THE EDUCATION OF ASWAJA CHARACTER-BASED MULTIDISCIPLINARY

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Abstract: The term 'aswaja' is familiar; in Indonesia, Nahdatul Ulama (NU) organizations follow the ideology of 'aswaja'. Still, many people claim to understand 'aswaja', but it is only a formality, while the values of the characters of 'aswaja' do not appear in their personalities. This study aims to describe the application of education of 'aswaja' characters based multidisciplinary. This study applies qualitative using a case study approach. The results of the study indicate that, an educator before delivering the material to students, should have applied it first in his own life and daily life. Based on this concept, it is true that it would be easier for educators to convey knowledge to students because it is relevant with the human nature. Besides that, the researcher adds an understanding that educators and students should have mutual respect and sincerity in doing so that there is a physical and spiritual relationship.

Keywords: character education, aswaja, multidisciplinary

A. INTRODUCTION

Education is one of the concepts brought by the previous prophets up to the Prophet Muhammad SAW, where one of the apostles' missions is to convey Allah’s message (Islamic teachings), starting from the previous divine holy books to the last (Al-Qur’an). As time goes by, a perspective has emerged among educators that education is a continuous process, likened to a bicycle; if you don't pedal, you won't be able to move forward. In this regard, Muslim brothers and sisters must understand that education both physically and spiritually develops humanity. Indeed, the term spiritual education is well-known among educators. It is extremely simple to say but
somewhat difficult to apply since spiritual education necessitate patience and dedication.

Therefore, spiritual education is the most challenging for educators because not only students are required, but educators are also required to do it first before realizing it for students. This concept is based on the words of Allah in Surah as-Saff verse 3:

كُبِرْ مَقْتًا عَنْ اللَّهِ أَنْ تَقُولُوا مَا لََ تَفْعَلُونَ

Translation: "(it) is extremely hateful in the sight of Allah if you say anything you don’t do it."1

In relation to the verse above, every educator must realize his words before saying and applying them to students. It is hopefully easier for educators to insert moral values and shape students’ character according to what the educator hopes for, even if they do not. Students can fully absorb it; at least, morals and personality of students emerge and constantly develop.

There is a saying that a great nation can be seen from the quality of the country’s character. Therefore, education plays a vital role in giving birth to a superior generation of humanity. Thus, education continues to be developed and built to educate society and form noble and good personalities.2

Education of Character in a universal paradigm can be interpreted as character-based education. Meanwhile, the meaning of the character is personality traits more inclined towards morals and manners embedded in a person’s mindset and heart, which is later be realized spontaneously and differentiate each individual. So, the discussion regarding character education is still extensive and needs continuous and in-depth study.3

In the modern era, there have been many cases of students and educators lacking morals, good manners regarding the application for them, others, especially related to the God. The weakness of character education in Indonesia causes most motives. Starting from the perspective of teaching staff, mastery of the material and its application, the sincerity of the teacher’s heart, the environment of the students including the interactions at home and the interaction outside the home. In this case, students’ daily activities, how their parents monitor them, lacking of motivation and so on.

Character education is an education based on all the noble values of religion and customs (which do not conflict with Sharia). ‘ASWAJA’ which is the abbreviation of ‘Ahlussunnah wal Jama’ah’ is one of the understandings in Islam that teaches noble values guided by the miracles of the Prophet (the Qur’an), the Sunnah of the Prophet (hadith), consensus and qiyas. Those noble values are often called as ‘amar ma'ruf nahi munkar’ in Islamic teaching; fair, elegant or moderate (ta’adul and tawassuth), tolerance (Tasamuh), balanced (tawazun),4 and helping each other (ta’awun).

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1 CV Insan Kamil, al-Qur’an QSas-Saff/6: p. 3.
Therefore, the writer is interested in studying how Aswaja’s character education based multidisciplinary is. Young men, women, and adults, and most Indonesians hold, understand and follow the Islamic teaching of Ahlussunnah Wal Jama’ah under NU’s auspices (Nahdlatul Ulama’). However, it is just a cover, often known as a term ‘ASWAJA KTP’ which is very common for some to only act in the name of their ideology. Still, their personality and character do not reflect the fundamental the values of ‘ASWAJA’ character. Therefore, it is necessary for the writers to explore and provide new insights to remind those who have forgotten the actual values of ‘ASWAJA’ through the study of multidisciplinary-based Aswaja character Education. The study discussed the implementation of ‘Aswaja’ character education in more detail. Hopefully, the ‘Aswaja’ values can be more easily understood and becoming students’ character. The aim of this study is to describe 1) the application of ‘aswaja’ character education on a multidisciplinary basis. It is a very important study to be understood by the Indonesian community, especially for educators who become mentors to shape students’ character and the community as a whole who understand Ahlussunnah wal Jama’ah.

