

## **INTERNALIZATION OF ASWAJA VALUE THROUGH CHARACTER EDUCATION BASED ON CHILDREN'S LITERATURE**

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### ***Abstract***

Forming a nation with character must start at an early age. One of the efforts that can be used in building children's character is through children's literature-based learning. Literary works become a comprehensive medium for character education. Through literary works, characters and roles are played, the environment that becomes the background is spread out, and noble values as literary mandates are taught. Therefore, the use of literary works as a medium for character building through education in schools needs to be brought back to the surface in various ways that involve various parties. This research is a descriptive literature research. The results of this study indicate that the internalization of Aswaja characters such as 1) religious character values; 2) democratic character values; 3) the value of the character of love for the homeland; 4) fair character values; 5) the value of disciplined character; 6) independent character values; and 7) the value of the character of tolerance, which can be applied through children's literature, especially in literary works in the form of stories using the storytelling method. Storytelling is very effective in inculcating children's character because in children's literature that is told, children can imitate characters in stories with ideal norms and take the attitudes and behavior of characters as examples.

**Keywords:** *Character, Aswaja, Children's Literature*

### **A. INTRODUCTION**

The current of modernization has brought many changes in people's lives. However, this has an impact on many changes that tend to lead to a moral and moral crisis. Until in the end this caused a moral crisis that spread and infects this nation. Almost all elements of the nation also feel it. Diving into Indonesia is now as if we are looking in the mirror with a cracked mirror. A very strange country. In fact, oddity after oddity has surpassed the world of fiction.

The condition of society today is very worrying. Fighting, murder, social inequality, injustice, robbery, corruption, sexual harassment, fraud, slander are everywhere. Concern for the condition of such a society, fosters enthusiasm to study the causes and find solutions. Research and seminars on this issue have been repeatedly organized by various agencies, both government and private. The end is a common perception of the importance of promoting character education.

Forming a nation with character is not an easy and quick effort. This requires continuous effort and deep reflection to make a series of Moral Choices (moral decisions) that must be followed up with real actions, so that they become practical and reflective. It takes a certain amount of time to make it a habit and shape one's character or character. So in stages, the process of character building must start early.

Early childhood is a very important moment for child development. In addition to the part of the child's brain experiencing very rapid development, early age is also often called the future (golden age), which is a period in which all of these indicate important developments for the child's further growth.

One of the sciences that can teach character education is children's literature. Literature is an effective medium for educating children. The existence of literature as children's reading is a construction that is held, which is made with certain aims and objectives complete with the ideology that builds it. Literature is a reflection of the life of the community where literature was born. Therefore, it can be said that literature is not only aesthetic. Literature can be used as a control tool against deviations from the values of life such as ideology, politics, economy, social culture, law, and religion. Therefore, the presence of children's literature is also inseparable from the ideology that surrounds it. In relation to this ideology, there is a mental awareness of children that adults want to change.

Concern for the condition of society which is increasingly in a moral crisis, fosters enthusiasm to study the causes and find solutions. Through children's literature-based learning, in this study we will review studies on efforts to internalize the character of Aswaja through children's literature-based learning.

## **B. RESEARCH METHOD**

This research is a descriptive library research. So that the data collection is done by collecting literature, as well as documents or papers that have relevance to the study raised in this study. The primary data used in this research are books on character building aswaja and storytelling-based learning. as for the secondary data are other studies that are still related to the study of this research, either in the form of papers, journals, or other literature. Henceforth, the data obtained are then summarized and interpreted so as to produce a clear, directed and comprehensive picture of the problem that is the subject of research.

