

THE EFFECT OF ASWAJA VALUES AND JAVANESE ISLAM ON STUDENTS' MODERATE ISLAMIC THINKING

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Abstract

This article examines the issue of dialectical Islam with local culture in Indonesia, which eventually forms a distinctive and unique variant of Islam, as well as the acculturation of Aswaja values and Javanese Islam. Indonesian Islamic State Universities (UIN) are part of the component that forms a nationalist and religious generation. Undeniably, it is free from the Islamic variant of the times. The variant of Islam is not Islam which is separated from its purity, but Islam, which is acculturated with local culture. The study's mixed-method results showed that 72.4% of Aswaja's values influenced the formation of moderate thinking. Meanwhile, 42% of Javanese Islam also contributes to Moderate Islamic thought. As a variant of cultural Islam in Indonesia, Javanese Islam tends to be syncretic with its distinctive traditions. It can be seen in the dialectic of religion and culture, such as the "Grebek Pancasila", the early Genduri of a sermon, and Wayang performances. Its substance is to transform the prophetic spirit of the teachings of monotheism while preserving local culture. Javanese Aswaja and Islamic values struggle with the realities of modernity and globalization. In

this context, it can be seen how the response of groups of Islamic organizations, particularly the moderate Islam Rahmatan Lil Alamin.

Artikel ini mengkaji persoalan dialektika Islam dengan budaya lokal di Indonesia yang pada akhirnya membentuk varian Islam yang khas dan unik, serta akulturasi nilai-nilai Aswaja dan Islam Jawa. Universitas Islam Negeri (UIN) di Indonesia merupakan bagian dari komponen yang membentuk generasi nasionalis dan agamis, yang tidak bisa dipungkiri terbebas dari varian Islam zaman. Varian Islam bukanlah Islam yang lepas dari kemurniannya, melainkan Islam yang berakulturasi dengan budaya lokal. Hasil penelitian dengan menggunakan metode campuran menunjukkan bahwa 72,4% nilai Aswaja mempengaruhi pembentukan berpikir moderat. Sementara itu, 42% Islam Jawa juga berkontribusi pada pemikiran Islam Moderat. Sebagai varian Islam budaya di Indonesia, Islam Jawa cenderung sinkretis dengan tradisi khususnya. Hal ini terlihat dalam dialektika agama dan budaya, seperti "Grebek Pancasila", Genduri awal ceramah, dan pertunjukan wayang. Substansinya adalah mentransformasikan semangat profetik dari ajaran tauhid sekaligus melestarikan budaya lokal. Aswaja Jawa dan nilai-nilai Islam berjuang dengan realitas modernitas dan globalisasi. Dalam konteks ini, terlihat bagaimana respon kelompok ormas Islam, khususnya Islam moderat, Rahmatan Lil Alamin.

Keywords: *Aswaja Values; Javanese Islam; Moderate Islam*

Introduction

Educational institutions grow and develop among predominantly Muslim people (Eka, 2013), which has challenged internally and externally, internally related institutions, while externally globalization has an impact on the world of Islamic education (Hairida, 2012). The internal challenges of Muslims and backwardness from various sides are also divided into groups with different religious understandings. *First is the tendency of Muslims to be extreme and strict in understanding religion and try to impose on the Muslim community using violence; Second, the extreme tendency to be loose in religion and subject to negative thinking behaviors from other cultures and civilizations (Ismail, 2007).* The issue of extreme religious ideology is often the starting point for using violent means in dealing with reality (Beyer, 2002). However, this model of Islam has no hope because of the character of Islam, which negates Indonesian cultural values (Mansyur, 2014). They do not respect the noble

values of Indonesia and often use methods contrary to the cultural realities of the archipelago, which are deeply rooted.

