The Values of Ahlussunah Wal Jamaah Based on Local Curriculum of Keaswajaan at Madrasah Tsanawiyah Jepara

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Abstract: This study aims to figure out the values of Ahlussunnah Wal Jama'ah based on local curriculum of Ke*aswaja*an at Madrasah Tsanawiyah Jepara. It focuses on the values of and the implementation of the values of Aswaja practiced based on the local curriculum at Madrasa Tsanawiyah. Theoretically, this study contributes to Islamic educational institutions through the values of *Ahlussunah Wal Jamaah* based on the local curriculum of *keaswajaan* in Madrasa Tsanawiyah Jepara. Practically, this study can be implemented by Islamic educational institutions especially madrasa Tsanawiyah. The values are written on the local curriculum of *keaswajaan* are *Tasamuh, Tawasuth, I'tidal,* and *Amar Ma'ruf Nahi Munkar.* Tasamuh values are taught through 5S namely smiles, greetings, greetings, and courtesy as habits, the way to respect others, the way to indiscriminate, and tolerance. *Tawasuth*, furthermore, is practiced through staying on a good attitude of *al-iqtishad* (moderate). *I'tidal* is applied through obeying God's commands, staying away from prohibitions, maintaining a good attitude, and not destroying nature and its environment. *Amar Ma'ruf nahi Munkar* is implemented by habituation conducted such as prayers in congregation, performed during midday prayers in the congregation between teachers and students Tadarus Al-Qur'an, maintain harmony with friends, not yelling at the teacher, and loving teachers.

Keywords: Aswaja, madrassa, values

1. Introduction

In the history of mankind, there is almost no group of people who do not use education as a means of civilizing and improving its quality. Education is a system and a way to improve the quality of human life needed for the formation of human children to support their roles in the future (Sanaky, 2003) The madrasa is an Arabic word derived from "*darosa*" which means a place to learn. It is defined as an Islamic school to face a multitude of challenges in preparing students for life in rapidly modernizing society and emerging globalized knowledge economies (Niyozov, 2008). In the Middle East and South East Asia, Muslims are the majority among countries that the number of madrasas bigger sustainably (Bano, 2011). Islamic Ethics becomes the moral upbringing of schoolchildren that effectively challenges the separation between secular and religious education (Suleymanova, 2015). That becomes the reason why parents prefer to send their children to Islamic schools than public schools. They believe that Islamic school has a good value which is AhlussunahWaljamaah.

Behavior is described in AhlussunahWaljamaah(Aswaja) as characters values implemented and developed through the obligation to pray before starting the lesson, orderly running pickers, praying *dzuhur* in a congregation, wearing school uniforms, preserving ancestral culture, familiarizing greetings, sympathetic care routinely for orphan and poor people, maintaining the cleanliness of the madrasa environment, and a ban of littering the classroom walls (Saefudin & Fatihah, 2020) The concept of character values in the curriculum of *keaswajaan* is built with quality, degree, and the level expected (Pius & Al Barry, 2001). In other words, the concept of character implies the meaning of the degree of excellence of product, which is *aswaja*, in the form of goods and services, both tangible and intangible (Suryosubroto, 2004). It also refers to good, superior, beautiful, expensive, luxurious, and so on (Sallis, 2012). In the context of education, it means the concept of character is elite because educational experience with high character is provided with curriculum tools.

Curriculum tool, i.e. local curriculum, is deemed important in education as its starting point for students. In this case, the local curriculum should be unique and responsive to the priorities, preferences, and issues of the community surrounding it (Education, 2019). Education is a process of changing attitudes and behavior of a person or group, group of people to mature humans through teaching and training efforts (Anwar, 2014) Furthermore, the concept of Islamic educators is not only to improve the quality of one's physical life but to be responsible for behavior in terms of the obligation to instill religion as the key to the meaning of one's life, as it is stated that the concept of Islam educator, not only has the potential to improve the quality of a person's physical life, but more than that, he is responsible for the behavior, including the obligation to instill religious beliefs that hold the key to the meaning of everyone's life. Additionally, education teaches the skills to meet the needs of the body is also

responsible for instilling manners to fulfill spiritual obligations. An educator should instill religious teachings to be able to shape good behavior in a person (Subaidi, Al Mufti, & Laila, 2018).

