

Strengthening Aswaja Identity Through Islamic Education Management: A Community Service Documentation of the History of Aswaja Anthropology

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Abstrak

Kegiatan pengabdian kepada masyarakat ini mendokumentasikan dan menganalisis pelaksanaan penyampaian Materi 1: Sejarah Antropologi Aswaja dalam kerangka pendidikan kader yang diselenggarakan oleh PC PMII Kabupaten Lombok Utara pada Jumat, 26 Desember 2025 di Pondok Pesantren As-Syafi'iyah Menggala, Kabupaten Lombok Utara, Nusa Tenggara Barat. Pendekatan yang digunakan adalah manajemen pendidikan Islam, yang mencakup perencanaan, pelaksanaan, dan evaluasi pembelajaran nilai-nilai Ahlussunnah wal Jamaah (Aswaja). Tujuan kegiatan adalah memperkuat pemahaman kader PMII tentang sejarah dan dimensi antropologis Aswaja sebagai identitas ideologis, spiritual, dan sosial gerakan mahasiswa Islam. Metode pengabdian meliputi ceramah interaktif, diskusi kelompok, dan refleksi kolektif. Hasil kegiatan menunjukkan peningkatan pemahaman peserta tentang akar historis Aswaja, relevansinya dalam konteks keindonesiaan kontemporer, serta kaitannya dengan penguatan karakter kader sebagai agen perubahan sosial yang moderat dan inklusif.

Kata Kunci: Aswaja, antropologi, manajemen pendidikan Islam

Abstract

This community service article documents and analyzes the delivery of Material 1: History of Aswaja Anthropology within the cadre education framework organized by the Branch Committee (PC) of PMII (Islamic Students' Association) Kabupaten Lombok Utara, held on Friday, December 26, 2025 at Pondok Pesantren As-Syafi'iyah Menggala, Kabupaten Lombok Utara, West Nusa Tenggara, Indonesia. The author, a lecturer at Sekolah Tinggi Ilmu Tarbiyah Islamiyah Nusa Tenggara Barat (STIT-INTB). The activity aimed to strengthen PMII cadres' understanding of the historical and anthropological dimensions of Ahlussunnah wal Jamaah (Aswaja) as the ideological, spiritual, and social identity of the Islamic student movement. The Islamic Education Management approach was applied through planning, implementation, and evaluation phases consistent with the principles of effective organizational learning within an Islamic student organization. Methods employed included interactive lecture, group discussion, and collective reflection. Outcomes demonstrate significant improvements in participants' historical literacy regarding Aswaja, its anthropological dimensions, and its relevance to the contemporary Indonesian context, as well as strengthened commitment to moderate and inclusive Islamic cadre identity. The pesantren setting of As-Syafi'iyah Menggala further reinforced the living relevance of the Aswaja tradition being studied.

Keywords : Aswaja, anthropology, Islamic Education Management

I. INTRODUCTION

The formation of ideological identity within Islamic student organizations constitutes one of the most critical challenges in the contemporary Indonesian educational landscape. Among the major Islamic student organizations, Pergerakan Mahasiswa Islam Indonesia (PMII) occupies a distinctive position: deeply rooted in the Nahdlatul Ulama (NU) tradition, PMII identifies Ahlussunnah wal Jamaah (Aswaja) the theological and jurisprudential tradition associated with Al-Ash'ari and Al-Maturidi in creed, and the four major schools of Islamic jurisprudence (*madhahib*) in law as its foundational ideological framework. This identification is not merely formal or ceremonial; it is intended to shape the intellectual outlook, social comportment, and political engagement of every PMII member from the earliest stages of organizational membership. ^{[4][5]}

Yet the transmission of Aswaja as a living tradition rather than a fixed doctrinal inventory poses significant educational challenges. Aswaja is not simply a set of theological propositions to be memorized but a dynamic orientation toward Islamic knowledge, social practice, and civic engagement that must be understood in its historical, anthropological, and contemporary dimensions. The history of how Aswaja emerged, how it was shaped by encounters with diverse religious, cultural, and political contexts, and how it continues to evolve as a living tradition within Indonesian Islam this is the substance that cadre education must convey if Aswaja identity is to be genuinely internalized rather than superficially worn.¹

From the perspective of Islamic Education Management (Manajemen Pendidikan Islam), cadre education within PMII is not simply an organizational ritual but a structured learning process that can and should be approached with the same rigor applied to formal educational settings. Islamic Education Management encompasses the systematic planning, organization, implementation, and evaluation of educational programs in accordance with Islamic values and principles. When applied to the cadre education context of an Islamic student organization, it provides conceptual tools for analyzing what is being taught, how it is being taught, to whom, in what organizational context, and with what measurable educational outcomes.²

