

## INTERNALIZATION OF ASWAJA VALUES IN SHAPING THE CHARACTER OF WASATHIYAH STUDENTS MA BUSTANUL ULUM GLAGAH LAMONGAN

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### ABSTRACT

*The growing era of globalization has become a separate weapon for new groups to expand their wings in developing the notion of radicalism in Indonesia, both in social media and in the community, where the ideology of radicalism in Indonesia is currently quite a lot, so the values of aswaja need to be addressed. conveyed to the general public through the internalization of aswaja values, especially at the MA Bustanul Ulum Glagah, with the cultivation of these values being able to balance and counteract the existence of new ideologies that reject the existence of peace. The research with the title "Internalization of Aswaja Values in Shaping the Wasathiyah Character of MA Bustanul Ulum Glagah Lamongan" which departs from the results of scientific writing of this thesis, aims to find out how the process of internalizing these aswaja values occurs so that the wasathiyah character of the students of MA Bustanul Ulum is formed. Glagah Lamongan. This study uses qualitative research methods using a descriptive analysis type approach, and the results of data from interviews and observations. The results of this study indicate that the process of internalizing aswaja values in shaping the character of wasathiyah, there are three stages namely Transformation, Value Transactions, and Transinternalization, the three stages are carried out by a teacher to students, while the values that are instilled are tawasuth, tawazun, taadul, and tasammuh, the four values are mutually sustainable, thus making MA Bustanul Ulum Glagah students moderate in character or wasathiyah and able to implement these values both in practice and mental attitude and mindset.*

**Keywords:** Internalization, Aswaja Values, Wasathiyah character.

### 1. INTRODUCTION

Religious moderation has become a public discourse and spawned a variety of meanings. With so many new ideas emerging (radical and liberal) that are currently aggressively undermining the integrity of the Republic of Indonesia, this is one of the factors for the importance of instilling the character of wasathiyah.

Various groups of preachers, especially those who focus on islamic renewal, often coin the term "ummatan washatan or Islam washathiyah". As a result, the self-image of Islam, which was initially polluted by irresponsible individuals, was clarified by proselytizing that upholds the attitude of moderate Muslims who are polite, friendly and tolerant. Departing from this, many scholars discussed the term and produced diverse understandings. The point of discussion was born from the content of surah al-Baqarah verse 143:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا<sup>1</sup>

"And similarly (also) We have made you (Muslims) a just and chosen people so that you be witnesses to (the deeds of) men and that the Apostle (Muhammad) be a witness to your (deeds)." (QS. Al-Baqarah (2): 143)

Based on the above verse, most interpreters emphasize the interpretation of the ummatan wasathan as a moderate people, a just people, a chosen people, and a people who will be witnesses. The increasingly widespread radical understanding has an impact on the smaller opportunities to build social harmony in the multicultural order of Indonesian society. The path of violence and intolerance will be increasingly pervasive because the characteristics of radical Islam are such. One of the education that can prevent radicalization is Islamic education that is based on aswaja values. The internalization of aswaja values in education occurs through the understanding of teachings in Islamic religious education as a whole, and is continued with an awareness of the importance of aswaja values in everyday life, as well as the discovery of possibility to realize them in real life (Rifan, 2019).

The internalization of Aswaja's values, namely tawassut, tawazun, ta'adul, and tasammuḥ, became an important key in shaping the character of wasathiyah, which then these main values were socialized and actualized both through the educational shutter and the sausage culture of the NU community. The tools or media for planting Aswaja values must also be provided and planned carefully through appropriate and targeted learning methods as needed. And no less important is the optimization of the rules of al muhafadhathu ala qadimi al-salih wa al-akhdhhu bi al-jadidi al-aslah, meaning that the old values that are still good are used as guidelines or foundations to implement aswaja character values in the context of modernization, exemplary, continuity and cultivation of these character values there is always a renewal to find models of planting Aswaja character values that are applicable, humanist and contextual to be more effective. Based on the rules of terse (Rifan, 2019).

