



Elaboration of Aswaja Character and Profile of Pancasila Students: Bourdieu's Social Practice Analysis

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Abstract

The elaboration of Ahlussunnah Wal Jamaah (Aswaja) Character and Pancasila Student Profile (P3) is a form of unification carried out by madrasah to form noble and nationalist student characters. There is research stating that religion and nationalism are found to be in conflict in several ways. However, the relationship between religion and nationalism can be integrated through character education. The main focus of this research is to analyze the elaboration process of Aswaja and P3 characters in schools under the auspices of Islamic boarding schools and see the social practices of Aswaja and P3 character building. This article uses a qualitative approach with descriptive methods. The analysis of Aswaja and P3 character habituation practices is based on Pierre Bourdieu's social practice theory, which explains how the school environment shapes students' mindsets, attitudes, and actions. Data were collected through interviews, observations and documentation. The research findings show that the elaboration of Aswaja and P3 character education is manifested in students' social practices formed through Madrasah activities that emphasize Aswaja and P3 characters (Habitus), interactions between teachers and students and recognition of Aswaja and P3 values (Capital), and a supportive environment in madrasah (Field). Resulting in a very effective practice of habituation of student character. This is able to encourage students to be active in social activities, strengthen harmony among others, and optimize understanding of diversity.

Keywords: Social practice, Elaboration, Character, Aswaja, Pancasila Student Profile.

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Introduction

Education is a form of conscious strategy to pass down cultural heritage in the form of knowledge from previous generations to the next generation, to create a quality generation (Murni, et al 2023; Aprily, 2020). Dahlan (2014) conveyed that in some ways religion and nationalism are in conflict, even so both values can be unified, one of which is through character education. Character acts as the main focus of education in Indonesia, as an effort to produce national children who are moral, morally good and have good character (Atin and Maemonah, 2022; Putri, 2011). Character learning is designed to instill values in life, in order to prepare the nation's children for the nation (Puspitasari, et. al, 2024; Subaidi, 2021). Character education has a tremendous effect in supporting the development of student behavior (Hidayatulloh, et. al, 2024).

The realization of character education occurs through teaching, habituation, modeling, motivation, and applicable rules. The main actors of the character building process are students, in the implementation of character education students are given the freedom to actively participate in learning. Character, interests and talents will grow naturally (Saidiman, et. al, 2023; Paolina, et. al, 2022; Kusumawardani, et. al, 2021; Taher and Munastiwi; 2019; Hasanah,

2017). The expectation of character cultivation is not only limited to being reflected in learning, but is able to become the basis for students in making decisions in life. Producing students' inner attitudes to behave well naturally (Fatmawati, 2022).

Bhineka Tunggal Ika is a form of national life in Indonesia, the differences that are owned make it necessary to strengthen the attitude of tolerance in socializing in society. Differences with various religions, cultures and habits, so the need for character education in schools. The Pancasila Student Profile (P3) in the independent curriculum is part of the strategy of the Ministry of Education, Culture, Research, and Technology in increasing tolerance, diversity, and character integration which has been regulated in Permendikbud Number 22 of 2020 (Astuti, 2024; Haris, et. al, 2024; Munfa'ati; 2023, Nikmah and Suyatob, 2022; Purnamasari and Soegeng, 2022; Widiatmaka, et.al, 2022).

Kahfi (2022) and Kusumawati (2022) said that the Pancasila Student Profile (P3) was present as a response to significant technological advances, environmental changes, socio-cultural changes, and transformations in the future world of work. Pancasila character includes six main aspects, namely: 1) Piety and faith in God Almighty and noble character, 2) Independent, 3) Mutual cooperation spirit, 4) Global diversity awareness, 5) Ability to reason critically, and 6) High creativity. Character education in the P3 can run effectively, the activities designed must be aligned with these six elements. In addition, its application must be carried out directly by teachers and students in various learning activities through habitual practices that are built regularly (Aji, et al., 2023; Azizah, et al., 2023; Murni, 2023; Kemendikbud, 2022).

Character education in every school must have differences, such as in Madrasah Aliyah Al-Asror prioritizing Aswaja (Ahlussunnah wal Jamaah) character education in the learning process. The Aswaja (Ahlussunnah wal Jamaah) approach as a religious understanding adopted by the majority of Muslims in Indonesia, has a major intervention in shaping character in Islamic educational institutions. (Saefudin, 2022; Rifa'i, et. al, 2017). Values in Aswaja such as *tasamuh* (tolerance), *tawazun* (balance), *tawasuth* (moderate), *i'tidal* (siding with the truth / fair) play a role in shaping strong religious and moral character in students. These values are reflected in students' daily behavior, especially in an Islamic-based education environment (Nawali, 2023; Firmansyah, et al, 2022; Hariyani & Rafik, 2021; Kartiko, et al, 2020). The concept of character education in Aswaja values and P3 are related, which can be seen from the similarity of the values taught. Some of the main underlying values include mutual cooperation, diversity and piety (Sulaeman et al., 2023).

