

Islamic Education Teachers Efforts in Instilling Ahlussunnah Waljamaah an-Nahdliyah Values of Nahdlatul Ulama Vocational Students, Lamongan

Moch Faizin Muflich,^{1*} Aridlah Sendy Robikhah²,
Lusia Mumtahana³, Anni Fatimatus Sholikhah⁴
^{1,2,3,4} Universitas Islam Lamongan

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*Correspondence Address:

mochfaizinmuflich@unisla.ac.id

Abstract: This study explains the instilling of the values of Ahlussunnah Wal Jamaah An-Nahdliyyah in SMK NU students Lamongan by Islamic education teachers to overcome students who are in a moral and ethical crisis so that their behavior deviates from the teachings of values which lead to disagreements between one another and can lead to intolerance and extremes. The research method used is qualitative, then data collection uses observation, interviews, and documentation, then data analysis includes data collection, data condensation, data display, and data verification. This study indicates that the efforts made by Islamic Education Teachers in instilling the values of Ahlussunnah Wal Jamaah An-Nahdliyyah go through three stages. First, the value transformation stage, through the provision of understanding, and advice. Second, the value transaction stage, through religious activities, instills morals. Third, the stages of trans-internalization of values, through habituation of amaliyah, exemplary and balance in the world and the hereafter. Supporting factors are a majority of Nahdlatul Ulama members, teacher professionalism, and effective Ahlussunnah Wal Jamaah learning. The inhibiting factors are lack of literature, students being less responsive, and less discipline. Efforts to prevent the presence of inhibiting factors include adding literature reviews, increasing the creativity of educators, and the need for a personal approach.

Abstrak: Pembahasan penelitian ini menjelaskan terkait penanaman nilai-nilai ahlussunnah wal jamaah An-Nahdliyyah pada siswa SMK NU Lamongan yang di lakukan guru pendidikan agama islam untuk mengatasi siswa-siswi yang krisis moral dan etika, sehingga perilakunya menyimpang dari ajaran nilai-nilai agama yang menjadikan berselisih antara satu sama lain dan dapat menyebabkan sikap intoleran dan ekstrim. Metode penelitian yang di gunakan berbentuk kualitatif, kemudian pengumpulan datanya menggunakan pengamatan, interview, dokumentasi. selanjutnya untuk analisis data meliputi collection data, condensasi data, display data dan verifikasi data. Hasil penelitian ini menunjukkan bahwa upaya yang dilakukan Guru Pendidikan Agama Islam dalam menanamkan nilai-nilai ahlussunnah wal jamaah An-Nahdliyyah melalui tiga tahap. Pertama, tahap transformasi nilai, melalui pemberian pemahaman, nasihat. Kedua, tahap transaksi nilai, melalui kegiatan keagamaan, penanaman akhlak. Ketiga, tahap transinternalisasi nilai, melalui pembiasaan amaliyah, keteladanan dan keseimbangan dunia dan akhirat. Faktor pendukung yaitu mayoritas warga Nahdlatul Ulama, profesionalisme guru, adanya pembelajaran Aswaja yang efektif. Adapun faktor penghambat yaitu kurangnya literatur, peserta didik kurang responsif, serta kurang disiplin. Upaya mencegah adanya faktor penghambat yakni menambah kajian literatur, meningkatkan kreativitas pendidik, serta perlu adanya pendekatan personal.

INTRODUCTION

Undoubtedly, the nation's religions and beliefs are the cornerstones and guidelines of everyday life. Muslims, Catholics, Christians, Hindus, Buddhists, and Confucianists are some of the many ethnicities, nationalities, traditions, civilizations, and religions represented in the nation of Indonesia. Of the six religions, the majority are Muslims and are the religion of many people in Indonesia.

In carrying out its simple and understandable core principles, especially in terms of *aqidah*, *sharia*, and morality, from here Islam as a teaching for the mercy of all nature does not discriminate against race, nation, culture, and origin of a person because all of them are embraced by the principle of Islam which is *rahmatil lil alamin*. Since its inception, *Ahlussunna wal Jamaah*, as the foundation of Indonesian Islam, has expanded and developed.

As the diverse traditions of Muslims that occur in the country of Indonesia, which until now still exist, cannot escape the belief in holding Islamic principles based on *Ahlussunna wal Jamaah*. Human survival and development are both significantly influenced by education. Strengthening religion, piety, and nobility of character for the life of the state is one of the goals of the State of Indonesia, as is the goal in national education, which is to help students achieve their highest potential to become human beings who always have faith and piety towards their gods and can have good morals as

well as being creative, independent, and innovative for the realization of a society that has a democratic and responsible attitude.

