

The Implementation of Triple T Core Values into the Organization of Nadhatul Ulama: Lessons from Mbah for Developing World Peace Education

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ABSTRACT

This article delineates the implementation of Mbah Hasyim's Triple T Core Values into the Organization of Nadhatul Ulama (NU) and Its Educational Institution, This research discusses the importance of the role of Mbah Hasyim's Core Values into the Organization of NU. This study aims to find a positive contribution from Mbah Hasyim's Core Values in the world peace education through its institutions.

Core values of mbah Hasyim are nowadays relevant to be lifted when the UNESCO has launched world peace education. These values are viewed in the context of the perspective of Indonesian Muslims. Mbah Hasyim as the founder of NU possesses a peaceful spirit as he found the values embodied and those values derived from in Islamic teachings and formulated into triple core values. NU as a religious organization based on the concept of Ahlussunnah wal Jama'ah, having tenets 3 Ts: Tawassut (moderate), Tawazun, Tasamuh, plus commanding the goodness and forbidding the bad deed, which has always been the political basis of NU nationality in Indonesian politics.

Law No. 20 of 2003 concerning SISDIKNAS aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (article 3). The principle of 3 Ts can be a spirit / soul in character building which is one of the goals of national education.Character is a process that is carried out to adjust a student's behavior, with all efforts that can help individuals know, and practice these moral results.

The aims of this research is to elaborate the Hashim's core values as well as to see the implementation of such values into NU Organization. The purpose of researcher is to get clear and precise concept of Mbah Hasyim core values prior to continue with field research which will be the next step of this research. This study uses qualitative method which firstly utilize library research in collecting data.

The results of research will prove the values of Mbah Hasyim inspire in determining and settling Pancasila as a philosophical foundation is a middle ground to prevent Indonesia from the clash of religions and states and has proven effective in bridging differences in ethnicity, religion, race, culture and language so that all elements of the Indonesian nation are able to live together (common platform) within

the framework of Bhinneka Tunggal Ika as the motto and motto of the Unitary State of the Republic of Indonesia

Key Words: Triple T Values of Mbah Hasyim; character building ;Nahdhatul Ulama (NU); Peace Education.

ABSTRACT

Artikel ini memaparkan implementasi Triple T Core Values Mbah Hasyim ke dalam Organisasi Nahdhatul Ulama (NU) dan Lembaga Pendidikannya, Penelitian ini membahas tentang pentingnya peran Core Values Mbah Hasyim ke dalam Organisasi NU. Penelitian ini bertujuan untuk mengetahui kontribusi positif dari Nilai-Nilai Inti Mbah Hasyim dalam pendidikan karakter melalui lembaga-lembaganya.

Nilai-nilai inti mbah Hasyim saat ini relevan untuk diangkat ketika UNESCO mencanangkan pendidikan perdamaian dunia. dilihat dalam konteks perspektif umat Islam Indonesia. Penanaman dan pengembangan nilai-nilai tersebut dapat melalui Pendidikan karakter. Mbah Hasyim sebagai pendiri Nahdhatul Ulama (NU) memiliki jiwa damai karena ia menemukan nilai-nilai yang terkandung dan nilai-nilai yang diturunkan dari ajaran Islam dan dirumuskan menjadi nilai-nilai triple core. NU sebagai organisasi keagamaan yang berlandaskan konsep Ahlussunnah wal Jama'ah, memiliki prinsip 3 Ts: Tawassut (Moderat), Tawazun, Tasamuh, plus amar ma'ruf dan nahi munkar; yang selalu menjadi landasan politik kebangsaan NU dalam perpolitikan Indonesia.

UU No. 20 Tahun 2003 tentang SISDIKNAS bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warganegara yang demokratis serta bertanggung jawab (pasal 3). Prinsip 3 Ts dapat menjadi ruh/ jiwa dalam pembentukan karakter yang merupakan salah satu tujuan pendidikan nasional.

Karakter merupakan proses yang dilaksanakan untuk menyesuaikan suatu perilaku siswa, dengan segala usaha yang bisa membantu individu mengetahui, dan mempraktikkan hasil moral tersebut.

