



The Investigation of Religious Character based on NU Traditions at Mts Miftahul Huda Silir Sari Labuhan Ratu

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ABSTRACT

This program is implemented with an integrated approach in students' daily activities at school, both in academic and extracurricular activities. Character cultivation is carried out by providing real examples through the teacher's attitude, as well as strengthening the religious values taught by involving parents in supporting students' religious discipline at home. Evaluation of student character development is carried out continuously through behavior records and intense communication with parents. This research uses qualitative research methods with case study research (field research). By using data collection techniques in the form of observation, interviews and documentation. Test the validity of the data using triangulation. And the data analysis techniques are data reduction, data presentation, conclusions. The research results show that the NU-based religious character development program at MTs Miftahul Huda Silir Sari has had a positive impact on students' attitudes and behavior, especially in developing discipline, tolerance, honesty and concern for others. This program succeeded in creating a harmonious school atmosphere, based on moderate Islamic teaching values, and further strengthened the school's commitment to forming a young generation with noble morals in accordance with NU traditions. The contribution of this research theoretically enriches the study of character education based on local religious values. Practically, it provides a character development model that can be adopted by other educational institutions. Socio-culturally, this research shows the importance of preserving NU's traditional values in education. Meanwhile, in a policy context, these findings can be input into formulating contextual and effective character education programs.

Keywords: *Cultivation of Religious Character, NU Traditions, Religious Character*

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INTRODUCTION

Character education in the current era is an important thing to do considering the many events that show a moral crisis among children, teenagers and other people. Therefore, strengthening character education needs to be implemented as early as possible, starting from the family environment, school, and extending into society. The discussion about character education in Indonesia has recently become stronger. It seems that the current character education movement cannot be separated from the concerns of all components of this nation who believe that the character of this nation is increasingly fading. The education system is seen as if it is incapable of being a tool for creating intelligent Indonesian people both spiritually, socially and intellectually. According to a number of education observers, our education has not been able to produce superior individuals who are honest, responsible, have noble character and are humanistic. Noble character values, such as honesty, politeness, togetherness and religion, are gradually being eroded by foreign culture which tends to be hedonistic, materialistic and individualistic, so that these character values are no longer considered important if they conflict with the goals to be achieved.

One of the gateways to a nation's progress is providing quality education for its citizens. Quality education is education that can create a generation of the nation in accordance with the objectives of national education stated in Law No. 20 of 2003 concerning the National Education System, namely developing abilities and forming a dignified national character and civilization in order to make the nation's life intelligent. Aiming at developing students' potential to become human beings who believe

and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, apart from having intellectual abilities, it is also necessary to develop mental attitudes, morals and the formation of human character.

The Koran is the final book which is intended to be a guide for all mankind until the end of time. Not only for the Arab community, namely the place where the Koran was revealed, but for all mankind. And it contains noble values that encompass everything between humans and other humans and the relationship between humans and the natural surroundings. Fazhur Rahman explained the main themes contained in the Qur'an which include divinity, humanity (individuals in the prophetic universe, eschatology, Satan, evil and Muslim society). Instilling religious character among students is an important aspect of education, especially in educational institutions affiliated with religious organizations such as Nahdlatul Ulama (NU). Religious character education does not only aim to form individuals who are devout in worship, but also to instill moral values that become the basis for everyday life.

Nahdlatul Ulama (NU) is the largest religious organization in Indonesia which was founded in 1926. NU has an important role in the development of the Islamic religion in Indonesia, especially in spreading Islamic teachings that are moderate, tolerant and oriented towards *ahlussunnah wal jamaah*. Nahdlatul Ulama (NU), as the largest religious organization in Indonesia, has an important role in introducing moderate Islamic teachings, based on *Ahlus Sunnah Wal Jama'ah*, which emphasizes the principle of tolerance, harmony, and social concern. The social nature of the NU organization is very deep, which is reflected in various activities and traditions aimed at creating a prosperous, harmonious and civilized society. One of the basic concepts promoted by NU is *Mabadil Khoirul Ummah*, which means change for the good of the people. NU traditions do not only focus on aspects of worship, but also on social, educational and cultural activities that are based on deeper Islamic teachings and respect local values. In general, the NU tradition, namely

1. Study of the Yellow Book

Kitab kuning is a term for classic books used in teaching at NU boarding schools. These books contain the teachings of *fiqh*, Sufism, and Islamic theology, such as *Fathul Qorib*, *Ihya Ulumuddin*, and *Tafsir al-Jalalayn*. This tradition reflects a deep and comprehensive education in understanding the teachings of Islam.

2. Prayers and Traditional Prayers

One of the characteristics of NU is the implementation of prayers which are highly valued, both in the form of routine activities such as prayers for the prophet and at large events. It is believed that this prayer can bring blessings and strengthen ties of brotherhood among Muslims.