B. RESEARCH METHODS

This is a qualitative study that use a case study approach. Qualitative research is a type of research that relies on describing words or sentences that are deliberately and consistently organized, beginning with data collection and ending with data interpretation and research outcomes.

C. UNDERSTANDING CHARACTER EDUCATION

Education is a very important part of human life that will never be separated at all times. Because this has been stated in the words of the Prophet Muhammad which contains the obligation to seek knowledge for every human being from the lap of parents to the grave. Education is a process; from this understanding, there are two understandings of education that exist in human life. First, education is considered a natural process without any rules made by a number of communities or countries, but is an existing part of life that has existed since humans existed. Meanwhile the second, education is a process that occurs deliberately, neatly designed, organized based on legislation that has been agreed upon by society or the state.

Character education according to Raharjo, quoted in one of his journals, means that character education is a holistic educational process that seeks to link the moral and social dimensions in the daily lives of students so that it becomes the basis for forming a quality generation capable of living independently and has a guideline of truth that can be accounted for.

Therefore, this character education should be understood as a form of effort for students to instill intelligence in the mind, appreciation and practice in the form of attitude and daily behavior that is in accordance with noble values so that it emerges and becomes the identity of students. This is then manifested in the form of their relationship to Allah, themselves, each other, and their environment. In this way, character education is in line with the definition of education itself, namely a process of humanization, besides that, education is also an effort aimed at developing human potential, which includes feeling, body and reason to achieve

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success in this world and the hereafter. Character education is also defined as character education plus, which involves aspects of knowledge (cognitive), feelings (feeling), and actions (action). Thomas Lickona expressed the opinion that character education would not be considered effective without the three aspects above. Because in character education the above aspects are very necessary, not only cognitive but also realization in the form of action that is in accordance with one’s knowledge. Because character education is closely related to values and norms, therefore, the emotional aspect must also be applied and involved in this matter.\(^7\)

Michele Borba terms character education with the term moral intelligence which is defined as the ability to understand what is right and what is wrong. This is an attitude that has strong ethical beliefs and acts based on these beliefs so that it is able to behave well, correctly and honorably.\(^8\)

In Islamic history it has been well recorded, around 14 centuries ago. There is an educational mission in Islam that is under the chosen Prophet who becomes the leader of the Prophets, he is the Prophet Muhammad SAW. His main mission is to perfect morals, educate mankind, and form good characters. Then a similar goal was achieved by western scientists, namely Socrates. He believes that the most basic goal in education is to shape a person into a person good and smart. Apart from that, there are also western figures such as Klipartrick, Goble, Likcona, and Brooks who seem to echo the concept and mission of the Prophet Muhammad SAW and Socrates, that morals, morals or character are a goal that cannot be avoided in the world. education.\(^9\) Which means that in the world of education, moral and moral aspects (character) must be a priority goal in education, but this goal will never be realized well and according to expectations except through the intermediary of cognitive aspects (knowledge), both knowledge obtained through dhohiriyah such as learning in class, observing the environment and so on, or knowledge obtained through bathiniyah which not everyone can get.

After the author describes various definitions regarding education, character education, finally the author can conclude a conclusion, that education is a basic aspect that must be pursued and passed by every human being, because this is in line with the words of the Prophet whose substance is that all human beings are obliged to seek knowledge from from puberty to the grave, both education based on dhohiriyah and spirituality. Dhohiriyah education is education that can be seen and carried out through the human body, and this education is also related to environmental factors, while spiritual education is education that cannot be seen by the five senses but has a big impact on attitudes and behavior which will later shape character. someone when responding to or facing a problem in everyday life. However, you need to know that education is also related to the surrounding environment, because according to the author, this environment is also a driving factor in the formation of a person’s character.

Apart from that, it is also necessary to know that character education is an effort to instill positive values in a person’s heart and mind so that they will be able to produce spontaneous actions or behavior that can be carried out automatically within the human subconscious.