Penelitian ini bertujuan untuk mengelaborasi nilai-nilai inti mbah Hasyim serta melihat implementasi nilai-nilai tersebut ke dalam Organisasi NU dan lembaganya. Tujuan peneliti adalah untuk mendapatkan konsep yang jelas dan tepat sebelum melanjutkan penelitian lapangan yang akan menjadi langkah penelitian selanjutnya. Penelitian ini menggunakan metode kualitatif yang pertama-tama memanfaatkan studi kepustakaan dalam pengumpulan data.

Hasil penelitian akan membuktikan nilai-nilai inti Mbah Hasyim berkontribusi banyak terhadap character building dalam dunia pendidikan perdamaian dan juga terhadap toleransi beragama, perdamaian dan hidup bersama dalam satu visi dan identitas diri sebagai bangsa Indonesia

Hasil peneliti membuktikan Nilai-nilai Mbah Hasyim menginspirasi dalam penentuan dan menetapkan Pancasila sebagai landasan filosofis merupakan jalan tengah untuk mencegah Indonesia dari benturan agama dan negara dan terbukti efektif dalam menjembatani perbedaan suku, agama, ras, budaya dan bahasa sehingga seluruh elemen bangsa Indonesia mampu hidup bersama (common platform) dalam kerangka Bhinneka Tunggal Ika sebagai semboyan dan semboyan Negara Kesatuan Republik Indonesia.

Kata Kunci: Nilai Triple T Mbah Hashim; karakter building; Nahdhatul Ulama (NU); Pendidikan Perdamaian

A. Introduction**1. Research Context**

The issue of peace education arises firstly in the last decades by the United Nations Educational, Scientific and Cultural Organization (UNESCO). It is meant as education for non violence include training, skills and information directed towards cultivating a culture of peace based on human rights principles. From UNESCO's perspective, education for peace, human rights and democracy is the answer. Using proactive learning tools, normative instruments, and publications one can see how to fight against discrimination, whether it is economic, culture, or gender based. This is the essence of citizenship education.

Over the years, UNESCO and the United Nations have developed a number of standard-setting instruments, declarations and action plans, which are widely accepted by the international community, and which provide the basic framework for promoting the concept of education for a culture of peace world-wide. The development of a holistic approach is based on participatory methods and taking into account the various dimensions of education for a culture of peace (peace and non-violence, human rights, democracy, tolerance, international, intercultural and inter-faith understanding, cultural and linguistic diversity) is its main objective.

Peace according the UNESCO brings way of life in right order, respect others and empathy to others for the sake of happiness in this world and get life harmony. Islam, however, brings the believers not only to have happiness in this world but also to obtain the advantageous in the hereafter (the life after this world).

The term of Islam itself is derived from the Arabic word of *salamah* which is meant peace. Hence, the understanding about peace has been introducing by the Islamic teaching more than fifteen centuries ago as the substance of this religion brings peace to humankind and universe. Our prophet Muhammad (peace be upon him) declared in the hadits:

المُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

a Muslim is when he becomes a source of peace for other fellow of human beings, so that they are free from the evil of his tongue and hands.

There is one of the example of Islam has shown the justice, it is explained about the laying of the Hajar Aswad stone to its original place after the Kaaba has been renovated. Our Prophet Muhammad SAW won the trust of the people of Mecca to put the Hajar Aswat stone back in its place. The way of performing, he revealed his turban and asked to put the black stone on it and asked the community leaders to hold each end of the turban and bring it together closer to where the hajar aswaj will be installed. The Prophet Muhammad (peace be upon him) took the black stone from the turban and placed it in its place peacefully.¹

As mentioned in Hadits above, a Muslim is when he becomes a source of peace for other fellow human beings. Wali Songo (Nine Wali) delivered the da'wah in Indonesia peacefully and respect cultural values in the society. They introduce Islam in a gentle way and touch their hearts without disturbing their traditions and customs. They are gradually changing towards Islamic teachings and values. Such good values can influence and change their beliefs without any coercion and become obedient and loyal Muslims. This approach has turned Indonesia into the most populous Muslim country in the world.

