



Building Muslim Youth with Noble Character and Morals Through the PETANU (Pembekalan Tunas Aswaja) Program at MTs Unggulan Nurul Qur'an Boyolali

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Abstrak .The PETANU (Pembekalan Tunas Aswaja) activity aims to equip young Muslim generations with relevant knowledge and skills, enabling them to grow into individuals with strong character and noble morals. This activity was conducted due to the lack of comprehensive understanding among the younger generation regarding Aswaja teachings, as well as the limited opportunities for them to practice these values in their daily lives. The methods employed in this activity include training sessions, group discussions, and practical applications. This research adopts a qualitative descriptive approach. The study is based on existing books, journals, and articles. The researcher merely collected and analyzed data from these sources without conducting additional experiments. The objective is to delve deeper into the research topic. The training materials covered the history of Aswaja, creed, worship, ethics, and the role of youth in da'wah. The results of this community service activity include an increased understanding of Aswaja values among participants, a growing awareness of the importance of noble character, and the formation of a social network among participants. Additionally, participants demonstrated a high level of enthusiasm for applying the knowledge gained in their daily lives and surrounding environment.

Keywords : Aswaja, Young Generation, Character, Good Morals

1. INTRODUCTION

In contemporary times, character development serves as the foundation of social structures. A nation with strong moral values is oriented towards a prosperous, responsible, and competitive society, a society characterized by a generation of individuals with noble character. Such a generation is grounded in faith and piety towards the Almighty, capable of fostering a safe and peaceful social life, fulfilling the aspirations embodied in the philosophy of Pancasila. (Pamungkas, 2014).

The increasingly alarming moral crisis in society and the educational environment underscores the critical importance of character education. Character education has emerged as a significant global issue in education, closely linked to the widespread moral decay in society and government. Issues such as crime, injustice, corruption, child abuse, and human rights violations serve as evidence of an identity crisis within the Indonesian nation. Values such as noble character, politeness, and religiosity, once cherished and deeply ingrained in Indonesian society, seem to have become increasingly foreign and rare (Istiqomah et al., 2023). This urgent situation demands immediate government action to develop both short-term and long-term improvement programs.

Morality has been the cornerstone of every great civilization. Throughout history, nations have risen and fallen based on the strength of their moral compass. The golden age of Islam is a testament to this fact, as the noble character of its people played a significant role in its prosperity (Sari & Irawan, 2023). For Muslims, in the pursuit of noble character, there is an ideal example that should always be emulated, anytime and anywhere. He is the Prophet Muhammad, whose mission was to perfect human character (Ramadhani & Musyarapah, 2024).

The character of the younger generation today is very worrying as many young people are caught up in drugs. The dangers of drugs for addicts and young people, especially students, are numerous and if not stopped immediately, this habit of consuming drugs will gradually but surely worsen the user's health and ruin their future lives. The high prevalence of promiscuity among teenagers is also a very worrying phenomenon. Promiscuity among the younger generation can be defined as uncontrolled behavior in socializing and interacting with the opposite sex, without regard for the prevailing social and moral norms (Sapitri, 2022).

The rapid pace of change in the world has exposed the younger generation, including Muslim youth, to a variety of influences. To protect them from negative impacts, it is crucial to instill in them strong moral character. Early religious education is a key strategy in nurturing quality Muslim youth (Astuti et al., 2023).

Islamic religious education plays a central role in shaping the character and noble morals of the younger generation. Islamic religious education is not merely about understanding religious teachings, but also about implementing them in daily life (Rifa, 2016). To realize this objective, MTs Unggulan Nurul Qur'an Boyolali has consistently implemented the PETANU program. This program is designed to provide students with accurate religious knowledge, cultivate noble Islamic values, and foster the development of well-rounded individuals with strong moral character (Aziz & Handrianto, 2023). The PETANU program at MTs Unggulan Nurul Qur'an Boyolali is designed with a variety of engaging and interactive activities, such as religious lectures, group discussions, worship practices, and social activities. Through these activities, it is hoped that students can gain a deeper understanding of Islamic teachings, practice Islamic values in everyday life, and develop their potential optimally.

