

Internalizing Aswaja Values to Develop Students' Moderate Character in Indonesian Islamic Boarding Schools

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Abstrak

Isu ekstremisme dan intoleransi beragama menjadi tantangan dalam pendidikan Islam kontemporer, terutama dalam pembentukan karakter keagamaan peserta didik. Pesantren memiliki peran strategis dalam menanamkan nilai-nilai Islam moderat melalui tradisi pembelajaran dan praktik kultural. Penelitian ini bertujuan mendeskripsikan internalisasi nilai-nilai *Ahlussunnah wal Jama'ah* (Aswaja) *tawasuth*, *tawazun*, *tasamuh*, dan *i'tidal* dalam membentuk karakter moderat santri di Pondok Pesantren Simpang Hurip Al-Musri' sebagai pesantren salafi nonformal. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan desain studi kasus. Subjek penelitian meliputi kiai, dewan pengajar, dan santri yang dipilih melalui purposive sampling. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman. Kebaruan penelitian ini terletak pada pengungkapan proses internalisasi nilai Aswaja pada pesantren salafi nonformal yang tidak memiliki kurikulum tertulis, tetapi berlangsung sistematis melalui kultur pesantren, keteladanan kiai dan ustaz, serta kegiatan pembelajaran seperti balagan, sorogan, dan tarkiban. Hasil penelitian menunjukkan bahwa proses tersebut membentuk sikap santri yang terbuka, toleran, dan mampu menyikapi perbedaan secara dialogis dan proporsional.

Kata kunci : Nilai-nilai Aswaja; Internalisasi Nilai; Karakter Moderat; Moderasi Agama; Pesantren Islam

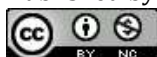
Abstract

The issue of religious extremism and intolerance has become a significant challenge in contemporary Islamic education, particularly in shaping students' religious character. Islamic boarding schools (pesantren) play a strategic role in instilling moderate Islamic values through religious learning traditions and cultural practices. This study aims to describe the internalization of Ahlussunnah wal Jama'ah (Aswaja) values tawasuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) in developing the moderate character of students at Simpang Hurip Al-Musri' Islamic Boarding School as a non-formal salafi pesantren. The study employed a descriptive qualitative approach with a case study design. Research participants included the kiai, teachers, and students selected through purposive sampling. Data were collected through in depth interviews, observations, and documentation and

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analyzed using the Miles and Huberman model. The novelty of this research lies in revealing the internalization of Aswaja values in a non-formal salafi pesantren without a formal curriculum but implemented systematically through pesantren culture, exemplary leadership, and traditional learning activities. The findings show that this process fosters open, tolerant, and dialogical attitudes among students.

Keywords: Aswaja Values; Value Internalization; Moderate Character; Religious Moderation; Islamic Boarding Schools

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Introduction

Islamic boarding schools (pesantren) are typical Indonesian Islamic educational institutions that provide religious education through a boarding system (pondok) with the Kyai as the central figure and the santri as students who undergo a comprehensive learning and character development process. Pesantren not only function as institutions for the transmission of classical Islamic knowledge, but also as community-based educational centers that instill spiritual, moral, and social values in the daily lives of students¹. In line with that,² explain that pesantren are undergoing a pedagogical transformation by maintaining the tradition of teaching yellow books while adopting learning innovations to strengthen the religious literacy of students. Meanwhile³ emphasizes that today's pesantren are dynamic Islamic educational institutions, where tradition and modernity go hand in hand in order to respond to the challenges of the times without abandoning the Islamic identity that is their main characteristic.

⁴argue that the role of Islamic boarding schools (pesantren) is becoming increasingly strategic because they are required to instill moderate, non-extremist religious attitudes and the ability to coexist with differences. Religious moderation in Islamic education cannot be understood as a normative concept, but must be realized in daily attitudes and practices. Values such as balance (tawazun), a middle attitude (tawasuth), tolerance (tasamuh), and justice (i'tidal) need to be instilled

¹ (Rosita et al., 2024)

² (Daulay et al., 2024)

³ (Tullah, 2024)

⁴ Athoillah et al (2024)

continuously so that students are able to respond wisely to social dynamics and differences of opinion. In addition, religious education, including Islamic boarding schools, has a significant contribution in shaping religious moderation through a cultural approach and habituation,⁵ not solely through formal teaching in the classroom⁶.