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The aim of character education is to develop the character and character of students by living up to the values and beliefs of society through aspects of honesty, trustworthiness, discipline and establishing good cooperation and high dedication, all of which emphasize the affective, cognitive and psychomotor.\textsuperscript{10} In Islam, Divine Revelation is a source and signpost for character education in Islam, so that character education in Islam often uses a doctrinaire and dogmatic system.\textsuperscript{11}

Meanwhile, character itself is a person’s character, character, morals or personality which is formed from internal students which leads to understandings that they consider good, which then become the basis for thinking, behaving, behaving and how to position themselves in order to gain an angle. correct view.\textsuperscript{12} The meaning of the word character contains a meaning that is close to the word ethics, because most people think that a person is said to have good character if he has behaved in accordance with the ethics that are closely embedded in society.

After the meaning of the word character and the objectives of character education have been stated in this paper, the next discussion is about the \textit{aswaja} values which will later be instilled in the souls of students, both at an early age and at an adult age. Which aims to strengthen the \textit{aswaja} character of Indonesian society, especially young people and young people. Because they are cadres and the next generation of the nation who understand \textit{Sunnah wal Jam’ah}, not just as a mere status but as a character that is deeply embedded in the heart and applied in everyday life.

\textbf{D. ASWAJA VALUES}

Before discussing the values of \textit{aswaja}, the writer would like to cover a little about \textit{aswaja}. As for \textit{aswaja} is something that Rasulullah taught to his friends, both in the form of deeds, words, and decrees. After that continued by the tabi’in, tabi’it tabi’in, and salaf scholars. Before new understandings about \textit{aqidah} appeared in Islam, called \textit{Ahlus Sunnah wal Jam’ah} the, Muslims themselves at that time. But after the emergence of new sects regarding religious understanding among Muslims, which are called \textit{Ahlus Sunnah wal Jam’ah} are those whose beliefs follow Sheikh Abu Hasan al-Ash’arid and Sheikh Abu Mansur al Maturidi.\textsuperscript{13}

\textit{Ahlus Sunnah wal Jama’ah} is an ideology that has character education values, these values are humanistic or are often known as the ideology that considers humans to be the most important object for the realization of a suitable mode of harmony among humanity, including such as \textit{asamar ma’ruf nahi munkar, tasamuh, tawazun, tawasuth, dan ta’adul, serta ta’awun}. In another definition, \textit{aswaja} is not a religion that guides society. Still, \textit{aswaja} emerged due to the emergence of various problems that created disputes within the Muslim community so that Muslims were divided into several sects, but here aswaja itself is divided into two groups; the first group is those who adhere firmly to the valid Al-Quran and Sunnah which have become the basis for friends and tabi’in, even though new thoughts have echoed and emerged, they still choose to adhere firmly to the truth of the Al-Qur’an and Sunnah. And believe by the beliefs of their friends and ‘tabi’in’ without worrying about whether it is logical. Then there is the second group of \textit{aswaja}, namely those who

\begin{thebibliography}{9}
\bibitem{10} Ristianah, "The Concept and Urgency of Character Education," p. 7.
\bibitem{11} Nugraha, "Basic Concepts of Character Education," pp. 93–94.
\bibitem{12} Muhyidin Thohir. (2021). "Implementation of Ahlussunah Waljama’ah (Aswaja) Islamic Character Education in Early Childhood Islamic Education Students (Piaud) Iaimnu Metro Lampung". P. 85.
\bibitem{13} Yoyok Amirudin, (2017). "Character Education Based on Aswaja Values" 2. P. 118.
\end{thebibliography}
are forced to innovate ways of thinking and understanding a creed with pure logic which aims to *menta’wil* or divert their *’dhohir’* which, according to their perspective, is contrary to reason. Then in *takwil* so that later the text does not conflict with their reason, but this does not conflict with the *Shari’a* and Arabic grammar.\(^{14}\)

The following is an explanation of the values of *aswaja* character education:

**Attack (please help)** is a social attitude of an individual nature that actually already exists in humans which is then applied in the form of mutual help between fellow Muslims and mankind in matters of virtue or positive things that can lighten the burden of others, and piety to Allah by avoiding something that is evil and sinful. Not helping each other in sinning and enmity.

