



Learning the Values of Aswaja An-Nahdliyah for Santri MBI Amanatul Ummah Pacet Mojokerto

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ABSTRACT

Learning the values of Aswaja (Ahlussunnah wal Jama'ah) which are Islamic religious teachings held by Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia, has a significant influence on people's religious and cultural understanding. An-Nahdliyah refers to the values contained in Islamic teachings practiced by members of Nahdlatul Ulama. The purpose of this research: first, to analyze the values of Aswaja An-Nahdliyah which are carried out at the International Standard Madrasah Aliyah (MBI) Amanatul Ummah Pacet - Mojokerto. Second, to analyze the learning of Aswaja An-Nahdliyah values among students at the Standard Aliyah Madrasah International (MBI) Amanatul Ummah Pacet – Mojokerto. Third to identify obstacles and provide solutions in learning Aswaja An-Nahdliyah values for students at the International Standard Madrasah Aliyah (MBI) Amanatul Ummah Pacet – Mojokerto. By using qualitative research and a case study approach. Data collection techniques use interviews, observation, and documentation. The data sources are informants who are directly involved in the implementation of Mujadi activities, namely the Deputy Mujadi Curriculum Coordinator, the Deputy Mujadi Teacher Coordinator, Aswaja teachers, and students. The results of the research that have been studied by the authors are first, tasamuh, tawasuth, tawazun, and amar ma'ruf nahi munkar which are reflected in the daily activities of students at this institution such as inviting national and international scholars, practicing amaliyah, and in relationships. students' social life. Second, on learning the values of Aswaja An-Nahdliyah it was explained that it had been instilled in students from the moment they entered this institution, but only limited to learning in terms of the practice of amaliyah, and when they reached the final semester, they were given aswaja materials. Third supporting and inhibiting factors such as lack of discipline from students, limited attention to students as a whole, and limited time to provide deeper understanding to students. The solution is to improve the quality of teachers, invite ulama or experts in the field, use diverse learning approaches to meet the diverse learning needs of students and link the teachings of Aswaja An-Nahdliyah to the context of students' daily lives.

Keywords: *Learning, Aswaja An-Nahdliyah, MBI Amanatul Ummah*



INTRODUCTION

Islamic education has an important role in shaping the character and morality of the younger generation. In the context of Islamic education in Indonesia, many educational institutions pay special attention to education which gives special attention to the formation of Islamic values in students. One approach that has been proven effective in teaching Islamic values is the *Ablus Sunnah Wal Jamaah* (Aswaja) approach, which is an understanding of Islamic teachings that follows the traditions and values of Nahdlatul Ulama (NU). In striving to create good education, NU realizes the need for a planned, orderly, and measurable educational process. Schools or madrasas under the auspices of NU have a special character, namely community character, are recognized as belonging to the community, and are always united with the community, by the community, and for the community. From the start, the community was based on mentality, and self-confidence and did not wait for help from outside in establishing a school or madrasah.

In striving to create good education, NU realizes the need for a planned, orderly, and measurable educational process (Harits. A. Busyairi. 2010). Schools or madrasas under the auspices of NU have a special character, namely community character, are recognized as belonging to the community, and are always united with the community, by the community, and for the community. From the start, the community was based on mentality, and self-confidence and did not wait for help from outside in establishing a school or madrasah.

Therefore, it is necessary to establish an institution or institution that covers this matter. Islamic boarding schools are one of the most popular Islamic educational institutions in Indonesia. This is as stated by Adi Fadli that in Indonesia, what is usually identified as Islamic education, there are at least three, namely Islamic boarding schools, madrasas, and schools belonging to Islamic organizations in every type and level available (Adi Fadli, 2012). In this case, Islamic boarding schools have a quite important role in the process of Islamic religious education, especially on the island of Java. This can be proven by the existence of Islamic boarding schools which are widely spread throughout the island of Java.

Departing from Law Number 20 of 2003 concerning the National Education System in Article 50 Paragraph (3) and Government Regulation Number 19 of 2005 concerning National



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Education Standards Article 61 Paragraph (1) concerning the government's call to organize international standard schools/madrasahs (RSBI) then the leadership of MBI Amanatul Ummah in 2006 followed up on this regulation by organizing a pioneering international standard madrasah which in the future it is hoped will become an international standard madrasah.

