

Implementation Of Aswaja-Based Character Education For SMK Nu Lekok Pasuruan Students

Agus Qowiduddin

University of Nahdlatul Ulama Pasuruan

E-mail: qowi@itsnupasuruan.ac.id

*** Chusnul Hamidiah**

University of Nahdlatul Ulama Pasuruan

E-mail: hamidiahchusnul@gmail.com

Imamah

University of Nahdlatul Ulama Pasuruan

E-mail: firstanismajula@gmail.com

Address: Jln. Raya Warung Dowo Utara Kec. Pohjentrek, Pasuruan, Jawa Timur, 67171

* Korespondensi penulis: hamidiahchusnul@gmail.com

Abstract. *The implementation of character education in madrasah institutions has a strategic role in shaping the character of students, because these institutions not only aim to transfer knowledge, but also train students' soft skills through subjects related to Aswaja or NU at school. This study describes the implementation of Aswaja-based character education at SMK NU Lekok. This research is a type of descriptive qualitative research using the literature study method. The research was conducted on November 11, 2023 at SMK NU Lekok District, Pasuruan Regency, with the research subjects being 23 students of class XI Multimedia Department. Data collection was conducted through observation, interviews, and documentation. Data analysis used data reduction, data presentation, and conclusion drawing or data verification. The results of research related to the implementation of Aswaja-based character education in grade XI students at SMK NU Lekok show that the management of ASWAJA character education has been thoroughly integrated. In the implementation of ASWAJA character education at SMK NU Lekok Pasuruan, each teacher has full responsibility in providing character learning and being a role model. The implementation of ASWAJA character education in this school is designed to shape the character of students in accordance with the teachings of Ahlussunnah Wal Jama'ah, with the hope that they have good morals by developing and implementing as a form of routine every day.*

Keywords: *Character Education, Based on Aswaja*

BACKGROUND

Education is currently considered to have a strategic and urgent value in shaping the character of a nation, especially of students. In monitoring and continuously improving the quality of education is a must, because basically education in general is able to empower students to able to fully actualize themselves in the life of society, nation and state. In addition, education also holds a task that is no less important, namely transforming students into individuals who have good personalities, moral and noble.

The problems of education in Indonesia are very complex because every aspect faces challenges that need to be resolved. Moral loss has spread in various layers of society, especially among students. Although, creating students who excel in academics is a task that

is not easy, but forming students who have morals is much more difficult, especially with the rapid development of technology that has a significant impact on the development of students.

Character education is currently the main problem of education. In addition to being part of the process of forming the morals of the nation's children, character education can also be expected to be the main foundation for the success of the Indonesian state. Law No. 20/2023, Article 3 "National Education System" explains that the function of educating citizens is to develop abilities in order to educate the lives of citizens, and produce dignified national character and civilization. National education aims to develop the potential of students to be noble, capable, innovative, independent and responsible.

Samani and Hariyanto (2011:46) describe character education as a process of guiding learners to become a whole person, with strong character, which includes heart, mind, body, taste, and work. Character education can be understood as the teaching of values, ethics, morals, and personal qualities that aim to develop the ability of learners to make good and bad decisions, uphold what is good and right, and actively realize that goodness in everyday life wholeheartedly. In addition, character education can also be interpreted as a planned effort to familiarize students with, instill concern for, and internalize values, thus encouraging students to behave as people with character.

Berkowitz & Bier (2005:7) explain that building learners' character through the school environment is an effort to help learners grow in terms of ethics, responsibility, and positive values that are universal. These character values should be an integral part to be instilled in the development of learners, allowing them to apply them in various aspects of life such as family, school, community, and country with the aim of having a positive impact on their environment.

In conducting research, researchers obtain many references, studies and data sources from various parties. Among them is by looking at previous studies that have similar themes with researchers. Here are some previous studies that have similarities with the title of the researcher including.

First, Subaidi's research, explaining the relationship between Aswaja-based character education with the character of nationality and love of land. Both have harmony in the development of each character. Students at Madrasah Aliyah Amsilati Bangsari besides having Aswaja-based character also have national character, which is a way of thinking, acting and having an insight that places the interests of the nation and state above the interest of themselves and their groups (Subaidi, 2019).

