

STRENGTHENING ASWAJA AN-NAHDLIYAH VALUES IN THE FAMILY: A Strategic Effort to Counter Radicalism

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Abstract: Radicalism is a central concern in the perspective of Ahlussunnah wal Jamaah (ASWAJA) as upheld by Nahdlatul Ulama. Countering radicalism can begin within the family, which serves as the primary educational institution in preparing a future generation of Muslims who are moderate and tolerant. The values of Aswaja an-Nahdliyah are internalized within the family through daily religious rituals, value habituation, and parental role modeling. This study aims to describe the implementation of Aswaja an-Nahdliyah values in family life as a strategic effort to prevent radical ideologies. Employing a qualitative phenomenological approach, the research provides descriptive insights based on participants' lived experiences. Data were analyzed through the stages of collection, reduction, presentation, conclusion, and verification. The findings indicate that the application of Aswaja an-Nahdliyah values in the family includes: (1) monotheism education (tauhid), (2) reinforcement of worship practices, (3) character development, (4) love of knowledge, (5) instilling the value of social solidarity (*ukhuwah*), (6) respect for tradition and local wisdom, (7) resilience and balance, and (8) empathy and compassion. It is concluded that family-based education rooted in Aswaja an-Nahdliyah values significantly contributes to the early prevention of radical ideologies.

Keywords: Aswaja an-Nahdliyah; family education; radicalism

Abstrak: Radikalisme merupakan isu sentral dalam pandangan Ahlussunnah wal Jamaah (ASWAJA) Nahdlatul Ulama. Menangkal radikalisme dapat dimulai dari keluarga sebagai lembaga pendidikan pertama dalam mempersiapkan generasi Islam masa depan yang moderat dan toleran. Pendidikan nilai-nilai Aswaja an-Nahdliyah dalam keluarga terinternalisasi melalui aktivitas ritual keagamaan, pembiasaan nilai, dan keteladanan orang tua. Tujuan penelitian ini adalah menguraikan implementasi nilai-nilai Aswaja an-Nahdliyah dalam lingkungan keluarga sebagai strategi pencegahan terhadap paham radikal. Penelitian ini menggunakan pendekatan kualitatif fenomenologis yang menggambarkan keadaan secara deskriptif berdasarkan pengalaman hidup partisipan. Teknik analisis data dilakukan melalui tahap pengumpulan, reduksi, penyajian, penarikan kesimpulan, dan verifikasi. Hasil penelitian menunjukkan bahwa penerapan nilai-nilai Aswaja an-Nahdliyah dalam keluarga mencakup: (1) pendidikan tauhid, (2) penguatan nilai-nilai ibadah, (3) pembentukan akhlak, (4) kecintaan pada ilmu pengetahuan, (5) penanaman nilai ukhuwah, (6) penghormatan terhadap tradisi dan kearifan lokal, (7) keteguhan dan keseimbangan, serta (8) sikap empati dan kasih sayang. Dapat disimpulkan bahwa pendidikan keluarga yang berbasis nilai-nilai Aswaja an-Nahdliyah memiliki kontribusi signifikan dalam mencegah tumbuhnya paham radikalisme sejak dini.

Kata kunci: Aswaja an-Nahdliyah; pendidikan keluarga; radikalisme

Introduction

A narrow, textual interpretation of religion, which views issues in absolute terms without considering social context, tends to foster extreme or radical attitudes.¹ Since the fall of the New Order era in Indonesia, radical attitudes have increasingly emerged. The reform era marked the beginning of greater freedom for self-expression, including religious expression. However, religious expressions that lean toward radical ideologies have raised concerns in society. To address this issue, internal consolidation among Indonesians is necessary through the strengthening of family institutions, optimal religious guidance, and enhanced national cooperation.²

Radicalism presents a real challenge in religious and national life as it leads to intolerance and violence justified in the name of religion.³ Aswaja an-Nahdliyah, a key religious reference in Indonesia, offers a moderate Islamic approach, rejecting all forms of radicalism and extremism, which contradict the principle of Islam as *rahmatan lil 'alamin*.

Aswaja (Ahlussunnah wal Jamaah), as a religious stream within Islam, provides the foundation for religious thought and understanding among Nahdlatul Ulama.⁴ The core principles of Aswaja are *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance). Radicalism is opposed by Aswaja because it contradicts these principles, exhibiting excessiveness, exclusivity, and neglect of human values and togetherness.