The existence of MBI Amanatul Ummah has become a reference for schools/madrasahs, especially in East Java, especially in implementing the curriculum that has been designed. MBI Amanatul Ummah is an educational institution that represents an international standard madrasah that can compete with other leading schools at the level of East Java, Indonesia, and even between other countries. Many graduates have gone on to study at prestigious universities both domestically and abroad. Almost all MBI Amanatul Ummah graduates continue their education to higher education. This is what makes MBI Amanatul Ummah a reference for other educational institutions in implementing their curriculum.

The Amanatul Ummah Islamic boarding school - Pacet - Mojokerto is a semi-semi-modern boarding school that combines general knowledge and religious knowledge. The vision of this boarding school is "the realization of human beings who are superior, complete, and have good morals for the glory and glory of Islam and the Muslims, the glory of the entire Indonesian nation, and for the success of the ideals of independence, namely the realization of prosperity and the establishment of justice for the entire Indonesian nation without exception, whose output is expected to be a person who always applies his knowledge, does good deeds based on knowledge, so that good morals are created.

By looking at the ultimate goal of the vision and mission of the Amanatul Ummah Islamic boarding school, the researcher wants to examine how Aswaja is taught to students at the Islamic boarding school, namely Amanatul Ummah Islamic boarding school. From temporary observations made by researchers, in learning both teachers and supervisors have provided several stimuli in providing teaching related to Aswaja values.

Researchers consider that Aswaja education is very important in the formation of a young generation that is well-established in intellectual and spiritual matters which produces individuals who are devout and have good morals. The reason why researchers use international standard madrasahs at the Amanatul Ummah Islamic boarding school. Because the MBI



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Amanatul Ummah institution is an institution that supports international standard madrasas and the caretaker of the MBI Amanatul Ummah Islamic boarding school is the son of a national hero who was the promoter of the formation of Nahdlatul Ulama (NU).

Therefore, researchers are interested in conducting research with the theme of Aswaja An-Nahdliyah values such as what is carried out by MBI Amanatul Ummah Mojokerto students in their learning.

Thus, it is hoped that this article can provide guidance, experience, and broad insight regarding the learning of Aswaja An-Nahdliyah for Santri. This is also useful in helping students and teachers to think more critically and be a guide in developing techniques in Aswaja learning, especially for MBI Amanataul Ummah students and other institutions in Aswaja An-Nahdliyah learning.

RESEARCH METHOD

This research uses a qualitative type, namely by using a set of planned and careful problem-solving methods with a fairly loose design, and data collection is organized based on theories concluded through direct inductive work (Ahmad Tanzeh, 2011). Apart from that, researchers aim to understand social situations in depth, and find patterns and theories (Sugiyono, 2018). The research that the author conducted used a case study approach, namely a comprehensive description and explanation of various aspects of an individual, a group, an organization (community), a program, or a social situation (Dedi Mulyana, 2020).

The results of this research are presented in descriptive form. This is in accordance with the definition of qualitative research proposed by Bogdan and Taylor, namely that the qualitative approach is a research procedure that produces data in descriptive form in the form of written or spoken words from several people and behavior observed by the researcher. The qualitative approach aims at the setting and individual as a holistic (whole) research object (Lexy J. Moleong, 2012).

Therefore, the researcher presents this article following the discussion of learning the values of Aswaja An-Nahdliyah among students. To study content, use specificity and a detailed approach. The collected data is then grouped into one by carrying out data reduction. Reducing data for researchers by summarizing, selecting important things, focusing on important things,



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and looking for and analyzing trends. This makes the reduced data easier to understand and makes it easier to collect and, if necessary, search for further data by researchers (Sugiyono, 2018). Then the data is presented to organize and structure the data in a pattern of relationships so that researchers can more easily understand it, identify any problems, and plan future work based on their understanding of the data and draw conclusions.

RESULTS AND DISCUSSION

Aswaja An-Nahdliyah Values for Students at MBI Amanatul Ummah

The basics of the establishment of the Nahdlatul Ulama religious ideology foster a social attitude that is characterized by the main teachings of Aswaja. In social attitudes, the Nahdlatul Ulama Khittah explains the 4 principles of the Nahdlatul Ulama's Asjawa values, namely: 1) *tasamuh* (tolerance), 2) *tawasuth* (in the middle), 3) *tawazun* (balanced), 4) *amar ma'ruf nabi munkar* (inviting to good and preventing evil).

