

Implementation of Aswaja Values in Shaping Student Morals at MI Bandar Lampung

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ABSTRACT

The instillation of Ahlussunnah wal Jama'ah (Aswaja) values is an important part in the moral formation of students, especially in educational institutions under the auspices of Nahdlatul Ulama. This study aims to describe the implementation of Aswaja values in shaping the morals of fourth-grade students at MI Bandar Lampung. Aswaja values such as tawassuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (justice) are instilled through integrated learning in the classroom, religious activities, and daily habits. The approach used is descriptive qualitative with data collection techniques in the form of observation, interviews, and documentation. The results of the study indicate that teachers play a role as primary role in transmitting Aswaja values to students, both directly through learning and indirectly through habits of attitude such as honesty (shiddiq), trustworthiness, and mutual respect. This implementation has a real positive impact on the moral development of students in the madrasah environment and society.

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INTRODUCTION

Modern developments have had a significant impact on human life, including in the social and moral spheres. Globalization and technological advances have not only brought convenience but also new challenges, one of which is the moral crisis affecting the younger generation (Affrida, 2017). Deviant behavior, such as a lack of manners, low respect for parents and teachers, and the erosion of local cultural values, are becoming increasingly apparent problems (Abidin, 2021). In this context, education plays a strategic role as the primary bulwark in shaping the character and morals of students from an early age.

Reflecting on the lives of our ancestors. Even though they lived in economic hardship and limited knowledge, they still lived happily and in their simple lives they still upheld morals in life (BAGAS, 2025). It can be seen that children in ancient times faced their elders, especially their parents, did not dare to disobey good orders from their parents and in contrast to today's young people (Handayani & Arifin, 2022). Today's children often use harsh or impolite words in their speech and many also rebel against their parents, some even hit their parents. This is due to environmental factors or from people around them who set bad examples for their children. Social media also influences the development of today's children. What they watch on social media will become their usual behavior (Densius, 2024). This is a task for parents and educators on how to raise children who have character and morals.

Morals are the foundation of social, national, and state life. Many global problems in the world stem from a culture of moral values that has not been fully taught and understood by all nations. Morals are essentially a reflection of the implications of citizens' behavior and attitudes in carrying out their duties and responsibilities as citizens (Fathih & Amrullah, 2022). Morals also serve as the basis for a person's thinking. Morals serve as self-control, determining actions, deeds, and words, accompanied by beautiful character (Marsen & Neviyarni, 2021). With morals, all actions will be easily controlled and directed, which in turn has the potential to foster tolerance between individuals.

Islam, as a religion of mercy for all the worlds, emphasizes the importance of morality as a foundation for living in society. One relevant approach to moral education is the values of Ahlussunnah wal Jama'ah (Aswaja), particularly those developed by Nahdlatul Ulama (Ahmad et al., 2021). Values such as tawasuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) are fundamental principles in realizing a harmonious and noble society. These values are not only taught theoretically but also implemented in everyday life through integrative learning.

The Ma'arif NU Educational Institution, as part of the NU educational structure, is committed to internalizing Aswaja values in the learning process, one of which is through the subject of NU-ness. At institutions such as MI Bandar Lampung, Aswaja values education is a local

content that aims to shape students not only to be intellectually intelligent, but also to have strong religious and social character. Materials such as typical NU religious practices, grave visits, tahlil, tarawih prayers, and Friday prayers are taught to strengthen a moderate Islamic identity that is contextual to Indonesian culture.

However, the implementation of Aswaja values in shaping students' morals is not always smooth. It requires active teacher involvement, family support, and adequate supporting facilities (Surawardi, 2021). This study aims to describe how Aswaja values are implemented in learning activities and daily life at MI Bandar Lampung, and how this process contributes to the development of students' morals. Thus, this research is expected to provide theoretical and practical contributions in strengthening character education based on Aswaja values, as well as becoming a reference for other educational institutions in facing the moral challenges of today's generation.

METODE

This study uses a descriptive qualitative approach, with the aim of describing and analyzing the implementation of Aswaja values in the moral formation of students. The main data sources came from teachers, the principal, and fourth-grade students at MI Bandar Lampung. Data collection techniques used were direct observation of learning activities and student social interactions, in-depth interviews with key informants, and documentation in the form of activity photos and learning documents. Data analysis was carried out through the process of data reduction, data presentation, and drawing conclusions. To ensure data validity, the researcher used triangulation of methods and sources.

