

REVIEW ARTICLE

THE CRITICAL REVIEW OF TRIPLE Ts CONCEPT AND ITS IMPLEMENTATION WITHIN THE NADHIYYIN EDUCATION (MULTI-CASE STUDY AT LP MA'ARIF PASURUAN)

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ABSTRACT - *The study aims to explore the triple t core values of Mbah Hasyim, one of founding fathers of the Nahdhatul ulama (nu), the biggest Muslim organization in Indonesia and even in the world. this research delineates about Mbah Hasyim's core values into NU organization in a way to know positive contribution of Mbah Hasyim's core values into peace education as well as the nation character building through education programs. as ulama Mbah Hasyim formulated three core t values derived from Islamic values, namely the 3 t's: Tasamuh, Tawassut (moderate), Tawazun. these triple t's have become foundation for basic learning in nu education institutions around Indonesia. the purpose of this study is to elaborate such core values inspired by Mbah Hasyim into NU organization. the final objective of the research is to obtain clear and concise concept of Triple Ts in education specially to utilize them for instilling such (Islamic) values to students through character education program and peace education in Islamic worldview. therefore, the study used library research as the method for data collection. besides, the empirical evidence which are experienced by researchers used as primary sources in qualitative research method. the presence of researcher is necessary to enrich the collected data. the results shown that core values of Mbah Hasyim significantly have contributed to the life harmony, peace, togetherness and religious tolerant in Indonesia. Pancasila as a national philosophy accommodates any religious values that apply universally and most of the materials come from an Islamic perspective and the values of Triple Ts of Mbah Hasyim. the conclusion of this study is to bring this concept of Triple Ts of Mbah Hasyim into education program. thence, all school and other education institutions are encouraged to implement such triple T's through character education program as well as peace education.*

ARTICLE HISTORY

Received : 06th Dec. 2023

Revised : 19th Jan. 2024

Accepted : 24th Mar. 2024

Published : 23rd May 2024

KEYWORDS

Mbah Hasyim

Nahdlatul Ulama

Islamic education

Islamic values

INTRODUCTION

Islam entered Indonesia peacefully, in which the da'wah carried out contains peace and cultural values in it. Islamic organizations emerged such as Nahdlatul Ulama (NU) and Muhammadiyah which followed the concept of Ahli Sunnah Wal Jamaah. Especially within Nahdlatul Ulama (NU), Mbah Hasyim -the founder of NU- has core values that strengthen peace. There are three (3) values, namely the Triple T values. As mentioned in the characteristics of fikrah Nahdliyah, namely fikrah Tawassuthiyah (moderate mindset) means that Nahdlatul Ulama' always behaves Tawazun (balanced) and T'idal (moderate) in addressing various problems, also fikrah Tasamuhiyah (tolerant mindset) means that nahdlatul ulama' can coexist peacefully with other parties even though the faith, way of thinking and culture are different. (Risalah Ahlussunnah Wal-Jamaah, 1 Juni 2012 hal 169). Such great values -unfortunately- have not been implemented evenly in the organization, Therefore, the existing of Mbah Hasyim's Triple T Values is becoming important to instill these core values to NU followers and Muslim as inspiration to interact among other to perform the noble behavior.

The Establishment of Nahdlatul ulama' was motivated by two dominant factors: First, there are concerns from some Islamic boarding schools based on the modernist movement that marginalizes them. Second, as a response to the request of Islamic boarding schools based on the ideological struggle that took place in the Islamic world after the abolition of the Turkish caliphate, the idea of Pan-Islamism emerged which was pioneered by Jalaluddin Al Alfghani and the Wahhabi Movement in the Hijaz (*Risalah Ahlussunnah Wal-jamaah*, 2012).

The reformist movement that carries issues of renewal and purification has made the ulama'-ulama' based on Pesantren consolidate to protect and maintain the traditional values that have become the characteristics of their lives. The Islamic boarding school-based ulema movement is getting stronger and more solid and real seen the formation of educational and da'wah organization, such as *Nahdlatul Wathan* and *Taswirul Afkar*. The peak was the emergence of the Hijaz Committee initiated by Nahdlatul Ulama'. (*Risalah Ahlussunnah Wal-jamaah*, 2012).

January 31, 1926 AD (16 Rojab 1344H) the ulama based on Pesantren decided to establish an Islamic Social Organization based on Ahlu As-sunnah Wal Jama'ah called Nahdlatul Ulama' (NU). The aim of the establishment of NU is to counterbalance the reformist movement which often does not pay attention to the existing traditions that cannot be separated from people's lives. Nahdlatul Ulama' faces the fact that it must interact with other organizations that have different characters and ways of thinking. The consequences of real interactions in heterogeneous community life, A lot of NU residents themselves have lost their NU identity.

