200. https://doi.org/10.18592/al-banjari.v17i2.2128.

Chua, Yan Piaw. *Mastering Research Methods*. New York: McGraw-Hill Education, 2012.

Creswell, John W. *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Translated by Achmad Fawaid. Yogyakarta: Pustaka Pelajar, 2010.

Efendi, Didik. "Strategi Penanaman Karakter Pada Anak Usia Sekolah Dasar Di Kota Jayapura." *Jurnal Elementaria Edukasia* 4, no. 1 (April 30, 2021). https://doi.org/10.31949/jee.v4i1.3012.

Fiqria, Zulfa, and Zaenal Arifin. "Revitalisasi Amaliah Nahdlatul Ulama (NU) dalam Menangkal Faham Radikalisme di Madrasah Aliyah." *Indonesian Journal of Islamic Education Studies (IJIES)* 4, no. 2 (December 24, 2021): 165–77. https://doi.org/10.33367/ijies.v4i2.1923.

Fithriyah, Mustiqowati Ummul, and M. Saiful Umam. "Internalisasi Nilai-Nilai Aswaja Dalam Pendidikan Islam Sebagai Upaya Deradikalisasi Menuju Good Citizen." *Prosiding Seminar Nasional Islam Moderat* 1 (September 24, 2018): 110–24.

Ghofir, Jamal. "Internalisasi Nilai Aswaja Dalam Pendidikan Berperadaban Di Era 4.0." *Tadris : Jurnal Penelitian dan Pemikiran Pendidikan Islam* 13, no. 2 (2019): 74–85. https://doi.org/10.51675/jt.v13i2.64.

Helmawati, Helmawati. "Implementasi Nilai-nilai ASWAJA dalam Memperkokoh Karakter Bangsa dan Mewujudkan Entitas NKRI." *Sipatahoenan* 4, no. 1 (May 15, 2018). https://doi.org/10.2121/sip.v4i1.994.

Husni, Zainul Mu'ien. "NU Di Tengah Pusaran Ideologi-Ideologi Transnasional." *Jurnal Islam Nusantara* 2, no. 1 (January 13, 2020): 45–59. https://doi.org/10.33852/jurnalin.v2i1.68.

Istiyani, Dwi, and A. M. Wibowo. "Internalizing Nationalism Awareness in Early Childhood Islamic Education Institution with The Spirit of Aswaja An-Nahdliyah." *Analisa: Journal of Social Science and Religion* 5, no. 02 (December 29, 2020): 251–66. https://doi.org/10.18784/analisa.v5i02.1168.

Jamarudin, Ade. "Membangun Tasamuh Keberagaman Dalam Perspektif Al-Qur'an." *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 8, no. 2 (January 9, 2017): 170–87. https://doi.org/10.24014/trs.v8i2.2477.

Kanji, Hasnah, Nursalam Nursalam, Muhammad Nawir, and Suardi Suardi. "Supporting and Inhibiting Factors of Character Education in Learning Social Studies at

Primary Schools." *JED (Jurnal Etika Demokrasi)* 5, no. 1 (January 22, 2020): 1–14. https://doi.org/10.26618/jed.v5i1.2966.

Lathif, Akhmad Nazaruddin. "Kekerasan Terhadap Siswa SD Terjadi Di Kudus." Antara News, July 31, 2017. https://www.antaranews.com/berita/643693/kekerasan-terhadap-siswa-sd-terjadi-di-kudus.

Masruroh, Siti. "Pembiasaan Membaca Al-Qur'an Dalam Menanamkan Karakter Siswa (Studi Kasus Di SMK Texar Kec. Klari Kab. Karawang)." *Jurnal Pendidikan Islam Rabbani* 1, no. 2 (July 1, 2017). https://journal.unsika.ac.id/index.php/rabbani/article/view/1031.

Mubarok, Alif Nurul. "Tahlilan Tradition as Media for National Character Education." *Journal of Nahdlatul Ulama Studies* 2, no. 1 (February 27, 2021): 1–16. https://doi.org/10.35672/jnus.v2i1.1-16.

Muchith, Muhammad Saekan. "Radikalisme Dalam Dunia Pendidikan." *Addin* 10, no. 1 (February 1, 2016): 163–80. https://doi.org/10.21043/addin.v10i1.1133.