3. Tahlilan

Tahlilan is a tradition of gathering and holding prayers together by reciting the *tahlil* sentence *La ilaha illallah* and certain prayers, which are often done to pray for people who have died or as a form of thanksgiving.

4. Commemoration of the Prophet's Birthday and *Isro' Mi'raj*

NU often holds events commemorating Islamic holidays, such as the birthday of the Prophet Muhammad SAW and *Isro' Mi'raj*, by holding lectures, prayers and various other religious activities.

5. Islamic Education Based on Islamic Boarding Schools

NU founded many Islamic boarding schools that focus on comprehensive Islamic teaching, prioritizing simplicity, piety and peace. The NU Islamic boarding school curriculum usually includes religious knowledge and the cultivation of good morals.

The organization that is affiliated with NU and has a role in preserving martial arts traditions that contain religious values, discipline and a spirit of togetherness is the *Nusa fence*. *Pagar Nusa*, which is based on NU teachings, teaches martial arts which aims to shape character, especially among the younger generation. The traditions carried out at MTs *Miftahul Huda Silir Sari Labuhan Ratu 4*, which are based on NU teachings, can be seen as an effort to shape students' overall religious character. Through activities such as recitation of the yellow book, prayers, group prayers, and commemoration of the Prophet's birthday, students are taught to have a close relationship with God and respect religious traditions. Overall, the traditions implemented at MTs *Miftahul Huda Silir Sari Labuhan Ratu 4* really support the formation of strong religious character in students. This not only enriches students' understanding of religion, but also prepares them to face life's challenges with a solid moral and spiritual foundation, in line with the values taught by the NU tradition.

Based on this explanation, religiosity in Islam consists of five things, namely, faith, which is about believing in the pillars of faith, worship, which is about *hablum minallah*, charity, about *hablum minannas*, morals, which is about human behavior which is always closed to Allah SWT, and the fifth is a very important thing in Islamic religiosity, namely how deep a person's religious knowledge is. During

adolescence, exposure to religion can be said to be minimal. This is because they are influenced by their daily habits and how their environmental patterns influence them. Teenagers with high religiosity carry out and practice religious commands obediently and diligently, on the other hand, teenagers with low religiosity, they lack depth and application of religion. One of the educational institutions that implements the *amaliyah annahdliyah* tradition in its schools and can also improve the Islamic character of its students. MTs Miftahul Huda Silir Sari is an educational institution that embodies the *amaliyah annahdliyah* tradition as an implementation of the *amaliyah* tradition which will be carried out by the school community. This aims to introduce and improve NU values as a whole to students so that they become Muslims whose development continues to improve. Faith, devotion to Allah SWT and noble morals as individuals and members of society, in accordance with the teachings of Islam with the *Ahlussunnah Waljama'ah* direction which are exemplified by the congregation, starting from friends, *tabi'it tabi'in*, and ulama from generation to generation

MTs Miftahul Huda Silir Sari, which is located in Labuhan Ratu District, East Lampung, is one of the educational institutions that seeks to implement character education based on NU traditions. NU traditions, with their rich rituals and religious values, are considered capable of being an effective means of forming students' religious character. This tradition includes various activities such as *tahlilan*, *yasinan*, *manaqiban*, and other *amaliyah* which are routinely carried out. MTs Miftahul Huda Silir Sari Labuhan Ratu 4 specifically integrates NU teachings, which often focus on religious education. The traditions at this school which are very typical of the *Nahdlatul Ulama* (NU) tradition are as follows:

1. Tawassul or Hadoroh to the Prophet, Auliya, NU Muasis, Educational Institution Muasis, and Subject Teachers Who Will Be Taught.

Tawassul is a tradition that is very typical in NU teachings, which is carried out to ask for intercession (help) from the Prophet Muhammad SAW, the *auliya'* (guardians of Allah), the *muasis* (founders) of NU, as well as the *muasis* of educational institutions and teachers of the subjects (*mapel*) that will be taught. In general, tawassul is considered a way to get closer to Allah through intermediaries who have a high position with Him, including saints and ulama.

At MTs Miftahul Huda Silir Sari Labuhan Ratu 4, the tawassul tradition is carried out at the beginning of every teaching and learning activity (KBM). This tradition not only functions as a reminder of the importance of prayer and hope in Allah SWT, but also as a medium for introducing and instilling spiritual values in students from the start of learning activities.