The adjustment of the curriculum in Madrasahs to the independent curriculum has been formalized through the Decree of the Minister of Religious Affairs (KMA) Number 450 of 2024 concerning Curriculum Implementation Guidelines for Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Madrasah Aliyah Kejuruan (MAK) (Solikhin, 2024).has been prepared as a reference in the learning process. The concept of Strengthening the Pancasila Student Profile (P3) is designed to be in line with the Rahmatan Lil 'Alamin principle, with the aim of forming moderate students who have a strong religious understanding and are embedded in students. Thus, religious values can become the basis for students' mindsets, attitudes and actions (Maryani, 2024; Ningsih, 2022). There is a need to strengthen character education in realizing P3 (Musdalifah, et. al, 2023)

Elaboration of Aswaja character and P3 is practiced in the scope of education in all religious-based education units. The process of character habituation between Aswaja character education and P3 can be understood through a sociological perspective. Habituation is applied through a variety of activities, both in the classroom environment and outside the classroom. Husna, et al (2023) say strategies for curriculum alignment and discipline habituation are essential in building an environment that supports student character building. Character education is practiced directly through programs such as religious activities and social initiatives aimed at unifying Aswaja character and P3, focusing on the formation of good morals according to Islamic teachings and Pancasila values (Fauzi, et. al, 2023; Sianturi and Dewi, 2021; Sumarni, 2018). Character building cannot be done quickly and directly, but needs to go through a habituation process that is carried out repeatedly (Sihombing, 2020).

Studies on Aswaja character education and P3 in Madrasah have been researched by previous researchers. Articles on the study have been classified including Nurdianzah, et al (2024), Choroni, et al (2024), Munfa'ati (2023), with the following study results. Field Study

Nurdianzah, et al (2024) at Madrasah Diniyah Al-Furqon saw the integration of learning models between Madrasah Diniyah and formal education institutions succeeded in forming religious characters in students. Field Study Choroni, et al (2024) at MA Almaarif Singosari found that the value of NUs was able to be applied through extracurricular programs and school traditions, but the obstacles faced in changing generational characteristics. Munfa'ati's field study (2023) at MI Miftahul Ulum Driyorejo Gresik saw the form of integration in Madrasahs in three forms and processes, namely through learning, madrasah culture, and extracurricular activities. Resulting in religious characters of tolerance, democracy, peace love, and social care. Madrasah Aliyah Al-Asror became the pilot project of independent curriculum in religious-based schools in Semarang City. It is directed by the Ministry of Religious Affairs.

Analysis of previous studies reveals that there are no studies that focus on the theme of Aswaja character and P3. In addition, the elaboration of Aswaja character education and P3 in MA Al-Asror Semarang has not been studied. Therefore, this article looks at how the elaboration of the Aswaja character and P3 results in social practices in the school environment under the auspices of the Islamic Boarding School. This research aims to find the results of social practices formed through habituation activities of Aswaja and P3 values, interactions between students and teachers, recognition of Aswaja and P3 characters, and a supportive Madrasah environment. The results of this study can provide useful recommendations for curriculum development and educational strategies that are more effective in shaping student character.

Literature Review

Pierre Bourdieu's Social Practice Theory in Education

Bourdieu's (1977) Theory of Practice formulates the relationship between habitus, capital, and field that produces social practice. Habitus in social practice is a disposition or tendency to think, feel, and act formed from student experiences. The formation of habitus does not work consciously but automatically in the way students behave (Rahmawati, 2020). Habitus refers to the values and habits embedded in students. Capital includes cultural capital, namely knowledge, skills, and values of Aswaja and Pancasila Student Profile, social capital, namely interactions with teachers, friends, parents in the madrasah environment, and symbolic capital, namely recognition of character values. The field is the madrasah environment which is the place where the practice of habituation of Aswaja Character values and the Pancasila Student Profile takes place (Mustikasari, et. al, 2023; Nawali, et. al, 2023). The field is a social structure determined by the existence of capital after the form of habitus.