Second, the research of Faris Khoirul Anam, Moh Fadil and Mukhammad Yahya. The research offers the formulation of Aswaja an-nahdiliyah character values in strengthening religious moderation in Islamic boarding schools. The result of research on all elements in the boarding school show the need to strengthen Aswaja material in the formation of Aswaja character because of the separation between fikih and akidah. aswaja can be used as a source in curriculum development that leads to religious moderation (Anam et al., 2021).

Third, Amin Ary Wibowo Ma'mun E NUr and Muslih Abdul Karim. This literature research explains that Aswaja values can be used as an important model for building moderate religious understanding. Education is the main choice in processing this aswaja value-based character as a guide to life. Aswaja values can also be incorporated into learning materials and educational processes to support the birth of understanding, patterns of attitude and actions that are moderate in religion. (Wibowo et al., 2018)

As a literature material, the three studies differ from researchers in research targets. Researchers focus on the strategy of implementing character education based on Ahlussunnah wal Jama'ah values implemented in one madrasah or school, both those that appear in the curriculum and the hidden curriculum. This research is a qualitative study that explores the nature that exists in the implementation of character education at SMK Nahdlatul Ulama Lekok Pasuruan. The research source used purposive sampling technique with data collection techniques through observation, interviews and documentation. Data analysis includes data reduction, data presentation and conclusion drawing.

The research data source uses two data sources, namely primary and secondary data sources. First, the primary data source is data that is directly obtained from the first source. In this study, the first source is the vice principal, student affairs, teachers and students of class XI Multimedia Department at SMK Nahdlatul Ulama Lekok Pasuruan. The second is secondary or additional data sources which include all forms of documents, both in writing and photographs (Ibrahim, 2015: 70). Research use secondary data to strengthen and complement the information that has been collected through interviews. the data sources obtained are journals, articles about schools, records of daily activities and other data at the research site related to character education of grade XI Multimedia Department students at SMK Nahdlatul Ulama Lekok.

Aswaja or Ahlussunnah Wal Jama'ah is linguistically derived from the word Ahlun which means family, group or followers. ahlussunnah means people or groups of people who

follow the sunnah of the words, thoughts or deeds of the Prophet Muhhamd SAW. While al-Jam'ah means a group of people who have a goal. If guided by madzab, it means a group of people who have a firm view on one of the madzab imams with the aim of getting help and safety in the word and hereafter (Said aqil Siradj, 2008:5).

The teachings of Ahlussunah wal Jama'ah have humanist values, including tawazun (moderate), tasamuh (tolerant), tawazun (balanced), and I'tidal (justice). Life in multicultural Indonesia requires a character that is reconciling, reassuring and open-minded. This character will later be used for the development of student character must be continuous (continuity). In the implementation of the curriculum, it is found in extracurricular and intracurricular activities. To apply Aswaja values requires various parties, namely teachers, students and parents and the community.

In addition to shaping the character of students later, Aswaja values are able to counter the notions of radicalism that have spread in Indonesia. Because Aswaja is moderate religious science. Aswaja teachings can be used as a means of building a tolerant, inclusive understanding of Islam and attitudes or characters that are important models in dealing with increasingly complex religious social dynamics and this can be applied in education such as, in the learning process because in essence an educator is not only transferring knowledge but behind it educators also transfer ethics conveying knowledge. Therefore, an educator in each material (Sulistiono, 2017:103).

Assessment of character education outcomes is carried out consistently and continuously. Research is supported by a record of the development of the level of progress of students/principles in mastering each basic competency as a minimum ability that must be achieved by all students. This kind of assessment is called class-based assessment which is guided by the principles, objectives and implementation of more accurate and consistent continuous assessment as public accountability through the identification of competencies of learning outcomes that have been achieved, a clear statement of the standards achieved as well as a map student learning progress and reporting. Class-based assessment is able to cover three domains namely; knowledge (cognitive), attitudes (affective), and skills (psychomotor). These three definitions of domains should be assessed proportionally according to the nature of Aswaja and ke-Nu-based character education learning. A thorough assessment aspects must consider the level of student development and the weight of each aspect of each component and material.