An essential strategy for preventing radicalization is through the family.⁵ The family, as the primary educational institution, plays a crucial role in teaching children how to interact and establish social relationships. The family environment is paramount, as children spend most of their early lives within it. It is in the family that children first learn values, religious norms, and social ethics, laying the foundation for appropriate social interactions.

A strong family, in terms of economy, society, culture, and politics, produces resilient generations capable of contributing to the nation's future on the global stage.⁶ A child's character is shaped through value development processes within the family, school, and society. Cultural values such as tolerance and mutual respect, cultivated within the family, help unite Indonesia's diverse society, forming a strong national character.

The role of the family is not only as the successor of generations but also fundamental in character formation.⁷ This foundation, deeply embedded in society, supports the understanding that family is key to continuing the legacy of future generations, as good children are a source of pride for their parents, with their actions reflecting on the family's reputation.⁸

Lifelong education occurs in the family, school, and society. Parents have the crucial responsibility

¹ Kevin Schilbrack, "A Realist Social Ontology of Religion," *Religion* 47, no. 2 (2017): 161–78, <https://doi.org/10.1080/0048721X.2016.1203834>.

² Aristotle Kallis, "When Fascism Became Mainstream: The Challenge of Extremism in Times of Crisis," *Fascism* 4, no. 1 (2015): 1–24, <https://doi.org/10.1163/22116257-00401001>.

³ Lazar Stankov, "From Social Conservatism and Authoritarian Populism to Militant Right-Wing Extremism," in *Personality and Individual Differences*, vol. 175, 2021, <https://doi.org/10.1016/j.paid.2021.110733>.

⁴ Asep Awaluddin, "URGENSI AHLU SUNNAH WAL JAMA'AH DAN PENDIDIKAN KEBANGSAAN (Tinjauan Atas Qonun Assasy Ahlu Sunnah Wal Jama'ah Karya Rois Akbar Nahdlatul Ulama KH. Hasyim Asy'ari)," *Muslim Heritage* 5, no. 2 (2020): 344, <https://doi.org/10.21154/muslimheritage.v5i2.2301>.

⁵ James Lewis and Sarah Marsden, "Counter-Radicalisation Case Management Interventions: Findings from a Campbell Systematic Review," *Aggression and Violent Behavior* 82, no. May (2025), <https://doi.org/10.1016/j.avb.2025.102050>.

⁶ Djamel Boussaa and Muhammed Madandola, "Cultural Heritage Tourism and Urban Regeneration: The Case of Fez Medina in Morocco," *Frontiers of Architectural Research* 13, no. 6 (2024): 1228–48, <https://doi.org/10.1016/j.foar.2024.04.008>.

⁷ Walaa Elsayed, "Building a Better Society: The Vital Role of Family's Social Values in Creating a Culture of Giving in Young Children's Minds," *Heliyon* 10, no. 7 (2024): 29208, <https://doi.org/10.1016/j.heliyon.2024.e29208>. and a sample survey method was employed, with 174 children participating. Results showed that the family's role in instilling social values was rated as moderate (weighted relative weight of 61.97%

⁸ Abbie E. Goldberg et al., "There May Be a Genetic Tendency ...': How Adoptive Parents Understand and Communicate about Substance Use and Risk Behaviors with Their Adolescent Children," *Children and Youth Services Review* 171, no. April (2025), <https://doi.org/10.1016/j.childyouth.2025.108207>.

to provide the best environment for their children's education. According to Aswaja an-Nahdliyah, the optimal educational environment is within the family.⁹ As Aswaja teachings, focusing on moderation, tolerance, and balance in religious practice, provide a solid foundation for shaping responsible, compassionate children with a deep yet moderate understanding of religion.

Method

This research is a field study conducted in Lampung Province, specifically within the Muslimat NU organization in Pringsewu District, to explore how Aswaja an-Nahdliyah values have been implemented in family education. The fieldwork involves direct observation and natural recording of participants over a specified period.

The study employs a descriptive-analytical approach, aiming to provide an objective, accurate, and systematic account of the research issues. Data collection methods include observation, in-depth interviews, and documentation. Researchers seek to understand parents' perspectives and experiences regarding the teaching and practice of religious values within the family. The goal is to obtain a comprehensive understanding of the challenges and successes in instilling Aswaja an-Nahdliyah values.