It is within this dual intellectual framework Aswaja studies and Islamic Education Management that the community service activity documented in this article was conceived and conducted. As a senior member (abangda senior) of the PC PMII Kabupaten Lombok Utara and a lecturer in Islamic Education Management at Sekolah Tinggi Ilmu Tarbiyah Islamiyah Nusa Tenggara Barat (STIT-INTB), the author was assigned to deliver Material 1 in the cadre training curriculum: "Sejarah Antropologi Aswaja" (The History of Aswaja Anthropology). The activity took place on Friday, December 26, 2025 at Pondok Pesantren As-Syafi'iyah Menggala a respected Islamic boarding school in North Lombok that itself embodies the living Aswaja tradition. This material, which occupies the first and foundational position in the cadre education curriculum, introduces new and developing PMII members to the historical roots of Aswaja, its anthropological characteristics as a cultural and social phenomenon, and its significance as the ideological basis of PMII's organizational identity and social mission.³

The setting of this community service activity is Kabupaten Lombok Utara (North Lombok Regency), West Nusa Tenggara a predominantly Muslim region with a distinctive religious and cultural landscape shaped by the intersection of Sasak Islamic tradition, Balinese Hindu presence, and diverse indigenous (adat) practices. This pluralistic context makes the Aswaja tradition's characteristic emphases on moderation (tawassuth), balance (*tawazun*), tolerance (*tasamuh*), and justice (*i'tidal*) particularly relevant and resonant. PMII's presence in North Lombok, through its branch committee structure and affiliated university komisariats, represents an important organizational infrastructure for cultivating these values among the next generation of Muslim leaders.⁴

¹ Zuhairi Misrawi, Hadratussyaikh Hasyim Asy'ari: Moderasi, Keumatan, dan Kebangsaan (Jakarta: Kompas, 2023), 78–95.

² Muhaimin, Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran (Jakarta: RajaGrafindo Persada, 2023), 56–89.

³ Emi Listiani and Nurul Huda, "Integration of Ahlussunnah Wal Jamaah Values in Cadre Education Programs of Islamic Student Organizations," *Tarbiyah: Jurnal Ilmiah Kependidikan* 12, no. 1 (2023): 45–62.

⁴ M. Quraish Shihab, Wasathiyyah: Wawasan Islam tentang Moderasi Beragama (Tangerang: Lentera Hati, 2023), 45–68

The problem that motivates this community service activity can be articulated as follows: despite Aswaja's formal status as PMII's foundational ideology, many cadres particularly new members possess only a superficial or formulaic understanding of what Aswaja means historically, anthropologically, and in terms of daily religious and social practice. This gap between formal ideological commitment and substantive understanding represents both an educational deficit and an organizational risk: cadres who do not genuinely understand the historical depth and anthropological richness of the Aswaja tradition may be more vulnerable to ideological displacement by more ideologically coherent competing movements, more likely to conflate Aswaja with mere cultural habit or partisan loyalty, and less capable of articulating and defending Aswaja values in the face of contemporary challenges.⁵

This article therefore pursues two interrelated objectives. First, it documents the design, implementation, and outcomes of the "History of Aswaja Anthropology" cadre education session as a community service activity, providing a scholarly account of how Islamic Education Management principles were applied in this organizational learning context. Second, it reflects on the broader significance of Aswaja education for Islamic student organizations in contemporary Indonesia, drawing on the author's experience as resource person, the participants' responses, and the relevant scholarly literature. The article is organized as follows: Section II describes the methodology of the community service activity. Section III presents and discusses results, organized thematically around the key substantive content areas, the learning process, and participant outcomes. Section IV concludes with reflections and recommendations.

II. METHOD

The community service activity documented in this article was conducted within the framework of the PC PMII Kabupaten Lombok Utara's cadre education program, specifically as part of the formal training session designated "Materi 1: Sejarah Antropologi Aswaja." The activity took place on Friday, December 26, 2025 at Pondok Pesantren As-Syafi'iyah Menggala, Kabupaten Lombok Utara a venue chosen not only for its capacity but for its symbolic and pedagogical significance: holding Aswaja cadre education within a pesantren environment reinforces the message that Aswaja is a living tradition rooted in and transmitted through precisely such institutions. The MAPABA RAYA (Masa Penerimaan Anggota Baru/Grand New Member Admission Period) banner visible in the documentation photographs confirms that this session was integrated within the organization's formal new member induction and cadre development process. The following describes the methodological approach adopted for this community service activity, framed through the lens of Islamic Education Management.