2. End teaching and learning by regularly reading Surah Al-Asyr

Reading Surah Al-Asyr at the end of every teaching and learning activity (KBM) is another very interesting tradition. Surah Al-Asyr, which consists of three verses, contains a very strong moral message, especially in terms of the importance of time, good deeds, and reminding each other of truth and patience. Reading Surah Al-Asyr can instill the value of time and the importance of good deeds in students, and make them more aware of the benefits of time in studying and doing activities. Surah Al-Asyr teaches that everyone who uses their time well, does good deeds, and reminds each other of goodness, will gain benefits and blessings. Apart from that, reading Surah Al-Asyr regularly can also be a medium for forming positive habits, namely the habit of closing every activity with prayer and reflection, which can increase students' spiritual depth.

3. Make a pilgrimage to the Muasis (Founder) of each PTS/UAS

Making a pilgrimage to the teacher or founder of the school at every Mid-Semester Assessment (PTS) or Final Semester Examination (UAS) is a tradition that shows respect and appreciation for the founders of educational institutions. This pilgrimage is usually carried out to the graves of *muasis* or important figures in the history of the institution, and in the context of MTs Miftahul Huda, can also include pilgrimages to the founders of NU or respected religious figures.

The uniqueness of this tradition is that it combines educational aspects with respect for history. By going on a pilgrimage, students not only learn about academic subject matter, but also learn more about the history of religion, the struggles of ulama, and the values that have been passed down. This tradition teaches them to remember and respect the struggles of their predecessors, and makes pilgrimages a way to pray and seek blessings in their lives, especially when facing trials or life challenges. Apart from that, this pilgrimage tradition has the potential to awaken students' spiritual enthusiasm, as well as foster a sense of gratitude and closeness to the founders who have played a major role in the continuity of education at the institution.

These traditions have an important role in shaping students' religious character and creating an environment that supports the strengthening of religious values. One of the unique things about MTs Miftahul Huda Silir Sari is the direct involvement of the community and family in supporting the cultivation of students' religious character. In many religion-based schools, religious character is

often focused more within the school environment, but at this MTs, with the involvement of NU traditions, character formation is carried out jointly.

ma between school, community and family. This can be seen in activities such as tahlilan, recitation, or commemoration of the Prophet's birthday which involve students, parents and community leaders.

Several previous studies have raised the importance of character education through a religious approach, such as Aswaja learning in the formation of religious character (Robi'anto, 2021), religious culture in schools (M. Zidni Abdul Jabar, 2023), to learning the History of Islamic Culture (Muh. Agus Nuryamin, 2021). However, most of this research is still focused on aspects of intracurricular learning, and has not comprehensively explored how local religious traditions such as amaliyah an-nahdliyah can be used as a systematic and sustainable approach in instilling religious character in the school environment.

Thus, it is important to carry out this research in order to fill this gap, namely by examining in depth how the cultivation of religious character based on NU traditions is implemented in an integrative manner at MTs Miftahul Huda Silir Sari, as well as how this tradition is able to form students who are not only spiritually obedient but also have noble social character. It is hoped that this research can become a reference in developing religious character education based on local Islamic culture that is relevant to the needs of the times and remains based on the roots of the nation's traditions.

METHODS

In this research, researchers used this type of research, namely field research, which is a type of research that seeks to collect data and information regarding problems in the field. This research uses a qualitative approach, research that produces descriptive data in the form of speech or writing and the behavior of the people observed. Descriptive research is analyzing and presenting facts systematically so that they are easier to understand and conclude. The data collection techniques in this research used observation, interview and documentation techniques.

Data Validity Test Before examining the information collected, researchers first examine the validity of the data to ensure the objectivity of the findings. Sugiyono stated that there are three processes that form triangulation, namely the process used to determine the truth of information: In this research, data checking was carried out by triangulating sources, checking data obtained from several sources such as interviews and observations.

The data analysis technique used in qualitative analysis has four stages, namely data collection, data reduction, data presentation, and finally the conclusion drawing and verification stage.

RESULTS AND DISCUSSION

The discussion of the results of this research is related to results based on theory or relevant research results of other people from various sources. So the discussion of the results of this research adapts to Cultivating Religious Character Based on NU Traditions in MTs Miftahul Huda Silir Sari Labuhan Ratu 4 Students, Labuhan Ratu Ratu District, East Lampung, where the results of this research focus on:

1. Implementation of Nu Tradition-Based Religious Character Cultivation at Mts Miftahul Huda Silir Sari

At MTs Miftahul Huda Silir Sari, the cultivation of religious character is carried out by integrating moderate Islamic religious teachings and is based on the principles of the Nahdlatul Ulama (NU) tradition, which prioritizes a balance between knowledge, morals and worship. As an educational institution based on the Ahlus Sunnah wal Jamaah tradition, MTs Miftahul Huda Silir Sari is committed to instilling religious values in students, both in the context of formal learning and non-formal activities outside the classroom.

a) Honesty (As-Sidiq)