This strategy of planting and habituating aswaja teachings indirectly has its own influence in building the character of students. Habituation is a fairly effective way of instilling values and morality into the psyche of students. These values embedded in him will grow in the realm of his life from the time he is a teenager until he steps into adulthood. Regular habituation of worship and amaliyah-amaliyah is an important strategy to continue to grow. Students will have good worship habits, as well as their behavior will be formed in accordance with moral norms and values as taught by religion. The study of Islam by this method, has a real influence, they are not easily swayed by the understanding of other groups when interacting with these groups, including radical and liberal Islam that will foster terrorism, and it is hoped that later they will still have dal guidelines (Rifan, 2019).

MA Bustanul Ulum Glagah is one of the educational institutions under the auspices of the Bustanul Ulum Foundation which strongly prioritizes the teachings of Ahlun Sunnah Wal Jama'ah, so that in this learning process teachers have an important role to

instill aswaja values, therefore every learning process in MA Bustanul Ulum will apply the principles of tawassut, tasammuh, tawazun, ta'adul (aswaja values) which will shape the character of wasathiyah students, through one of the aswaja subjects as the first step of planting teory aswaja and then applied in every learning process in MA. Bustanul Ulum Glagah in addition to that also through extra-curricular activities such as istighosah, manaqib, and so on.

The aswaja values contained in MA Bustanul Ulum Glagah, among others, are the understanding and belief in the ideology of aswaja, and this is proven by the activeness of students for religious activities such as manaqiban, istighosah and can practice a moderate, fair, tolerant, and balanced attitude between the mundane and ukhrowi, as well as steadfast stance not to be swayed by the understanding of radicalism.

Based on the discussion above, the author needs to describe in more detail how the process of internalizing aswaja values so as to form the wasathiyah character of MA Bustanul Ulum Glagah Lamongan students, because with this process can be a counterweight and answer to the problems that occur today.

The process of internalizing aswaja values in shaping the wasathiyah character of students in MA. Bustanul Ulum has three stages carried out by a teacher, namely the transformation stage of values, value transactions, and transinternalization of values, in all these stages a teacher must have a consistent, patient attitude so that it can be carried out effectively. It is hoped that after this process of internalizing aswaja values, students will have a framework of thinking and acting that is in accordance with the teachings of aswaja and not easily influenced by radical new understandings. These aswaja values are an application of the wasathiyah character of the learners and make the personality traits visible of the MA students. Bustanul Ulum Glagah Lamongan (Ma'ruf, 2021).

## **2. MATERIAL AND METHODS**

The approach used in this study is a qualitative approach. The qualitative approach is a research post that produces discriminatory data in the form of written data or from the oral of people and observable behaviors (Lexy J. Moleong, 2017).

According to Lexy J.Meleong, in his book that this descriptive qualitative approach is that the data collected is in the form of words, images, and not numbers. This is due to the application of a qualitative approach. With demilian, the research report will contain data quotations to give an idea of the presentation of the report. Such data may come from interview manuscripts, field notes, photographs, personal documents, notes or memos, and other official documents. The type of research used in this study is descriptive qualitative. It is called descriptive research because the researcher conducting the study is not intended to test on a specific hypothesis but only describes "as is" about a research subject.

## **3. SIMULATION RESULT AND DISCUSSION**

### **3.1 Internalization**

Internalization according to the Big Dictionary of Indonesian (KBBI) is a passion for a teaching, doctrine, or value so that it can be believed to be true consciously and realized through attitudes and behavior. Internalization is the process of deepening a value into a person so that these values are ingrained in him, animating his mindset, attitudes and behaviors and building self-awareness to apply these values (Munif, 2017).

From some of the understandings above, the researcher concluded that the internalization of aswaja values in forming a moderate character is the process of instillation / doctrine of aswaja values into a person so that these values can be implemented in the form of moderate attitudes that can be inherent in him, animating his mindset, attitudes, and behaviors and building self-awareness to apply these values in everyday life.