A. Activity Planning: Curriculum Design and Preparation

Consistent with Islamic Education Management principles, the activity began with a deliberate planning phase. The planning process involved: (1) curriculum contextualization reviewing the standard PMII cadre curriculum outline for Materi 1 and contextualizing its content to the specific intellectual and social context of North Lombok; (2) learning objective specification articulating clear, measurable learning objectives for participants across the cognitive (knowledge of Aswaja history), affective (identification with

⁵ Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Mizan, 2021), 178–205.

Aswaja values), and behavioral (practical commitment to Aswaja-based action) domains; (3) material preparation developing presentation materials covering the historical emergence of Aswaja, its key anthropological characteristics, its development within the Indonesian Islamic context, and its contemporary relevance; and (4) participant analysis considering the backgrounds, prior knowledge, and learning needs of the expected participant cohort, who are primarily university students at an early stage of their PMII involvement.⁶

The curriculum for Material 1: History of Aswaja Anthropology is organized around four thematic pillars that together provide a comprehensive introduction to Aswaja as a historical, theological, anthropological, and organizational phenomenon: (1) the historical emergence of Aswaja within early Islamic theological disputes and the formation of the Ash'ari-Maturidi synthesis; (2) the anthropological characteristics of Aswaja as a living tradition its relationship to local culture, its emphasis on the synthesis of text-based authority (*nash*) and contextual wisdom (*akal/ra'y*), and its distinctive organizational culture of *pesantren* and *ulama*; (3) the development of Aswaja within Indonesian Islam, particularly through the founding and development of Nahdlatul Ulama (NU) and its affiliated institutions; and (4) the relevance of Aswaja as the ideological foundation of PMII and its implications for cadre behavior, social engagement, and civic responsibility.⁷

B. Implementation: Interactive Lecture with Facilitated Discussion

The activity was implemented through a combination of interactive lecture, facilitated group discussion, and collective reflection a methodological blend chosen for its alignment with both Islamic pedagogical traditions (the *halaqah* or study circle model) and contemporary active learning principles. The session was structured in three phases.

In the first phase (content presentation), the resource person delivered a structured presentation covering the four thematic pillars identified in the planning phase. This presentation was conducted in an accessible, engaging style appropriate for a predominantly student audience, using concrete historical examples, contemporary analogies, and references to the participants' own regional context in North Lombok to illustrate abstract theological and anthropological concepts. Visual aids and a banner backdrop (bearing the MAPABA RAYA designation) reinforced the formal educational context of the session.⁸

⁶ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*, 5th ed. (Jakarta: Kencana, 2023), 134–158.

⁷ Ahmad Dhofir Zuhri, "Aswaja as a Methodology: The Epistemological Foundation of Nahdlatul Ulama's Islamic Thought," *Journal of Indonesian Islam* 17, no. 1 (2023): 1–28, <https://doi.org/10.15642/JIIS.2023.17.1.1-28>.

⁸ Emi Listiani and Nurul Huda, "Integration of Ahlussunnah Wal Jamaah Values in Cadre Education Programs of Islamic Student Organizations," *Tarbiyah: Jurnal Ilmiah Kependidikan* 12, no. 1 (2023): 45–62.



In the second phase (facilitated discussion), participants were invited to raise questions, share observations, and engage critically with the material. The resource person adopted a facilitative rather than authoritative role during this phase, encouraging participants to connect the historical and anthropological content to their own religious experiences and social contexts. This approach reflects the Islamic Education Management principle that authentic learning occurs not through passive reception of information but through active engagement, questioning, and the integration of new knowledge with existing understanding.⁹

In the third phase (collective reflection), participants were invited to articulate individually and collectively their key learning takeaways, their reflections on what Aswaja means to them as young Muslims in North Lombok, and their commitments to embodying Aswaja values in their roles as PMII cadres, students, and members of the broader community. This reflective phase serves the affective and behavioral learning objectives of the session, moving beyond cognitive knowledge acquisition toward genuine ideological formation.¹⁰

C. Documentation and Analysis

Documentation of the activity was conducted through photographic recording of the session (covering both the learning process and the participant group photograph), facilitator observation notes recorded during and after the session, and reflective journaling by the resource person. The analysis presented in this article adopts a qualitative descriptive approach, appropriate for community service documentation in the Islamic Education Management tradition, and integrates the activity documentation with review of relevant scholarly literature on Aswaja studies, Islamic organizational education, and Islamic Education Management theory and practice.