Non-formal Salafi Islamic boarding schools (pesantren) have distinct characteristics from formal Islamic boarding schools. These types of Islamic boarding schools generally lack a written curriculum and a standardized evaluation system. The learning process is conducted through the study of yellow books, halaqah (religious gatherings), and sorogan (religious study groups), with students having a high degree of freedom in organizing their learning activities. This system is often considered unstructured, resulting in the development of students' character occurring naturally without clear planning⁷. The Simpay Hurip Al-Musri¹ Islamic Boarding School is one such non-formal Salafi Islamic boarding school that still maintains this educational system. This boarding school does not provide formal education and prioritizes the study of classical texts as the core of learning. The values of Ahlussunnah wal Jama'ah (Aswaja) are not taught through specific subjects, but are instilled through daily habits, interactions between students and kiai (Islamic scholars), and exemplary behavior demonstrated throughout the life of the boarding school. These values are practiced directly in the lives of students, not just taught in theory.⁸

So far, academic studies on religious moderation and the application of Ahlussunnah values wall The congregation (Aswaja) in Islamic boarding schools (pesantren) focuses more on Islamic educational institutions with formal educational systems and written curricula. These studies generally emphasize the role of institutional policies and formal programs as the primary means of fostering moderate attitudes in students. Meanwhile, non-formal Salafi Islamic boarding schools (pesantren) that lack written curricula, standardized evaluation systems,

⁵ (Hana et al., 2023;

⁶ Baharun, 2022b)

⁷ (Azizah, 2020)

⁸ Hana et al., "Internalisasi Nilai Ahlussunnah Waljama'ah An-Nahdliyyah Dalam Penguatan Moderasi Beragama Pada Pondok Pesantren."

schools , thus presenting a new perspective that Salafi Islamic boarding schools not only emphasize the understanding of teachings, but also play an important role in instilling religious moderation through education and Islamic boarding school culture. Thus, this research is expected to provide a more contextual empirical picture of the model of moderate character formation of students in non-formal Salafi Islamic boarding schools , as well as become a reference for the development of character education based on Aswaja values in Islamic boarding schools and other Islamic educational institutions. By taking a case study at the Simpay Islamic Boarding School Hurip Al-Musri'¹, this study aims to describe the application of Ahlussunnah values wall Jama'ah (Aswaja), analyzes the process of internalizing these values in forming the moderate character of students, and explains changes in students' attitudes and perspectives on differences after attending Islamic boarding schools.

Method

This study employed a qualitative approach with a case study design to examine the contextual internalization of Ahlussunnah wal Jama'ah (Aswaja) values in shaping students' moderate character within the Islamic boarding school environment.⁹ The qualitative approach was selected because it allows for an in-depth exploration of processes, meanings, and lived experiences related to religious moderation in pesantren education¹⁰. The case study design enables a comprehensive and contextual understanding of how Aswaja values are internalized through pesantren culture in a specific institutional setting¹¹. The research was conducted at Simpay Islamic Boarding School Hurip Al-Musri', which represents a non-formal Salafi pesantren actively implementing Aswaja values in its educational practices and daily religious life. Informants were selected using purposive sampling, including the kiai, teaching staff, and students who were directly involved in teaching, learning activities, and everyday pesantren

⁹ (Ardiansyah, 2023;

¹⁰ Zakariyah et al., 2022)

¹¹ Wakhidah, 2025)

interactions. Their selection was based on their experience and active participation, ensuring that the data obtained were rich, relevant, and contextual.

Data were collected through in-depth interviews, participant observation, and documentation. In-depth interviews were conducted to explore the informants' perspectives and experiences regarding Aswaja values and religious moderation. Observations were carried out to directly examine religious study sessions, yellow book recitations, deliberation forums, and patterns of social interaction among members of the pesantren community. Documentation, including institutional records and relevant written materials, was used to support and complement the primary data. The use of multiple data collection techniques aimed to strengthen the research through methodological triangulation.