Looking further than the variants of Islam that enter Islamic universities, Javanese culture and *ahlus-sunnah wal-Jama'ah* (*Aswaja*; is one of the schools of Islamic theological understanding (aqidah) values indeed cannot be separated from the religious field (Siddiq, 2005). The *Aswaja* paradigm relies on the source of Islamic teachings (Naim, 2015), namely the Qur'an, al-Sunnah, Al ijma', and Qiyas (Mughtar, 2007). Interesting values include *tawassuth*, namely avoiding extreme behavior (Depdikbud, 1990), *tawazun* (the attitude of balancing all aspects of life, not leaning towards just one thing), *tasamuh* (respect for others to exercise their rights), and *ta'adul* (fair attitude as best as possible) (Muhammad, 2000). Through the values of *Aswaja*, with the majority of academic backgrounds from the *Nahdliyin* community, it is undeniable that there is an acculturation of Javanese culture that forms a unique and distinctive thing in the practice of Islam. It forms a generation that is obedient to religious purity but still maintains the local Javanese culture. The goal is to create a generation that remains religious and maintains local Javanese culture (Saefudin, 2020). This condition can reinforce the student's character, referring to *Aswaja An-Nahdliyah's* teaching (Widiyono, 2022). It turns out that the values of *Aswaja* and Javanese Islam are an inseparable part but something that complements it from a sociological, anthropological point of view.

Aswaja is considered a moderate educational theological school (Rustam, 2020). Therefore, UIN Sayyid Ali Rahmatullah Tulungagung, which developed the study of Islamic Javanese, has become an interest for researchers to know more deeply about its influence on Islamic thought, especially moderate Islam. Current studies on *Aswaja* tend to concern the principles and implementation of *Aswaja* (Helmawati, 2018; Rifa'i, 2017; Rustam, 2020; Saefudin, 2020; Widiyono, 2022). However, this study derives from the assumption that there is an allegation that Javanese Islamic thought greatly influences the liberalization of student Islamic thought. Therefore, this research aims to identify and analyze the effect of *Aswaja* and Javanese Islam on the moderation of students' thinking at UIN Sayyid Ali Rahmatullah Tulungagung.

Method

The research was carried out using a sequential explanatory mixed method. First, it is carried out quantitatively and then deepened or completed qualitatively (Sugiyono, 2015). The quantitative data were obtained through

a questionnaire. Qualitative data collection used participant observation, documentation, and in-depth interviews. The participants were UIN Sayyid Ali Rahmatullah Tulungagung students.

The first step is to collect the data from the questionnaires distributed through a list of statements tested for validity and reliability. Then it was analyzed by multivariate analysis of variance test (MANOVA). Then in the second stage, qualitative data was collected with in-depth interviews with students who met the criteria for conducting the research and followed by observations and document studies. The steps to analyze the qualitative data are data condensation, data presentation, verification, and drawing a conclusion built on the initial quantitative results. The reason for choosing this method is that the researcher wants to understand the data in detail, using qualitative follow-up data to deepen the quantitative database (Creswell et al., 2003).

Data analysis in quantitative research uses MANOVA. It can be interpreted as a statistical method to explore the relationship between several independent variables of categorical type (can be nominal or ordinal data) with several dependent variables of metric type (can be interval or ratio data) (Santoso, 2018). The MANOVA test is used to determine whether there is an effect of variables X1 (*Aswaja* values) and X2 (Javanese Islam) on Y1 (liberal Islamic thought) and Y2 (moderate Islamic thought). The way of making the MANOVA test decision is as follows:

- a. If the value of sig. < 0.05 , then H_a is accepted, and H_0 is rejected.
- b. If the value of sig. > 0.05 , then H_a is rejected, and H_0 is accepted.

Then the second stage, collecting and analyzing qualitative data, in this case, is to achieve another goal of this research, namely knowing the form of influence raised by each aspect of the variable. Again, it used an explanatory sequential research design.

Finding and Discussion

UIN Sayyid Ali Rahmatullah Tulungagung, as an institution where most students are *nahdliyin*, has its characteristics, namely the existence of *Aswaja* values, and the majority are still consistent with the preservation of local culture. The values in this educational institution direct students' thinking to form a moderate generation.