Data collection involves summarizing survey results and conducting interviews for verification. The collected data is processed and analyzed to examine how strengthening Aswaja an-Nahdliyah values in family education can counter radicalism. The analysis aims to highlight areas requiring further improvement and intervention to reinforce these values in family education.

The research adopts Miles and Huberman's flow model, which includes data collection, verification, display, and conclusion stages, making it well-suited for field research. Data analysis involves sorting

relevant data, displaying it systematically, and interpreting it with literature verification to draw comprehensive conclusions.¹⁰

Results and Discussion

A good society is one where orderly living, adherence to the rule of law, and the absence of violence and crime prevail.¹¹ Ahlussunnah Wal Jamaah (Aswaja), with its principles of moderation (*wasathiyah*), tolerance, and the continuity of Islamic traditions in accordance with sharia, provides a crucial foundation for building a harmonious family. Aswaja values that can be applied in family life include *tauhid*, worship, morality, knowledge, brotherhood (*ukhuwah*), tradition and local wisdom, patience and resilience, compassion, and empathy.

Tauhid to Build Strong Faith

Tauhid, or the science of monotheism, refers to the belief in the oneness of God. Believing in and understanding the oneness of God requires knowledge.¹² A solid understanding of God's greatness enables one to know Him accurately and truthfully.

Belief in God's greatness is deepened through the recognition of His attributes, including the necessary, impossible, and possible qualities of God, as well as an understanding of various *fiqh* schools of thought, grounded in sources such as the Quran, Hadith, *ijma*, and *qiyas*. Religious practices, such as reciting prayers, introducing the names of Allah (*Asmaul Husna*), and reflecting on God's greatness in daily life, can encourage family members to rely on Allah through worship and prayer.

¹⁰ Mohamad Anwar Thalib, "Pelatihan Analisis Data Model Miles Dan Huberman Untuk Riset Akuntansi Budaya," *Madani: Jurnal Pengabdian Ilmiah* 5, no. 1 (2022): 23–33, <https://doi.org/10.30603/md.v5i1.2581>.

¹¹ Robbie Peters, "Death and the Control of Life in an Indonesian City," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 172, no. 2–3 (2016): 310–42, <https://doi.org/10.1163/22134379-17202004>.

¹² Madeline G. Reinecke and Larisa Heiphetz Solomon, "Children Deny That God Could Change Morality," *Cognitive Development* 68, no. October (2023), <https://doi.org/10.1016/j.cogdev.2023.101393>.

⁹ Katarzyna Pawlewicz and Adam Senetra, "Religious Involvement in the Context of Public Moral Standards and Sustainable Social Development – A Case Study of Polish Voivodeships," *Socio-Economic Planning Sciences*, 2024, <https://doi.org/10.1016/j.seps.2024.102016>.

Parents serve as primary role models for their children,¹³ demonstrating faith through daily actions, including regular prayers, particularly congregational prayers at home, and habitual prayers before and after activities. Consistently practicing good habits, such as charity and Quran recitation, while involving the whole family, fosters family togetherness. Sharing inspiring stories about the prophets, companions, or moral lessons in Islam can deeply touch children's hearts.

Appreciating and reflecting on God's creations in nature—such as the sun, moon, rain, and the beauty of the world—can enhance gratitude and recognition of God's greatness.¹⁴ Parents should set aside time for casual discussions, such as during dinner, to talk about Islamic values and God's greatness. Engaging children in these conversations encourages them to participate and deepen their understanding.

Family members can also use special occasions, such as Ramadan, Eid al-Fitr, or Eid al-Adha, to strengthen their faith through shared activities, like breaking fast together, performing *tarawih* prayers, or giving to those in need. When a child or family member exhibits acts of faith, such as charity or helping others, offering appreciation can encourage them to continue performing good deeds. Creating an Islamic environment can further strengthen love for Allah.¹⁵ Instilling the value of *tauhid* in the family can also be expressed through love, by continuously praying for one another. This not only reflects faith but also strengthens family bonds. These simple steps ensure that belief in Allah SWT is naturally and sustainably nurtured within the family.

¹³ Jianmin Sun, Mohamed Oubibi, and Katsiaryna Hryshayeva, "Exploring the Impact of Parent-Child Contact, Future Orientation, and Self-Esteem on Students' Learning Behavior: A Mediation Analysis," *Acta Psychologica* 252, no. February (2025), <https://doi.org/10.1016/j.actpsy.2024.104683>.