The values of Aswaja An-Nahdliyah, namely *tasamuh*, *tawasuth*, *tawazun*, and *amar ma'ruf nabi munkar*, are the concepts that underlie the Islamic teachings taught at the MBI Amanatul Ummah Islamic boarding school. These values place the importance of tolerance, balance, justice, goodwill, and evil in the lives of students.

1. *Tasamuh* (Tolerance)

In essence, humans have had the *tasamuh* attitude since they were children, but still need to be guided. The value of *tasamuh* teaches MBI Amanatul Ummah students the importance of being open to differences of opinion and belief in Islam. Santri is taught to respect diversity and be tolerant towards fellow Muslims and non-Muslims. In the context of Islamic boarding schools, this value encourages students to respect diversity of opinion in carrying out worship and religious activities. Students are invited to understand that diversity is a gift and is part of the richness of Islam which must be protected and appreciated.

2. *Tawasuth* and *I'tidal* (in the middle and perpendicular)

Taking this middle path is also accompanied by an *al-iqtishad* (moderate) attitude which still provides space for dialogue for different thinkers. *Tawasuth* is a value that teaches students to maintain balance in carrying out religious teachings. They are taught not to overdo



religious extremism and avoid fanaticism which can be detrimental to themselves and society. MBI Amanatul Ummah students are taught not to be extreme in interpreting religious teachings, but to adhere to the principles of Islamic teachings in a balanced manner. They were given the understanding that Islam is a religion of *rahmatan lil'alam* which teaches tolerance, peace, and simplicity in all aspects of life.

3. *Tawazun* (Balanced)

Tawazun has a balanced attitude in serving. Harmonize service to Allah SWT, service to fellow humans, and service to the environment. Aligning past, present, and future interests. The value of *tawazun* emphasizes the importance of balance in all aspects of life, both spiritually, socially, and economically. MBI Amanatul Ummah students are taught to maintain a balance between their religious obligations and social responsibilities. Students are invited to respect social and economic differences between individuals, as well as to act fairly and wisely in their interactions with others. Thus, the value of *tawazun* helps form an inclusive attitude and respects the dignity of each individual.

4. *Amar Ma'ruf Nahi Munkar* (inviting to good and preventing evil)

Amar Ma'ruf is when someone orders other people to be monotheistic to Allah, to obey Him, to be devoted to Him, and to do good to fellow human beings, in accordance with the path of nature and benefit (Ahmad Iwudh Abduh, 2006). Meanwhile, in the language of the term, *Munkar* is all things that are denied, prohibited, and reviled, condemned by the perpetrators by the Sharia, so they are included in the form of immorality and heresy (Teungku Muhammad Hasbi Ash Shiddiqey, 2019). This value teaches MBI Amanatul Ummah students to be active in encouraging goodness and avoiding bad actions, both in the Islamic boarding school environment and in the wider community. They are taught to be agents of change who contribute positively to maintaining morality and Islamic values in everyday life.

Aswaja An-Nahdliyah Learning for MBI Amanatul Ummah Students

The learning process is essentially the interaction of students with the environment so that changes in good behavior occur. In this interaction, it is known that many internal factors are influenced by oneself and external factors originating from the learning environment. The main task of a teacher is to condition the environment to support changes in student behavior.



And in the Aswaja An-Nahdliyah learning for students at MBI Amanatul Ummah is carried out through various methods, including:

- Direct teaching by qualified and experienced *Ustadz* and *Kiai*.
- Group discussion to deepen understanding of Islamic teachings and the values of Aswaja An-Nahdliyah.
- Use of interactive learning media, such as videos and multimedia presentations, to better visualize religious concepts.
- Developing practical skills through religious activities, such as worship, book study, and social activities.
- Study of classical and modern books related to the teachings of Aswaja An-Nahdliyah.
- Group discussions to discuss understanding and practical application of these values in everyday life.
- Lectures and sermons that provide an in-depth understanding of religious teachings and the values contained therein.

