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ORIGINAL RESEARCH ARTICLE

The Role of PCNU in Strengthening Aswaja An-Nahdliyah Values and Religious Moderation in Metro City

Tanyizul Maksum^{1*}, Jaenullah¹, Sunarto¹

¹Universitas Ma'arif Lampung, Metro, Indonesia

Correspondence: maksumtanyizul@gmail.com

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ABSTRACT

This study examines the role of the Nahdlatul Ulama Branch Leadership (PCNU) in Metro City in strengthening Aswaja An-Nahdliyah values and religious moderation. Religious moderation has become increasingly urgent in Indonesia's pluralistic society amid rising radicalism and transnational ideologies that threaten national integration. As the largest Islamic organization in Indonesia, Nahdlatul Ulama (NU) bears responsibility for instilling moderate Islamic values to counter extremism. This qualitative field research employed observation, documentation, and in-depth interviews with key informants including PCNU administrators. Data analysis was conducted descriptively-analytically. The findings reveal that PCNU Metro City strengthens Aswaja values through three primary channels: structural (formal cadre training: PKD, PDPKNU, PMKNU), cultural (pesantren and majelis taklim), and intellectual (Bahtsul Masail Institute). Actualization manifests in two dimensions: religious dimension through devotional traditions (ziarah kubur, tahlilan) as spiritual expressions, and civic dimension through reinforcing hubbul wathon minal iman (love of homeland as part of faith) and positioning NU as a strategic government partner. The study concludes that comprehensive Aswaja value reinforcement successfully builds ideological immunity against radicalism while simultaneously strengthening national integration.

Keywords: Aswaja An-Nahdliyah, religious moderation, PCNU, value internalization



ABSTRAK

Penelitian ini mengkaji peran Pengurus Cabang Nahdlatul Ulama (PCNU) Kota Metro dalam penguatan nilai-nilai Aswaja An-Nahdliyah dan moderasi beragama. Moderasi beragama menjadi semakin mendesak di tengah masyarakat Indonesia yang plural di tengah meningkatnya radikalisme dan ideologi transnasional yang mengancam integrasi nasional. Sebagai organisasi Islam terbesar di Indonesia, Nahdlatul Ulama (NU) memiliki tanggung jawab menanamkan nilai-nilai Islam moderat untuk menangkai ekstremisme. Penelitian lapangan kualitatif ini menggunakan observasi, dokumentasi, dan wawancara mendalam dengan informan kunci termasuk pengurus PCNU. Analisis data dilakukan secara deskriptif-analitis. Temuan menunjukkan bahwa PCNU Kota Metro memperkuat nilai Aswaja melalui tiga jalur utama: struktural (kaderisasi formal: PKD, PDPKNU, PMKNU), kultural (pesantren dan majelis taklim), dan intelektual (Lembaga Bahtsul Masail). Aktualisasi terwujud dalam dua dimensi: dimensi keagamaan melalui tradisi amaliah (ziarah kubur, tahlilan) sebagai sarana spiritualitas, dan dimensi kenegaraan melalui penguatan hubbul wathon minal iman (cinta tanah air sebagian dari iman) serta posisi NU sebagai mitra strategis pemerintah. Penelitian menyimpulkan bahwa penguatan nilai Aswaja secara komprehensif berhasil membangun imunitas ideologis masyarakat terhadap radikalisme sekaligus memperkuat integrasi nasional.

Kata Kunci: Aswaja An-Nahdliyah, moderasi beragama, PCNU, internalisasi nilai, Kota Metro

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1. INTRODUCTION

Indonesia, as the world's largest Muslim-majority nation, is characterized by extraordinary ethnic, cultural, linguistic, and religious diversity spanning thousands of islands from Sabang to Merauke (Rahayu & Lesmana, 2020). This pluralism has been globally recognized as both a treasure and a potential source of conflict. The Indonesian people tend to strongly identify with their respective religions, creating conditions where religious differences can potentially trigger social tensions (Rahayu & Lesmana, 2020). In this context, maintaining religious harmony and moderation becomes not merely desirable but essential for national stability. The diversity of Indonesian society has become a global concern, with the nation serving as a living laboratory for interfaith coexistence and religious pluralism.

