

## Management of the Implementation of Ahlussunnah Wal Jama'ah An Nahdliyah Values in Strengthening Student Character

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### Abstract

This study examines the internalization of moderate Islamic values within the educational system as a strategic effort to shape students' religious, tolerant, and nationalist character amid challenges of moral degradation and radicalism. The research aims to analyze the implementation of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah values in educational management, describe their role in strengthening student character, and explore the relevance of KH. Wahid Hasyim's educational thought in this context. A qualitative field research approach was employed at Madrasah Aliyah Ma'arif NU 5 Sekampung, East Lampung. Data were collected through in-depth interviews, participatory observation, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that Aswaja values are systematically integrated into planning, organizing, implementation, and evaluation processes, supported by religious habituation, contextual learning, and teacher role modeling. These practices contribute significantly to the development of students' moderate, tolerant, balanced, and patriotic character. The study concludes that Aswaja-based educational management, aligned with Wahid Hasyim's integrative and moral-oriented thought, offers a relevant and contextual model for character education in contemporary Islamic schooling.

**Keywords :** *Aswaja, Character Education, Islamic Education Management, Moderate Islam*

### INTRODUCTION

Education, in its essential nature, does not merely function as a process of knowledge transmission, but also serves as a strategic medium for shaping human character and personality in a holistic manner.<sup>1</sup> Within the Indonesian context, which is

<sup>1</sup> Muhammad Yusuf, "Guidance and Counseling Implementation Through the Parenting Program in the Early Childhood Education Unit," *Ghaidan: Jurnal Bimbingan Konseling Islam Dan Kemasyarakatan* 6, no. 2 (December 2022): 62–67, <https://doi.org/10.19109/ghaidan.v6i2.16918>.

Yusuf, Muhammad. "Management of the Implementation of Ahlussunnah Wal Jama'ah An Nahdliyah Values in Strengthening Student Character." *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 107–22. <https://doi.org/10.38073/aijis.v4i1.4703>.

characterized by ethnic, cultural, and religious diversity, education plays a central role in instilling national values, tolerance, and noble morality as reflections of the nation's identity. The challenges of character education have become increasingly complex alongside the advancement of globalization and the rapid expansion of digital technology, both of which significantly influence students' behavioral patterns.<sup>2</sup> The phenomenon of moral degradation, reflected in declining politeness, weakened discipline, and reduced social solidarity, indicates that the internalization of values has not yet been optimally achieved within the formal education system.<sup>3</sup>

Madrasah Aliyah Ma'arif NU 5 Sekampung, as an educational institution under the auspices of LP Ma'arif Nahdlatul Ulama, holds a strategic position in internalizing the values of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah. These values include *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice), which serve as foundational principles for developing religious and inclusive character. Empirical realities, however, reveal a discrepancy between the values taught and students' actual behavior, such as a lack of respect toward teachers, low academic responsibility, and limited social concern.<sup>4</sup> This condition indicates that the implementation of Aswaja values has not yet been fully effective in shaping students' character comprehensively.

Such conditions highlight a gap between the conceptual framework of value-based education and its practical implementation within the madrasah environment. This misalignment constitutes a significant barrier to realizing Islamic education that fosters religious, nationalist, and humanistic character as envisioned.<sup>5</sup> From a theoretical perspective, character education in Islam is rooted in the concept of *akhlaq al-karimah*, which is manifested through habituation, exemplary conduct, and continuous practice in daily life.<sup>6</sup> This perspective aligns with Mulyana (2004), who emphasizes that character education cannot be confined to cognitive instruction, but must be cultivated through a conducive environment and real-life practice.

The educational thought of KH. Wahid Hasyim provides a relevant philosophical foundation in this context. He emphasized the importance of integrating religious and general knowledge to produce individuals who are not only intellectually competent but also spiritually and socially mature. Education, according to him, must generate individuals who possess moral integrity, intellectual capacity, and a strong sense of

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<sup>2</sup> Heri Kristianto, Muhammad Yusuf, and Jaenulloh, "Peran Orang Tua Dan Guru Di Dalam Mendisiplinkan Ibadah Salat Untuk Pembentukan Karakter Peserta Didik (Studi Di SMP Negeri 9 Metro)," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 3, no. 2 (March 2024): 1–9, <https://journal.nabest.id/index.php/annajah/article/view/218>.