#### a. Internalization Stage

The stages of internalization of aswaja values in the process which are associated with the formation of the wasathiyah character of students can be carried out through three stages, namely:

1. Value Transformation Stage: this stage is how a teacher is able to socialize or inform good and unfavorable values to learners using effective learning methods, which are solely verbal communication.
2. Value Transaction Stage: which is a dialectic stage in value education by means of mutual interaction between students and teachers, in which case both are equally active.
3. Transinternalization Stage: at this stage it is much more profound not only the physical application but also the mental attitude of the personality.

Tahapan-tahapan tersebut merupakan semacam metode atau sebuah proses

These stages are a kind of method or a process that makes it easier for educators to reconstruct good values for students. internalization will flow in the learning process and also in extra religious-based activities, to reconstruct religious-based social circumstances.

### 3.2 Wasathiyah characters

Wasathiyah is to put oneself or in a middle position that can make the human being impartial to the left and right, a thing that can make the human being just in behavior, meaning that this moderate trait is a trait that in its application is in the midst of both responding to politics, culture, social society, and in terms of religion does not lean towards radical or liberal understanding so that muslims who understand Ahlussunnah wal jama'ah are often referred to as ummatan washaton (Shihab, 2011).

Wasathiyah means moderate i.e. being in the middle between the two extremes of the left and the right, As allah says in the Qur'an Surah Al-Baqarah verse 143: which means :

*"And similarly We have made you Muslims, a just and chosen people so that you may be witnesses to the deeds of men and that the Apostle Muhammad SAW be a witness to your deeds. and We do not establish the qibla which is your qibla now but*

*that We may know so that it is real who follows the Apostle and who defects. and truly the removal of the qibla was very heavy, except for those who had been instructed by God; and God will not waste your faith. Indeed, Allah is all-merciful again most merciful to man" (Q.S. AlBaqarah : 143).*

In practice, a moderate Muslim has its own characteristics, namely the nature of *tawashut*, the middle nature, namely taking the middle way, not leaning towards the extreme right and not the extreme left, so that it is not excessive in religion and does not reduce religious teachings. The second is the nature of *tawazun*, the balanced nature of understanding and practicing balanced religion which includes all aspects of life, earthly *bai* and *ukhrawi*, firm in stating principles that can express artistic opinions that are not able to compare, deviations and differences. The third is the nature of *tasammuh*, the nature of tolerance, namely respecting differences, respecting others by not demeaning or vilifying something different, such as the example of appreciating people who are worshipping by not saying loudly and not disturbing even though they are of different religions. The fourth is the nature of *ta'adul*, the nature of fairness, which is to put one in its place according to its portion (balance). these four traits (*tawashut*, *tawazun*, *tasammuh*, and *ta'adul*) are characteristics of *wasathiyah* Islam which will be mutually sustainable so that it becomes a unitary form of *washatiyah* character (*ummatan washaton*) (Rizky, 2020).

### **3.3 The Transformation Stage of Aswaja Values in Shaping the Washatiyah Character of MA Bustanul Ulum Glagah Lamongan Students.**

Transformation is the first stage in internalization, which is how a teacher conveys or socializes *aswaja* values to students by going through several forms of media to convey them. MA Bustanul Ulum Glagah is an institution shaded by *ma'arif* NU, so the process of instilling *aswaja* values is a mandatory thing to do, and in this case the transformation process will be carried out by teachers to instill *aswaja* values in students, as explained by Muhammad Munif that the transformation stage in education is how a teacher is able to socialize good values to students by using an effective method, which is verbal communication (Munif, 2017).

In this transformation stage, the Researchers will describe several media to transform the values of *aswaja* towards students in MA. Bustanul Ulum Glagah.

#### **a. Transformation of Aswaja Values Through Learning Aswaja Subjects**

The transformation stage through the learning process is an effective first step to convey and instill *aswaja* values in students. In the delivery of *aswaja* values, a teacher is required to be professional, and highly committed in carrying out responsibilities as an educator, therefore a teacher must have competence and experience as well as learning training. These competencies include, *broiler*, social, personality and professional Mulyasa, 2020).

