

Fostering Religious Tolerance Through The Values of Aswaja An-Nahdliyah

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Abstract

A plurality of is *fitroh* divine so that mutual respect and keep security as well as *guyup* pillars, the rule obliges every citizen to embrace one religion that has been specified by the ministry of religion's existence. The purpose of this research is to dig up information about the educational institutions of the boarding school in investment value-the value of the *abl as-sunnah wal jama'ah* through the program religious activities. This study uses a qualitative approach with methods the study of the instrumental case. Based on the results of the research, it is known that: 1) Policies that underlie the program development of tolerance, a) the concept of *at-tawasuth*, b), the concept of *knowing*, c, the concept of *tawazun*, d), the concept of *tasamub*, 2) the Fostering, a), *Aswaja knowing*, b), *Aswaja feeling*. c), *Aswaja Action*, 3) Implementation a) Introduce and familiarize students interacting with people of other faiths. b) Giving example about the attitude tolerance by the kyai, c) Through learning in Boarding school, 4) Positive impact the form of the impartiality the students in interact 5) the Problems that arise a) lack supervision b) Most of the students have the activities double, c) lodging at boarding schools already start damaged. Strategy conceptual practical tips is a step to carry out program investment value-the value of the ahl as-sunnah wal-jama'ah to students.

Kata kunci:

Nilai An-Nahdliyah, Pembinaan, Toleransi, Mahasiswa.

Abstrak

Pluralitas, adalah fitroh ilahi sehingga saling menghormati dan menjaga keamanan serta guyup rukun, aturan ini mewajibkan setiap warga negara untuk memeluk salah satu agama yang telah ditetapkan oleh kementerian agama. Tujuan dari penelitian ini adalah untuk menggali informasi tentang lembaga pendidikan pondok pesantren dalam penanaman nilai-nilai ahlussunnah wal jama'ah melalui program kegiatan keagamaan. Dalam penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus instrumental. Berdasarkan hasil penelitian, diketahui bahwa: 1) kebijakan-Kebijakan yang mendasari program pengembangan toleransi, a) konsep *at-tawasuth*, b), konsep *mengetahui*, c, konsep *tawazun*, d), konsep *tasamub*, 2) Pembinaan, a), *Aswaja mengetahui*, b), *Aswaja perasaan (empati)*. c), *Aswaja Tindakan*, 3) Pelaksanaan a) Mengenalkan dan membiasakan siswa berinteraksi dengan orang-orang dari agama lain. b) Memberikan contoh tentang sikap toleransi oleh kyai, c) Melalui pembelajaran di sekolah Asrama, 4) dampak Positif bentuk ketidak berpihakan siswa dalam berinteraksi 5) Masalah-Masalah yang timbul a) kurangnya pengawasan b) Sebagian besar siswa memiliki kegiatan ganda, c) menginap di asrama sekolah-sekolah sudah mulai rusak. Strategi konseptual praktis merupakan langkah untuk melaksanakan program penanaman nilai-nilai ahlussunnah wal-jama'ah kepada siswa.

INTRODUCTION

The nation of Indonesia is known as a nation that is compounded, characterized by the many ethnic, tribal, religious, language, culture, and customs. For the problem of religion, the state Indonesia already has clear rules, with the rules of the constitutional state already requires each of its citizens to embrace one of the religions that have been defined by the authorities as stated in article 29 paragraph (1) and (2) of the 1945 constitution. The state gave freedom to the inhabitants to choose one religion that has existed in Indonesia namely Islam, Christian Protestant, Christian Catholic, Hinduism, Buddhism, and Confucianism.

There are at least four regulatory organize the religious life of Indonesian society, namely the Law Basic (UUD) 1945, UU no. 39 the year 1999 on the Rights of the Human rights (human RIGHTS), Law (UU) No. 1/PNPS/1965 and Joint regulation between the Minister of Religion and Minister of Home Affairs Number 8 and 9 2006.