<sup>3</sup> L. Erviana and F. Nugraheni, *Character Education and SDGs: Building Sustainable Quality Education through Moral Values* (Yogyakarta: Deepublish, 2024).

<sup>4</sup> M. Masduki and A. M. Al Bahri, "Aswaja Local Content Curriculum Management in Forming the Character of Students in Madrasah Aliyah NU Indramayu," *Jurnal Penelitian Pendidikan* 41, no. 2 (2024).

<sup>5</sup> Saipullah Saipullah and Muhammad Yusuf, "Strategy for Instilling Anti-Corruption Values from an Early Age at NU Elementary Schools in Metro City," *International Journal on Advanced Science, Education, and Religion* 8, no. 3 (April 2025): 98–112, <https://doi.org/10.33648/ijoaser.v8i3.1369>.

<sup>6</sup> Zaim Elmubarak, *Membumikan Pendidikan Nilai: Mengumpulkan Yang Terserak, Menyambung Yang Terputus, Dan Menyatukan Yang Tercerai* (Bandung: Alfabeta, 2008).

national responsibility.<sup>7</sup> This concept is in harmony with Aswaja values, which prioritize moderation, balance, and tolerance as the basis for character formation.

Several previous studies reinforce the importance of implementing Aswaja values in education. Research conducted by Abdurrahman Wahid and Kibtiyah (2023) demonstrated that the internalization of Aswaja values effectively prevents radicalism among students in pesantren-based madrasahs.<sup>8</sup> Masduki and Al Bahri (2024) found that the management of Aswaja-based local curriculum significantly contributes to the development of students' religious character.<sup>9</sup> Sujendra et al. (2024) highlighted the necessity of integrating Aswaja values to address the challenges of the Industrial Revolution 4.0.<sup>10</sup> These findings indicate that Aswaja values are highly relevant in modern education, although studies integrating managerial aspects with the philosophical perspective of Wahid Hasyim remain limited.

While previous studies have provided significant contributions, there remains a distinct research gap regarding the structured management of implementation. Existing literature predominantly focuses on the substantive 'what'—the specific values being taught—rather than the procedural 'how'—how these values are systematically managed through core managerial functions (planning, organizing, actuating, and controlling) to foster sustainable student character development.

The novelty of this research lies in its synthesis of KH. Wahid Hasyim's visionary thoughts on the modernization of Islamic education with contemporary higher education management frameworks. This study proposes a character-strengthening management model that integrates the values of *Tawassuth* (moderation), *Tawazun* (balance), *I'tidal* (justice), and *Tasamuh* (tolerance) directly into the institutional governance system, moving beyond mere curricular content."

The objectives of this study are to analyze the implementation of Aswaja values within the functions of educational management, including planning, organizing, implementing, and evaluating processes at Madrasah Aliyah Ma'arif NU 5 Sekampung, as well as to examine the role of these values in strengthening students' character and their relevance to the educational thought of KH. Wahid Hasyim. This study is expected to provide theoretical contributions to the development of Islamic education studies based on Aswaja values, as well as practical contributions for madrasah administrators in designing educational systems that holistically foster students' character, grounded in moderation, morality, and national identity.

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<sup>7</sup> Ahmad Fadillah, *Pemikiran Pendidikan KH. Wahid Hasyim: Integrasi Agama Dan Ilmu Pengetahuan* (Bandung: Pustaka Setia, 2024).

<sup>8</sup> A. T. H. Abdurrahman Wahid and A. Kibtiyah, "Implementasi Nilai-Nilai Aswaja An-Nahdliyah Dalam Menangkal Radikalisme," *Dharmas Education Journal* 6, no. 1 (2023).

<sup>9</sup> Masduki and Al Bahri, "Aswaja Local Content Curriculum Management in Forming the Character of Students in Madrasah Aliyah NU Indramayu."

<sup>10</sup> E. Sujendra, T. Suherman, and D. Suhendar, "Integrasi Nilai Aswaja Dalam Manajemen Pendidikan Di Era Revolusi Industri 4.0," *Jurnal Pendidikan Islam Modern* 7, no. 1 (2024): 33–49.

