

Internalization of Ahlussunnah Wal Jama'ah Values in the Formation of Students' Character Through Nu-an Subjects in Ma Nawa Kartika Selogiri

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ARTICLE INFO

Article history

Received:
25-01-2025
Revised:
26-01-2025
Accepted:
27-02-2025

Keywords:

Internalization,
Ahlussunnah wal Jama'ah
Values, Character,
Nahdlatul Ulama (NU)
Ideology.

ABSTRACT

Globalization has the potential to cause complex and worrying negative impacts, particularly on the character formation of the younger generation. Therefore, *ahlussunnah wal jama'ah* offers itself as a solution based on the values of *tawasuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), and *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong), to shape the character of the younger generation. At MA Nawa Kartika, the Ke-NU-an subject is taught, in which these five values of *ahlussunnah wal jama'ah* are instilled. However, even though it has become a mandatory curriculum at MA Nawa Kartika, there are still students who exhibit poor character, such as *ghasab* (usurping rights) and quarreling with friends due to differing opinions. This research aims to (1) describe the *ahlussunnah wal jama'ah* values being taught, (2) describe the process of internalizing *ahlussunnah wal jama'ah* values, and (3) analyze the supporting and inhibiting factors for the internalization of *ahlussunnah wal jama'ah* values. To answer these questions, this research uses a descriptive qualitative approach with a field study type. Based on the research findings, it was discovered that: (1) the *ahlussunnah wal jama'ah* values taught include the values of *tawasuth*, *tawazun*, *tasamuh*, *i'tidal*, and *amar ma'ruf nahi munkar*. (2) The process of value internalization is carried out in three stages: the value transformation stage, the value transaction stage, and the trans-internalization of value stage. (3) Supporting factors come from teachers as role models and facilitators who provide examples of real behavior, as well as the madrasah and foundation that provide consistent regulations connected to the learning of Ahlussunnah wal Jama'ah values. Facilities such as student worksheets, LCD projectors, textbooks, and Ahlussunnah wal Jama'ah books also support the learning process. Inhibiting factors come from the family backgrounds of students who come from different mass organizations or schools of thought, as well as the limited class hours for Ke-NU-an subjects.

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Introduction

In the era of globalization and increasingly advanced technological and information advances, it has brought a complex impact on the lives of teenagers, including in the world of Islamic boarding schools and madrasas. The meaning of globalization refers to the process of spreading influence from various aspects, such as culture, science, and philosophy from one country to another in the world. (Muhammad Akbar R, 2022) Globalization brings positive impacts such as ease of obtaining information, faster communication, rapid development of science and technology, and being able to build economies between countries by carrying out cooperation and large-scale labor absorption. (Erwin Muslimin, 2021) In addition to positive impacts, globalization also has negative impacts. Some of them are the erosion of traditional and religious values at all levels of society, especially in the younger generation, the strengthening of secularism, the rampant influence of materialism, challenges in facing cultural pluralism, the spread of extreme ideologies, and the emergence of identity crises. (M. Ali Fikri, 2024)

In addition, globalization has the potential to erode local culture and reduce the sense of nationalism among students. This phenomenon also encourages a consumptive lifestyle so that their behavior becomes more extravagant. The influence of globalization also has an impact on the character and quality of education. The results showed that 81.3% of students admitted that globalization affected their character. In fact, more than 50% of students admitted that there was still a sense of disrespect for teachers at school. Ironically, progress that should improve mindset and character is actually followed by negative phenomena such as bullying which is admitted by almost 50% of respondents to occur in the school environment, one of the causes of which is low mutual respect for each other. (Yhesa Rooselia Listiana, 2021)

From this fact, we can clearly see that globalization causes complex and worrying negative things, especially for the formation of the character of the younger generation. Instead of being a buffer for values, the world of education has become a field where the negative impact is visible. This reality gives rise to deep anxiety, which can threaten the future of the nation if it is built on fragile character.

Character is a set of traits and behaviors that make each individual unique. Character encompasses the values, principles, habits, and attitudes that make up a person's personality. Character is not only seen in the actions taken, but also seen in a person's mindset, way of communicating, and responding to various circumstances. (Raharjo, 2023) According to Permendikbud Number 20 of 2018, it is stated that character values include religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, national, love of the homeland, respect for achievements, communicative, love of peace, love of reading, caring for the environment, caring for social, and responsible.