III. RESULTS AND DISCUSSION

A. Overview: The Learning Environment and Participant Composition

The training session was held on Friday, December 26, 2025 at Pondok Pesantren As-Syafi'iyah Menggala a pesantren environment that itself constitutes a pedagogically significant learning setting for the

⁹ Muhibbin Syah, Psikologi Pendidikan dengan Pendekatan Baru (Bandung: Remaja Rosdakarya, 2021), 112–130.

¹⁰ Achmad Patoni, "The Role of Islamic Student Organization (PMII) in Strengthening Moderate Islamic Identity in Indonesian Higher Education," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 215–234, <https://doi.org/10.14421/jpi.2024.102.215-234>.

subject matter being taught. The session was arranged in a large hall-type space within the pesantren complex, with participants seated on the floor in rows facing the resource person an arrangement consistent with the pesantren-inspired learning culture (halaqah) that characterizes PMII's organizational pedagogy. Photographic documentation reveals a cohort of predominantly female participants wearing hijab alongside male participants, reflecting the mixed-gender composition of contemporary PMII membership. The banner at the front of the room identified the event as "MAPABA RAYA" (Grand New Member Reception), indicating that this cadre training session was part of the formal induction process for new PMII members in Kabupaten Lombok Utara.

This setting carries important educational implications. The MAPABA (Masa Penerimaan Anggota Baru) represents the threshold experience through which new members first encounter PMII as an organizational community: it is during this period that foundational ideological orientations are introduced, organizational commitments are made, and the social bonds that sustain long-term membership are formed. The decision to position the History of Aswaja Anthropology as Material 1 in this curriculum the very first substantive content that new members encounter reflects a clear organizational educational philosophy: before anything else, new members must understand where they come from intellectually and spiritually.¹¹

B. Thematic Content Delivered: The History of Aswaja Anthropology

This section presents and analyzes the substantive content delivered during the community service activity, organized according to the four thematic pillars of the curriculum. The analysis draws on the presentation materials, the scholarly literature, and the facilitated discussion to provide a comprehensive account of the intellectual content of the Aswaja history and anthropology material.

1. The Historical Emergence of Aswaja: From Early Islamic Theological Disputes to the Ash'ari-Maturidi Synthesis

The presentation began by situating Aswaja within the historical context of early Islamic theological development. Following the Prophet Muhammad's death in 632 CE, the Muslim community was confronted with unprecedented political and theological questions: questions about the legitimacy of succession, the nature of divine attributes and human agency, the criteria for membership in the community of believers, and the relationship between reason and revelation in religious epistemology. These questions generated a rich and contested theological landscape, within which distinct schools of thought the Mu'tazila, the Khawarij, the Murji'a, the proto-Shi'a, and eventually the Ash'ari-Maturidi synthesis competed for intellectual and communal authority.¹²

Ahlussunnah wal Jamaah emerged as a theological positioning within this landscape an affirmation of the "path of the Prophet and the community" (sunnah wa jama'ah) against the perceived extremes of theological speculation (as represented by the Mu'tazila's rationalist positions) and rigid literalism or exclusivism (as represented by the Khawarij's approach). The founding figures of classical Aswaja theology Abu al-Hasan al-Ash'ari (874–936 CE) and Abu Mansur al-Maturidi (853–944 CE) developed systematic

¹¹ Achmad Patoni, "The Role of Islamic Student Organization (PMII) in Strengthening Moderate Islamic Identity in Indonesian Higher Education," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 215–234, <https://doi.org/10.14421/jpi.2024.102.215-234>.

¹² Nurcholish Madjid, *Islam, Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*, new ed. (Jakarta: Paramadina, 2022), 201–230.

theological frameworks that sought to honor both the authority of revealed texts (naql) and the legitimate role of reason (aql) in understanding divine attributes, human agency, and the nature of faith.

For participants in the cadre training, this historical account served a crucial orienting function: it established that Aswaja is not an arbitrary label or a mere ethnic-cultural tradition but a historically grounded and intellectually rigorous theological orientation with roots in the earliest centuries of Islamic civilization. Understanding this history enables cadres to engage with Aswaja as a thoughtful tradition rather than an inherited habit, and to defend its intellectual credentials in the face of critiques from both secularist and Salafi-Wahhabi directions.¹³

2. The Anthropological Characteristics of Aswaja: Culture, Practice, and Social Life

The second thematic pillar addressed Aswaja not as a theological abstraction but as a living anthropological reality a set of practices, social institutions, cultural forms, and communal values through which Muslim communities have historically embodied and transmitted the Aswaja tradition. This anthropological dimension of Aswaja is crucial for PMII cadres because it connects the theological foundations of the tradition to the lived experience of ordinary Muslims in Indonesia.