## METHOD

This study employs a qualitative approach with a field research design (*field research*) oriented toward an in-depth understanding of social and religious phenomena within their natural context. The qualitative approach is selected because it enables the researcher to interpret meanings, experiences, and practices of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah-based education contextually rather than through statistical measurement.<sup>11</sup> The study aims to describe the implementation of Aswaja values in strengthening students' character at Madrasah Aliyah Ma'arif NU 5 Sekampung through the perspectives of the principal, teachers, and students. The research is descriptive-interpretative in nature, not only presenting empirical facts but also revealing the underlying meanings of educational practices. Aswaja values such as *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice) are treated as constructs that cannot be measured quantitatively, but must be understood through the lived experiences and social interactions of research participants.<sup>12</sup>

"The research was conducted at Madrasah Aliyah Ma'arif NU 5 Sekampung, located in East Lampung Regency. This site was selected as the research locus due to its exemplary integration of *Aswaja* values into the institutional framework and student development programs. To ensure high data validity and address methodological transparency, informants were selected through purposive sampling based on specific inclusion criteria: (1) holding a strategic position or being directly involved in the design of character-building curricula, (2) possessing a minimum of three years of experience within the institution to ensure a longitudinal perspective, and (3) being an active practitioner of the school's religious traditions (e.g., *halaqah* and *istighosah*).

The primary informants consisted of nine key individuals: the Principal (who has led the institution for over five years with expertise in Islamic education management), the Vice Principal for Curriculum Affairs, four senior teachers of *Aswaja* and Islamic Religious Education, and three student representatives from the student council (OSIS) who lead the character-building initiatives. To enhance data credibility through source triangulation, the study also involved two community leaders and two supervisors from the local LP Ma'arif NU. This detailed participant profile ensures that the data collected represents a comprehensive institutional perspective on the implementation of moderate Islamic educational values."

Data collection techniques employed methodological triangulation, including in-depth interviews, participatory observation, and documentation study. In-depth interviews were conducted to explore participants' experiences, values, and practices related to Aswaja-based education.<sup>13</sup> Participatory observation involved the researcher's direct engagement in religious activities such as *istighosah*, Qur'anic recitation ceremonies, and Aswaja *halaqah*, enabling observation of social interactions that reflect

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<sup>11</sup> J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (SAGE Publications, 2020).

<sup>12</sup> L. J. Moleong, *Metodologi Penelitian Kualitatif*, Revisi (Bandung: Remaja Rosdakarya, 2021).

<sup>13</sup> Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.

moderation, balance, and tolerance.<sup>14</sup> Documentation study was used to examine the consistency between educational planning and its implementation through analysis of institutional documents. This triangulation approach enhances data validity while capturing the complexity of Aswaja value implementation comprehensively.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña, which includes data reduction, data display, and conclusion drawing/verification. Data reduction involved selecting, focusing, and simplifying relevant information based on research themes such as Aswaja education and student character formation. Data display was presented in descriptive narratives and thematic matrices to illustrate patterns and relationships among research components.<sup>15</sup> Conclusion drawing was carried out through in-depth interpretation of the data, followed by verification through member checking and expert discussions to ensure the accuracy of findings. The analysis process was conducted continuously from data collection to the final stage of the research.

Data validity was ensured using the criteria of credibility, transferability, dependability, and confirmability.<sup>16</sup> Credibility was achieved through source and method triangulation as well as member checking to ensure alignment between the researcher's interpretations and participants' perspectives.<sup>17</sup> Transferability was supported by providing detailed contextual descriptions of the research setting and participants.<sup>18</sup> Dependability and confirmability were ensured through an audit trail documenting the entire research process systematically, from data collection to conclusion drawing. This approach ensures that the findings are trustworthy and scientifically accountable within the study of Islamic education based on Ahlussunnah wal Jama'ah values.

## RESULTS AND DISCUSSION

### Implementation of Aswaja Values in Educational Management

The research findings indicate that the implementation of Aswaja An-Nahdliyah values at Madrasah Aliyah Ma'arif NU 5 Sekampung extends beyond normative levels and is operationalized into technical managerial instruments. At the planning stage, the values of *Tawassuth* (moderation) and *I'tidal* (justice/uprightness) are directly integrated into the Lesson Plan (RPP) documents..