Therefore, in order to shape the character of the younger generation, especially students in the face of the onslaught in the era of globalization, a religious framework (*manhaj al-fikr*) that is inclusive and relevant to the Indonesian context is needed, this is where the ideology of *Ahlussunnah wal Jama'ah* offers itself as a solution. The term *Ahlussunnah wal Jama'ah* is very popular among Muslims. *Ahlussunnah wal Jama'ah* is a

school in the field of Islamic theology whose teachings are based on the thoughts of Imam Abu Hasan Al-Ash'ari and Imam Abu Mansur Al-Maturidi. Meanwhile, in the field of Sufism, *Ahlussunnah wal Jama'ah* adheres to the concepts of Imam Al-Junaid Al-Baghdadi and Imam Al-Ghazali. As for the field of jurisprudence, this school is based on four imams, namely Imam Hanafi, Imam Malik, Imam Shafi'i, and Imam Hanbali. (Al Darmono, 2021)

However, in its development, *Ahlussunnah wal Jama'ah* is no longer just interpreted as a static school, but has developed into *manhaj al-fikr* (method of thinking). As a method of thinking, *Ahlussunnah wal Jama'ah* offers a complete religious framework based on the principles of the values of *at-tawassuth* (moderation), *at-tawazun* (balance), *at-tasamuh* (tolerance), *al-i'tidal* (equality/justice), and supplemented by *amar ma'ruf nahi munkar*. (Suhari Muharam, 2023) This dynamic and applicative *understanding of Ahlussunnah wal Jama'ah* is what makes it very relevant to shape the character of the younger generation.

In an effort to realize the values of *Ahlussunnah wal Jama'ah* which aims to shape the character of the younger generation, Nahdlatul Ulama (NU) is present as the main forum that practically implements the values of *Ahlussunnah wal Jama'ah*, namely the values of *tawassuth*, *tawazun*, *tasamuh*, *i'tidal*, and *amar ma'ruf nahi munkar* in daily life, both through *da'wah*, education, and social activities. Nahdlatul Ulama through the Ma'arif Education Institution (LP Ma'arif) as a formal education division tasked with realizing NU's visions and missions in the field of education by acting as an umbrella for around 6,000 educational units (from MI, MTs, MA, to Higher Education), LP Ma'arif is tasked with fostering, coordinating, and supervising schools that are mostly community-driven. In terms of curriculum, the institutions under it refer to the national curriculum, but it has the main characteristic, namely the integration of *the values of Ahlussunnah wal Jama'ah*. This integration is realized through special subjects of Ke-NU-an, which aims to transfer the values of *Ahlussunnah wal Jama'ah* and form a character with noble character in students. Thus, the Ma'arif Education Institute ensures that formal education in its environment not only pursues academic intelligence, but also acts as a strategic means to preserve and integrate the ideology of NU-an subjects. (Muhammad Amin Fathih et al., 2022)

NU-an subjects comprehensively teach the values of *Ahlussunnah wal Jama'ah*. The first is *tawasuth* which means moderation or a middle attitude that prioritizes justice and straightness in social life. This attitude prioritizes a constructive approach and stays away from all forms of extremism. (Mizanul Akrom, 2021) Second, *tawazun*, which means the ability of individuals to maintain balance when making decisions, without showing excessive partiality towards a choice. (Zainal Efendi Hasibuan, 2023) Third, *tasamuh*, which means an attitude of tolerance towards diversity by accepting differences openly. (Aden Rosadi, 2024) The fourth is *I'tidal*, which means to be fair, upright, or place everything proportionately according to its place. This principle is one of the main goals of Islamic law. The fifth *amar ma'ruf nahi munkar*, having the awareness to encourage right, useful, and beneficial behavior for life together, as well as to reject and prevent things that can plunge and degrade the value of life. (Jamal Ma'mur Asmani, 2022)

In the context of internalizing the values of *Ahlussunnah wal Jama'ah*, this study focuses on MA Nawa Kartika Selogiri. Based on the researcher's observations, MA Nawa Kartika is an educational institution located in Wonogiri Regency, Central Java. This madrasah is under the auspices of the Manba'ul Hikmah Al-Aziefiyah Foundation and is integrated with Islamic Boarding Schools which makes this madrasah a place that is in demand by the community to entrust their children to become individuals with character, manners, and morals.

This madrasah was chosen because it consistently organizes NU-an subjects and includes them in the mandatory curriculum, as stated by Mr. Riski Nugroho as the Head of Madrasah MA Nawa Kartika Selogiri that:

"This NU-an subject has been held since the first time MA was established, so directly in 2020 it was immediately included in the curriculum framework".