Honesty is the main value in every aspect of life at MTs Miftahul Huda Silir Sari. Every student is taught to be honest both in everyday life and in carrying out their academic obligations. For example, in exams, students are required not to cheat and study seriously. The As-Sidiq concept in the NU tradition teaches that honesty is the basis of all blessings in life. This is taught through the example of teachers and school principals who always show integrity and honesty in every action. This is as explained by the principal of MTs Miftahul Huda Silir Sari, he explained that:

As the school principal, I have the responsibility to ensure that religious activities, especially those based on the Nahdlatul Ulama (NU) tradition, run well and consistently at

this school. We realize that activities such as tahlilan, recitations, and Islamic ceremonies have very important value in shaping students' religious character. Therefore, I always fully support every religious activity held, both at the class level and at the school level as a whole. One of my main roles is to provide space and time for these activities. We realize that religious activities are not just worship, but also a place to instill values such as ukhuwah (brotherhood), ta'awun (mutual help), and istiqomah (consistency in worship) in students.

b) Trust and Keeping Promises (Al-Amanah Wal Wafa Bil'Ahd)

The values of Al-Amanah (holding trust) and Wafa Bil'Ahd (keeping promises) are highly emphasized at MTs Miftahul Huda Silir Sari. Each student is given responsibility according to their capacity, both in school assignments, extracurricular activities, and in the OSIS organization. In the NU tradition, trust is a noble value that must be maintained, because someone who holds trust will receive blessings from Allah. At this school, students are taught to always keep their promises, both to teachers, friends and themselves. This is also confirmed by the statement of the Deputy Head of Student Affairs at MTs Miftahul Huda Silir Sari, he explained that:

As part of the education at MTs Miftahul Huda Silir Sari, we teach students to maintain the trust they have been given, both in extracurricular activities and in school organizations, by integrating the values of Amanah and Wafa Bil'Ahd (keeping promises) which are very close to the traditions and teachings of Nahdlatul Ulama (NU).

c) Justice (Al-Adl)

Justice is a principle taught through school policies that provide equal opportunities for all students, regardless of social and economic background. Students are taught to be fair in all their interactions with friends, teachers and the surrounding community. The Al-Adl principle in NU teachings teaches not to wrong others and always side with the truth.

The application of the value of justice at MTs Miftahul Huda Silir Sari focuses on Islamic principles and NU traditions which prioritize equality, respect for the rights of others, and fair treatment in various aspects of life at school. Success in instilling the value of justice will shape students into individuals who are not only intelligent, but also fair and full of empathy towards others. The principal of MTs Miftahul Huda Silir explained that:

As a madrasah that is based on the values of Ahlussunnah wal Jama'ah an-Nahdliyah, we ensure that all students are treated fairly regardless of their social or cultural background. The principle of justice as taught in the NU tradition is our guide in providing equal opportunities for all students, both in terms of learning, extracurricular activities, and treatment in the classroom. We also have a firm policy in dealing with any form of discrimination or unfair treatment, in accordance with the spirit of ukhuwah and tolerance that is upheld in the NU charity.

d) Help-Menolong (At-Ta'awun)

At-Ta'awun or mutual help is a value that is always applied in everyday life at school. Students are encouraged to help friends who are having difficulty in lessons or in social activities. The recitation, tahlilan and social service activities carried out by the school provide space for students to work together and share responsibilities. In this school, At-Ta'awun is understood as a joint effort to achieve good goals, which is the main teaching in the NU tradition.

Based on this statement, the head of MTs student affairs, Miftahul Huda Silir, explained that:

I always remind students that cooperation is the key in every activity, whether in the student council, scouts, or other extracurricular activities. In every event held by the school, we always emphasize the importance of At-Ta'awun. For example, in a routine tahlilan or recitation event, all students are assigned tasks according to their abilities, and they work together to ensure the event runs smoothly. We also teach students to help each other, not only in academic contexts but also in everyday life. We believe that At-Ta'awun's values are very much in line with the teachings of Nahdlatul Ulama (NU), which emphasizes the importance of mutual cooperation in every aspect of life.

Based on interviews with four respondents consisting of the Principal, Deputy Principal for Student Affairs, Teachers, and one of the students, it can be concluded that the cultivation of religious character at MTs Miftahul Huda Silir Sari is carried out in a comprehensive and structured manner through strengthening the values of honesty (As-Shidiq), trust and keeping promises (Al-Amanah wal Wafa bil 'Ahd), justice (Al-Adl), and mutual assistance (At-Ta'awun). These four values are instilled through NU tradition-based religious activities such as tahlilan, recitations, pilgrimages,

and the habit of daily prayer which is carried out regularly. All respondents emphasized that these activities not only shape students' religious character spiritually, but also strengthen social relationships between students, improve discipline, and get used to positive behavior in daily life both at school and at home. NU traditions are not only related to ritual worship, but also include social, cultural and educational aspects which are very relevant in instilling religious values in students. Therefore, it is hoped that the implementation of NU tradition-based religious character at MTs Miftahul Huda Silir Sari can form students who have noble character, are devout in worship, and care about others.