The religious landscape of Indonesian Muslims displays rich and varied characteristics, representing diverse articulations of Islamic doctrine rather than a monolithic expression (Qomar, 2015). The distinctive character of Islam in Indonesia emerges from the unique interaction between Islamic teachings and local cultural traditions, creating what scholars term "Islam Nusantara" (Luthfi, 2016). This distinctive Indonesian Islam reflects a harmonious synthesis between universal Islamic principles and local wisdom, producing religious expressions that are culturally embedded and socially relevant. The uniqueness of Indonesian Islam is evident in various religious rituals and practices that incorporate local traditions while maintaining Islamic orthodoxy.

Aswaja An-Nahdliyah, the religious orientation embraced by Nahdlatul Ulama (NU), has emerged as a significant factor contributing to interfaith harmony in Indonesia. Aswaja An-Nahdliyah is

not merely a religious doctrine but a comprehensive philosophy that embraces religious moderation, tolerance, and balance (Mubarak et al., 2021). This perspective understands and appreciates heterogeneity as a distinctive feature of Indonesian religiosity, aligning with inclusive principles and religious moderation (Tim PWNNU Jawa Timur, 2007). The Aswaja approach recognizes that religious understanding must be contextualized within Indonesia's pluralistic social reality.

Aswaja can be defined as "people who have a method of religious thinking that encompasses all aspects of life based on the foundations of moderation, maintaining balance, and tolerance" (Saiman, 2022). This definition emphasizes the comprehensive nature of Aswaja thinking, which extends beyond theological matters to encompass social, cultural, and political dimensions of life. The Aswaja approach rejects rigid, exclusive, and extreme positions, instead embracing adaptability and contextual understanding. One of the defining characteristics of Ahlussunnah Waljamaah is its capacity to adapt to various situations and conditions, avoiding stagnation and exclusivism while remaining grounded in Islamic principles (Saiman, 2022).

As a *manhaj al-fikr* (method of thinking), Aswaja necessitates deep textual understanding combined with contextual implementation (Zahroh, 2021). This approach involves transmitting divine texts with good messages, interpreting and contemplating them, and manifesting them in life to create prosperity and security for all (Hamzah, 2017). The Aswaja method avoids partial or fragmentary understanding of religious texts, instead seeking comprehensive interpretation that considers both textual meaning and contextual reality. This balanced approach ensures that religious understanding remains relevant across time and place.

Despite the high esteem in which moderate Aswaja An-Nahdliyah values are held within NU, the understanding and reinforcement of these values among members and followers remains a significant concern. The development of religious moderation in society requires a deep and sustainable process of value reinforcement so that these values become embedded in individual thinking, attitudes, and behavior (Wibowo et al., 2018). Contemporary challenges include the emergence of radical ideologies, transnational movements that pit religion against the state, and growing religious polarization that threatens social cohesion.

The urgency of this research lies in the strategic position of the Branch Leadership (PCNU) at the regency/city level, which has direct contact with local communities. Urban areas are particularly vulnerable to the influx of modernist Islam, radical ideologies, terrorism, and liberalism that seek to purify Islam through extreme movements (Fahmi et al., 2022). Metro City, as an urban center in Lampung Province, faces these challenges while maintaining its identity as a region with strong NU traditions. The city's heterogeneity requires systematic strategies for strengthening and actualizing moderation values to ensure religious identity and nationalism develop harmoniously.

