

## Integration Of Aswaja An Nahdliyah At MI Elpist Temanggung

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### ABSTRACT

Integration of Aswaja An-Nahdliyah values in Islamic Elementary School has become an increasingly important necessity amid the challenges posed by social and cultural developments and the flow of information that have the potential to influence students' character. Madrasahs not only serve as institutions that transmit knowledge but are also responsible for shaping a moderate, tolerant, just, and balanced religious character in accordance with the principles of *Ahlussunnah wal Jamaah An-Nahdliyah*. This study aims to describe the implementation of the integration of *Aswaja An-Nahdliyah* values in the educational program at MI Elpist. The study employs a qualitative approach with data collection techniques including in-depth interviews, non-participant observation, and document analysis. Data were analyzed descriptively through the processes of data reduction, data presentation, and drawing conclusions. The results of the study indicate that the integrated *Aswaja An-Nahdliyah* values include *tawasuth* (moderation), *tawazun* (balance), *ta'addul* (justice), and *tasamuh* (tolerance). The integration of these values is manifested in the madrasah curriculum, the learning process through teaching approaches, methods, and strategies, the development of local content, and the cultivation of noble character in daily life within the madrasah environment. This implementation contributes to shaping students' character to be religious, moderate, and of noble character in accordance with the values of *Aswaja An-Nahdliyah*.

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## Introduction

Elementary education is a crucial phase in shaping students' character, attitudes, and personality. At the Islamic Elementary School (MI) level, education is not only focused on achieving academic competencies but also on character development, which serves as the foundation for students' future lives (Zahro, 2025). This is in line with the mandate of Law No. 20 of 2003 on the National

Education System, Article 3, which affirms that the national education system serves to develop abilities and to shape the character and civilization of a dignified nation. Education also aims to develop students' potential so that they may become individuals who have faith in and are devout to God the Almighty, possess noble character, are knowledgeable, competent, creative, independent, democratic, and responsible. Meanwhile, the implementation of the Merdeka Curriculum in madrasahs through Minister of Religious Affairs Decree No. 347 of 2022 and its refinement in Minister of Religious Affairs Decree No. 450 of 2024 also emphasizes that learning in madrasahs must develop students holistically – not only in terms of knowledge but also in terms of attitude, spirituality, and character (Puspita & Putrajaya, 2025).

In practice, the challenges of character education are becoming increasingly complex. Advances in information technology, the tide of globalization, and the rapid spread of various religious ideologies through digital media present both opportunities and challenges for elementary school students (Rodhiyana et al., 2025). At this age, children are in the phase of forming their values and self-identity, so they urgently need guidance through an educational environment capable of instilling religious values that are moderate, tolerant, and oriented toward the common good. Therefore, Islamic Elementary School bear a responsibility that extends beyond merely imparting knowledge to also instilling character values to equip students for life in society.

Madrasahs under the auspices of Nahdlatul Ulama are characterized by a character education program focused on the internalization of the values of *Ahlussunnah wal Jamaah An-Nahdliyah* (Aswaja An-Nahdliyah) (Muttaqin et al., 2024). These values include *tawasuth* (moderation), *tawazun* (balance), *ta'addul* (justice), and *tasamuh* (tolerance), which have long served as the foundational principles of the religious lives of Nahdlatul Ulama members. These values are not only understood as normative teachings but also serve as guidelines for fostering an inclusive approach to religion, respecting diversity, upholding justice, and living harmoniously alongside others in a pluralistic society (Setiawan & Shohib, 2025). Instilling the values of Aswaja An-Nahdliyah starting in elementary school is part of the implementation of policies to strengthen character education and serves as an effort to preserve the tradition of moderate Islam that has long flourished in Indonesia (Yugo, 2025).

