

Analysis of the National Character Value of Ahl Al-Sunnah Wa Al-Jamâ'ah students at the LP Ma'arif PCNU Wonosobo, Central Java, Indonesia

Ngarifin Shidiq¹, Abdul Majid², Sri Haryanto³, Ahmad Khoiri⁴, Denok Sunarsi⁵

Info Artikel

Sejarah Artikel:
Diterima: 15 Januari 2019
Direvisi: 12 Maret 2019
Dipublikasikan: April 2019

e-ISSN: 2620-3081
p-ISSN: 1411-2744

DOI:
<https://doi.org/10.21009/jtp.v21i1.20390>

Abstract: Character education is very important to be developed in maintaining the character of a civilized nation. so that the research objective is in the implementation of character education in LP Ma'arif NU Wonosobo, Central Java, Indonesia. descriptive-interpretive research methods related to the implementation and development of national character values in the LP Ma'arif PCNU Wonosobo environment. The results showed: First, character values require the Indonesian people to always implement and obey the basic values of Pancasila, this can be reflected in the daily behavior of society. Second, the characteristics of the Ahl al-sunnah wa al-jama'âh curriculum are based on three main values, namely: (a) basic principles (b) the character of the ukhuwwah nahdliyah, and (c) the character of the mabâdi 'khairu ummah. Third, the development and internalization of the national character values in the LP Ma'arif PCNU Wonosobo environment is carried out through the Ahl al-Sunnah wa al-Jamâ'ah subject which is intended to develop values that come from Islam, Pancasila, culture and educational goals national.

Keywords: Ahl al-Sunnah wa al-Jamâ'ah, LP Ma'arif PCNU, National Character Values

Abstrak: Pendidikan karakter sangat penting untuk dikembangkan dalam memelihara karakter bangsa yang beradab. Sehingga tujuan penelitiannya adalah dalam pelaksanaan pendidikan karakter di LP Ma'arif NU Wonosobo Jawa Tengah Indonesia. metode penelitian deskriptif-interpretatif terkait dengan implementasi dan pengembangan nilai-nilai karakter bangsa di lingkungan LP Ma'arif PCNU Wonosobo. Hasil penelitian menunjukkan: Pertama, nilai-nilai karakter menuntut masyarakat Indonesia untuk senantiasa melaksanakan dan menaati nilai-nilai dasar Pancasila, hal ini dapat tercermin dalam perilaku masyarakat sehari-hari. Kedua, ciri-ciri kurikulum Ahl al-sunnah wa al-jama'âh didasarkan pada tiga nilai pokok, yaitu: (a) kaidah dasar (b) akhlak ukhuwwah nahdliyah, dan (c) akhlak mabâdi 'khairu ummah. Ketiga, pembinaan dan internalisasi nilai-nilai karakter bangsa di lingkungan LP Ma'arif PCNU Wonosobo dilakukan melalui mata kuliah Ahl al-Sunnah wa al-Jamâ'ah yang bertujuan untuk mengembangkan nilai-nilai yang bersumber dari Islam, Pancasila, budaya. dan tujuan pendidikan nasional.

Kata kunci: Ahl al-Sunnah wa al-Jamâ'ah, LP Ma'arif PCNU, Nilai Karakter Bangsa

INTRODUCTION

Education has a duty and responsibility to produce superior human resources, namely students who are devout, noble, healthy, knowledgeable, competent, and so on. Referring to article 3 of Law Number 20 of 2003 concerning the National Education System. The Ma'arif NU Educational Institution (LP Ma'arif NU) as part of the national component has an important role in realizing the ideals of the Unitary State of the Republic of Indonesia (NKRI) and the goals of national education. As a departmental tool for the Nahdlatul Ulama (NU) which was established on 19 September 1929 at the 4th NU Congress held on 17-20 September 1929 in Semarang, LP Ma'arif NU functions as an implementer of NU education policies (LP Ma'arif NU Wilayah Jawa Tengah., 2017).

For NU, education is one of the main areas of work and concern for realizing an independent community order that has been started since the pioneering of NU in Indonesia. This attention began with Nadlatut Tujjar (1918) as a populist economic movement, followed by Tashwirul Afkar (1922), as a scientific and cultural thought movement, to Nahdlatul Wathan (1924) which was a political movement in the field of strengthening nationalism and education. From these three embryos, three important pillars for NU were found, namely: people's economic insight, scientific insight, social, cultural; and national insight.