For instance, in the Akidah Akhlak (Morality and Theology) lesson plans, the value integration matrix is executed by defining student behavioral indicators that reflect religious moderation. Teachers do not merely provide definitions but employ contextual teaching methods to dissect issues of radicalism.

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<sup>14</sup> Moleong, *Metodologi Penelitian Kualitatif*.

<sup>15</sup> J. W. Creswell and J. D. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 6th ed. (SAGE Publications, 2023).

<sup>16</sup> Y. S. Lincoln and E. G. Guba, *Naturalistic Inquiry* (Newbury Park, CA: SAGE, 1985).

<sup>17</sup> Denzin and Lincoln, *The Sage Handbook of Qualitative Research*.

<sup>18</sup> Creswell and Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*.

As stated by the Principal:

*"We do not merely use jargon. Every teacher is required to develop a lesson plan that includes an 'Internalization of Aswaja Values' column. For example, in the **Weekly Character Clinic** program, we specifically discuss how the value of *Tasamuh* (tolerance) is applied when dealing with differences of opinion on social media. Thus, there are technical steps translating each point of Aswaja into students' actual activities."*

This statement demonstrates that planning within the madrasa is value-oriented and aimed at internalizing the principles of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) in all educational activities.

The organizing stage reveals a systematic structure through the establishment of an Aswaja Character Development Team. This team involves the principal, vice principal, and teachers with competencies in NU traditions. All teachers are assigned responsibility for character development, not limited to Islamic Education or Aswaja teachers.

This is reinforced by the Vice Principal for Curriculum:

*"Character development is not only the responsibility of religious teachers. All teachers play a role. Sports teachers teach sportsmanship, and others instill honesty and responsibility."*

This statement indicates that organizing is conducted collectively and systematically, making the internalization of Aswaja values a shared responsibility within the madrasa.

The implementation stage shows that Aswaja values are actualized through classroom learning, habituation activities, and teacher role modeling. Learning is not limited to knowledge transfer but connects subject matter with moderate Islamic values. Activities such as *istighosah*, *sholawatan*, and Aswaja study circles serve as habituation media to strengthen students' spiritual and social dimensions.

One teacher stated:

*"In teaching, I do not only deliver the material, but also relate it to daily life, such as the importance of respecting others and being fair."*

This statement reflects that the learning process becomes a strategic space for contextual and practical internalization of Aswaja values.

The evaluation and supervision stage shows that the madrasa assesses not only cognitive aspects but also students' attitudes and character development. Assessment is conducted through character development records, behavioral observation, and attitude evaluation in both classroom and daily interactions.

An Aswaja teacher stated:

*"We assess not only academic scores, but also students' attitudes, how they behave toward teachers and peers, which is an important part of the evaluation."*

This statement confirms that evaluation in Aswaja-based education is holistic, encompassing both academic and character dimensions.

To clarify these findings, the implementation of Aswaja values in educational management functions is summarized in the following table:

**Table 1. Implementation of Aswaja Values in Educational Management**

<b>Management Function</b>	<b>Implementation</b>	<b>Reflected Aswaja Values</b>
<b>Planning</b>	Integration of Aswaja values in vision, mission, and programs	Tawassuth, Tawazun
<b>Organizing</b>	Formation of Aswaja team and role distribution among teachers	Ta'awun, I'tidal
<b>Implementation</b>	Contextual learning, religious habituation, role modeling	Tasamuh, Tawassuth
<b>Evaluation</b>	Attitude assessment, character records, behavioral observation	I'tidal, Tawazun

The discussion indicates that the implementation of Aswaja values in educational management is closely aligned with the research objective, namely strengthening student character through a value-based educational system. The integration of values across all management functions demonstrates that character education is not an isolated component but is constructed through structured and sustainable managerial processes. This finding suggests that successful value internalization depends not only on classroom instruction but also on consistent institutional policies and culture.