Aswaja's Values

Aswaja is an ideology that adheres to the teachings of one of the madhhab priests, namely in the field of fiqh, by adhering to the teachings of Imam Abu Hasan Al Asy, Ari, and Imam Mansur Al Maturidi. The definition of Kyai Bisri Mustofa is a way of thinking about NU in dealing with religious and social issues with the characteristics of *tasamuh*, *tawazun*, *ta'adul*, and *tawasuth* (Amin, 2016; Hidayah, 2015). *Aswaja* is a group that always adheres to the sunnah of the Prophet Muhammad SAW, both in terms of science, belief, religion, and the prophet's practices until the Day of Resurrection (Helmawati, 2018). The foundations of the establishment of Nahdlatul Ulama in the understanding of *Ahlussunnah Waljamaah* emphasize religion that fosters social attitudes and traits in achieving justice, peace, and welfare of the Indonesian nation. The values instilled by Ahlussunnah Wal Jama'ah include:

First, *tawasuth*, the attitude of accepting diversity and society that underlies *Aswaja*, is always fair (Anan, 2018), straight, and not extreme (Rifa'i, 2017). The attitude of *tawasuth* is reflected in the students of UIN Sayyid Ali Rahmatullah Tulungagung, who study science originating from the west and also from the Middle East. However, even though students learn everything, they do not forget the identity of a nation. So, from the various insights built, middle-of-the-road students are formed in dealing with situations and conditions. It is reflected when there are friends who have different beliefs. They tolerate differences and do not feel fanatical about their tenet.

Second, *tawazun*, namely a balanced attitude in serving God, fellow human beings, and their environment. It aligns the interests of the past, present, and future (Harist, n.d.). The value of *Aswaja* in the form of *tawazun* is reflected in the attitude embedded in students, namely the balance between the life of the world and the hereafter. It is proven by most religious foundations of student alumni of Islamic boarding schools and even many who serve in Islamic boarding schools. Apart from being students who graduated from Islamic boarding schools, they did not close themselves to the progress and demands of the times. On the contrary, it was proven that they were enthusiastic about participating in college learning and activities on campus, such as PKPT NU (Chairman of the Nahdlatul Ulama College Commissariat) and Banser (Multipurpose Ansor Nahdlatul Ulama). Each of these activities forms the character and personality of each student who is facing the demands of the times or the world and preparing for the afterlife. In this case, *tawazun* developed a balanced and harmonious attitude in integrating and synergizing

the arguments (legal footings) or considerations to trigger a decision and policy. In religious thought and practice, the principle of *tawazun* avoids extreme right-wing attitudes that give birth to fundamentalism and avoids extreme left-wing attitudes that give birth to liberalism in the experience of religious teachings.

Third, tolerance in the thoughts of Muslims gets a high appreciation of vast openness in accepting various opinions and inputs (Fahri & Zainuri, 2019). In socio-cultural discourse, many practice tolerance towards traditions that develop in society without involving themselves in their substance and even being able to direct them (Rahmelia, 2021). Aswaja's attitude of tolerance in responding to cultural traditions emphasizes relations with the broader dimension of humanity (Naim, 2015). The value of *tasamuh* reflected in the student environment can be seen in the variety of students who depart from various regions with different racial, ethnic, and religious backgrounds (Sudarman, 2021). However, the differences between students are not something that breaks the unity, but rather a treasure to foster an attitude of *tasamuh* in students. It is reflected when the students welcome those from Thailand and accept others of different religions or non-Muslims. Although in terms of different religions, students are not fanatical. They even exchanged insights. The majority is still well-received as long as the activity does not change one's belief or *Aqidah*.

Ta'adul value is applied in awarding appreciation to students who get the highest assessment in one semester. The opportunity for equal distribution of single tuition payments (STP) is adjusted to students' circumstances. They can pay STP with a partial subsidy for students who are orphans or memorize the Qur'an to the point of not paying it. From a small scope, it reflects that UIN Sayyid Ali Rahmatullah Tulungagung has set an example for its students' existence of *ta'adul* values .