In addition, there is a reason why MA Nawa Kartika included NU-an subjects in the curriculum as a strategic effort to equip students' character based on the values of *Ahlussunnah wal Jama'ah*, as expressed by Mr. Riski as follows:

"Because the first one has flexibility from the Ministry of Religion, it can include some of the mulok that is loaded with love for the homeland or typical characteristics in madrasas. Therefore, we take the peculiarities of madrasas typical of the NU Islamic Boarding School Foundation. So we make it a sustainable mulok from elementary and junior high school, and continue to MA. The second is as a provision for children, because there is a content of *Ahlussunnah wal Jama'ah* education character as a provision for them later in the future when living their respective lives, there have been personal strengthenings, besides that if there are wider benefits, maybe they can take part in organizations and society".

Ideally, MA Nawa Kartika graduates are expected to become a generation that has a good personality as a result of the values of *Ahlussunnah wal Jama'ah*. As the results of the interview with Mr. Riski:

"My hope for the students if they have graduated the first one can be an example in the community first, after that the second hope is that we have their desire to take part in the organization, because so that what is called cultural must also have a structure".

Although NU-an subjects have been taught at MA Nawa Kartika Selogiri, according to the NU-an subject teacher, Mrs. Indah Nur Purnamasari, that there are still students who have poor character which needs to be improved such as *ghosob*. In addition, Mr. Akid Munafahmi added, some students still have feuds with their friends because of differences of opinion or lack of empathy between students of different ages. Because of these problems, the researcher is interested in examining what are the values of *Ahlussunnah wal Jama'ah* that are instilled through the NU-an subjects to shape the character of students so that they become better, how the process of instilling *the values of Ahlussunnah wal Jama'ah* taught through the NU-an subjects and what factors hinder and support the cultivation of character.

Method

This study uses a descriptive qualitative approach with a type of field research carried out at Madrasah Aliyah (MA) Nawa Kartika Selogiri, Wonogiri, starting from October to February (Sari et al., 2024). In this design, the researcher acts as a key instrument that plunges directly into the location to ensure the validity of the data naturally (Anggito & Setiawan, 2018). The source of research data is divided into two, namely primary data obtained directly through interaction with the Head of the Madrasah, teachers of NU-an subjects, and students (Hasibuan et al., 2024: 44), as well as secondary data in the form of books, scientific journals, and official documents of madrasah profiles (Balaka, 2022). The data collection technique is carried out comprehensively through participatory observation as an observer (Ni'matuzahroh & Prasetyaningrum, 2018: 45; Ramdhan, 2021), structured interviews using question guides (Supratiknya, 2019: 126; Hutaaruk et al., 2023), as well as a study of the documentation of the NU-an curriculum (Farman et al., 2025). The raw data that has been collected is then analyzed interactively and continuously using the Miles and Huberman model which includes three stages, namely data reduction, data presentation in the form of narrative text, and conclusion drawing (Rezeki et al., 2025). In order to ensure the validity and scientific accuracy of the results of the analysis regarding the internalization of the values of *Ahlussunnah wal Jama'ah*, the researcher applied the data source triangulation technique by crossing information obtained from the field (Sarosa,

2021).

Results and Discussion

Based on the results of several findings in the research conducted by the researcher at MA Nawa Kartika Selogiri through data collection, namely interviews, observations, and documentation, the researcher will then analyze the results of the research carried out. This analysis answers the formulation of the problem in the research, namely the internalization of *the values of ahlussunnah wal jama'ah* through NU-an subjects in character formation at MA Nawa Kartika Selogiri for the 2025/2026 Academic Year.

Ahlussunnah wal jama'ah is not a new school or school that was born as a form of reaction to other groups that are considered deviant. On the contrary, *Ahlussunnah wal Jama'ah* is understood as an authentic and pure expression of Islam, namely Islam taught directly by the Prophet Muhammad PBUH and practiced consistently by generations of his companions. KH. M. Hasyim Asy'ari explained that *Ahlussunnah wal Jama'ah* is a group that adheres to the Sunnah of the Prophet and his companions, and follows the scientific heritage of the Prophets and Scholars. Especially in Java, the identity of *ahlussunnah wal jama'ah* is manifested by following certain schools in three areas, namely in Islamic law (fiqh) adhering to the Shafi'i madhhab, in theology (creed) adhering to the thought of Abu Al-Hasan Al-Ash'ari, and in Sufism following the teachings of Imam Al-Ghazali and Abu Al-Hasan Al-Syadzili. (Adam Maulana, 2021)

1. The values of *Ahlussunnah wal Jama'ah* are taught in the formation of students' character through NU-an subjects at MA Nawa Kartika Selogiri for the 2025/2026 Academic Year.