Of the four regulations above, the State ensures that all citizens choose a religion, official, ie 6 religious, or not officially, Only the State does not allow to not choose any religion, or no religion (atheist), because in article 29 paragraph 1 of the 1945 constitution the state is based upon Divinity. Laws and regulations such followers one religion is not allowed to force the followers of other religions to embrace his religion. Then the State guarantees the religion to carry out of worship and not interfere with each other between the one with the other, should not denounce the practice, ordinances, despise doctrine, God, prophets and religious leaders that. In addition, the State gives assistance for the implementation of worship is running as it should. The state is obliged to prevent the occurrence of internal conflict and inter-religious as well as solve them if a conflict occurs.

Nahdlatul Ulama (NU) is the biggest Muslim mass organization in Indonesia and even the world, established on 31 Jaanuari 1926, NU Ahle sunnah wal congregation; In the field of aqeedah to follow the madhhab of Imam Abu Hasan al-ash'ari and Imam Abu Mansur al Maturidi; in the field of fiqh follow one of the madhhabs of the four (*Hanafi, maliki, Shafi'i and Hambali*); and in the field of tashawuf follow the madhhab of Imam al-Junaid al-Bagdadi and Abu Hamid al-Ghazali, As the organization social kemasyaratan domiciled in Indonesia set, that in the life of nation and state based on Pancasila and The constitution of 1945 and of course have the regulation and rules internal become a cornerstone in its policies, not in conflict with the Pancasila and The constitution of 1945 (Kartiko et al., 2020). As a religious social organization, NU leads to harakah Ishlahiyah (improvement movement), the Movement of repair is done with the steps as follows: Taqwyatul the ummah (the strengthening of the ummah), *tathawury* (dynamic), and *manhajiy* (methodological). In step himayatul ummah (protect and keep the people) NU do it layyin (delicate/gentle) and tathawwu" (voluntary) and tawaddud-tarahum (love). Nahdlatul Ulama aims to the entry into force the teachings of Islam that adheres to the ideology of Ahlussunah wal Jama'ah for the realization of a society that is equitable for the sake of the benefit, the welfare of the ummah and for the sake of creation mercy for the universe (Anam et al., 2021).

For realize this goal NU carry out business in various fields; namely the field of religion, education, social, and economic cooperation with other parties, both within and outside the country in order to benefit society for the realization of *khairu ummah*. In chapter III of the bylaws of the NU, which are mentioned obligations members, namely (1) preserve the ideology of *Ahlussunnah wal Jama'ah an-Nabdliyah*. (2) keep as well as oversee the establishment of homeland (3) cultivate and maintain *Ukhuwwah Islamiyah, Ukhuwwah Wathoniyah* and *Ukhuwwah basyariah*. (4) Keep a wholeness family in the field of religion, culture as well as habits. (5) Loyal

and conscientious-for strengthen step organization, responsible for all the tasks to which it aspires (Arifianto, 2016; Saefudin & Fatimah, 2020). The policy of the government shaped the legislation, joint regulation between the minister and the articles of association as well as the budget the household of the mass organizations of Islam, especially *Nabdlatul Ulama* who has given the rules which explain how it should be doing the harmony of believers as well as how to prevent and resolve the conflict between internal religious ummah, but the reality on the ground policies and regulations such as considered no by a small portion of the community (Ghofir, 2012).

Concord is the key principle in an organization to achieve lofty ideals for the nation, and in upholding justice. Joint work between religions will be established if all parties do not put the emotion but it must be mutually self-aware and enforce the value-the value of harmony and mutual trust (Karim et al., 2021).

Based on rationalization as well as the explanation above, it can be argued that the development of religion then it will affect interactions and relationships with social religion. So created an atmosphere of kinship which then must be balanced with an attitude of mutual respect and appreciation of the uniqueness of the respectively. Religion has a dominant role in creating a cultured society. Religion can be said to play the role of a good if able to give the adherents ' a picture of the values of existence and the essence of the universe. On the contrary, religion is said to hold a role that is negative if locked adherents in the natural mind are so narrow that bring up religious conflict. So, it is necessary to conduct a study in depth of management coaching based on the value of *Ablusunnah wal jamaah an Nahdliyah* in fostering religious tolerance.

METHOD

Research approach this Qualitative is to find and analyze comprehensively about the planning, organizing, placement of staff, briefing, supervision, the problem encountered and solutions to problems in the implementation of the value-the value of *Ablusunnah wal Jamaah an Nahdliyah* to for fostering the religious life of students in Boarding school District Bandung.