Drawing on the classical anthropological concept of religion as a "cultural system" for producing meaning, the presentation explored how Aswaja manifests anthropologically through several key dimensions. First, the pesantren (Islamic boarding school) represents the primary social institution through which Aswaja knowledge, values, and practices have been transmitted across generations in the Indonesian context. The pesantren is not merely an educational institution but a total social environment a community of learning, worship, social interaction, and moral formation that produces graduates deeply formed by Aswaja values and prepared to serve as community religious leaders (ulama or kyai).¹⁴

Second, the distinctive ritual practices associated with Indonesian Aswaja communities including tahlilan (communal recitation of Quranic verses and prayers for the deceased), mawlid (commemoration of the Prophet's birthday), ziarah kubur (visiting and praying at graves of righteous predecessors), and various forms of dhikr (devotional remembrance practices) represent anthropological expressions of a theological commitment to the intercession of saints, the spiritual efficacy of collective prayer, and the continuity of the living community with the community of the dead. These practices have been among the most contested aspects of the Aswaja tradition, challenged by Salafi-Wahhabi reformism as bid'ah (reprehensible innovation). The Aswaja-NU response to this challenge which defends these practices on the basis of both textual evidence and the principle of maslahat (public interest) is itself an important dimension of Aswaja's anthropological identity.¹⁵

Third, the Aswaja tradition's characteristic approach to fiqh (Islamic jurisprudence) which follows one of the four recognized madhahib (schools of law: Hanafi, Maliki, Shafi'i, and Hanbali) while maintaining openness to scholarly ijtihad (independent legal reasoning) within established methodological frameworks represents an anthropological commitment to both legal certainty and intellectual flexibility. This approach enables Aswaja communities to maintain coherent communal practices while adapting to diverse local

¹³ Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Mizan, 2021), 178–205.

¹⁴ Clifford Geertz, *The Interpretation of Cultures: Selected Essays*, reprint ed. (New York: Basic Books, 2023), 87–125.

¹⁵ M. Quraish Shihab, *Wasathiyah: Wawasan Islam tentang Moderasi Beragama* (Tangerang: Lentera Hati, 2023), 45–68.

contexts a feature that has been crucial to Islam's successful spread and localization across the Indonesian archipelago.¹⁶

For the cadre training participants in North Lombok, this anthropological perspective was particularly resonant. The North Lombok context where Sasak Islamic practice exhibits a rich blend of Aswaja theological commitments, local adat traditions, and the distinctive cultural contributions of pesantren communities such as those associated with Tuan Guru networks provides living evidence of the Aswaja tradition's capacity for contextual adaptation without loss of theological integrity.¹⁷

3. The Development of Aswaja in Indonesian Islam: From Classical Tradition to Nahdlatul Ulama

The third thematic pillar traced the development of Aswaja within the specifically Indonesian Islamic context, with particular focus on the founding and growth of Nahdlatul Ulama (NU) and its role in institutionalizing, defending, and developing the Aswaja tradition in the modern period. This historical account is fundamental to understanding the institutional context within which PMII operates and from which it derives its organizational identity.

The founding of Nahdlatul Ulama in 1926 represents a pivotal moment in the history of Indonesian Aswaja. Established by Hadratus Syaikh Hasyim Asy'ari and a coalition of leading ulama from Java's pesantren networks, NU was founded partly in response to the challenge posed by the reformist and Wahhabized direction of the All-Indonesia Muslim Congress, and partly as an affirmative organizational expression of the pesantren tradition's commitment to the Aswaja theological framework, the madhab-based approach to fiqh, and the distinctive practices of Indonesian Muslim piety.¹⁸

Hasyim Asy'ari's articulation of Aswaja for the Indonesian context which emphasized tawassuth (moderation), tawazun (balance), ta'adul (justice), and tasamuh (tolerance) as the four cardinal characteristics of Aswaja ethics and social conduct has become the defining normative framework for NU and its affiliated organizations, including PMII. These four values are not merely organizational slogans but operationalizations of the Aswaja theological tradition into practical social and ethical orientations: guidelines for how Muslims should navigate a diverse and often contentious social world while maintaining their Islamic integrity and contributing to the common good.¹⁹

The presentation also traced the development of Aswaja from the classical pesantren tradition through the modern period of nation-building, democratic politics, and globalization. Particular attention was given to the concept of "Aswaja as a Methodology" (Aswaja sebagai Manhaj) developed within PMII intellectual circles in the 1980s and 1990s which reframes Aswaja not as a fixed doctrinal system to be defended but as a dynamic methodological orientation for engaging with new intellectual, social, and political challenges. This re-framing has been crucial for enabling Aswaja to remain intellectually vital and organizationally

¹⁶ Ahmad Dhofir Zuhri, "Aswaja as a Methodology: The Epistemological Foundation of Nahdlatul Ulama's Islamic Thought," *Journal of Indonesian Islam* 17, no. 1 (2023): 1–28, <https://doi.org/10.15642/JIIS.2023.17.1.1-28>.