2. Process of Cultivating Religious Character Based on Nu Traditions at Mts Miftahul Huda Silir Sari

Preserving religious traditions is an important part of NU-based education at MTs Miftahul Huda Silir Sari. Religious traditions in this context include religious practices that have been going on for a long time in Muslim society, especially those that developed in the NU tradition. This preservation aims to maintain religious values passed down from generation to generation and form a strong religious character in students. The indicators for cultivating religious character based on NU traditions at MTs Miftahul Huda Silir Sari are as follows:

a. Preserving NU Traditions

Preserving religious traditions is an important part of NU-based education at MTs Miftahul Huda Silir Sari. Religious traditions in this context include religious practices that have been going on for a long time in Muslim society, especially those that developed in the NU tradition. This preservation aims to maintain religious values passed down from generation to generation and form a strong religious character in students. This statement is also in line with what was conveyed by the principal of MTs Miftahul Huda Silir, he explained that:

Since its inception, our school has been rooted in the NU tradition of teaching moderate Islamic teachings. We always integrate these teachings in daily activities, such as classroom learning, recitations, as well as various social and religious activities. We also teach students to maintain diversity and avoid extremism in religion.

At MTs Miftahul Huda Silir Sari, the school involves students in various religious activities as part of cultivating religious character based on NU traditions. This religious activity aims to introduce students to religious practices that are part of moderate Islamic culture and traditions, especially in the Nahdlatul Ulama (NU) tradition. This is also in line with what was conveyed by the head of MTs student affairs, Miftahul Huda Silir, who explained that:

Our school strongly supports student involvement in religious activities that are in line with Nahdlatul Ulama traditions. We regularly hold activities such as tahlilan and Selamatetan, especially on Islamic holidays, as part of the NU practice which teaches the importance of blessings and ukhuwah. Students are actively involved in this activity, both as participants and as committee members, so that they can directly experience the values of ta'awun (helping each other) and istiqomah in worship. We also give students the opportunity to lead prayers or tahlilan, so that they feel they have a mandate (responsibility) in maintaining the smoothness and blessing of these activities, and better understand the importance of honesty and sincerity in every act of worship.

This statement was also conveyed by MTs teacher Miftahul Huda Silir, he explained that:

As a teacher, I try to integrate religious values in every lesson I teach, both related to Islamic teachings and local traditions that have become part of Nahdlatul Ulama. We also often hold religious activities such as recitations and tahlilan which actively involve students. This activity not only aims to strengthen understanding of religion, but also to instill the values of ukhuwah, ta'awun, and istiqomah in students. Apart from that, I teach students to understand and maintain traditions that have become part of their culture, such as Selamatetan and Tahlilan, so that they can continue to preserve them with a full sense of responsibility and respect for the cultural heritage that exists in everyday life, in accordance with the principles of adab in the NU tradition.

This statement was also strengthened by the explanation from MTs student Miftahul Huda Silir, who explained that:

I understand that preserving religious traditions in this school is very important so that we can maintain the culture and teachings of the Islamic religion. I participate in activities such as tahlilan and recitations which are often held at school. Apart from

that, I also actively participate in other religious activities held at school, such as commemorating Islamic holidays and others. By participating, I feel I can maintain existing traditions.

b. Understanding NU teachings

Understanding religious teachings is a very important aspect in cultivating NU-based religious character. At MTs Miftahul Huda Silir Sari, the appreciation of religious teachings is not only limited to knowledge, but is also translated into students' daily actions. This appreciation will influence students' attitudes and behavior in their social and spiritual lives. This was also conveyed by the principal of MTs Miftahul Huda Silir, he explained that:

We guide students by providing real examples in everyday life, in line with Nahdlatul Ulama's teachings which prioritize example in practicing religious values. Apart from studying religion, we also provide opportunities for students to worship together, so that they can feel the power of brotherhood and the blessings of worshipping together. Habits such as reading the Koran before lessons start, as well as attending recitations outside school hours, are some of our ways of helping students to better appreciate religious teachings and instill istiqomah in carrying out their daily religious obligations.

This was also conveyed by the head of MTs student affairs, Miftahul Huda Silir, who explained that:

We teach students to appreciate religious teachings practically, by providing examples of daily behavior that is in accordance with the teachings of the Islamic religion, as taught in the Nahdlatul Ulama tradition. Apart from classroom learning, we involve students in social activities that are based on religious values, such as helping others, sharing with those in need, and behaving well towards others. This activity also teaches them the value of ta'awun (mutual help) and strong ukhuwah (brotherhood). We also hold social programs that involve students interacting with the surrounding community, as a form of practicing the teachings of morals and istiqomah in everyday life.