One of Nahdlatul Ulama's characteristics is *khitthah* to maintain the consistency of NU citizens within a predetermined corridor. Introducing and instilling NU values in its followers is crucial. Therefore, NU initiated to form and introduce the Nahdliyah thought or known as "Fikroh Nahdliyah" to equip NU followers to understand NU's core values and be firm in their stance to maintain NU values and the concept of Ahlu As-Sunnah Wal Jamaah (ASWAJA).

Related with this study, there were several previous studies that used by the author as reference material, including a book by M. Mahbubi, entitled Character Education Implementation of Aswaja, as the Value of Character Education. This book is a composition of the thesis entitled "Implementation of Character Education Through Aswaja Learning at Khadijah A. Yani Middle School Surabaya" in the Postgraduate program of IAIN Sunan Ampel Surabaya. And a journal written by Muhammad Yunus (Lecturer in the Department of English Education FKIP UNISMA) with the title "ASWAJA-based National Character Education Integrated in English Learning". Muhammad Yunus tries to reveal that Ahlussunnah Wal Jama'ah teachings are flexible, not only applied to religious subjects, but character education based on Ahlussunnah Wal Jama'ah can also be integrated into learning English.

Corresponding opposite estimate which is closer to the global optimum. OBL was initially implemented to improve learning and back propagation in neural networks (Ali, I. 2021), and until now, it has been employed in various optimization algorithms, such as differential evolution, particle swarm optimization and ant colony optimization.

RESEARCH METHODS

The aims of this research are to elaborate Mbah Hashim's core values as well as to see the implementation of such values into NU Organization and education institutions. The researcher's goal is to get a clear and precise concept before proceeding with fieldwork which will be the next step of the study. This study uses qualitative methods, collecting data and submitting questionnaires to the head of LP Maarif PCNU Pasuruan City asking about matters related to Aswaja training to schools in Pasuruan whether to include the Triple T's core values of Mbah Hashim Tasamuh, Tawasuth and Tawazun and the impact. Research conducted using qualitative methods, namely approaches that attempt to construct reality and understand what is hidden behind social phenomena and value patterns that occur dynamically and naturally. The qualitative research method is a research method based on post-positivism, which examines the condition of the natural object in which the researcher is the key instrument. The data collection technique is carried out by triangulation, data analysis is inductive / qualitative, and the results of the research emphasize meaning rather than generalization. Through a qualitative approach, it is expected that a theory can be found inductively, from the abstractions it is expected that it can relate to Triple T's core values of Mbah Hashim Tasamuh, tawasuth and tawazun and the impact.

The data that the researchers collected was with a natural setting as a direct source of data. The meaning of this data can only be conducted by researchers if the depth of facts is obtained. Therefore, this study will describe and analyze data thoroughly and completely about matters related to Aswaja training to schools in Pasuruan whether to include the Triple T's core values of Mbah Hashim Tasamuh, Tawasuth and Tawazun and the impact. The participant of the training was 98 persons consisting of teacher at secondary school, junior high school, and senior high school. The type of research used in this research is a case study, according to Yin (2006) a case study is a more suitable strategy if the main question of a study is about how or why, if the researcher has little opportunity to control the events to be investigated, and where the focus of his research is on contemporary (present) phenomena in the context of real life. Therefore, researchers used this type of case study research in this study to explore answers to the problem of the research, namely "the impact of Triple T's core values of Mbah Hashim Tasamuh, Tawasuth and Tawazun."

In accordance with the focus of study and data collection technique, researchers used in-depth interviews, participant observation, and documentation. In-depth interviews are a way for researchers to obtain data or information through face-to-face activities with informants to get a complete picture of the topic of the study. Aspects of concern to researcher in interview activities is to find out the opinions, feelings, perceptions, knowledge, and experiences, as well as the informants' senses of the questions raised by researchers in accordance with the focus and problem formulation.

Through the in-depth interview technique, the researcher does not only receive the information conveyed by the informant to make research data, however, the researcher tries to understand the meaning of what the informant has conveyed, so that the data that the researcher processes is the result of the information conveyed by the informant. The information selected as key information is validated to really master the information and problems in depth and can be trusted to be the source of research data. The data that the researchers collected through in-depth interview techniques included data about the Triple T's core values of Mbah Hashim Tasamuh, Tawasuth and Tawazun and the impact. In-depth interviews conducted by researchers - with the head of LP Maarif PCNU Pasuruan City on June 26th, 2023, at 16:10 -17:21- through the communication process, conducting interaction directly to collect information and by submitting related questions to the 3 T's value.

The aims of this research are to elaborate Mbah Hashim's core values as well as to see the implementation of such values into NU Organization and education institutions. The researcher's goal is to get a clear and precise concept before proceeding with fieldwork which will be the next step of the study. The materials used and methods applied in the research is sufficiently and explicitly explained. This part provides a brief overview of optimization algorithms followed by the application of OBL in optimization algorithms. Some of optimization algorithms are based on population-based where the search process is performed with multiple agents. One example of population-based optimization algorithm is particle swarm optimization (PSO). In PSO, a swarm of agent searches for the global optimum solution by velocity and position updates, which are depending on current position of agent, personal best, and global best of the swarm. They move towards those particles which have better fitness values and finally attain the best solution.