Scientific interpretation of these findings shows that Aswaja-based educational management functions as an integrative system connecting cognitive, affective, and spiritual dimensions of students. Planning establishes value direction, organizing ensures role distribution, implementation facilitates internalization, and evaluation maintains continuity. This pattern confirms that values such as *tawassuth*, *tasamuh*, and *i'tidal* are not merely taught but lived within daily educational practices.<sup>19</sup>

These findings are consistent with the theory of Islamic educational management proposed by Qomar (2007), which emphasizes the integration of values within all managerial functions. The results also align with the study of Masduki and Al Bahri (2024), which found that Aswaja-based educational management contributes to the formation of students' religious character. A notable distinction in this study lies in the more comprehensive level of integration, where Aswaja values are embedded not only in the curriculum but throughout the entire educational management system.

This study demonstrates that the implementation of Aswaja values in educational management forms an integrative and contextual model. Such a model highlights that strengthening student character can be achieved through the synergy between

<sup>19</sup> Rohmat Rohmat et al., "The Influence Of Islamic Parenting Patterns and Parents Religious Understanding On Children's Spiritual Intelligence In Muslim Families In Metro City," *Assyfa Journal of Islamic Studies* 2, no. 2 (December 2024): 117–26, <https://doi.org/10.61650/ajis.v2i2.628>.

management systems, instructional practices, and institutional culture grounded in moderate Islamic values.<sup>20</sup>

### Strengthening Student Character Based on Aswaja Values

The findings indicate that student character strengthening at Madrasah Aliyah Ma'arif NU 5 Sekampung is carried out through the integration of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah values into classroom learning, religious habituation activities, and social interactions within the madrasa environment. The character-building process does not occur solely in the classroom but is also reinforced through a consistently cultivated school culture.

The implementation of character strengthening is evident in habituation activities that have become part of students' routines, such as *istighosah*, *sholawatan*, *tahlil*, and the recitation of *asmaul husna*. These activities are not merely ritualistic but serve as a medium for internalizing spiritual and social values that shape students' religiosity and sense of togetherness.

One student stated:

*"We participate in istighosah and sholawatan every week. Through these activities, we feel calmer and closer to our friends."*

This statement indicates that religious habituation activities not only foster spiritual closeness but also strengthen social relationships among students.

The role of teachers in character strengthening is also highly significant through role modeling and daily behavioral practices. Teachers function not only as instructors but also as figures who demonstrate moderation, tolerance, and fairness in real-life contexts.

A teacher stated:

*"We try to provide direct examples to students, such as being patient, not discriminating, and respecting differences of opinion."*

This statement shows that Aswaja values are internalized through real practices rather than merely theoretical explanations.

In addition, interactions between students and teachers reflect the values of *tasamuh* (tolerance) and *i'tidal* (justice), which are manifested in mutual respect and polite communication. A conducive school culture becomes a crucial factor in supporting the development of students' noble character.

Character strengthening is also reflected in students' involvement in social-religious activities such as community service, charitable donations, and other NU-based activities. These activities train students' social awareness and responsibility toward their surrounding environment.

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<sup>20</sup> Muhammad Yusuf, Masrurotul Mahmudah, and Sindi Sintia, "The Training of Color Gradation in Developing Teachers' Competent of Early Childhood Education and Raudhatul Athfal (RA) Maarif at Metro City," *International Journal of Community Engagement Payungi* 3, no. 2 (October 2023): 44–53, <https://doi.org/10.58879/ijcep.v3i2.16>.

To clarify these findings, the following table summarizes student character strengthening based on Aswaja values:

**Table 2. Strengthening Student Character Based on Aswaja Values**

Strengthening Aspect	Form of Implementation	Reflected Aswaja Values
Religious Habituation	Istighosah, sholawatan, tahlil, asmaul husna	Tawassuth, Tawazun
Teacher Role Modeling	Patience, fairness, respect for differences	I'tidal, Tasamuh
Social Interaction	Polite communication, mutual respect	Tasamuh
Social Activities	Charity, community service, NU-based activities	Ta'awun, Tawazun

The findings show that student character strengthening is conducted systematically through a combination of habituation, role modeling, and social experience. Each aspect supports the development of students who are religious, moderate, and socially responsible.

The discussion indicates that these findings are closely related to the research objective, namely describing the role of Aswaja values in strengthening student character. Character formation does not only occur through formal instructional processes but also through a consistently developed school culture.<sup>21</sup> This suggests that the educational environment plays a strategic role in shaping student behavior.