The three of them are important components in shaping the personality of NU citizens who have national and Indonesian characters. In the LP Ma'arif NU environment, this was manifested in additional subjects *Ahl al-Sunnah wa al-Jamâ'ah* which became a compulsory lesson for all students in the LP Ma'arif NU environment which was intended to form students. be a human being who believes and is obedient to Allah SWT and has good character according to the basic principles of the teachings of *Ahl al-Sunnah wa al-Jamâ'ah* NU.

For LP Ma'arif NU, national character education is considered very important to be taught and mastered by all Ma'arif students. Because character education will develop, shape, and strengthen the personality of students. So that they have strong national morals and characters, high social norms, and religious norms that are by Islamic teachings' *ala tharîqah Ahl al-Sunnah wa al-Jamâ'ah*. According to KH. Ubaidullah Shodaqoh, Rais Syuriah PWNU Central Java, madrasas, and schools under LP Ma'arif NU should not be trapped in the industrialization of education but must become a place for forging and regenerating the values of Aswaja's character and national character.

Therefore, the educational identity within LP Ma'arif NU is based on 3 (three) main identities, namely: first, having a commitment to the religious understanding of *Ahl al-Sunnah wa al-Jamâ'ah*; firmly determined to create educational institutions independently, both in terms of orientation, initiative, as well as forms of management; able to develop educational institutions by involving all the potential of society, by making *mabâdi 'khaira ummah* as the basis for management that reflects the values of *al-shidq* (honesty), *al-amanah* (trust), *al-'adalah* (justice), *al- ta'âwun* (mutual assistance), and *al-istiqâmah* (consistency of truth); and willing to work hard, uphold the value of work and achievement as part of worship to Allah. Second, based on the idea that education is an effort to develop individual NU people who have social sensitivity and can carry out the function of *khalîfah* on earth, not as a ready-made production tool or mechanical intellectual. Third, maintaining a combination of the spirit of being a movement and the necessity of self-regulation. And this brings NU education to educational

characteristics (educational properties) that maintain deep ties to historical and traditional roots; and able to foster a sense of involvement in the education system itself as a form of devotion (*khidmah*) to society and the nation (Muchtar, 2006).

At the Wonosobo branch level, as a departmental device for the Nahdlatul Ulama (PCNU) Branch Management, LP Ma'arif PCNU Wonosobo also has the responsibility to implement the values of national character and the *Ahl al-Sunnah wa al-Jamâ'ah* or Ke-NU-an curriculum. within the Ma'arif education unit, amounting to 149 schools, and spread over 15 districts (Rohani, 2018).

Based on the above background, the researcher conducted a study entitled *Implementation and Development of National Character Values in the LP Ma'arif PCNU Wonosobo Environment*

METHODS

This study is classified as descriptive-interpretive research, namely a research method that seeks to describe and interpret objects by what they are, using researchers describing and interpreting the implementation and development of national character values in the LP Ma'arif PCNU Wonosobo environment. The approach used is a qualitative approach or naturalistic research, because the nature of the data collected does not use measuring tools and field situations. Research is natural or natural, without being manipulated and regulated by experiments or tests (Sugiyono, 2017).

In its implementation, researchers go directly to the field and try to collect complete data on the main issues related to implementation (Moeloeng, 2011). In this case, matters related to the implementation and development of national character values in the LP Maarif PCNU Wonosobo environment. All data collected was then analyzed using interpretive descriptions presented in narrative form. The deductive method is a way of thinking to seek and master knowledge from general reasons leading to more specific directions. The inductive method is a thought process that begins with specific supporting facts, leading to a more general direction to conclude (Sugiyono, 2011).

RESULTS & DISCUSSION

Results

1. Overview of LP Ma'arif PCNU Wonosobo

The Ma'arif Nahdlatul Ulama (LP Ma'arif NU) Education Institute is one of the departmental officials within the Nahdlatul Ulama (NU) environment which is responsible for covering educational programs and policies within NU. Because for NU, through education, treasures and religious understanding of *Ahl al-Sunnah wa al-Jamâ'ah al-Nahdliyah* and efforts to strengthen the people can be carried out continuously from generation to generation (Rohani, 2018).

In general, educational units under the auspices of LP Ma'arif NU Wonosobo Branch are divided into 2 categories, namely: (1) educational units belonging to LP Ma'arif NU, and; (2) educational units belonging to foundations or NU residents, both from basic education units

(MI / SD), MTs / SMP and secondary education (MA, SMA / SMK). Overall, the education units under the coordination of LP Ma'arif PCNU Wonosobo total 149 schools spread across 15 sub-districts. For more details, see the following table 1.