Javanese Islam

Education in Islam occupies a crucial position; the importance of the position of education can be seen in the primary sources of Islam, namely the Qur'an and Hadith. Because the educational institution is in Java, religious and cultural issues will be crucial to give rise to various assessments. Some are eager to sterilize religion from the possibility of acculturation of the local culture, while others are busy and focused on building a dialectical pattern between the two (Roibin, 2010). Regardless of the beliefs of each understanding, the portrait of diversity increasingly shows the fertile pattern of acculturation

of interfaith syncretism. Indications that occur in Islam can be seen in the phenomenon of changing patterns of religious understanding and religious behavior from pure Islamic traditions, for example, *Sunni* (A. Amin, 2001), *Khawarij*, *Syi'i* (Bassam, 1991), and *Mu'tazili* (Ridwan, 2008).

Javanese Islam is a belief system and worships differently from the Islamic tradition. Thus, various practices of the Muslim faith, rituals, beliefs, and religiosity developed at certain times and regions, especially in Java. Javanese Islam is seen to give color, absorb and even Islamize indigenous culture and socialize the holy book (Sumbulah, 2012). Javanese characters have a steady and well-established tradition from generation to generation. Every culture needs various levels to accept change and develop its identity (Kleden, 1986). In this case, the Javanese culture in UIN Sayyid Ali Rahmatullah Tulungagung still tries to show its existence even though it has to go through struggles in maintaining its Javanese identity. Therefore, it is still interesting to observe its development through research activities. The perspective characterizes several studies that use a syncretism approach in examining the relationship between Java and Islam. The fact shows that Javanese culture's orientation accommodates Islamic values. However, substantively there is rejection as Javanese behavior, in principle, is contrary to the teachings of Islamic values. Therefore, syncretism as a theory and approach to the relationship between *Kejawen* and Islam must be addressed critically. That syncretism and syncretic religion are of no use in understanding such a complex process (Winn, 1998), leading to a dichotomy vision of modern and tradition perpetuating a pure notion of culture that often finds expression in ethnicity.

Moderate Islamic Thought

Moderate Islamic thought that grows and develops in the university environment is nothing but looking for similarities, not sharpening differences from various religious diversity. There are three main reasons for the essence of religion. *First*, to maintain human dignity as a noble creature created by God. To achieve this, religion always presents teachings about balance in various aspects; *Second*, as a bridge or intermediary for the development of human beings both ethnically and racially. The unifying essence between religious communities is so that human civilization is not destroyed due to conflict. *Third*, in the context of Indonesia, religious moderation is a cultural strategy for caring for Indonesia (Helmy & Ali, 2021). It is the identity of Indonesia, a

very religious country with a polite, tolerant character and capable of dialogue with diversity.

Moderate Islam, known as *wasatiyyah* means middle position, intermediary, and mediator (Fitri, 2015). *Wasatiyyah* means a neutral state of socio-cultural behavior (Jubba, Awang, & Sungkilang, 2021). It shows being moderate at best concerning compromise, taking the middle ground, or positioning oneself in the center of the circle (Othman, 2016). Islamic moderation is a fundamental concept without which faith is inadequate at best. The definition requires Muslims of the term 'Muslim' to stay in the middle in all matters relating to their way of life. They must not transgress and be caught in the extremist swamp (Ebrahimi, 2021). However, this religious practice cannot necessarily describe someone more accommodating to local traditions, which will be more moderate. It needs to be proven. There may not be a positive correlation between moderate attitudes and accommodation of local traditions. Moderate Islamic thought and its cyclical model are summarized in figure 1.

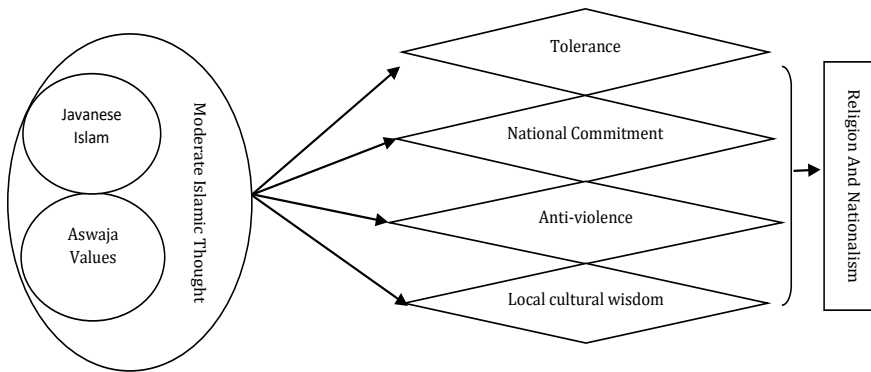


Figure 1: cyclical model of the existence of Aswaja values and Javanese Islam in moderate Islamic thought.