Character education aims to instill values in learners and update the norms of life together with more respect for individual rights. In line with the opinion of Kesuma, et l., (2011:2) say this character has value of about ar more. Personality will be associated with the values of one's behavior. Because from the point of view of character education, there is no learner behavior without value.

The result of the rearch above, have shown that is research is related to character education on the morality of Aswaja-based students. Therefore, there is a rsearcher's interest ini conducting qualitative research on class XI students of the Multimedia Department of SMK Nahdlatul Ulama Lekok Pasuruan to evaluate the implementation and synergy between various school components including the principal, vice psincipals, homeroom teachers and students in implementing Aswaja-based character education for students.

Thus, character education at SMK Nahdlatul Ulama Lekok has a concept in implementing character education, as an effort to train entellectuals to be broad-minded and improve the character of students. Based on the explanation above, it can be concluded that education that builds moral values or character among students must always get special attention. Basic education has an important role in preparing the next generation from an early age to lead the nation in the future. Therefore, it is important for all basic education actors to have an awareness of mmoral and moral issues. So in reviewing the discussion, the research artele "Implementation of Aswaja-Based Character Education for Students of SMK NU Lekok Pasuruan"

RESEARCH METHODS

Penelitian ini menggunakan penelitian kualitatif deskriptif dengan metode studi literatur. menurut Sugiyono (2017:9), metode penelitian kualitatif adalah suatu metode yang digunakan untuk meneliti kondisi obyek yang alamiah, dimana peneliti berperan sebagai instrumen utamanya. Mathode studi literatur merupakan serangkaian kegiatan yang berkaitan dengan metode pengumpulan data perpustakaan, membaca dan mencatat, serta mengelola bahan penelitian (Zed, 2008:3).

This research uses descriptive qualitative research with a literature study method. according to Sugiyono (2017:9), qualitative research method is a re method used to research on natural object conditions, where the researcher acts as the main instrument. The literature

study method is a series of activities related to library data collection methods, reading, and recording, and managing research materials (Zed, 2008:3).

The research was conducted on November 11, 2023 which is located at SMK NU on Jl. kabupaten No. 72, Jatirejo, Lekok District, Pasuruan Regency consisting of class XI students of the Multimedia Department with a total of 23 students as a research review. Data collection techniques used observation, interviews, documentation and based on other source of literature review article into research reference materials. The observation method, researchers made observations related to habituation activities that have been implemented at SMK NU Lekok. Other data collection based on interviews from the head of curriculum, head of student affairs and homeroom teacher. While the documentation method, carried out to document the various activities that have been carried out at SMK Nu Lekok. The data analysis technique is an inductive technique that takes steps: 1) data reduction, 2) data presentation, and 3) data verification. One of them can ensure the development of Aswaja learning and student report indicators applied at SMK NU Lekok has included character education content. Other sources of study are based on literature from several articles to be more accurate data presentation material.

RESULTS AND DISCUSSION

Character education is an effort to instill behavior values in students. Through education at school, students can learn to be a good person, because an educational institution is not only required to make students who have myriad of achievements, but also have good attitudes, behavior and character and become a pride for parents and schools. Educational institutions are expected to instill character in students. Existing character values can be grown through the vision, mission and goals of the madrasah (Uliana & Setyowati, 2013: 174). and have competitive advantages in the global era, fostering a spirit of excellence and competitiveness in general, intensive for all school members, realizing quality, efficient, effective, innovative and relevant education, realizing management that is transparent, accountable, effective and participatory, implementing a Vocational education system that is Production Based oriented, Developing perception, appreciation, artistic and sport creation.

In forming the character of students based on the values of Ahlussunnah Wal Jama'ah. In line with the vision and mission at Vocation School Nadhlatul Ulama Lekok Lekok. The school's vision is "Excellence in Achievement, Creativity and Characteristics". Its mission

is to create education with graduates who are Islamic based on Ahlul Sunnah Wal Jama'ah, have noble morals and have a national perspective, to create education with graduates who are intelligent, skilled, independent, characterful, professional

Aswaja learning in the local content curriculum has been implemented at SMK NU Lekok. It aims to instill a character based on Aswaja. The relationship between Aswaja and character education is moral development related to character, namely in the form of religious and national character. This relationship is in accordance with the meaning of its suitability, namely to foster morals, manners and character.