The cultivation of *aswaja* values in MA Bustanul Ulum Glagah, in his absorption a teacher instills using the lecture method, and in line with the transformation of values

initiated by Thomas Licona that this stage is a process of a teacher in instilling good and bad values with the method used is the lecture method.

Planting of aswaja values in MA. Bustanul Ulum Glagah in the process of delivering it not only uses the lecture method, but also uses the crita method, because by telling the stories of the journey of an exemplary person will later be able to take the wisdom or values contained in it (Miftahudin, 2022). The statement is the same as the indirect method as said by Marzuki that the indirect method is carried out through stories that contain noble character values in the hope that can be taken for granted by learners (Marzuku 2015).

#### 1) Material delivery of aswaja values

Transformation through the learning process is a very effective thing, in this case there are four aswaja values that must be conveyed to students (tawasuth, tawazun, ta'adul and tasammuh) for the formation of the wasathiyah character of MA students. Bustanul Ulum Glagah.

The first instillation of values is the value of tawasuth, which is the attitude of being in the middle, not leaning towards left or right (radical and liberal). The second value is the value of tawazun, a form of attitude of balance between the mundane and the afterlife, or the balance between the guidance of godliness and humanity. The third value is ta'adul, an attitude that is not picky, a trait that is not arbitrary in deciding things, upholding truth and wisdom. The fourth instillation of values is the value of tasammuh, a form of mutual respect, as social beings we will not be able to live alone, but rather need each other and coexist with each other.

The four aswaja values in MA Bustanul Ulum are transformed in the learning process, with the delivery of these values or characters, it is hoped that students can understand carefully about aswaja values, according to Sulistiono, the cultivation of values or characters can be instilled in the learning process because in essence an educator is not only transferring knowledge but behind that educators also transfer ethics in conveying knowledge.

The wasathiyah character of this learner will be formed if these aswaja values are really well ingrained, because the four values form a unity and mutually continuous between moderates being in the middle, tawazun, ta'adul and tasammuh, for the formation of wasathiyah character, as explained by M. Quraishihab that aswaja values namely tawashut, tawazun, ta'adul and tasammuh are characteristics of cash or characteristics from wasathiyah islam

#### 2) Delivery of amaliyah-amaliyah aswaja material

Instillation of aswaja values in the learning process in MA. Bustanul Ulum Glagah is also strengthened by instilling amaliyah-amaliyah aswaja, because with students' understanding of the amaliyah-amaliyah will add insight, and also the understanding of aswaja values will be increasingly inherent.

The delivery of the amaliyah-amaliyah material aims to make ma Bustanul Ulum Glagah students can understand and animate what is characteristic of nahdlatul ulama residents' and know the legal basis of amaliyah because often we carry out but the legal basis we do not know, then the delivery of amaliyah-

amaliyah is very important, so that students have a firm attitude of establishment by having a solid foundation and are not easily swayed by radical and liberal understanding, as explained by M. Qurais Shihab that the characteristic of Ummatan Wasathon is to have a firm attitude towards the principle of truth, not leaning towards the left or the right.

b. Transformation of Aswaja Values Through Daily Activities

Transformation of aswaja values in MA. Bustanul Ulum Glagah is not only through aswaja learning, but also carried out in every daily school activity. Planting in daily activities is very important to do, because with continuous planting every day will make the aswaja values attached to students.

1) Advice and guidance outside of class hours

The transformation of aswaja values in the learning hours is very important to do, because in every day students will always carry out activities in their social relationships in the school environment, therefore with the advice and guidance carried out by the teacher later it will have a very large benefit to supervise the character of the learners.