The implementation of Aswaja An-Nahdliyah values is ineffective if they are conveyed only through academic subjects or religious lectures (Salam, 2025). These values need to be comprehensively integrated into the madrasah education system, ranging from curriculum planning, classroom learning processes, teaching strategies and methods, the development of local content, madrasah culture, to various habit-forming activities carried out consistently (Khamid & Adib, 2021). Sustained integration will provide a more meaningful learning experience because students not only understand these values conceptually but also experience, practice, and internalize them in their daily lives (Zakaria et al., 2025). Thus, the values of Aswaja An-Nahdliyah can develop into character traits that are deeply ingrained in the students.

A number of previous studies have shown that character education based on religious values can have a positive impact on the development of students' behavior. Studies on the integration of Islamic values into character education (Mujahid & Madum, 2025), Islamic education in shaping character based on the Qur'an (Zain et al., 2024), and character education based on religious cultural values (Insani & Basuki, 2024). However, most research still focuses on the implementation of character education in general. Research that comprehensively examines the integration of Aswaja An-Nahdliyah values throughout the entire madrasah education system from the curriculum, the learning process, the development of local content, to madrasah culture and practices remains relatively limited. In fact, the success of character education is determined not only by the material taught but also by how these values are brought to life in all educational activities. It is this gap that provides an important opportunity for this study (Buan, 2021).

The selection of Islamic Elementary School (MI) Elpist Temanggung as the research site was based on the school's distinctive approach to education, which is grounded in the values of Aswaja An-Nahdliyah. As a Islamic Elementary School with a Nahdlatul Ulama background, MI Elpist uses Aswaja values as the foundation for its educational programs and the development of its school culture. This is reflected in the madrasah's vision, which is oriented toward shaping students who are faithful, of noble character, high-achieving, and embody the Aswaja An-Nahdliyah ethos. This vision is then realized through various educational programs that integrate the values of tawasuth, tawazun, ta'addul, and tasamuh into the curriculum, the learning process, religious activities, local content, and the cultivation of noble character within the madrasah environment. These conditions make MI Elpist Temanggung a relevant context for examining how the process of integrating Aswaja An-Nahdliyah values is actually implemented in the delivery of elementary education.

This study is important because it not only provides an overview of the implementation of Aswaja An-Nahdliyah values in a Nahdlatul Ulama-based madrasah but also explains how these values are systematically integrated into all aspects of the educational process. The research findings are expected to enrich studies on Aswaja An-Nahdliyah-based character education and serve as a reference for other Islamic Elementary School in developing educational models capable of sustainably integrating moderate Islamic values into the curriculum, teaching, and madrasah culture.

Based on the above discussion, this study aims to describe the integration of Aswaja An-Nahdliyah values at MI Elpist Temanggung, including the values that have been internalized, the forms of their integration into the curriculum and the learning process, and their implementation through local content and the cultivation of noble character.

## Method

This study employs a qualitative approach using field research. The qualitative approach was chosen because this study aims to gain an in-depth understanding of the process of integrating Aswaja An-Nahdliyah values into the educational practices at MI Elpist Temanggung. Through this approach, the

researcher seeks to obtain a comprehensive picture of the values being integrated, the forms of their implementation, and the meanings attributed to these practices by educational stakeholders within the context of madrasah life.

The study was conducted at MI Elpist Temanggung, Temanggung Regency, a madrasah affiliated with Nahdlatul Ulama that bases its educational program on the values of Aswaja An-Nahdliyah. Research informants were selected purposefully based on their involvement and knowledge regarding the implementation of Aswaja An-Nahdliyah values at the Islamic Elementary School. The informants consisted of the madrasah principal, the curriculum department, subject teachers, Islamic education (PAI) teachers, and other parties deemed to possess information relevant to the research focus.

Research data were collected through three methods: in-depth interviews, non-participant observation, and document analysis. In-depth interviews were conducted to gather information on madrasah policies, the process of integrating Aswaja An-Nahdliyah values into the curriculum and teaching, and the various forms of habit formation practiced within the madrasah environment. Non-participant observation was carried out by directly observing the learning process, interactions between teachers and students, religious activities, and madrasah culture without participating in the observed activities. Meanwhile, the document analysis examined various documents related to the administration of education, such as the madrasah's vision and mission, curriculum documents, teaching modules, instructional materials, local content programs, school regulations, and other supporting documents that detail the implementation of Aswaja An-Nahdliyah values.

