

INSTILLING THE VALUES OF AHLUS SUNNAH WAL JAMA'AH AN-NAHDILYAH THROUGH ISLAMIC RELIGIOUS EDUCATION

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Abstract. This study aims to identify *Ahlussunnah Wal Jama'ah An-Nahdliyyah* efforts to inculcate the values through Islamic religious education. This study used qualitative research by conducting research in Madrasah. The method of data collection is through observations, interviews and taking strong approaches to students, while data analysis using the Miles and Huberman method shows that in qualitative analysis, it is done interactively and continuously, especially by reducing, displaying data and counting, plotting or verifying. The results of this study indicate that the inculcation of the values of *Ahlussunnah Wal Jama'ah An-Nahdliyyah* is achieved through Islamic religious education materials, while attempting to inculcate the attitudes of *tawasut*, *tawazun*, *tasammuh* and *amar ma'ruf nahi mungkar*. They are students with good morals, tolerance, humanity, humility, and interaction in daily life.

Article history:

Keywords: Values of Ahlussunnah Wal Jama'ah An-Nahdliyyah, Islamic Religious Education, attitudes of *tawasut*

Introduction

The civilization and dignity of a nation can be realized through the contribution of its human resources (HR). HR support for the advancement of civilization and national dignity can be seen through several variables. In Indonesia, these variables include faith and devotion to God Almighty, noble character, good health, knowledge, capability, creativity, independence, and democratic and responsible citizenship. The term 'complete' human capital can serve as an indicator of the government's excellence in education. The term 'complete' human capital can serve as an indicator of the government's excellence in education. The prevalence of immoral behavior among students is a growing concern. The term 'complete' human capital can serve as an indicator of the government's excellence in education. However, achieving complete human development through education is a challenging task.

In the current technological era, there are concerns about poor student character that could potentially endanger the continuity of the nation's civilization. Numerous studies have explored Islamic Religious Education (PAI) as a means of fostering positive character traits in students. PAI educators are expected to instill character values that align with *Ahlussunnah Wal Jama'ah An-Nahdliyyah*. PAI serves

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as a beacon of hope for those who are lost in the desert. It fosters enthusiasm among students to learn and apply Islamic values.

Religion and beliefs play a significant role in shaping daily life in a nation. Indonesia is a diverse country with people from different races, ethnicities, traditions, cultures, and religions. The six major religions practiced in Indonesia are Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism. Among these, Islam is the most widely practiced. Indonesians embrace Islam as a *rahmatan lil alamin* religion due to its comprehensible teachings on creed, sharia, and morals. Islam's teachings are inclusive and do not discriminate against race, nationality, or culture, uniting all under the umbrella of the Islamic principle of *rahmatan lil al-amin*. Islam in Indonesia has grown and developed based on *Ahlussunnah Wal Jamaah* since its inception. Indonesian Muslims practice the teachings of *Ahlussunnah Wal Jamaah* Islam, as evidenced by their various traditions.

Education is highly valued in Islam, as it considers humans to be creatures that can and should be educated. Additionally, education plays a crucial role in human existence and development. The Indonesian state aims to promote faith, piety, and noble character, as stated in Article 31(3) of the 1945 Constitution, in order to educate the nation's citizens. According to Article 3 of the National Education System Law Number 20 of 2003, the purpose of national education is to develop students' potential to become devoted and pious, noble, capable, creative, innovative, and independent human beings who can form democratic and responsible citizens (Zuhriah, 2011). Education in Indonesia aims to shape the character, morals, and values of the nation's generation, so that they become individuals who have faith and are beneficial to themselves, the nation, and society.

Islamic education aims to instill good morals in students from a young age. This can be achieved by encouraging religious practices such as praying five times a day, regularly reading the Quran, and engaging in positive behaviors. By doing so, students will gradually develop good morals.

To achieve the above, it is necessary to instill moral values so that students are not only knowledgeable but also ethical and noble. This is because many students are currently experiencing an ethical and moral crisis and their behavior deviates from religious norms and teachings. Currently, the most widely discussed religious issue pertains to the numerous cases of extremist or radical movements and ideologies that have emerged and developed within the country. These movements have been responsible for a series of violent events carried out in the name of religion, including the destruction of places of worship, rejection by various groups, and a number of suicide bombings. Such occurrences have garnered significant public attention. Based on data from the National Counterterrorism Agency, 63.6% of extremist terrorists are high school students. Additionally, some suicide bombers are recruited and trained for attacks between the ages of 16-17 (Mustari, 2020) and are between 18 and 25 years old. These findings suggest that radical movements in Indonesia are increasingly targeting young people. Previously, these movements focused on recruiting adults, both individually and in groups.