The approach of wali songo in delivering the da'wah built integrated values embodied the ulama of Indonesia. Nahdhatul ulama (NU) is one of the Islamic

¹ See sirah nabawiyah in Hadith no.....

organizations in Indonesia established by Mbah Hasyim maintain and continue the struggle of Wali Songo in spreading Islam in Indonesia. Wali Songo's approach inspires and forms a spirit of tolerance and mutual respect of Mbah Hasyim. He has values that strengthen peace through 3 (three) values, namely the Triple T values.

2. Research Focus

This study will focus on the Triple T value of Mbah Hasyim. The existing of Mbah Hasyim's Triple T Values is becoming important to instill NU followers and muslim with these core values to perform the noble behaviour.

3. Research Problems

Based on the context and focus of research, the research problems are formulated as follows:

1. What are the Triple T values of Mbah Hasyim?
2. How is the implementation of Triple T values of Mbah Hasyim?
3. What are the advantages of the implementation of Triple T values of Mbah Hasyim?

Based on research problems, there will be a review of research methodology:

No	Research problem	Form of data	From Whom	How	Analysis
1	What are the Triple T values of Mbah Hasyim?	Document, books, Minutes of meeting	Library, NU Leader	Study documentation, interview, observation	Using literature study of Triple T Values
2	How is the implementation of Triple T values of Mbah Hasyim?	The observation note, Article, magazine	NU leader, NU followers, schoolers	Interview, observation, documentation	Using literature study
3	What are the advantages of the implementation of Triple T values of Mbah Hasyim?	Articles,	NU leader, NU followers, schoolers	Interview, observation, documentation	Using literature study

4. Research Objectives

Based on the research focus, the purpose of this research is to introduce what is Triple T of Mbah Hasyim, to promote the three main values of Mbah Hasyim to the community and to see the implementation, especially to the Nahdliyin residents, and want to know how far people practice these core values in their daily life and the advantages

5 Benefits of Research

The benefit of this research is to provide an overview to the writer about these values which are recognized by followers of Nahdlatul Ulama and are implemented in their

daily life and want to know the obstacles of NU leader in instilling the value and efforts to close the gaps.

6. Terms of Definitions

In this study the writer needs to explain the definition of the following terms:

1. *The implementation* is the process of putting decision or plan into effect, execution
2. *Triple T Values* is the value of Tasamuh, Tawazun and Tawasud
3. *The organization of Nahdlatul Ulama'* is an islamics organization established in 1926
4. *Lessons from Mbah Hasyim's core value* is the values inspired by Mbah Hasyim implementing the Triple Ts value.
5. *Mbah Hasyim* is one of the foundingfathers of Nahdlatul Ulama'
6. *Developing* is growing and becoming more mature, advanced, or elaborate
7. *World peace education* is the concept of an ideal state of happiness, freedom, and peace within and among all people and nation on planet earth.
8. *Education* is the process of receiving or giving systemtics instruction, especially in a school dan university

7.Relevant Researche

In order to get the originality and authenticity of the research, the researcher identify a number previous studies that inspires this research. State of the art of this study can not be separated from the finding of Triple Ts Value.

1. Implementasi nilai nilai aswaja menurut Nahdlatul Ulama' dalam pembentukan akhlak siswa di MTs Ribatul Mutaallimin Pekalongan.
2. Implementasi Nilai-nilai ASWAJA dalam Memperkokoh Karakter Bangsa dan Mewujudkan Entitas NKRI

This study context stated that there are many noble values that can be re-implemented in uniting society diverse cultural backgrounds, religion, and beliefs, as well as languages, and others. The phenomenon is rampant The ideology of radicalism that enters and spreads in society results in the disintegration of the Indonesian nation. Meanwhile, ASWAJA (Ahlu al-Sunnah wal-Jama'ah) are people who are always guided bySunnah of the Prophet Muhammad SAW (Salallahu Alaihi Wassalam), the way of the companions of the Prophet in matters of aqidah religion, outward deeds, and morals of the heart. The ASWAJA group are the survivors.

Term"Sunnah" in ASWAJA refers to the instructions of the Prophet Muhammad and his companions, both knowledge, aqidah, words and deeds, namely the Sunnah that is guided. ASWAJA values such as: "tawassuth" (moderate),"tawazun" (balanced), "tasamuh" (tolerant), and "i'tidal" (fair) become very important to apply back as noble values, which are believed by most of the Muslim community in Indonesia.

method and the approach used in this study is descriptive qualitative, with data obtained from the studyliterature, discussions, and seminars about ASWAJA values.