¹⁴ Eleonora Buono, "Tracing the Evidence of Design: Natural Theology through an Unpublished Manuscript by William Stanley Jevons," *Studies in History and Philosophy of Science* 105 (2024): 74–84, <https://doi.org/10.1016/j.shpsa.2024.05.008>.

¹⁵ Harun Joko Prayitno et al., "Prophetic Educational Values in the Indonesian Language Textbook: Pillars of Positive Politeness and Character Education," *Heliyon* 8, no. 8 (2022): 10016, <https://doi.org/10.1016/j.heliyon.2022.e10016>.

Worship as a Means to Cultivate Gratitude

Instilling worship habits within the family should begin early, such as teaching children how to perform ablution, prayer, and daily supplications in an enjoyable manner—reinforced through praise or small rewards. Designating specific times for communal worship, such as *maghrib* prayer or Quran recitation after prayer, fosters family cohesion and reinforces the value of worship.

From the perspective of Aswaja an-Nahdliyah, worship practices such as reciting *qunut*, participating in *yasinan* and *tahlilan*, visiting graves accompanied by Quran recitation and *dhikr*, *manaqib* sessions, and commemorating the Prophet's birthday (*maulid*) are encouraged. These forms of devotional practice are introduced and normalized from an early age, integrating spiritual traditions into daily life.¹⁶

Positive worship values are preserved within the family as they align with Islamic teachings. This reflects the principle of maintaining beneficial practices while improving those that may deviate, ensuring conformity with Islamic doctrine.

Parents play a critical role in explaining the meaning behind acts of worship.¹⁷ For instance, why gratitude to Allah is essential, and the wisdom behind fasting, almsgiving, or the five daily prayers. Integrating worship-related values into daily activities, such as saying *bismillah* before meals or *alhamdulillah* afterward, fosters conscious practice rather than mere routine.

Engaging in open family discussions about the significance of worship and the challenges faced in practicing it can lead to shared solutions and reinforce commitment. With consistent, compassionate guidance, worship values can be deeply rooted within the family, nurturing a generation devoted to and loving of Allah SWT.

¹⁶ Muhammad Turhan Yani et al., "Advancing the Discourse of Muslim Politics in Indonesia: A Study on Political Orientation of Kiai as Religious Elites in Nahdlatul Ulama," *Heliyon* 8, no. 12 (2022): 12218, <https://doi.org/10.1016/j.heliyon.2022.e12218>.

¹⁷ Elmi Bin Baharuddin and Zainab Binti Ismail, "7 Domains of Spiritual Intelligence from Islamic Perspective," in *Procedia - Social and Behavioral Sciences*, vol. 211, 2015, 568–77, <https://doi.org/10.1016/j.sbspro.2015.11.075>.

Morality as a Foundation for Daily Etiquette

Instilling moral character within the family is essential for fostering a harmonious environment and cultivating a generation with noble values.¹⁸ Family-based moral development includes virtues such as honesty, patience, humility, and compassion, as well as daily etiquette like respecting parents, caring for children, and maintaining good relations with others. Simple household rules—such as speaking politely and avoiding ridicule—combined with educationally grounded consequences, help instill discipline and responsibility.¹⁹

Families are encouraged to deepen their understanding of Islamic teachings, provided the approach remains consistent with Islamic legal principles. A key aspect is avoiding extremism (*ghuluw*) by adhering to balanced virtues—such as *syaja'ah* (courage between cowardice and recklessness), *tawadhu'* (humility between arrogance and inferiority), and generosity between stinginess and wastefulness.

Children naturally emulate their parents' behavior, making parental modeling of tolerance, empathy, democratic values, and responsibility critical. Upholding cultural and traditional wisdom plays a significant role in shaping ethical behavior and countering radical tendencies driven by narrow interpretations of religious diversity.²⁰ Promoting the Ahlussunnah wal Jamaah (Aswaja) ideology—grounded in moderation and moral integrity—

serves as a preventative strategy against religious radicalization.

A Love for Knowledge as a Foundation for Cultivating a Religiously Literate Generation (*Faqih Fiddin*)

The Aswaja an-Nahdliyah perspective regards a love for knowledge as a fundamental aspect of Islamic teachings and practice, emphasizing the pursuit of knowledge as a means to draw closer to Allah, refine character, and advance civilization. This intellectual devotion is seen as an act of worship and service to God, characterized by sincerity, ethical conduct, and a commitment to the public good.²¹

Theologically, Aswaja an-Nahdliyah holds that knowledge is divine light granted by Allah to chosen servants.²² The first Quranic revelation—*Iqra* (read)—underscores that knowledge forms the foundation of religious obligations. Nahdlatul Ulama (NU), as a leading proponent of Aswaja thought, positions knowledge as central to religious life, community engagement, and national development. Knowledge is not merely a logical tool but a spiritual medium to understand God and His creation.