Data validity was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from various informants (Susanto & Jailani, 2023), while methodological triangulation was conducted by comparing the results of interviews, observations, and document reviews (Faizah et al., 2023). These steps are taken to enhance the credibility of the research findings so that the data obtained are reliable.

Data analysis was conducted interactively, following the model proposed by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions (Miles et al., 1996). The analysis process took place from the start of data collection until the completion of the study. The data obtained were first selected and grouped according to the research focus, then presented in the form of descriptive narratives to facilitate the researcher's identification of patterns, relationships between themes, and the meaning of each finding. The final stage involves drawing conclusions that are continuously verified based on the results of triangulation, thereby yielding a comprehensive description of the integration of Aswaja An-Nahdliyah values at MI Elpist Temanggung

## Results and Discussion

### A. The Aswaja An-Nahdliyah Values at MI Elpist

The implementation of the Aswaja An-Nahdliyah values at MI Elpist Temanggung is realized through four main principles *tawasuth* (moderation),

tasamuh (tolerance), ta'addul (justice), and tawazun (balance). These four values form the foundation of character education at the madrasah, whether in the classroom, social interactions, religious activities, or the habits being cultivated. As a madrasah with a Nahdlatul Ulama background, MI Elpist not only introduces Aswaja An-Nahdliyah as religious knowledge but also embodies these values in the daily lives of the madrasah community. The integration of these values is aimed at shaping students who possess a religious character, are moderate, demonstrate social awareness, and are able to apply the teachings of Islam in a friendly and tolerant manner.

The value of *tawasuth* is one of the core values implemented in the character development of students at MI Elpist Temanggung. This value emphasizes the importance of moderation—that is, taking a middle ground in understanding and practicing religious teachings, avoiding extremes in behavior, and not neglecting religious principles (Miftah & Nursikhin, 2024). The implementation of the value of *tawasuth* is carried out through learning processes and habit formation that guide students to understand Islam as a religion that teaches balance, peace, and the common good. Teachers play a crucial role in providing religious understanding in line with the Aswaja An-Nahdliyah tradition—an understanding of Islam that prioritizes wisdom, respects differences, and avoids hastily blaming others. A moderate attitude is also reflected in the madrasah's culture, which instills in students the habit of behaving politely, respecting teachers, and fostering good relationships with fellow members of the madrasah community. Through this process, the value of *tawasuth* is not merely understood as a concept but begins to be instilled as a pattern of behavior in students' daily lives (Isbah et al., 2026).

The value of tolerance plays a vital role in the implementation of Aswaja An-Nahdliyah-based education at MI Elpist Temanggung. This value is embodied through the cultivation of attitudes that value and respect others in daily life. Students are guided to accept differences—whether in opinions, character, abilities, or social backgrounds. During the learning process, teachers provide students with opportunities to express their opinions, engage in discussions, and collaborate with peers without discriminating against one another. This attitude of mutual respect is further reinforced through the madrasah's culture, which fosters harmonious relationships among students, teachers, and the entire school community. The implementation of the value of *tasamuh* demonstrates that Aswaja An-Nahdliyah education at MI Elpist is not only oriented toward strengthening religious identity but also shapes students so they are able to coexist peacefully in a diverse social environment.

The value of *ta'addul* is also implemented at MI Elpist Temanggung. This value teaches students to act fairly, to treat matters in accordance with their respective rights and obligations, and to treat others proportionately. In practice, the value of *ta'addul* is evident in the madrasah's efforts to create an educational environment that provides equal opportunities for all students to thrive. Teachers strive to give balanced attention to all students without discriminating based on academic ability, family background, or individual character. Furthermore, the enforcement of school rules that apply to the entire

school community is part of the learning process regarding fairness and responsibility. Through this consistent practice, students are guided to understand the importance of being objective, respecting the rights of others, and fulfilling their obligations as members of the school community.