Nasir, Mohamad Abdun. "Revisiting the Javanese Muslim Slametan: Islam, Local Tradition, Honor and Symbolic Communication." *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 329–58. https://doi.org/10.14421/ajis.2019.572.329-358.

Ni'mah, Sayyidatun, Nur Hasan, and Dwi Fitri Wiyono. "Implementasi Pembelajaran Blended Learning Pada Masa Pandemi Covid-19 Di MTs Al-Qudsiyah Klotok Plumpang Tuban." *Vicratina: Jurnal Pendidikan Islam* 6, no. 3 (July 18, 2021): 96–103.

Prabandari, Anung Siwi. "Implementasi Pendidikan Karakter Di Sekolah Dasar." *Jurnal Pendidikan Dan Konseling* 2, no. 1 (April 8, 2020): 68–71. https://doi.org/10.31004/jpdk.v1i2.586.

Prastowo, Andi. "Pendidikan Karakter Di Sekolah Dasar/Madrasah Ibtidaiyah Berbasis Pemberdayaan Pikiran Bawah Sadar." *Al-Aulad: Journal of Islamic Primary Education* 1, no. 2 (November 6, 2018): 54–64. https://doi.org/10.15575/al-aulad.v1i2.3525.

Saihu, Saihu, and Marsiti Marsiti. "Pendidikan Karakter Dalam Upaya Menangkal Radikalisme Di SMA Negeri 3 Kota Depok, Jawa Barat." *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 1, no. 1 (October 29, 2019): 23–54. https://doi.org/10.36671/andragogi.v1i1.47.

Saliyo, Saliyo. "Menanamkan Nilai-Nilai Tasamuh Untuk Menangkal Paham Radikalisme Di Taman Pendidikan Al-Qur'an (TPQ) Perspektif Psikologi Pendidikan Islam." *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal* 8, no. 1 (May 19, 2020): 093–111. https://doi.org/10.21043/thufula.v8i1.7267.

Sugiyono. *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D*. Bandung: Alfabeta, 2008.

Sulaiman, Sulaiman, Nurmasyitah Nurmasyitah, and Mislinawati Mislinawati. "Fungsi Komite Sekolah Dalam Pengembangan Dan Implementasi Program Sekolah Di SD Negeri 19 Banda Aceh." *Jurnal Pesona Dasar* 7, no. 2 (October 4, 2019): 58–63. https://doi.org/10.24815/pear.v7i2.14759.

Sumarsono, Raden Bambang, Ali Imron, Bambang Budi Wiyono, and Imron Arifin. "Strategi Kepala Sekolah Dalam Mengoptimalkan Partisipasi Orangtua Untuk

Meningkatkan Kualitas Sekolah." *JMSP (Jurnal Manajemen Dan Supervisi Pendidikan)* 4, no. 1 (November 27, 2019): 7–13. https://doi.org/10.17977/um025v4i12019p007.

Sustam, S. "Penguatan Karakter Aswaja Annahdliyyah Melalui Pembelajaran Berbasis Teknologi Di MI Ma'arif NU 1 Banjaranyar Banyumas." *ASNA: Jurnal Kependidikan Islam Dan Keagamaan* 1, no. 2 (December 31, 2019): 72–82.

Tafsir, Ahmad. *Ilmu Pendidikan Dalam Perspektif Islam*. 2nd ed. Bandung: Remaja Rosdakarya, 2008.

Tan, Charlene. *Islamic Education and Indoctrination: The Case in Indonesia*. New York: Routledge, 2012.

Thoha, HM. Chabib. *Kapita Selekta Pendidikan Islam*. Yogyakarta: Pustaka Pelajar, 1996.

Wibowo, Amin Ary, Ma'mun E. Nur, and Muslih Abdul Karim. "Internalisasi Nilai Pendidikan Karakter Aswaja (Studi Analisis Aktivasi Nilai-Nilai Keaswajaan)." *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 18, no. 2 (December 1, 2018): 4–20. https://doi.org/10.32699/mq.v18i2.937.

Zainudin, Asep. "Sinergitas Antara Sekolah, Orang Tua Dan Lingkungan Untuk Membentuk Karakter Peserta Didik." *Journal of Social Studies, Arts and Humanities (JSSAH)* 1, no. 1 (2018): 74–76.