In harmony with the research approach used, the researchers used method of study the instrumental case (Instrumental Case Study) to assess and understand the problems of management coaching which is based on the value of the *Ablusunnah wal Jamaah an Nahdliyah* in fostering the tolerance of the religious life of students in boarding schools al-basyariah Bandung Regency. Research case study or research the field (field study) is intended to study the intensively about the background of the problem, the circumstances and the position of the coaching students done directly, interaction in environment a boarding school environment that is for what it is (given) (Schmidt, 2021; Supriadi et al., 2021). The subject of research involved is leaders, managers, and residents of boarding schools. In intensively about the background of the problem, the circumstances and position coaching students done directly, as well as the interaction environment of a social unit in a boarding school environment that is what it is (given). The subject of the research involved is the leaders, managers, and residents of the boarding school (Arifin, 2017; Muhamad Arif, 2020).

Research a case study is an in-depth study of units of a particular social and the results of these studies provide a broad overview and in-depth on a unit of a certain social. The subject under study is relatively limited, however, the variables and focus understudy is very wide dimensions.

The determination of the location of the research performed to obtain the description of a holistic and comprehensive manner. It is in harmony with the impressions expressed by Arikunto

(2002: 117) that, “*Purposive area* it does not mean determine the place the study is based on strata (levels), will be but based on a specific purpose”.

The consideration carried out in the determination of the location for this study is based on the reputation of the Islamic boarding school as well as the public interest which gives confidence the boarding school is to educate the son of their daughter. See the fact that the respondent population is very much, then in determining the respondents in this study used the technique of *Proportional Purposive Sampling*, namely how to sampling with the imbalance of members of a population pay attention to strata, the role, function and responsibilities in members of the population.

The stages of implementation of the activity research through the selection of case coaching students with a foundation the phenomenon of intolerance in inter-religious life, engineering the collection of data by conducting a study coaching students through observation, interview, and documentation study. The next step is the analysis of the data after the field data is collected with the start engaging, organizing, and classifying it according to needs.

Data collection techniques in fostering religious tolerance of students in poe boarding schools this performed in a variety of *settings*, a variety of sources, and a variety of ways. When viewed from the *settings*, data were collected on *setting* natural. When viewed from the *setting*, data were collected on *setting* naturally, for example in a boarding school environment with a variety of respondents, learning, or discussion. Furthermore, when viewed from the source data, data collection using primary sources (source of data that directly provides data to the data collector, that the leaders and managers of Islamic boarding school) and secondary sources (sources that do not directly provide data to data collectors, for example through the staff/employees or documents are relevant). If judging from the way the data collection, performed the data collection techniques with observation, interviews, documentation and a combination of the three.

Result and Discussion

Based on findings and interpretation results research on coaching based on the values *Sunni wal Jamaah an Nabdliyah* in fostering religious tolerance in pesantren Al-Basyariah which is located at Jalan Mahmud, Cigondewah Hilir, Marga Asih, Bandung Regency. Program planning guidance based on value-the value of *Ablusunnah wal Pilgrims an Nabdliyah* in fostering religious tolerance; *First, Aswaja knowing* through religious activities *yasin & tablil* which has been programmed which contains understandings related to the values attitudes education Aswaja. *Second, Aswaja feeling* is the planting of taste and attitude aswaja ala NU namely through the activities of religious daily such as duha prayer, midday prayer, Friday prayer, activities keputrian, activities *Yassin & tablil*, activities diba'an & albarzanji, and istighosah done by the participants students every day. So, from the daily activities, participants students can feel the important values of the attitude given on the stage *aswaja knowing* in interacting with the whole school community. *Third, Aswaja Action*, namely the application of the stages *aswaja knowing* and *aswaja feeling* that will give birth to a sense of desire, willingness of the learners to applying the values of the attitude of aswaja in the habituation of the self (*Aswaja Action*) in interact with the whole school community and the general public.

