



## Transforming of Moderate Character Education in Islamic Educational Institutions

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### Abstract

The study focuses on moderate character education in Islamic educational institutions, especially those based on Islamic organizations such as Nahdlatul Ulama, Muhammadiyah, and Syarikat Islam. The study aims to reveal the moderate values of Islamic education institutions and their implementation in educational activities. The research uses a qualitative multisite approach, with data collection techniques through field observations, interviews, and documentation. This study includes Islamic educational institutions based on religious organizations, namely Nahdlatul Ulama, Muhammadiyah, and Syarikat Islam. Research locations are 1) Education and Social Foundation, Khadijah High School, East Java, as an Islamic educational institution based in Nahdlatul Ulama; 2) Muhammadiyah Boarding School, Yogyakarta; and 3) Cokroaminoto School, Surakarta, Central Java. The researchers performed data analysis using modified analytic induction analysis. Data analysis follows the stages of condensation, data display, verification, and conclusion. The results of this study show that each educational institution has moderate character values: 1) *tawasuth*; 2) *tawazun*; and 3) *ta'addul/I'tidal*. These values are embodied in learning to form a moderate Muslim character and become the mercy to the whole world (*rahmatan lil alamin*).

**Keywords:** Ahlussunnah Wal Jamaah, Cokroaminoto, Moderate Character, Muhammadiyah, Nahdlatul Ulama.

### Abstrak

Penelitian ini membahas tentang pendidikan karakter moderat di lembaga pendidikan Islam khususnya yang berbasis organisasi Islam yaitu Nahdlatul Ulama, Muhammadiyah, dan Syarikat Islam. Penelitian ini bertujuan untuk mengungkap nilai-nilai moderat di lembaga pendidikan Islam dan implementasinya dalam kegiatan pendidikan. Penelitian ini menggunakan pendekatan kualitatif jenis multisitus, dengan teknik pengumpulan data melalui observasi lapangan, wawancara, dan dokumentasi. Situs penelitian ini mencakup lembaga pendidikan Islam yang didasarkan pada organisasi agama yaitu Nahdlatul Ulama, Muhammadiyah, dan Syarikat Islam. Lokasi penelitian adalah: 1) Yayasan Pendidikan dan Sosial, SMA Khadijah, Jawa Timur, sebagai lembaga pendidikan Islam yang berbasis Nahdlatul Ulama; 2) Muhammadiyah Boarding School, Yogyakarta; dan 3) Cokroaminoto School, Surakarta, Jawa Tengah. Peneliti melakukan analisis data menggunakan analisis induksi yang dimodifikasi. Analisis data dilakukan dengan mengikuti tahap kondensasi data, penyajian data, verifikasi, dan kesimpulan.

Hasil penelitian ini menunjukkan bahwa setiap lembaga pendidikan memiliki nilai karakter moderat yaitu: 1) tawasut; 2) tawazun; and 3) *ta'addul/I'tidal*. Nilai tersebut diwujudkan dalam pembelajaran untuk membentuk karakter muslim yang moderat dan menjadi *rahmatan lil alamin*.

**Kata Kunci:** Ahlussunnah Wal Jamaah, Cokroaminoto, Karakter Moderat, Muhammadiyah, Nahdlatul Ulama.

## INTRODUCTION

Education aims to form a good human being, respect and love one another, anti-violence, and peace.<sup>1</sup> Moreover, education aims to form a democratic and moderate person, not extreme or harmful. Many actions and attitudes still do not reflect peace and are not moderate and intolerant.<sup>2</sup> As a majority citizen in Indonesia, Muslims must show a moderate and peaceful attitude, just as the concept of Islam as a religion that brings compassion to the whole of nature (*rahmatan lil 'alamin*), because one of the fundamentals of Islam's teachings is respect for fellow human beings. It needs to be strengthened because Indonesia is a country with a peaceful and moderate Islamic face (Islam with a smiling face),<sup>3</sup> without violence and radical acts that override the name of religion so impressed Islam is supportive of dehumanization.<sup>4</sup>

The world has known the basic character of the Indonesian people as a friendly, peaceful, and loving nation. Still, as the nation develops, conflict begins to diminish its character.<sup>5</sup> This action is the reason why character education needs to be reborn.<sup>6</sup> At least some characteristics can be developed in Islamic educational institutions in the face of the influence of radical understanding, namely empathy, conscience, self-control, respect, kindness, tolerance, and justice.<sup>7</sup> The educational process must transmit societal values from one person to another, group, and community.<sup>8</sup>

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<sup>1</sup> Mohammed Qasserras, "Character and Peacebuilding in Islamic Pedagogy, 'Tazkiyah' and 'TaaruF' Concepts as A Case Study," *At-Tadzkiir: Islamic Education Journal* 3, no. 1 (February 25, 2024): 26–34, <https://doi.org/10.59373/attadzkiir.v3i1.50>.

<sup>2</sup> Ani Aryati and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities," *Jurnal Ilmiah Peuradeun* 10, no. 2 (May 30, 2022): 471–90, <https://doi.org/10.26811/peuradeun.v10i2.646>.

<sup>3</sup> Azyumardi Azra, "Bali and Southeast Asian Islam: Debunking the Myths," in *After Bali*, by Kumar Ramakrishna and See Seng Tan (CO-PUBLISHED BY WORLD SCIENTIFIC PUBLISHING CO. AND INSTITUTE OF DEFENCE AND STRATEGIC STUDIES, 2003), 39–57, [https://doi.org/10.1142/9789812561749\\_0002](https://doi.org/10.1142/9789812561749_0002).