Habitus interacts with capital and field in determining the position of individuals in the social structure (Hidayat, 2010). Capital plays an important role in controlling individuals' behavior (Pratiwi and Handoyo, 2013). Social capital refers to the network of social relationships that individuals have, relationships, and trust that can support student character. Students who have strong social capital have an easy time receiving character education. So that it can expand the network to strengthen character building. Cultural capital can be interpreted as students' embedded abilities or skills that are inherited through the socialization process and inheritance from the family. Cultural capital can also be regarded as knowledge that can be generated through informal habituation. And symbolic capital is a form of authority towards the recognition of Aswaja and P3 values at MA Al-Asror Semarang. Symbolic capital in education is related to the social status and legitimacy given by the madrasah. Symbolic capital is able to build a trust in the community towards the intellectuals owned by madrasah in shaping student character in the learning process and madrasah activities, both Aswaja activities and P3 activities (Rahmawati, 2020; Ningtyas, 2015).

The field in Bourdieu's social practice theory describes the arena where the interaction between habitus and capital produces real and dynamic social practices. The field is not only the site of competition, but also reflects complex and ever-changing social structures. An understanding of the field provides deep insights into the workings of power and influence in various social contexts, including education, culture and economics (Bourdieu, 1984; Bourdieu, 1990).

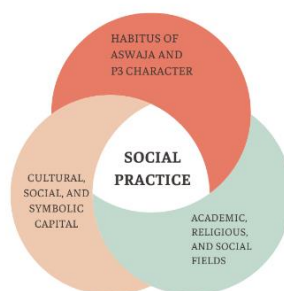


Figure 1. Bourdieu's Social Practice Formula

The character of students in madrasah is not only influenced by the formal curriculum, but can be influenced by social practices that are carried out repeatedly (Supriyatno, 2021). Bourdieu (1977) formulated $(\text{Habitus} \times \text{Capital}) + \text{Field} = \text{Practice}$, the elaboration of Aswaja character and P3 produces a form of practice in the form of students' real behavior and actions that reflect character. Not only a form of religious understanding but also builds national awareness. Realizing a character that is able to build students' identity. This concept is very useful for analyzing how individuals and groups seek to gain legitimacy and optimize their resources.

According to Bourdieu (1990) education often strengthens social inequality through the dominance of cultural capital. Differences in student backgrounds affect mindsets and academic skills in positioning themselves in the education system (Ningtyas, 2015; Siregar, 2016). Habitus formed from educational experiences and social interactions influence the strategies taken by actors to achieve success. Thus, the realm of education becomes a reflection of broader social dynamics, where the interaction between habitus and capital produces effective social practices (Bourdieu, 1990). The implication of Bourdieu's practice theory in education is oriented towards transforming the education system to be more open. Providing broad access to cultural capital for students from lower social classes can create a more equitable education system for all social groups. Understanding the context of Bourdieu's practice theory can see the social structure in shaping individual practices and make education a tool for equitable social change (Krisdinanto, 2014; Bourdieu, 1977).

Character Aswaja

swaja is an understanding of the behavior of following the sunnahs of the Prophet Muhammad. Aswaja character values in education have four elements, namely tawasuth, tasamuh, tawazun, and i'tidal (Nawali, et al, 2023; Saefudin, 2022). Aswaja character has a broad view that does not only focus on religious values. The purpose of character education seeks to shape individuals to have good morals. There needs to be direct and continuous activities to state that Aswaja character building is successful (Wibowo, et al, 2018).

Tasawuth value which means moderate, here moderate character is teaching students to behave in a balanced manner between learning and worship. In interacting the value of tasamuh is used which means tolerant, with the diverse life of the Indonesian nation it is important to have education from school about tolerance, both religion, opinion, and social life. Students are also taught to be responsible and disciplined in learning, worshiping, but must remain active in all social activities in accordance with the value of tawazun. When associating and carrying out madrasah activities, students must be fair and honest as the meaning of the value of i'tidal (Amirudin, 2017; Nawali, 2023).

Subaidi (2021) said that the Aswaja character approach needs to be built in an educational environment, as a form of effort to form a nation's generation that is ready for the future. Religious activities that are practiced in madrasah activities build students' habituation to the suitability of Aswaja values. The implementation of Aswaja character in education can be done through various strategies, such as through strengthening the curriculum based on moderation values, integration in learning methods, and habituation of behaviors that produce fair and tolerant attitudes (Qurni and Septia, 2025; Kartiko, et al, 2020).

Character Profile of Pancasila Students

The Pancasila Learner Profile is a concept of education established by the Ministry of Education. This profile has 6 character elements, namely faith, fear of God, and noble character, global diversity, independence, mutual cooperation, critical reasoning, and creativity (Aji, et al, 2023; Kusumawati, 2022). This element is based on the noble values of the Indonesian nation, which hopes that the nation's generation has a strong personality to meet future challenges (Kahfi, 2022).