Aswaja education is a rich intellectual and spiritual legacy from the pious predecessors. Aswaja teachings, which is an abbreviation of Ahlus Sunnah wal Jama'ah,

have become the primary reference for the majority of Muslims in the world, including Indonesia. Aswaja education is not merely the teaching of creed, worship, and Islamic law, but also includes the development of character, ethics, and morality. The primary goal of Aswaja education is to produce individuals who are faithful, pious, knowledgeable, and have noble character, as well as being able to make positive contributions to society and nation (Sutrisno, 2019).

Aswaja education is a strategic asset in Indonesia's pluralistic society. Its moderate, tolerant, and rational teachings are highly compatible with Pancasila's values. By promoting mutual respect and understanding, Aswaja education has proven instrumental in fostering interfaith harmony and national unity. It equips the younger generation with the skills to navigate diversity and contribute to a more peaceful and inclusive society. Furthermore, Aswaja education serves as a bulwark against radical ideologies that are antithetical to the compassionate teachings of Islam as *rahmatan lil 'alamiin* (Pangeran et al., 2022).

Aswaja education employs a diverse range of teaching methods, from traditional approaches such as halaqah (group discussions) to modern methods that leverage information technology. The Aswaja curriculum is continually being developed to keep pace with the times. The curriculum encompasses not only the study of yellow books (kitab kuning) but also modern sciences such as social sciences, natural sciences, and foreign languages. As a result, graduates of Aswaja education are expected to have not only a deep understanding of religion but also the competencies required to compete in the workforce. (Purnamasari et al., 2023).

As an educational institution committed to producing the nation's golden generation, MTs Unggulan Nurul Qur'an Boyolali continues to strive to improve the quality of its PETANU activities. Through these efforts, it is hoped that these activities can make a significant contribution to the formation of a young Muslim generation that is intelligent, morally upright, and capable of becoming agents of change in society.

2. LITERATURE REVIEW

Research on character development in the younger generation, particularly through religious education, has become a focus of attention for academics and education practitioners. Various studies have shown that religious education can be an effective means of instilling moral and ethical values in individuals from an early age. (Andhika,

2021). However, the implementation of religious education in formal education often faces challenges, such as a lack of integration between religious values and other subjects, as well as a lack of active involvement of students in religious activities.

The PETANU (Pembekalan Tunas Aswaja) program implemented at MTs Unggulan Nurul Qur'an Boyolali is one effort to address these challenges. This program integrates religious learning with various engaging activities that actively involve students. Previous studies have shown that an integrative and participatory learning approach can increase students' learning motivation and the effectiveness of achieving learning objectives. (Dewi, 2021). Furthermore, studies on character education have also shown that the roles of role models, a conducive learning environment, and parental support are crucial in shaping an individual's character. (Judrah & Arjum, 2024).

Aswaja (Ahl al-Sunnah wa 'l-Jamā'ah) teachings have great potential to counter the growing moral crisis in the modern era. This is because Aswaja is a moderate theological system. Aswaja teachings can be used as a means to build a tolerant, inclusive, and moderate understanding of Islam. Moreover, Aswaja, when ingrained as knowledge, understanding, and attitude, is an important asset for developing a critical stance in facing the increasingly complex dynamics of social and religious life. (Naim, 2015). With this Aswaja education, it is hoped that it can stem and counter various radical ideologies that cause social change, especially among students. This is because Aswaja education contains the values of *tawassut*, *tawazun*, and *tasammuh*. (Wahyudin, 2017).

Research on religion-based character education in Indonesia is still relatively limited. Most existing research focuses on case studies or evaluations of specific programs. Therefore, this research is expected to make a significant contribution to the development of knowledge in the fields of religious education and character education. The findings of this research can be used as a basis for developing more effective character education models that are relevant to the educational context in Indonesia.