<sup>4</sup> Umar Al Faruq and Dwi Noviani, "Urgensi internalisasi nilai-nilai islam nusantara dalam pembentukan karakter moderat" (conference, Prosiding KNPI: Konferensi Nasional Pendidikan Islam, Fakultas Agama Islam - Universitas Islam Malang, 2020), <http://conference.unisma.ac.id/index.php/KNPI/1/paper/view/1018>.

<sup>5</sup> Mardan Umar, "Internalisasi Nilai Kedamaian Melalui Pendidikan Kedamaian Sebagai Penguatan Pembangunan Karakter Pada Masyarakat Heterogen," *WASKITA: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 1, no. 1 (May 1, 2017): 77–98, <https://doi.org/10.21776/ub.waskita.2017.001.01.5>.

<sup>6</sup> Nurul Komariah and Ishmatun Nihayah, "Improving The Personality Character of Students Through Learning Islamic Religious Education," *At-Tadzkiir: Islamic Education Journal* 2, no. 1 (March 27, 2023): 65–77, <https://doi.org/10.59373/attadzkiir.v2i1.15>.

<sup>7</sup> Irwan Fathurrochman and Eka Apriani, "Pendidikan Karakter Prespektif Pendidikan Islam Dalam Upaya Deradikalisasi Paham Radikal," *POTENSLA: Jurnal Kependidikan Islam* 3, no. 1 (September 8, 2017): 122–42, <https://doi.org/10.1/2726-9892-1-PB%20%28POTENSLA%29%20-%20irwan%20IAIN%20Curup.pdf>.

<sup>8</sup> Ruslan Bazhenov et al., "Components of Education Quality Monitoring: Problems and Prospects," *Procedia - Social and Behavioral Sciences* 214 (December 2015): 103–11, <https://doi.org/10.1016/j.sbspro.2015.11.600>.

The moderate character should color the heterogeneous social life of Indonesian society, such as fairness, balance (*tawazun*), and tolerance (*tasamub*). The perception of radicalism and intolerance is growing in educational institutions, especially among students. The results of The Center for Islamic and Social Studies (PPIM) UIN Syarif Hidayatullah study show that the majority of students have opinions that fall into the category of intolerant/very intolerant and radical/very radical.<sup>9</sup> Similarly, a study by the Institute for Islamic Studies and Peace (LaKIP) revealed that there was a reinforcement of radical views and intolerance of students and teachers of Islamic Religious Education (PAI).<sup>10</sup> Therefore, education must provide an understanding of the urgency of the values of peace, tolerance, respect, and appreciation of differences, away from violence and conflict,<sup>11</sup> to counter the development of radical and extreme understanding, and should be given to pupils from an early age.<sup>12</sup> The management of moderate Islamic-based character education should be structured and well-managed, starting with planning, organizing, actuating, and supervision.

One of the causes of increasing religious intolerance among increasingly angry students is the poor understanding of tolerance and multiculturalism among students.<sup>13</sup> The researchers identified that every religious organization such as Nahdlatul Ulama, Muhammadiyah, and Syarikat Islam has noble values of the organization that contain the values of the moderate/*wasathiyah* character, peaceful and reconciling Islam, as well as bringing well-being to the society in general. Previous research conducted by Sunda & Fitri mentioned that the values of *Ablusunnah Wal Jamaah* as the main value of Nahdlatul Ulama have a major impact on the formation of moderate thinking.<sup>14</sup> Abbas & Afifi explained that the development of a curriculum of moderate character education in the Muhammadiyah environment is aimed at

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<sup>9</sup> Leonie Schmidt, "Aesthetics of Authority: 'Islam Nusantara' and Islamic 'Radicalism' in Indonesian Film and Social Media," *Religion* 51, no. 2 (April 3, 2021): 237–58, <https://doi.org/10.1080/0048721X.2020.1868387>; Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (October 2, 2021): 383–405, <https://doi.org/10.1080/09596410.2021.1996978>.

<sup>10</sup> Made Saihu, "Pendidikan Moderasi Beragama: Kajian Islam Wasathiyah Menurut Nurcholish Madjid," *Andragogi: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam* 3, no. 1 (2021), <https://jurnalptiq.com/index.php/andragogi/article/view/151>; Muhammad Anas Ma`arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>.

<sup>11</sup> Mardan Umar, "Pembinaan Kedamaian Hidup Beragama Melalui Optimalisasi Pendidikan Agama," *Jurnal Ilmiah Iqra'* 10, no. 1 (February 26, 2018), <https://doi.org/10.30984/jii.v10i1.588>; Mardan Umar and Theodorus Pangalila, "Interaction Pattern of Moslem Dan Christian Communities in Manado, Indonesia" (3rd International Conference on Social Sciences (ICSS 2020), Atlantis Press, 2020), 113–16, <https://doi.org/10.2991/assehr.k.201014.026>.

<sup>12</sup> Mardan Umar, Feiby Ismail, and Nizma Syawie, "Implementasi Pendidikan Karakter Berbasis Moderasi Beragama Pada Jenjang Pendidikan Anak Usia Dini," *Edukasi* 19, no. 1 (2021): 101–11, <https://doi.org/10.32729/edukasi.v19i1.798>.

<sup>13</sup> Azizah Hanum Ok, Mohammad Al-Farabi, and Feri Firmansyah, "Internalization of Multicultural Islamic Education Values In High School Students," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 3, no. 3 (2022): 221–28, <https://doi.org/10.31538/munaddhomah.v3i3.265>.

<sup>14</sup> Yauma Trin Sunda and Agus Zaenul Fitri, "The Effect of Aswaja Values and Javanese Islam on Students' Moderate Islamic Thinking," *El Harakah: Jurnal Budaya Islam* 24, no. 2 (November 19, 2022): 301–17, <https://doi.org/10.18860/eh.v24i2.16924>.

building progressive human beings, in line with the mission of the association,<sup>15</sup> also in the concept of education of nationalist character (Muslim National Onderwijs) as a characteristic of the Syarikat Islam.