Next, the discussion in this articlefocused on ASWAJA values that must be re-applied in the community; and how implementation of strategies and methods of ASWAJA values to strengthen the nation's character in realizing the Unitary State of the Republic of Indonesia (NKRI)

3. Implementation of Religious Moderation Values Through PAI Learning at SMAN 1 Katingan Kuala.

Tasamuh itself comes from the Arabic تَسَامُحٌ – يَتَسَامَحُ – تَسَامُحًا which means being tolerant, tolerant, understanding. A modern concept to describe mutual respect and cooperation between different groups of people both ethnically, culturally, racially, ethnically, politically and religiously.

Then **Tasamuh** in Indonesian is defined as tolerance. The word tolerance itself is not native to Indonesia, but an absorption from the English language "tolerance" whose definition is not far from the word tolerance or tolerance. Tolerance is respecting differences and respecting people who have different life principles. But that does not mean admitting or justifying these different beliefs in confirming what is believed. Allah limits tolerance only to social interests or worldly interests, it must not be related to religious beliefs, this is explained in the word of Allah in the letter Al-Kafirun verses 1-6:

It means:

Say: "O disbelievers, I will not worship what you worship. And you are not worshipers of the God I worship. And I have never been a worshiper of what you worship, and you have never (also) been a worshiper of the Lord I worship. For you is your religion, and for me is my religion." (Qs. Al-Kafirun: 1-6).

Tawassuth (middle attitude, neither extreme left nor extreme right), *Tawassuth* is the attitude of someone who is moderate or in the middle, not too free and not strict in principle, so that this attitude is easily accepted by all levels of society.

Why do we have to be *tawassuth*?

That is, a Muslim who acts *tawassuth* will put himself in the middle of a matter, neither extreme right nor left. ... The attitude of *tawassuth* is considered a middle way in solving problems, so a Muslim always views *tawassuth* as the most just attitude in understanding religion.

Tawazun (balanced in all respects, including the use of 'aqli and naqli arguments),

is an attitude that is able to balance a person when choosing something according to their needs, without being biased or biased towards something

Tawazun according to language means balance or balance while according to the term *tawazun* is a person's attitude to choose a balanced or fair point in dealing with a problem.

The attitude of *tawazun* is very much needed by humans so that they do not do things that are excessive and put aside other things, which have the right to be fulfilled. *Tawazun* is the ability of an individual to balance his life in various dimensions, so as to create stable, healthy, safe and comfortable conditions.

This *tawazun* attitude is very important in the life of an individual as a human being. Therefore, this attitude of *tawazun* must be applied and implemented in students; so that they can do everything in balance in their lives. Because if you ignore the attitude of *tawazun* in this life, various problems will be born.

In various verses of the Qur'an and also hadith, religion also requires us to be humble in all aspects of life. We should not be excessive in addressing a problem or vice versa. One of the teachings that makes Islam a perfect religion is because of its balance.

Balance is an obligation as well as a social imperative. Thus someone who is not balanced in his individual and social life can cause his social interaction relationships to be damaged.

The formation of Jam'iyah Nahdlatul Ulama' was motivated by two dominant factors: *First*, there are concerns from some Islamic boarding schools based on the modernist movement that marginalizes them. *Second*, as a response to the request of Islamic boarding schools based on the ideological struggle that took place in the Islamic world after the abolition of the Turkish caliphate, the idea of Pan-Islamism emerged which was pioneered by Jalaluddin Al Alfghani and the Wahhabi Movement in the Hijaz. The reformist movement that carries issues of renewal and purification has made

the ulama'-ulama' based on pesantren consolidate to protect and maintain the traditional values that have become the characteristics of their lives.

The Islamic boarding school-based ulema movement is getting thicker and more real seen the formation of educational and da'wah organizations, such as Nahdlatul Wathan and Taswirul Afkar. The peak was the emergence of the Hijaz Committee.