By using the foundation of Al Qur'an and Hadith, the concept of Islamic teaching should be possessed (Ikhwan, Ju'subaidi, Mu'awanah, & Rohmad, 2020), namely understanding educational platform, understanding students, understanding curriculum, learning design, implementing exemplary learning, utilizing technology, conducting the evaluation. Meanwhile, the values developed in Indonesia based on cultural education and national character are identified from several sources, namely religion, honest, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, the spirit of nationality, homeland love, appreciating achievements, friendly and communicative, love of peace, love to read, care for the environment, social care, and responsibility.

Character building requires enlightenment efforts in shaping the personality of the young generation to be superior individuals through education based on religious values (Dalmeri, 2014). A person's personality is often found in personality changes. These changes were caused by physical disturbances and environmental influences. These physical factors can be caused by brain disorders, malnutrition, drugs, or illnesses and accidents. Meanwhile, socio-cultural environmental factors such as political, economic, and security crises cause personal problems (stress and depression) and social problems (unemployment, thuggery, crime). Humans can also cause personality changes themselves due to emotional stress, prolonged frustration, or the influence of other people's behavioral disorders (Ogundele, 2018).

Personality is formed through education, namely formal education, and non-formal education. Within formal education, personality formation is not only the responsibility of the teacher but also implied and explicit through the subjects. Religious lessons have the potential to shape the personality of Madrasah Tsanawiyah students. So formal institutions such as the Ma'arif Educational Institution add literacy subjects in the curriculum as local content subjects. With the existence of this academic subject, it is hoped that it can maximize the formation of personality in learning at the Madrasah Tsanawiyah level (Qomar, 2014).

The curriculum of the local content of *keaswajaan* introduces and instills Aswaja values as a whole to students at madrasa Tsanawiyah to become Muslims who always have faith, devotion to Allah SWT, and have noble character as individuals and members of society based on the guidance of learning Islamic teachings. Ahlussunnah Wal Jama'ah exemplified by the congregation, starting from friends, *tabi'in tabi'it tabi'in*, and scholars from generation to generation. In this case, the personality of *aswaja* is very important because there are still many sects that are not following *aswaja* so it is feared that it will endanger the younger generation if they fall into the wrong path, considering that character education is fostered from an early age so that later they will have good character and not get lost especially for the younger generation at Madrasah Tsanawiyah in Jepara.

This study focuses on the values of AhlussunahWal Jamaah based on a local curriculum of *keaswajaan* at Madrasah TsanawiyahJepara. There are two questions answered as follows: 1) what are the values of Aswaja practiced based on local curriculum at Madrasa Tsanawiyah?, 2) how is the implementation of the values of Aswaja practiced based on local curriculum at Madrasa Tsanawiyah? Theoretically, this study contributes to Islamic educational institutions through the values of AhlussunahWalJamaah based on the local curriculum of *keaswajaan* at Madrasa TsanawiyahJepara. Practically, this study can be implemented by Islamic educational institutions especially madrasa Tsanawiyah.

2. Research Method

The research method of this study is field research in which data was collected directly about the implementation of the local curriculum of *keaswajaan*. The qualitative approach is used with a human as an instrument practice naturally (Sukmadinata, 2015). A qualitative descriptive approach was used in describing data collection in the form of words, pictures, and not numbers. This descriptive approach focuses more on utilizing existing and scientific concepts to the social phenomena in question (Saebani, 2008) It is also constructed in a detailed, worded, holistic and intricate picture. The culture of society was phenomenological described (Moleong, 1993). Data obtained in the form of documents. The researcher describes the real conditions regarding the implementation of the local content curriculum in shaping the personality of *ahlussunahwaljamaah* at MI Assalam Kancilan Kembang Jepara Indonesia. This research was conducted at MI AssalamKancilanKembangJepara from September up to November 2020.Research subjects were teachers at MI AssalamKancilanKembangJepara (Sugiyono, Metode Penelitian Pendidikan Kualitatif, Kuantitatif, dan R&D, 2005).