¹⁷ Robin Mansyur, "Organizational Learning in Islamic Student Movements: Evidence from PMII Chapters in Eastern Indonesia," *Asian Journal of Education and Social Studies* 45, no. 3 (2024): 112–127, <https://doi.org/10.9734/ajess/2024/v45i3902>.

¹⁸ Zuhairi Misrawi, Hadratussyaikh Hasyim Asy'ari: Moderasi, Keumatan, dan Kebangsaan (Jakarta: Kompas, 2023), 78–95

¹⁹ M. Quraish Shihab, Wasathiyah: Wawasan Islam tentang Moderasi Beragama (Tangerang: Lentera Hati, 2023), 45–68.

relevant for PMII cadres confronting the challenges of contemporary Indonesia: pluralism, democratization, globalization, and the challenge of extremism.²⁰

4. Aswaja as the Ideological Foundation of PMII: Implications for Cadre Identity and Conduct

The fourth and most immediately applied thematic pillar addressed the specific implications of the Aswaja tradition for PMII cadres as individuals and as members of an Islamic student organization. This portion of the presentation drew the connections between the historical and anthropological content presented in the preceding sections and the practical realities of organizational membership, student activism, and civic engagement in contemporary North Lombok.

PMII was founded in 1960 as the student organization affiliated with Nahdlatul Ulama, and its foundational commitment to Aswaja operationalized through the Pancasila-based "Islam Ahlussunnah wal Jamaah" platform defines both its intellectual identity and its organizational culture. For PMII cadres, this means that Aswaja is not merely one orientation among many that they might choose to adopt but the constitutive framework of their organizational identity: to be a PMII member is, by definition, to be committed to the Aswaja tradition and to the values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* that it embodies.²¹

The practical implications of this commitment were explored through several concrete examples relevant to the North Lombok context. First, in the area of religious practice: Aswaja cadres are expected to maintain their traditional practices (*tahlilan*, *mawlid*, *ziarah*) with informed confidence, able to explain and defend these practices theologically and historically rather than merely practising them out of habit or under social pressure. Second, in the area of social engagement: Aswaja's emphasis on *tasamuh* (tolerance) means that PMII cadres should model inclusive, respectful engagement with people of different religious backgrounds particularly important in the pluralistic North Lombok context where Muslim and non-Muslim communities coexist. Third, in the area of intellectual life: Aswaja's commitment to the balanced use of both *naql* (revealed text) and *aql* (reason) means that PMII cadres should be both religiously grounded and intellectually open capable of engaging with modern academic knowledge without compromising their theological commitments.²²

Perhaps most importantly for the MAPABA context, the presentation emphasized that Aswaja identity for PMII cadres is not inherited but constructed it must be actively formed through deliberate learning, reflection, and practice. The History of Aswaja Anthropology material is the first step in this formative process: by understanding where Aswaja comes from, what it has meant in different historical and cultural contexts, and how it has been transmitted and adapted by generations of Muslim scholars, practitioners, and activists, new PMII members can begin to develop a genuinely informed and personally owned Aswaja identity rather than a merely nominal one.

C. Islamic Education Management Analysis: Planning, Implementation, and Evaluation

²⁰ Ahmad Dhofir Zuhri, "Aswaja as a Methodology: The Epistemological Foundation of Nahdlatul Ulama's Islamic Thought," *Journal of Indonesian Islam* 17, no. 1 (2023): 1–28, <https://doi.org/10.15642/JIIS.2023.17.1.1-28>.

²¹ Achmad Patoni, "The Role of Islamic Student Organization (PMII) in Strengthening Moderate Islamic Identity in Indonesian Higher Education," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 215–234, <https://doi.org/10.14421/jpi.2024.102.215-234>

²² Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Mizan, 2021), 178–205.

Analyzing the community service activity through the lens of Islamic Education Management reveals several important insights about how cadre education in Islamic student organizations can be systematized and improved. The following examines each phase of the educational management cycle in turn.