Obstacles and Solutions in Learning Aswaja An-Nahdliyah among Students at MBI Amanatul Ummah

Aswaja An-Nahdliyah learning at MBI Amanatul Ummah provides an in-depth understanding of Islamic teachings which are based on the principles of Ahlus Sunnah Wal Jamaah. However, in the learning process, there are various obstacles faced by the students. Therefore, this article will discuss several obstacles that often arise as well as solutions that can be implemented to increase the effectiveness of Aswaja An-Nahdliyah learning for students at MBI Amanatul Ummah.

1. Obstacles:

- Lack of understanding among students regarding the teaching of Aswaja An-Nahdliyah material.
- There is minimal interest from some students in learning about Aswaja An-Nahdliyah.
- As well as limited time in providing a deeper understanding to students.

2. Solution:

- Improving the quality of human resources through regular training and workshops.



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- Invite ulama or experts in this field to guide *Ustadz* and teachers.
- Using diverse learning approaches to meet the diverse learning needs of students.
- Linking the teachings of Aswaja An-Nahdliyah to the context of the daily lives of the students.
- Develop or adapt learning materials to suit the needs and level of understanding of the students.

By overcoming these obstacles, it is hoped that the learning of Aswaja An-Nahdliyah values for MBI Amanatul Ummah students can run more effectively and have a positive impact in forming their character and attitudes.

CONCLUSION

Learning Aswaja An-Nahdliyah values for MBI Amanatul Ummah students is a complex and ongoing process, which requires special attention in its implementation. Through this learning, students are not only given an understanding of Islamic teachings but are also guided to internalize and practice these values in everyday life. Here are some conclusions that can be drawn:

1. The values of Aswaja An-Nahdliyah in the students at MBI Amanatul Ummah follow the theory put forward by Ahmad Muhibbin Zuhri that there are 4 principles: 1) *tasamuh* (tolerance) which is reflected in the daily activities of the students at this institution such as inviting national ulama and internationally to fill in material or recitations belonging to the same or different schools of thought. Even during learning, the teachers have instilled the values of tolerance since they entered the MBI Amanatul Ummah Foundation, 2) *tawasuth* (in the middle), and this value is made clear that in the learning or recitation carried out by Abah Yai in the recitation, Abah Yai does not insinuate one ideology, but the main topic is about the vision, mission and Islamic values without mentioning a specific organization. In this activity, it provides understanding to students and administrators to be able to act moderately in various situations. 3) *tawazun* (balanced) in the practice of *amaliyah* carried out by the students, such as: praying in congregation 5 times a day and then after the prayer, continuing *istighosah* together and in social relations the students have applied it in terms of respecting fellow friends and younger siblings, respecting their seniors and



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- seniors. on the contrary. 4) *amar ma'ruf nabi munkar* (inviting to good and preventing evil). This value has also been implemented at MBI Amanatul Ummah, namely that when one of the students makes a mistake, this is prevented by calling the student for warning and advice.
2. On learning the values of Aswaja An-Nahdliyah that values such as *tasamub*, *tawasuth*, *tawazun*, and *amar ma'ruf nabi mungkar* have been instilled in learning. and it was also explained that Aswaja An-Nahdliyah learning at MBI Amanatul Ummah had been instilled in the students from the moment they entered this institution, but was only limited to learning in terms of the practice of *amaliyah*, and when they reached the final semester they were given Aswaja materials which were guided by The Aswaja book has been given by Abah Yai to every teacher and student so that the students truly understand Aswaja learning and have no different understanding in interpreting that understanding.
 3. The application of *Ahlussunnah Waljamaah*'s educational values is also influenced by supporting and inhibiting factors. Factors that can influence the role of teachers in implementing Ahlussunnah Waljamaah educational values at MBI Amanatul Ummah include lack of discipline from the students, limited attention to the students as a whole, and limited time to provide a deeper understanding to the students. The solution to overcome this at MBI Amanatul Ummah is to improve the quality of human resources through regular training and workshops, inviting ulama or experts in this field to guide *Ustadz* and teachers, using a variety of learning approaches to meet the diverse learning needs of the students, Relating the teachings of Aswaja An-Nahdliyah to the context of the daily lives of the students.

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