This fact shows that the development of education in Indonesia must prioritize the morals, character, and integrity of the next generation of leaders who are beneficial to themselves, their communities, and their countries. Islamic education and morals must be taught from an early age. It can also be done by familiarizing oneself with religious behavior, such as carrying out prayer obligations, reading the Qur'an at any time, and reading prayers before going to school, doing other good deeds, respecting and obeying parents. So that students in their lives can become accustomed to this way, which will subtly improve their moral character.

To achieve the above, one must take the position of a teacher or educator and work in addition to transferring academic knowledge to also be a role model of virtue and morals. Because many students are currently experiencing a moral and ethical crisis, so their behavior deviates from religious teachings and values. And today, differences in political, theological, and cultural perspectives are the most talked-about aspects of religion, with Muslims sometimes at odds and in conflict with each other. Indeed, this issue has become dangerous in the face of intolerant and extreme Islamic beliefs. Examples of the current state of affairs include the various acts of

violence that have occurred in Indonesia, many of them in the name of religion. demolition of places of worship, exclusion of other groups, and several suicides. The public is now aware of this problem. According to the National Counterterrorism Agency, 63.6 percent of fanatical terrorists have a high school diploma. Some bombers are between 18 and 25 years old, having learned to carry out attacks when they were 16 or 17.¹

With the following results, the form of radical movements seems to have progressed. because young people are now the main target of recruitment, in contrast to adults who used to be recruited more individually and in groups. Here the role of an Islamic education teacher is very important and demanding in terms of moral development and student character. Therefore, the fundamental teachings and ideas in Islam, which are customary in the two sources, namely the Qur'an and Hadith, must be understood, developed, and structured to provide education that is in line with Islam or education based on Islam. Zakia Darajat claims that this is an effort to support learning and growth so that students can understand the principles and teachings of Islam correctly, as well as a means to train students to understand Islamic ideas

and their outlook on life.² As a result, in addition to teaching science, educators also have the responsibility to educate their students to understand Islam in depth related to understanding the Qur'an and hadith perfectly. Thus, the ideals of Ahlussunna wal Jamaa an-Nahdliya, which are largely in line with Indonesian Islam, must be instilled because these values are considered to provide *maslahah* to shape the character and morals of the Indonesian nation.

The majority of Muslims known as Ahlussunna wal Jamaa al-Nahdliya uphold the sunnah of the Prophet Muhammad and his companions, and they continue to maintain and fight for its application despite the existence of Muslims in the archipelago to date, a form of amar ma'ruf nahi munkar that is continuously emphasized so that the next generation of Muslims is educated in various ways, to stay away from extremist or radical forms that always promote tolerance and balance and can stop behavior that causes evil and always promote good deeds. This study of Islamic religious education contains three phases in the process of instilling Ahlussunna wal Jamaa al-Nahdliya values including value transformation, value transactions, and internalization.

¹ Irfan Taufiq Mustari, "Penanaman Nilai-Nilai Pendidikan Ahlussunnah Wal-Jama'ah An-Nahdliyyah Melalui Program Kegiatan Keagamaan Di SMA Islam Nusantara Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2020).

² Elihami Elihami, "Penerapan Pembelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Pribadi Yang Islami," *KASTA: Jurnal Ilmu Sosial, Agama, Budaya Dan Terapan* 2, no. 3 (2022): 148-59, <https://doi.org/10.58218/kasta.v2i3.408>.

Nahdlatul Ulama Vocational School or SMK NU Lamongan is a school whose institution is under the auspices of LP Ma'arif NU, so this school also instills Ahlussunnah Wal Jamaah values in it which are packaged in Aswaja lessons, which contains the practices of tawasuth, justice, tolerance, balance, and amar ma'ruf nahi munkar. This is in line with the results of observations and interviews at SMK NU Lamongan in instilling Ke-NU-An character education, namely through the practice of amaliyah, carrying out religious habituation as a form of self-development. Furthermore, the Aswaja subject matter taught at SMK NU Lamongan is to introduce students to the manhaj and instill values related to the understanding of Ahlussunnah wal Jama'ah An-Nahdliyyah or Ke-NU-An, to be carried out in carrying out daily life. Based on this context, the researcher took the research at SMK NU Lamongan because, the researcher supports the amaliyah-amaliyah program used in schools to help students become more disciplined and obedient to worship, and shape the behavior of students with noble character. departing from this description, the researcher wants to study and research related to how efforts can be made by the Islamic Education Teacher in the implementation related to instilling the value of ahlussunnah wal jamaah An-Nahdliyyah in students of SMK NU Lamongan.