This attitude is the word of Allah, which has been written down and carefully engraved in al-Qur’an Surah al-Maidah verse 2, which reads:

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\text{وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَى وَلََ تَعَاوَنُوا عَلَى الِْْثْمِ وَالْعُدْوَان} 
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**Translation:** And cooperate in righteousness and piety, but do not cooperate in sin and aggression...

It means helping each other in (doing) virtue and piety, and do not help each other in committing sins and enmity.

The second *tawasuth*, *tawasuth* is a moderate attitude which according to KH. Said Aqil Siradj is a form of adopting a law that relies on a combination of text and will, or often called a combination of revelation and reason. This moderate or neutral attitude is an important attitude and must be possessed by every individual human being because, according to researchers, this attitude is the capital that students must have when they want to enter society. Then the value of *tawasuth* is very closely related to the third value, namely *ta’adul*, but before that *ta’adul* is an attitude that upholds firmness in principle, in the sense of being fair in society so that you can act equally and neutrally towards the poor and the rich so that there is no term of discrimination that dominates there, and this attitude is indirect provides an implied understanding that this *ta’adul* attitude is continuous with the *tawasuth* attitude in terms of truth and goodness.\(^{15}\) Then, after the value of *ta’adul* is realized, an attitude of solidarity and mutual cooperation will be formed in upholding justice.

Fourth value *’tawazun’*, *’tawazun’* is a balanced and harmonious attitude in order to combine and synergize postulates that aim to produce relevant and wise decisions on a problem. Tawazun is a form of manifestation of a religious attitude to limit oneself from an attitude that is considered extreme. This extreme attitude is shared by groups who usually do not appreciate differences in opinion and do not fill their mindset with the treasures of life.\(^{16}\) From this explanation, an understanding can be drawn that tawazun is a form of manifestation of a dominant


religious attitude into an attitude that a person has so that he can consider the differences in the arguments that other people present and the arguments that he holds firmly.

The fifth value istasamuh, Tasamuh is an attitude of tolerance, mutual respect and respect for fellow human beings in exercising their rights. Tasamuh is a form of tolerance towards differences in viewpoints, whether religious, cultural or social. He is KH. Said Aqil Siradj provides an understanding that this tasamuh attitude needs to be raised in social life. Due to the sake of creating a peaceful and harmonious living environment, this is a reflection that Islam is not only a peaceful religion but is also capable of reconciliation. So, a Muslim should be able to design his life to appear peaceful and full of tolerance.

And this attitude is based on the word of Allah written in al-Qur'an surah at-Taha verse: 44 which means:

"Then speak to him (Pharaoh) with gentle words, hopefully he will wake up or be afraid."  

Amar ma'ruf is not welcome is the fifth value in aswaja which will later be ifamar ma'ruf is not welcome this is done then it will cause khaira ummah and the concept behind this is good and bad, where if it is good, it is strongly ordered to carry it out and spread it to all creatures. Then for things that are bad in nature, this is very closely related to the concept of goodness, meaning that if we order someone to do something that is positive in nature, this automatically means that we also forbid that person to act in a way that is bad in nature which is the opposite of good, then we can draw a conclusion. that in the realm of bad things we are ordered to stay away from them or are prohibited from doing them and realizing them in everyday life. However, it is also important to know that for this fifth value, the benefits and substance are not only for worldly life but also for life after death. afterlife). 18

E. MULTIDISCIPLINARY EFFORTS IN ASWAJA CHARACTER EDUCATION

Multidisciplinary efforts are tips used by a teacher in conveying material to students so that later the material can be embedded, realized and applied by students and educators in everyday life. This multidisciplinary is a form of teacher appreciation in order to overcome a problem, such as why the material that has been presented to students is mostly only lodged in the students’ memories and minds and is difficult to apply in real life. Before that, let’s understand the definition of multidisciplinary. Multidisciplinary is a form of combining several methods or disciplines packaged into one that aims to overcome a particular problem.