Scientific interpretation of these findings reveals that Aswaja values function as a normative framework for holistic character development. The value of *tawassuth* fosters moderation, *tasamuh* builds tolerance, *tawazun* promotes balance, and *i'tidal* instills justice. The internalization process occurs through repeated habituation and social interaction, leading to deeply embedded character traits.

These findings are consistent with the theory of character education proposed by Mulyana (2004), which emphasizes that character is shaped through environment and habituation rather than mere instruction. The results also support Elmubarok's (2008) view that value education must be realized through real actions, role modeling, and continuous habituation.

Alignment is also found with the study by Abdurrahman Wahid and Kibtiyah (2023), which demonstrated that the internalization of Aswaja values effectively fosters moderate and tolerant student character. A distinguishing aspect of this study lies in its broader focus, which not only examines the outcomes of value internalization but also

<sup>21</sup> M. Anwar Nawawi and Chalawah Ummy Sa'diyah, "A Mubādalah Based Legal–Cultural Model of Mak Dijuk Siang in the Lampung Pepadun Megou Pak Community for Strengthening Family Resilience in Indonesia," *Journal of Islamic Mubādalah*, December 27, 2025, 157–76, <https://doi.org/10.70992/xqrw3986>.

explores the processes of character strengthening through school culture and students' daily practices.

These findings indicate that Aswaja-based character strengthening in the madrasa forms a contextual and practical educational model. This model demonstrates that student character can develop optimally through the synergy of religious activities, teacher role modeling, and social interactions that reflect moderate Islamic values.<sup>22</sup>

### **Relevance of Wahid Hasyim's Thought in the Implementation of Aswaja-Based Education**

The findings indicate that the implementation of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah values at Madrasah Aliyah Ma'arif NU 5 Sekampung has a strong correlation with the educational thought of KH. Wahid Hasyim, particularly in terms of balancing religious and general knowledge, as well as emphasizing character formation grounded in spiritual and social values. This relevance is reflected in educational practices that are not solely oriented toward academic mastery but also toward shaping students' attitudes and personalities.

In classroom practice, teachers strive to integrate Islamic values with general knowledge in a balanced manner. This approach reflects Wahid Hasyim's idea of rejecting the dichotomy between religious and secular knowledge. Learning is directed so that students are not only intellectually competent but also possess moral and social awareness.

A teacher stated:

*"We try to ensure that students not only understand the subject matter but also develop good character. Therefore, every lesson is always connected to life values."*

This statement demonstrates that classroom practices reflect the principle of knowledge integration, which is a core aspect of Wahid Hasyim's educational thought.

The values of moderation and tolerance, which are central to Aswaja, are also aligned with Wahid Hasyim's perspective on the importance of openness and respect for diversity. Within the madrasa environment, students are habituated to respect differing opinions, avoid extremism, and uphold a sense of togetherness.

A student stated:

*"At our school, we are taught to respect one another, even when we have different opinions. Teachers always remind us not to easily judge others."*

This statement indicates that tolerance is not only taught theoretically but is also practiced in daily interactions.

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<sup>22</sup> Dede Al Mustaqim, Zahra Aulia Suwandi, and Huda, "Crimes Against Humanity and International Legal Responses to the Rohingya Crisis: A Normative Analysis of State Responsibility and Global Judicial Mechanisms," *Journal Discrimination and Injustice*, December 27, 2025, 115–31, <https://doi.org/10.70992/fvww9t47>.

Another aspect reflecting the relevance of Wahid Hasyim's thought is the emphasis on teacher role modeling as an essential component of the educational process. Teachers serve as central figures in shaping students' character through attitudes and behaviors that reflect Aswaja values.

One teacher stated:

*“If teachers do not set an example, students will find it difficult to follow. Therefore, we must first demonstrate good behavior.”*

This statement confirms that role modeling is a primary strategy in character education, as emphasized in Wahid Hasyim's thought.