Another population-based optimization algorithm is gravitational search algorithm (GSA). GSA was designed according to the Newtonian gravity law and mass interactions. In the algorithm, agents and their performance is evaluated by their masses which rely on fitness function values. The location of each agent in the search space indicates a problem solution. The heaviest mass is the optimum solution in the search space and by lapse of time, masses are attracted by the heaviest mass and converged to the better solution. The concept of opposition-based learning is applicable to a wide range of optimization algorithms. Even though the proposed approach is originally embedded in differential evolution (DE), it is universal enough to be employed in other optimization algorithms. In the OBL is used to accelerate the convergence rate of DE. The proposed opposition-based DE (ODE) implements the OBL at population initialization and for generation jumping. Besides that, a comprehensive investigation was conducted by using fifty-eight benchmark functions with a purpose to analyze the effectiveness of ODE. Various sets of experiments are separately conducted to examine the influence of opposite points, dimensionality, population size and jumping rates on the ODE algorithm.

RESEARCH FINDING

Fikrah Nahdliyah

Nahdlatul Ulama has the following method of thinking: what is meant by Fikrah Nahdliyah is a framework of thought based on the teachings of Ahlussunnah Wal-Jama'ah which is used as the basis for thinking of Nahdlatul Ulama (Khiththah Nahdliyah) to determine the direction of struggle within the framework of *islah al-ummah* (the benefit of the people). Based on the basics of thought KH. M. Hasyim Asy'ari, and to maintain historical values and strengthen Nahdlatul Ulama', NU officially launched Nahdliyah fikroh (the NU method of thinking). (*Risalah Ahlussunnah Wal-jamaah*, 1 Juni 2012 hal 168). The basic method aimed at maintaining the consistency of nahdliyin residents remains on the corridor that has been determined and decided in the National Ulama Conference Number .02/Munas/VII/2006 in Surabaya regarding Bahtsul masail Mauddu'iyah Fikroh Nahdliyah.

According to the decision of the Alim-Ulama, "Fiqrah Nahdliyah" is defined as "a framework of thought based on the teachings of Ahlussunnah Wal-Jamaah which is used as the basis for thinking of Nahdlatul Ulama' (Khittah Nahdliyah) to determine the direction of the struggle in the context of *Islah al-ummah* (the benefit of the ummah). The definition can be consulted with the dictum of 3 pearls of the NU Khittah which is extracted from the decision of the 27th of NU Mutamar in 1984 in Situbondo asserts: "The basics of NU's religious understanding are sourced from the Qur'an, Al-Sunnah, al- Ijma', al-Qiyas and using a school-based approach that was pioneered one by one from the Hanafi, Maliki, Shafi'i and Hambali in the field of Fiqh and NU follow the stance that Islam is a natural religion, perfecting and not erasing existing noble values. Decision of the National Ulema Council Number: 02/Munasa/VII/2006 concerning Bahtsul Masail Maudlu'iyah Fikrah Nahdliyah (*Risalah Ahlussunnah Wal-jamaah*, 2012).

Manhaj Fikrah Nahdliyah (NU's method of thinking)

In responding to problems, both, those relating to religious and social issues, Nahdlatul Ulama has the following manhaj Ahlis Sunnah wal Jama'ah:

- 1) In the field of Aqidah/theology, Nahdlatul Ulama follows the Manhaj and thoughts of Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi.
- 2) In the field of Fiqh/Islamic Law, Nahdlatul Ulama has a Qauli and Manhaji school of thought to one of the al-Madzhahib al-Arba'ah (Hanafi, Maliki, Shafi'i and Hambali).
- 3) In the field of tasawwuf, Nahdlatul Ulama followed Imam Aljunaidi Al Baghdadi (w.297H) and Abu Hamid Al Ghozali (450-505 H/1058-1111M) (*Risalah Ahlussunnah Wal-jamaah*, 2012).

Characteristics of Nahdliyah Fikrah

- 1) Fikrah Tawassuthiyah (moderate thinking pole) means that Nahdlatul Ulama always behaves tawazun (balanced) and l'tidal (moderate) in addressing various problems. Nahdlatul ulama are not tafrith or ifrath.
- 2) Fikrah Tasamuh (tolerant mindset), meaning that Nahdhatul Ulama can coexist peacefully with other parties even though their aqidah, way of thinking, and culture are different.
- 3) Fikrah Islahiyah (reformative mindset), meaning that Nahdlatul Ulama always strives for improvement towards a better direction (*al-islah ila ma huwaal-aslah*)

- 4) Fikrah Tahawwuriyah (dynamic mindset), meaning that Nahdlatul Ulama always does contextualization in responding to various problems.
- 5) Fikrah Manhajiyah (methodological mindset), meaning that Nahdlatul Ulama always uses a frame of mind that refers to the manhaj that has been set by Nahdlatul Ulama (Risalah Ahlussunnah Wal-jamaah, 2012).