Therefore, it is essential to instill the values of *Ahlussunnah Wal Jamaah An-Nahdliyyah*, which are highly compatible with Indonesian Islam. These values are considered to provide benefits for the formation of Indonesia's character and morals, thus strengthening Indonesian Muslim society. The teachings of *Ahlussunnah Wal Jamaah* adhere to the teachings of the Quran and Hadith. They contain values that can be taught to students to form morals and *akhlakul karimah*.

Method

The research methodology employed in this study is descriptive qualitative with a focus on utilizing field (natural) data. The researcher collects data directly from the actual setting as it exists presently. The objective of qualitative descriptive research is to provide a comprehensive description of all existing symptoms or circumstances, specifically the state of the symptoms at the time of the research. This qualitative descriptive research model reflects the actual situation without adding or modifying variables. The research design collects factual data, with a focus on findings and implications.

Data collection employs several techniques to ensure academic review of validity and reliability. The data obtained includes field notes and interview recordings. Qualitative research generates data through techniques such as in-depth and open-ended interviews, observation, and documentation. These techniques can be used in an integrated manner, either in the same or different situations. The initial step in qualitative descriptive research involves asking broad and exploratory questions. The data is then analyzed using domain analysis techniques. The second step is to determine the direction of data collection techniques using control questions. The data should be analyzed using categorical analysis. During the screening stage, structured questions were used, and the data were analyzed using component analysis, followed by thematic analysis. Therefore, qualitative data analysis is carried out interactively through the process of data reduction, visualization, and verification.

Results and Discussion

1. Cultivation of Values of *Ahlussunnah Wal Jamaah An-Nahdliyyah*

a. Definition of Value Cultivation

Value Cultivation is defined as the process of instilling good morals through actions that align with the values of *Ahlussunnah Wal Jama'ah*. Education plays a crucial role in this process as it enables students to comprehend the distinction between right and wrong in all aspects of life. Education is a deliberate and conscious effort to create a learning environment and process in which students actively develop their potential to achieve personal, national, and homeland goals. As stated in Constitution no. 20 of 2003, this includes the cultivation of values such as a strong religious spirit, self-control, intelligence, noble personality, and necessary skills. (Rohmat, 2004)

Value refers to an action, behavior, or process that guides a person's beliefs and determines whether they take appropriate or inappropriate actions. Unfortunately, in the current era, the younger generation is becoming increasingly indifferent to the positive values of themselves, their environment, and their country. This has resulted in a degradation of the moral image. Various events can compromise the role of education, including juvenile delinquency, sexual violence, drug use, and hedonism. Additionally, education can be a stepping stone towards understanding radicalism. Therefore, value cultivation is the process of realizing these ideals in a person, which can serve as a reference for other actions.

b. Stages of Value Cultivation

The following are the steps for cultivating Ahlussunnah Wal Jamaah An-Nahdliyyah values, based on Thomas Lickona's attitude cultivations steps:(Majid & Andayani, 2021)

1) *Moral Knowing*

Moral Knowing deals with the comprehension of abstract values. The integration of ideals into students' cognitive understanding is the most crucial aspect of moral knowledge. At this stage, six parts should be taught:(Majid & Andayani, 2021)

- a) *Moral awareness*
- b) *Knowing moral values*
- c) *Value view*
- d) *Moral reasoning*
- e) *Decision making*
- f) *Self knowledge*

2) *Moral Feeling*

This step aims to cultivate love and the need for values. It is believed that what comes from the heart will reach the heart. While the first stage emphasizes the cognitive domain, the second stage focuses on the emotional or affective domain, with the hope that students can experience and demonstrate what they have learned. Emotional validation can be provided at this stage. This step is divided into six parts:

- a) *Conscience (Hati nurani)*
- b) *Self-esteem (Harga diri)*
- c) *Empathy (Empati)*
- d) *Loving the good (Mencintai Kebaikan)*
- e) *Self-control (Pengendalian diri)*
- f) *Humanity (Rendah hati)*

3) *Moral Action*

This stage represents the culmination of instilling values, where students are able to apply these principles wisely in their lives. After students have gained cognitive understanding, they are applied

emotionally or affectively and finally applied through actions so that the results of instilling these values are truly realized chemically. There are three parts or components of moral activity:

- a) Competence (*kompetensi*)
- b) Will (*keinginan*)
- c) Habit (*kebiasaan*)

According to Thomas Lickona's three stages of value education, teachers must present content consisting of facts and concepts, namely learning to know and understand, so that students can experience what they will learn in the second stage. The knowing, doing, and being, as defined by Thomas Lickona, can be used in the process of instilling specific values of *Ahlussunnah Wal Jamaah An-Nahdliyyah*. This is in line with the theory of internalization of values, which, if synonymous with value *ininculcation*, consists of three stages that can be developed: (Muhaimin, 1996)

- a) Knowing Stage (*Transformasi Nilai*)

The teacher guides the students and articulates good and bad values. This can be done through lectures.