Data collection techniques used are observation, interview, and documentation. This data is obtained directly from research subjects by using measurement tools or direct data collection tools to provide explanations or

information regarding the implementation of the local content curriculum in shaping the personality of AhlussunahWaljamaah (Azwar, 2004). Secondary data sources are library and documentation sources, such as books, archives, and documents related to the subject to be studied (Azwar, 2004). Written sources are used as additional references to complement data that cannot be obtained from research subjects. In addition, documentation is also used as a source of additional data to support research. The use of documentation as a complement to data obtained from observations, interviews, and other written sources. Documentation is used to perpetuate events that occur at the research location related to the object of research. The data collection used is an observation by not taking part in the lives of the people being observed and having separate positions as observers (Arikunto, 2013). The interview method was carried out openly and deeply (Sugiyono, Dasar-dasar Evaluasi Pendidikan, 2011). In-depth interviews were conducted with educators, education staff, and parents of MI AssalamKancilanKembangJepara students to obtain information about the implementation of the local content curriculum in shaping the personality of *ahlussunahwaljamaah*. The interview was conducted on Saturday, 28 November 2020. Documentation methods in the form of transcript notes, agenda books, and so on used were a certificate of ke*aswaja*an curriculum, teachers' and students' data, and data of MI AssalamKancilanKembangJepara.

There were 4 criteria used in document validity, namely credibility, transferability, dependability, and conformability (Sugiyono, Metode Penelitian Pendidikan Kualitatif, Kuantitatif, dan R&D, 2005). By triangulation, data sources like books, journals, and references about local content curriculum about AhlussunahWaljamaah were used. Furthermore, data analysis techniques used were reduction, data display, and conclusion drawing /verification.

3. Discussion

The Values of Aswaja Practiced Based on Local curriculum at Madrasa Tsanawiyah
The curriculum is management made to be implemented by stakeholders and students. It is the management of business and management of effective use of resources to achieve the desired goals (Pius & Al Barry, 2001). In other words, it is training in managing steps, or it can also mean getting done through other people (Ikhwan, Ju'subaidi, Mu'awanah, & Rohmad, 2020). In this educational context, management of curriculum means leading, guiding, or regulating education implementation of school (Mulyono, 2008). The process is utilizing people or other sources involved in school education to achieve organizational goals effectively and efficiently (Eliyasin & Nurhayati, 2012). In line with Fattah's restriction about management, it is the process of planning, organizing, leading, and controlling the organization's efforts in all its aspects to achieve effective and efficient organizational goals (Fattah, 2001) (Hamalik, 2010) (Hasibuan, 2008).

The curriculum designed has values developed in cultural education and national characters (Andriani, 2015) as follows: (1) Religion, the majority of Indonesian people are religious. Politically, state life is based on values derived from religion. Cultural education and the national character come from religion; (2) Pancasila, is the unitary state of the Republic of Indonesia upheld on the principles of national and state life. The values enshrined in the Preamble of the 1945 Constitution and elaborated in the articles contained in the 1945 Constitution contains govern political, legal, economic, social, cultural, and artistic life. The outcomes for students are to prepare students to become better citizens, namely, citizens who have the ability, will, and apply the values of Pancasila in the lives as citizens; (3) Culture, there are no human beings who live in a society with no cultural values. The cultural values used are as a basis of concept and meaning in communication among members of society. These values become the source of cultural education and national character for students; (4) National Education Objectives, National education objectives are the formulation of quality that must be possessed by every Indonesian citizen developed by various education units at various levels and pathways.

The four values developed in cultural education and national characters are understood as an effort to instill intelligence and critical thinking, appreciation in the form of attitudes, and experiences in the form of behavior implemented by students following the noble values that become their identities. Those are called education characters with the process, exemplary examples, habituation, or civilization applied in school, home, community, or environment.