Therefore, this research is important to dig into and raise the noble values of the Islamic religious organization to be implemented in managing Islamic education in every educational institution. The above explanation shows a gap between the ideal conditions of moderate character values existing in Islamic educational institutions and the conditions where this nation is very likely to have conflict due to differences. So, this study aims to analyze the values of moderate character education in the Islamic Educational Institute in Indonesia, especially in Khadijah, Education, and Social Foundations. East Java, as an Islamic educational institution based in Nahdlatul Ulama; Muhammadiyah Boarding School, Yogyakarta; and Cokroaminoto School, Surakarta, Central Java. Second, the study aims to delineate the implementation of the management of Moderate Character Education in the Institution of Education Islamic organizations in Indonesia.

## METHOD

The approach used in this research is qualitative with the type of multisite study. Multisite studies are used to learn in-depth about organizational phenomena. Unlike a single-site study that involves only one site (place) by analyzing several problems present in the site, research that uses multisite studies will dig knowledge from several sites related to the problem being studied. This study includes Islamic educational institutions based on religious organizations, namely Nahdlatul Ulama, Muhammadiyah, and Syarikat Islam. The research locations are: 1) Khadijah, Education, and Social Foundations. East Java, as an Islamic educational institution based in Nahdlatul Ulama; 2) Muhammadiyah Boarding School, Yogyakarta; and 3) Cokroaminoto School, Surakarta, Central Java.

The location of this study is described in Table 1.

**Table 1.** Research Locations

No.	School	Organization	Address
1.	Senior High School, Khadijah	Nahdlatul Ulama, Education and Social Foundation.	Surabaya, East Java.
2	Muhammadiyah Boarding School (MBS)	Muhammadiyah Branch Prambanan, Yogyakarta	Yogyakarta
3.	Vocational High School, Cokroaminoto	Cokroaminoto Foundation.	Surakarta, Central Java.

The researchers searched for data and information related to moderate character education in Islamic educational institutions. Data collection in this study is obtained through observation techniques, interviews, and documentation. The observation of the informants in

<sup>15</sup> Afifi Fauzi Abbas and Abdullah A Afifi, “Pengembangan Kurikulum Moderasi Islam (Wasathiyah) Dan Karakter Muslim Moderat Yang Bertakwa Di Dalam Lingkungan Muhammadiyah,” *AL-IMAM: Journal on Islamic Studies, Civilization and Learning Societies* 2 (May 29, 2021): 7–17, <https://doi.org/10.58764/j.im.2021.2.13>.

this study consists of the Foundation Manager, the Head of the Educational Institution, the Teacher, and the student.

Observation techniques are used to observe everything related to moderate character education that happens in educational institutions. Interviews are intended to obtain in-depth information about moderate character educational activities at the research site. Interviews were conducted with foundation leaders, schools, teachers, and students. Both techniques are used to enable researchers to obtain the specific characteristics of each educational institution so that differences or similarities on each site can be known. In addition, the researchers also used documentation techniques to obtain supporting data such as texts, archives, and other documents related to religious-based educational institutions.

The researchers performed data analysis using modified analytic induction analysis. The analytical induction analysis technique is carried out by inducing the findings of the first site (NU-based educational institution) to the second site (Muhammadiyah education institution). The results of the inductions on both sites are induced to the third site (Syarikat Islam-educational institution) until the researchers obtain patterns and proportions related to moderate character education management. This is done because the essence of the research with this multisite is seeking common management patterns. The Educational character of the three

Researchers conduct data analysis in conjunction with data collection processes, as Marshall & Rossman in Creswell argue that data collection and analysis must be a simultaneous process.<sup>16</sup> Data analysis is done by following the stages of condensation, data display, verification, and conclusion.<sup>17</sup> The data obtained relating to the education of moderate character in Islamic educational institutions was carefully classified according to the focus of the problem on the respective sites, then the researchers presented the data according to research findings, continued with verification on the informants with triangulation technique, and finally formulated conclusions.

## RESULTS AND DISCUSSION

### Construction of Value of Moderate Character and its Implementation in the Educational Institution of Nahdlatul Ulama

The construction of the value of moderation among Nahdlatul Ulama (NU) was formulated by Hadratussyaikh K.H. Hasyim Asy'ari who was later popularized among citizens with an inclusive pattern of *tasāmuḥ*, *tawasuth*, *tawāzūn* later called moderation methodologically.<sup>18</sup> Studying the construction of moderate character values according to

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<sup>16</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (SAGE Publications, 2018).

<sup>17</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2018).

<sup>18</sup> Faris Khoiril Anam, Moh Padil, and Mokhammad Yahya, "Building Ahlus-Sunnah Wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School," *Buletin Al-Turas* 27, no. 2 (July 31, 2021): 249–64, <https://doi.org/10.15408/bat.v27i2.20062>; Irwan Fathurrochman, Dina Hajja Ristianti, and Mohamad Aziz Shah bin Mohamed Arif, "Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia," *Jurnal Pendidikan Islam* 8, no. 2 (2019): 239–58, <https://doi.org/10.14421/jpi.2019.82.239-258>.