Table 1. Number of education units under the coordination of LP Maarif PCNU Wonosobo

Level	LP Maarif NU	Other Foundations	Sum
SD	1	1	2
MI	68	8	76
SMP	6	11	17
MTs	18	17	35
SMA	3	-	3
SMK	7	4	11
MA	2	3	5
Total	105	44	149

The data sources in this study were taken from primary data and secondary data. Primary data sources, namely data obtained from interviews with the management of LP Ma'arif PCNU Wonosobo regarding the implementation and development of national character values in the LP Maarif PCNU Wonosobo environment. Meanwhile, secondary data sources, namely written data or data that can be observed at the research location, in the form of buildings, pictures, documents, archives, and others. Both data were obtained from observation (observation), interviews, and documentation

2. Strategic Objectives of LP Ma'arif PCNU Wonosobo

The strategic goals to be achieved by LP Ma'arif PCNU Wonosobo are:

- ✓ Increase the participation of NU residents in Wonosobo district in the implementation of education.
- ✓ Strengthening the institution of LP Ma'arif PCNU Wonosobo so that it can become an effective institution in carrying out the mandate of implementing education policies.
- ✓ Forming cadres of Islam, nation, and state, who believe in and devote themselves to Allah SWT, have endurance, are intelligent and skilled, and carry out the understanding of Ahl al-Sunnah wa al-Jamâ'ah al-Nahdliyah.
- ✓ Share responsibility for the survival of the nation in the unitary state of the Republic of Indonesia.

Discussion

Character comes from values about something. A character is attached to the value of one's behavior. Therefore, there is no child behavior that is not free from values

(Irhandayaningsih, 2018; Kanwil Kemenag Propinsi Jawa Tengah, 2011). In human life, there are so many values that exist in this world, from ancient times until now (Kesuma, Dharma, 2011; Khoiri et al., 2017). According to Djahiri (Gunawan, 2012) value is a type of belief that is centered on a person's belief system, about how a person should or should not do something, or about what is valuable and not worth achieving (Sunarsi, 2018).

In Islamic teachings, the very well-known and inherent values that reflect right and extraordinary behavior are reflected in the mandatory characteristics of the Prophet Muhammad, namely: *sidiq*, *amânah*, *Fatanah*, and *tablîg*. The nature of *sidiq*, which means right, reflects that the Prophet was committed to the truth, always said and did the right thing, and struggled to uphold the truth. *Amânah*, which means trustworthy, reflects that what the Prophet Muhammad said and did was always trusted by anyone, both Muslims and non-Muslims. *Fatanah* which means smart or clever, wise, broad-minded, skilled, and professional. This means that the behavior of the Prophet can be accounted for by his reliability in solving problems. *Tablîg* which means communicative reflects that whoever the Messenger of Allah talks to, that person will easily understand what Rasulullah is talking about or referring to (Kesuma, Dharma, 2011).

In general, the development of national character in the LP Maarif PCNU Wonosobo environment is carried out through two domains, namely in a macro background and a micro background. The macro background is comprehensive covering the entire context of planning and implementation of character development involving all education stakeholders in the LP Ma'arif PCNU Wonosobo environment. The macro background for this national character development program can be described as follows.

Cultural Process And Internalization Of National Characters LP Ma'arif PCNU Wonosobo