Then on January 31, 1926 AD (16 Rojab 1344H) the ulama based on pesantren decided to form an Islamic social organization 'ala Ahlussunnah Wal jama'ah called Nahdlatul OELAMA' which aims to balance the reformist movement which often does not pay attention to the traditions that cannot be separated from people's lives.

The passage of time brought Nahdlatul Ulama' to interact with other organizations that have different characters and ways of thinking. As a result, many NU residents themselves have lost their NU identity. One of the characteristics of Nahdlatul Ulama'. khittah and to maintain the consistency of Nahdliyyin residents in the corridors that have been determined, Nahdlatul Ulama needs to make "Fikrah Nahdliyah".

Nahdlatul Ulama should maintain and develop the concept of tasamuh and sociological pluralism. If NU holds these principles, it will become a mainstream movement that can influence the religious and social patterns of all Muslim communities in Indonesia. (<https://www.nu.or.id/post/read/32701/mbah-hasyim-menerima-van-der-plas-atas-prinsip-toleransi>)

a. Fikrah Nahdliyah

Nahdlatul Ulama has the following method of thinking: what is meant by Fikrah Nahdliyah is a framework of thought based on the teachings of Ahlussunnah Wal-Jama'ah which is used as the basis for thinking of Nahdlatul Ulama (Khittah Nahdliyah) to determine the direction of struggle in the framework of islah al-ummah (improvement of the people).

Based on the basics of thought KH. M. Hasyim Asy'ari, so to maintain historical values and strengthen Nahdlatul Ulama' on the lines of its struggle (khittah), NU officially made Nahdliyah fikroh (the NU method of thinking). The basic method aimed at maintaining the consistency of nahdliyyin residents remains on the corridor that has been determined was decided in the National Ulama Conference Number .02/Munas/VII/2006 in Surabaya regarding Bahtsul masail Mauddu'iyyah Fikroh Nahdliyah.

According to the decision of the Alim-Ulama, "Fiqrah Nahdliyah" is defined as "a framework of thought based on the teachings of Ahlussunnah Wal-Jamaah which is used as the basis for thinking of Nahdlatul Ulama' (Khittah Nahdliyah) to determine the direction of the struggle in the context of Islah al-ummah (improvement of the ummah).

The definition can be consulted with the dictum of 3 pearls of the NU Khittah which is extracted from the decision of the 27th NU Mutamar in 1984 in Situbondo which asserts: "The basics of NU's religious understanding are sourced from the Qur'an, Al-Sunnah, al- Ijma', al-Qiyas and using a school-based approach that was pioneered one by one from the Hanafi, Maliki, Shafi'i and Hambali schools in the field of fiqh and NU follow the stance that Islam is a natural religion, perfecting and not erasing existing noble values.

Decision of the National Ulema Council Number: 02/Munasa/VII/2006 concerning Bahtsul Masail Maudlu'iyyah Fikrah Nahdliyah.

b. Manhaj Fikrah Nahdliyah (NU's method of thinking)

In responding to problems, both those relating to religious and social issues, Nahdlatul Ulama has the following manhaj Ahlis Sunnah wal Jama'ah:

1. In the field of Aqidah/theology, Nahdlatul Ulama follows the Manhaj and thoughts of Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi.
2. In the field of Fiqh/Islamic Law, Nahdlatul Ulama has a Qauli and Manhaji school of thought to one of the al-Madzhab al-Arba'ah (Hanafi, Maliki, Shafi'i and Hambali).
3. In the field of tasawwuf, Nahdlatul Ulama followed Imam Aljunaidi Al Baghdadi (w.297H) and Abu Hamid Al Ghozali (450-505 H/1058-1111M) (*Risalah Ahlussunnah Wal-jamaah*, 1 Juni 2012 hal 169)

c. Characteristics of Nahdliyah Fikrah

1. *Fikrah Tawassuthiyah* (moderate thinking pole) means that Nahdlatul Ulama always behaves tawazun (balanced) and I'tidal (moderate) in addressing various problems. Nahdlatul ulama are not tafrith or ifrath.
2. *Fikrah Tasamuh* (tolerant mindset), meaning that Nahdhatul Ulama can coexist peacefully with other parties even though their aqidah, way of thinking, and culture are different
3. *Fikrah Islahiyah* (reformative mindset), meaning that Nahdlatul Ulama always strives for improvement towards a better direction (*al-islah ila ma huwaal-aslah*)
4. *Fikrah Tahawwuriyah* (dynamic mindset), meaning that Nahdlatul Ulama always does contextualization in responding to various problems.
5. *Fikrah Manhajiyah* (methodological mindset), meaning that Nahdlatul Ulama always uses a frame of mind that refers to the manhaj that has been set by Nahdlatul Ulama. (*Risalah Ahlussunnah Wal-jamaah*, 1 Juni 2012 hal 169)