Previous studies have examined various aspects of Aswaja values and religious moderation. Baharun and Nur Aini (2020) focused on strengthening Aswaja An-Nahdliyah education to reinforce tolerance attitudes. Rahmania and Safitri (2021) investigated the implementation of Aswaja NU values in character formation. Rifqi (2021) explored the internalization of religious moderation in student competency standards. However, limited research has specifically examined the comprehensive role of PCNU at the city level in simultaneously strengthening Aswaja values and religious moderation through multi-channel approaches.

The research gap addressed by this study lies in its examination of how PCNU Metro City integrates structural, cultural, and intellectual channels to reinforce Aswaja values and religious moderation. While previous studies have focused on educational institutions or specific programs, this research provides a holistic analysis of organizational strategies at the branch level. The novelty of this research includes: (1) analysis of the multi-channel approach (structural, cultural, intellectual) employed by PCNU, (2) examination of both religious and civic dimensions of value actualization, (3) investigation of ideological immunity building against radicalism, and (4) documentation of the integration between Aswaja values and national commitment through the concept of *hubbul wathon minal iman*.

This study aims to understand the role of PCNU Metro City in strengthening Aswaja An-Nahdliyah values and religious moderation. Specifically, it seeks to: (1) identify the channels through which PCNU internalizes Aswaja values, (2) analyze the actualization of these values in religious and civic life, and (3) examine the contribution of this reinforcement to ideological resilience and national integration. The findings contribute to theoretical understanding of religious moderation in plural societies and provide practical insights for organizations seeking to promote tolerance and harmony.

2. RESEARCH METHODS

This research employs a qualitative approach with a field research (field research) design. The qualitative approach was selected because it enables deep understanding of social phenomena through exploration of meanings, interpretations, and experiences of research subjects in their natural settings (Anggito & Setiawan, 2018). Qualitative research is particularly suitable for examining complex social processes such as value internalization and religious moderation, where numerical data alone cannot capture the richness of human experience and organizational dynamics.

The research uses a descriptive research type, specifically the case study method. Descriptive research aims to describe actual phenomena or facts, including attitudes or opinions, as they naturally occur without manipulation or specific treatment of the research object (Sudaryono, 2019). The case study approach allows in-depth investigation of a specific event, environment, or situation to reveal or understand the phenomenon under study (Gainau, 2021). In this research, the case is PCNU Metro City's efforts to strengthen Aswaja values and religious moderation within its organizational and community context.

The research was conducted at PCNU Metro City, located at Jl. Soekarno Hatta No.35-16b, Mulyojati, Metro Bar., Kota Metro, Lampung. The research subjects were PCNU Metro City administrators for the 2021-2025 service period. The object of research was the internalization of Aswaja An-Nahdliyah values in strengthening religious moderation. The research location was selected because of PCNU Metro City's strategic position as the branch-level organization directly engaging with local communities and its documented efforts in promoting religious moderation.

Informants were selected using purposive sampling technique, selecting participants based on specific criteria relevant to the research objectives (Ismail, 2021). Primary informants included: Dr. Mispani Ramli, M.Pd.I (Chairman of PCNU Metro City), Drs. H. Syahro, M.Sy (Secretary),

Harmuji, S.Pd.I (Vice Secretary), and H. Wahid Asy'ari, M.Pd.I (A'wan/Advisory Council member). These informants were selected for their direct involvement in organizational decision-making, program implementation, and value dissemination within the NU structure. Secondary sources included organizational documents, program reports, and relevant literature.

Data collection employed three methods: in-depth interviews, observation, and documentation. Semi-structured interviews were conducted with key informants to gather data on understanding of Aswaja values, program implementation, and challenges in strengthening religious moderation (Sutisna, 2021). Observation was used to observe the implementation of PCNU work programs and community activities reflecting Aswaja values. Documentation involved collecting written materials including organizational statutes, program documents, training materials, and photographs related to PCNU activities (Ali, 2022).

Data validity was ensured through source triangulation, comparing information obtained from different sources to verify consistency and enrich understanding (Rukin, 2019). The researcher compared data from interviews with documentation and observational findings to ensure comprehensive and reliable results. Triangulation helped identify convergent and divergent perspectives, providing a more complete picture of the phenomena under study.