## **C. RESULT AND DISCUSSION**

### **1. Character Education Based on Children's Literature**

The concept of character education in Islam of course, comes from the main sources of Islam itself, namely Al-Qur'an and Hadith. In Islam, Islam is a religion that does not only contain the 'ubudiyah doctrine, but also teachings on how to organize social, economic, political, cultural and educational life (Sukardi, 2016). Islam views character education as a very important part in shaping the character of a Muslim (Mukhid, 2016). It has been centuries that the problem of character education has become a major topic in Islam. Islam has known character education since 15 centuries ago (Supryogo, 2004). Islamic teachings make character education the main target that must be carried out through his messenger, the Prophet Muhammad PBUH. In a hadith, Rasulullah Saw said, narrated by Imam Malik: "Verily, I was sent to perfect the (human) morals" (Narrated by Bukhari). The hadith states that the main mission of the Prophet Muhammad SAW to earth was to perfect human morals (noble morals). It can be emphasized that character education is the preaching of Islam itself. In Islamic terminology, morality is commonly defined as morals, behavior, manners, or knowledge related to human behavior, good or bad behavior. Akhlaq (morals), according to Ibn Miskawayh and Ghazali, are characters or actions that appear in a person and act directly (spontaneously) without the need for consideration and thought. Al-Mawdudi defines morality as human moral behavior that exists since the birth of a person, which then becomes the norm to be accepted by society, both good and bad morals. Akhlaq (morals) is good behavior that has become a habit of a person or group of people. In addition, Abu Bakr Jabir

Al Jazairy said that akhlaq as a psychic form that is embedded in the human soul, which gives birth to good and evil deeds.

Education and character are the two words that make up character education. According to Islam, character education is defined as an intentional attempt by teachers to help students develop morals, ethics, a sense of culture, and good character. Today, character education is crucial. A person's nature dictates their choices, while their personality tells us who they are. A person's views, words, and behaviors are determined by their personality. It will be acceptable to have a consistent identity, customize it, and make it simple to differentiate from others. There were two educational mishaps that tarnished the field's reputation. First, because kindergarten (TK) pupils make common mistakes at that age, the teacher strikes them harshly.

Secondly, pupils He threw a chair at the teacher when he reprimanded him. Character education is the cornerstone of Islamic education. Islam teaches and holds that morality is more significant than knowledge's prestige. Islamic education places a strong emphasis on Islamic education includes virtue ideals, but its main focus is on character and values. Value education highlights the need of understanding that people require certain values to enhance their spiritual character, which makes this study noteworthy

Reinforcement is achieved using a variety of strategi such as integration in the learning process, habituation, example, and joint movement, will be a priority measure for the formation of Indonesia's soul and human resources in the future. The focus on learning must come as a process of guiding and growing individuals in understanding the importance of character and values in shaping self and spiritual qualities. This study explores the thoughts of Khalid bin Hamid Al - Hazami and Hashim Ali Al - Adal about the formation of Islamic characters. This study aims to clarify the values contained in Islamic teachings, including morals. Islam is a religion of values. Islam is also a reference for character education. Therefore, if Muslims are obedient and obedient to their teachings, it can be said that these Muslims are people who have good character . Character education comprehensively aims to achieve akhlaqul Karimah, sourced from the Qur'an and Hadith. Character education based on the Qur'an and Hadith, reinforced by the thoughts of Khalid

bin Hamid al-Hazami and Hasyim Ali al-Ahdal, provides a complete picture of the concept of Islamic character education

Children's literature is an image and or metaphor of life conveyed to children that involves aspects of emotions, feelings, thoughts, sensory nerves, and moral experiences, and is expressed in linguistic forms that can be reached and understood by children's readers. So, a book can be viewed as children's literature if the images and metaphors of life that are told both in terms of content (emotions, feelings, thoughts, sensory nerves, and moral experiences) and form (language and ways of expression) can be reached and understood by children. according to the level of mental development. In other words, children's books are books that have the child's eye at the center.<sup>1</sup>

Children's literature can support children's language, cognitive, personality and social development. Literature can also play feelings dramatically in the development of personal or self-concept and rich feelings of self. Children's literature is considered to be able to shape character effectively because the values and morals contained in literary works are not conveyed directly, but through stories and metaphors so that the educational process is fun and not patronizing. The values contained in literary works are perceived by children and unconsciously reconstruct their attitudes and personalities. Literary works, apart from being an inculcation of values and character, will also stimulate the creative imagination of children to think critically through curiosity about the storyline and the metaphors contained in it..<sup>2</sup>