C. The Implementation of Triple T Values into NU Organization

Tawassuth, Tawazun, I'tidal, and Tasamuh characters in the understanding of the *Sunnah wal-Jamaah*. There are three main characteristics of the teachings of *Ahlussunnah wal -Jamaah* or what we call Aswaja which was always taught by the Prophet Muhammad and his companions: First, *at-tawassuth or middle, moderate*, neither extreme left nor extreme right. This is excerpted from the word of Allah SWT:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And thus, we have made all of you (Muslims) a middle class (just and elect) so that you will be witnesses (measures of judgment) over (attitudes and actions) of mankind in general and so that Allah SWT may be witnesses (measures of judgment) of (attitudes and deeds) you. all. (Surat al-Baqarah: 143)

Both at-tawazun or balanced in all respects, including the use of the 'aqli proposition (the proposition that comes from rational reason) and the naqli argument (sourced from the Qur'an and Hadith). The Word of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَتَاءُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe, let all of you be those who stand up for (the truth) because Allah is a just witness (measurement of truth). And let not your hatred of a people make you

unjust. Do justice because justice is closer to piety. And fear Allah, for Allah is All-Seer of what you do. (Surat al-Maidah: 8)

In addition to these three principles, the Ahlussunnah wal Jama'ah group also practices tasamuh or tolerance. Namely respecting differences and respecting people who have different life principles. But that does not mean admitting or justifying these different beliefs in confirming what is believed. The Word of Allah SWT:

فَوَلَا لَهُ قَوْلًا لَّيْنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

So, speak to both of you (Prophet Musa and Prophet Harun) to him (Pharaoh) with gentle words and hopefully he will remember and be afraid. (Surat Taha: 44)

This verse talks about the command of Allah SWT to Prophet Musa AS and Prophet Harun AS to say and be kind to Pharaoh. Al-Hafizh Ibn Kathir (701-774 H/1302-1373 AD) when describing this verse said, "Indeed, the preaching of Prophet Musa (AS) and Prophet Harun (AS) to Pharaoh was using words that were compassionate, gentle, easy and friendly. This is done to make it more touching, more acceptable and more useful." (Tafsir al-Qur'anil 'Adzim, juz III p. 206).

On a practical level, as explained by KH Ahmad Shiddiq that these principles can be realized in the following ways: (See Khittah Nahdliyah, pp. 40-44)

1. Faith.

a. Balance in the use of 'aqli and naqli arguments. b. Purify the faith from outside influences of Islam. c. It is not easy to judge wrong or pass a verdict of shirk, heresy or even infidelity.

2. Shari'ah

a. Stick to the Qur'an and Hadith by using methods that can be justified scientifically. b. The new common sense can be used on problems for which there is no clear text (sharih/qotht'i). c. Can accept differences of opinion in assessing problems that have multi-interpretative arguments (zhanni).

3. Tasawwuf/ Morals

a. Do not prevent, even encourage efforts to deepen the appreciation of Islamic teachings, as long as using methods that do not conflict with the principles of Islamic law. b. Prevent excessive attitude in judging something. c. Based on the noble morality. For example, the attitude of syaja'ah or courage (between cowardice and inconsequential or reckless), the attitude of tawadhu' (between arrogance and low self-esteem) and generous attitude (between stingy and extravagant).

4. Inter-group association

a. Recognizing the nature of humans who like to gather and group based on their respective binding elements. b. Develop tolerance for different groups. c. Inter-group relations must be based on mutual respect and appreciation. d. Be firm with those who are clearly hostile to Islam.

5. Country life

a. The Unitary State of the Republic of Indonesia (NKRI) must be maintained because it is the agreement of all components of the nation.

b. Always obey and obey the government with all the rules made, as long as it does not conflict with religious teachings.