On the other hand, the principle of *tawazun* is applied through MI Elpist Temanggung's efforts to provide an education that is not only academically oriented but also takes into account the spiritual, social, and moral development of its students. The madrasah strives to create a balance between the development of knowledge and the cultivation of noble character through integration into learning activities and religious practices such as congregational Dhuha prayer, congregational Dhuhr prayer, muraja'ah, visits to the graves of saints, and others. Students are not only guided to develop intellectual abilities but are also mentored to cultivate discipline, responsibility, compassion for others, and a deep connection to religious values. The implementation of the principle of *tawazun* demonstrates that education at MI Elpist views student success not only in terms of academic achievement but also based on the quality of their character and personality.

The Aswaja An-Nahdliyah values at MI Elpist Temanggung have become an integral part of the madrasah's educational culture. The values of *tawasuth*, *tasamuh*, *ta'addul*, and *tawazun* are not only taught through religious instruction but are also internalized through various educational activities involving the entire madrasah community. This implementation demonstrates that Aswaja An-Nahdliyah-based education plays a crucial role in shaping students' character to be religious, moderate, tolerant, just, and balanced (Ula et al., 2026). Thus, MI Elpist Temanggung serves as an example of a madrasah that strives to integrate the values of the Nusantara Islamic tradition into the elementary education process as part of strengthening students' character.

## B. Integration of Aswaja An-Nahdliyah Values at MI Elpist

### 1. Integrating Values Through the Curriculum and Instructional Materials

The integration of Aswaja values is achieved through a learning approach that emphasizes setting a good example, fostering habits, discussion, and hands-on practice. Teachers create a respectful learning environment that values differing opinions and encourages behaviors that reflect Aswaja values. This approach strengthens the character-building process because values are not only taught but also put into practice during learning activities.

This curriculum integration demonstrates that religious education is not merely about the transfer of knowledge, but rather a continuous process of internalizing values (Ririn, 2025). The presentation of the history of the Nahdlatul Ulama scholars' struggle does not stop at historical aspects but is aimed at fostering an attitude of appreciation for their struggle, a love for scholarly traditions, and a strengthened commitment to moderate Islamic

teachings. The values of tawassuth, tawazun, tasamuh, and i'tidal form the core substance integrated into various learning materials.

These findings indicate that the curriculum serves as a strategic tool in shaping students' religious identity (Sholehah et al., 2025). The integration of Aswaja values into the Akidah Akhlak curriculum enables students to understand the relationship between religious concepts and the realities of daily life (Bariah & Assya'bani, 2019). Thus, learning not only fosters conceptual understanding but also shapes ways of thinking and behaving in accordance with the principles of Aswaja An-Nahdliyah.

These findings reinforce the notion that the internalization of values is more effective when achieved through curriculum integration rather than taught as a standalone subject (Husna, 2026). This approach also demonstrates a transformation in the function of the curriculum from a mere academic tool to a medium for fostering religious character in line with the educational vision of Nahdlatul Ulama.

## **2. Integration Through Teaching Approaches and Methods**

Education at MI Elpist Temanggung is not only focused on achieving academic competencies but is also aimed at shaping students' character through a humanistic, dialogic, and participatory approach to learning. Teachers strive to foster a learning environment that reflects the values of moderation, tolerance, and respect for differing opinions—values that are central to the Aswaja An-Nahdliyah tradition.

The learning process provides space for students to discuss, express their opinions, and respect their peers' perspectives throughout the learning process. When presenting religious material, teachers do not adopt an exclusive attitude or condemn different religious practices; rather, they provide understanding based on respectful and balanced reasoning. This approach fosters an inclusive learning culture while strengthening students' critical thinking skills (Suwadi et al., 2025).

, discussion, and hands-on practice is an integral part of the process of internalizing values. Aswaja values are not conveyed solely through lectures but are embodied in everyday learning interactions. This indicates that the effectiveness of values education is greatly influenced by the learning experiences that students directly undergo (Fitriyani, 2026).