Result

Results research coaching based on the values *Sunni wal Jamaah an Nahdliyah* in fostering religious tolerance in pesantren al-basyariah, is as follows, make policy program development based on values *Sunni wal Jamaah an Nahdliyah* in fostering the religious tolerance of students in boarding schools is *First*, the concept of *at-tawasuth* (moderate). *At-tawasuth* always opinionated firmly against her own, and not assume the answer is always the most correct and not extreme consider other people's answers wrong. *The second*, the concept of *knowing*, (fair). *Knowing*, always be fair to God, yourself, and the environment. *Third*, the concept of *tawazun* (balanced). *Tawazun* always balanced in the affairs of the world which learners are good at in the science of public as well as mingle with other people and the affairs of the hereafter good at also in the science of the religion of Islam is based on *abl wajama'ah an-nahdliyah* as well as practice-practices. *The fourth*, the concept of *tasamuh* (tolerance). *Tasamuh* always can mutually accept, respect, and appreciate all the shape differences that he encountered in the school environment and in the environment of the people.

At this time Pondok Pesantren Al Basyariyah has 4 campuses. The fourth the campus is spread in various regions in Bandung, namely: 1.) Campus I in Cibaduyut City of Bandung, 2.) Campus II in Cigondewah Hilir Margaasih Kab. Bandung, 3.) Campus III in Arjasari District. Bandung, and 4.) Campus IV in Cikungkurak Caringin Bandung.

The existence of Pondok Pesantren Al Basyariyah as an institution of formal education has been recognized by the state with terakreditasinya MA PP Al Basyariyah by the predicate A (very good/superior) according to the charter of the accreditation Body Accreditation Of West Java Province No. 02.00/535/BAP-SM/XI/2010, the accreditation of ' MTs PP Al Basyariyah with the predicate A (very better/superior) by the Ministry of Religious affairs according to the charter of the accreditation The Ministry Of Religious Affairs Regional Office Of West Java Province No.A/kw.10.4/MTs/04/142/2006, as well as TMI PP Al Basyariyah with SMA and MA Country according to the DECREE of the MINISTER No. 240/C/Kep/MN/2003 and the decree of directorate general of Islamic Education number 2852 The year 2015 So that diplomas issued TMI PP Al Basyariyah as a sign of graduation can be used as one of the completeness requirements continue their studies to various universities and private both inside and outside the country.

Discussion

Planning values ahlu sunnah wal jama'ah an nahdliyah in fostering students in Pondok Pesantren al Basyariah. Cottage The boarding school currently does not have a special design that written in design in order to instill values education *abl wal-jama'ah an-nahdliyah* through the activities of the religious. But the Boarding school remains seek to instill educational values *abl as-sunnah wal-jama'ah an-nahdliyyah* through religious activities for the students. This is as in said by the Head of the Boarding school namely Mrs. Hj. Inna Siti Nurhasanah, S. Ag., M. M. Pd "it is true in boarding schools we do not yet have a draft special written on the design in inculcating values *abl wal-jama'ah an-nahdliyah* in religious activities in schools. This statement is also confirmed by the Coordinator of the Foster Carers, Mr. H. Irwan Setiawan, M. Ag., that to "a special design that is written in order to instill value-the value of *abl waljama'ah an-nahdliyyah* through the activities of this religious we're not there yet, but it's possible in the future, this we can write special values aswaja this in religious activities" this Statement also justified by the teacher to a-NU-an, namely Mr. Endang Suhendi, S. Ag, "it is true that has been delivered by

the mother Inna and mr. Irwan, here there has been no draft special written design to instill the value of it. However, the associated embedding problem value-the value of attitude of education *ahl waljama'ah an-nahdliyyah* through religious activities can actually portrayed, usually we give in the form of lectures, and we include examples the daily life of the Prophet Muhammad and his Companions since I teach here.”

Pattern *first* this is more to planting knowledge values attitudes there are in education *ahl waljama'ah an-nahdliyyah*, that *the second*, more than just knowledge, but how students this really has deep feelings on the importance of values attitudes *ahl wal-jama'ah annahdliyyah* in interacting in the environment and that *third*, is the application Between understanding and feeling so later comes the desire and the action to perform value-the value of attitude *ahl waljama'ah an-nahdliyyah* and get used to using in the day-to-day.