To clarify these findings, the following table summarizes the relevance of Wahid Hasyim's thought in the implementation of Aswaja-based education:

**Table 3. Relevance of Wahid Hasyim's Thought in Aswaja-Based Education**

Aspect of Thought	Implementation in Madrasa	Reflected Values
<b>Knowledge Integration</b>	Linking general knowledge with Islamic values	Tawazun
<b>Moderation</b>	Openness, non-extremism, respect for differences	Tawassuth, Tasamuh
<b>Role Modeling</b>	Teachers as role models in attitude and behavior	I'tidal
<b>Nationalism</b>	Instilling patriotism and social cohesion	Tawazun

The findings show that Wahid Hasyim's thought is not only conceptually relevant but has also been practically implemented in the madrasa's educational practices. The values he advocated serve as a foundation for developing an educational system that balances intellectual, spiritual, and social dimensions.

The discussion indicates that these findings are closely related to the research objective, namely examining the relevance of Wahid Hasyim's thought in Aswaja-based educational practices. The identified implementation demonstrates that his ideas remain contextual and adaptable to modern educational challenges. The integration of knowledge, the cultivation of moderation, and teacher role modeling emerge as key pillars in shaping well-rounded student character.<sup>23</sup>

Scientific interpretation of these findings shows that Wahid Hasyim's thought functions as a philosophical foundation for Aswaja-based education. An educational approach that emphasizes balance between knowledge and morality produces a system that not only develops intellectual capacity but also builds character. The value of

<sup>23</sup> Iskandar, Abu Yazid Abu Bakar, and Hakis, “Human–Nature Imbalance in Sumatera Ecological Disasters: Mubādalāh as a Framework for a Just and Sustainable Ecological Model,” *Journal of Islamic Mubādalāh*, December 27, 2025, 114–34, <https://doi.org/10.70992/1sf7vm73>.

moderation becomes particularly important in addressing the challenges of globalization and the potential spread of radicalism among students.<sup>24</sup>

These findings are consistent with Fadillah (2024), who argues that Wahid Hasyim's thought emphasizes integrative and character-oriented education. The results also reinforce the perspective that Islamic education must remain adaptive to contemporary developments without losing its religious identity.

A distinguishing feature of this study lies in its contextual focus at the madrasa level, providing empirical insights into how Wahid Hasyim's ideas are implemented in daily educational practices. This study does not merely examine theoretical concepts but also explores their concrete application within an educational setting.

These findings demonstrate that the relevance of Wahid Hasyim's thought in Aswaja-based education forms an integrative, moderate, and contextual educational model. Such a model illustrates that Islamic education can evolve adaptively while maintaining its foundational values and can produce generations who are knowledgeable, morally grounded, and nationally conscious.

### **Integration of Aswaja Values in Curriculum and School Culture**

The findings indicate that the integration of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah values at Madrasah Aliyah Ma'arif NU 5 Sekampung is not only manifested in managerial and instructional aspects but is also systematically internalized within the curriculum and school culture. This integration occurs through formal channels in the curricular structure as well as informal pathways through habituation and daily practices within the madrasa environment. This condition demonstrates that Aswaja values are not merely taught but are lived within the educational ecosystem.

Within the curricular aspect, Aswaja values are integrated into the Aswaja subject and Islamic Education (PAI), and are linked to the development of students' moderate and inclusive character. Learning materials are directed not only toward conceptual understanding but also toward shaping contextual religious attitudes. Teachers play a role in connecting subject content with values such as *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance), enabling students to understand Islamic teachings in a balanced manner.

A teacher stated:

*"In Aswaja lessons, we do not only explain the material, but we also emphasize how students should behave moderately and not easily judge others."*

This statement indicates that the curriculum functions as a medium for value internalization rather than merely a tool for knowledge transfer.

In terms of school culture, the integration of Aswaja values is reflected through various religious activities and NU traditions that form part of students' routines.

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<sup>24</sup> Nur Isti Fadiah et al., "Tajdid Nikah: Legal Analysis, Ulama Perspectives, and Masalah Mursalat (A Case Study in East Lampung Regency)," *Jurnal Mahkamah : Kajian Ilmu Hukum Dan Hukum Islam*, June 28, 2025, 95–110, <https://doi.org/10.25217/jm.v10i1.5855>.