The Influence of Aswaja Values and Javanese Islam on Moderate Islamic Thought

UIN Sayyid Ali Rahmatullah Tulungagung is a formal institution identified as a campus of civilization and da'wah that does not hesitate to instill *Aswaja* values, especially *Nahdliyin* (followers of Nahdlatul Ulama). Nevertheless, in practice, there are still other insertions. To apply the values of self-help on campus, it is necessary to realize that the establishment of Islamic Higher Education (IHE) cannot be separated from the existence of regulations, especially the Directorate of IHE, campus vision and mission,

and human resources in the academic community. *Aswaja* values which are considered as *manhaj* (method/approach) when developed, will make *Aswaja* in harmony with time and place (*Sholih fi zamân wa makân*), applicable in every time and space (Nasruddin. 2007). One of *Aswaja*'s most dominant characters is always able to adapt to situations and conditions. It also can be drawn from the daily life of *nahdliyin* residents. It is also inseparable from how the campus residents have declared themselves to be a da'wah and civilization campus with an *Ahlussunnah wal Jama'ah* orientation.

Aswaja values can adapt to situations and conditions; therefore, *Aswaja* values are not old, not rigid, not exclusive, and also not elitist, let alone extreme. On the other hand, *Aswaja*'s values can develop, and at the same time, it is possible to break the already conducive establishment. However, these changes must still refer to the paradigm and principles of *al-sholih wa al-ahslah* (the principle that keeps the good old and takes the good new). Therefore, a statement (*qaidah*) "*al-Muhafadhoh ala Qodim al-Sholih wa al-Akhdzu bi al-Jadid Alashlah*" equates steps according to conditions that develop in the present and the future. Namely the expansion of the relevance of implementing concrete thoughts and movements into all sectors and fields of the good life, *aqidah*, sharia, morality, socio-cultural, economic, political, educational, and others.

In short, *Aswaja* must be understood as *manhaj al-fikr*. It means that the discourse of Islamic thought that is transformative, creative, and innovative is still wide open so that it can accommodate the nuances of the development of human cultural progress. In other words, it is always up-to-date and responsive to the challenges of the times (Manullang, 2011). Thus, in this way, there will be no massive freeze and ignorance if the exclusive doctrines of *Aswaja* are not digested by the practical packaging of *Aswaja*'s thinking. The framework of thinking considers the principles of *tawassuth* (moderate), *tasamuh* (respect), *tawazun* (balance), and *ta'adul* (justice) can lead to an attitude that is willing and able to respect the diversity that is not left or right extremity.

The analysis results show that the F has a significance value of $0.000 < 0.05$. Therefore, based on the hypothesis test, figure 2 represents the conclusion.

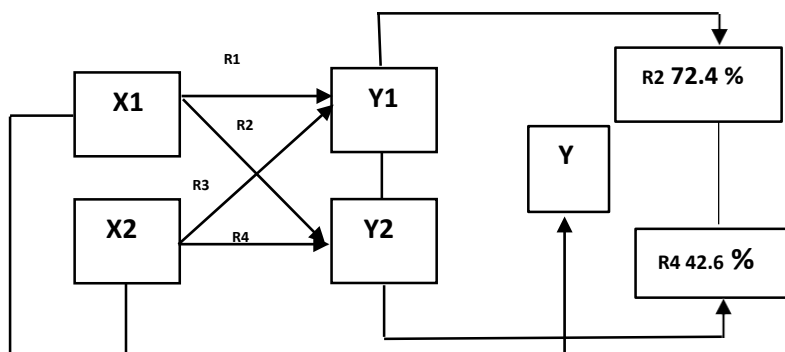


Figure 2: Conclusion of the MANOVA test

R1 = No Effect of variable X1 on Y1

R2 = The effect of variable X1 on Y2 is 72.4 %.