THEORETICAL SUPPORT

Islamic Education Teachers' Effort

The Big Indonesian Dictionary defines effort as part of an activity that directs energy, mind, and body toward achieving a goal. Effort can also refer to a person's efforts to achieve a goal, solve a problem, or find a solution.

The main task of a teacher who is a qualified educator is to teach as well as guide, lead, direct, train, evaluate, and assess students. Ahmad Tafsir said that teachers are educators who teach students in general by planning related learning materials under the curriculum that has been determined by their respective institutions.

The simplest definition of a teacher is someone who provides information to his students. While in the community the teacher includes someone who is authentic to the job of teaching in various places This can be non-formal, such as mosques, or in a class that has been provided for learning and is not required to be in an official educational institution. And has a feasible and acceptable goal, namely to improve a person's character, morals, and cognitive abilities to face the times.

According to Zuhairini, Islamic religious educators have various duties as caretakers and someone has the right to be responsible for subject matter related to Islamic Education, including providing knowledge related to Islam and fostering and strengthening the faith of students. Students also need to be educated to

follow their faith and have good character.³

The description above shows that teachers are human beings who determine the education of the nation's next generation. The purpose of Islamic education for students is to develop moral character and religious spirit in themselves and the efforts that must be made by a teacher are to educate, guide, and help students to be able to realize the potential latent in students and help them develop into moral individuals.

The duties of Islamic education educators themselves are teaching, educating children with religious education, directing, guiding, and developing the potential of students, and making students have good personalities. If the duties of the Islamic Education teacher are fulfilled properly, it will achieve success in producing students who have high morals and good personalities. Thus, the role and duties of a teacher in the implementation of the Islamic Education process are evident. Furthermore, the responsibility and burden that must be carried by him are to instill education that contains Islamic values, instill faith in the soul of students and teach the younger generation to respect and obey religious teachings and instill in students noble morals.

Based on the various definitions that have been included, an Islamic

³ Priatna Sanusi. Hary, "Peran Guru Pai Dalam Pengembangan Nuansa Religius Di Sekolah," *Pendidikan Agama Islam* 11, no. 2 (2013): 143–52.

education educator is someone who guides, educates as well as people who provide teaching related to science along with providing positive role models for their students, so that one day they can grow into adults with noble morals.

Instilling of Ahlulsunah Waljamaah An-Nahdliyyah Value

Instilling is defined as teaching, theory, or value that is deepened and appreciated and shown through attitudes and behavior, according to the popular scientific dictionary.⁴ In epistemological terms, the term "internalization" refers to a process or the inner part of something. The Indonesian language standard describes internalization as a deep appreciation and mastery that occurs through guidance, upgrading, coaching, and other similar processes.⁵

In other words, internalization is the process of instilling ideals into a person so that these ideals become part of him, drive his thoughts, attitudes, and behavior, and heighten his self-awareness so that it is hoped

⁴ Abdul Hamid, "Metode Internalisasi Nilai-Nilai Akhlak Dalam Pembelajaran Pendidikan Agama Islam," *Al-Hikmah: Religion and Knowledge Journal* Vol. 13, no. 2 (2016): 110–27, http://jurnal.upi.edu/file/06_Metode_Internalisasi_Nilai-Nilai_Akhlak_-_Abdul_Hamid1.pdf.

⁵ Rini Setyaningsih, "Kebijakan Internalisasi Nilai-Nilai Islam Dalam Pembentukan Kultur Religius Mahasiswa (A Study of the Islamic Studies Development Institute (LPSI) at Ahmad Dahlan University (UAD), Yogyakarta)," 2017.

that in his daily life, the student can do what has been aspired.⁶ According to Asep Kurnia, value planting means integrating it fully into a person's heart so that his spirit and soul are guided by values. Therefore, value inculcation can be understood as recognizing the existence of external values that a person considers necessary to become his own.⁷ The stages of value cultivation are divided into three processes as follows:

1. Value Transformation Phase

At this phase is the verbal exchange of values. At this point, the instructor only discusses good and bad values with the students; this is merely verbal communication about values. Students are exposed to value formulations in the form of normative standards, rules, laws, formulations, propositions, or problematic stories (moral dilemmas) as a stimulus to develop value-based responses or solutions.⁸

Value formulas can also be presented as factual information or even opinions that are studied from a

value perspective. In this approach, the provision of communicated information is still like knowledge which is still only in instructing without demanding students to absorb it correctly. So, the recipient in a sense that will not be remembered by the students, is the effect in the long term⁹

For example in school-based teaching and learning activities. A teacher will explain to students and teach what needs to be taught. However, a teacher does not have the power to guarantee that the material he/she teaches will last long time.¹⁰