This research is also relevant to studies on lifelong learning and community development. The PETANU program aims not only to shape individual character but also to build an active and productive learning community. Therefore, this research is expected to contribute to efforts to build a better society.

3. METHODS

This research employs a more qualitative descriptive approach. It is based on existing books, journals, and articles related to writing. The researcher merely collects and analyzes data from these sources without conducting additional experiments. The aim is to delve deeper into the topic of writing being investigated. (Ridwan et al., 2021).

A literature review is a process of identifying and synthesizing existing literature relevant to a research topic. The primary objectives of a literature review are to identify knowledge gaps, formulate significant research questions, and construct a robust theoretical framework for the research (N. F. Hadi & Afandi, 2021). Subjective data analysis is an in-depth qualitative approach in research where the researcher systematically collects and analyzes empirical data obtained from direct observation of the phenomenon under investigation (Winartha, 2006). Subjective data analysis is a research method grounded in a post-positivist paradigm. It is employed to investigate social phenomena by engaging experts as primary data sources. (Sugiyono, 2008).

This research aims to provide an in-depth description of the process and impact of the PETANU (Pembekalan Tunas Aswaja) program in shaping the character and noble morals of students at MTs Unggulan Nurul Qur'an Boyolali. A qualitative descriptive approach was chosen as it allows the researcher to delve deeply into the meanings and experiences of students, teachers, and PETANU mentors regarding the implementation of this program. Through intensive data collection, such as in-depth interviews, participant observation, and document analysis, it is hoped that a comprehensive picture of the dynamics occurring in the PETANU activities and the factors influencing its success can be obtained.

4. RESULTS

The PETANU (Pembekalan Tunas Aswaja) program for 9th-grade students at the madrasah has been successfully implemented. This program aims to equip students with a deep understanding of Aswaja values as a foundation for their daily lives. Through a series of activities such as lectures, discussions, and hands-on practice, students are invited to get a closer look at the teachings of *Ahlussunnah wal Jama'ah*.

The results of this activity indicate an improvement in students' understanding of the basic concepts of Aswaja. Students have become better able to distinguish between correct and deviant teachings, and are more critical in responding to various religious

issues that arise in society. In addition, this activity has also succeeded in fostering a spirit of tolerance and religious moderation among students. They increasingly appreciate differences of opinion and beliefs, and are committed to maintaining religious harmony.

One of the challenges faced in implementing this activity is the limited time available. The vast amount of material cannot be fully delivered in a short period of time. In addition, students' initial interest and understanding of Aswaja material also vary. Therefore, further efforts are needed to overcome these obstacles, such as conducting follow-up activities or forming Al-Qur'an and Hadith study groups. Despite these challenges, this Aswaja seedling empowerment program has made a significant contribution to the effort to shape a young generation with noble character and who adhere to the teachings of Islam as a mercy to all worlds. It is hoped that similar activities can be carried out continuously, so that more young people can understand and practice the values of Aswaja.

This activity has achieved its intended goals. The 9th-grade students at the madrasah have received adequate training on Aswaja values. It is hoped that the knowledge they have gained can be applied in their daily lives, so that they become the next generation who can maintain the unity and harmony of the community. With a strong foundation in religious knowledge and morals, it is expected that the students can grow into a future generation that is faithful, devout, has noble character, and is capable of bringing positive change to their surroundings. (Hilmi, 2022). Consequently, sustained support and development of this program is crucial.

Aswaja education is essential for developing Muslim youth who possess noble character. The moderate, tolerant, and rational principles of Aswaja are especially suited to address the complexities of the modern world (Yunus, 2021). Through Aswaja education, the younger generation is taught to understand the Quran and Sunnah in depth, and to apply them in their daily lives. Values such as *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance) embedded in Aswaja serve as a foundation for building strong character and noble morals. (Rama & Achruh, 2023).