It is scary to imagine if there are no moral values as characters owned by students. Unless the impacts are in the attitude of selfishness as a lifestyle with deviations of ten indications, they are violence and acts of anarchy, theft, fraudulent acts, neglect of applicable rules, the brawl between students, intolerance, talking rude, premature sexual activity, and self-destructive attitudes (Dalmeri D. , 2014). Character development is lensed to assess how virtually goes in school affects students' characters. It includes formal academic curriculum and extracurricular activities as well as hidden or informal curriculum, i.e. how school procedures reflect core values, how adults

model good character, how the instructional process respects students, how student diversity is addressed, and how the discipline policy encourages student reflection and growth (Lickona, 2010). By assessing, it is considered as identification of processes and socialization to take the standards or norms into value systems (Superka, Ahrens, Hedstrom, Ford, & Johnson, 1976).

The system of character values developed in the *Keaswajaan* Curriculum is moderate values (*tawassuth*), tolerance values (*tasamuh*), balance values (*tawazun*), and justice values (*ta'adul/ I'tidal*). Firstly is *tawassuth*. *Tawassuth*is interpreted as moderate in the corridor of Al Qur'an and Hadith. According to *tawassuth*'s jurisprudence or Islamic law, it is a legal set concept based on Al Qur'an and Hadith. Sufism makes it shari'a as the main road to nature (Islam, 1997). Secondly, is *tasamuh* meant being tolerant. The values govern how to behave in daily life with the concept of *bhineka tunggal ika* (different but still one) and *lakum dinukum wal-yadin* (for you your religion, for me my religion) in the verse of Al Qur'an. Thirdly is *tawazun* meant balance between individuals, social structure, state, and its people, as well as human and nature. In the social domain, it emphasizes equality and egalitarian of all humanity. In the political sphere, *tawazun* requires a balance between the status of people and rule to control. In the economic sphere, *tawazun* requires a balance system between State, market, and community. Fourthly is *ta'adul*. The purpose is justice with an integral pattern of *tawassuth, tasamuh, and tawazun.* The fourth values sequences are aligned including thought, attitude, and relationship.

The Implementation of the Values of Aswaja Practiced Based on Local Curriculum at Madrasa Tsanawiyah

The concept of *Keaswajaan* curriculum formulated around 30% of the subject such as PAI material, Islamic civilization, kalam science, fiqh science, *mazhab, qiraatul qutub*, and the method of da'wah in the basic competency and syllabus indicators and lesson plan through good planning, organizing, actuating and evaluating, including teacher material that emphasizes *aswaja.* The concept of *tawasuth, tasamuh, tawazun, tasawuf, a*nd *amarma'rufnahimunkar* is implemented. The local curriculum focuses only on Islamic understanding. In addition, the concept of Islamic curriculum starts from the goal of NU, starting from teaching, history, thoughts, and characters. The students have instilled principles of religiousness in acting and behaving based on *ahlussunnahwaljama'ah*, *tasawuf, tawazun* and moderate. The concept of *aswaja* is implemented as follows:

1)   **Implementation of *Tasamuh***
The value of Tasamuh or tolerance is carried out through the habituation of respecting and respecting others even though they are of different ethnicity, religion, culture, social status, or even opinions. Tasamuh's attitude is tolerant of different views both in religious matters, especially things that are *furu '* and become *khilafiyah* both in social and cultural matters (Chamidi, 2018)

In the implementation of this Tasamuh value, the ke*aswaja*an teacher gives an understanding of what Tasamuh or tolerance is, then gives a real example in everyday life about how tolerance is. Then students will get used to being tolerant. The habits that teachers do in applying Tasamuh values in the daily lives of students are: (1) The teacher practices 5S namely smiles, greetings, greetings, and courtesy to students; (2) Teachers teach to respect and respect others, even though they differ from one's views; (3) the teachers teach to not discriminate against students from their respective backgrounds; (4) the teacher teaches students to tolerate friends who even though they have many differences.