The teacher's role is to teach and apply or implement in daily activities and is expected to be habit of students at home. The character education model applied at SMK Nahdlatul Ulama Lekok is character education based on Ahlul Sunnah Wal Jama'ah. The form of its applications has been carried out every day from the beginning to the end of school, such as Madrasatul Qur'an activities, dhuha prayer, recitation of surat al-A'sr at the end of each lesson, memorization of letters, istighosah, dhuha prayers, tahlilan and dzuhur prayers in congregation. So that it can indirectly form a good attitude or character in students based on Ahlul Sunnah Wal Jama'ah.

In this section the researcher will present the result of the study as well as outline the discussion based on research that has been carried out at SMK Nahdlatul Ulama Lekok Pasuruan regency regarding how the implementation of Aswaja-based character education is implemented. Based on this, the researcher examines to form the character of students at SMK Nahdlatul Ulama through several stages as described from the data that has been obtained in research through observation, interviews and documentation.

In planning Aswaja character education at SMK Nahdlatul Ulama Lekok as conveyed by the head of curriculum that "planning activities begins with the preparation of syllabus, annual program, semester program, and curriculum preparation by integrating all subjects with character values. Through the planning process, special lesson hours have been arranged for Aswaja per week there are 2 lesson hours." So for the Aswaja character education process, it is structured, there is special material for local content. In addition to Aswaja, there are BTQ and Fiqih subjects for 2 hours per week.

The implementation of Aswaja character education at SMK Nahdlatul Ulama Lekok is carried out in the process of teaching and learning activities, activities at school, and habituation outside of class hours. The implementation activities are outlined in daily and weekly activities.

as stated by the head of student affairs, “The planning of Aswaja character education is carried out during the meeting at the beginning of the year. The planning manner as stipulated in the educational calendar and ,adrasah program”.

Based on the result of the study, it is know that related programs or activities are carried out starting from daily, weekly, monthly programs. SMK Nahdakatul Ulama Lekok implements character education in the form of activities as follow: 1) Madrsatul Qur’an activities every morning. This activity is routinely carried out for one hour before dhuha prayer in congregation, anamely from 06.20-0720 WIB. In Madrasatul Qur’an or MQ, students learn to read the Qur’an with tartil according to tajweed and also have the appportunity to deposit memorization which is a requirement for class promotions. In class XI the target is to memorize selected letters including Surah Yasin and Tahlil, Surah Al-Waqiah and Surah Al-mulk. 2) Performing dhuha prayers in congregation. After Madrasatul Qur’an or MQ, educators and students peform dhuha prayers in congregation for 8 rakaat. 3) Prayer Habituation. Before the lesson begins, students read the prayer “Raditul bi Allah Rabba” and so o, at the beginning of the lesson read well in accordance with makhorijul letters, tajweed and tartil. This prayer is often recited before starting the lerning process, both among students and santri. The aim is to abtain knowledge that brings blessings to oneself. Through this prayer, we ask Allah to be able to have an open heart and mind. So that it can understand and accept the lesson knowledge well. 4) Reading Syrah al-‘Asr at the end of each lesson. It has become a tradition for Nahdliyin citizens, every time after various meetings (kaffartul majlis). Surah Al-‘Asr is read. This practies turns out, in addition to being and old tradition that the companions used to practice, there are also privolegesin it. 5) Reading praises or shalawatan before performing prayers in congregation. reading dhikr and verses before performing prayers in congregation is a habit of nahdliyin citizens which is a good and recommended action in term of syair and planting the sreed of the people. In addition to adding to the syiar of religion, this practies is a very effective strategy to spread the teachings of Islam in the cimmunity. Because it contains some praise to Allah SWT, dhikr and avice. In addition, to treat boredom while waiting for the time for the congregational prayer to be held. 6) Dzuhur prayer in congregation and Rowatib prayer every day with complete ptocol. Dzuhur prayer is held after the last class hour, After the dzuhur prayer, students perform a 2 rakaat sunnah prayer. After the prayer is performed, do not forger to read wirid and prayer together every month. This activity is implemented to encourage e students to get closer to Allah SWT, ask for helpfrom him and to make students more devoted and have praiseworthy morals. This isthidhosah activity is a culture of Ahlussunnah Wal