This statement was also explained by MTs teacher Miftahul Huda Silir, he explained that:

I always remind students that religious teachings provide guidance in facing life's challenges, as taught in Nahdlatul Ulama. For example, when students face difficulties in their studies or personal problems, I teach them to be patient, pray, and look for solutions in a good and wise way, in accordance with the teachings of the Islamic religion. I also gave an example of how to face problems with a cool head and full of wisdom, based on the values of istiqomah (persistence), patience, and tawakkul (submission to Allah) taught in the NU tradition. In this way, they can solve problems peacefully and still adhere to high moral values."

This opinion was also reinforced by the statement of MTs student Miftahul Huda Silir, who explained that:

I try to live out religious teachings in simple ways, such as maintaining good relationships with friends, teachers and parents. At school, I always try to maintain a polite attitude, not talk about other people behind their backs, and avoid bad behavior. Outside of school, I also try to always do good and maintain religious practices such as praying on time and always praying before doing activities.

From the results of the researchers' findings through interviews, observations and documentation, it was concluded that the cultivation of religious character based on the Nahdlatul Ulama (NU) tradition at MTs Miftahul Huda Silir Sari had gone well and was structured. The preservation of religious traditions which are an integral part of education at this school makes a significant contribution to the formation of students' religious character. Several things that can be concluded from the results of this research include:

1. The school actively involves students in various religious activities such as tahlilan, Selamatetan, and recitation of the Koran. These activities are not only a means of worship, but also a medium for instilling the values of ta'awun (helping each other) and istiqomah (consistency in worship), which are part of NU's teachings. Students are not only participants, but are also directly involved in the management and implementation of these activities, so they have the responsibility to maintain and preserve this tradition.
2. The implementation of religious values in students' daily lives, both in learning and outside the classroom, is highly emphasized. The habit of reading the Koran before lessons begin, attending recitations, and behaving well towards others are concrete examples of the application of NU teachings in students' lives. This shows that education based on the NU tradition does not only

include aspects of religious knowledge, but also the practice of moral values and good behavior in their social life.

3. The role of the principal, head of student affairs, teachers and students is very important in supporting the success of cultivating this NU-based religious character. School principals and teachers not only set an example through their daily attitudes and behavior, but also actively integrate religious teachings in every aspect of education at school. Students, on the other hand, are directly involved in carrying out religious activities and participating in social programs involving the surrounding community.
4. The cultivation of religious character based on NU traditions not only maintains and preserves culture, but also forms students who have strong character, noble character, and understand the importance of togetherness and social responsibility. NU's moderate tradition helps students avoid religious extremism and instills values of tolerance and harmony between religious believers.

Overall, the cultivation of religious character based on NU traditions at MTs Miftahul Huda Silir Sari is very effective in forming students' religious character who is not only strong in religious knowledge, but also in practicing the noble values that exist in everyday life.

3. The Impact of Cultivating Religious Character Based on Nu Traditions on Student Behavior at Mts Miftahul Huda Silir Sari

The cultivation of religious character based on Nahdlatul Ulama (NU) traditions at MTs Miftahul Huda Silir Sari has had a significant impact on the development of student behavior. By instilling moderate religious values based on NU traditions, students not only gain in-depth religious knowledge, but are also directed towards forming good behavior that is in accordance with Islamic teachings. Based on the following indicators, we can see a clear impact on student behavior at the school:

a. Formation of Student Character

The cultivation of religious character based on NU traditions plays an important role in forming students' good character, noble character, and discipline in living their daily lives. The NU tradition of prioritizing values such as *tawadhu'* (humility), justice and simplicity greatly shapes the attitudes and behavior of students at MTs Miftahul Huda. This was also conveyed by the principal of MTs Miftahul Huda Silir, he explained that:

We have a character development program that we carry out from an early age. Every day, students are involved in religious activities such as congregational prayers, recitations and group prayers. We also instill moral values such as honesty, discipline and empathy through learning and activities that involve interaction between students.

This was also conveyed by the head of MTs student affairs, Miftahul Huda Silir, who explained that:

I supervise students' character development through their extracurricular activities and social interactions outside the classroom. Each student has a behavior log that records their attitudes in everyday life. We also frequently communicate with teachers and parents to obtain further information regarding student character development. This evaluation is carried out on an ongoing basis and we ensure that each student receives attention according to their needs.

This statement was also conveyed by MTs teacher Miftahul Huda Silir, he explained that:

I believe that as a teacher, I must be an example in everyday life. Therefore, I always try to instill moral values, such as honesty, discipline and a sense of responsibility. I also guide students in understanding religious teachings through the lessons and religious activities that we hold. Apart from that, I am directly involved in school social activities which aim to shape student character, such as recitation and social service.