The pursuit of knowledge is viewed as an act of devotion. Reflecting on the wonders of the human body, the universe, and life itself fosters a holistic understanding that integrates scientific inquiry with spiritual insight.²³ Within this framework, love for knowledge cultivates scholars who are intellectually grounded, ethically responsible, and socially engaged. For Aswaja, true knowledge leads to *ma'rifatullah* (recognition of God), pursued not

¹⁸ Kasetchai Laeheem, "Relationships between Islamic Ethical Behavior and Islamic Factors among Muslim Youths in the Three Southern Border Provinces of Thailand," *Kasetsart Journal of Social Sciences* 39, no. 2 (2018): 305–11, <https://doi.org/10.1016/j.kjss.2018.03.005>.

¹⁹ Arina Tarantul and Izhak Berkovich, "Teachers' Emotion Regulation in Coping with Discipline Issues: Differences and Similarities between Primary and Secondary Schools," *Teaching and Teacher Education* 139 (2024), <https://doi.org/10.1016/j.tate.2023.104439>.

²⁰ Mohamad Anas et al., "Acceptance of 'the Others' in Religious Tolerance: Policies and Implementation Strategies in the Inclusive City of Salatiga Indonesia," *Heliyon* 11, no. 2 (2025): 41826, <https://doi.org/10.1016/j.heliyon.2025.e41826>, demonstrating success in managing social harmony and inclusion. This research utilizes a two-stage Action Research Cycle (ARC)

²¹ Azwani Masuwai, Hafizhah Zulkifli, and Mohd Isa Hamzah, "Self-Assessment for Continuous Professional Development: The Perspective of Islamic Education," *Heliyon* 10, no. 19 (2024): 38268, <https://doi.org/10.1016/j.heliyon.2024.e38268>.

²² Martyarini Budi Setyawati et al., "The Family Caregiving; A Rogerian Concept Analysis of Muslim Perspective & Islamic Sources," *Heliyon* 10, no. 3 (2024): 25415, <https://doi.org/10.1016/j.heliyon.2024.e25415>.

²³ Setinawati et al., "The Framework of Religious Moderation: A Socio-Theological Study on the Role of Religion and Culture from Indonesia's Perspective," *Social Sciences and Humanities Open* 11, no. 101271 (2025), <https://doi.org/10.1016/j.ssaho.2024.101271>.

for prestige but for living truthfully and applying it for the betterment of society.

Knowledge as a Pathway to Public Welfare: An Aswaja Perspective. In the Aswaja an-Nahdliyah tradition, knowledge (*'ilm*) is not pursued solely for personal benefit, but as a means to promote collective welfare (*maslahah al-ummah*). Accordingly, Nahdlatul Ulama (NU) encourages the development of both *'ulum ad-din* (religious sciences) and *'ulum al-qauniyah* (natural and secular sciences). Love for knowledge in this framework is inseparable from reverence for scholars and proper scholarly conduct. Students are expected to seek knowledge with sincerity, show humility (*tawadhu'*) toward teachers, and remain steadfast and patient in their studies. Aswaja posits that knowledge without ethical grounding leads to harm, while ethics without knowledge hinders progress—both must be cultivated in balance.

Fostering a love for knowledge within the family can begin with regular reading practices. A home environment enriched with diverse reading materials—such as storybooks, encyclopedias, educational magazines, and translated Qurans—nurtures curiosity and intellectual engagement.²⁴ Children's natural inquisitiveness should be supported, with their questions encouraged and explored collaboratively using accessible explanations or digital tools. Everyday experiences—like rain, plants, or stars—offer accessible entry points for scientific inquiry. Engaging children in daily activities such as cooking or gardening can embed scientific concepts into familiar routines.