In the Ahlussunnah Wal Jama'ah group, there are three principles of attitude, namely tawassuth (middle attitude, neither extreme left nor extreme right), tawazun (balanced in all respects, including the use of 'aqli and naqli arguments), and i'tidal (perpendicular). In addition to these three principles, the Ahlussunnah Wal Jama'ah group also practices an attitude of tasamuh or tolerance.

Tasamuh itself comes from the Arabic تَسَامُحٌ – تَسَامُحٌ – تَسَامُحٌ which means being tolerant, tolerant, understanding. A modern concept to describe mutual respect and cooperation between different groups of people both ethnically, culturally, racially, ethnically, politically, and religiously. Then *Tasamuh* in Indonesian is defined as tolerance. The word tolerance itself is not native to Indonesia, but an absorption from the English language "tolerance" whose definition is not far from the word tolerance. Tolerance is respecting differences and respecting people who have different life principles. But that does not mean admitting or justifying these different beliefs in confirming what is believed. (Jamarudin, 2016).

The principle of tolerance implemented by Nahdlatul Ulama so far is as follows: tolerance in matters of furu' is not ushul, but rather tolerance in matters of dzanni, not qath'i. This kind of approach positions NU among those who possess a comprehensive understanding, knowing when to stand firm and when to tread gently. In his treatise on Ahl al-Sunnah wa al-Jama'ah, KH. Muhammad Hasyim Asy'ari emphatically identified a group known as Sunni or al-sawad al-a'dzam, and groups that have gone astray (Nurhayati, 2021). Allah limits tolerance only to social interests or worldly interests, it must not be related to religious beliefs, this is explained in the word of Allah in the letter Al-Kafirun verses 1-6: It means:

Say: "O disbelievers, I will not worship what you worship. And you are not worshipers of the God I worship. And I have never been a worshiper of what you worship, and you have never (also) been a worshiper of the Lord I worship. For you is your religion, and for me is my religion." (Qs. Al-Kafirun: 1-6).

Tawassuth (middle attitude, neither extreme left nor extreme right), Tawassuth is the attitude of someone who is moderate or in the middle, not too free and not strict in principle, so that this attitude is easily accepted by all levels of society (Nikmah, 2018). Why do we have to be Tawassuth? That is, a Muslim who acts tawassuth will put himself in the middle of a matter, neither extreme right nor left. The attitude of tawassuth is considered a middle way in solving problems, so a Muslim always views tawassuth as the most just attitude in understanding religion.

Tawazun (balanced in all respects, including the use of 'aqli and naqli arguments), is an attitude that is able to balance a person when choosing something according to their needs, without being biased or biased towards something. (Arifin & Zaini, 2014). Tawazun according to language means balance or while according to the term tawazun is a person's attitude to choose a balanced or fair point in dealing with a problem. The attitude of tawazun is very much needed by humans so that they do not do things that are excessive and put aside other things, which have the right to be fulfilled. Tawazun is the ability of an individual to balance his life in various dimensions, to create stable, healthy, safe, and comfortable conditions. This tawazun attitude is very important in the life of an individual as a human being. Therefore, this attitude of tawazun must be applied and implemented in students; so that they can do everything in balance in their lives. Because if you ignore the attitude of tawazun in this life, various problems might be born. In various verses of the Qur'an and hadith, religion also requires us to be humble in all aspects of life. We should not be excessive in addressing a problem or vice versa. One of the teachings that makes Islam a perfect religion is because of its balance. Islam teaches so as Allah mentions in the Qur'an "Ummatan Wasatha" in the Qur'an QS. al-Baqarah [2]: 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And so, we have made you (Muslims) "middle people" so that you may be witnesses to human (deeds) and that the Messenger (Muhammad) may be a witness to your (deeds). (Q.S. al-Baqarah [2]: 143).

Ahmad Musthafa al-Maraghi in his tafseer al-Maraghi juz 2:93 explains that ummatan wasatha is the attitude of Muslims who are in the middle or as mediators between two camps. First, people who have always been inclined to the interests of the world, such as Jews and Judaists al-Baqarah [2]: 143). Second, those who bind themselves to spiritual customs and interests, thus abandon worldly things, including their physical needs. Among them were Christians and Sab'ines. Al-Maraghi's view is not much different from that of al-Thabari who understood the word al-wasath with justice or proportionality. And this word also means the word al-khiyar mentioned earlier. For only the just (balanced) are called the chosen people. (Musthafa al-Maraghi in his tafseer al-Maraghi juz 2:93). In At-Tafsir al-Munir juz 2, 102, Wahbah az-Zuhayli explains that wasath is something that is in the middle or essence of something, then the meaning is also used for praiseworthy qualities or deeds. Because all praiseworthy qualities always boil down to a middle attitude, for example, courage is an intermediate attitude of cowardice and desperation. But he also added that it is also called al-khiyar (best) because it can combine science (theory) and charity (practice). Balance is both an obligation and a social imperative. Thus, a person who is unbalance in his individual and social life can cause his social interactions to become disharmonious. Al-i'tidal is an upright and fair attitude, an action that results from a consideration.