HASIL DAN PEMBAHASAN

Implementation of Aswaja Values in Learning

The implementation of Aswaja values at MI Bandar Lampung is not merely included in the NU subject, but is integrated into various learning activities and students' daily lives. This indicates that Aswaja values are positioned not as isolated doctrinal knowledge, but as a living value system embedded within the educational process. Teachers in grade IV actively implement a learning approach that contains the values of tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice) (Khamid & Adib, 2021).

This integration process is carried out through: Teacher role models, where teachers serve as concrete examples of the application of Aswaja values, such as being fair to all students, being polite and impartial. Habitual activities, such as greetings, praying before congregation, and studying, weekly Aswaja prayer activities such as tahlil or communal prayer (Alawi & Maarif, 2021). Delivery of teaching materials, both directly in the NU subject and indirectly in general subjects such as PPKn, Indonesian Language, and Social Studies. Teachers also instill the values of honesty (shiddiq), trustworthiness (amanah), and

responsibility through daily assignments, group work, and personal interactions. These values are an essential part of instilling moral values in students (Darwis, 2021).

Furthermore, this pattern shows that the implementation of Aswaja values is not only instructional but also cultural. Values are not taught as abstract concepts but are brought to life through daily social practices within the school environment. From a modern pedagogical perspective, this approach aligns with the concept of the hidden curriculum, where values are formed through routines, interactions, and institutional culture. As a result, value internalization becomes more effective because students experience the process directly. This also indicates that the school functions as an active social space in shaping students' character and habits.

In addition, the integration of Aswaja values across subjects reflects an interdisciplinary approach to value education. When these values are embedded in subjects such as Civics, Indonesian Language, and Social Studies, students do not perceive values as separate from academic learning. This strengthens the transfer of values from conceptual understanding to real-life application. Consequently, learning outcomes extend beyond cognitive achievement to include behavioral transformation. This model is highly relevant to experiential learning approaches in character education.

The Role of Aswaja Values in Shaping Students' Morals

The instillation of Aswaja values has been proven effective in shaping students' character and morals (Malik et al., 2023). Morals, in this context, are not only understood as polite behavior but also encompass the overall attitudes and behaviors of students that demonstrate discipline, responsibility, and integrity. The following is the impact of implementing Aswaja values on student morals: (Handayani & Arifin, 2022).

- Tawassuth (Moderate) A moderate attitude enables students to remain calm, not easily extreme or harsh in responding to differences. This is evident in the way they respect friends with differing opinions or backgrounds. Students are also not easily provoked and are able to express themselves politely.
- Tolerance: Students are taught to respect each other's opinions, both in religious contexts, in conversation, and in friendships. Teachers create a space for dialogue in learning that encourages students to be open to accepting differences. Consequently, students are more accepting of their peers' shortcomings and less likely to engage in discriminatory behavior.
- Tawazun (Balance) With the value of balance, students are taught to be impartial between this world and the afterlife, between rights and obligations. For example, students learn that in addition to diligent worship, they must also be disciplined in their studies and value their time. This fosters the development of a well-rounded, impartial individual.
- I'tidal (Justice) Teachers strive to instill justice as a life principle. Students are taught to be impartial, to be honest in exams, and to admit mistakes when they occur. This value helps develop students' morals, not only to understand right from wrong but also to have the courage to take the right stance.

Enjoining Good and Forbidding Evil. Through activities such as religious studies, tahlil, and group prayers, students learn to politely remind their peers of their mistakes and advise each other on good deeds.

This is a concrete example of the implementation of the values of enjoining good and forbidding evil developed in schools.

Analytically, these values do not operate independently but form an interconnected moral system. Moderation (tawassuth) without justice ('i'tidal) may lead to weak compromise, while tolerance without responsibility may shift toward permissiveness. Therefore, the strength of Aswaja-based education lies in its integrative nature, where values collectively shape students' holistic character. This demonstrates the continuity between religious principles and social behavior in moral development.

Furthermore, the formation of morals reflects a gradual internalization process. Students do not immediately grasp values at a deep level, but develop understanding through repeated experiences, reflection, and social interaction. From an educational psychology perspective, this aligns with the progressive nature of moral development. Thus, Aswaja-based education not only produces good behavior but also cultivates deeper moral awareness. This becomes a crucial foundation for long-term character formation.