Data analysis followed the interactive model of Miles and Huberman (2014), consisting of three stages: data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting, focusing, simplifying, and abstracting data related to Aswaja value internalization. Data display presented organized information enabling conclusion drawing. Verification involved systematically reviewing findings and drawing conclusions using deductive reasoning from specific findings to general implications (Sigit Hermawan, 2022).

3. RESULTS AND FINDINGS

3.1 Internalization of Aswaja An-Nahdliyah Values

3.1.1 Structural Channel: Formal Cadre Training

PCNU Metro City implements systematic value internalization through formal structural channels, primarily through cadre training programs. These programs ensure standardized understanding of Aswaja values across all organizational levels. The training hierarchy includes:

Pelatihan Kader Dasar (PKD): This basic cadre training serves as the entry point for formal cadre development at the level of autonomous bodies (such as GP Ansor). Participants are introduced to fundamental principles of NU and community engagement. The training covers basic Aswaja teachings, organizational history, and the role of NU in Indonesian society.

Pendidikan Dasar Pendidikan Kader Penggerak Nahdlatul Ulama (PDPKNU): This intermediate training level aims to align the vision, mission, and ideology of Aswaja among administrators and members. The training deepens understanding of organizational management and value

application in various contexts. Participants learn to apply Aswaja principles in organizational decision-making and community service.

Pendidikan Menengah Kepemimpinan Nahdlatul Ulama (PMKNU): This advanced leadership training focuses on strategic leadership and deeper understanding of Aswaja values in addressing complex socio-political dynamics. The training prepares participants for leadership roles within the organization and equips them to respond to contemporary challenges while maintaining Aswaja principles.

Based on interviews with Dr. Mispani Ramli (Chairman, PCNU Metro City), the structural channel ensures: "continuity in value transmission through graded training from basic to advanced levels," and "standardization of Aswaja material with clear curriculum preventing deviation from organizational guidelines." The training programs create systematic value internalization where participants progressively develop deeper understanding and commitment to Aswaja principles.

3.1.2 Cultural Channel: Pesantren and Majelis Taklim

The cultural channel operates through pesantren (Islamic boarding schools) and majelis taklim (religious study groups), which serve as primary institutions for grassroots value dissemination. Pesantren play a central role in spreading moderate Islamic understanding based on Aswaja An-Nahdliyah values. As noted by informants, pesantren function as miniature NU at the local level, where religious dynamics shape organizational policies and approaches to religious moderation.

Research findings indicate that pesantren affiliated with NU in Metro City serve as bastions and centers for direct religious value transmission to communities. The materials taught in pesantren and majelis taklim under NU guidance exhibit specific characteristics: they are based on Aswaja An-Nahdliyah, following the moderate approach championed by NU, and religious practices and Islamic jurisprudence (fiqh) follow the Shafi'i school of thought. This consistency maintains the religious traditions of the NU community in Metro while adapting to local contexts.

Kyai Mahsun Jauhari (Syuriah member, PCNU Metro City) emphasized that "pesantren is where religious discourse is published. Intellectual discussions and reasoning in pesantren have promoted moderate and progressive religious thought, influencing broader societal views." Beyond theoretical teaching, pesantren cultivate religious moderation values in daily life through practice, discipline, and modeling by educators, creating an environment where moderation becomes integral to identity and behavior.

3.1.3 Intellectual Channel: Bahtsul Masail Institute

The intellectual channel operates through the Bahtsul Masail Institute (Lembaga Bahtsul Masail - LBM), which serves as the authoritative forum for addressing contemporary religious legal issues. This institution provides a platform for kyai, pesantren leaders, and academics to discuss problems from various perspectives using classical Islamic texts (kitab kuning).