So in this case MA Bustanul Ulum Glagah applies that a teacher must have the nature of maturity or parents, namely advising if students make a mistake and guiding them to direct in understanding the values of aswaja, namely how a teacher to be able to instill the value of tawashut is in the middle, the value of tawazun is balanced, the value of ta'adul fair and tasammuh tolerance in the daily life of students as well as being polite, respect for each other, time discipline, be fair, and so on, because teachers are suri tauladan by being role models for their students.<sup>2</sup> The description is in accordance with Marzuki's opinion which said that teachers as parents should always give advice to students or their children in order to build character.

c. Transformation of Aswaja Values through Religious Nuanced Activities

One of the mediums of transformation in MA. Bustanul Ulum Glagah is through religious activities such as istighosah, recitation, and so on. These aswaja values are often related to attitudes, but through these religious activities, they can further affect the psyche and mind of students.

MA Bustanul Ulum Glagah in these religious activities is highly emphasized, these activities can also develop the character and spiritual spirit of students.

1) Istighosah and manaqiban

Amaliyah-amaliyah aswaja in MA. Bustanul Ulum Glagah is very emphasized, one of which is istighosah and manaqiban, these activities are not only a form of drawing closer to god but also as a medium for transformation.

Istighosah and manaqiban are performed in istiqomah every Wednesday and certain days in the MA mosque. Bustanul Ulum Glagah, in this activity will be a form of media for planting aswaja values precisely when tausiyah is carried out by the principal or kyai, so that with the existence of these amaliyah-amaliyah activities

in addition to being able to provide religious insight to students also as a form of planting aswaja values.

## 2) Romadhon lodge

The month of romadhon is a holy month so it is appropriate for us Muslims to honor the month by doing worship services to get closer to god. MA. Bustanul Ulum Glagah in every month of romadhon carries out a routine agenda, namely the romadhon hut as a religious insight for students and guiding students to draw closer to god.

In this romadhon hut activity, there are several agendas that are carried out including congregational prayers, students are guided to be disciplined in doing five-time prayers, then reviewing the yellow book among the books there is the book of Arbain nawawi, which is a book that explains forty hadiths of the prophet as a basic provision for students, then there is a book of taisirul kholaq which explains the ethics of manners, then there is the agenda of tadarus reviewing, and deepening the material of Ahlun Assunnah Wal Jama'ah in collaboration with nu banoms in Glagah District (Ma'rufi, 2022).

The existence of this romadhon hut is a form of transformation media, with aswaja deepening activities carried out by the Ma. Bustanul Ulum Glagah makes the cultivation of aswaja values more effective, with the continuous cultivation or delivery of a teacher, the knowledge gained by students becomes a barokah and useful knowledge, and the character of the wasathiyah of students can be improved.

### **3.4 Transaction Stage of Aswaja Values in Shaping the Washatiyah Character of MA Bustanul Ulum Glagah Lamongan Students**

The value transaction stage is the second stage of the internalization process, how the return process occurs after the transformation stage, in this case Muhammad Munif explained that this stage is a reciprocal process of two-way communication between students and teachers, in which case both are equally active.

In the transaction stage the values of aswaja in MA. Bustanul Ulum Glagah occurs a reciprocal process between the teacher and the learners, meaning that a teacher not only conveys and confirms from the values of aswaja, but also practices and students with their awareness respond to what has been conveyed by the teacher, for example in the learning process the form of response from students is with students asking questions and commuting with the teacher, then in each day the form of response from students is by an application.

#### **a. Value Transactions in the Learning Process**

In the learning process, reciprocal relationships or two-way communication between teachers and students are something that must be done, namely how students are required to respond and respond to what has been explained by the teacher, so that an effective, efficient learning process occurs and students can better understand the material that has been delivered.

##### **1) Deliberation**



The reciprocal relationship in the learning process is something that is emphasized, one form of reciprocal relationship is with deliberation, because with the musyawarah students are required to be active in conveying ideas or ideas. The existence of the musyawarah is a proof that students are able to provide a response and respond to what has been conveyed by the teacher.

Deliberation is a form of value transaction in the learning process, where in musyawarah students also apply the aswaja values that have been conveyed by the teacher, namely how students learn to apply the value of tolerance by respecting the opinions of friends, be in the middle in concluding the results of the musyawarah, so that with this musyawarah students are able to understand and apply the values of aswaja that have been conveyed by the teacher.