- b) Doing Stage (*Transaksi Nilai*)

This is the stage where there are two or more ways for teachers and students to communicate or interact with each other, to transmit and receive knowledge. The same answer, which is to accept and practice these values. Both teachers and students are active, so at this stage, teachers not only provide information about good or bad values, but also participate in providing valuable examples, and students are invited to provide feedback. The teacher provides relevant examples that are applicable to current situations and can be practiced in daily life. This allows students to visualize and understand their daily roles. Let this innovative generation not perish and let their ideological strength remain strong. Our country needs people who are not just consumers but also productive and have solutions to their problems.

- c) Being Stage (*transinternalisasi Nilai*)

This stage is more advanced than the transactional stage. The teacher to student relationship is no longer physical but mental attitude (personality). Therefore, it can be said that this is a period of communication and personality development in which they both participate actively and fully. Subjective evaluations should be excluded unless clearly marked as such to ensure objectivity and balance.

- d) Definition of *Ahlussunnah Wal Jamaah An-Nahdliyyah*

Ahlu Sunnah Wa al-Jamaah, often abbreviated as ASWAJA, is derived from the Arabic word Ahlu which means family, group, or followers. *Ahlussunnah* means those who follow the Sunnah (the

sayings, thoughts, or actions of Prophet Muhammad). *Al Jama'ah* refers to a group of people who have a common goal. When related to a school of thought, it means a group of people who adhere to one of the imams of the school of thought with the aim of achieving salvation in this world and the hereafter.

Ahl Al-Sunnah Wa al Jamaah refers to a group of Muslims who follow the theological ideas of Imam Abu Hasan Al-Asy'ari and Abu Mansur Al Maturidi in the field of monotheism, and the four schools of thought (*Hanafi, Maliki, Shafi'i, and Hanbali*) in the field of jurisprudence. In matters of religion, Sufism respects Imam Al-Ghazali and Imam Junaid al-Baghdadi. According to KH. Hasyim Asy'ari, *Ahl Al-Sunnah Wa al Jamaah* are individuals who are knowledgeable in the fields of interpretation, hadith, and jurisprudence. They are the guides who always adhere to the Sunnah of Prophet Muhammad.

Rasulullah SAW specifically explained the meaning of *Ahlussunnah Wal Jamaah* in a parable. He said that the Muslim *ummah* would be divided into 73 groups, all of which would enter hell except one. Rasulullah SAW specifically explained the meaning of *Ahlussunnah Wal Jamaah* in a parable. When a companion asked about a certain group, Rasulullah replied, 'They are *Ahlussunnah Wal Jamaah*', which means 'what I and my companions are upon'.[\(Shodiq, 2015\)](#)

As mentioned by KH Hasyim Asy'ari in *Qanun Asasi, Ahlussunnah Wal Jamaah An-Nahdliyyah* is a school of thought that follows one of the Imams, Abu Hasan al-Asy'ari and Imam Abu Mansur al-Maturidi, in matters of faith and is one of the four Imams; namely Imam Hanafi, Imam Maliki, and Imam Shafi'i. As mentioned by KH Hasyim Asy'ari in *Qanun Asasi, Ahlussunnah Wal Jamaah An-Nahdliyyah* is a school of thought that follows one of the Imams, Abu Hasan al-Asy'ari and Imam Abu Mansur al-Maturidi, in matters of faith and is one of the four Imams; namely Imam Hanafi, Imam Maliki, and Imam Shafi'i. It also follows Junaid al-Baghdadi and Al-Ghazali in the field of Sufism. Therefore, *Ahlussunnah Wal Jamaah An-Nahdliyyah* is the ideology of those who follow the footsteps of the Prophet and his companions by practicing all of its teachings and embodying the aspects of the principles of the Islamic religion, which include faith, law, ethics, and their actions until the hereafter.

Nahdlatul Ulama (NU) defines *Ahlussunnah Wal-Jama'ah* as a religious doctrine that follows one of the four schools of Islamic jurisprudence in the field of *fiqh*, and follows Abu Hasan al-Asyari and Abu Mansur AlMaturidi in the field of faith. In the realm of *tasawwuf*, NU follows al-Ghazali and Junaidy al-Baghdadi. NU is a religious movement that aims to build and develop individuals and communities who are pious, intelligent, talented, morally upright, peaceful, just, and prosperous. NU firmly believes that Islam is a pure

religion that aims to perfect all the goodness that humans possess. NU's religious ideology is to perfect the existing good values that are characteristic of a particular group of society, such as a nation or people, rather than to eliminate those values. It can be imagined that the relationship between *Aswaja* and *Nahdlatul Ulama* can be seen from the latter's goal, which is their desire to follow the teachings of the Prophet and his companions.