Tawassuth and I'tidal are characteristics of diversity that are not stuck at extreme points. An attitude that can pick up every good thing from various groups. These values inspire and are embed in the life of the Nahdlatul Ulama community (Ary et al., 2021). This al-i'tidal aspect is also an important view in placing Islamic elements in an Indonesian context, that it is not only the Muslims who are struggling to achieve the independence of this nation, but also the challenging work of other groups. Indonesia belongs to all groups, classes, and religions. KH. A. Muchith Muzadi likens, Indonesia is a big house built in cooperation. Like when building a house to be shared, the foundation was built by the Muslims, the walls were built by the Christians, the door was made by the Hindu group and the roof tiles were installed by the Buddhists. All groups have a share, and it is obligatory for all groups to maintain harmony between residents of the house and jointly maintain the preservation of the big house called Indonesia. (Zionis, 2016).

The Need for Character Education

Character education is a national movement creating schools that foster ethical, responsible, and caring young people by modelling and teaching good character through emphasis on universal values that we all share. It is the intentional, proactive effort by schools, districts, and states to instill in their student's important core ethical values such as caring, honesty, fairness, responsibility and respect for self and others. Good character is not formed automatically; it is developed over time through a sustained process of teaching, example, learning and practice. It is developed through character education.

The intentional teaching of good character is particularly important in today's society since our youth face many opportunities and dangers unknown to earlier generations. They are bombarded with many more negative influences through the media and other external sources prevalent in today's culture. Since children spend about 900 hours a year in school, it is essential that schools resume a proactive role in assisting families and communities by developing caring, respectful environments where students learn core, ethical values. When a comprehensive approach to character education is used, a positive moral culture is created in the school—a total school environment that supports the values taught in the classroom (Partnership, 2005).

The aim of this study is to provide guidelines for the elements need for effective and comprehensive character education. Besides, it emphasizes the need of character education in helping students develop good character which includes knowing, caring about and acting upon core ethical values such as respect, responsibility, honesty, fairness, and compassion. Mbah Hasyim's values have inspired, and the successors of his struggle have maintained it by creating the Fikrah Nahdliyah formula as a basis for thinking and acting as Nahdliyyin citizens. Due to the limited time, the researcher is focusing in the theoretical and will study deeper the implementation to find out whether Mbah Hasyim's values have been followed and implemented in daily life -especially-for the Nahdlatul Ulama NU administrators and society in general.

Indonesian Values and Character Education

A Muslim always look Tawassuth as the fairest attitude and wise in understanding religion and attitude Tawassuth regarded as a middle way in solving the problem. The essence of Islamic teachings is love, so a Muslim who acts Tawassuth always prioritizes peace, love and avoids conflict. Adherents of other religions are also creatures of God's creation that must be respected, so a Muslim who is Tawassuth always views and treats them fairly and equally. Islamic teachings encourage democracy to be used as an alternative in realizing human values, so Muslims who act Tawassuth always prioritize human and democratic values. Islam prohibits acts of discrimination against individuals or groups. So, it is fitting for a Muslim who acts tawassuth to always uphold equality and uphold brotherhood (al-ukhuwah), unity (al-ittihad) and love.

As mentioned by Kiai Muchith Muzadi, Mbah Hasyim's value reflected in his daily behavior, has generated several principles that are used as models for Islam in the style of Nahdlatul Ulama. One of them is the principle of Tasamuh (tolerance). "Kiai Hasyim is very tolerant to anyone, to followers of any religion. In addition, Kiai Muchith described Mbah Hasyim's attitude as the correct attitude of Nahdlatul Ulama (NU). One example is Mbah Hasyim's open acceptance of the arrival of the Dutch Governor Van Der Plas. He also received several other Western figures with open arms. "I call that kind of attitude sociological pluralism. It is permissible and indeed becomes Kiai Hasyim's daily attitude, "Islam should not be mixed with other religions. "He doesn't give any room for theological pluralism. This is the right grip. So, don't say all religions are true."

It is in line with al hadits "The perfect Muslim is one who other Muslims feel at peace from the disturbance of his tongue and hands. "A perfect Muslim is a Muslim where other Muslims feel peaceful and safe from the interference of his tongue and hands, not a Muslim who feels he has saved and reconciled others. So "a perfect Muslim is a Muslim where "every human being" feels safe and at peace from the interference of his tongue and hands. If everyone, regardless of religion and belief, feels safe and peaceful from the interference of his tongue and hands, then he is a perfect Muslim. On the other hand, if everyone, including non-Muslims, feels anxious, disturbed from every lecture (his speech) and wisdom (his hand of power), then he is not a perfect Muslim.