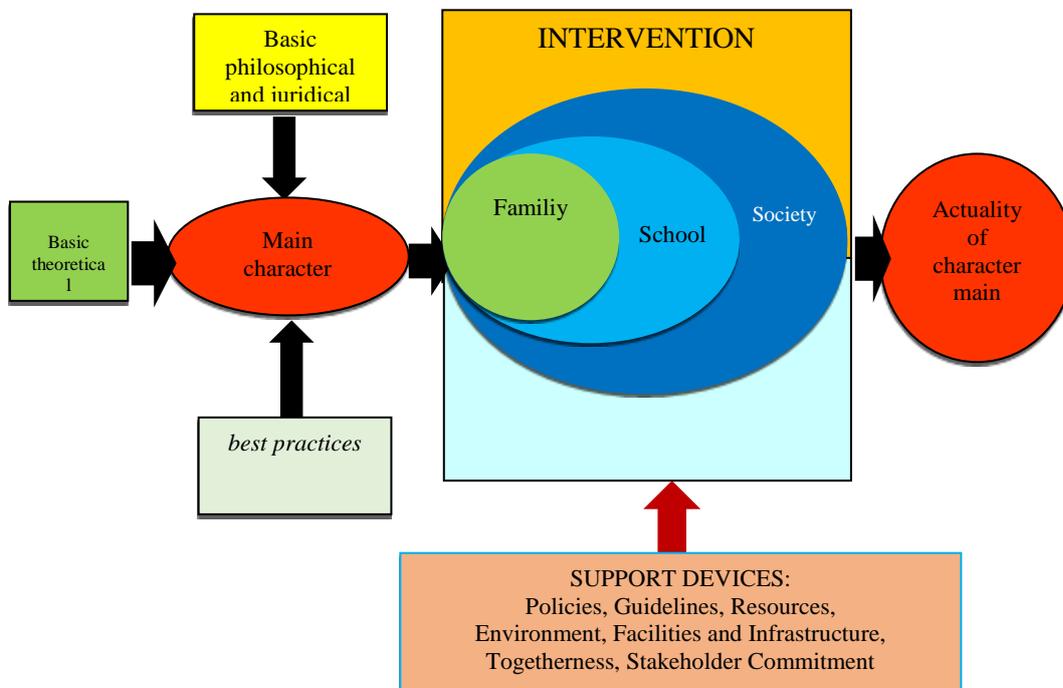


Figure 1. Character Development Macro Context

In the micro context, character development within LP Ma'arif PCNU Wonosobo takes place in the context of a holistic education unit (school Ma'arif) (the whole school reform). Schools as the leading sector, strive to utilize and empower all existing learning environments to initiate, improve, strengthen, and continuously enhance the character education process in their respective educational units. A character development program in a micro setting can be described as follows.

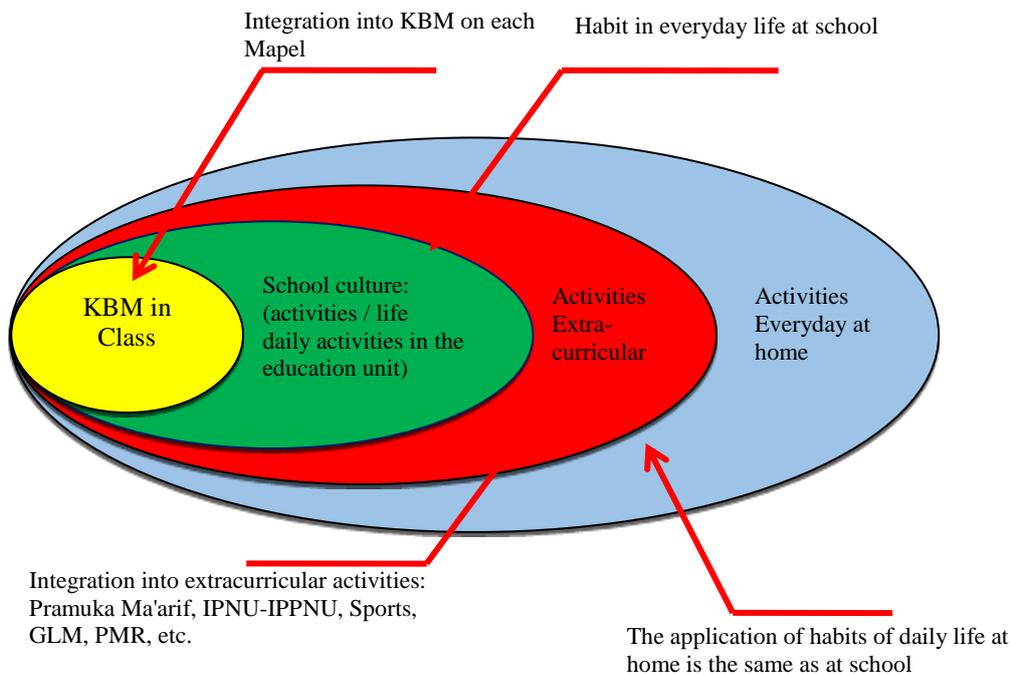


Figure 2. Micro Context of Character Development

The micro context for the development of national character values in its implementation is strengthened by the existence of the Ahl al-Sunnah wa al-Jamâ'ah curriculum which is taught to students. This curriculum is the most important and binding element for schools under LP Ma'arif. The scope of material applied in the Ahl al-Sunnah wa al-Jamâ'ah or Ke-NU curriculum includes 3 main elements.