So, this research is an effort to apply aswaja values which are assumed to be for the general public but are more focused on early age students, where the application uses a multidisciplinary approach. A multidisciplinary approach is an approach that aims to solve a problem by using various reviews and points of view such as the use of various scientific disciplines or theories that are considered

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relevant in solving the problem. The problems in this research are regarding Aswaja character education, the name of this group has become grounded and well-known so that it has become well-known among religious circles, which is often a trend in discussion. The term ‘aswaja’ has become commonplace, especially in Indonesia, the Vice President of Indonesia, Ma’ruf Amin, in a moment commemorating the 98th birthday of Nahdlatul Ulama (NU) via video conference at his official residence, Jalan Diponegoro number 2 Jakarta, on Saturday 27 February 2021. He said that the results of a survey conducted by the Indonesian Survey Circle (LSI), which was carried out in February 2019, stated that the number of Indonesian citizens who joined the NU organization reached around 49.5 percent or around 108 million people from the total Muslim population in Indonesia which was around 229 million people. Based on the large percentage of Indonesian people who follow the NU organization, a problem and question arise, namely whether of this large number, those who are followers of the NU organization who are under the ASWAJA creed are actually in accordance with religious values or in accordance with Islamic teachings, or even the opposite, namely only as a cover, which became known as Islamic KTP, ASWAJA KTP, and NU KTP.

However, researchers in this study will not discuss these issues, but rather researchers will examine how young children, young people, young women and society can have a soul that is in accordance with the values of aswaja character education based on the Islamic teachings of Rahmatan lil a’lamin. And this can be realized well if the frequency between educators and students is bridged by an institution, either formal or non-formal. The discipline that researchers use in applying the values of Aswaja character education is cognitive, affective, psychomotor theory and is supported by the application of Surah ash-Shaff verse 3, as well as an understanding of the correlation between educators and students so that the material regarding Aswaja character education can be realized well and applied in everyday life.

F. APPLICATION OF COGNITIVE, AFFECTIVE AND PSYCHOMOTOR THEORIES IN ASWAJA CHARACTER EDUCATION

According to Sam, cognitive theory is a theory that prioritizes internalization or human mentality. Puspo Nugroho in this theory provides a definition which is linguistically "cognitive" comes from a word "cognition" which has similarities with “knowing” which means knowing. If viewed from a broad perspective, this cognition is an arrangement, acquisition, use and knowledge. It should be noted that a person’s behavior, in psychological terms, is not only influenced by reward and reinforcement. Then Knud Illeris also expressed the opinion that the learning dimension is also important to mention, that learning not only includes the physical aspect but also includes the mental aspect.

Based on the explanations above, the researcher came to the conclusion that, when viewed from a psychological perspective using cognitive theory, learning is not only supported by a person’s physical body but is also supported by mental clarity or internal encouragement for a person so that later in learning a person has

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A good mental attitude and clear, the person will automatically gain good knowledge and vice versa, if the mental level is not good then it will be difficult to obtain new knowledge, even if the results obtained later will be less than optimal as they should be.

However, in this case the researcher will not explain cognitive theory in depth, but the researcher will explain the relationship between cognitive theory and Aswaja character education. So, in aswaja, character education before the character is formed can be realized in daily life by both adult and young students. So, first an educator provides insight, directions, knowledge and understanding that will later be able to be reasoned well by students regarding human rights so that in their hearts and minds the values of human rights are embedded which, because these values are often conveyed, will make an impression in their minds so that without any serious effort to apply these values, students will be able to apply them in their daily lives because they have been embedded in their minds so that they have become a character and a custom.

To convey knowledge about these values, it can be through learning in the classroom, school environment, family, or the environment around which they live and so on. It is very profitable for religious institutions such as Islamic boarding schools, boarding schools and others that are similar to these institutions, because these institutions make it easier for educators to accommodate, coordinate and evaluate students.

Then besides that, learning using cognitive theory can run well if it is collaborated with learning using affective theory. According to Lif Khoiru Ahmadi, affective theory itself is a person’s tendency to take action, reject and accept something based on its good and bad, which attitude will later become an attitude that has positive value and can be useful and useful for other people. According to Sudjana, affectivity has five aspects, namely, acceptance, reaction, assessment, organization, and becoming a character.

Hamruni said that this affective or attitude can be formed through a process of habituation and modeling(pilot). So based on this explanation, the application of affective theory in Aswaja character education, the researcher draws a conclusion and at the same time provides an understanding, that before giving material to students, especially material that always applies in everyday life, an educator should apply it first to the individual educator before socializing and teaching it to students. Because according to researchers, a teacher is a public figure in front of his students, and a teacher is a figure who is admired and imitated. So, it is not surprising that there is a teacher who has a very polite and courteous personality towards everyone, especially his students. Then the students also have characters and traits that can be said to be the same as the teacher, because whether they realize it or not, if a student is fanatical or pays special attention to the teacher’s personality, gradually they will have the same attitude as the teacher, and this is what is called Ahwalus Shaikh (attitude of a teacher) which an educator rarely has and may have started to take steps.