Husna, et al (2023) stated that character education has a major contribution in shaping students' personalities. Character building aims to instill moral values that include cognitive, affective, and behavioral aspects (Lickona, 1991). In the context of the Pancasila Student Profile (P3), cognitive aspects are generated through critical and creative thinking, affective is seen from the nature of tolerance and mutual cooperation, and behavior is reflected through the independence and moral integrity of students. Another study by Astuti, et al (2024) confirmed that character education formed by the Pancasila Student Profile (P3) can strengthen national identity and improve the competitiveness of the younger generation in the era of globalization.

The implementation of the Pancasila Student Profile (P3) in education requires a comprehensive approach, starting from the curriculum, project-based learning, to a supportive school environment (Murni, et al, 2023). A study conducted by Sabir, et al (2024) found that project-based and collaborative learning models were able to improve students' understanding of the character values of the Pancasila Learner Profile situationally. Thus, character education integrated with the Pancasila Student Profile (P3) not only shapes students to be smart in academic aspects, but also has high social and moral awareness, in accordance with the Vision and Mission of Madrasah.

Method

This research uses a qualitative approach with a descriptive method to analyze the Elaboration of Aswaja and P3 Characters in student character building in Madrasah Aliyah (Moleong, 2014). This research explores the elaboration of Aswaja and P3 values in madrasahs that implement Merdeka Curriculum. Data were collected through observations of learning, religious activities, and students' social interactions, as well as interviews with foundation owners, teachers, deputy heads of madrasah, and students. Documentation in the form of teaching modules, madrasah regulations, and photos of activities are also used as support.

Table. 1 Classification of Research Informant Types

No.	Type of Informant	Number	Indicators
1.	Main Informant	2	Teachers who are responsible for the Madrasah curriculum and regulations
2.	Supporting Informant	4	Teachers and students who feel and know the character building in Madrasah.

(Primary Source, 2024)

This research consists of main informants named Mr. Busrol and Mrs. Bayu as Deputy Head Teachers of Madrasah for Curriculum and Student Affairs. While the supporting informants of this research are students, homeroom teachers, and foundation owners who feel and know the development of character building in Madrasah Aliyah Al-Asror. Data validity was tested by triangulating sources and methods to ensure the validity of the findings. Observations were conducted from October to September 2024, while interviews took place from December 2024 to January 2025. The data were analyzed using condensation, presentation, and conclusion drawing techniques according to Miles, Huberman, and Saldana (2014). The results of this study explain the practice of habituation of Aswaja and P3 characters in habitus, capital, and field to form a balance of student characters.

Result and Discussion

Elaboration of Aswaja Character and Pancasila Student Profile

The implementation of the Merdeka Curriculum at MA Al-Asror Semarang has been going on for two years for grades 10 and 11. Based on the regulations stated in the Decree of the Minister

of Religion (KMA) Number 450 of 2024 concerning Curriculum Implementation Guidelines (Solikhin, 2024). As the first madrasah in Semarang to be designated as a pilot location for the Merdeka Curriculum, MA Al-Asror faces challenges in adjusting the learning system to the new policy. Curriculum implementation is not limited to the academic field, but also requires adaptation in the habituation of character education that has long been implemented in madrasah. In this context, MA Al-Asror maintains its main focus on Aswaja-based character education by adjusting methods and strategies in accordance with Islamic values and religious moderation. This shows that the integration between national education policy and madrasah's distinctive character can run harmoniously without losing the religious identity that has become the foundation of education in MA Al-Asror. The elaboration of Aswaja Character Education and P3 can be analyzed through Bourdieu's Practice theory.

Table 2. Implication of Aswaja and P3 Values

Aswaja Values	Tasawuth (Moderate)	Tasamuh (Tolerance)	Tawazun (Balance)	I'tidal (Justice)
Implication in P3	Believing, piety & noble character Independent	responsible & nationalist	Critical & logical reasoning Intelligent,	creative, & innovative

(Primary Source, 2025)

The application of Aswaja values in the Pancasila Student Profile (P3) can mutually strengthen character education at Madrasah Aliyah Al-Asror. The integration of these two values forms social practices that encompass habitus, capital, and field. Habitus is reflected in the learning of Aswaja and P3 values as well as various daily, weekly, monthly, and annual activities. Supporting capital includes cultural capital (knowledge, skills, and Aswaja-P3 values), social capital (interaction with foundations and communities), and symbolic capital (legitimacy of the madrasa in accreditation and intellectualism). For social practices to be effective, a field is needed that encompasses academic aspects (curriculum and teaching modules), religious aspects (the identity of the Aswaja An-Nahdliyah madrasah), and social aspects (activities such as 5S, P5, Matsama, and Sunnah). All these elements contribute to shaping students' character comprehensively.