## 2) Discussion Q&A

MA Bustanul Ulum Glagah in the learning process in addition to musyawarah also applies question and answer interaction, because this is an effective method to develop the character of students, with question and answer students are required to actively respond and respond to what has been conveyed by the teacher.

According to Ansharudin, one form of the value transaction process in the learning process is to conduct a question and answer session, where a teacher with students performs a form of two-way communication (Ansharuddin, 2018). With question and answer, students can convey their responses through ideas or a question whether to accept, reject, or be indifferent, this is as explained by Rhysszcky Noviannanda that there are basically three responses given by students to the knowledge of the value that has been received, namely accepting grades, rejecting grades, and being indifferent (Fitrah, 2020).

## b. Value Transactions in School Activities

### 1) Application of aswaja values

One of the transactions of values in school activities is the application of aswaja values in daily life both carried out by teachers and students, namely how students respond after what is conveyed by the teacher through the form of practice of applying aswaja values.

In the application of these aswaja values there are four values that must be applied, the first value is *tawasuth* how a teacher practices the application of the attitude of being in the middle, and on the application in MA. Bustanul Ulum Glagah in his application has a firm principle of understanding *Ahlun Assunnah Wal Jama'ah* by not leaning left (radical) and leaning towards the right (liberal), then this attitude is responded to by students with actions that refuse to be excessive or fanatical. As the opinion of M. Quraish Shihab, that a person who tends to behave fairly is impartial to the right or to the left, with his position in the middle (moderate).

The second value is that *tawazun* is balanced in divinity and social relations of society, in its application teachers in MA. Bustanul Ulum Glagah applies this attitude by carrying out time discipline, discipline with a balance between the time of school activities and the time of worship, in this case students respond by

practicing when class hours begin then all students must enter on time and when adzaan is in prayer all students must also perform congregational prayers, in line with M. Quraish Shihab that, at the moment when the gaze is directed at the sky, the feet must remain on the earth. Therefore, Islamic teachings place great emphasis on its people in order to achieve material that is worldly in nature, but also with equal values.

The third value is the value of ta'adul, which is fair to put something in its portion, in practice the teacher exemplifies in social life as well as dividing the time of class hours fairly, responding to students by not choosing, then students respond by being fair to others by not choosing friends, responding to something according to their portion such as an example of responding well to responsibility or something given by the teacher with not being envious and spiteful towards other friends who have different responsibilities. According to M. Quraish Shihab, the position of Muslims as ummatan wasathan in the sense of fairness, requires their people to uphold justice at all times, anytime and anywhere and against anyone.

Then the last value is the tasammuh value, namely respecting differences, how students respond to what has been exemplified by the teacher by respecting their fellow friends, and respecting each other. According to Quraish Shihab, the purpose of facing the Qibla is for Muslims to face one clear and equal direction. It wants to show that unity and unity are important pillars in building the ummatan wasathan.

## 2) Be active in religious activities

One form of value transaction in MA Bustanul Ulum Glagah is the mandatory active religious nuanced activities, meaning that in its application teachers and students are equally active in participating in amaliyah-amaliyah aswaja activities, with the existence of teachers as suri tauladan by teaching kindness about aswaja values and taking part in enlivening religious activities, then students respond with their awareness of the values of aswaja that they have received by actively participate in these activities.

The application of students in religious activities, then this is a form of transaction or student response to the application of the tawazun value, as said by M. Quraish Shihab, one of the characteristics of Ummatan Wasathan is a balanced attitude between the mundane and uhkrowi.

## 3) obey school rules

obey school rules is a mandatory thing for ma Bustanul Ulum Glagah students, but not all students want to comply with these regulations, so with the transformation of aswaja values (tawashut, tawazun, tasammuh and ta'adul) carried out at MA Bustanul Ulum Glagah, it is hoped that a value transaction will be formed, namely students respond to these aswaja values by their application in complying with school rules and regulations.