2. Value Transaction Phase

Describing the relationship of Educational Values with Two-Way Communication or Interaction with good reciprocity. Teachers and students in this phase are both actively practicing their beliefs. Most of this communication pressure is disruptive.¹¹

Mental figures are different from physical figures. For example, when talking to a young child about moral education, an adult will not only guide its meaning but will also share examples. Usually, what a child says out loud is easier to understand than what he or she is told, therefore

⁶ Titik Sunarti Widyaningsih, Zamroni Zamroni, and Darmiyati Zuchdi, "Internalisasi Dan Aktualisasi Nilai-Nilai Karakter Pada Siswa Smp Dalam Perspektif Fenomenologis," *Education Development Journal: Fondasi Dan Aplikasi* 2, no. 2 (2014): 181-95, <https://doi.org/10.21831/jppfa.v2i2.2658>.

⁷ Asep kurnia jayadinata Dr Tatang Muhtar, Dr H Ayi suherman, Dr Ani Nuraeni, *INTERNALISASI NILAI KESALEHAN SOSIAL*, ed. Dr julia (Sumedang jawabar: UPI Sumedang Press, 2018).

⁸ Abdul Hamid, *Metode Internalisasi...*, Hlm.197

⁹ Asep kurnia jayadinata Dr Tatang Muhtar, Dr H Ayi suherman, Dr Ani Nuraeni, *INTERNALISASI NILAI KESALEHAN.....*, Hlm.9

¹⁰ Aini Nidi, "3 Tahapan Proses Internalisasi Nilai Dalam Ilmu Sosiologi," <https://materiips.com/proses-internalisasi-nilai>, n.d.

¹¹ Abdul Hamid, *Metode Internalisasi...*, Hlm.197

doing this will help the child become faster and more agile during when knowledge development period.

3. Value Trans-internalization Phase

In particular, this step is much more complex than a simple transaction. At this point, the teacher's presence in front of the class is more mental attitude than physical or personality. Teachers are the image of personality and serve as role models for their students wherever they are both in the classroom and outside the classroom. Both inside and outside the classroom, they must be able to express their personality. For example, for children to truly have an attitude of respect, their parents must teach them about culture, practices, and attitudes, which are related to a mindset of cultural love that shows respect for whatever form it takes.¹²

Value of Ahlussunnah Wal Jamaah An-Nahdliyyah

Value is defined as everything that a person or group of people thinks is good, useful, and the most correct.¹³ The Latin word value, *vale're*, means useful, empowering, and legitimate. This shows that if a value is in line with the needs of the

local community, then it is considered important and useful.¹⁴

According to Hakam K.A. quoted by Tatang Muhtar in his book, value is a set of attitudes that must be considered to produce a standard or a set of rules that can be used to measure activity.¹⁵

There are five principles of Ahlussunnah Wal Jamaah An-Nahdliyah referred to in the Qur'an and Hadith, namely:

1. Tawassuth

The attitude of tawassut is an example of a pattern of diversity that, while not necessarily in line with the correct Islamic group, tends not to lean in that direction. Because of this mindset, the majority of normative Muslims view moderate organizations as lacking a strong religious spirit. The term tawassuth refers to the quality of Islam that is closely related to local values in various nations. in terms of traditions, culture, and customs. known as tawassuth, or a moderate and positive attitude.

2. Tawazun

The definition of tawazun is the concept of balance that is determined from the function and predicted not from the equality of content and circumstances that are balanced. According to Quraish Shihab, justice cannot be achieved without balance,

¹² Aini Nidi, "3 Tahapan Proses Internalisasi Nilai Dalam Ilmu Sosiologi.....2018

¹³ Nur Azizah, "Penanaman Nilai-Nilai Pendidikan Karakter Dalam Pembelajaran Pendidikan Agama Islam Di SMA Negeri 1 Weleri Kendal Tahun Pelajaran 2015/2016." (UIN Walisongo., 2015).

¹⁴ Abdul Hamid, *Metode Internalisasi...*, Hlm 198

¹⁵ Asep kurnia jayadinata Dr Tatang Muhtar, Dr H Ayi suherman, Dr Ani Nuraeni, *INTERNALISASI NILAI KESALEHAN.....*, Hlm.9

so balance is also a basic principle of moderate Islam.

3. I'tidal

The fundamental term for justice is "fair", which has the same meaning as equal rights. A person with strong convictions, a straight gait, and a consistent attitude is seen as an equal person. One becomes fair and impartial as a result of this equality. Fairness also means avoiding reduction and exaggeration. Another way to understand justice is to put things in their proper place.