R3 = No Effect of variable X2 on Y1

R4 = Effect of variable X2 on Y2 is 42.6 %

X1= Value of Aswaja

X2= Javanese Islam

Y1= Moderate Islamic Thought

Y2= combination of X1 and X2

Aswaja values contribute to the core of education, namely character building (Lickona, 1992). The functions and objectives of national education, as stated in National education system law number 20 of 2003, article 3 (Indonesia, 2003), are that education functions to develop capabilities and shape character. It also forms the civilization of a dignified nation in the context of the nation's intellectual life. (Rahman & Naldi, 2021)

If drawn into campus life, one realizes that a campus of da'wah and civilization is *Rahmatal Lil Alamin*. Of course, it cannot be separated from the values of *Aswaja* (Badrun, 2000), namely *tawasuth*, *tawazun*, *tasamuh*, and *i'tidalas* one of the relevant guidelines for the life of Muslims (Hasan, 2005). First, the value of *tawasuth* is understanding being in the middle, both in law, creed, and morals. *Tawasuth* is the basis that regulates how humans should direct their thoughts so as not to get stuck in one direction of thought only. By continuing to explore and elaborate on various disciplines. Accordingly, there is a balance but adherence to religious values by not closing oneself and being conservative towards modernization (Wahid, 2001).

Second is the value of *tawazun*. *Tawazun* means maintaining balance and harmony between the interests of the world and the hereafter, between the personal interests of the community, and between the present and the future

(Subaidi, 2020). This balance is a form of relationship that is not one-sided, benefits one party, and harms the other. However, each party has its function, without interfering with the function of others, so that it creates dynamism in life. The balance that makes humans flexible is not in a hurry to conclude something but through a mature and balanced study. Thus, it is hoped that appropriate actions will be created according to the needs and interests.

Third, the value of tasamuh is an attitude of tolerance towards differences in views so that there are no feelings of mutual disturbance and hostility. Islamic brotherhood is created by tolerating differences that exist even in beliefs. In this context, it is not justified to impose a belief if it is only an opinion to other people or limited to delivery. However, the decision is left to the individual and the almighty guidance. In the socio-cultural context, *Aswaja* tolerates many traditions that develop in society without being involved in the substance and directing it.

Fourth, the value of i'tidal, which is fair, upright, or putting something in its place, is one of the goals of Islamic law (Cholili, 2016). For example, in law, something wrong must be said to be wrong, and something right must be said to be accurate and given the appropriate punishment consequences according to the committed violation.

From the various statements above, it can be concluded that at UIN Sayyid Ali Rahmatullah Tulungagung, the application of *Aswaja* values is increasingly being strengthened to create a campus of civilization and da'wah that is graceful and natural. In general, the influence of the values of *Aswaja* and Javanese Islam on moderate Islam is outstanding. Because there is a very close relationship between the values of *Aswaja* itself and moderate Islam, which is both textual and contains the same religion. It is evident from the activities carried out starting from *Madrasah Diniyah* or primary school, PKPT IPPNU or the commissariat leader of youth Nahdlatul Ulama, *khotmil Qur'an*, *tahlil*, *Grebek Pancasila*, and others. Such activities contain balance and peace, in which Islamic *Shari'a* is still carried out without compromising local wisdom and not violating religious *Shari'ah* rules. Therefore, the moderate attitude of the middle is a campus of da'wah and civilization.

The current *Aswaja* values will cause someone to be moderate, which is the identity of Islam. Islam does not want exaggeration, not a matter of materiality, but also a matter of religion. Several arguments from the Qur'an and hadith have confirmed this. "Avoid being excessive in religion. Because the Ummah before you were destroyed just because of that trait." (HR. Bukhari).