So, to make it easier for an educator to develop and apply character values to students, start and instill the attitudes and values of character education in an educator first before they are socialized and applied to students. Likewise with aswaja character education which includes samar ma’ruf nahi mungkar, tasamuh.

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ta’adul, tawasuth, tawazun, dan ta’awun. So start with an educator first before anyone else. Because when it's like that, human nature will be easy to accept.

Then, in character education, encouragement is also needed so that students are motivated to have the same character as their teacher with the hope that students' knowledge will then be formed into an attitude that has been embedded in the students' minds and in the end that attitude is expressed into action, or skills that are conceptualized in students' positive knowledge. So, researchers used psychomotor theory, one thinker expressed the opinion that psychomotor is a physical activity that is closely related to psychological and mental processes. Which is usually synonymous with skills and actions. And you need to know that psychomotor is a unit that cannot be separated from cognitive and affective, meaning that it cannot stand alone. Whatever the teacher has conveyed and the teacher teaches is necessary for a student to understand and then apply it in real life, not just as a theory stored in dreams and thoughts.

According to researchers, these three theories, if applied as fully as possible, are supported by the spirit of an educator who does not expect anything from other people except to pass on knowledge to other people, in other words, be sincere because of Allah in teaching knowledge. After that, the researcher will provide an explanation and understanding based on Surah ash-Shaff verse 3, which according to the researcher, this verse has a relationship with character education and this is in accordance with the research title that the researcher adopted, namely regarding aswaja character education.

G. THE RELATIONSHIP OF SURAH ASH-SHAFF VERSE 3 WITH ASWAJA’S CHARACTER EDUCATION

As an educator, there are many things that need to be observed, not only focused on the students but also the personality and self of the educator himself. Therefore, the researcher will provide comments and explanations on this matter based on Surah ash-Shaff verse 3 as follows.

Before the researcher explains the point of view regarding the relationship between surah ash-Shaff and the character education of aswaja, the researcher thinks it would be better to first mention the redaction of the verse in surah ash-Shaff, following the excerpt from the redaction of surah ash-Shaff verse 3:

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\text{كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لََََُ تَفْعَلُونَ (3)}
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Translation: It is most abhorrent to God that you say what you do not do.

It means (it) is very hateful in the sight of Allah if you say nothing you don’t do. Based on the word of Allah mentioned above, which has a global meaning, according to researchers, this verse is very relevant when applied by anyone, at any time until the end of the day. This is the great miracle possessed by the last Prophet, namely Prophet Muhammad SAW, who then used this miracle as a guide to life for all Muslims without exception and those who adhere to this guideline should not only be Muslims but all of humanity. How could it not be, on this earth there is not a single religious teaching that pays such detailed attention to the lives of its adherents both

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physically and spiritually, from things that are considered trivial to those that need special attention, all of this is covered in the teachings of the Islamic religion.

Next, the researcher tries to explain and provide an understanding of the verse above from a more speculative point of view that focuses on the world of education because, according to the researcher, this verse contains several meanings that should be known by parties involved in education, especially educators.

It is explained in this verse that every human being is required and obliged to always be responsible for his words. The meaning of responsibility, in this case, is a consistent or appropriate attitude between one’s words and actions. According to researchers in this verse, the meaning is implied that an educator not only plays a role as a transmitter of material or lessons, but if we examine (study and understand) more deeply there is a concept that an educator should have and have applied in everyday life, namely regarding a The material that educators teach is appropriate and that material should be applied and instilled in an educator’s personality, especially if what they want to teach students is related to the character or attitude that students should have and then apply it in their daily lives.