Placement staff/ personnel Coaching Students in the investment Value-the Value of Education *Ahl Wal-Jama'ah AnNahdliyah* Through the Program of Religious Activities. Recruitment guru and education personnel in the implementation of the values of ahlus sunnah wal jamat in fostering students often do at the beginning of the the school year, despite the fact that not just teachers' education to foster the value ahlus sunnah wal jama'ah, yet for all the power. Just one of the materials in recruitment is the value of the value of the ahlus sunnah wal jama'ah, even up on the deeds of worship of the ahlus sunnah wal jama'ah an nahdliyah, such as the ability to read the qunut, wird, and others(Arif, 2018).

The process the division of tasks, authority, and resources in this boarding school done from the level of the caregiver to the level of Organization of Students, and specifically for the investment value *ahlus sunnah wal jama'ah an Nahdliyah* through setup as follows:

Ahl Wal-Jama'ah Knowing

Aswaja *knowing* this is a trace of initial Boarding school in mengimpelentasikan the planting of indigo-the value of *ahl wal-jama'ah an-nahdliyah*. The point is to provide insight or knowledge related values *ahl wal-jama'ah an-nahdliyyah*. Because this is very important. Remember not all students in the Boarding schools have background knowledge about *ahl waljama'ah an-nahdliyyah*. Deficiency of this knowledge can later become an obstacle to the in the process of printing a generation of graduates who are islamic character based on *ahl wal-jama'ah an-nahdliyyah* (Amir et al., 2020).

The granting of knowledge about the values *ahl wal-jama'ah an-nahdliyyah* this is done through classroom learning, namely through learning to-Nu-an who had been obliged by the Institution Education ma'arif NU, but here the authors limit it in the religious activities that occurred outside the subjects to-NU-an, because of the investment value-the value of the attitude of aswaja in the classroom less effective are only getting 2 hours perminggunya and the material was just a know-absence of pilot from attitudes value aswaja is, therefore, a Boarding school continue to seek investment value-the value of aswaja is done outside class through the religious activities and here the author also find that the planting of a fixed value in doing. With activities pembasaan, yasin, tahlil, marhabaan, khitobah, the pilgrimage and so forth (Sodikin, 2019; Sodikin & Ma`arif, 2021).

Ahlussunnah Wal-Jama'ah Feeling and Ahl As-Sunnah Wal-Jama'ah Action

The Efforts of The Cottage Boarding schools in implementing the investment value-the value of education *ahl wal-jama'ah an-nahdliyah* not only on stage cultivate an understanding attitude contained in the *ahl wal-jama'ah*. More than that, the Boarding school also seeks to instill

values *abl waljama'ah an-nahdliyyah* that has been owned by the students through several programs that have been described previously in everyday life. Therefore, in efforts to instill values through religious activities, The Boarding school held several programs religious intended so that students develop a sense of the importance of being in accordance with the value of Aswaja an-nahdliyyah and take langkap in behave in accordance with values *abl wal-jama'ah an-nahdliyyah (abl wal-jama'ah feeling & action)*. If in *abl wal-jama'ah knowing* given the understanding the attitude-the attitude of the exemplary aswajanya exemplified the prophet in religious activities yassin & tahlil each in the morning on Friday. Then in *abl wal-jama'ah feeling & action*.

Stages investment value-the value of Aswaja An-Nahdliyah can be seen in table below:

Table 1.1 The stages of the investment value of Aswaja An-Nahdliyah

Stages Planting The value of the	Stages Investment Value-the Value of Education Aswaja ala NU through the Program Religious Activities
Stage Aswaja <i>Knowing</i>	Program religious activities yassin & tahlil with the method of understanding.
Stage Aswaja <i>Feeling</i>	Program religious activities that are daily. Like duha prayer, the <i>dhubr prayer, istighosah, diba'an</i> and <i>al-barjanzi</i> and activitie. So, from activities that made students feel important the value of <i>Aswaja</i> in interacting with all citizens boarding school.
Stage Aswaja <i>Action</i>	Program religious activities daily. The implementation of the habituation to the behave in accordance with values <i>aswaja</i> that has been given in interacting with teachers. This stage uses the the method of habituation and tolerance by all of the teachers.