Data analysis followed the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing and verification. This process was conducted systematically and continuously throughout the research to ensure a comprehensive interpretation of the findings. To maintain data validity and trustworthiness,¹² the study applied source triangulation by comparing information from different informants and technique triangulation by cross-checking data obtained from interviews, observations, and documentation¹³. Through these procedures, the research methodology is structured clearly and systematically, ensuring that the study is transparent, credible, and replicable in accordance with academic standards.

Results and Discussion

Result

Ahlussunnah values wall Congregation (Aswaja) at Simpay Islamic Boarding School Hurip Al-Musri'¹ takes place through various Islamic boarding school programs that are run informally and based on tradition. These programs include religious study (balagan), tarkiban (traditional Islamic study), and other routine religious activities. Although not designed in a written curriculum, all of these

¹² (Junaedi et al., 2024;

¹³ (Ridwan & Mahmudi, 2023)

programs contain Aswaja values that are internalized in the students' daily practices.



Figure 2. Santri Balagan Activities



Figure 3. Santri Sorogan Activities

Figure 2 and figure 3 show several programs at the Islamic Boarding School. Simpay Hurip Al-Musri'¹ represents the application of Aswaja values . Balagan is an activity of reciting holy books together led by a kyai or ustadz according to the book being studied, while sorogan is an activity of reciting holy books individually and each student has their own sorogan teacher. Both from the teaching staff and senior students. Through these activities, students not only study classical Islamic texts but are also introduced to the diverse perspectives of Islamic scholars. The explanations of the kiai and ustadz in the balagan (religious gathering), as well as the explanations of the teaching staff and senior students in the sorogan (religious gathering), emphasize the importance of understanding differences of opinion in a balanced manner and avoiding fanaticism over a particular viewpoint. This aligns with the values of tawasuth (moderation) and tawazun (balance) that are the main principles of Aswaja . One of the teaching staff, Mr. Aang Safari, stated:

"In the books studied, many explain the creed and principles of Islamic jurisprudence from various schools of thought, so that students understand that differences of opinion do exist."

This statement demonstrates that balagan and sorogan serve not only as a means of transferring knowledge but also as a medium for fostering inclusive religious attitudes. Students are trained to understand differences scientifically and to avoid rigidly adopting a particular viewpoint. Thus, the values of tasamuh

(tolerance) and i'tidal (justice) develop through the dialogical and open learning process. This understanding is also directly felt by the students, as one student stated:

"At this boarding school, I began to understand that the Aswaja values teach a moderate attitude and not to easily blame others."

These findings align with research¹⁴ which asserts that studying yellow books in Islamic boarding schools plays a strategic role in shaping religious moderation because students are introduced to a diverse range of Islamic knowledge. Furthermore,¹⁵ stated that internalizing the value of moderation in Islamic boarding schools is more effective when carried out through cultural familiarization rather than through formal teaching alone. Thus, the application of Aswaja values through Islamic boarding school programs , particularly balagan , demonstrates that even though Islamic boarding schools do not have a written curriculum, the process of forming the moderate character of students continues systematically through scholarly traditions, exemplary teaching by teachers, and ongoing educational interactions.



Figure 4. Tarkiban Program .

Figure 4 shows that, in addition to studying the yellow book, tarkiban is also a pesantren program that plays an important role in cultivating moderate attitudes in students. The tarkiban program itself is a pesantren practice that functions as a

¹⁴ by Hana et al., 2023,

¹⁵ Athoillah et al., 2024,

space for deliberation and discussion among students on religious issues. In this activity, students are given the opportunity to express their opinions, respond to the views of others, and discuss a problem by referring to the books they have studied. Tarkiban is not only oriented towards achieving normatively correct answers, but rather emphasizes the process of dialogue and attitudes in addressing differences.

The research results show that tarkiban is an important medium in accustoming students to be open, unselfish, and able to find a compromise when differences of opinion arise. Students are accustomed to orderly discussions, listening to each other, and not imposing their will. This pattern of interaction reflects the internalization of the values of tawasuth (moderation) and tasamuh (tolerance), which are the main principles of Ahlussunnah. wall Congregation . This finding is reinforced by the statement of the Islamic boarding school's leadership board, Mr. Awalludin, who said:

"In the tarkiban program , students share their opinions on a particular issue. This demonstrates the students' positive approach to differences, with no egotism, and a willingness to find a compromise."