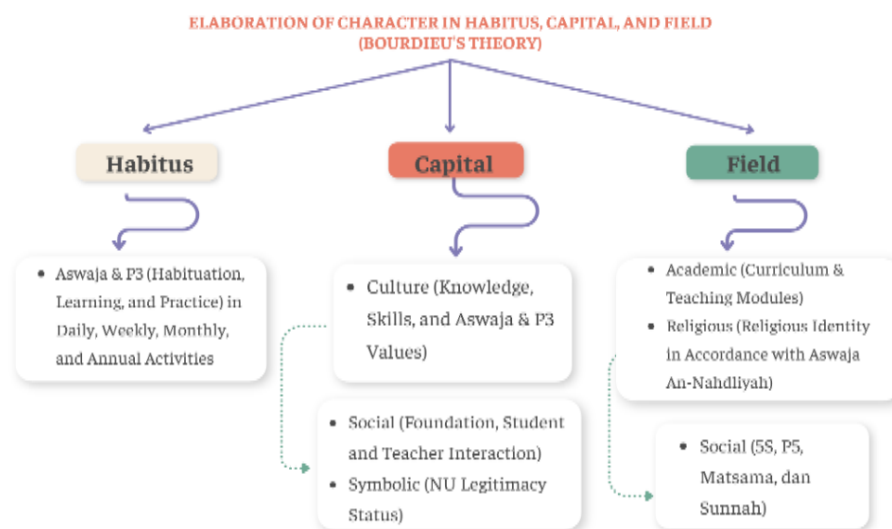


Figure 2. Classification of characters in Habitus, Capital, Field

Habitus

Habitus in the context of MA Al-Asror is formed through the habituation of Aswaja and P3 characters applied in students' daily lives. Since the beginning of the madrasa, students are

(Elaboration of Aswaja Character and Profile of Pancasila Students ...)

introduced to character values through the activities of the madrasa student ta'aruf period (Matsama) as well as discipline coaching at the training and development site for army members in Semarang. This place is usually used as a place for character habituation, namely discipline with soldiers. In addition, various routine religious activities such as tahfidz, joint prayer, grave pilgrimage, and congregational prayer are part of the process of internalizing spiritual and moral values in student life. The Annual Activity called Sowan Ulama Ngarep Berkah (Sunnah) is an activity to visit religious leaders to stay in touch and get wasilah. As stated by the Deputy of Student Affairs of MA Al-Asror as follows:

Awal Masuk Madrasah siswa akan melaksanakan kegiatan Matsama sebagai bentuk pengenalan terhadap madrasah. Selain itu, kita juga mengenalkan adab-adab yang harus ditaati ketika menjadi siswa di MA-Al-Asror. Setelah kegiatan Matsama siswa diajarkan pendidikan karakter di Bantir. Dengan tujuan untuk mencetak anak-anak MA Al-Asror taat pada aturan dan memiliki kedisiplinan dalam hal waktu, belajar, dan ibadah. (Bayu, 2025)

The habituation of manners and discipline is also strengthened through the 5S culture (Smile, Salam, Salim, Polite, Santun) and the strengthening of Aswaja values such as tolerance, balance, moderation, and justice (Nawali, 2023; Firmansyah, et al, 2022). Students are required to recite prayers and asmaul husna simultaneously led by the teacher through the madrasah speaker. All activities carried out are the responsibility of the entire madrasah community, including students, teachers, and other madrasah staff. The implementation of a curriculum that integrates Aswaja and Pancasila values in teaching modules and P5-based projects further strengthens student character. With consistent habituation, Aswaja character values are not just formal provisions, but also form a deep-rooted habitus, shaping students' mindset and behavior both inside and outside the madrasah environment (Husna, et al, 2023; Sianturi and Dewi, 2021; Sumarni, 2018). The form of habituation applied in MA Al-Asror can be seen in the following table.

Table 3. Classification of Aswaja and P3 Value Habitus

Aspect	Habitus in Aswaja Character	Habitus in P3 Character	Implementation
Values & Norms	Internalization of religious values & Islamic manners, spirituality & Islamic morals	Internalization of national values, tolerance, and mutual cooperation	Matsama, prayers, grave pilgrimage, & Sunnah activities
Character Building	Formation of discipline, and morality based on Aswaja principles	Formation of independence, national spirit, & appreciation of diversity	Training at TNI headquarters, P3, & Aswaja based teaching modules & P5 project
Social Interaction	Harmonious relationships that prioritize moderation, justice and Islamic values	Inclusive, democratic interactions and harmony among people	5S culture, collaborative activities such as the election of the osis chairman
Mindset and Action	A religious mindset rooted in the teachings of Aswaja An Nadhliyah and an orientation towards Islamic ethics and morals	Critical, analytical, and nationalist mindset that reflects the values of Pancasila	In class discussions, and integration of Aswaja and P3 values in the merdeka curriculum