4. Tasamuh

Tasamuh is an attitude that always upholds respect and appreciation in overcoming differences in guiding principles, such as those related to religion, thought, belief, social, cultural, and other variables while refusing to recognize and support these differences.¹⁶

In addition, tasamuh is an attitude that appreciates pluralism in the sense of trying to understand and capture its existence, not just recognizing its intensity and what it means for the rights of others.¹⁷

¹⁶ L Handayani and I Arifin, "Implementasi Pembelajaran Aswaja Nu Dalam Membentuk Perilaku Keagamaan Siswa," *Kuttab: Islamic Education Journal* Vol. 6, no. 1 (2022): 75–91, <http://journalfai.unisla.ac.id/index.php/kuttab/article/view/781%0Ahttps://journalfai.unisla.ac.id/index.php/kuttab/article/download/781/524>.

¹⁷ Nurjanah Sumbulah, Umi and Nurjanah, *Pluralisme Agama: Makna Dan Lokalitas Pola Kerukunan Antarumat Beragama* (UIN Maulana malik ibrahim malam: UIN Malik Press, 2013).

5. Amar Ma'ruf Nahi Munkar

Always recommending to do the right and beneficial things, and always forbidding doing what is wrong or incorrect.

METHOD

Based on the research approach that has been carried out by researchers is classified into qualitative research, including how to obtain data that is in-depth and meaningful.¹⁸

If based on the place, this research belongs to field research because this research was conducted in the field, namely at SMK NU Lamongan. Based on the level, this research is classified as descriptive research, because it describes the variable itself without being collaborated with other variables. And based on the variables, this research is classified as non-experimental research because the variables already exist and do not need to be tested.

Furthermore, related to data collection, the researcher uses; First, observation or observation, namely the researcher monitors and listens to what the respondents do and say in their daily activities which include all before, during, and after. "Researchers aim to explain what they learn from the subjects they are seeing during the observation

¹⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Bandung: Alfabeta, 2015).

process.”.¹⁹ In an observation process, researchers will describe what they see and listen to while at the research site. Second, Interview, namely "During a research interview, a participant and the researcher converse about issues relating to the study being conducted."²⁰ The interview is a process where the researcher and the participant will have a mutual dialogue that focuses on questions that have a relationship with the research study. In this case, the interviewer will present a guideline, which is simply a list of questions to be asked, and the researcher will use a free guided interview approach.²¹ Third, documentation which refers to written material is the root of the word documentation such as notes, and meeting minutes.

Then for data analysis, researchers are based on the opinion of Miles, Huberman and Saldana regarding the stages that must be taken in analyzing data, which include:²²

1. Data Collection

The data collection process involves finding the different types of field information the researcher needs and recording the information. Most qualitative information is in the form of words, phenomena, attitudes, and everyday behaviors that researchers find through observation, interviews, and documentation with a camera or video tape⁶⁵. Thus, field data collection must be well-documented and in-depth.

2. Data Condensation

The second step in data analysis is the process of selecting, centralizing, streamlining, abstracting, and transforming data that is almost entirely findings from field notes, interview transcripts, documents, and empirical data known as data condensation, namely collecting facts. In this step researchers can change qualitative data by selecting, summarizing, using the researcher's own words, and other methods.

3. Data Display

The process of displaying data, which comes after condensing the data, involves placing the data in a way that allows the viewer to make inferences and take action based on the data set collected.

In this qualitative research, researchers combine information that has been arranged logically and systematically and arrange things coherently to make it easier to understand what happened and what was achieved, which allows researchers to analyze or act

¹⁹ Mohammad Adnan Latief, *Research Methods on Language Learning an Introduction 6thEd* (malang: Universitas Negeri Malang, 2017).

²⁰ Sharan B Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design AndImplementation 4 Th* (United States of America: Jossey-Bass, 2016).

²¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. 9

²² A Michael Hubermas and Johnny Saldana Miles Mathew B, *Qualitative Data Analysis: A Method Saurcebook (3rd Ed.)* (California: Sage Publication, 2014).

differently according to this understanding. Researchers present data in the form of narrative description text in the form of charts and graphs.

4. Data Verification

Data verification is an advanced stage in data analysis. Verifying data in qualitative research involves drawing conclusions as solutions to problems posed at the beginning of the investigation and drawing those conclusions as responses. By tracing the origins of the data obtained, data verification seeks to determine whether or not the data is accurate and reliable.