Educational discussions and simple home experiments, such as creating a baking soda volcano or observing plant growth, stimulate critical and creative thinking.²⁵ Parents can further inspire

learning by supporting formal education and providing access to alternative learning spaces like libraries, online courses, and learning communities. Practical skills such as sewing, cooking, or basic technological literacy are also framed as essential knowledge, reinforcing that education extends beyond the classroom.²⁶

Parental recognition of children's learning efforts—whether successful or exploratory—reinforces motivation. Praise and small rewards can cultivate a positive learning culture at home. Through these strategies, families can instill a deep appreciation for knowledge, fostering a generation that is both intellectually enriched and socially contributive.

Ukhuwah as a Foundation for Fostering Brotherhood

Ukhuwah, or the concept of brotherhood, serves as a vital principle in cultivating social harmony and interpersonal solidarity. Within Islamic discourse, particularly in the Aswaja an-Nahdliyah tradition, *ukhuwah* encompasses three dimensions: *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah wathaniyah* (national brotherhood), and *ukhuwah insaniyah* (universal human solidarity). This principle promotes mutual respect, empathy, and cooperation across religious, ethnic, and cultural boundaries. By nurturing *ukhuwah* within the family and community, individuals are encouraged to develop inclusive attitudes, resolve conflicts peacefully, and contribute to the construction of a cohesive and compassionate society.

In the Aswaja an-Nahdliyah tradition, *ukhuwah* (brotherhood) education within the family is a formative process aimed at developing character and ethics grounded in compassion, tolerance, and mutual respect. Families that uphold the values of *ukhuwah* are more likely to produce individuals capable of fostering peace both in the household

²⁴ Julian Strube, "Global Religious History and Religious Comparison: A Programmatic Outline," *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 33, no. 34 (2024): 1–30, <https://doi.org/10.30965/23642807-bja10091>.

²⁵ Leigh Levinson et al., "Let Us Make Robots 'Think in Child': How Children Conceptualize Fairness, Inclusion, and Privacy with Social Robots," *International Journal of Child-Computer Interaction* 43, no. March (2025), <https://doi.org/10.1016/j.ijcci.2024.100706>.

²⁶ Anja R. Isaksen et al., "Life Skills Education as a Balancing Act: Preparing Students to Handle Life Challenges in Upper Secondary English and Social Science Classrooms," *Teaching and Teacher Education* 159 (2025), <https://doi.org/10.1016/j.tate.2025.104992>.

and the broader social context. Instilling the value of *ukhuwah* promotes emotional bonding, affection, and a strong sense of unity among family members.²⁷

Parents serve as primary role models in demonstrating *ukhuwah* through sincere cooperation in household responsibilities, expressing affection through words and actions, and being open to apologizing or forgiving in cases of conflict. Children naturally emulate these behaviors, making parental example crucial. Establishing habits of constructive communication is essential. Family members should be taught to speak politely, actively listen, and avoid blame or derogatory language. Using affirming words such as “thank you” and “sorry” fosters mutual respect and builds the foundation of strong familial bonds.²⁸

Respecting differences in opinion and personal habits within the family is vital for maintaining harmony. Shared activities—such as family meals, recreation, or communal prayer—deepen emotional connections and reinforce the spirit of togetherness, ultimately nurturing a culture of solidarity and mutual care. In instances of familial discord, facilitate peaceful resolution by encouraging the prompt expression of emotions and fostering forgiveness. Such effective conflict resolution underscores the importance of sustaining brotherhood.²⁹

Engage children in household tasks or in supporting siblings facing difficulties, while spouses model reciprocal assistance in daily responsibilities. Participation in cooperative activities naturally cultivates the values of brotherhood. Acknowledge and praise instances of caring and supportive

behavior among family members, thereby reinforcing and perpetuating the practice of brotherhood.³⁰

Tradition and Local Wisdom as a Means to Foster Appreciation for Indigenous Culture

Tradition and Local Wisdom as Cultural Foundations in the Aswaja an-Nahdliyah Perspective. Aswaja an-Nahdliyah views tradition and local wisdom not as obstacles but as cultural bridges between Islam and indigenous practices.³¹ Through a moderate and inclusive approach, traditions serve as mediums for instilling *moral* values, strengthening social cohesion (*ukhuwah*), and fostering a love for local culture without compromising Islamic principles. This reflects an Islam that is compassionate, grounded, and integrated with society.

Local traditions, when aligned with Islamic teachings, are seen as essential components in nurturing cultural appreciation. They embody noble values that reinforce faith, solidarity, and cultural identity. In this view, Islam and local culture coexist harmoniously and mutually reinforce each other. The family serves as the primary and most influential space for children’s education. Within this environment, local cultural values, traditions, and religious teachings are introduced from an early age.