(Primary Source, 2024)

The formation of Habitus has been classified based on values and norms, character formation, social interaction, and action mindset. Looking at values and norms, character formation is carried out through the internalization of habituation to moral, spiritual, tolerance, and nationalism values. Discipline becomes an important form of character habituation to pay attention to students' readiness to learn. The harmonious relationship created between teachers

and students forms a more ingrained character, so that students feel the presence of teachers in the character-building process at the madrasah. Students can express their thoughts democratically in various collaborative activities. This process, if carried out consistently and repeatedly, will shape students' mindsets and actions in accordance with the habits established by the madrasah in daily, weekly, monthly, and even yearly activities.

Through various habits applied systematically, MA Al-Asror successfully formed a strong habitus within the students, where Aswaja values and the Pancasila Student Profile are not only taught but also internalized in daily life. This habituation creates an educational environment conducive to the character development of students, making them individuals with noble morals, discipline, and a high awareness of national values and religious moderation (Paolina, et. al, 2022; Kusumawardani, et. al, 2021). Thus, the habitus formed at MA Al-Asror not only impacts academic life but also serves as a foundation for students in facing social life in the future.

Capital

MA Al-Asror has various forms of capital that play an important role in supporting the successful implementation of character education. Cultural capital serves as the main foundation in building habitus in this madrasah (Mustikasari, et. al, 2023; Rahmawati, 2020). The presence of educators who understand Aswaja An-Nahdliyah ensures that the entire learning process and character habituation are in accordance with the values of Aswaja An-Nahdliyah. In addition, the use of teaching modules based on The P3 and Aswaja allows students to internalize national and Islamic values holistically. Not only through classroom learning, character habituation is also strengthened through activities such as pilgrimages and memorization, which form positive habits in students' daily lives.

Table 4. Types of Capital in the Formation of Habitus

Type of Capital	Definition	Implementation in Character Education
Cultural Capital	Resources in the form of knowledge, values, and competencies passed down through the process of learning and tradition.	The use of the independent curriculum, teaching modules, and teaching methods that unify Aswaja and P3 values.
Social Capital	Resources that come from interactions and support among students, teachers, and foundation owners	Strengthening the relationship between teachers, students, parents, and the foundation through interaction and collaboration
Symbolic Modal	Forms of recognition, legitimacy, and status obtained from reputation as well as certification and awards for madrasahs.	Strengthening the identity of madrasahs through the recognition of excellence, educator certification, and the reputation of madrasahs

(Primary Sources, 2024)

In addition to cultural capital, social capital also plays an important role in the success of MA Al-Asror. The close relationship between the madrasa and the Al-Asror Foundation provides structural support in the form of routine monitoring and training for teachers and educational staff (Rahmawati, 2020). Aswaja-based education increasingly expands the social networks of madrasahs. The network of alumni and the madrasah community also contribute to supporting the development of educational programs, both through participation in activities and direct contributions to the construction of the madrasah.

The existence of symbolic capital further strengthens the position of MA Al-Asror as an educational institution with high legitimacy, namely an A accreditation for madrasah aliyah (Kemendikdasmen, 2025). Madrasah Aliyah Al-Asror is a school based on science, technology, and Aswaja An-Nadhiyah. As a pioneering madrasah in the implementation of the Merdeka Curriculum in Semarang, MA Al-Asror has gained recognition as an innovative institution in providing education. Its identity as an Aswaja-based madrasah further strengthens the trust of the

NU community in the education system being implemented. In addition, the presence of educators with NU-based degrees and certifications provides greater authority in teaching Aswaja values to students. The strong combination of cultural, social, and symbolic capital at MA Al Asror not only shapes students' noble character but also produces a competitive generation with a solid Islamic and national identity (Hariyani & Rafik, 2021). This was conveyed by the Deputy for Curriculum as follows:

Guru-guru yang lain juga untuk merekrut tenaga pendidik disini minimal NU, sehingga aswajanya kuat. Maka kita memiliki komitmen apapun yang kita lakukan itu harus berdasarkan nilai Aswaja. (Busrol, 2025).

Field

Field in the theory of social practice Bourdieu (1984) is a social arena that has its own structure and rules. The realm is not static; rather, it is always undergoing changes due to the interactions between cultural agents, namely students and teachers, who bring various forms of capital. The realm functions as a space of interaction where the habitus, dispositions, and mindsets formed through students' life experiences meet various forms of capital (Bourdieu, 1990). Thus, it is capable of producing concrete social practices.