This statement demonstrates that tarkiban is not merely an academic forum, but also a vehicle for fostering the religious character of students. Through discussions led by kiai (Islamic scholars) and ustaz (Islamic teachers), students are guided to understand that differences of opinion are part of the treasury of Islamic knowledge, not a source of conflict to be emotionally contested. Mr. Aang Safari, who served as discussion facilitator in the tarkiban , echoed this sentiment:

"As a teacher, I will mediate when there are differences of opinion based on strong arguments and teach tolerance and etiquette in discussions."

The role of educators as mediators aligns with findings¹⁶ that suggest religious moderation in Islamic boarding schools is fostered through educational relationships that emphasize good manners before knowledge. Furthermore,¹⁷ assert that religious deliberation forums in Islamic boarding schools are effective in

¹⁶ (Baharun, 2022)

¹⁷ (Hana et al., 2023)

fostering moderate attitudes because students are trained to think critically and respect scholarly authority. From the students' perspective, tarkiban is also perceived as a safe space to learn to express opinions without fear of being criticized. One student described his experience as follows:

"At this Islamic boarding school, differences of opinion are considered normal. We are often invited to discussions and explained that even scholars can have differing opinions."

This statement demonstrates that through tarkiban, students not only understand differences theoretically but also directly practice moderation in social interactions. Thus, tarkiban serves as an effective means of habituation in shaping students' character to be inclusive, dialogical, and balanced in their religious practices.

Ahlussunnah values wall Jama'ah (Aswaja) through various Islamic boarding school programs at Simpay Islamic Boarding School Hurip Al-Musri¹ demonstrates a tangible impact on the attitudes and perspectives of students in religious life. The values of tawasuth, tasamuh, tawazun, and i'tidal are not only understood as scientific concepts, but are internalized in the students' daily behavior, both in social relations and in responding to differences of religious opinion. This impact is seen in changes in the students' attitudes, who tend to be more open, less judgmental, and prioritize morality in interactions. In an interview, the board of directors of the Islamic boarding school emphasized that the most significant change from the implementation of Aswaja values is seen in the students' moral aspects. He said:

"The most visible change is in attitude and morals, where the students have become better than before."

This statement demonstrates that the internalization of Aswaja values in non-formal Salafi Islamic boarding schools is not aimed at developing rigid religious attitudes, but rather at strengthening moderate character, reflected in the students' actual behavior. The students also directly feel this impact. One student stated:

"Since living here, my perspective on religion has become more open, less judgmental, and I prioritize morals."

This recognition confirms that an educational process based on habituation and role models has a strong influence in shaping a sense of religious moderation. Students not only receive doctrine, but also experience a reflective process through interaction, discussion, and communal living at the Islamic boarding school. Other students also emphasized that the freedom of learning provided by the Islamic boarding school actually broadens their way of thinking and understanding Islamic teachings. He said:

"We are given space to ask questions, discuss, and examine various opinions of scholars, so that our understanding of religion becomes broader."

The freedom in question is not interpreted as a lack of value, but rather as a pedagogical space that allows students to learn to take responsibility for their religious understanding. Religious moderation in Islamic boarding schools grows effectively when students are actively involved in the process of thinking and dialogue, not merely as passive recipients of knowledge¹⁸. The role of kiai and ustaz as role models is also a crucial factor in shaping students' moderate attitudes. One student stated:

"Kiai and ustaz are not just teachers, but reflections. From them, I learned that moderation isn't just theory, but must be practiced."