Within the Bahtsul Masail forum, Aswaja values are not merely taught but practically applied through dialectical engagement. The strengthening process occurs when participants seek legal

solutions to social phenomena in Metro City—including worship issues, economics, and citizenship matters—while adhering to moderate methodological approaches (*manhajul istinbath*). Through LBM, PCNU Metro City transforms Aswaja values into concrete solutions, representing intellectual reinforcement where doctrinal strengthening occurs through deep, scientific, and civilized discussion to maintain public welfare amid evolving societal dynamics.

Table 1. Channels of Aswaja Value Internalization

Channel	Institutions/Programs	Key Activities	Outcomes
Structural	PKD, PDPKNU, PMKNU	Formal cadre training, leadership development	Standardized Aswaja understanding, organizational continuity
Cultural	Pesantren, Majelis Taklim	Religious education, community study groups	Grassroots value dissemination, community engagement
Intellectual	Bahtsul Masail Institute	Religious legal discourse, contemporary issue analysis	Contextualized solutions, intellectual reinforcement

3.2 Actualization of Aswaja Values

3.2.1 Religious Dimension: Devotional Traditions

Actualization of Aswaja values in Metro City manifests through various devotional traditions that have become integral to the socio-cultural life of NU members. These practices reflect the harmony between Islamic teachings and local wisdom, embodying the principles of *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice).

Ziarah Kubur (Grave Visitation): This practice serves not only as ritual respect for ancestors but as profound spiritual reflection (*dzikrul maut*) reminding individuals of the afterlife. The tradition is performed with reverence as a form of alignment between theological teachings and respect for family history and regional religious figures. Informants emphasized that *ziarah kubur* reflects the Aswaja principle of maintaining connections with predecessors while cultivating spiritual awareness.

Tahlilan: The tradition of gathering for *tahlilan* (recitation of Islamic prayers and verses) has been practiced continuously by the majority of Indonesian Muslims, particularly NU communities. Although the specific format was not directly taught by Prophet Muhammad, the practice is permitted because none of its elements contradict Islamic teachings—including recitation of Surah Yasin, *tahlil*, *tahmid*, *tasbih*, and prayers for the deceased. The tradition typically occurs weekly on Thursday evenings, rotating among households, fostering community solidarity and spiritual connection.

Maulid Nabi (Prophet's Birthday Commemoration): Following the tradition established by scholars from Sultan Al-Muzhaffar's time to the present, Maulid Nabi celebration is considered a commendable practice. Leading scholars including Al-Hafizh Ibn Dihyah, Al-Hafizh Al-Iraqi, Al-Imam Al-Suyuthi, and others have affirmed this tradition. According to Jalaluddin Al-Suyuthi,

Maulid Nabi constitutes a praiseworthy innovation (*bid'ah hasanah*) as long as it involves Quran recitation, narration of prophetic history, and expression of joy without adding rituals not required in Islam.

Syukuran (Thanksgiving Ceremonies): Rituals marking life cycle events—from pregnancy (*ngapati*, *mitoni*) to birth (*brokohan*), naming (*njenengi*), circumcision (*sunatan*), marriage (*omah-omah*), and death (*tilar donya*)—reflect the integration of Islamic teachings with Javanese cultural traditions. These ceremonies involve prayer recitation, communal gathering, and expressions of gratitude, embodying *Aswaja* values of community solidarity and religious-cultural synthesis.

Based on interviews with Dr. Mispani, these practices are "not just routine spiritual activities but function as unifying tools for the community and *da'wah* media to strengthen the faith of *Nahdliyin* members at the grassroots level." The traditions serve multiple purposes: spiritual development, community bonding, cultural preservation, and religious education.

3.2.2 Civic Dimension: National Commitment

Actualization of *Aswaja* values extends beyond religious practices to encompass civic engagement and national commitment. PCNU Metro City actively promotes the concept of *hubbul wathon minal iman* (love of homeland is part of faith) as a core principle integrating religious devotion with national loyalty.