Developing of Character Education Quality in Elementary School

Basic education is the level of education that will affect a person's character. If a child is educated by right and proper educational methodology in elementary education, then he will appear as a good output as expected in accordance with

the national education goals, that is a man who is faithful, pious and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent and becomes a democratic and responsible citizen. Considering the importance of basic education, the government--both central and local levels-- has launched a program called as basic education obligation. A variety of facilities ranging from room of study until the operational costs of schools and students, have been spent by the government. Participation of the society in basic education is also increasing.

Government's attention to the success of basic education obligation program in aspect of quantitative was clearly because of the lack of attention to improvement of the quality of basic education. Consequently, although financially basic education is not too problematic, but the achievement of its goal has not been gained as per expected. The achievement of the goal which is lack of attention in basic education is the formation of good character, especially if the last condition of this nation is observed, where violence has become rampant. In fact, in ten words of the principal national education goals, six of them were related to the formation of good character. The formation of good character therefore is the primary goal of education.

Awareness of the importance of basic education, should be accompanied with the development of the basic education system. The orientation of elementary education with an emphasis on cognitive aspects, has been revitalized very much. One of them is the Japanese who have reduced hours of mathematics and science to replace it for the character development (Ary et al., 2018). Basic education system which is oriented to character education is because the key to success is dependent upon the character of a person that he possessed. The Indonesian people also admits the importance of basic education. The government, both central and local have earmarked a large of budgets for education sector (reaching 20% of the national income and expense budget / local income and expense budget). Even in terms of policy, the government has issued regulations governing in the details about the acceleration of the completion of the compulsory primary education policy as stated in President Decree No. 5 in the year 2006 followed by ministerial regulation No. 35 in the year 2006. This effort resulted in an increase in the gross enrollment rate (GER) at the junior level which has reached 80.35% (Statistic, 2003).

Increased awareness of the importance of basic education which is reflected from the attention of the government and the increase in GER, was in fact less offset by an increase in the quality of learning in primary schools. The learning model in elementary school which is growing until now is still very much dominated by the increase in the cognitive aspects only (Ary et al., 2018). So, the achievement of national education goals will be hampered. The purpose of national education itself, is in fact to develop the potential of students to become a human being who is faithful and pious to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens (Sisdiknas, 2003). When analyzed, the core objective of national education is the formation of character. Because, of the ten national education keywords, six of them were related to the formation of character, namely: faithful, pious, noble conduct, independent, democratic, and accountable.

The sixth attributes are a character that would become the national identity of Indonesia. Thus, planting of the sixth attributes should have been instilled since elementary school. The problem is that the process of learning to develop the six attributes is not yet widely adopted in primary schools. It is therefore necessary to do research to formulate learning materials for character education for elementary school students.

Character Education in The National Education System

Characters that must be developed in the national education system is faithful, pious, noble conducts, independent, democratic, and accountable. If classified, the types of character education consist of the type of education of religious values, they are the character being faithful, righteous, and noble conducts, and type of cultural education is the character being independent, democratic, and accountable.

Character Education to Be Faithful

Faithful character is the main character for Indonesian people. This is reflected in the First Precept Pancasila, as well as the assertion that Indonesia is a religious nation. Faith is not merely words that come out from lips and tongue, just a sort of confidence or just in the heart only, but the true faith is a faith or trust that meets all the contents of conscience, and from it will emerge precisely its impressions. One of the impressions of the faith is that when God and His messenger are felt more loved by him, instead of loving everything that exists (Sabiq, 1994). A person who has faith will create good attitude toward others, whether they are in one religion or in a different religion. Radicalism in fact arises from the lack of proper interpretation of the faith. This case can, for example, seen in the hadith stating that faith is branching into more than sixty, and shame (to commit adultery) is a branch of faith. In another hadith mentioned that throwing thorn from the road is a goodness. This concept affirms that the faith within the Muslim himself will bear the goodness for others, even though for animals. Therefore, the cultivation of true faith should be started when children are in elementary school.

Character Education to Be Pious

In the Islamic perspective, a faith that is accompanied by good deeds is piety. Therefore, many verses are repeated in the Qur'an showing that the word "taqwa" (piety) is linked by faith and pious practices, because when the faith is without the righteous deeds are like a tree that grows without any fruits and leaves to shade. But conversely, if an act that looks good, but if it is not accompanied by a sense of faith, then such act is an act of hypocrisy (Sabiq, 1994). In other words, character education of piety is in fact to educate children to do the honorable deeds accompanied by faith. The importance of

inclusion of faith has two meanings: firstly, the faith can change the weak man becoming strong, both in attitude and willingness; it can convert the defeat into victory; despair into hope and the hope will be transformed into real action. Secondly, honorable deeds based on the faith will encourage the doers to not only hope reward directly, but also to get the reward provided by the Lord. Such this psychological condition will never feel loss if the honorable deeds do not earn rewards directly (Sabiq, 1994).