RESULT AND DISCUSSION

Islamic Education Teachers' Efforts in Instilling Ahlussunnah Wal Jamaah An-Nahdliyah Values

Islamic Education teachers have the burden of responsibility and duties as caretakers in the delivery of subject matter related to Islamic Religious Education, including providing Islamic religious knowledge and fostering the faith of students. Students also need to be educated to deepen their faith and have good character.²³

To instill the value of ahlussunnah wal jama'ah, religious lessons or guidance are needed to direct children in the right direction so that they do not deviate and develop a good and pleasant

personality. The guidance and religious teachings offered here are guided by the Qur'an, Hadith, Ijma', and Qiyas and are following the principles and values of Ahlussunnah Wal Jama'h An-Nahdliyyah, where the teachings of Islam in the style of Nahdlatul Ulama were brought by the prophet Muhammad SAW.

As for the results of research conducted by researchers that teachers at SMK NU Lamongan in instilling the value of Ahlussunnah Waljama'ah have obtained findings that contain three steps, namely:

1. Value Transformation Phase

At SMK NU Lamongan, teachers make several efforts in the value transformation stage, especially with understanding and guidance, to direct and educate students in the process of implementing and instilling Ahlussunnah Wal Jamaah An-Nahdliyyah values. This value transformation stage is in line with what Thomas Lichona explained, where teachers assist students by using the lecture method to reveal positive and negative values.

a. Understanding

A teacher instills the knowledge of each Ahlussunnah WAI Jamaah An-Nahdliyyah value by using this way of learning. Providing an understanding of the value of tawassuth, emphasizing that it is a reasonable and straight mindset that puts forward the belief that life must be maintained to be straight in the

²³ Hary, "Peran Guru Pai Dalam Pengembangan Nuansa Religius Di Sekolah." 2013 hal 145

midst of community life and prevents all forms of extremism.²⁴

So in this method, a teacher provides an understanding that he must familiarize himself with being tawassuth by being firm in his stance, as well as being given an understanding of groups that are not under our teachings which later can fortify students from various extreme flows. That way the provision of this insight is provided so that students can easily understand it and practice it when they face problems at school and in society.

b. Advising

In this method, a teacher gives advice related to good values that must be done. As is the case at SMK NU Lamongan, namely by giving instructions or advice to children about how to respect each other with their friends without discriminating. This is also included in the cultivation of the value of tasamuh, which is an attitude of mutual respect for dissimilarities and respect for every difference in life principles²⁵ In addition, it also provides advice in the form of guidance and direction to improve the basic character of students by guiding their prayers.

2. Value Transaction Phase

At this point, the teacher seeks to instill the principles of

Ahlussunnah Wal Jamaah An-Nahdliyyah at SMK NU Lamongan through the practice of religious activities or amaliyah Ahlussunnah Wal Jamaah An-Nahdliyyah and moral development. That this value transaction stage is in line with what has been expressed by Thomas Lichona who states that a teacher does more than just provide knowledge about positive and negative events. However, at this point, students are expected to uphold the ideals of Ahlussunnah Wal Jamaah An-Nahdliyyah as exemplified and practiced by the teacher. And the targhib technique is being used today.

a. Religious Activities

In this method, the teacher instills the value of Ahlussunnah Wal Jamaah An-Nahdliyyah through practice in the form of religious activities or amaliyah-amaliyah Ahlussunnah Wal Jamaah An-Nahdliyyah. So at SMK NU Lamongan, the teachers instill these values through the practice of religious activities and carry out various Ahlussunnah Wal Jamaah An-Nahdliyyah amaliyah. The amaliyahs include istighosah which is carried out regularly every Thursday before class starts, tahlilan, wiridan, pilgrimage to the grave, maulidan, praise after the adzan or sermon, and so on.

b. Instilling Islamic Moral Value (Akhlak)

The next effort made by the teacher in instilling the value of Ahlussunnah Wal Jamaah An-Nahdliyyah is instilling morals in

²⁴ Muhyiddin Abdusshomad, *Hujjah NU: Akidah-Amaliah-Tradisi* (Surabaya: Khalista Surabaya, 2008).

²⁵ Handayani and Arifin, "Implementasi Pembelajaran Aswaja NU Dalam Membentuk Perilaku Keagamaan Siswa." 82

students. At SMK NU Lamongan, the teacher instills good morals that are following the values of Ahlussunnah Wal Jamaah An-Nahdliyyah, namely by instilling morals to always do good, help friends in trouble, behave well, dress politely and speak well. So this is also included in the cultivation of the value of amar ma'ruf nahi munkar because this value is the desire to always do good and prevent all negative deeds.²⁶ By instilling good morals in students, they will always have a positive soul and become human beings who have noble characters..