Nahdlatul Ulama cannot be freed from Hadratussyaikh K.H. Hasyim Asy'ari. His thought is as follows in the book of *Ablussunnab Wal Jamaah* that the foundations of Islamic moderation are built on the understanding that the moderate is the first in the aspects of the *aqidah*, which becomes very important not to be easily trapped in extreme understandings such as the *takefiri* that easily engulf others.<sup>19</sup>

The moderate tradition of Nahdlatul Ulama is also contained in the trilogy of the *ukhuwah Nahdlatul Ulama*, the *ukhuwah basyariyah*/humanity (brotherhood of fellow human beings), the *ukhuwah wathaniyah* (brotherhood of nations).<sup>20</sup> According to Fuadi, this is the moderate tradition that is the force that keeps Indonesia as a big, compact country, but still has a strong strength of brotherhood.<sup>21</sup>

As a Nahdlatul Ulama-based educational institution, the Education and Social Foundation of NU, Khadijah has a vision, mission, and purpose based on the teachings of the *ablusunnah wal jama'ah*, which are all clearly and in detail contained in the Strategic Plan of the Khadijah Foundation. As for the vision of the Khadijah Foundation, "The Centre for International Islamic Education seeks to form an outstanding and competitive human resources."

Based on the mission of the Khadijah Foundation in particular on the implementation of the cultural and Islamic values of the *Ablussunnah wal jamaah* (ASWAJA), then all the educational activities in the Institute of Education NU Khadijah directed to strengthening ASWAJA and NU by strengthening that culture and values. According to the Director of the Foundation of Education and Social NU Khadijah, as the Education Institute NU then the practice taught always refers to the ASWAJA values and practices NU, for example, *tablilan*, *wiridan*, *istigosah*, and others. Although the Khadijah school has students who vary in terms of the background of the religious organization, when entering into the part of Khadijah then all students participate in the learning and training activities according to the practice of NU.

Based on the research findings obtained information that, ASWAJA values are included with two hidden curriculum approaches (*tablil*, *wiridan*, *istigosah*, etc.) and *Aswaja*-based curricula. According to the Head of Khadijah School, it is explained that the *Aswaja*-based curriculum exists at the middle school level, while at the high school level, there are *Aswaja*-based curriculums, but because of the burden of the religious curricula so dense, there are some subjects that must be united, such as *faraidh* (Legislation of inheritance) and *ushul fiqih* (Islamic basic law) that are combined in *fiqih* (Islamic law). However, there are a few topics that are still standing alone such as *Tafsir* and *Hadis*.<sup>22</sup>

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<sup>19</sup> Mustari Bosra and Umiarso Umiarso, "Theological Moderation in the Islamic Boarding School (Pesantren): Phenomenological Prophetic Social Study in Pesantren in East Java," *AKADEMIKA* 25, no. 01 (June 2020): 117–38.

<sup>20</sup> Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 145–62, <https://doi.org/10.15575/jpi.v8i2.19879>.

<sup>21</sup> Moh Ashif Fuadi, "Tradisi Pemikiran Moderasi Beragama Nahdlatul Ulama," *Al-Fikra: Jurnal Ilmiah Keislaman* 21, no. 1 (September 1, 2022): 12, <https://doi.org/10.24014/af.v21i1.16692>.

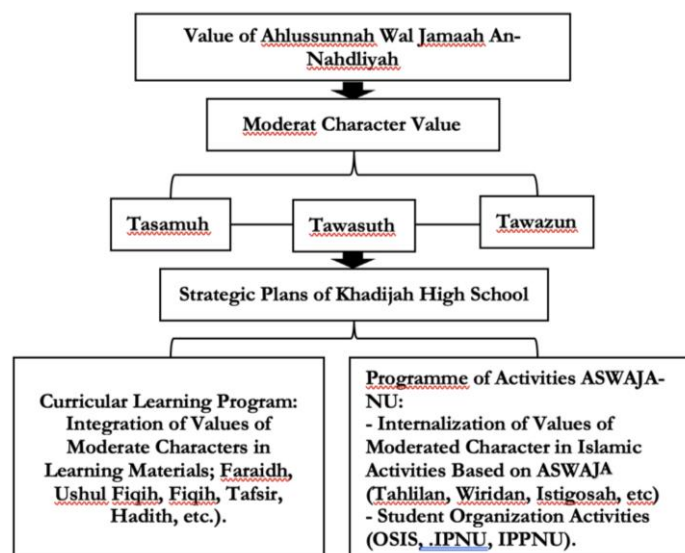
<sup>22</sup> M. Ghofar. Interview about Value of Moderate Character and its Implementation in Khadijah High School, Surabaya, East Java. Monday, March 13th 2023.

Moderately character-building is carried out through student activities including at the time of the Introduction to the School Environment (MPLS) new students are given school introduction material, as well as the orientation of the values of ASWAJA from the beginning of school entry, including an attitude of appreciation of difference, tolerance, and balance.

In terms of character, the Foundation has drawn up Regulation No. 4 of 2019, which regulates the ethics of Islamic life. The character regulated in this rule is not only the student but also the teacher's character. The code of ethics is listed in the ethics of Islamic life, for example, the teacher's ethics concerning himself, his profession, and the student and fellow students. Strengthening and monitoring Character Education is carried out by repetition/practice, controlled, monitored, evaluated, then. Teachers conduct monthly evaluations per class, reports are presented to the students. Control in Character Education takes place systematically according to the scheduled time and program. Surveillance Activities: Foundation, Head of School, Teachers, Committees, and surroundings.

The results of research interviews with students of Khadijah High School obtained information that the participation of students in various activities is their wish and not in the force for example to follow the extracurricular activities held in the school. Nevertheless, the results of interviews with the head of the student field school, revealed that the intra-school student organization (OSIS) is automatically attached to the membership of the Nahdlatul Ulama Students' Union (IPNU and IPPNU) so that all the students of Khadijah directly become part of the NU-based student organization. One interesting thing is that one of the Muhammadiyah students became the head of the Nahdlatul Ulama Students' Union at this school. This shows that although the school upholds openness to its pupils but on the other hand binds the pupils in the activities based on Nahdlatul Ulama in the Khadijah High School.