Character Education to Be Good Moral

Zakiah Daradjat states that the moral issue is a matter of concern to people everywhere, both in the developed society and the underdeveloped one as a man with bad moral will disturb the tranquility of other people. Therefore, the praiseworthy character education is a necessity that cannot be avoided. Character education of good moral for elementary school students, can be basically classified to (1) good moral (akhlak) upon the self, (2) good moral upon the parents and the family, (3) good moral upon teachers and friends, (4) good moral upon other people, and (5) good moral upon the other creatures of God. (Zakiah Darajat, 2004)

Character Education to Be Independently

To obtain the status of a respectable member of society (independent), Slamet Imam Santoso offered that any kind of education should develop all the talents in students. The development is based on the following deductions:

- Every human being can be seen to have several talents.
- Every person needs to come to the stage that he can perform a particular job, at least to earn he expenses of his life.
- Every person must adjust himself to the world of his environment, which its end is emphasized by at least three things, namely honesty, capability, and discipline.

Fostering of talents, of course, has taken place early in the family environment, and the rest is that the family can take the kids to be able to accept the consequences for what he did. Ali Nur Ahid points out that at first, child always asks for help to his parents in every difficulty he faces, but it does not have to be constantly. Families should consciously let kids to be independent (Ali, 2021). It can be stated that the character education of being independent is to strive for developing the ability, life skill or talent of the kid so he can work that by this ability or life skill, where he is able to meet his life necessity without relying on others for the rest of his life.

Democratic Character Education

Ngalim Purwanto states that humans are social beings, so the goal of education is directed to educate the public as human society (Purwanto, 2007). In a country based on democracy, the power is in the hands of people, and the government is elected by the people. It is the people who determine the direction to which the country would be steered and for what the country is promoted and maintained. Thus, the government ought to make the effort to educate its citizens to become true and good citizens. Every one of its citizens must take responsibility for the smooth running of the machinery of government. This is, of course, according to each ability and work in the society that leads to the welfare of citizens themselves. This is not possible if every citizen does not know the situations and conditions of the state administration, the social problems, and the politics. Thus, the democratic character education is to inculcate knowledge about citizenship (civic), constitutional, social, and governmental issues that are important for the child who will later become a good citizen, perfect, and useful for the society and the state (Uhbiyati, 2020).

Character Education of Responsibility

Abu Ahmadi noticed that during the children are being minors, the parents have a first and foremost role to play for their children. To bring children to maturity, the parents should set a good example, because children like to imitate their parents. And, as previously described, that children after being adults would be accountable for what they do (Ary et al., 2018).

This is like what expressed by Ngalim Purwanto that adults have self-determination to do something, which brings them to their own responsibility (Purwanto, 2007). So, the character education of responsibility means instilling to the children that every action done by them will have consequences both for themselves and for others. Therefore, before doing an act, they should first consider the merits, the good and the bad.

Policy of Character Education in Indonesia

Character education is as a strategic effort in developing human resources. Formulating the national education purposes, the emphasis on character education is truly clear. The problem rising in this context is the phases of its implementation, where public policy cannot be interpreted into operational policies. The data can be seen as follows:

Handbook for Implementation of Character Education by the Ministry of National Education in the year 2011 has identified 18 characters that come from religion, Pancasila, culture, and national education purposes, namely: (1) Religiosity, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) Creativity, (7) Independency, (8) Democratic, (9) Curiosity, (10) The spirit of Nationality, (11) Patriotic, (12) Rewarding Achievement, (13) Friendly / Communicative, (14) Love of Peace, (15) Love of Reading, (16) Environmental Care, (17) Social Care, and (18) Responsibility (Aeni, 2014).

Finally, the research result will prove Mbah Hashim's core values contribute a lot to the religious tolerance, peace and living together in one vision and identity as Indonesian nationality. Pancasila as a philosophical grounds lag is a middle way to prevent Indonesia from the clash between religion and the state and proved effective in bridging ethnic, religious, racial, cultural, and linguistic differences so that all elements of the Indonesian nation can live together (common platform) within the framework of the unity in diversity as the motto and slogan of the Republic of Indonesia. This section will discuss about Triple T Concepts and firstly to review the tolerance (Tasamuh) concept initiated by KH. M. Hasyim Asy'ari as an alternative solution for instilling character education in Indonesia.