Of exposure above, religious activities Daily is being implemented by the Cottage Boarding schools to foster a sense and application of the attitude *abl wal-jama'ah an-nahdliyyah (abl wal-jama'ah feeling & action)* understanding-understanding that they get and in the following the activities of religious day-to-day or habituation. In terms of one step ahead rather than just know about the doctrine and the attitude that must be owned from the values *abl wal-jama'ah an-nahdliyyah*. But more than that, students also feel what they do. Thus, it is expected what to be the value-value education *abl wal-jama'ah an-nahdliyyah* this really tertanaman in him.

Direction, the development of insight teachers and education personnel in the understanding of ahlus sunnah wal jama'ah performed at the time of the recitation of special teachers and educational personnel which are usually performed every Friday evening at once the practice of amaliah *Ablus Sunnah Wal Jama'ah an Nahdliyyah* namely, *yasinan* and *tahlilan*.

Briefing from the leadership of the pesantren to the teacher then to the students regarding the value of the value ahlus sunnah wal jama'ah an Nahdliyah as follows:

At-tawasuth (Moderate) ; The concept of the value of the *tawasuth* namely the attitude of taking the middle path between two poles of thought extreme (*tatharruf*) with other words, i.e. *tawasuth* is moderate. *At-tawasuth* this makes in the attitude of the society NU as listed in the

NU khittah, in Boarding schools along with Organizations PWNU Jawa West work together to form students who are *Members of the Kamil* those who claim *Ahl wal-jama'ah an-nabdliyah* that uphold the values of togetherness and mutual respect. In instill the attitude *tawasuth* the boarding schools give an understanding related to the value of *tawasuth* and the benefits in can in in the value (Hilmy, 2013; Sodikin & Ma`arif, 2021).

Knowing, (Fair); The concept of the value of the *knowing*, or fair here is one of the attitude of the community must be owned by citizens of the Nahdlatul Ulama', which always must give priority to justice wherever it is located. Where be aware that Boarding schools also instill values *knowing*, this (Syarif, 2021).

Tawazun (Balanced); The concept of *the value of the tawazun* or balanced, intended always keep balance in all things, included in the use of evidence *s* (the proposition derived from the sense of rational) and *dali a. s.* (sourced from al-qur'an and hadith), including also a balanced in the affairs of this world and the hereafter. It is important, given the will the positive impact of the attitude balance in life will not only pursue the affairs of the hereafter, but neglect the affairs of the the world (Shofwan, 2021).

Tasamuh (Tolerance); The concept of the value of the *tasamuh* or tolerance is entered inside the attitude of the social Nahdlatul Ulama. In the Boarding school which is a boarding school based on *ahl wal-jama'ah annabdliyah*, also instill values *tasamuh* this into daily life in the pesantren. Planting the value of the *tasamuh* this is taught in the classroom and outside the classroom. Monitoring and Evaluation: in form Monitoring and Evaluation Program Coaching Students; The Impact Investment Value-The Value of Education *Ahl Wal-Jama'ah An-Nabdliyah* Through The Program Of Religious Activities To The Social Attitudes Of Students (Ratih & Muharom, 2021).

Activities monitoring is done by the caregiver every day but sometimes the students and administrators do not realize it because it is not written and evaluation done once a week through activity *muhadlorob, khitobab, ro'an and pilgrimage*.

According to the researchers themselves based on some observation in the field it turns out without them knowing anything of the values attitudes social *ahl waljama'ah an-nadhliyah* had they implemented this in an environment of boarding school, for example, tolerance towards differences in gender, moderate not blame the opinions of others and do not consider his opinion the most self-righteous, or fair in not to hurt his friend, and balanced in interacting with anyone regardless of the social strata (Arifianto, 2016; Imron & Syukur, 2021).

So, it can be drawn the conclusion that the investment value-the value of education *ahl wal-jama'ah an-nadhliyah* given to students in Boarding schools through the following activities religious very has implications for the formation of attitudes that contained in the values *ahl wal-jama'ah an-nadhliyah* students. Where the implications of this are more inclined to the positive direction. The positive here. look how the attitude of the students is not impartial to anyone, including mentuhankan his own righteousness in addressing the difference to the social environment that they encountered in daily life.