The value of *tawasuth* is taught at MA Nawa Kartika as a guideline for life that emphasizes balance and middle attitude in all things, including in behavior, faith, and morals. Planting is carried out by setting a real example in life such as respect for a reasonable teacher, namely *ta'dzim* without feeling excessive fear or cultizing, avoiding showing off and living extravagantly, and using technology wisely for the purpose of learning, *da'wah*, and accessing positive information. The example of the practice of *tawasuth* values is in line with the theory of Mizanul Akrom which emphasizes that *tawasuth* is a filter from extreme attitudes and as a contemporary *ijtihad* in responding to the changing times without abandoning the identity of the Islamic religion. (Mizanul Akrom, 2026) From here, students not only know *tawasuth* cognitively, but can also form individuals who reflect moderate religious character, discipline in acting, and responsibility in the use of technology and social interaction.

The value of *tawazun* is taught at MA Nawa Kartika by emphasizing balance in three basic relationships, namely between humans and God, fellow humans, and nature. This value is exemplified by balancing worship with learning, demanding rights but also obeying obligations, being firm but still empathetic, and advising each other between students. This kind of teaching directly realizes *the theory of tawazun* according to Zainal Efendi Hasibuan who states that *tawazun* is the ability to maintain balance in making decisions without being overly biased towards a choice. The balance between worship and learning, for example, is a reflection of the principle of worldly and ukhrawi balance which is the essence of *tawazun* values. (Zainal Efendi Hasibuan, 2022) From here, the character formed in students becomes clear, namely time discipline, responsibility to rules, and a fair attitude in socializing. (Nur Agus Salim, 2023)

Furthermore, the value of *tasamuh* taught at MA Nawa Kartika provides contextual and applicative understanding. The teacher emphasized that *tasamuh* does not only apply in the interaction between religious people, but also is very relevant within the Muslims themselves, especially in responding to differences in religious sects or

organizations such as differences in worship practices between Muhammadiyah and NU. This value is internalized through the habit of inclusive association, where students are taught not to pick friends based on background, not to be favorite, and to stay away from insulting or degrading actions of other groups. The emphasis on the importance of *tasamuh* in this association aims to prepare students to live in a wider and heterogeneous society. The teaching practice is in line with Aden Rosadi's theory which defines it as an active tolerant attitude that respects diversity, as well as being the foundation of social life in a pluralistic society. (Aden Rosadi, 2015) Through this approach, the character of students can be formed who are tolerant and have a sense of social concern as a reflection in their daily behavior and readiness to interact in a diverse society. (Nur Agus Salim, 2020)

The teaching of *i'tidal* values at MA Nawa Kartika was explained by Mr. Akid as an upright attitude that does not lean towards rigidity or excessive leeway. This principle is realized through two concrete actions, namely providing equal opportunities for all students to ask questions and opinions regardless of their academic background or ability, and dividing group tasks fairly so that no student feels burdened. This practice directly realizes Jamal Ma'mur Asmani's theory which defines it as an attitude of fairness, proportionality, and placing everything according to its portion. This attitude directly forms a fair and responsible character in students. (Nur Agus Salim, 2022) Fair character means having an awareness of rights and obligations, being able to judge right and wrong, and then acting with honesty and obedience to the law without being arbitrary. (Ali Mahbub et al., 2024)

The value of *amar ma'ruf nahi munkar* is taught at MA Nawa Kartika with a continuous guidance approach even though students have entered *puberty*. Here the importance of active direction in distinguishing good and bad behavior, such as prohibiting dating, inviting students to maintain environmental cleanliness by disposing of garbage in its place, and promoting neatness of students. In addition, students are encouraged to practice positive habits such as congregational prayers, *reciting the Qur'an*, and participating in constructive school activities. This approach is in line with the theory of Abdul Muchith Muzadi who defines *amar ma'ruf nahi munkar* as awareness to encourage good behavior and prevent and reject things that lead to forbidden acts. (Abdul Muchith Muzadi, 2021) Through the internalization of these values, students can develop religious character, discipline, environmental care, and social responsibility which is reflected in their involvement in maintaining cleanliness, reviving worship, and contributing to positive activities in the school environment.