According to Aswaja an-Nahdliyah, the family holds a strategic role in preserving and cultivating a love for local culture that aligns with Islamic values. Through tradition and local wisdom, families contribute to shaping both Islamic identity and national cultural appreciation.³²

The family plays a crucial role in cultivating an appreciation for Islamic-infused local culture.

²⁷ Arusa Lakhani et al., “Informal Social Support for Families with Children with an Intellectual Disability in Karachi, Pakistan: A Qualitative Exploratory Study Design,” *Heliyon* 10, no. 20 (2024): 39221, <https://doi.org/10.1016/j.heliyon.2024.e39221>.

²⁸ Godfrey E. Siu et al., “Gendered and Transactional Relationships: Children’s Experiences of Being Parented and Perspectives on Their Relationships with Their Parents in Uganda,” *Child Protection and Practice* 4, no. April (2025): 100115, <https://doi.org/10.1016/j.chipro.2025.100115>.

²⁹ Dewa Agung Gede Agung et al., “Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia,” *Social Sciences and Humanities Open* 9, no. 100827 (2024), <https://doi.org/10.1016/j.ssaho.2024.100827>.

³⁰ Anastasia Baan, Markus Deli Girik Allo, and Andi Anto Patak, “The Cultural Attitudes of a Funeral Ritual Discourse in the Indigenous Torajan, Indonesia,” *Heliyon* 8, no. 2 (2022): 8925, <https://doi.org/10.1016/j.heliyon.2022.e08925>.

³¹ Patricia Vázquez, “Humanity and Environment, the Problematic Relationship between Changing Nature and Gender Difference,” *Sustainable Chemistry and Pharmacy* 36, no. December (2023), <https://doi.org/10.1016/j.scp.2023.101262>.

³² Sofyan Sauri, Sandie Gunara, and Febby Cipta, “Establishing the Identity of Insan Kamil Generation through Music Learning Activities in Pesantren,” *Heliyon* 8, no. 7 (2022): 9958, <https://doi.org/10.1016/j.heliyon.2022.e09958>.

According to the Aswaja an-Nahdliyah perspective, tradition and local wisdom serve as a bridge between Islamic teachings and the cultural identity of society. Through familial education rooted in tradition, future generations of Muslims may emerge as faithful, culturally grounded, and patriotic individuals.

Aswaja an-Nahdliyah adheres to the principle: “*Al-muhafazhah ‘ala al-qadim al-shalih wa al-akhdzu bil jadid al-ashlah*” (Preserving the valuable traditions of the past while embracing newer, more beneficial practices). This signifies that local culture is not to be rejected outright; rather, when in harmony with Islamic principles, it should be preserved, developed, and utilized as a medium for moral and religious education.

Within the family setting, the transmission of tradition and local culture occurs naturally. This includes: introducing culturally embedded religious practices (e.g., *tahlilan*, *yasinan*, *maulidan*, *haul*, and *sedekah*); explaining their spiritual significance to instill gratitude, prayerfulness, and love for Allah and the Prophet; fostering pride in local heritage; teaching tolerance and openness; modeling respect for tradition; and integrating religious and cultural education in daily life.

Instilling an understanding of the value of tradition and local wisdom within the family is essential for preserving cultural heritage and nurturing national identity. These efforts ensure the emergence of a generation that values culture and incorporates it meaningfully into their modern lives.

Patience and Resilience as Foundations for Strengthening National Identity

Patience (*shabr*) and resilience (*istiqamah*) are not merely personal virtues but serve as essential moral foundations for nation-building.³³ In the Aswaja an-Nahdliyah framework, these values must be instilled early through family-based education. Through patient nurturing and steadfast commitment to principles, families can raise a

³³ Mehek Naeem et al., “Understanding Youth Participation to Volunteer for Child Rights,” *Child Abuse and Neglect* 119 (2021), <https://doi.org/10.1016/j.chiabu.2020.104793>.

generation grounded in faith, patriotic spirit, and pride in their identity as morally upright Indonesians.

National identity is shaped not only through formal education but primarily through familial socialization. Aswaja an-Nahdliyah emphasizes that cultivating national character must be rooted in Islamic values of mercy (*rahmah*), particularly through teaching patience and resilience within the family environment.³⁴ In this view, patience is not passive endurance, but an active effort to restrain anger, despair, and impulsivity. It entails consistency in virtuous conduct, composure during adversity, and strength in pursuing meaningful struggle.