An overview of the implementation of moderate character values of Nahdlatul Ulama in Khadijah educational institutions can be dealt with in the following Figure 1.



**Figure 1.** The implementation of moderate character values of Nahdlatul Ulama in Khadijah High School.

Figure 1 above, shows that the character values of *Ablusunnah Wal Jamaah* become the basis of the values to form the personality of a moderate student. The *tawasuth*, *tasamub*, and *tawazun* attitudes are included in the strategic plan for the implementation of education at Khadijah High School. Implementation Moderate character education is carried out in the learning process with the method of integrating moderate values in every learning activity in the classroom and outside the class. In addition, it is supported by extracurricular activities such as OSIS and IPNU-IPPNU. The preservation of the values and practices of ASWAJANU is carried out by practicing NU practices such as *tablilan*, *wiridan*, and *istigosah*.

### **Construction of Value of Moderate Character and its Implementation in the Educational Institution of Muhammadiyah**

Muhammadiyah put forward the concept of *Tajdid* to translate the meaning of religious moderation. In the Muhammadiyah sense, *Tajdid* has two digestions. First, the concept of purification means purifying the Islamic religion. Second, *Tajdid* means renewal, dynamism, and modernism.<sup>23</sup> Therefore, moderation in the view of Muhammadiyah has at least three characteristics, namely: first, believing and worshiping deeply, balanced, and not humiliating others. Second, following the Sunnah of the Prophet Muhammad. Third, in Muamalah, progressive and dynamic. In addition to *tawasuth*, Muhammadiyah also has *tawazun* (equilibrium) and *ta'adul* (justice), so that Islam can be applied effectively, and functionally.<sup>24</sup>

The moderate face of Islam in Muhammadiyah is embodied in the idea of progressive Islam. For Muhammadiyah, Progressive Islam is a revitalization of the idea of enlightenment promoted by its founder, K.H. Ahmad Dahlan, more than two centuries ago. The thoughts of K.H. Ahmad Dahlan before and at the time of the establishment of Muhammadiyah were considered very complete in the view of Indonesian society at that time. When society was crooked in the belief that women's spaces were confined to domestic spaces, Ahmad Dahlan and his wife *Nyai Walidah* pioneered the formation of a female congregation named '*Aisyiyah*, associated with the Prophet's beloved wife. When there was a dichotomy between religious science and general science, and the general science was considered unfaithful, K.H. Ahmad Dahlan instead included some general science into the school curriculum administered by Muhammadiyah. He didn't even hesitate to adopt the Western education system, the way they dressed, and even getting along well with them.

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<sup>23</sup> Willam R. Roff, "Deliar Noer: The Modernist Muslim Movement in Indonesia 1900–1942. (East Asian Historical Monographs.) Xi, 390 Pp., Map [on Endpapers]. Singapore, Etc.: Oxford University Press, 1973. £9.50," *Bulletin of the School of Oriental and African Studies* 37, no. 2 (June 1974): 507–8, <https://doi.org/10.1017/S0041977X00136845>.

<sup>24</sup> Alexander R Arifianto, "Islam with Progress: Muhammadiyah and Moderation in Islam," *Nanyang Technological University*, 2021, 4; Siti Badriah et al., "Learning Islamic Religious Education with Muhammadiyah Nuances in Universities," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 2 (June 13, 2023): 255–73, <https://doi.org/10.31538/tijie.v4i2.401>; Zainul Abidin Zamroni and Moh Abdul Wahab Tsalatsa, "Sensitivitas Organisasi NU Dan Muhammadiyah Dalam Pengembangan Dakwah (Studi Kasus Di Kecamatan Bangah Kabupaten Sidoarjo)," *QULUBANA: Jurnal Manajemen Dakwah* 2, no. 1 (November 29, 2021): 11–24, <https://doi.org/10.54396/qlb.v2i1.173>.

Muhammadiyah Boarding School (MBS) is an educational institution with a model of Modern Pesantren that is oriented on the construction of Muhammadiyah young cadres that are grounded with the values of humility. MBS started from a Muhammadiyah 1 Prambanan Primary High School (SMP) that developed into MBS which was officially inaugurated on January 20, 2008 by Prof. Dr. H. Amien Rais. MBS has a vision: “The formation of a qualified educational institution in preparing Muhammadiyah cadets based on the Qur'an and Sunnah”. MBS applies openness in the recruitment of students and educators who teach while the basic values and objectives of MBS education. MBS has a specialty compared to other Muhammadiyah educational institutions, where MBS strengthened training education with the mastery of the *Kitab Kuning* and the Qur'an. It is recognized by the MBS leadership that this effort is made to fill the shortage of Muhammadiyah cadres that tend to be “less” in the mastering of the *Kitab Kuning*.

In terms of character, the MBS leader mentioned some of the values that are inherited by students: *integrity, honesty, discipline, family, community, and independence*. MBS provides character reinforcement to students with a variety of curricular and extra-curricular activities. For example, the martial activities of the “*Tapak Suci*” and the Muslim student organizations. Besides, the construction of a routine study of Muhammadiyah's integrity.<sup>25</sup>

Santri MBS who was interviewed mentioned that the activities of the Santri were carried out without distinction between the Santri who came from different areas and backgrounds of the organization, because in the MBS it turns out there are also the Santri who are not from the background of Muhammadiyah, for example, Santri whose parents are followers of Nahdlatul Ulama with their practices, as well as other organizations. The results of interviews with the Santri of MBS, obtained information that the Santri were taught to appreciate differences starting from in-class learning and activities outside the classroom. In addition, hostels are treated equally and are not discriminated against based on region, group, organization, or other differences. All students are given the same treatment and service as well as equal rights and obligations.