DISCUSSION

The data collection about the ASWAJA training program that held by LP Maarif, the author had a chance to discuss and conduct interview orally with the informant. He is Ahmad Mudhofir Tri Wahyudi- the head of LP Maarif of PCNU Pasuruan City. He explained that the program of sharing aswaja have 3 clusters: 1. Teacher, 2. students and institutions of Nahdlatul Ulama' schools. The goal of the training is to share the Aswaja concept and equip the participant to understanding what Aswaja lesson talk about. The main output is to create a well-equipped Nahdhatul ulama (NU) mindset generation to behave and interact moderately among others. One important thing to make sure the Triple T's core value of Nahdhatul Ulama' founder is delivered and well understood by NU teacher, student, and its institution. To know the implementation and training delivery is accommodate in the training process, the researcher conducted a simple questioner to the informant. The informant feels that this endeavor to share such value is very important and put it the priority on training of the trainer (TOT) main points to instill character education.

It is declared that Triples T's value of Mbah Hasyim namely: Tasamuh, Tawassuth and Tawazun already included in the model of the training of Aswaja. Each value is mentioned and explained the definition. The respond of the participant of the training is vary: 40% of the participant familiar with the core value, 30% of the participant have ever heard of the core value and 30% of the participant do not know the core value. As mentioned above about the objective to equip the participant to understand and implement and feel the benefit of the Triples T's core value is extremely high 99 % of the participant. The informant declared that the impression after introducing and explaining from the training participants is noticeable and there is a change in behavior reflects the 3 core values of Mbah Hasyim. Looking at the declaration and the people transformation of character education has been shown, it is good to know that the program Aswaja training session measure the achievement of good behavior change inspired by the core values of Triple T's core value of Mbah Hasyim. To know and assess the implementation of it, Aswaja Strengthening Evaluation conducted through 2 (two) achievements control: first in the Character Report Card and second through the Aswaja Maple Student Assessment Report Card. (interview result with Ahmad Mudhofir Tri Wahyudi dated June26th 2023 at 15:55).

CONCLUSION

Based on the above discussion we can conclude that Mbah Hashim's core values contribute a lot to the religious tolerance, peace and living together in one vision and identitif as Indonesian nationality. Pancasila as a philosophical grounds lag is a middle way to prevent Indonesia from the clash between religion and the state and proved effective in bridging ethnic, religious, racial, cultural, and linguistic differences so that all elements of the Indonesian nation can live together (common platform) within the framework of the unity in diversity as the motto and slogan of the Republic of Indonesia. The training presenter from LP Maarif knows that Triples Ts value is very important in instilling character building, it is proven that the words Tawassuth and Tawazun become part of the material of the training. The values of Mbah Hasyim which contain important elements in instilling character are very appropriate to be introduced by NU administrators and teachers to students, it is proven that there are 30% of children / respondents who have heard and 30% who do not know the word. The purpose of the training of introducing and explaining Triple Ts value Mbah Hasyim is achieved by realizing the benefits of living peacefully in his daily life almost perfectly, which is 99% of Respondents to this questionnaire feel and see behavior transformation that reflects the value of Tasammuh- being tolerant - to others.

So, it is expected that the main value of Mbah Hasyim can be easily recognized by everyone and can be implemented in everyday life and can become a role model of PCNU and inspire other PCNU throughout Indonesia. From this discovery, LP Ma'arif Kota Pasuruan is good to expand the range of developing an understanding of the value of Triple T's Mbah Hasyim to:

- Rolled out to other schools that have not been reached
- Increase the number of subject matter experts in the development of Aswaja and instill the triple Ts core value of Mbah Hasyim to support the expansion
- Extend to the management of the institution under PCNU Pasuruan City
- Extend to the management of MWC Pasuruan City
- To the management of the Pasuruan City branch
- To propose to PCNU Kota Pasuruan to providing facilities that allow for the implementation of character education of Mbah Hasyim's Triple Ts in primary schools and NU

ACKNOWLEDGMENT

Thank you and appreciate to the informant Ahmad Mudhofir Tri Wahyudi the head of LP Maarif PCNU kota Pasuruan that has been assisting the researcher to discuss and interview and deliver questioner to collect the data needed. Thanks also to PCNU Head Muhammad Nailurahman who has encouraged the Nahdhatul Ulama' institutions including LP Maarif to collaborate with any party to explore initiative and research activity dealing with the society and share benefits. Thank you also to my supervisor - Aries Musnandar - to guide me doing the research activity and writing the report.

CONFLICT OF INTEREST

The authors herewith declare that there are no financial or non-financial interests such as political, personal, or professional relationships that may be interpreted as having influenced the manuscript. This research has been contacted without any financial support from any.

AUTHOR CONTRIBUTION

Ahmad Muhaimin: Study concept and design; Data collection; Analysis and interpretation of result; Draft manuscript preparation; Review and approve the final version of manuscript

Aries Musnandar: Study concept and design; Analysis and interpretation of result; Review and approve the final version of manuscript

Qurrata A'yuni: Draft manuscript preparation; Review and approve the final version of manuscript

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