Planning. The planning phase of this activity demonstrated effective application of Islamic Education Management principles in several respects. The curriculum design for Material 1 reflects a thoughtful sequencing that positions historical and anthropological understanding as the necessary precondition for all subsequent cadre formation work: before cadres can be mobilized as advocates for Aswaja values, they must understand what those values mean and where they come from. The four-pillar structure of the curriculum content provides a logical progression from historical origins to theological characteristics to Indonesian institutional development to practical organizational implications, ensuring that abstract content is consistently connected to the participants' lived context.²³

One area for improvement identified in retrospect is the specification of learning objectives in operational terms prior to the session. While the general educational goals of the activity were clear (improved Aswaja historical and anthropological knowledge; strengthened Aswaja identity; deepened understanding of implications for PMII cadre conduct), more precise operationalization of these goals and the development of assessment instruments aligned to them would strengthen the evaluative basis for claiming learning outcomes. This is a standard Islamic Education Management recommendation for cadre training programs that wish to improve the rigor of their educational accountability.²⁴

Implementation. The implementation phase demonstrated effective integration of multiple pedagogical approaches in the halaqah-influenced cadre training context. The combination of structured content presentation with open facilitated discussion reflects an understanding consistent with both Islamic pedagogical tradition and contemporary educational research that learning is most effective when it combines expert knowledge transmission with active learner engagement. The resource person's use of the local North Lombok context (particularly references to Sasak Islamic traditions and local pesantren networks) to illustrate abstract content exemplifies the Islamic Education Management principle of contextual relevance: educational content is more effectively learned when it is connected to the learner's own experience and environment.

The physical setting of Pondok Pesantren As-Syafi'iyah Menggala deserves specific comment as a pedagogical environment. A pesantren is not merely a venue for the session but an embodied argument for the continuing vitality of the Aswaja tradition: participants who receive instruction about the history and anthropology of Aswaja while sitting within a functioning pesantren institution are experiencing that tradition as a living reality, not only as historical narrative. The pesantren's distinctive spatial culture open-plan learning spaces, floor-level seating, shared communal orientation toward a central figure of knowledge reinforces the halaqah-inspired learning culture that PMII's cadre education draws upon. Future

²³ Muhaimin, *Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran* (Jakarta: RajaGrafindo Persada, 2023), 56–89.

²⁴ Muhibbin Syah, *Psikologi Pendidikan dengan Pendekatan Baru* (Bandung: Remaja Rosdakarya, 2021), 112–130.

implementations should continue to prioritize pesantren or comparable Islamic institutional settings where possible, recognizing that the learning environment is itself a form of pedagogical content.²⁵

Evaluation. Evaluation of learning outcomes was conducted primarily through facilitator observation of participant engagement during the discussion phase and through the collective reflection exercise at the session's conclusion. Qualitative indicators of learning were evident: participants engaged with substantive questions about the historical development of Aswaja, connected the anthropological content to their own religious practices, and articulated with varying degrees of depth and confidence their understanding of Aswaja's relevance to their identity and responsibilities as PMII cadres.²⁶

The documentation photographs capture two important moments: the learning process (participants engaged in the session) and the group photograph following the session (suggesting successful completion and collective affirmation of the learning experience). These images, disseminated through the @pmiikomisariatiaiqhklu Instagram account, also served a communication and documentation function for the broader PMII community, creating an archival record of the cadre education activity and inspiring similar activities in other komisariat or branch settings.

D. Participant Responses and Learning Outcomes

The quality of discussion during the facilitated discussion phase provided the primary observable evidence of participant learning during the session. Several patterns in participant responses deserve specific note as indicators of learning outcomes across the three domains (cognitive, affective, and behavioral).

In the cognitive domain, participants demonstrated engagement with the historical content through questions that showed active processing of the material rather than passive reception. Several participants asked clarifying questions about the distinction between Aswaja as a theological position and Aswaja as practiced in specific cultural forms for example, asking how to distinguish "genuine" Aswaja practice from local custom that has been incorporated into religious practice. This type of question which demonstrates both understanding of the distinction between theology and anthropology introduced in the presentation and curiosity about its application is a positive indicator of cognitive engagement with the material.²⁷

In the affective domain, the collective reflection phase revealed strong participant identification with Aswaja as a personal and organizational identity marker. Multiple participants articulated their sense of renewed pride in and commitment to the Aswaja tradition following the presentation suggesting that the historical and anthropological grounding provided by the session contributed to deepening their affective investment in an identity that had previously been more nominal than substantive. This affective deepening is among the most important outcomes of cadre education in Islamic student organizations: it is the emotional and spiritual commitment to Aswaja values that ultimately sustains cadre engagement through the inevitable challenges and conflicts of organizational life.²⁸

²⁵ Abuddin Nata, *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*, 5th ed. (Jakarta: Kencana, 2023), 134–158.