Istiqamah, or steadfastness, refers to unwavering commitment to righteousness. Aswaja an-Nahdliyah advocates for Muslims to remain firm in the principles of Ahlussunnah, characterized by justice, moderation, tolerance, and adherence to a scholarly tradition rooted in authentic transmission (*sanad*) and the heritage of classical Islamic scholarship.

The family plays a pivotal role in shaping children’s character. Early cultivation of patience and resilience establishes a strong *moral* foundation, enabling children to face life’s challenges with perseverance, maintain consistent love for their nation, resist external cultural influences that contradict Islamic and local values, and develop into independent, ethical individuals. In the Aswaja framework, this is operationalized through parental modeling—demonstrating wisdom in problem-solving, educating with compassion to foster emotional stability and principled behavior, and instilling critical awareness to safeguard their identity as Indonesian Muslims.

Empathy and Compassion as Foundations for Fostering Mutual Respect Amid Diversity

Empathy and compassion are essential in fostering mutual respect amidst diversity.³⁵ From

³⁴ Galina Boiarintseva and Mirit K. Grabarski, “Balancing Act: How Family Identity Orientation Impacts Careers of NCAA Women Coaches,” *Career Development International* 29, no. 7 (2024): 828–45, <https://doi.org/10.1108/CDI-06-2024-0291>.

³⁵ Lex Nappa and Ta-yang Hsieh, “Collegial Relationships as a Vehicle for Adult SEL: Educator Relationships and the Development of Adult Social and Emotional Competencies,”

the Aswaja an-Nahdliyah perspective, these values must be instilled early within the family context. A family that cultivates empathy and compassion nurtures a generation that is tolerant, peace-loving, and capable of sustaining harmony in the face of difference—embodying Islam as a mercy to all creation (*rahmatan lil ‘alamin*).

In Indonesia’s pluralistic society, composed of various ethnicities, cultures, languages, and religions, difference is inevitable. Promoting mutual respect across these differences is therefore crucial to national unity. Aswaja an-Nahdliyah emphasizes that empathy and compassion must be taught from an early age, primarily through family-based education, as they are vital to building a cohesive and respectful society.

Family education plays a pivotal role in nurturing empathy and compassion, beginning with parents as primary role models. When parents demonstrate empathy toward neighbours, assist others, and respect differing opinions, children are likely to emulate these behaviors. Educating children about tolerance from an early age is essential. Families should teach that diversity is not a threat but a source of enrichment. Children should learn to respect peers with different perspectives, cultural backgrounds, or religious beliefs.

Fostering habits of care and selflessness—such as sharing, listening, and understanding others’ viewpoints—lays a crucial foundation for civic life. Creating a loving and open home environment also shapes children into affectionate individuals who are less prone to anger or hatred.

The development of empathy and compassion in children significantly contributes to preventing intolerance and violence, cultivating a generation capable of engaging in respectful dialogue, promoting peace and social cohesion, and strengthening *ukhuwah insaniyah* (universal human fraternity). Instilling these values within the family is a vital step toward building respectful, caring, and harmonious interpersonal relationships.

Social and Emotional Learning: Research, Practice, and Policy 5, no. June (2025): 100099, <https://doi.org/10.1016/j.sel.2025.100099>.

Conclusion

Radicalism poses a significant threat to national diversity, unity, and peace. From the perspective of *Aswaja an-Nahdliyah* (Ahlussunnah wal Jama’ah an-Nahdliyah), radicalism is not an expression of Islamic teachings, but rather a deviation from them. Consequently, families, educational institutions, and communities must actively promote values rooted in inclusive, tolerant, and patriotic Islam to foster a harmonious and peaceful society.

The internalization of Aswaja values within the family begins with the education of *tauḥîd* (monotheism), the strengthening of worship, character formation, the cultivation of love for knowledge, the development of *ukhuwah* (social solidarity), respect for local traditions and wisdom, patience and balance, and the fostering of empathy and compassion.

Differences in religious beliefs, intellectual traditions, ethnic customs, and regional practices can become sources of conflict if not managed wisely. Parents, therefore, bear the critical responsibility of nurturing children to navigate these differences with understanding and respect. Family education must emphasize that diversity is not a threat but a source of richness, and children should be guided to honor peers with differing perspectives, cultures, and faiths.

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