In the application of obeying the school rules, it means that students have carried out a practical form of aswaja values, namely tawasuth, tasammuh, tawazun and ta'adul, for example rules for the prohibition of quarreling, respect for each

other, time discipline, doing good and right, and sticking to the teachings of Ahlun Assunnah Wal Jama'ah.

### **3.5 Transinternalization Stage of Aswaja Values in Shaping the Washatiyah Character of MA Bustanul Ulum Glagah Lamongan Students.**

Transinternalization is the third stage in internalization, this stage is much more profound, according to Muhammad Munif this stage is not just the delivery and application physically but how the process of strengthening the mentality and personality of a teacher and learner, meaning that the aswaja values instilled can be attached to a person's mindset, mentality and personality character.

MA Bustanul Ulum Glagah is an institution that upholds the teachings of Ahlun Assunnah Wal Jama'ah, so in this internalization process it is very emphasized to be carried out. In this internalization process, the transinternalization stage becomes a perfection stage so that the embedded aswaja values will form a moderate character (wasathiyah) of students MA Bustanul Ulum Glagah.

In this stage of transinternalization, the method used by teachers to instill aswaja values in shaping the moderate character of students MA Bustanul Ulum Glagah uses habituation and exemplary methods, as proclaimed by Thomas Lichona that at this stage of transinternalization a teacher and learners must actively participate in the development of personality, mindset and mental attitudes using exemplary methods, and habituation.

#### **a. Teacher Example**

Exemplary of a teacher in MA. Bustanul Ulum Glagah is very emphasized, meaning that a teacher must really be a good role model for his students, therefore before becoming a role model, it would be nice for these aswaja values to be really embedded in the teacher first, and the teacher is expected to show his good personality both in school and outside the school environment.

Transinternalization applied in MA Bustanul Ulum Glagah, in its application a teacher who becomes a suri tauladan is required to apply exemplary behavior, beretur, according to the values of aswaja (tawashut, tawazun, ta'adul and tasammuh) as well as being active in amaliyah-amaliyah aswaja activities, prioritizing an attitude of justice in teaching, respecting each other, and sticking to the teachings of Ahlun Assunnah Wal Jama'ah, so as to be a role model that can be imitated by pesrta educate. As Explained by Ma'arif, this exemplary method has an important value in the world of Islamic education, because by introducing good behavior through example, it is the same as understanding the value system in tangible form (Syafi,I, 1991).

#### **b. Habituation of Aswaja Values**

Habituation is a daily activity that becomes routine, in this case aswaja values no longer arise because of a compulsion, but arise from an awareness that grows and is embedded in the personality mindset.

Habituation is a conceptual and practical effort in the education and coaching of children. The result of the application of the habituation concept carried out at MA Bustanul Ulum Glagah is that an educator applies a habit of aswaja values to his

students. The habit is a certain behavior that is automatic, without being planned first, and applies unceremoniously without thinking about it again (Suardi, 2021).

Aswaja values in everyday life in MA. Bustanul Ulum Glagah becomes a refraction carried out by the teacher by applying and familiarizing these values to the students, because when the habituation of these values has been carried out, the attitude or personality character of the learners will naturally have a firm principle of stance in the teachings of Ahlun Assunnah Wal Jama'ah. About this method Al-Ghazali says that all religious ethics are unlikely to permeate the soul before the soul itself is habituated to be good and kept away from bad habits or diligently behaves despicable (Ghazali, 1986).

### 3.6 Wasathiyah Character of MA Bustanul Ulum Glagah Students

The results of the research from the process of internalizing aswaja values in shaping the character of student wasathiyah carried out by a teacher are by going through three stages, namely the stage of transformation of aswaja values, transactions of aswaja values, and transinternalization of aswaja values, using the method of lectures, stories, examples, advice and habituation. The cultivation of aswaja values carried out by ma teacher Bustanul Ulum Glagah is carried out on aswaja subjects and religious-based activities such as manaqiban, tahlilan and ramadhan huts, and daily activities of students in the school environment.