CONCLUSION

Based on the findings of the research development based on values *Ahlusunnah wal Jamaah an Nabdliyah* in fostering religious tolerance of students in pondok pesantren Al-Basyariah.

Planning in the form of policy program development based on values *Sunni wal Jamaah an Nabdliyah* in fostering religious tolerance in boarding schools al-basyariah Bandung

Regency is *First*, the concept of *at-tawasuth* (moderate). *At-tawasuth* always opinionated firmly against her own, and not assume the answer is always the most correct and not extreme consider other people's answers wrong. *The second*, the concept of *knowing*, (fair). *Knowing*, always be fair to God, yourself, others and environment. *Third*, the concept of *tawazun* (balanced). *Tawazun* always balanced in the affairs of the world which learners are good at in the science of public as well as mingle with other people and the affairs of the hereafter good at also in the science of the religion of Islam is based on *abl wajama'ab an-nahdliyah* as well as practice-practices. *The fourth*, the concept of *tasamuh* (tolerance). *Tasamuh* always can mutually accept, respect and appreciate all the the shape differences that he encountered in the school environment and in the the environment of the people.

Planning specialized programs development based on values *Sunni wal Jamaah an Nahdliyah* in fostering the religious tolerance of students in boarding schools al-basyariah Regency Bandung is *First*, *Aswaja knowing*, through activities religious yassin & tahlil which has been programmed therein contains understandings related to the values attitude's education Aswaja. *Second*, *Aswaja feeling* is the planting of taste and attitude aswaja ala NU namely through the activities of religious daily such as duha prayer, midday prayer, Friday prayer, activities keputrian, activities yassin & tahlil, activities diba'an & albarzanji, and istighosah done by the participants students every day. So of daily activities, the learners can feel important values of attitude given at the stage *aswaja knowing* in interact with the entire school community. *Third*, *Aswaja Action*, namely the application of the stages *aswaja knowing* and *aswaja feeling* that will give birth to a sense of desire, willingness of the learners to applying the values of the attitude of aswaja in the habituation of the self (*Aswaja Action*) in interact with the whole school community and the general public.

Staffing and Directing program development based on values *Sunni wal Jamaah an Nahdliyah* in fostering tolerance in the life of the students in boarding schools al-basyariah Bandung regency is to 1) Introduce and familiarize students interact with people of other faiths in a variety of activities together; 2) Giving example about the attitude of tolerance by the clerics, that is Kyai always provide exemplary tolerant attitude by the way accept the invitation the figures of other people to work together in terms of the good of the people and willing to help other people who need help; 3) Through the learning that takes place in Pondok Pesantren, through learning the books of morals, riyadloh and through the provision of thiago-thiago to students.

Monitoring and evaluation (*Controlling*) against program development based on values *Sunni wal Jamaah an Nahdliyah* in fostering religious tolerance is the Impact of planting value-the value of education *abl wal-jama'ab annahdliyah* this gives a positive impact to the attitudes-social attitudes santri pondok pesantren. Attitude-positive social attitudes is in the form of the impartiality of the learners in interacting with anyone. As in attitude *at-tawasuth* learners are always held firmly against the his opinion and not extreme consider other people's opinions are wrong, attitude *knowing*, learners always fair to himself and treat others according to their rights and not to hurt him, attitude *attawazun* learners are always balanced in the affairs of the world which is to remain mingle with other people and the affairs of the hereafter namely always devoted to God, the attitude of the *at-tasamuh* learners always be tolerance for others with accept and respect all forms of differences encountered in his life.

Efforts improvements made in order to complete a variety of the problems found in the implementation program development based on values *Sunni wal Jamaah an Nahdliyah* in fostering religious tolerance is to 1) Introduce and familiarize students interact with people of other faiths in a variety of joint activities; 2) providing exemplary about the attitude tolerance by clerics,

namely Kyai always provide exemplary attitude tolerant by way of receiving well call the figures of the people other to work together in terms of the good of the people and willing help other people who need help; 3) Through learning that take place in Boarding schools, namely through the learning the book-the book of morals, *riyadhlo* and through the provision of for students.

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