2. The process of internalizing the values of *Ahlussunnah wal Jama'ah* in the formation of students' character through NU-an subjects at MA Nawa Kartika Selogiri for the 2025/2026 Academic Year.

a. Value Transformation

The process of transforming *the values of ahlussunnah wal jama'ah* at MA Nawa Kartika is carried out through a more dynamic approach than just one-way communication. Teachers do not only use lectures, but enrich them with *storytelling*, discussions, questions and answers, and contextual learning. Contextual learning is one of the learnings that emphasizes students to know the implementation of the knowledge they gain so that the knowledge will be meaningful, and have a relationship with the real world or the daily lives of students. Mrs. Indah in teaching, for example, inserted the story of the death scavenger along with its wisdom, while Mr. Akid combined the explanation of the material with the discussion of the reality of the field. This varied approach

shows that the transformation of values here functions not only as a conveyor of information, but also as a provider of a more contextual and lively initial meaning for students.

In theory, value transformation is interpreted as the one-way verbal delivery of value. (Muhartini et al, 2023) However, in practice, the process at MA Nawa Kartika has exceeded these limits. Although lectures remain the basic, the *storytelling* elements used are able to build emotional attachment. *Storytelling* is an educational approach that relies on the delivery of narratives to listeners or readers, where this practice has long been rooted in human history and has grown as an important element of various global cultural traditions, and its presentation can be done orally, in writing, or through visual artistic expression. (Musyarrafah Sulaiman Kurdi, 2024) While contextual methods help students connect grades with real experiences, even in discussions and short questions and answers conducted by students, students have been invited to reflect on the material. Thus, this stage is no longer passive, but has become an initial dialogical bridge that prepares students to be more actively involved in the next stage.

The transformation stage at MA Nawa Kartika succeeded in changing *the value of ahlussunnah wal jama'ah* from an abstract concept to a relevant life example for students. Starting from stories, everyday examples, and links with actual phenomena such as social media, make students not only know, but also begin to realize the urgency of these values. This is in line with the characteristics of NU-an subjects which prioritize learning achievements through Islamic habits and culture in daily life. Thus, this process becomes an important foundation before learners are further involved in the transaction and trans-internalization of values.

b. Value Transactions

The value transaction stage in the internalization of *ahlussunnah wal jama'ah* values at MA Nawa Kartika is carried out through an approach that prioritizes conversation and closeness between teachers and students. NU's teachers not only teach in class, but also invite conversations, dialogues, listen to students' complaints, give advice, and pay attention to students' daily activities to ensure that the values taught are really applied. This method is in accordance with the theory of value transaction according to Tatang Muhtar who states that this stage is characterized by mutual communication between teachers and students as a means to explore and question grades. In addition, the emphasis on example is better than a thousand materials showing that the transaction process does not only happen through words, but also through direct examples of behavior from the teacher.

c. Trans-internalization of values

Teacher example plays a central role in the stage of trans-internalizing the value of *ahlussunnah wal jama'ah* at MA Nawa Kartika. Mr. Akid emphasized that teachers are the main support because the value of NU-an is distributed for the first time through a teacher. This statement is strengthened by the students' confessions who in detail observe and imitate the behavior of teachers in their daily lives. Mia gave an example of the simplicity of teachers who did not want to accept luxury items and only wore them at certain events, as well as being careful in social media. Gayla highlighted the consistency of teachers' worship in wirid, maulid, and pilgrimage, as well as the example of dressing in accordance with sharia. Meanwhile, Aprilia appreciates the fair attitude of teachers in dividing task groups.

These various examples are not just examples, but have been identified by students as a concrete embodiment of *the values of ahlussunnah wal jama'ah* such as the value of *tawasuth* in simplicity, the value of *tawazun* in the balance between worship and the spirit of learning, *the i'tidal* of the application of justice when dividing groups, and *amar ma'ruf nahi munkar* in covering the awrah, staying away from dating, and not *ghasab*. Thus, teachers at MA Nawa Kartika function as a life model that transforms the value of *ahlussunnah wal jama'ah* from material into real behavior patterns that can be seen, exemplified, and instilled in students in daily life. This finding is in line with the theory of trans-internalization according to Tatang Muhtar which places example as the main mechanism at the highest level of internalization.

In addition to example, trans-internalization is strengthened through regular habituation that is carried out continuously. Habituation is the process of creating new habits or improving existing ones. (Amir Mukminin, 2024) Teachers not only give theories, but invite students to directly practice through morning wirid, reading the Qur'an, *tahlilan*, and social service. This activity creates real habits that make *the values of ahlussunnah wal jama'ah* not just remembered, but part of students' daily lives. This is relevant to Tatang Muhtar's theory which states that habituation of behavior is also is the key to internalizing the highest value.