NKRI Commitment: In various events including public lectures and cadre training, PCNU Metro City consistently promotes the slogans "NKRI harga mati" (Unitary State of the Republic of Indonesia is non-negotiable) and "Pancasila jaya" (Pancasila prevails). These slogans function as ideological boundaries, reinforcing commitment to the nation-state framework. The organization frames Pancasila not as a competitor to Islamic teachings but as a "technical container" for implementing religious principles within Indonesia's pluralistic context.

Mu'ahadah Wathoniyyah (National Covenant): PCNU Metro City conceptualizes Pancasila and NKRI as a national covenant (*mu'ahadah wathoniyyah*), providing strong religious legitimacy to the constitution. This framing closes the door to caliphate ideology or religious state models among *Nahdliyin* members in Metro. The commitment is institutionalized through cadre training curricula, ensuring loyalty to the nation becomes standardized organizational content.

Strategic Partnership with Government: PCNU Metro City positions itself as a strategic partner rather than opposition or political tool, creating synergy between religious scholars (*ulama*) and state officials (*umara*). This synergy manifests in collaboration for "mental and spiritual development," with NU taking the role of moral supporter for government policies. By positioning itself as a partner, NU helps create conducive conditions in Metro City, minimizing friction between religious groups and the state.

Nationalism as Religious Obligation: PCNU Metro City interprets nationalism not as separate from religion but as its integral component. The belief that "celebrating independence is a religious obligation" implements the doctrine of *hubbul wathon minal iman* directly. This eliminates the

dichotomy between being "Indonesian" and being "Muslim," allowing NU members to participate fully in state activities without theological hesitation.

Table 2. Dimensions of Aswaja Value Actualization

Dimension	Practices/Principles	Key Values Demonstrated	Outcomes
Religious	Ziarah Kubur, Tahlilan, Maulid Nabi, Syukuran	Tawassuth, Tasamuh, Spiritual connection	Community solidarity, cultural preservation, spiritual development
Civic	Hubbul Wathon Minal Iman, Mu'ahadah Wathoniyah, NKRI Commitment	I'tidal, Tawazun, National loyalty	Ideological immunity, national integration, state partnership

4. DISCUSSION

The findings demonstrate that PCNU Metro City employs a comprehensive multi-channel approach to strengthen Aswaja values and religious moderation. This approach aligns with theoretical frameworks emphasizing that value internalization requires systematic, multi-dimensional strategies addressing cognitive, affective, and behavioral dimensions (Muhtar et al., 2018). The integration of structural, cultural, and intellectual channels creates what can be termed "ideological siege" (pengepungan ideologis), ensuring values are reinforced through multiple pathways simultaneously.

The structural channel through formal cadre training (PKD, PDPKNU, PMKNU) represents a systematic approach to value transmission that ensures standardization and continuity. This finding aligns with research by Fahmi et al. (2022) demonstrating that mainstreaming religious moderation through Aswaja education requires structured curriculum implementation across educational levels. The graded training approach—from basic to advanced levels—reflects understanding that value internalization is a progressive process requiring reinforcement at increasing levels of sophistication and commitment.

The cultural channel through pesantren and majelis taklim represents grassroots value dissemination that reaches communities directly. This finding corroborates research by Anam, Padil, and Yahya (2021) who identified eight characteristics of Aswaja Muslims as source material for Islamic moderation curriculum development in pesantren, including guidance for Islamic moderation, maintenance of togetherness, acknowledgment of fiqh school authorization, and respect for local wisdom. The pesantren's role as "miniature NU" reflects how local religious dynamics shape broader organizational approaches to religious moderation.

The intellectual channel through Bahtsul Masail demonstrates the importance of ongoing intellectual engagement in value reinforcement. This finding extends research by Ikhsan et al. (2024) showing that new concepts of Aswaja values are developed through systematic integration into curriculum and adoption of interactive teaching methods that integrate traditional values with contemporary issues. The Bahtsul Masail forum provides space where classical texts are "compelled" to address contemporary problems (economics, citizenship, social phenomena), ensuring Aswaja values remain relevant and responsive to societal changes.