Strategy and Implementation Approach

Schools employ various strategies to instill Aswaja values, including: Direct role models from teachers and the principal (Surawardi, 2021). Habitualization and inculcation, such as daily prayer recitations, routine religious activities, and flag ceremonies incorporating Aswaja moral values. An affective approach, involving students' hearts, not just their minds. An affective approach, involving students' hearts, not just their minds (Jawas, 2006). Teachers frequently motivate students with exemplary stories of Aswaja scholars. Extracurricular NU activities, such as sermon practice, tahlil practice, and social activities (Jannah & Umam, 2021).

This approach indicates that the strategies employed are comprehensive and multidimensional. They address not only the cognitive domain through formal instruction but also the affective domain through habituation and modeling, and the behavioral domain through practical activities. The affective approach is particularly crucial, as value internalization fundamentally involves emotional engagement. Without emotional involvement, values tend to remain at the level of knowledge rather than becoming part of one's character. Therefore, this strategy reflects a well-developed pedagogical understanding.

In addition, role-model-based strategies hold significant power in character education. Students tend to imitate the behavior of teachers whom they perceive as authoritative figures. This aligns with social learning theory, where observation and imitation are key mechanisms of learning. Thus, the moral quality of teachers becomes a determining factor in the success of value implementation. This suggests that character education depends not only on curriculum design but also on the integrity and consistency of educators.

Supporting and Inhibiting Factors

a. Supporting factors:

The school environment is religious and conducive, full support from the principal and teachers, the existence of NU textbooks and curriculum, and participation of parents and the surrounding community in line with Aswaja values.

These factors indicate that the success of character education relies heavily on a consistent value ecosystem. When schools, families, and communities share aligned values, the internalization process becomes stronger and more sustainable. A conducive environment allows students to experience values repeatedly in different contexts. This reinforces the stability of the character being developed. In other words, character education is a collective effort rather than an individual one.

b. Inhibiting factors:

There are still students who do not understand the meaning of Aswaja values in depth. The influence of social media and external interactions often contradicts Islamic moral values. Time limitations in implementing NU learning which is sometimes just a formality.

Critically, these inhibiting factors reveal structural challenges in value education. The influence of social media has become a significant factor that cannot be ignored. Students are exposed to diverse value systems that may conflict with those taught in school. This creates value dissonance that can weaken internalization. Therefore, more adaptive and context-sensitive strategies are needed to address the challenges of the digital era.

Implications of Implementation on Student Morals

Observations and interviews show that fourth-grade students at MI tend to have good moral attitudes. They respect teachers and friends, diligently worship and pray, are honest in tests and assignments, are responsible for classroom cleanliness, and are not easily angered or involved in bullying behavior.

These findings indicate that the implementation of Aswaja values has a tangible impact on students' behavior. The transformation is evident not only at the cognitive level but also in daily actions and interactions. This confirms that consistent value-based education can effectively shape student character in a concrete way. Therefore, the success observed is not merely theoretical but empirically grounded. This serves as strong evidence of the effectiveness of the approach used.

More broadly, these implications suggest that value-based religious education can serve as a relevant model within the Indonesian educational context. When values are taught contextually and consistently, their impact becomes more sustainable. This also opens opportunities for adapting similar models in other educational institutions. As a result, education can produce not only academically competent students but also individuals with strong moral character.

CONCLUSION

This study demonstrates that the implementation of Aswaja values at MI Bandar Lampung is carried out through an integrative and contextual approach that embeds moral and religious principles into both formal learning and students' daily practices. Values such as moderation, balance, tolerance, and justice are not treated as abstract concepts but are internalized through teacher role modeling, habituation, and meaningful learning experiences. This approach enables students to develop not only appropriate behavior but also deeper moral awareness, reflected in their ability to act responsibly, respect differences, and maintain social harmony. The findings indicate that character education becomes more effective when values are consistently practiced within a supportive school culture and reinforced through daily interactions.

Moreover, the success of this implementation is closely related to the presence of a conducive educational environment, the commitment of teachers and school leadership, and the alignment between school, family, and community values. At the same time, challenges such as external influences and limited instructional time highlight the need for adaptive and sustainable strategies in value-based education. Overall, this study affirms that integrating values into the entire educational process can significantly contribute to shaping students who are not only academically competent but also morally grounded and socially responsible, making education a transformative force in character development.

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