Table 5. Types of Fields in Character Education

Type of Field	Definition	Application
Academic Field	Arena where competition is related to knowledge, education, and intellectual validation in social practice	School or Madrasah, university
Religious Field	Arena where spiritual values and religious norms play a role in character formation	Mosque, madrasa, regular religious activities
Social Field	The arena of social interaction formed by the network of Aswaja An Nadhiyah relations and the relationship between the foundation and the madrasah	Al-Asror Foundation, Community of Aswaja An Nadhiyah Followers

(Primary Source, 2024)

The field of education, such as schools or madrasahs, can be viewed as an arena where teachers, students, and foundations compete to achieve the capital they possess (Mustikasari, 2023). The field in the context of character education at MA Al-Asror encompasses various aspects that support the intellectual, spiritual, and social development of students. The academic realm becomes one of the main pillars in the implementation of character education through the Merdeka Curriculum. Teaching modules based on the P3 and Aswaja values ensure that learning is not only oriented towards academic achievements but also towards the character formation of students. With this approach, students are guided to think critically, creatively, and to have an awareness of national and Islamic values in the learning process.

The field of religion also plays an integral part in shaping the character of students at MA Al-Asror. Activities such as congregational prayers, memorization of the Quran, visiting graves, and practicing NU teachings through communal prayers and the daily recitation of Asmaul Husna are tangible practices in instilling Aswaja values in the students' daily lives. This practice not only builds spiritual discipline but also strengthens the religious identity of students in accordance with the teachings of Aswaja An-Nadhiyah. Consistent habituation allows character to be deeply embedded in students' habits, making individuals who are not only knowledgeable but also of noble character.

The social field in character education at MA Al-Asror is reflected in various activities that foster discipline, responsibility, and concern for the surrounding environment. The 5S culture (Smile, Greeting, Salim, Polite, Courteous) is applied in daily interactions, forming a communication pattern that is polite and respectful. In addition, student discipline is reinforced through joint training with the Indonesian National Army at the Indonesian National Army

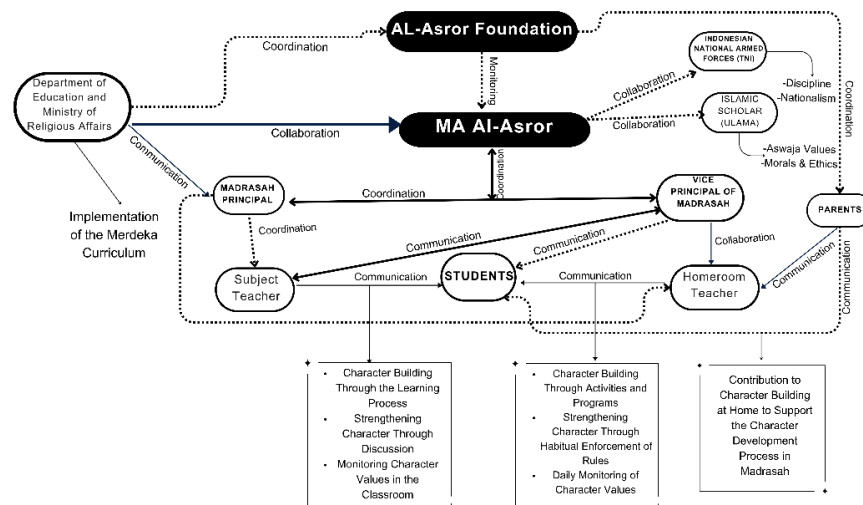
training and development center in Semarang, which aims to instill values of leadership and independence. Student participation in community-based projects also serves as a means for students to develop social skills and sensitivity to societal issues. With the integration of these three fields, MA Al-Asror not only becomes an educational institution but also a social space that supports the holistic character development of students.

Social Practice Character Education

The results of the practice of habitus, capital, and field at MA Al-Asror are evident in the character formation of students that reflects Aswaja values and the Pancasila Student Profile in daily life. The habitus formed from the habituation in the madrasah gives rise to a mindset and actions that are in harmony with Islamic and national values (Ningtyas, 2015; Siregar, 2016; Sianturi and Dewi, 2021). Students are accustomed to religious culture through activities such as reciting prayers before and after studying, congregational prayers, and visiting graves. Not only that, the values of independence, mutual cooperation, and tolerance also develop through individual social interactions in the madrasah environment. Social practices are formed because they are carried out through repeated habituation and there are factors from capital (Sihombing, 2020; Rahmawati, 2020). This habituation makes the Aswaja character and Pancasila Student Profile not just a theory, but rather a habit and part of the students' identity. This was conveyed by Halwa, an 11th-grade student at MA Al-Asror:

Pembelajaran ini membentuk karakter saya karena awalnya tidak terbiasa, tetapi melalui pengajaran dan praktik terus-menerus, saya menjadi terbiasa. Selain itu, saya mendapatkan pengetahuan baru yang sebelumnya tidak saya ketahui. Saya juga lebih menghargai teman, menghormati guru, serta disiplin dalam waktu, tugas, dan kegiatan. Dalam beribadah, saya lebih tepat waktu dan memahami doa-doa. Selain itu, saya semakin memiliki rasa gotong royong dan toleransi dengan tetangga di rumah. (Halwa, 2024).