e) Values of *Ahlussunnah Wal Jamaah An-Nahdliyyah*

The five values of *Ahlussunnah Wal Jamaah An-Nahdliyyah* mentioned in the Qur'an and Hadith are as follows: (Handayani & Arifin, 2022)

- 1) *Tawassuth* comes from the word *wasathan* which means in the middle. However, *tawassuth* is a peaceful and righteous attitude, providing the view that life must always be maintained in such a way as to be right in the middle of society's life and avoid all forms of extremism.
- 2) *Tawazun* means a balanced attitude towards serving Allah SWT by seeking His pleasure and always connecting it with social life, both with others and with the environment in which one lives, while maintaining balance with their social life.
- 3) *I'tidal* is the term used to describe the attitude of fairness or justice. Proportional attitude is the ability to put something in its proper place. *Ta'adul* has a different attitude than *tamashul*, which contains similarities. If someone's reality is truly equal and equivalent to their characteristics, they can achieve equality and equivalence. If there is *tafdil* (excellence), then justice demands difference and excellence (*tafdil*).
- 4) *Tasamuh* is the attitude of respecting and honoring principle differences in life, such as differences in religion, ideology, beliefs, society, culture, and other factors, without denying the existence of those differences or asserting one's own beliefs.
- 5) *Amar Ma'ruf Nahi Munkar* Always encourage doing good, being useful, and beneficial, and always prevent wrongdoing or doing things that are not good.

2. **Islamic Religious Education**

A. Definition of Islamic Religious Education

Islamic religious education is a conscious and planned effort to prepare students to know, understand, believe, be pious, have noble character, and practice the teachings of Islam from the primary sources, namely the holy book of al-Qur'an and al-Hadith, through instruction, teaching, training, and experiential learning. Therefore, learning Islamic religious education is an interactive process that takes place between

educators and students to acquire knowledge and believe, internalize, and practice the teachings of Islam.

Zakiah Daradjat explains that Islamic religious education aims to encourage and develop students' understanding of the complete teachings of Islam. The ultimate goal is for students to be able to practice and make Islam a way of life. Religious education concerns the whole person or is integral, not only by equipping children with religious knowledge or by developing their intellectual abilities, but by involving all human faculties of the child, starting from practicing daily religious rituals in accordance with the teachings of the religion, involving both aspects. The relationship between humans and God, humans and others, humans and nature, and humans and themselves. Thus, Islamic religious education teaches not only about issues related to life in this world but also about how to prepare oneself for the next life.

B. The Purpose of Islamic Religious Education

Regarding the purpose of PAI, Darajat emphasizes the following objectives: First, to cultivate, develop, and shape students' positive attitudes, discipline, and religious devotion in different aspects of life as the essence of righteousness; Obey Allah and His Messenger. Second, obedience to Allah and His Messenger is an intrinsic motivation for students' intellectual development, resulting in the realization of faith and knowledge, and their development is for the pleasure of Allah SWT. The third goal is to develop and nurture students' correct understanding of religion and to practice it as a religious skill in various aspects of life. Ahmad Tafsir emphasizes three goals of science, namely: (1) human perception, as God's representative on earth, (2) human creation, which has three dimensions; religion, culture, and science, and (3) awareness of human function as a servant, Allah's caliph, inheritor of the prophets, and providing adequate provisions to fulfill that function. (Tafsir, 2017)

Conclusion

The inculcation of *Ahlussunnah Wal Jamaah An-Nahdliyyah* values through Islamic religious education is a process that determines the essence of beliefs and the cultivation of moral values in accordance with Islam based on *Ahlussunnah Wal Jamaah An-Nahdliyyah* among students. This enables them to discern whether an action is appropriate or inappropriate, good or bad, and whether it should be done or avoided. Therefore, the cultivation of values is the process of realizing these ideals in the students, the target audience. Knowing Stage (*Transformasi Nilai*), Doing Stage (*Transaksi Nilai*), and Being Stage (*Transinternalisasi Nilai*).

The values or teachings of *Ahlussunnah Wal Jamaah An-Nahdliyyah* that are instilled in students are moderation, balance, tolerance, justice, and enjoining good and forbidding evil. The process of cultivation can be carried out in three steps: If these three steps are applied in teaching Islamic religion, it will achieve a humane,

rational, and peaceful education so that humans become a mercy to the universe. Despite the many factors that seek to destroy Islam, such as radicalism, if students are given a strong understanding from an early age that such actions are wrong, then in the future, students will also understand good and bad behavior and its consequences. Through Islamic religious education, students are expected to strengthen their faith and devotion in accordance with *Ahlussunnah Wal Jamaah An-Nahdliyyah*.

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