3. Value Trans-internalization Phase

The methods used by teachers in efforts to instill Ahlussunnah Wal Jamaah An-Nahdliyyah values at SMK NU Lamongan are habituation and exemplary. This is under the stage of internalization launched by Thomas Lichona that at this stage students and teachers are required to actively and fully participate in personality development by using habituation and exemplary methods.²⁷

a. Habituation

In this method, a teacher instills habits that are carried out in everyday life. As is the case at SMK NU Lamongan, that there a teacher accustoms students to doing various amaliyah. Getting used to praying in

congregation, and praying dhuha and also getting used to praying every time before the lesson starts or after the lesson. By familiarizing these things, it can develop the personality of students while still carrying out their obligations to worship Allah..

b. Exemplary

The effort instilled by teachers at SMK NU Lamongan is to instill exemplary in the souls of students. The example is by instilling an attitude that always carries out the obligation to pray even under any circumstances. And this is following the cultivation of the value of tawazun which is a balanced attitude, not one-sided in various circumstances. But the most important thing is the figure of the teacher who can be a good example and role model so that participants imitate doing the things that are exemplified.

Supporting and Inhibiting Factors for Instilling Ahlussunnah Wal Jamaah An-Nahdliyyah Values

In this process, the one in charge of implementing planting related to the value of Ahlussunnah Wal Jamaah An-Nahdliyyah to students is a teacher who works in a school, where the teacher's duties include intellectual education and developing the character of students by the understanding of Ahlussunnah. Wal Jamaah Nahdliyyah, further in the implementation of the process related to planting related to the

²⁶ Handayani and Arifin.....page 82

²⁷ Muhaimin, *Strategi Belajar Mengajar Penerapannya Dalam Pembelajaran Pendidikan Agama* (Surabaya: (Surabaya: Citra Media, n.d.).

value of Ahlussunnah Wal Jamaah An-Nahdliyyah has been pursued by the teacher here, there are supporting factors and inhibiting factors. As the data obtained by the author at SMK NU Lamongan are as follows:

1. Supporting Factors

a. Majority of Nahdlatul Ulama Community

In this case, one form of supporting factor is instilling the value of Ahlussunnah Wal Jamaah teachings at SMK NU Lamongan. namely, all students are Nahdlatul Ulama community, so this makes it easier to instill these values because in their daily lives, they have carried out the amaliyahs that are usually carried out by Nahdlatul Ulama people.

b. Professional Teachers

The role and efforts made by teachers in educating, teaching, including delivering students to become morally good people are the duties and obligations of teachers. This is a demand of the teaching profession that must be carried out under the running of technology and knowledge²⁸ As for the SMK NU Lamongan, the implementation efforts made by teachers in emphasizing the value of Ahlussunnah Wal Jamaah An-Nahdliyyah teachings on students have been pursued well. This means that the professionalism of teachers who can make themselves an example for their students in guiding

them by providing examples of attitudes that are in line with and related to the values of Ahlussunnah Wal Jamaah An-Nahdliyyah.

c. The Existence of Effective Ahlussunnah Wal Jamaah Learning

To instill values related to the teachings of Ahlussunnah Wal Jamaah An-Nahdliyyah, it is necessary to have Aswaja learning which will provide theory to students to support basic knowledge. The existence of effective Ahlussunnah Wal Jamaah learning also does not escape the role and duties of the teacher behind it. This means following the duties of an Islamic religious education teacher in addition to teaching, educating teachers are also required to instill teachings that are under Islamic religious education.²⁹

2. Inhibiting Factors

a. Less Literature

Literacy is important in supporting students' insights, in addition to the learning insights provided in the classroom, it is also very necessary to provide literacy that occurs outside the classroom. So if the material or object used for literacy is limited, it does not rule out the possibility that students' knowledge is also limited. As is the case at SMK NU Lamongan, in the implementation of instilling the value of Ahlussunnah Wal Jamaah An-Nahdliyyah teachings, it has been found that the obstacle is the lack of

²⁸ Ngalim Purwanto, *Ilmu Pendidikan Teoritis Dan Praktis*, (Bandung: (Bandung: Remaja Rosdakarya, 2011)..

²⁹ Ngalim Purwanto....., page 35.

literature. So that in the process of instilling these values cannot be effective.

b. Less Responsive Learners

Related to the many differences in character between each student. So it can be concluded that all students are not always active in the learning provided by the teacher. From here, one of the obstacles that arise in the implementation of planting related to the value of Ahlussunnah Wal Jamaah An-Nahdliyyah teachings that occur at SMK NU Lamongan is coming from students who tend to be less responsive. The existence of these obstacles also makes the process of instilling these values not run as expected.

c. Less Discipline Learners

The next obstacle also arises from the students themselves. Sometimes some students are not disciplined in carrying out the values related to the teachings of Ahlussunnah Wal Jamaah An-Nahdliyyah at SMK NU Lamongan. As in the istighosah activity which is carried out every Thursday in the morning before the lesson starts, several students often come late when the istighosah activity is already underway. The importance of discipline in learning is not easy. There needs to be improvement and adjustment by leaving bad habits that trigger indiscipline, especially regarding the values of Ahlussunnah Wal Jamaah which are instilled in the school.