The construction of the moderate values of the Muhammadiyah was carried out with the building of the *Baitul Arqam* early in the year, then the weekly and monthly study of Muhammadiyah, which contained the reading of the Qur'an, and the exhibition of the great Muhammadiyah vision followed by the whole element in the MBS. Implementation of Moderate Character Values in Muhammadiyah Boarding School (MBS) educational institutions can be described in the following Figure 2.

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<sup>25</sup> Fajar Shodiq. Interview about Value of Moderate Character and its Implementation in Muhammadiyah Boarding School, Yogyakarta. Thursday, March, 16th 2023.

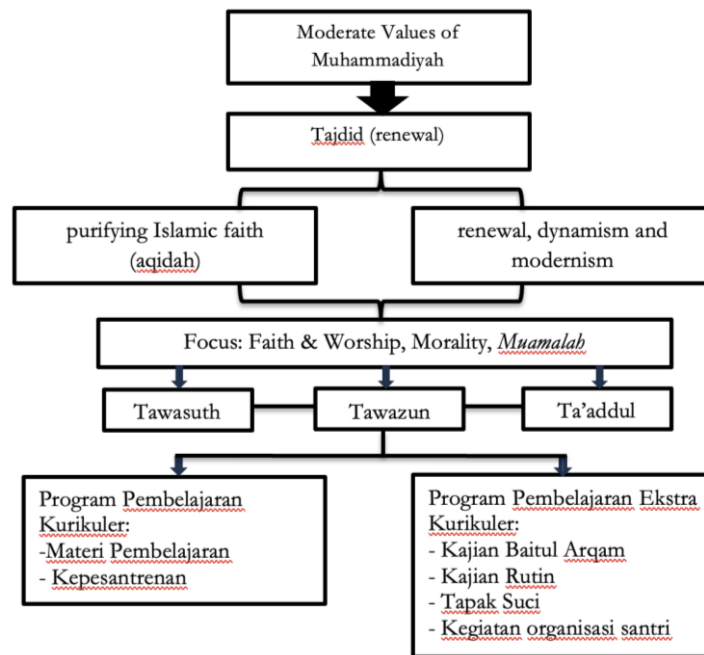


Figure 2. The implementation of moderate character values of Muhammadiyah in MBS

The above figure explains that Muhammadiyah embodies moderate characters as advanced characters and leads to upgrades. Muhammadiyah focuses on the purification of Islamic beliefs and beliefs, moral correction, and dynamic interpersonal relations. It is a manifestation of the dynamics and modernization that Muhammadiyah has sought. Moderate character attitudes, such as *tawasuth*, *tawazun*, and *ta'addul* in Muhammadiyah educational institutions in particular in MBS are implemented in the program of learning activities in class and outside the classroom. The strengthening of the values of Muhammadiyah is clearly the focus for shaping the Muhammadiyah cadres in the future.

### Construction of Value of Moderate Character and its Implementation in the Educational Institution of Syarikat Islam

Syarikat Islam (SI) cannot be relieved of the role of Haji Samanhudi and Haji Oemar Said (HOS) Cokroaminoto. Characters that were later attached to the name of educational institutions under Syarikat Islam stand in various regions of Indonesia. Syarikat Islam, which initially focused on trade, began to expand its movement to all areas including education. In its development, Syarikat Islam has had branches in various regions and has been empowered in the field of education. The presence of the HOS Cokroaminoto Foundation is proof of the seriousness of SI in the field of education. Because through this educational institution, the values set by the SI can be preserved.

The results of the research at the Cokroaminoto Foundation show that the Foundation has the purpose of providing education with values based on the Quran and Sunnah to form the person of the best people as a grace for the whole world. As a non-profit legal body of the Islamic Education Foundation HOS Cokroaminoto Center in Surakarta, Islam became the Basic Guideline to educate the children of the nation into human beings

and or skilled intellectuals (*Ulul Albab*) and souls of Pancasila (*Pancasilais Muttaqin*) or by the founding council often referred to as the Muslim Nationalist.

Affirmed by the Cokroaminoto Foundation Leadership that in the aspect of the curriculum, the Syarikat Islam considers that Islam is the last Curriculum of the most perfect God as the *Islam rahmatan lil alamin* through the formation of the character of the best people *Khairu Ummah* or the best nation born for mankind. Therefore, his primary mission is to form and maintain the moral height of *Muttaqin*. Therefore, Syarikat Islam considers the various advances of the times in the development of the life of a nation not merely in terms of quantity of formality, but must be seen from the quality of human morality (*Iman, Islam, and Ihsan*). That's why the Cokroaminoto Foundation is paying attention to the formation of a strong people's character, both religiously and scientifically.

In the development of moderate character, the Cokroaminoto Foundation through the educational institutions of SMK Cokroaminoto carried out the construction of nationalistic Muslim character, concerning the trilogy of the Syarikat Islam, namely: The Purification of Tauhid, the Heights of Science, the Intelligence of Politics (*sebersih-bersih tauhid, setinggi-tinggi ilmu, sepintar-pintar siyasah*). Strengthening of the moderately-character in the institute of education of Cokroaminoto is also based on the strengthening of faith in God that is embodied in *Iman, Islam, Ihsan*, thinking, and *Zikr*, as well as moral strengthening.<sup>26</sup> A good Muslim in the view of the Syarikat Islam is a Muslim who loves his country and is embodied in the vision of forming a nationalistic Muslim. It is shown in the following Figure 3, which explains the value of the character of Syarikat Islam and its implementation in the formation of moderate character in the educational institutions of Cokroaminoto.