In fact, Allah in the verse above gives a serious threat to a person (who the researcher describes as a teacher) who can only say things but is reluctant to apply them in his own life. Rosulullah SAW himself has provided guidance and lessons on how to behave properly when delivering material, this is proven in a hadith of Rosulullah which contains the command to carry out prayers to Muslims which means: "Pray, all of you, as if you saw me praying. Referring to the hadith that Rosulullah stated, it turns out that the hadith contains not only cognitive but also affective content which is supported by Rosulullah’s personal attitude in everyday life which is very noble, so that based on the knowledge that Rosulullah taught and at the same time Rosulullah practiced, it made his friends motivated to doing the same thing with Rosulullah and can also create a special psychomotor for Rosulullah’s friends. The cognitive form that Rosulullah taught was about how to pray, and the affective form was that before Rosulullah called his friends to pray, Rosulullah did the prayer first.

However, the meaning of this verse should not be interpreted in an absolute (general) way, but it is also necessary to understand that it does not mean that someone who is unable to carry out a truth means that person is not allowed to convey the truth. From a conceptual perspective, it is true that the truth must be conveyed, but every human being is called upon to do everything as best he can. So, in the opinion of researchers, as a solution so that we are not hit by the khitob (legal burden) of this verse, it is appropriate for an educator to deliver material but the educator is not yet able to work on it and put it into practice, it would be better if the delivery of the material contains an invitation for students to practice it together.

Sheikh Muhammad bin Jamil Zainu gave a review that an educator should practice what he has instructed students to do first, and not contradict his words and actions. This aims to ensure that what educators have conveyed can be easily accepted and that students are encouraged to imitate the figure of a teacher who

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they consider to be consistent in the information, material and daily attitudes and behavior of a teacher.

In fact, in instilling aswaja character education in the souls of students, this has its own challenges and these challenges cannot be underestimated, because an educator is not only required to convey the material, but it must also be implemented in the life and personality of an educator, this aims to make the character it is easier for students to understand material from teachers, and teachers are also required to always teach knowledge, not because of anything, but because they are genuinely willing to spread knowledge.

Likewise, instilling Aswaja character in students as well as values \textit{ta'awun, tasamuh, tawasuth, ta'adul, tawazun, dan amar ma'ruf nahi munkar}. It is hoped that educators will master these values, both when applying and understanding these values. However, you need to know that so that these values are easily understood and captured by students, educators are required to apply them first in their personal lives so that they can obtain maximum results. For example, in value \textit{attack} (helping each other), an educator can go around helping students who find it difficult to understand the lesson during class time, or when cleaning the school environment, a teacher gives directions or examples of real socialization in the form of helping each other during cleaning activities. -clean, to create a comfortable atmosphere and whole of concern for each other, but the teacher should not just give orders without providing concrete evidence because this will give rise to a conclusion in the minds of students that this teacher is not good, and this can give impact on student psychology. So, it is difficult for students to grasp the attitudes and material conveyed by the teacher, both pure material and material in the form of attitudes exemplified by the teacher.

Then in this research, according to the researcher, based on the researcher's experience and observers when he was still in school, that knowledge is easy for students to obtain if between educators and students there is spiritual continuity in the sense that educators and students must have mutually sincere hearts in learning and teaching without any other interfering elements other than purely because of Allah, both the one who teaches and the one who understands. So, when it's like this, it will be easy for knowledge to be transferred by teachers and easy for students to accept and understand then students will automatically apply their knowledge in everyday life because this starts from an attitude of mutual respect and joy in learning. Which \textit{second}, an educator must use this knowledge personally so that their character and heart do not reject the knowledge or science that the teacher conveys to students.

\section*{H. CONCLUSION}

The researcher concluded that in implementing aswaja character education based on multidisciplinary knowledge, it is not only about the material that educators must master but also that an educator must be able to apply the material that will be delivered to students personally first, because according to the researcher if viewed from the perspective The human nature is that it is challenging to accept knowledge from someone who conveys knowledge and theory but that person does not apply the theory in his/her personal life. Therefore, when an educator wants to convey knowledge or science, especially understanding related to human character, he should apply it first in his personal life and then exemplify that knowledge in
everyday life. It would be better if it is within the scope of education. then the impact produced based on this concept will be greater and maximum than without applying it to educators first. Researchers also provide additional understanding that teachers and students must have a good relationship in the sense that they must be both sincere in demanding and teaching knowledge. This starts from an attitude of mutual respect, respect, and enjoyment in learning between teachers and students.

This is the form of the relevance of Surah ash-Sha’b verse 3 supported by cognitive, affective, and psychomotor theories. Researchers in this research hope that educators, students, and researchers can always be motivated and encouraged to start applying knowledge to themselves before other people or students.