Figure
Social



relationship

2.
practice

The cultural capital possessed by the madrasah, such as the Aswaja and Pancasila-based curriculum, as well as educators who have a deep understanding of these values, contributes to the success of social practices at MA Al-Asror. With the strengthening of character education through academic and non-academic activities, students have a broad understanding of national and Islamic values. Students not only understand religious theories but also apply them in daily life, such as in practicing polite discussions, expressing opinions wisely, and respecting differing views in social life.

Social capital also plays an important role in strengthening the practice of habitus in madrasahs. The close network of relationships between teachers, students, parents, foundation

(Elaboration of Aswaja Character and Profile of Pancasila Students ...)

owners, and the madrasah community creates an environment conducive to character habituation (Sumarni and Suprpto, 2022). Collaboration with various parties, such as the Indonesian National Armed Forces in discipline training and the Nahdlatul Ulama community in strengthening Aswaja values, has a positive influence on shaping students' character. In addition, the involvement of alumni who continue to support the madrasah programs also enriches social capital, which impacts the sustainability of social practices based on Aswaja and Pancasila character.

The field of education at MA Al-Asror, which encompasses academic, social, and religious environments, becomes the primary place for the practice of habitus. Through a supportive curriculum, consistent religious activities, and a culture of discipline applied in students' lives, this madrasah is able to create an educational ecosystem that allows for the optimal internalization of values. Although there are still limitations in facilities, efforts to strengthen the education system continue to ensure that character habituation can proceed more effectively. With the support of all elements of the madrasah, the resulting social practices can become more optimal.

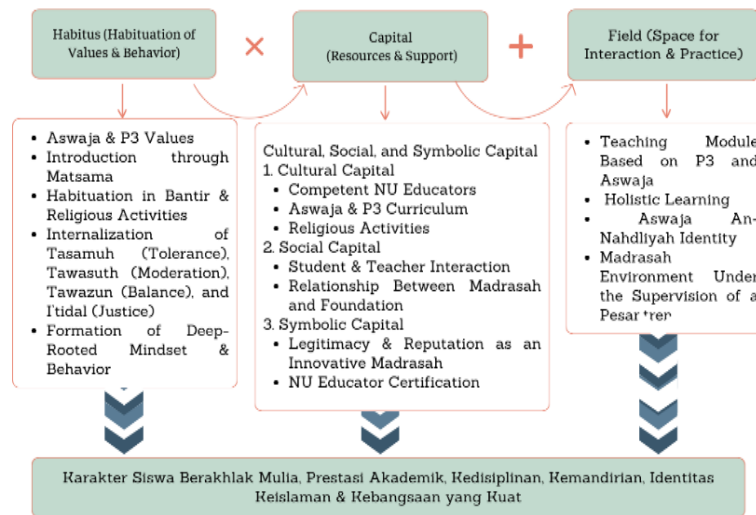


Figure 4. The results of social practices in the formation of Aswaja and P3 character

The final result of the social practices formed at MA Al-Asror is the emergence of students who possess religious, nationalist, disciplined characters, as well as tolerant and independent attitudes. Students not only become individuals who understand Islamic values in a moderate way but also are able to contribute positively to society. The ingrained habitus allows students to continue upholding the values of Aswaja and the Pancasila Student Profile outside the madrasah environment. Thus, this madrasah has successfully built an education system that is not only oriented towards academic achievement but also towards character formation that is ready to face future challenges.

Conclusion

The formation of Aswaja Character and Pancasila Student Profile (P3) at MA Al-Asror is a sustainable strategy that can be analyzed through Pierre Bourdieu's social practice theory. These practices are formed through habitus, cultural capital, social capital, symbolic capital, and supportive fields. The students' habitus is reflected in moderate, tolerant, fair behavior, and upholding the truth, influenced by the capital in the madrasah. Cultural capital is present in the curriculum and routine activities, social capital through interactions between students and teachers, parents, and the

community, as well as symbolic capital in the form of recognition of religious practices and nationalism. This research is still limited in exploring the contribution of each character value to the formation of students' habitus. Further studies are needed to evaluate the effectiveness of the madrasah program in instilling Aswaja and P3 character values in students' social practices.

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