First, 'amaliyah al-Nahdliyah. It is physical needs, whether related to worship, mu'amalah, or morals that are usually practiced by the nahdliyin, it can be formally NU citizens or not. Amaliyah is meant amaliyah-amaliyah which applies in the teachings of Aswaja al-Nahdliyah. The content of this amaliyah is very important considering the escalation of the battle of thought that many blame, denounce and disbelieve NU's amaliyah. Thus, these NU students must become the guidance of NU students.

Second, fikrah al-Nahdliyah. Is a framework of thinking based on the teachings of Ahl al-Sunnah wa al-Jamâ'ah which is used as the basis for NU thinking (khittah nahdliyah) to shape the direction of struggle in the framework of islah al-ummah (improvement of the people). Manhaj fikrah nahdliyah must be used as guidance in responding to problems, both those relating to religious and social issues. This nahdliyah fikrah is important to be presented

in the curriculum content so that students do not deviate from the thoughts of Ahl al-Sunnah wa al-Jamâ'ah al-Nahdliyah.

Third, Harakah al-Nahdliyah. It is the movement of the NU jam'iyyah, whether carried out by the board or the congregation which is in line with the values of Ahl al-Sunnah wa al-Jamâ'ah al-Nahdliyah. This harakah includes a historical study of NU figures and their services so that students are known and made role models. This is important, considering that many NU generations do not know about the figures of the NU jam'iyyah movement.

As for implementing the curriculum materials, the learning process in the LP Maarif PCNU Wonosobo environment observes the development of students at every level. The MI / SD level emphasizes amaliyah and habituation. The MTs or SMP levels emphasize the introduction of arguments or legal bases, and the MA, SMA, SMK levels emphasize a philosophical, systematic, and critical way of thinking (Pusat Kurikulum dan Perbukuan Balitbang Kemdiknas, 2011).

In the implementation of the Ahl al-Sunnah wa al-Jamâ'ah curriculum to form a national character this is manifested in several programs, such as symbolization and habituation.

First, symbolization. Symbols have the meaning of putting things together into one idea or concept object that represents a particular idea. Symbols can deliver a person into a certain conceptual idea, both future, and past. Symbols can be in the form of images, forms, or objects that represent an idea, either explicitly or implicitly, so they are needed for the benefit of the appreciation of the values contained therein (Kemendiknas, 2011; Kementerian Pendidikan Nasional, 2010; Suryatri, 2013).

Based on the interview of the Chairperson of LP Ma'arif PCNU Wonosobo (September 2, 2018), in implementing the values of national character, in addition to teaching Nuances subjects, in the LP Ma'arif PCNU Wonosobo environment, several activities were manifested, namely habituation activities, spontaneous activities, and integrating character values in subject.

"The implementation of character values in the LP Ma'arif NU environment has long been carried out in the form of installing symbols of the state, NU, photos of walisongo and kyai. This includes habituation, tentative and spontaneous activities and embedded in the entire content of subjects taught in schools"

Furthermore, according to him, national character is taught at LP Ma'arif PCNU Wonosobo as part of practicing religious teachings and cultivating the values of nationalism.

"For Ma'arif NU, that character is part of practicing Islamic teachings. How come? Rasulullah Muhammad Saw was sent with a mission to perfect morals. In the world of education, this morality is synonymous with character. Well, herein lies the importance of teaching that character. Apart from of course, practicing the teachings of the muassis (founders) of NU in defending the country and the nation. Our students know very well the jargon of hubb al-wathan min al-iman, that the love of the country is part of the perfection of one's faith. So that character teaching is intended as the practice of religious teachings, as well as to foster the spirit of nationalism in students. This is what distinguishes us from schools other than Ma'arif"