The attitude of *tawassuth* is related to the principle of life that upholds fair and straight treatment in the middle of a shared life (Nadatién, 2017). It can be seen in national commitment still recognized, such as the Indonesian Independence Day commemoration and the national anthem singing. As for the aspect of tolerance with differences in both religious and social diversity, there is no sense of fanaticism. It makes *Aswaja* values influence moderate Islam because it is a unity that forms an Islam that is *Rahmatan Lil Alamin*. Javanese Islam is a part of *Aswaja* Islam, whose role is to maintain and preserve local culture by religious law. Javanese Islam is one of its distinctions implemented through the study's center, one of which is the Institute of Javanese Islam Research (IJIR). The application is done through writing and directly with experts to understand the local culture. Apart from going through the study center, judging from the building or the institution's logo, it refers to efforts to preserve local culture. Javanese Islam on campus is trying to find a middle point on how Islam is adapted to Java, and Java is trying to accommodate Islamic discourses. The definition of culture according to Ki Narto Sabdo is *angen-angen kang ambadar keindahan* (plans or dreams that bring benefits and beauty to many people).

In religious life, the tendency to modify Islam with Javanese culture has given birth to various new products, primarily due to the interrelation of Javanese and Islamic cultural values in the ritual aspect. In Islamic teachings, ritualistic activities must be done for adherents. This ritualistic activity includes various forms of worship, such as those enshrined in the pillars of Islam. The essence of this activity is a prayer addressed to God to achieve His pleasure. The purpose of the ritual for the Javanese people is none other than seeking blessings, where Javanese people usually use *ngalap barakah* (expecting grace, safety, and happiness from the ceremony). The ceremony or ritual in its implementation contains something sacred, sacred, and mystical.

Religion, in Javanese terms, is like *agemanor* clothing. The spirit and teachings of religion are integrated with the community's social activities. The practical expressions of religion applied in the ritual include praying, reading the Quran, and fasting, which children can learn. However, after they grow up, they will realize that religion and culture are different but mutually support each other, like the relationship between spirit and body. Through local culture and traditions, religious teachings are expressed so that what is called local genius or local wisdom appears (Syam, 2005). In general, the influence of the values of *Aswaja* and Javanese Islam on moderate Islam is outstanding. There

is a very close relationship between the values of *Aswaja* itself and moderate Islam, which is both textual and contains the same religion. It is evident from the activities carried out starting from Madin, PKPT IPPNU, *khotmil Qur'an*, *Tahlil*, *Grebek Pancasila*, and others. Such activities contain balance and peace, how Islamic Shari'a is still carried out without compromising local wisdom and not violating religious Shari'ah rules. These practices belong to the moderate attitude of the middle that creates UIN Sayyid Ali Rahmatullah Tulungagung as a campus of da'wah and civilization.

Conclusion

The values of *Aswaja* and Javanese Islam can influence moderate Islamic thinking and behavior where the majority of students come from *nahdliyin* backgrounds, reinforcing the values of *Aswaja*, which is in line with the characteristics of a campus for the da'wah of civilization. *Aswaja's* values are reflected in the many activities and processes of internalization in ongoing learning. The existence of Javanese Islam is a separate distinction from Islamic universities in Java. Enthusiastic in maintaining and preserving a local culture that is still in line with Islamic law. Among them are the study centers, namely IJIR. A study center focuses on exploring and protecting local culture according to the times. The activities implemented include interfaith studies, *Wayang*, theater arts, and *Karawitan*, each of which has characteristics in interpreting Javanese Islam. The study's results showed that 72.4% of *Aswaja's* values influenced the formation of moderate thinking. Meanwhile, 42% of Javanese Islam also contributes to Moderate Islamic thought. As a variant of cultural Islam in Indonesia, Javanese Islam tends to be syncretic with its distinctive traditions. The influence of *Aswaja* values and Javanese Islam in Islamic Higher Education in Indonesia fosters tolerance and openness to differences, namely Islamic thought, which is *wasattiyah*. Students who do not feel right on their own with what they understand but are critical and innovative in determining attitudes according to situations and conditions and considering the best decisions.

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