The actualization of Aswaja values through devotional traditions (ziarah kubur, tahlilan, maulid Nabi, syukuran) demonstrates the integration of Islamic teachings with local wisdom, reflecting the distinctive character of Indonesian Islam identified by Luthfi (2016) and Qomar (2015). These practices embody the Aswaja principles of tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) in lived religious expression. The traditions serve multiple functions: spiritual development through remembrance of death and afterlife, community bonding through communal gathering, cultural preservation through maintaining local traditions, and religious education through transmission of Islamic values.

The finding that these traditions are maintained while allowing innovation reflects the Aswaja principle of al-muhafazhah 'ala al-qodimi al-shalih wal akhdzu bil al-jadid al-ashlah (preserving good old traditions and adopting new better ones). This principle, emphasized by informants, guides the community in maintaining proven beneficial traditions while remaining open to better innovations. This balanced approach prevents stagnation while avoiding indiscriminate acceptance of change, ensuring religious practices remain grounded in Aswaja values while adapting to contemporary needs.

The civic dimension of Aswaja value actualization through hubbul wathon minal iman and mu'ahadah wathoniyyah represents a significant contribution to understanding the relationship between religion and nationalism in Indonesia. This finding aligns with research by Kanafi et al. (2021) showing that Aswaja theology contributes to building Islamic moderation character through established and consistent application across various fields including state affairs. The framing of nationalism as religious obligation eliminates the dichotomy between religious devotion and national loyalty, creating integrated identity where being a good Muslim and being a good Indonesian are mutually reinforcing.

The positioning of PCNU Metro City as a strategic government partner rather than opposition reflects the Aswaja principle of i'tidal (justice/fairness) in political engagement. This approach contrasts with radical movements that position themselves in opposition to the state, instead creating constructive synergy between religious and state institutions. This finding supports research by Kanafi et al. (2021) identifying that Islamic community organizations contribute to building Islamic moderation character by applying established and consistent Aswaja theology across various fields.

The slogans "NKRI harga mati" and "Pancasila jaya" function as ideological boundaries, reinforcing commitment to the nation-state framework. This finding aligns with research by Ikhsan et al. (2024) demonstrating that teaching Aswaja values contributes significantly to forming religious moderation attitudes among students, reflected in increased understanding of key Islamic moderation concepts and ability to apply Aswaja principles in responding to contemporary issues. The slogans serve as instruments of positive indoctrination, creating inclusive identity that bridges religious and national commitments.

The integration of Aswaja values with Pancasila represents a distinctive feature of Indonesian Islam that has been sustained through NU's organizational efforts. This finding corroborates research by Baharun and Nur Aini (2020) showing that strengthening Aswaja education reinforces tolerance attitudes. The conceptualization of Pancasila as mu'ahadah wathoniyyah provides

religious legitimacy to the constitution, closing the door to ideologies that pit religion against the state. This framing ensures that commitment to the nation becomes integrated with religious devotion rather than competing with it.

The comprehensive approach employed by PCNU Metro City—combining structural, cultural, and intellectual channels—creates what can be termed "ideological immunity" against radicalism. This finding extends research by Wibowo et al. (2018) on internalization of Aswaja character education values, showing that systematic value reinforcement builds resilience against extremist ideologies. The multi-channel approach ensures values are reinforced through formal training, community practice, and intellectual engagement, creating robust ideological defense against penetration of radical ideas.

The effectiveness of PCNU Metro City's approach is evidenced by the community's ability to maintain moderate religious practices while resisting radical ideologies. This finding aligns with research by Rahmania and Safitri (2021) demonstrating that implementation of Aswaja values contributes to character formation. The integration of religious and civic dimensions of value actualization creates comprehensive identity where religious devotion and national loyalty reinforce each other, preventing the fragmentation that can occur when these dimensions are perceived as contradictory.