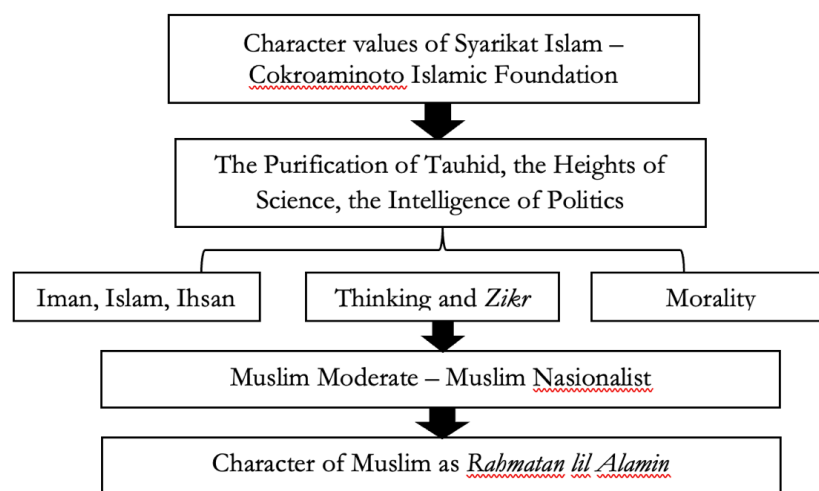


Figure 3. Moderate character values of Syarikat Islam in Cokroaminoto Education Foundation

The above picture shows that the character directed by the Cokroaminoto Islamic Education Foundation in the implementation of its educational program is the formation of the Muslim character of *Rahmatan lil Alamin*. It begins with the understanding of the true and

<sup>26</sup> Siti Aisyah et al., “Kiai Leadership Concept in The Scope of Pesantren Organizational Culture,” *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 1 (2022): 40–59, <https://doi.org/10.31538/tjje.v3i1.106>.

pure tauhid, then supported by the knowledge by keeping in mind of God who forms a noble person so that the concept of *Rabmatan lil Alamin* is not only a concept but implemented in life.

### Transformation of Moderate Character Education in Islamic Education Institutions

The existence of Islam as a *rabmatan lil alamin* is surely a challenge for Muslims. As the largest population in Indonesia, Muslims are still exposed to various incidents and events that demonstrate behavior and actions that are not in line with the concept. Conflicts of tribal, religious, racial, and group nuances still color the lives of people. It shows that Indonesian people still find it difficult to accept differences in society. The results of a survey conducted by LSI and the Denny J.A. Foundation reveal that the majority of Indonesians feel uncomfortable living alongside neighbors with different religions.<sup>27</sup> This situation harms Indonesia as a heterogeneous country because the diversity of tribes, religions, races, and groups cannot be avoided in Indonesian society.<sup>28</sup> Therefore, efforts are needed to manage tribal, religious, racial, and group differences to become wealthy and have a positive impact on the development of the nation.

Religious moderation has become one of the attempts to strengthen the national life and societies that are comprehensive in Indonesia.<sup>29</sup> Therefore, the strengthening of moderate character education needs to be done in all educational institutions in particular in the Educational Institutions based on Islamic religious organizations such as NU, Muhammadiyah, and Syarikat Islam.

For Nahdlatul Ulama, moderate/*wasathiyah* attitudes are already part of the organizational movement while other organizations such as Muhammadiyah and the Syarikat Islam must have different value constructions in terms of terminology and procedures for its implementation. Nahdlatul Ulama is one of the organizations that focuses on the development in the field of education, social and religious existing in Indonesia that adheres to the teachings of *Ablussunnah Wal Jama'ah*.<sup>30</sup> Nahdlatul Ulama through the teachings of Aswaja strives to form the personality of students who are not only stubborn in worship but also have a level of intelligence, productivity, ethics, honesty and fairness, discipline, balance, tolerance, and harmonious social relations with fellow human beings.<sup>31</sup> The principles of Islamic education applied to *Ablussunnah wal Jama'ah* include *Tawassuth* attitudes (middle-to-

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<sup>27</sup> Mahathir Muhammad Iqbal, "Pendidikan Multikultural Interreligius: Upaya Menyemai Perdamaian Dalam Heterogenitas Agama Perspektif Indonesia," *Sosio-Didaktika: Social Science Education Journal* 1, no. 1 (June 29, 2014): 89–98, <https://doi.org/10.15408/sd.v1i1.1209>.

<sup>28</sup> Zainal Abidin, "Tradisi Pendidikan Pesantren Dalam Mengembangkan Jiwa Kepemimpinan Profetik," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2024): 84–97, <https://doi.org/10.31538/munaddhomah.v5i1.773>.

<sup>29</sup> Ahmad Kamaludin and Iskandar Iskandar, "Islamic Fanatism and Terrorism Cases in Indonesia the Perspective of Islamic Criminal Law," *El-Mashlahah* 12, no. 2 (December 31, 2022): 153–63, <https://doi.org/10.23971/el-mashlahah.v12i2.4397>.

<sup>30</sup> M. Tarwi and Farida Ulfi Naimah, "Implementasi Contextual Teaching and Learning Pada Pembelajaran Aswaja," *At-Tadzkiir: Islamic Education Journal* 1, no. 1 (September 11, 2022): 42–54; A. Fatih Syuhud, *Ablussunnah Wal Jama'ah: Islam Wasathiyah, Tasamuh, Cinta Damai*. (A. Fatih Syuhud, 2018).