By studying Aswaja, the younger generation is not only equipped with extensive religious knowledge but also trained to think critically, analyze various issues, and make wise decisions. Aswaja education also teaches the importance of maintaining *ukhuwah Islamiyah* (Islamic brotherhood) and tolerance for differences. Through Aswaja education, it is hoped that the younger generation can grow into individuals who are

faithful, pious, knowledgeable, and have noble character, and are able to make positive contributions to society and the nation (Nirmawati et al., 2023).

5. DISCUSSION

The PETANU initiative at MTs Unggulan Nurul Qur'an Boyolali has produced substantial empirical evidence supporting the efficacy of religion-based character education, specifically Islamic Aswaja, in molding the character of young Muslims. (Wibowo et al., 2018). Through the intensive study of the Quran and Hadith and consistent religious practices, students have developed strong moral character. (Harefa & Tabrani, 2021). Furthermore, PETANU highlights the efficacy of an integrated approach to learning, where theory and practice are combined to foster a deeper understanding and internalization of religious values among students. (Ramdhani, 2014). The program not only imparts theoretical knowledge of religious concepts but also fosters the practical application of these concepts in daily life (Fathurrochman & Muslim, 2021).

The third finding is that a conducive learning environment is essential for character development. MTs Unggulan Nurul Qur'an Boyolali has successfully cultivated a positive and supportive learning atmosphere, where students feel secure, relaxed, and inspired to engage in both academic and religious pursuits (Marzuki & Haq, 2018). Fourth, PETANU shows that teachers are very important in helping students develop good character (Subiyono, 2021). The final point is that the involvement of parents and the community is crucial for character education. A collaborative effort among schools, parents, and the community is necessary to create a supportive environment for developing the character of young Muslims (Rewatus et al., 2020).

The implementation of the PETANU program has triggered a number of positive social changes in the environment of MTs Unggulan Nurul Qur'an Boyolali and its surroundings. Firstly, there has been an increase in awareness of the importance of character education among students, teachers, parents, and the community (I. A. Hadi, 2019). Secondly, a more harmonious relationship has been established between students, teachers, and parents. Thirdly, a new generation of Muslim youth has emerged with better character traits such as honesty, discipline, responsibility, and tolerance (Amalianita et al., 2023). Fourthly, there has been an increase in student participation in religious and social activities. Fifthly, an active and productive learning community has been formed within the school environment (Syahroni, 2017).

This research makes a significant contribution to the body of knowledge on religious education and character education. The findings can serve as a valuable resource for future research in this area and can inform the development of more effective character education programs.



Figure 1. Opening Ceremony of the PETANU (Pembekalan Tunas Aswaja) Program



Figure 2. Session Material Presentation 1



Figure 3. Session Material Presentation 2



Figure 4. The Closing Ceremony of the PETANU Program was Marked by the Oath-Taking Ceremony

6. CONCLUSION

Aswaja youth empowerment for students is a strategic step in building a strong character and noble morals. Through this program, students are not only equipped with in-depth religious knowledge but also taught to implement Islamic values in their daily lives. Interactive and engaging learning processes, as well as guidance from competent mentors, are expected to cultivate students' interest and awareness of the importance of adhering to Islamic teachings.

Aswaja youth empowerment also aims to equip students with the life skills needed to face the challenges of the times. Thus, it is expected that students can become young generations who are not only intellectually intelligent but also have noble morals and are able to make positive contributions to society. In addition, this program can also strengthen ties between fellow Aswaja youth members, creating a conducive atmosphere for mutual learning and sharing experiences.

This research has made a significant contribution to the understanding of the importance of the PETANU program in shaping students' character. However, there are still some aspects that have not been explored in depth in this study. One of them is the

factors that influence the success of implementing the PETANU program in other schools. In addition, this study has not examined in depth the challenges and obstacles faced in the implementation of the PETANU program. Further research needs to be done to answer these questions. Therefore, the researcher recommends that future researchers expand their knowledge by conducting community service on character building for teenagers.

7. REFERENCES

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