This statement was reinforced by a statement from MTs student Miftahul Huda Silir, who explained that:

I understand that character building at school is very important so that we are not only smart academically, but also become good individuals. The most important values in my opinion are honesty, discipline and tolerance. We were taught to always tell the truth, be disciplined in studying and worship, and respect the differences that exist between us.

b. Increasing Discipline in Worship

One of the most obvious impacts of cultivating a religious character based on NU traditions is increasing student discipline in worship. At MTs Miftahul Huda, the religious traditions taught, such as congregational prayers, tadarus, and other practices, have a big influence in forming more disciplined worship habits. Regarding this, the Principal of MTs Miftahul Huda Silir explained that:

We hold a special time for congregational prayer at school, and every student is expected to attend and carry out the prayer in an orderly manner. We also remind students about the importance of worship through routine lessons delivered by PAI teachers. Apart from that, we give awards to students who are consistent in carrying out their worship.

This explanation was also strengthened by the statement of the head of student affairs at MTs Miftahul Huda Silir, who explained that:

Apart from carrying out worship together at school, we also involve parents in this process. We provide information and reminders about the importance of disciplined worship both at school and at home. We hold meetings with parents to discuss the progress of students' worship at home and provide support so that they can be disciplined in carrying out their daily worship.

Likewise, MTs teacher Miftahul Huda Silir's statement explained that:

To help students be more disciplined in carrying out their worship, I always remind them of the importance of maintaining a balance between academic obligations and worship. I also created a routine schedule for group worship, such as congregational prayers and recitations, which were held at times that did not interfere with their academic activities. I also give awards to students who are consistent in carrying out worship, to provide additional motivation

This statement was strengthened by the explanation from MTs student Miftahul Huda Silir, who explained that:

What makes me more disciplined is having a clear schedule for congregational prayers and recitation. We also have friends who remind each other not to miss worship. Apart from that, I feel calmer and more focused after participating in these spiritual activities. With support from friends and teachers, I became more motivated to carry out my worship with discipline

c. Increasing Tolerance Between Students

The NU tradition really emphasizes the value of tolerance between religious communities and between fellow Muslims. In the context of MTs Miftahul Huda, cultivating NU-based religious character also plays a role in increasing tolerance between students, both in the context of relationships between fellow Muslims and with students who come from different backgrounds. This was conveyed by the principal of MTs Miftahul Huda Silir, he explained that:

To increase tolerance between students, we often hold activities that involve collaboration between students from various backgrounds. We also teach the importance of respecting differences through discussions, group games and other joint activities. Every student is taught to understand that differences are gifts that must be appreciated, not used as an excuse for conflict.

This was also conveyed by the head of MTs student affairs, Miftahul Huda Silir, who explained that:

To teach tolerance between students, we often hold activities that encourage students to collaborate, such as group activities or joint projects. We also teach them to avoid discriminatory attitudes and prioritize mutual respect. The value of tolerance is applied in every interaction at school, both in class discussions, extracurricular activities, and in daily life at school.

This statement is in line with what MTs teacher Miftahul Huda Silir said, explaining that:

In class, I always emphasize the importance of mutual respect between students. I encourage them to be open and listen to each other when there are differences of opinion. In addition, we also carry out group activities that involve students from different backgrounds, so that they learn to work together and respect differences. I also give examples of how to resolve conflicts in a peaceful and tolerant way.

The same thing was also conveyed by MTs student Miftahul Huda Silir, he explained that:

I always try to listen to my friends' views, even though sometimes they differ from my own. I believe that everyone is entitled to have their own opinions and beliefs. In everyday life, I also try not to judge friends who have different views and always show mutual respect. If there are differences, I prefer to discuss them in a good and understanding way

From the results of the researcher's findings through interviews, observations and documentation, it was concluded that the results of this research showed that based on the research results, the Nahdlatul Ulama (NU) tradition-based religious character development program implemented at MTs Miftahul Huda Silir Sari showed a significant impact on student character development. This school consistently involves students in religious activities such as congregational prayers, recitations and group prayers every day. This activity not only aims to form discipline in worship, but also as a means of instilling important moral values, such as honesty, discipline, empathy and tolerance. This character building is not only carried out in the classroom, but also through extracurricular activities and social interactions outside the classroom, which are continuously evaluated and monitored through student behavior records that record their attitudes in everyday life.