Tarigan argues that in literature there are values that are beneficial for children's development. These values include; First, it provides enjoyment and excitement related to the story that is presented. Second, literature provides new experiences. Third, help develop children's imagination. Fourth, develop children's insight into human behavior. Fifth, introduce the universe to children. Sixth, the main source of transmission and dissemination of literary heritage from one generation to the next. The literary value will be beneficial for

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<sup>1</sup> Rohinah M. Noor. *Pendidikan Karakter Berbasis Sastra: Solusi Pendidikan Moral yang Efektif*. (Yogyakarta: Ar-Ruzz Media) 2011. Page 37-38

<sup>2</sup> Rohinah M. Noor...,2011. Page 38

children's education, including language development, cognitive development, personality development, and social development. From the explanation above, it can be concluded that children's literature has many benefits for its readers, especially children. One of the benefits of children's literature is to instill character education. Literary works can appear by offering alternative idealized models of life such as ways of thinking, acting, feeling, acting, how to view and treat things, behave, and so on. The alternative life model is shown in the building blocks of children's literature.<sup>3</sup>

Thus, the function of children's literature is of course to provide education to children through literary media. With literary media, children will find it easier to absorb teachings about morals, ethics, social, and others. The character is of course adapted to the character of the child. Light, easy to understand, entertaining, not far from the child's life, of course it is imaginary because children like to fantasize. The thing that should not be missed is that sometimes children also like stories that are heroic.

The literature learning materials in Indonesian language and literature lessons from elementary school to high school levels are as follows:

- a. Short stories, educators can use short story comparisons based on the lives or events in the lives of students and then change the negative things in the short stories into positive values. With this, students are able to take directly the values of character education that are implied and expressed in the story.
- b. Poetry or Musicalization Poetry, music or songs can have a very deep effect on the listener. With this basis, educators can use songs and music (musical poetry) to integrate character values in the minds of students.
- c. Drama, educators can also use drama as a medium to describe events that contain character values. So that audio-visual and direct application (drama performances) make it easier for students to understand and absorb the values of these characters.
- d. Novels, Using novels as a medium to express values or norms in society through discussion and brainstorming can also be used by educators. Novels provide many stories that are able to make the reader imagine and enter the story of the novel.

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<sup>3</sup> Tarigan, Henry Guntur. 1995. *Dasar-dasar Psikosastra*. Bandung: Angkasa. Page. 9-12

Many novel lovers are influenced by the content in the novel, be it speaking style, clothing and even behavior after reading and understanding it. It is very good if educators are able to include character education to be able to influence their students.

- e. Pantun, Students are invited to make various advice rhymes to bring up various character values in the lives of students. The advice made will scratch his memory, students will apply it because the advice comes from himself for his friends. Pantun Students are invited to make various advice rhymes to bring up various character values in the lives of students. The advice that is made will scratch his memory, students will apply it because the advice comes from himself for his friends..<sup>4</sup>

## 2. Internalization of Aswaja's Character

Internalization is the process of injection (injecting) values into a person and then forming his mindset in seeing the meaning of reality. The source of these values can be from religious values, culture, views of life, and social norms that apply to certain environments.<sup>5</sup> Ahmad Tafsir understands internalization as an effort to include knowing, doing, being into the person.<sup>6</sup> From this understanding, it can be concluded that the internalization of the character values of ASWAJA an-Nahhdliyah is a process of inculcating the character of Aswaja in students.

Ahlusunnah Wal Jamaah or often acronymized with Aswaja, is simply an ideology that contains the value of teachings in the Qur'an and Hadith. The hadith here is an act exemplified by the Prophet Muhammad SAW. The Prophet's own actions were about al-Karimah's morals or what was understood as an attitude of courtesy. Ahlusunnah waljamaah in principle wants to be a spirit to actualize it in the frame of practical education in an effort to create a virtuous generation of the nation.

One of the values of the teachings of Ahlusunnah Waljamaah is al-karimah morality. Akhlakul karimah contains elements of dominant consideration in the context

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<sup>4</sup> Yeni Ernawati. *Membangun Karakter Melalui Pembelajaran Sastra: Problematika Pembinaan Karakter*. Jurnal Ilmiah Bina Edukasi; Universitas Bina Darma Palembang, ISSN 1979-8598 Vol. 11, No. 1, Juni 2018, Hal. 55-56

<sup>5</sup> H.M Arifin, *filsafat Pendidikan Islam*, (Jakarta: Bina Aksara, 2007), hlm. 17.