**Table 1. Wasathiyah characters**

Stages of Internalization of aswaja values in shaping the character of wasathiyah	The process of Internalization of aswaja values in shaping the character of wasathiyah	The results of the Internalization of aswaja values in shaping the character of wasathiyah
<b>Transformation of aswaja values</b>	<ol style="list-style-type: none"> <li>1. the process of planting using the method of lectures, the method of suffering, the method of advice.</li> <li>2. The delivery of aswaja values through three forms of media or activities including through the learning of aswaja subjects, daily activities and school activities with religious nuances such as in istighosah, manaqib and pondok romadhon.</li> </ol>	<ol style="list-style-type: none"> <li>1. Learners have the belief that the value of tawasuth, tawazun, tasammuh, and taadul is an attitude that must be learned and applied.</li> <li>2. Students have an understanding of the concepts of tawasuth, tawazun, tasammuh, and taadul values.</li> </ol>
<b>Transaksi nilai-nilai aswaja</b>	<ol style="list-style-type: none"> <li>1. reciprocal processes or two-way</li> </ol>	<ol style="list-style-type: none"> <li>1. Students can respond to the learning of aswaja values in the</li> </ol>

		communication carried out by the teacher with students using the methods of deliberation, question and answer and practice.	classroom in the form of questions, as well as deliberations.
		2. In this stage, there are two transaction processes, namely transactions in the learning process (deliberation and question and answer) and transaction processes in daily activities, namely the practice of aswaja values in everyday life.	2. Learners have a tawasuth attitude, as well as a consistent stance of not participating in radical Islam, being in the middle of responding to a problem. 3. Students have a tawazun attitude, which is to balance religion with the world of hablun minal Allah, hablun mina An-nas, hablun minal alam. 4. Learners have a tasammuh attitude, as well as tolerance despite different views or beliefs. 5. Learners have a taadul attitude, as well as being fair in making friends, impartial or choosing friends.
<b>Transinternalisasi aswaja</b>	<b>nilai-nilai</b>	1. At this stage using exemplary methods, and habituation. 2. mental reinforcement, mindset as well as personality.	1. Students can practice and implement tawasuth, tawazun, tasammuh, taadul attitudes both in their mindset and daily activities.

The character of wasathiyah is a middle attitude, in the table above it can be concluded that there are characteristics of wasathiyah possessed by students of MA Bustanul Ulum Glagah Lamongan for a process of internalizing the values of aswaja, tawasuth, tawazun, taadul and tasammuh including, namely students obeying school rules, being active in religious nuanced activities, having good manners, good, honest, tolerance, fairness, and having a firm attitude of stance on the teachings of the teachings ahkun assunah wal-janaah, along with other middle attitudes.

#### 4. CONCLUSION

Based on data analysis of research results related to the Internalization of Aswaja Values in Shaping the Character of Wasathiyah MA Students. Bustanul Ulum Glagah Lamongan, it was concluded that there are stages carried out by a teacher on students.

The stage of transformation of aswaja values in shaping the wasathiyah character of MA students. Bustanul Ulum Glagah Lamongan, this stage is a process of conveying aswaja values, the process of planting using the lecture method, and the crita method, the advice method, then with these three methods in its delivery through three forms of media or activities including through learning aswaja subjects, daily activities and school activities with religious nuances such as istighosah, manaqib and romadhon huts.

The transaction stage of aswaja values in shaping the washatiah character of MA students. Bustanul Ulum Glagah Lamongan, this stage is the second stage in internalisasai, namely the process of reciprocity or two-way communication carried out by teachers with students using deliberation, question and answer and practice methods. In this stage, the author describes two transaction processes, namely the transaction process in the learning process (deliberation and question and answer) and the transaction process in daily activities, namely the practice of aswaja values in daily life, amaliyah-amaliyah aswaja activities and ta'at in school regulations.

The stage of transinternalization of aswaja values in shaping the washatiah character of MA learners. Bustanul Ulum Glagah Lamongan, this stage is the third stage where it is no longer applied in his physical figure but more deeply in strengthening mentality, mindset and personality. At this stage using exemplary methods, and habituation.

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