From the students' side, they feel more disciplined in carrying out their worship because there is a clear schedule for congregational prayers and recitations, as well as the support of friends and teachers who remind each other. These spiritual activities help them feel calmer and more focused, which contributes to the development of their religious character. Apart from that, they also learn to respect differences of opinion and culture at school, and avoid discriminatory attitudes in daily social interactions. Overall, the cultivation of religious character based on NU traditions at MTs Miftahul Huda Silir Sari has produced students who are more disciplined, honest, empathetic and tolerant. This program successfully integrates religious teachings and moral values into students' daily lives, which is reflected in their behavior at school and outside school. This character development program also shows the importance of collaboration between teachers, parents and students in creating an environment that supports positive character development.

During the research process, researchers made direct observations at school locations, documenting various religious activities based on NU traditions such as tahlilan, recitation, joint prayer, and congratulations. Apart from that, it is also done in-depth interview with four key informants: the principal, deputy principal for student affairs, teachers, and active students. Visual documentation in the form of activity photos, field notes and interview recordings supports the validity of the data obtained. This is in accordance with the results of interviews with students, as shown in the following picture:



This research has novelty on the focus of the approach instilling religious character based on Nahdlatul Ulama (NU) traditions at junior secondary level formal education institutions (MTs). Different from previous research which tends to discuss character cultivation in general or based on a formal curriculum, this research explores how local religious traditions (tahlilan, recitation, Selamatetan) which is typical of NU actively integrated into school life and have a direct impact on shaping student behavior. This is a differentiator as well as a unique contribution to character education literature in Indonesia, especially in the context of modern Islamic boarding schools and madrasas.

The main contribution of this research is to provide new insight about how NU's unique religious and cultural values can be implemented practically in formal education environments, not only in Islamic boarding schools or traditional communities. This research enriches the body of knowledge in the field of Islamic education, especially in terms of approach strengthening character through non-structural methods which is based on local culture and socio-religious practices. In this way, this article becomes an

important reference for educators, policy makers and researchers who want to develop more contextual and effective character education

Islamic-based schools, especially those under the auspices of NU, can adopt the character building model through local religious activities such as tahlilan, Selamatetan and recitation as alternative methods to strengthen students' character spiritually and socially. This research opens up opportunities for further studies regarding comparison of the effectiveness of local culture-based character approaches compared to conventional approaches based on the national curriculum. This can expand the character education paradigm from a sociocultural perspective. The findings of this research can be input for the Ministry of Religion or the Education Service in arranging character education policies that are more inclusive of local wisdom values, especially in the context of religion-based schools/madrasahs.

CONCLUSION

At MTs Miftahul Huda Silir Sari, values such as tolerance, religious discipline, honesty and justice are thoroughly instilled in school life. Tolerance is emphasized through group discussions that respect differences, as well as religious and cultural activities that introduce diversity. Worship discipline is the main focus with congregational prayer activities and regular recitations. Honesty is taught through teacher examples and classroom activities that encourage students to be honest in assignments and exams. Justice is implemented by providing equal opportunities for all students, without discrimination, and teaching them to solve problems of injustice. All of these values aim to shape students' character who is religious, has integrity and is fair in their daily lives. The cultivation of religious character based on Nahdlatul Ulama (NU) traditions is carried out thoroughly and integrated into students' daily activities. This school is committed to teaching moderate Islamic values based on NU teachings, which emphasize tolerance, mutual respect and avoiding extremism. The cultivation of religious character is reflected in religious activities such as tahlilan, Selamatetan, and regular recitations, which involve active students as participants, committee members, or prayer leaders. Apart from that, classroom learning also teaches the importance of understanding local traditions and religious values, such as helping others, sharing and being humble. The habit of worshipping together, such as reading the Koran before lessons and attending recitations outside school hours, deepens students' appreciation of religious teachings. The teachers at this school are role models in maintaining good manners, punctual worship, and always trying to be grateful for success. With this holistic approach, it is hoped that students can grow into individuals with noble character and contribute positively to society. Teachers at this school play an active role in instilling character values by being direct examples in everyday life. They are involved in religious activities and motivate students to maintain religious discipline. As a form of appreciation, students who are consistent in worship are given awards to increase their motivation. Parental involvement is also considered to support the discipline of worship at home, with good communication between the school and parents regarding the development of student character and worship. Apart from the discipline of worship, the value of tolerance is a priority in character development. Activities that encourage collaboration between students from various backgrounds help students to better appreciate differences and avoid discriminatory attitudes. Class discussions, group activities, and joint projects provide opportunities for students to listen to each other and respect the opinions of others. Teachers teach how to resolve conflicts peacefully and with tolerance. From the students' side, they feel more disciplined in worship thanks to a clear schedule for congregational prayers and recitations, as well as support from friends and teachers who remind each other. These spiritual activities also help them feel calmer and more focused, which contributes to the development of religious character. In addition, they learn to respect differences of opinion and culture and avoid discriminatory attitudes in daily social interactions.

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