<sup>6</sup> Ahmad Tafsir, *Ilmu Pendidikan Dalam Prespektif Islam*, (Bandung: Remaja Rosdakary, 2004), hlm. 229.

of individual character formation. Because in this al-karimah moral building contains a number of important points, which are the core teachings of the aswaja character.<sup>7</sup>

There are three main things in the teachings of Ahlussunnah wal Jamaah or what we call Aswaja taught by the Prophet Muhammad and his companions, namely:

- 1) *At-tawassuth* or attitude is in the middle, moderate, neither extreme left nor extreme right. including non-liberalism). This attitude is also often associated with Al-i'tidal or upright. That is the middle attitude which is based on the principle of life that upholds the obligation to behave fairly and straightly in the midst of living together.<sup>8</sup>
- 2) *At-tawazun* or balanced in all respects, including the use of the 'aqli proposition (the proposition that comes from rational reason) and the naqli argument (sourced from the Qur'an and Hadith), in this case it is necessary to harmonize a solemn attitude to Allah SWT. and reverence for fellow human beings.<sup>9</sup>
- 3) *Tasamuh* or tolerance. That is respecting differences and respecting the beliefs of others. But that does not mean admitting or justifying the beliefs held by the person. Taasamuh is also interpreted as a permissive attitude towards falsehood and mixing up haq and falsehood) or a tolerant attitude towards differences, both in religious matters, especially in matters that are furu or become khilafiyah problems, as well as in social and cultural issues

Apart from being based on the three main points above, Aswaja also upholds the character of Amr Ma'ruf Nahi Munkar. Inviting or calling to goodness and preventing evil. Amr ma'ruf wa nahi ani al munkar is the spirit to continue to do good and try to prevent all forms of actions that degrade one's religion or life. Amr ma'ruf wa nahi ani al munkar or also called Amar ma'ruf nahi munkar is a consequence and duty of Islam.

Based on the four values of Aswaja's character above, in classroom learning the values of Aswaja's character can be identified into several values, such as: 1) religious

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<sup>7</sup> Abdul Muchid Muzadi, *Mengenal Nahdlatul Ulama*, (Surabaya: Khalista, 2006). Hlm. 27

<sup>8</sup> Soelaiman Fadeli, *Antologi NU (Sejarah, istilah, amaliyah, dan uswah)*, (Surabaya: Khalista Surabaya, 2007), hlm. 53.

<sup>9</sup> *Ibid.*

character values; 2) democratic character values; 3) the value of the character of love for the homeland; 4) fair character values; 5) the value of disciplined character; 6) independent character values; and 7) the value of the tolerance character.

According to scholar Lorenzo Vidino, the phrase "Moderate Islam," which is employed as a counterpoint to terms like "Radical Islam," "Hardline Islam," and "Islamic Extremism," is "a term that is as fashionable as it is controversial, vague, and subjective." The argument that using the term "moderate" gives mainstream space to groups like Daesh and Al-Qaeda is the crux of the issue surrounding its use. In other words, the designation of some Muslims as moderates suggests that Islam is an extremist religion by default.

Because there is disagreement over what defines moderate Islam, it is ambiguous. In a series of inquiries, Dr. Alex P. Schmid draws attention to the difficulty in defining the term: "What makes them [Muslims]'moderate'? Because they are "peaceful" and "opposed to terrorism," are they considered moderate? Are Westernized and pro-Western Muslims referred to as "moderate Muslims" by others? Does the concept of moderation exist among Muslims themselves? [2] It's obvious that the phrase "moderate Muslim" is controversial if it refers to a Muslim who condemns terrorism.

There are fewer and fewer terrorists in a religion that has more than 1.6 billion followers. "On the low end, an estimated 85,000 men are fighting in jihadist groups around the world; on the high end, 106,000," according to research by Peter Bergen and Emily Schneider. [3] Put another, if our definition of a "Moderate Muslim" is someone who abstains from terrorism, then we are characterizing 99.99% of Muslims based on how they differ from the remaining 0.01%, which is tautologically evident and shouldn't be the case.