Activities such as studying classical Islamic texts (*kitab kuning*), *sholawatan*, recitation of *asmaul husna*, and *istighosah* create a religious environment that supports character development. This culture not only strengthens students' spirituality but also instills values of togetherness, discipline, and social responsibility.

A student stated:

*“Every morning we recite asmaul husna and sometimes have sholawatan. These activities make us accustomed to doing good things.”*

This statement shows that habituation within school culture plays a significant role in shaping character through direct experience.

The integration of Aswaja values is also evident in the *hidden curriculum*, which refers to values embedded through social interactions, teacher role modeling, and the overall madrasa environment. Mutual respect, greeting habits, and polite communication form part of the character-building process that is not formally written in the curriculum but has a strong influence on students' behavior.

A teacher stated:

*“We habituate students to respect one another and behave politely, not only in the classroom but also outside it.”*

This statement demonstrates that Aswaja values are present in daily practices and become an integral part of institutional culture.

The discussion shows that the integration of values within the curriculum and school culture is closely related to the research objective, namely strengthening student character through Aswaja-based education. Comprehensive integration indicates that character education cannot rely solely on formal instruction but must be reinforced by a consistent and sustainable school culture. The educational environment serves as a space for value internalization that gradually shapes students' habits and behaviors.

Scientific interpretation of these findings reveals that the success of value internalization is strongly influenced by the presence of a *hidden curriculum* embedded within school culture. Aswaja values become more effective when practiced repeatedly in daily life, leading to deeply rooted character formation. These findings are consistent with Mulyana (2004), who emphasizes that character education is shaped through a conducive environment and continuous habituation.

A distinguishing aspect of this study lies in its emphasis on value integration not only within the formal curriculum but also within school culture and the *hidden curriculum*. This approach demonstrates that Aswaja-based education has the strength to develop student character in a contextual and holistic manner, extending beyond the classroom setting.<sup>25</sup>

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<sup>25</sup> Rizal Bahrul Mustofa, “Women’s Dynamics in Local Economic Development Metro City Case Study: Justice Perspective,” *Journal Discrimination and Injustice*, December 27, 2025, 162–73, <https://doi.org/10.70992/2ck9a442>.

The limitations of this study include its scope, which is confined to a single madrasa, thus limiting the generalizability of the findings to other Nahdlatul Ulama-based educational institutions. In addition, the data rely primarily on a qualitative descriptive approach that depends on the researcher's interpretation and participants' perspectives, leaving room for subjectivity. The study also does not explore comparative analysis with other institutions of differing characteristics, thereby opening opportunities for future research that is more comprehensive and comparative in nature.

## CONCLUSION

The findings indicate that the implementation of Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah values in strengthening student character at Madrasah Aliyah Ma'arif NU 5 Sekampung is carried out systematically, integratively, and sustainably through all functions of educational management. Educational planning has integrated Aswaja values into the vision, mission, work programs, and instructional planning, ensuring that educational orientation is not limited to academic achievement but also emphasizes character formation. Organizing is conducted collectively through clear role distribution and the involvement of all members of the madrasa, making value internalization a shared responsibility. Implementation is realized through contextual learning, religious habituation activities, and consistent teacher role modeling in daily life. Evaluation and supervision are conducted comprehensively by assessing both cognitive and affective aspects, enabling continuous monitoring of students' character development.

The findings also demonstrate that Aswaja values such as *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) play a significant role in shaping students' character to be religious, tolerant, and nationally oriented. The integration of these values occurs not only within the formal curriculum but also within school culture and the *hidden curriculum* embedded in daily social interactions. The relevance of KH. Wahid Hasyim's thought is strongly reflected in educational practices that emphasize the balance between religious and general knowledge, the importance of moderation, and role modeling as the primary method of character formation. His ideas are proven to be applicable in addressing contemporary challenges in character education, particularly in the context of globalization and digital disruption.

From a conceptual perspective, this study contributes to the development of Islamic education by demonstrating that Aswaja values can be effectively integrated into educational management systems to foster holistic character development. The findings reinforce the paradigm that value-based education is not merely normative but must be implemented through structured systems, institutional culture, and real practices within the educational environment. Therefore, this study provides a scholarly contribution to enriching the discourse on Aswaja-based Islamic education while offering a model of character education that is moderate, contextual, and relevant to contemporary needs.

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