Jama'ah which must be preserved. This activity aims to make students realize that achieving goals must be done with physical and mental efforts. 8) Pilgrimage to the graves of the closest guardians every time they taken an exam. The next form of character vuilding activities is a pilgrimage to the graves of guardians is an activity that can add insight Aswaja character education. This guardian pilgrimage activity aims to increase the spiritual intelligence of students, so it is hoped that students will have strong Aswaja character and can continue to be nurtured through pilgrimage activities to the tombs of guardians and elders. Usually pilgrimage activities outside the city or outside East Java are carried out at the beginning of even semester or incorporated in the study tour package. With the pilgrimage activities of guardians, the Aswaja character education values can be embedded in students and become something inherent to their lives in the future. 9) Reading Diba' (shalawat Prophet Muhammad SAW) periodically. 10) Tahlilan, this activity is carried out every time someone die either from one of the teachers of SMK Nahdlatul Ulama Lekok, parents of students of others, the madrasah will hold tahlil reading activity we can pray for people who have died. In addition, it is also expected to preserve NU culture to the next generation and make students accustomed to the atmosphere so that when plunging into ready when told to lead tahlil. and 12) Carrying out ghaib prayers in congregation every time there are residents (students, teachers, guardians of students eho die) after dzuhur prayers in congregation.

The implementation of Aswaja character education has been carried out and implemented in the form of routine habituation of students at school. In this case, the implementation of the daily program of Aswaja character education is attached in accordance with the rules set out in the school order. The concept of Aswaja character educationan applied by students at SMK Nahdlatul Ulama Lekok in integrating with student activities, so that everything that is carried out as a form Aswaja character building process through habituation and the pupose of the habituation process a personality with religious and social character.

Habituation of students at SMK nahdlatul Ulama Lekok class XI Multimedia Departement has implemented Aswaja character in the school environment both in class and outside the classroom. In line with that, the indicators of assessment of the attitude of locally charged students in Aswaja subjects are outlined and developed in the form of student reporting. Based on the reporting of class-based assessment indicators, namely knowledge (cognitive), attitudes (affective), and skills (psychomotor) by being assessed proportionally according to the nature of Aswaja-based character education and ke- NU. Where a comperehensive assessment is carried out in all aspects by looking at the habits of attitude,

behavior, morals and morals of students in the school environment. In this case, class XI students of the Multimedia Departement at SMK Nahdlatul Ulama Lekok have carried out a form of implementing Ahlussunah Wal Jama'ah-based character education in the school environment.

The statement from the result of the interview by conducting direct researcj observations on students at SMK Nahdlatul Ulama Lekok class XI Multimedia Departement has instilled religious character education values, especially in the Ahlussunnah Wal Jama'ah teachings which are routine, spontaneous and exemplary in the school environment. On another accasion, researchers found habitution activities for spiritual improvement, namely increasing faith and piety through religious activities such as Madrasatul Qur'an activities, dhuha prayers, prayers surat al-'Asr, sholawatan accompanied by praise to Allah SWT, dzuhur prayers, wiridan, istighasah, pilgrimage to the grave of the guardian, reading mauled diba' and tahlil. So from it the strategy carried out in the application of Aswaja haracter education at SMK Nahdlatul Ulama Lekok has been successful in implementing existing programs.

The documentation technique used by researchers to obtain and collect information data on various matters relating to this study can be outlined in pjotographs of activities as a reinforcement that researchers have actually carried out research at SMK Nahdlatul Ulama Lekok Pasuruan Departement the following documentation.

CONCLUSION

From the results of research regarding the implementation of Aswaja-based character education for class which has been set. The planning process involved the madrasah head, school commite, deputy head of curriculum, deputy head of student affairs, and all teachers.