Conversely, if we define "Moderate Muslims" as Muslims who are "Westernized," then we are tacitly endorsing Western culture as superior to Eastern civilizations. In that instance, being "moderate" is a political choice that compels Muslims residing in the West to choose between their political and religious identities and to adhere to the state-approved interpretation of Islam.

The following are some more objections to the phrase that have come up recently:

- 1) That the term "Moderate Muslim" suggests a lack of piety.
- 2) The phrase "Moderate Muslim" suggests adherence to liberal principles.
- 3) That being a "Moderate Muslim" entails being dedicated to secularism.
- 4) That someone who is prepared to assist in monitoring Muslim communities is referred to as a "moderate Muslim."

### **3. Building Aswaja Character Through Children's Literature-Based Learning**

Islamic character building for children is an essential aspect of their upbringing. It involves instilling strong values and ethics in them from a young age, which will shape their behaviour and actions as they grow older. This article will explore the importance of nurturing these values and ethics in children, the role of parents in character building, the role of Islamic schools and community centres, teaching Islamic values through stories and examples, encouraging good deeds and positive behaviour, developing a strong connection with Allah (SWT) and the Prophet Muhammad (PBUH), the importance of patience, perseverance, and resilience, addressing challenges and obstacles, and the long-term benefits of Islamic character building for children

Instilling good values and ethics in children is crucial for their overall development. It helps them differentiate between right and wrong, make ethical decisions, and develop a strong moral compass. These values serve as a guide for their behaviour and actions throughout their lives. When children are taught to be honest, kind, respectful, and compassionate from a young age, they are more likely to grow up to be responsible adults who contribute positively to society.

Strong character has a significant impact on a child's future. It not only shapes their relationships but also affects their academic and professional success. Children with strong character are more likely to excel academically because they have the discipline, perseverance, and resilience to overcome challenges. They also have better interpersonal skills, which enable them to build healthy relationships with their peers, teachers, and colleagues. Employers value individuals with strong character traits such

as integrity, honesty, and teamwork, making them more likely to succeed in their careers.

### **The Role of Parents in Islamic Character Building**

Parents play a crucial role in shaping their children's character. They are the primary role models for their children and have the greatest influence on their behaviour and values. Parents need to lead by example and demonstrate the values and ethics they want their children to adopt. Children observe and imitate their parents' actions, so parents need to be mindful of their behaviour and strive to embody the values they want to instil in their children.

Parents can implement various strategies at home to promote Islamic character building. They can create a nurturing and loving environment where children feel safe to express themselves and ask questions. They can also establish routines that incorporate Islamic practices such as daily prayers, recitation of the Quran, and supplications. Additionally, parents can engage in open and honest conversations with their children about Islamic values and ethics, discussing real-life scenarios and how to apply these principles in different situations.

According to Burhan Nurgiyantoro, that since birth, children are immediately conditioned by listening to the words spoken by those around them. From that, the child begins to learn language, including words, songs, and lullaby lyrics that are usually heard by the mother (the singer) which can be categorized as children's literature. Through the stories he gets later when the vocabulary of words is more, children not only learn to understand the world but also the words themselves. Children will learn quickly because the language they get is directly in the context of actual use.<sup>10</sup>

Hurlock explained that one of the characteristics of children's development is related to high curiosity. Children love to satisfy their curiosity with new and different things by exploring them. Apart from exploring, a very high tendency of curiosity can

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<sup>10</sup> Nurgiyantoro, Burhan. *Sastra Anak Pengantar Pemahaman Dunia Anak*. Yogyakarta: Gadjah Mada University Press. 2013. Page. 43

be fulfilled by doing several other activities, one of which is reading fantasy genre children's literature..<sup>11</sup>

Among children, storytelling is something that is very much liked and looked forward to. From the stories in these fairy tales, children will start laughing when something is funny and will dissolve in sadness when they hear a sad story. In addition, fairy tales are able to produce children who like to read, dare to speak, are able to tell stories and are even able to create other fairy tales.