Islamic Education Teachers' Efforts in Overcoming Obstacles in Instilling Ahlussunnah Wal Jamaah An-Nahdliyyah Values

An Islamic education teacher is the spearhead in character instilling, in this case of course there is a connection with the cultivation of Ahlussunnah Wal Jamaah An-Nahdliyyah teaching values that occur at SMK NU Lamongan. In instilling these values, there are inhibiting factors that certainly cannot be ruled out and there needs to be a solution to overcome them. So in this problem, efforts must continue to be made by the teacher as a person who has the burden of duty in preventing or overcoming these inhibiting factors, namely:

1. Add Literature

Limited literature can lead to limited knowledge of students in the cultivation of Ahlussunnah Wal Jamaah values because it makes students lack knowledge and tend to have only limited knowledge related to the value of Ahlussunnah Wal Jamaah. In this case, to overcome this inhibiting factor, namely by trying to add as much literature as possible. This means that there needs to be a teacher's responsibility because the teacher's responsibility is to teach and develop potential and instill Islamic education.³⁰ Related to the cultivation of Islamic religious education here includes adding literature and insight into the values of Ahlussunnah Wal Jamaah An-Nahdliyyah which will be used as

³⁰Ngalim Purwanto..... , page 35.

reference material in the process of instilling these values.

2. Increasing Teachers' Creativity

The responsibility and duty of educators are to direct and provide guidance to students. As for efforts to make students active and responsive in the implementation of planting related to the value of Ahlussunnah Wal Jamaah An-Nahdliyyah teachings carried out at SMK NU Lamongan, namely by increasing the creativity of the teacher. Because if the teacher himself is creative in finding various methods of conveying values to students, then students will become enthusiastic. So that the process of instilling these values is successful.

3. The Need for A Personal Approach

To obtain the desired results, a teacher becomes one of the pioneers in every opportunity, of course also in the cultivation of the value of Ahlussunnah Wal Jamaah An-Nahdliyyah teachings, where the output will be able to make students as Kamil people who are useful in their future lives.

Therefore, efforts must continue to be made by the teacher as a person who has the burden of duty in preventing or overcoming any inhibiting factors in the implementation of planting related to the value of Ahlussunnah Wal Jamaah An-Nahdliyyah teachings, one of which is through personal approach. And this certainly requires assistance from the teacher. By approaching each student, it is hoped that they will be able to find out what

problems they face and work with student guardians to jointly provide guidance and direction, and supervision of the behavior of students both at school and at home.

CONCLUSION

Based on the above description and analysis related to the efforts made by Islamic education teachers in the implementation of value cultivation related to the teachings of Ahlussunnah Wal Jamaah An-Nahdliyyah to students of SMK NU Lamongan, the following conclusions are obtained: First, the value transformation stage, through providing an understanding of the concrete values of the teachings of Ahlussunnah Wal Jamaah An-Nahdliyyah and advice related to guidance and direction to do good values and improve basic character. Second, the value transaction stage, through activities related to religion and amaliyahs in Ahlussunnah Wal Jamaah An-Nahdliyyah including tahlilan, istighosah, pilgrimage to the grave, maulidan, and praise after the call to prayer as well as instilling morals which include helping friends in trouble, behaving well, dressing politely and speaking well. Third, the stage of value internalization, through habituation in amaliyah, congregational prayers, dhuha prayers, as well as praying for each lesson before starting or after and exemplary in the form of cultivating an exemplary and balanced attitude in carrying out the obligations of the world and the hereafter.

Supporting and inhibiting factors in instilling Ahlissunnah Wal Jamaah An-Nahdliyyah values. The supporting factors are the majority of Nahdlatul Ulama citizens, the professionalism of teachers in guiding and directing students, and the existence of effective Aswaja learning. The inhibiting factors are the lack of literature, less responsive students, and lack of discipline of students.

Efforts that continue to be made by the teacher as a person who has the burden of duty in preventing or overcoming the existence of inhibiting factors in planting Ahlissunnah Wal Jamaah An-Nahdliyyah values are adding literature studies, increasing the creativity of educators, and the need for a personal approach..

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