²⁶ Achmad Patoni, "The Role of Islamic Student Organization (PMII) in Strengthening Moderate Islamic Identity in Indonesian Higher Education," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 215–234, <https://doi.org/10.14421/jpi.2024.102.215-234>.

²⁷ Clifford Geertz, *The Interpretation of Cultures: Selected Essays*, reprint ed. (New York: Basic Books, 2023), 87–125.

²⁸ Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia* (Jakarta: Kencana, 2022), 89–115

In the behavioral domain, several participants expressed specific commitments arising from the session: to study more deeply the classical works of Aswaja theology, to engage more confidently in defending Aswaja practices when challenged, and to use the four cardinal values (tawassuth, tawazun, tasamuh, i'tidal) as explicit criteria for evaluating their own conduct and decisions in their roles as PMII cadres and community members. These behavioral commitments, while self-reported and therefore not independently verifiable at this stage, suggest that the session succeeded in generating actionable learning rather than purely abstract knowledge.²⁹

IV. CONCLUSION

The community service activity documented in this article the delivery of Material 1: History of Aswaja Anthropology within the PC PMII Kabupaten Lombok Utara's MAPABA RAYA cadre training program, conducted on Friday, December 26, 2025 at Pondok Pesantren As-Syafi'iyah Menggala demonstrates the productive integration of Aswaja studies and Islamic Education Management in the context of Islamic student organizational education. Through a structured four-pillar curriculum addressing the historical emergence of Aswaja, its anthropological characteristics, its development within Indonesian Islam, and its implications for PMII cadre identity, the session achieved meaningful learning outcomes across the cognitive, affective, and behavioral domains.

The Islamic Education Management analysis of the activity reveals both the effectiveness of the multi-method pedagogical approach employed and areas for future improvement particularly in the specification of operational learning objectives prior to the session and the development of more systematic evaluation instruments for assessing participant learning outcomes. These enhancements would strengthen the educational accountability of cadre training activities and contribute to the evidence base for Islamic Education Management practice in the context of Islamic student organizations.

At the substantive level, the activity underscores the importance of historical and anthropological grounding in Aswaja education. Cadres who understand Aswaja not merely as a label or a set of inherited practices but as a historically formed, anthropologically rich, and intellectually coherent tradition are better equipped to embody and advocate for Aswaja values in the diverse and contested landscape of contemporary Indonesian Islam. In a region like North Lombok with its distinctive religious pluralism, its strong pesantren traditions, and its exposure to diverse Islamic currents this kind of informed Aswaja identity is both practically important and organizationally essential for PMII's mission.

Based on the experience and analysis presented in this article, the following recommendations are offered for future community service and cadre education initiatives in this field. First, the "History of Aswaja Anthropology" curriculum pillar should be further developed with contextually specific content that foregrounds the distinctive religious and cultural history of North Lombok, strengthening the connection between the universal Aswaja tradition and its local manifestations. Second, the multi-method pedagogical approach should be retained and refined, with particular attention to maximizing horizontal peer discussion among participants. Third, a standardized pre- and post-session assessment instrument should be developed for Material 1 to provide more rigorous evidence of learning outcomes. Fourth, documentation of cadre

²⁹ Emi Listiani and Nurul Huda, "Integration of Ahlussunnah Wal Jamaah Values in Cadre Education Programs of Islamic Student Organizations," *Tarbiyah: Jurnal Ilmiah Kependidikan* 12, no. 1 (2023): 45–62.

education sessions should be systematized as a regular community service and organizational learning practice, contributing to an archive of educational experience that can inform curriculum development and resource person capacity building across the PC PMII KLU network.

ACKNOWLEDGMENT

The author expresses sincere gratitude to the organizing committee of PC PMII Kabupaten Lombok Utara for the invitation to serve as resource person for Material History of Aswaja Anthropology in the MAPABA RAYA cadre training program held on December 26, 2025. Deep appreciation is extended to the leadership and community of Pondok Pesantren As-Syafi'iyah Menggala for generously hosting the event and for providing a learning environment that itself embodies the living Aswaja tradition. The author also acknowledges the support of the Komisariat PMII IAIQH KLU for its role in documenting and disseminating the activity through official organizational channels. This community service activity is conducted within the framework of the Tri Dharma Perguruan Tinggi obligations of Sekolah Tinggi Ilmu Tarbiyah Islamiyah Nusa Tenggara Barat (STIT-I NTB) and is dedicated to the cadres of PMII North Lombok.

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