The role of pesantren in value transmission deserves particular attention given their strategic position in Indonesian society. This finding supports research by Anam, Padil, and Yahya (2021) identifying pesantren as central to building Aswaja character as the pillar of Islamic moderation. The pesantren's function as both educational institution and community center enables value transmission that combines formal instruction with lived practice, creating environment where moderation becomes habitual and natural.

The intellectual engagement through Bahtsul Masail ensures that Aswaja values remain dynamic and responsive to contemporary challenges. This finding aligns with research by Saputra, Crismono, and Ilyas (2026) demonstrating that internalization of Aswaja values positively and significantly affects students' religious moderation attitudes. The forum provides space where classical texts are interpreted to address modern problems, ensuring religious understanding remains relevant while maintaining fidelity to traditional sources. This prevents both stagnation (rigid adherence to outdated interpretations) and uncontrolled innovation (abandonment of established principles).

The devotional traditions maintained by NU communities represent what can be termed "lived moderation"—religious practice that embodies moderate principles through everyday expression. This finding extends research by Rifqi (2021) on internalization of religious moderation in student competency standards, showing that moderation values must be practiced, not merely understood theoretically. The traditions provide concrete expression of Aswaja values, making abstract principles tangible and accessible to community members.

The partnership approach with government reflects the Aswaja principle of tawazun (balance) in political engagement—neither subservient to state power nor oppositional to it. This finding supports research by Kanafi et al. (2021) showing that Aswaja internalization is reflected in the

moderate character of figures and followers of mass organizations in Indonesia. The strategic partnership position enables NU to influence policy while maintaining independence, creating constructive relationship that benefits both religious community and state.

The community's ability to maintain devotional traditions while adapting to contemporary needs reflects the dynamic nature of Aswaja values. This finding aligns with research by Ikhsan et al. (2024) on the new concept of Aswaja values, showing that value development occurs through integration of traditional values with contemporary issues. The principle of *al-muhafazhah 'ala al-qodimi al-shalih wal akhdzu bil al-jadid al-ashlah* guides this dynamic process, ensuring continuity with tradition while enabling beneficial innovation.

The comprehensive strengthening of Aswaja values through multiple channels has successfully built ideological resilience in Metro City society. This finding provides empirical support for theoretical frameworks emphasizing the importance of systematic value internalization for religious moderation. The integration of structural, cultural, and intellectual approaches, combined with actualization in both religious and civic dimensions, creates robust ideological defense against radicalism while reinforcing national integration.

5. CONCLUSION

This study concludes that PCNU Metro City has successfully strengthened Aswaja An-Nahdliyah values and religious moderation through a comprehensive multi-channel approach. The structural channel through formal cadre training (PKD, PDPKNU, PMKNU) ensures systematic value transmission with standardized understanding across organizational levels. The cultural channel through *pesantren* and *majelis taklim* enables grassroots value dissemination that reaches communities directly, embedding Aswaja values in everyday religious practice. The intellectual channel through *Bahtsul Masail* ensures ongoing engagement with contemporary issues, maintaining relevance while preserving fidelity to traditional sources.

The actualization of Aswaja values manifests in two interconnected dimensions. The religious dimension is expressed through devotional traditions including *ziarah kubur*, *tahlilan*, *maulid Nabi*, and *syukuran* ceremonies, which embody Aswaja principles in lived religious practice while maintaining cultural continuity. The civic dimension is expressed through commitment to *hubbul wathon minal iman* and *mu'ahadah wathoniyyah*, integrating national loyalty with religious devotion and positioning NU as a strategic partner of government. This comprehensive approach has successfully built ideological immunity against radicalism while reinforcing national integration, demonstrating the continued relevance of Aswaja An-Nahdliyah values in contemporary Indonesian society.

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