Discussion

Aswaja Values Through Islamic Boarding School Programs

Ahlussunnah values wall Congregation (Aswaja) at Simpay Islamic Boarding School Hurip Al-Musri'¹ is implemented through various non-formal Islamic boarding school programs based on Islamic boarding school traditions. This Islamic boarding school does not have a written curriculum or specific subjects that formally discuss Aswaja. Nevertheless, Aswaja values are present and integrated into all Islamic boarding school activities. Based on the results of interviews with

¹⁸ (Athoillah et al., 2024)

kiai and the teaching staff, activities such as balagan , sorogan, mubaligan , tarkiban, and the annual EVSAN (student evaluation) program are the main media for instilling Aswaja values . Through these activities, students not only learn religious knowledge, but also get used to maintaining good manners, respecting teachers, and respecting differences of opinion. Aswaja values are reflected in the students' daily attitudes, such as being balanced in religion, not easily blaming others, and trying to find a middle ground in addressing religious issues. The learning process takes place flexibly by providing students with the freedom to learn, ask questions, and discuss. This freedom remains guided through the guidance of kiai and ustaz so that it remains within the corridor of pesantren morals and values.

Tarkiban as a Forum for Cultivating Moderate Attitudes among Students

Based on the explanation from the teaching staff, this activity is intended to train students to express their opinions, develop arguments based on reference books, and get used to dealing with differing views wisely. In the tarkiban forum , students actively participate in discussions guided by the ustadz . Each student has the opportunity to speak and express their views. Differences of opinion that arise are not immediately rejected, but are discussed together through dialogue and explanation of stronger arguments. Observations show that differences of opinion often occur, especially in matters of Nahwu and Shorof . However, students maintain the ethics of discussion and accept the decisions of the ustadz as mediator.

The Impact of Implementing Aswaja Values on the Attitudes and Perspectives of Students

Aswaja values at Simpay Islamic Boarding School Hurip Al-Musri¹ has had a significant impact on the development of students' attitudes and ways of thinking. These changes are evident in how students view differences of opinion and in their interactions with each other. Students report that after attending the Islamic boarding school, their religious perspectives have become more open and relaxed. They understand that differences in Islamic jurisprudence and religious practices are normal in Islam. The tendency to feel self-righteous and easily blame others has diminished. In discussions, students appear calmer and more mature. When differences arise, they choose dialogue and deliberation as the way to resolve them.

The freedom of learning implemented in the Islamic boarding school contributes to fostering an open attitude and fostering a sense of responsibility in religion and behavior.

This is reinforced by the statement of the teaching board, Mr. Aang Safari, who emphasized that educators in Islamic boarding schools have a moral responsibility to be role models in their behavior, especially in addressing the differences and dynamics of diverse students.¹⁹ Emphasized that educators' exemplary behavior is a key element in Islamic value-based character education. Overall, the impact of implementing Aswaja values at the Simpang Hurip Al-Musri¹ Islamic Boarding School is not only seen in changes in individual student behavior, but also in the creation of an inclusive, dialogical, and morally oriented Islamic boarding school culture. The Islamic boarding school environment becomes a safe space for students to learn, disagree, and grow spiritually without the pressure of extremism. This finding strengthens the view that non-formal Salafi Islamic boarding schools, even without a written curriculum, are still able to shape the moderate character of students through culture, exemplary behavior, and consistent habituation of Aswaja values.²⁰

Conclusion

The internalization of Ahlussunnah wal Jamaah (Aswaja) values in non-formal Salafi Islamic boarding schools has proven effective in shaping students' moderate character without relying on a formal curriculum or written evaluation system. These values develop organically through pesantren culture, the exemplary roles of kiai and ustaz, educational relationships, and daily practices emphasizing etiquette, deliberation, and mutual respect. The freedom of learning characteristic of non-formal pesantren serves as a pedagogical space that fosters openness, responsibility, and maturity in responding to differences, as long as it remains within the framework of Aswaja values. Through activities such as yellow book recitation and religious gatherings (tarkiban), students are trained to understand differences of opinion as part of the rich intellectual tradition of Islam, not as

¹⁹ Rosita et al. (2024)

²⁰ (Daulay et al., 2024).

grounds for argumentative superiority, but as a means of deepening religious and social maturity. Overall, non-formal Salafi Islamic boarding schools hold significant strategic potential in strengthening religious moderation through a cultural, exemplary, and habituation-based educational model, offering an important reference for developing inclusive and morally grounded Islamic education policies and practices.

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