- c. Do not carry out rebellions or coups against the legitimate government.
- d. If there is a deviation in the government, then remind him in a good way.

6. Culture

- a. Culture must be placed in a reasonable position. Assessed and measured by religious norms and laws.
- b. Culture that is good and does not conflict with religion is acceptable, wherever it comes from. Meanwhile, what is not good must be left behind.
- c. Can accept a good new culture and preserve the old culture that is still relevant (al-muhafazhatu 'alal qadimis shalih wal akhdu bil Jadidil Ashlah)

7. Da'wah

- a. Preaching is not to punish or give a guilty verdict, but to invite people to a path that is pleasing to Allah SWT.
- b. Preaching is done with clear goals and objectives.
- c. Da'wah is carried out with good instructions and clear information, adapted to the conditions and circumstances of the target of da'wah. KH Muhyidin Abdusshomad Nurul Islam Islamic Boarding School Caregiver, Head of PCNU Jember

6. Data collection technics

Data collection technics used to obtain the data needed either the ones related with literature and the result of the empirical data collected. The researcher used several ways to collect the data as follow:

a) Observation methode

Observation is a scientific methode to observe the objects. To note and to record sistimacally phenomenas and issues happened during the research. The observation methode used to know the implementation of Triple Ts of Mbah Hasyim in daily life of Nahdlatul Ulama' followers.

b) Interview Methode

The purpose of Interview methode is to obtain the data of implementation Triple Ts of Mbah Hasyim among Nahdhatul Ulama' followers. In order to have relevance data, the researcher will conduct interview to several objects, like the NU Branch head of Pasuruan, and the staff and also the sub district brands of NU head to get the overview of Triple Ts values implementation.

c) Document methode

The purpose of this method is to obtain variable data like notes, books, news papers, magazines, piagams, minutes of meeting. The researcher possibly will get information and many kinds of written sources and document owned by the respondence or will directly go the workplace where the respondence do their daily jobs.

7. Test data validity

In order to validate the data, the researcher will use the following data validation:

a) Triangulation technics

This technic is a test data validity to combine various data collected and sources. The researcher will use participation observation, deep interview and documents as source

of data. Triangulation means to test the validity of the data obtained from difference correspondences.

b) Persistence of observation

The researcher will explore information and data more specific and deeper so that it is clear seen the relevancies of the finding of the research.

1. Data analysis Technics

This technic is a process to seek and organize the data systematically. The data will be derived from interview, document, notes and record during the process of research. From The data will be organized and distributed into units to be analyzed and concluded based on three steps of data qualitative research.

a) Data reduction

This data reduction technics is to summarize, select the main points and focus to the most importance ones related to the study in order to have a clear overview and ease the researcher to find other data.

b) Data display

After the data reduction, the researcher will display and present the data collected like pie chart, graph etc to enable him and the other understand the data.

c) Conclusion drawing

This is to verify the data to get initial conclusion and will be adjusted based on the other data findings and evidence. So that the qualitative research conclusion will correspond the research focuses

Conclusion

So far attempts had been made to trace the close relationship that was supposed to be between Triple T Values and the Muslim moderate behaviours in which needed to promote mutual understanding among the religion adherents. Based on the above discussion we can conclude the following:

1. Character education of Mbah Hasyim's Triple Ts at the elementary school level, have been implemented by only the schools based on religion and school based on religion and culture. While other schools in general, do not yet implement character education optimally.
2. The quality of character education of Mbah Hasyim's Triple Ts in the schools of characters based on religion and culture are very susceptible to the views of religious pluralism. While in elementary school, in general, the character of faith and piety is in need of serious attention.

Based on these findings, if the Ministry of Education and Culture realizes the importance of

character education in elementary school, the following things must be done:

1. Encourage the primary schools to implement character education of the Triple Ts contents every day at the beginning of the learning and teaching process. For Muslim students, it should be begun with the Dhuha prayer and reading Quran.
2. Adding hours of lessons until at least 12:30 PM. so that Muslim students can perform midday prayers in congregation at their respective schools.
3. Providing facilities that allow for the implementation of character education of Mbah Hasyim's Triple Ts in primary schools.

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