<sup>31</sup> Francisco Soares and I Ketut Sudarsana, "Religious Harmony Among Senior High School Students Multicultural Education Case Study in the Cova-Lima District of East Timor," *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies* 2, no. 1 (May 31, 2018): 154, <https://doi.org/10.25078/ijhsrs.v2i1.522>.

moderate), *Tawazun* (equilibrium), *Tasamuh* (tolerance), *I'tidal* (just or upright), and *Amar Ma'ruf Nahi Munkar*.<sup>32</sup>

On the other hand, Muhammadiyah developed the concept of integrating education by combining a general education curriculum with religious education and training. The purpose of the reformation of Muhammadiyah education is to try to enlighten the people by thinking rationally and by adhering to the teachings of Islam. One thing that is also the emphasis of Muhammadiyah in education is personality education.<sup>33</sup> The other Islamic organization, the Syarikat Islam, now manages educational institutions that have developed in various regions. Islamic Education Thought Cokroaminoto as set out in the "Muslim National Onderwijs" which mentions the basic principles in the education system that must be implemented by every follower of the Syarikat Islam.

The results of previously presented research provide an understanding that the construction of moderate character values has been owned by all Islamic religious organizations in Indonesia. While at the stage of implementation of Education character in the Institute of Education is still not performing maximum. A peaceful, tolerant, and moderate Islam in every religious organization should be implemented in the educational programs and processes of the respective educational institutions. As Sahri and Hali pointed out in their research, Islamic education is not just about giving knowledge but forming a structure with the habit of students being honest, responsible, and having a tolerant attitude toward fellow human beings.<sup>34</sup> As Lickona the value of the moderate character should not only be in the aspect of knowledge and understanding but should be realized in the attitude and skill of doing good. Because good character encompasses three important aspects: knowledge, attitude, and skill. Lickona explained character has three interrelated parts: moral knowing, moral feeling, and moral behavior. So, good character consists of knowing the good, loving and desiring the good, and acting or doing the good.<sup>35</sup>

The values of moderate character must be internalized in Islamic education aimed at enhancing the understanding of peaceful Islam and anti-violence.<sup>36</sup> These values will be dug and re-elevated into the spirit of educating moderate Islamic character to realize the life of Indonesians in peace and security in differences. This unity of moderate Islamic spirit and

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<sup>32</sup> Ike Nur Jannah, Rodliyah Rodliyah, and Lailatul Usriyah, "Cultural Transformation in Religious Activities Based on Ahlussunnah Wal Jama'ah Values in Islamic Boarding Schools," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (July 5, 2023): 306–19, <https://doi.org/10.31538/nzh.v6i2.3404>.

<sup>33</sup> Muhammad Judrah, "Muhammadiyah; Konsep Pendidikan, Usaha-Usaha Dalam Bidang Pendidikan, Perkembangan Dan Tokoh-Tokoh," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 6, no. 2 (2014): 108–21, <https://doi.org/10.47435/al-qalam.v6i2.170>.

<sup>34</sup> Sahri Sahri and Ali Usman Hali, "Building Character in Sufism-Based Students in Madrasah West Kalimantan," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 2 (April 1, 2023): 240–52, <https://doi.org/10.31538/nzh.v6i2.2974>.

<sup>35</sup> Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (Random House Publishing Group, 2009).

<sup>36</sup> Syahrul Ode Aliani et al., "The Role of Islamic Religious Counselors in Providing Religious Understanding of Ta'lim Councils in Minority Areas," *Dirasah International Journal of Islamic Studies* 1, no. 2 (October 29, 2023): 89–101, <https://doi.org/10.59373/drs.v1i2.19>; Badrudin Badrudin et al., "The Implementation of Pesantren Financing Based on Agribusiness Social Entrepreneurs," *Jurnal Ilmiah Peuradeun* 9, no. 1 (January 30, 2021): 17–38, <https://doi.org/10.26811/peuradeun.v9i1.504>.

peaceful Indonesian society will facilitate joint efforts to make Indonesia a cohesive country so its people can live in peace in peaceful coexistence, tolerance, and moderation.

This research can state that the three research sites pay attention to the formation of moderate character in the educational process. If we look at these three research sites, then it can be stated that every Islamic Educational institutions-based organization namely Nahdlatul Ulama, Muhammadiyah, and Syarikat Islam has moderate character values that exist in the guidelines of the organization. Constructed by the values built, these three research sites show that the aim of cultivating the value of moderate character is to form the thinking and attitude of students who value difference, balance, fairness, tolerance, and love for their nation and country. It is achieved by strengthening the basic belief in God, improving morality, and arranging interaction with fellow human beings (*muamalah*). All these concepts are embodied in both curricular and extracurricular education programs.

## CONCLUSION

The Constructions of the Value of Moderate Character in the Educational Institutions based on the organization NU, Muhammadiyah, and Syarikat Islam have a common aspect of the core values, namely, referring to the concept of Islam as the religion of *rahmatan lil alamin*, so that this value becomes a reference in describing the character of moderate according to their respective indicators. Nahdlatul Ulama uses the values of *ablusunnah wal jamaah* with values *tasamuh*, *tawasuth*, and *tawazun* that are implemented in various educational activities at Khadijah High School of the Education and Social Foundation Nahdlatul Ulama, including in *Aswaja*. While Muhammadiyah shares the value of moderation with the concepts of *Tawasuth*, *Tawazun*, and *Ta'adul* with implementation in the curriculum of both general curricula and religious curriculums typical of Pesantren. At the Cokroaminoto Educational Foundation, the introduction of moderate character values is directed at the formation of a Muslim personality that is alive to the principles of tauhid, science, and politics (*siyasah*).

This research is limited to the implementation of moderate character education in educational institutions based on Islamic organizations such as Nahdlatul Ulama, Muhammadiyah, and Syarikat Islam. Therefore, further research can explore the application of moderate character education in other schools and areas with different characteristics.

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