This implementation of Aswaja character education management is integrated into overall management. In the processs of organizing Aswaja character education at NU Lekok Pasuruan Vocational School, all teachers have the responsibility in the teaching and learning process and be role models. Meanwhile, the person responsible for school activities is appointed by the principal based on competence in NU-ness.

In the process of implementing Aswaja character education management, it is realized through scheduled routine activities. The form of implementation of Aswaja character education at NU Lekok Pasuruan Vocatioanla School aims to shape the chracter of students so that they have good morals in accordance with the teachings of Ahlussunnah Wal Jama'ah. NU

Lekok Pasuruan Vocatioanl School organizes several activities including Madrasatul Qur'an activities every morning, carrying out dhuha prayers in congregation, getting used to praying before starting lessons, reading Surah Al-'Asr at the end of each lesson, reading praise of prayers before carrying out congregational prayers, dzuhur prayer in congregation and rowatib prayer every day with complete protocols. After the prayer is carried out, don't forget to read the wirid and prayer together, read istighasah together every month, visit the graves of the nearest saints every time you take an exam, read diba' (Shalawat Nabi peace be upon him) periodically, tahlilan, carrying out unseen prayers in congregation every time someone (student, teacher, guardian of a student dies) after the dzuhur prayer in congregation.

Thus, Aswaja character education at Vocational School NU Lekok Pasuruan has a positive impct in shaping the morals and self-quality of students. Through collaboration between schools, teachers, students and the community, an environment is created that supports the growth of good character in accordance with the teachings of Ahlussunnah Wal Jama'ah.

REFERENCE LIST

- Ali, Aisyah M. 2018. *"Pendidikan Karakter: Konsep dan Implementasinya"*. Jakarta: Kecana.
- Aidah, Siti Nur. 2020. *"Pembelajaran Pendidikan Karakter"*. Yogyakarta: Penerbit KBM Indonesia.
- Aisyah, Dewi. 2021. *"Manajemen Pendidikan Karakter Berbasis Muatan Lokal Aswaja dan Ke-NU-an (Studi Deskriptif Pembelajaran Mulok Ke-NU-an di Madrasah Aliyah Nahdatul Ulama (MANU) Putra Buntet Pesantren Cirebon)"*. Jurnal Ilmu Pendidikan Islam, Vol. 3 No. 2.
- Anam, Muhamad Khoirul. 2016. *"Pembelajaran Aswaja Sebagai Implementasi Pendidikan Akhlak di MTs Miftahul Ulum Mranggen Demak"*. Skripsi. UIN Walisongo Semarang
- Muazis, Moh. Riski. 2022. *"Implementasi Manajemen Pendidikan Karakter dalam Pembinaan Akhlak Peserta Didik di PAUD Nurul Amien"*. Skripsi. UIN Kiai Haji Achmad Siddiq Jember
- Anam, F. K., Padil, M., & Yahya, M. 2021. *"Building Ahlus-Sunnah wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School"*. Buletin AlTuras, 27(2), 249 264.
- Wibowo, A. A., Nur, M. E., & Karim, M. A. 2018. *"INTERNALISASI NILAI PENDIDIKAN KARAKTER ASWAJA (Stusi Analisis Aktivasi Nilai-nilai Keaswajaan)"*. Manarul Qur'an: Jurnal Ilmiah Studi Islam, 18(2), 4 20. <https://doi.org/10.32699/mq.v18i2.937>

Subaidi. 2019. "*Pendidikan Karakter Berbasis Aswaja di MA Amsilati Bangsri Jepara*". JASNA;Aswaja Studies, 1(1), 34 46.

Sofyan Mustoip, Muhammad Japar & Zulela Ms. 2018. "*Buku Implementasi Pendidikan Karakter*". Jakad Publishing Surabaya

Fathurrohman. 2013. "*Pengembangan Pendidikan Karakter*". Bandung: Refika Aditama

Direktorat Pendidikan Madrasah. "*Wawasan Pendidikan Karakter dalam Islam*". Jakarta: Kemenag. 2010.

Eny Wahyu Suryanti dan Febi Dwi Widayanti, "*Penguatan pendidikan Karakter Berbasis Religius, Seminar nasional Hasil riset, Universitas Widyagama Malang*", 12 September 2018.