The stage of trans-internalization of values does not only depend on the example of teachers and habituation, but is also fully supported by the pesantren system and environment. Clear and consistent foundation regulations create an educational ecosystem that aligns classroom teaching with everyday life. This systemic support allows the internalization of values to move from mere knowledge to realistic practice in learner interactions.

Learners consciously reported that they began to apply values in social relationships, such as reminding each other in worship, working together, cherishing different opinions, and controlling personal egos. Students also experience meaningful behavioral changes such as increased obedience to rules to the growth of critical awareness in using social media. The values of *ahlussunnah wal jama'ah* are no longer just subject matter, but have become principles that they feel the benefits of directly both in association, self-management, and preparation for the future.

Thus, trans-internalization at MA Nawa Kartika shows its success through three concrete signs, namely the existence of consistent system support, the application of values in daily social interactions by students, and changes in attitudes that are realized by students themselves. These findings reinforce the theory in Chapter II that internalization is achieved when values are not only taught and trained, but brought to life in a supportive and conducive environment.

3. Supporting and inhibiting factors for the internalization of *Ahlussunnah wal Jama'ah* values in the formation of students' character through NU-an subjects at MA Nawa Kartika Selogiri for the 2025/2026 Academic Year.

a. Supporting Factors

The internalization of *the values of ahlussunnah wal jama'ah* in MA Nawa Kartika is supported by four main elements, namely:

1) Teacher

The role of teachers as role models and facilitators is the main channel of the value of *ahlussunnah wal jama'ah*. Teachers not only teach, but also provide real examples of behavior that students immediately observe and imitate.

2) Madrasah

Regular and planned support from the madrasah system and foundation through the provision of facilities, as well as dormitory regulations that are consistent and connected to the learning of *the values of ahlussunnah wal jama'ah*.

3) Facilities

The facilities at MA Nawa Kartika are very supportive in instilling the values of *ahlussunnah wal jama'ah*. Such as the availability of LCD projectors, package books and NU-an LKS, and books containing the teachings of *ahlussunnah wal jama'ah*.

These three factors reinforce each other and create an educational ecosystem that allows the internalization of values to take place not only in the classroom, but all the time in the pesantren environment.

b. Inhibiting Factors

Based on the analysis of the research findings, the first inhibiting factor for the internalization of the value of *ahlussunnah wal jama'ah* is that it comes from outside the madrasah. For example, there are several students whose families come from community organizations (CSOs) or different streams. This is a challenge because students receive two different understandings between the madrasah and the home environment. As a result, the process of instilling the value of *ahlussunnah wal jama'ah* is not optimal because it has to compete with the influence of the family.

The second is the obstacle related to technical learning, namely the allocation of time for Ke-NU-an subjects that are still lacking. When there is a lot of material presented, while the lesson hours are limited, the teacher cannot explain in depth. In fact, the internalization of values requires a process that is not rushed so that students really understand and live these values. Thus, these two obstacles need attention so that the process of internalizing the values of *ahlussunnah wal jama'ah* can run more effectively.

Conclusion

The values of *Ahlussunnah wal Jama'ah* taught at MA Nawa Kartika Selogiri include five main pillars, namely *tawasuth* (moderation) which is manifested through reasonable respect for teachers and technological wisdom, and *tawazun* (balance) in harmonizing worship and learning. In addition, the value of *tasamuh* (tolerance) is applied through inclusive association across religious organizations, *i'tidal* (justice) through the granting of equal rights of opinion, and *amar ma'ruf nahi munkar* which is internalized through the prohibition of courtship, the habit of congregational prayers, tilawatil Qur'an, and maintaining the cleanliness of the madrasah environment. The process of internalizing these values takes place systematically through three stages, beginning with the transformation of values in the form of introduction to material in the classroom using lecture methods, *storytelling*, discussion, and contextual approaches. The next stage is value transactions through two-way dialogue and advice, which is enhanced by the trans-internalization of values through the teacher's real example, routine habituation (*wirid*, *tahlilan*, social service), and systemic integration with the pesantren environment. The success of this process is supported by the example of teachers, the consistency of foundation regulations, and supporting facilities such as the book *Ahlussunnah wal Jama'ah*, although they still face obstacles in the form of limited NU-an lesson hours and the heterogeneity of the background of religious

organizations of students' families.

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