So one of the efforts to build the character of Aswaja is through children's literature-based learning, one of which is by conveying exemplary stories contained in literature, or it can be known as the storytelling method. Literary works contain various narratives that contain examples and examples, wisdom and advice, rewards or otherwise punishments related to character building..<sup>12</sup>

Fairy tales as part of children's literature can be used to teach widely accepted skills and practices. Over the years, fairy tales have strengthened readers' attitudes toward life, toward human relationships, and toward good morals. The purpose of storytelling is not only to improve children's communication skills, but also through stories, children can learn their morals. Teaching character to early childhood is not an easy thing, to instill good character or morals in children starting with parents, teachers and the surrounding environment, because children have a high imitative nature. Children are more likely to imitate what they see, hear and feel.

Since ancient times, every nation on this earth has stories that contain moral values that are used to educate their children and grandchildren or the younger generation. Because of the very important position of stories in human life, Islam uses stories to indirectly convey its teachings in the field of morality, faith and others. Stories get a place that is not small from the entire verses of the Qur'an, there is even a chapter of the Qur'an which is devoted to stories alone, such as the letters of Yusuf, Al-Anbiya, Al-Qashash, and Noah. .

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<sup>11</sup> Rohinah M. Noor...,2011. Page 48

<sup>12</sup> Nyoman Kutha Ratna. *Peranan Karya Sastra, Seni, dan Budaya dalam Pendidikan Karakter*. Yogyakarta: Pustaka Pelajar. 2014. Page 232

From the stories that already exist, the themes of the stories become 'living information' and meaningful in the cultivation of aswaja characters for students. This is also in line with the Qur'anic instructions in Surah Yusuf verse 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

*“Indeed, in their stories there is a teaching for those who have reason. (Al-Qur'an) it is not a fabricated story, but confirms the previous (books), explains everything, and (as) guidance and mercy for those who believe.”.*

There are so many Islamic stories that can be told to children in order to instill Islamic character values in children. We can take Islamic stories from the Koran, for example the story of Moses and Pharaoh, Noah, Solomon and the queen of Balqis, Yunus and the whale, the story of Ashabul Kahf, the story of the Imran family, the story of the Prophet Khidir, Abu Lahab, and much more. There are also stories from hadith, such as the story of three children of Israel who were sick.

To instill the character of Aswaja in students through storytelling from literary works, you can take the following examples of stories:

a. Justice

Among several stories that are relevant to the values of justice, namely:

- *Baju Besi Ali (Ali's Armor)*
- *Penggusuran Rumah Yahudi (Eviction of Jewish Homes)*
- *Penggundulan Sang Badui (Defunding of the Bedouin)*
- *Penyerbuan Samarkand (Invasion of Samarkand)*
- *Pembelian Kuda (Horse Purchase)*
- *Keputusan yang Tepat (Right Decision)*
- *Pacuan Kuda Anak Gubernur (Governor's Children's Horse Racing)*
- *Dialog Dua Dara (Two Dara Dialogue)*
- *Jinaknya "Binatang Buas" (The Tameness of "Wild Beasts")*

b. Belief and principles

The following are some stories about beliefs and principles, so if understood, these stories are relevant to the character of Aswaja.

- Adakalanya tidak Perlu Mempedulikan Omongan Orang (Sometimes you don't need to care about what people say)
- Perlunya Sebuah Peta (The Need for a Map)
- Perenang di Tengah Kabut (Swimmers in the Mist)
- Kisah Kayu yang Menakjubkan (The Amazing Story of Wood)
- Bergantung pada Tanganmu (Rely on Your Hands)

*c. Ukhuwah*

- Perang Yarmuk (Yarmuk War)
- Menghibur Muallaf (Entertaining Converts to Islam)
- Sendawa dan Sipir Bengis (Burp and the Fierce Warden)
- Kesetiaan Sahabat (Loyalty of Friends)

## **D. CONCLUSION**

Forming a nation with character must start at an early age. One of the efforts that can be used in building children's character is through children's literature-based learning. Literary works become a comprehensive medium for character education. Through literary works, characters and roles are played, the environment that becomes the background is spread out, and noble values as literary mandates are taught. Therefore, the use of literature as a medium for character building through education in schools needs to be brought back to the surface in various ways that involve various parties.

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