2)   **Implementation of *Tawasuth***
Tawasuth is a step towards taking a middle ground for the two extremes of thought (*tatharuff*). In taking the middle path accompanied by the attitude of *al-iqtishad* (moderate) which still provides space for dialogue for different thinkers (Zuhri, 2010). The Tawasuth character cannot be formed by itself but through various efforts in a long learning process. The effort to apply the value of Tawasuth in everyday life is that the teacher always requires that every student be fair and straight amid a strong conviction of life together. The teacher can also apply small things such as deliberation when there is a dispute.

3)   **Implementation of *I'tidal***
I'tidal or justice is one of the attitudes that students must have. Justice is related to attitude behavior. Students must be able to create this attitude in their daily life. The application of this I'tidal value is the habituation of small things such as teachers having to be wise to students. The emphasis on justice is toward Allah SWT, namely by always obeying His commands and staying away from His prohibitions. Students must also be wise to themselves, namely by maintaining themselves with a good attitude. Students can be wise by treating others according to their rights and not hurting others. Students can also do justice to other living things, namely by not destroying nature and its environment.

The habits carried out by education in implementing *I'tidal* are undiscriminating, providing equal opportunities for students to ask questions and provide opinions, giving responsibility in turn to students, teaching a good attitude to friends.

4) Implementation of Amar Ma'ruf Nahi Munkar

Amar ma'ruf Nahi Munkar means telling good and preventing evil. Educators must provide understanding, direction, advice, explanations, and warnings that give proper instructions to students. Ma'ruf means what is known (good) by common sense and the heart, whereas Munkar is something unknown to both reason and conscience (Ilyas, 2011). Individuals, thence, can distinguish between good and bad, obligatory and sunnah, lawful and haram, *fasid* and *khair* deeds, and others. After giving an understanding of the value of *Amar ma'ruf Nahi Munkar* to students, the teacher makes habituation by applying the personality *ahlusunnah waljamaah*, namely: (1) Prayers in congregation, performed during midday prayers in the congregation between teachers and students.*Tadarus* Al-Qur'an; (2) Maintain harmony with friends; (2) Not yelling at the teacher; (3) Loving teachers

5) Implementation of *Tawazun*

Tawazun is to maintain balance in all things, including the use of the arguments' *aqli* (arguments that come from rational minds) and *naqli* arguments (derived from the Al-Qur'an and Hadith), including balance in the interests of the world and the hereafter. Tawazun is a balanced attitude in serving, harmonizing *khidmah* to Allah SWT, *khidmah* to fellow humans and *khidmah* to the environment. Adjusting the interests of the past, present, and future (Harits, 2010) .

Tawazun's attitude is shown in a curriculum structure that combines general lessons and balanced religion. The implementation of daily activities also encourages students to behave in Tawazun, by getting used to reading the Al-Qur'an, investing, reading Asmaul Husna, and so on. The habits carried out by education to apply the Tawazun attitude are:

1) Always do worship Allah and do not only think about worldly life.

2) Learn and worship Allah in a balanced manner, for example praying *dzuhur* in the congregation, reading Al-Qur'an, and giving donations.

4. Conclusion

Aswaja is developed in Madrasa Tsanawiyah through a local curriculum implemented in school communities. The values enshrined on the subject of Ke*aswaja*an are *Tasamuh, Tawasuth, I'tidal,* and *Amar Ma'ruf Nahi Munkar.* Tasamuh values are taught through 5S namely smiles, greetings, greetings, and courtesy as habits, the way to respect others, the way to indiscriminate, and tolerance. *Tawasuth*, furthermore, is practiced through staying on a good attitude of *al-iqtishad* (moderate). *I'tidal* is applied through obeying His commands and staying away from His prohibitions, maintaining a good attitude, and not destroying nature and its environment. *Amar ma'ruf Nahi Munkar*is implemented by habituation conducted such as prayers in congregation, performed during midday prayers in the congregation between teachers and students Tadarus Al-Qur'an, maintain harmony with friends, not yelling at the teacher, and loving teachers.

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