The success of integrating Aswaja values depends not only on the material taught but also on the pedagogical process that takes place in the classroom. A learning approach that reflects the principle of rahmatan lil 'alamin provides students with real-life experiences regarding the implementation of the value of moderation in daily life (Awalita, 2024).

## **3. Integration Through Local Content and Madrasah Culture**

Local content serves as an important medium for strengthening the internalization of Aswaja An-Nahdliyah values at MI Elpist Temanggung. Local content is not merely viewed as supplementary learning material, but

is developed as a means of preserving the religious traditions that are alive within the Nahdliyin community.

Various religious traditions such as tahlilan, the custom of greeting others, etiquette, and takziah are introduced and practiced in daily life at MI Elpist. The goal of these practices is for students not only to become familiar with these traditions in theory but also to understand the social and spiritual meanings they embody. The tahlilan tradition, for example, is understood as a means of strengthening ukhuwah Islamiyah (Islamic brotherhood), praying for others, and fostering social awareness (Hermanto, 2025).

The culture of greetings and good manners is a practice that is continuously fostered in every activity at MI Elpist. Interactions between teachers, school staff, and students take place in an atmosphere that respects the values of courtesy. Similarly, condolence visits are introduced to students as a form of education in empathy, solidarity, and concern for fellow community members. The integration of local culture demonstrates that Aswaja education at MI Elpist is carried out through a cultural approach. Religious traditions are positioned as a medium for character education capable of connecting Islamic teachings with the social realities of the community.

#### **4. Integration Through Religious Activities**

Religious activities are an integral part of the implementation of Aswaja education at MI Elpist Temanggung. Various activities, such as mujahadah, memorizing short surahs, and visiting graves, are carried out on a regular basis as part of the students' spiritual character development.

Mujahadah activities are conducted as a means of fostering a closer relationship with Allah SWT while instilling the values of sincerity, humility, and togetherness (Maghfiroh, 2020). Regular mujahadah sessions foster students' spiritual awareness that academic success is not determined solely by academic effort but is also accompanied by prayer and a strengthened relationship with Allah SWT (Nurwahidah et al., 2025).

The program for memorizing short surahs is not only focused on the ability to memorize the Qur'an, but is also designed to foster discipline, responsibility, and a love for the Qur'an. Meanwhile, visits to graves serve as a learning experience regarding respect for religious scholars, commemorating the contributions of our predecessors, and instilling an awareness of the afterlife. Religious character development is fostered through repeated worship experiences, making it easier for students to internalize religious values in their behavior.

## **Conclusion**

The implementation of Aswaja An-Nahdliyah values at MI Elpist Temanggung is based on four fundamental values—*tawasuth*, *tasamuh*, *ta'addul*, and *tawazun*—which serve as guidelines for the delivery of education at the madrasah. The integration of Aswaja An-Nahdliyah values at MI Elpist Temanggung is carried out comprehensively through the strengthening of the

curriculum and learning materials, the application of learning approaches and methods oriented toward exemplary behavior, the development of local content and madrasah culture, the implementation of religious activities, and the cultivation of noble character. This integration model demonstrates that Aswaja values are not merely taught as academic content but are also internalized through various school activities and culture, thereby becoming an integral part of the students' character.

Key findings indicate that sustained integration can foster religious, moderate, disciplined, and courteous attitudes, as well as a sense of social responsibility, in accordance with the principles of Aswaja An-Nahdliyah. Thus, the implementation of Aswaja values at MI Elpist Temanggung can serve as a model for strengthening character education based on Islamic values within the madrasah setting.

This study recommends that efforts to strengthen the integration of Aswaja An-Nahdliyah values continue through curriculum development, improving teachers' competencies in character education, and strengthening synergy among madrasahs, families, and the community. Future research could examine the effectiveness of integrating Aswaja values in shaping students' character across different educational levels or employ quantitative or mixed-methods approaches to obtain more comprehensive results.

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