CONCLUSION

First, the values of national character are a characteristic that shows a person or group of people has a character that cannot be separated from the characteristics of a nation that is

owned by an individual or group of people. Indonesia as a nation that has the characteristics of Pancasila as the basis of the state requires the Indonesian people to always implement and obey the basic values of Pancasila, this can be reflected in the daily behavior of the community. Second, the characteristics of the Ahl al-sunnah wa al-jama'âh or Ke-NU-an LP Ma'arif PCNU Wonosobo curriculum are based on three main values, namely: (a) the basic principles of the teachings of Ahl al-sunnah wa al-jama'âh al-Nahdliyah which includes: al-tawasuth, al-tawâzun, al-tasâmuh, al-i'tidâl, al-amr bi al-ma'rûf wa an-nahy' an al-munkar and al-mashlahah al- cheap; (b) the character of ukhuwwah nahdliyah, which includes: ukhuwwah Islamiyah, ukhuwwah wathaniyah, and ukhuwwah Basyariyah or insâniyah, and; (c) the character of mabâdi 'khairu ummah (the principles of the best people), as stated in mabâdi' al-khamsah, namely: al-Shidqu (honesty), al-amânah wa al-wafâ 'bi al-'ahdi, al- 'is, al-ta'âwun and al-Istiqâmah. Third, the development and internalization of national character values in the LP Ma'arif PCNU Wonosobo environment is carried out through the subject of Ahl al-Sunnah wa al-Jamâ'ah and strengthened in the form of symbolization, habituation activities, spontaneous activities, modeling, and conditioning as well as integration in co-curricular and extracurricular subjects and activities. The internalization is intended to develop values that come from Islam, Pancasila, culture, and the goals of national education.

REFERENCES

- Gunawan, H. (2012). *Pendidikan Karakter: Konsep dan Implementasi, cet. 2*. Alfabeta.
- Irhandayaningsih, A. (2018). Penguatan Karakter Kebangsaan Melalui Media Sosial pada Masyarakat Desa Nolakerto Kecamatan Kaliwungu,". *Anuva*, 2(3), 243–251. <https://ejournal.undip.ac.id/index.php/anuva>,
- Kanwil Kemenag Propinsi Jawa Tengah. (2011). *Pedoman Penyusunan Perangkat Pembelajaran RA/BA Bermuatan Pembiasaan Akhlak Mulia, Pendidikan Budaya dan Karakter Bangsa*. Kanwil Kemenag.
- Kemendiknas. (2011). *Panduan Pelaksanaan Pendidikan Karakter*. Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan.
- Kementerian Pendidikan Nasional. (2010). *Pedoman Pelaksanaan Pendidikan Karakter Bangsa*. Kementerian Pendidikan Nasional.
- Kesuma, Dharma, dkk. (2011). *Pendidikan Karakter: Kajian Teori dan Praktik di Sekolah*. PT. Remaja Rosdakarya.
- Khoiri, A., Agussuryani, Q., & Hartini, P. (2017). Penumbuhan Karakter Islami melalui Pembelajaran Fisika Berbasis Integrasi Sains-Islam. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 2(1), 19. <https://doi.org/10.24042/tadris.v2i1.1735>
- LP Ma'arif NU Wilayah Jawa Tengah. (2017). *Peraturan LP. Ma'arif NU Pusat dan Wilayah*. LP Ma'arif NU Wilayah Jawa Tengah.
- Moeloeng, L. J. (2011). *Metodologi Penelitian Kualitatif*. Remaja Rosda Karya.
- Muchtar, H. N. (2006). *Keputusan-keputusan Rapat Kerja Nasional 2006 Lembaga Pendidikan Ma'arif NU dan Lokakarya Revitalisasi Organisasi Profesi Pendidik NU, cet. 1*. PP LP Ma'arif NU.
- Pusat Kurikulum dan Perbukuan Balitbang Kemdiknas. (2011). *Pedoman Pelaksanaan*

Pendidikan Karakter: Berdasarkan Pengalaman di Satuan Pendidikan Rintisan. Puskur Balitbang Kemdiknas.

Rohani, E. (2018). *Standar Operasional Prosedur LP Ma'arif NU Cabang Wonosobo Masa Khidmah 2017-2022, cet. 1*. LP Ma'arif NU dan Gema Media.

Sugiyono. (2011). *Metodologi Penelitian Kuantitatif, Kualitatif dan R&D*. In *Alfabeta, Bandung*. Alfabeta.

Sugiyono. (2017). *Administrative Research Methods: equipped with R&D Methods*. Alfabeta.

Sunarsi, D. (2018). Pengaruh Gaya Kepemimpinan dan Disiplin Kerja Terhadap Kinerja Karyawan Pada CV. Usaha Mandiri Jakarta. *JENIUS (Jurnal Ilmiah Manajemen Sumber Daya Manusia)*, 1(2), 1–24. <https://doi.org/10.32493/jjsdm.v1i2.919>

Suryatri, D. &. (2013). *Implementasi Pendidikan Karakter di Sekolah*. Gava Media.