

## The Internalization of *Ahl al-Sunnah wa al-Jamā'ah al-Nahdliyah* Islamic Values through Quarterly Routine Activities in South Sumatra, Indonesia

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### ABSTRACT

*This study examines the process of internalizing the Islamic values of Ahl al-Sunnah wa al-Jamā'ah (Aswaja) Al-Nahdliyah through quarterly religious activities in Sungai Sibur Village, South Sumatra, Indonesia. Sungai Sibur represents a rural community that continues to preserve locally embedded Islamic traditions rooted in Aswaja principles. A descriptive qualitative approach was employed, involving religious leaders and representatives of the Muslimat NU congregation as research participants. Data were collected through observation, in-depth interviews, and documentation, and were analyzed thematically. The findings reveal that the quarterly activities engage diverse segments of the community, including Muslimat NU members and local religious figures. These activities serve as an effective mechanism for internalizing Aswaja values particularly moderation (tawassut), balance (tawāzun), and tolerance (tasāmuḥ). The internalization process occurs through habituation, exemplary practices, social interaction, and contextually relevant religious understanding. Moreover, the activities contribute to strengthening Nahdlatul Ulama identity, fostering Islamic social cohesion (ukhuwah Islamiyah), and shaping the community's religious character. Nevertheless, challenges remain, notably limited religious literacy among certain community members and geographical constraints. This study underscores the significant role of local religious traditions in promoting moderate and religious character formation within rural Muslim communities.*

### ABSTRAK

Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai Islam *Ahl al-Sunnah wa al-Jamā'ah (Aswaja) Al-Nahdliyah* melalui kegiatan rutin triwulan di Desa Sungai Sibur Sumatera Selatan, Indonesia. Hal ini dikarenakan Desa Sungai Sibur merupakan salah satu desa yang masih menjaga tradisi keislaman dalam konteks lokal yang berlandaskan Ahlusunnah wal Jama'ah. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Analisis dalam penelitian ini menggunakan teori internalisasi nilai yang menekankan proses transformasi, transaksi, dan transinternalisasi. Informan penelitian terdiri atas tokoh agama, perwakilan dari salah satu jamaah Muslimat dan Fatayat. Teknik pengumpulan data berupa observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa kegiatan triwulan diikuti dari berbagai lapisan masyarakat mulai dari Muslimat NU fatayat NU dan tokoh agama. Kegiatan ini berfungsi sebagai media internalisasi nilai-nilai *Aswaja*, khususnya nilai moderasi (tawassut), keseimbangan (tawāzun), dan toleransi (tasāmuḥ) ditanamkan melalui proses pembiasaan, keteladanan, interaksi sosial, serta pemahaman keagamaan yang relevan dengan konteks masyarakat setempat. Selain itu, kegiatan ini memperkuat identitas ke-NU-an, meningkatkan ukhuwah Islamiyah, serta membentuk karakter religius masyarakat. Adapun kendala yang muncul meliputi keterbatasan pemahaman sebagian warga dan kondisi geografis yang kurang mendukung. Penelitian ini menegaskan bahwa tradisi keagamaan lokal memiliki peran penting dalam membangun karakter moderat dan religius pada masyarakat pedesaan.

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## A. INTRODUCTION

Islam in Indonesia has developed through a harmonious acculturation between Islamic teachings and local traditions, giving rise to a form of religiosity that is moderate, inclusive, and contextual, as reflected in the teachings of *Ahl al-Sunnah wa al-Jamā'ah (Aswaja) Al-Nahdiyyah*, which serve as the ideological foundation of Nahdlatul Ulama. The core values of *Aswaja* such as *tawassut* (moderation), *tawāzun* (balance), and *tasāmuḥ* (tolerance) are not merely understood conceptually but are also practiced through various religious and social activities within the community.<sup>1</sup> Through regularly conducted religious activities, *Aswaja* values are continuously disseminated, making them more accessible and easier for the community to understand and practice. However, the internalization of these values faces several challenges. One of the primary challenges is that many community members tend to access religious teachings online, resulting in a less comprehensive and in-depth understanding.<sup>2</sup> Therefore, strengthening the internalization of *Aswaja* values through traditional religious activities is essential to preserve the harmonious, compassionate, and socially oriented character of Indonesian Islam.

This study views the internalization of *Aswaja* values as a gradual process. To analyze this process, the research employs the theory of value internalization proposed by Muhamimin, which explains that internalization occurs through three stages: value transformation, value transaction, and value transinternalization.<sup>3</sup> Value transformation refers to the stage of verbally conveying values; value transaction occurs through interaction and social practice; while value transinternalization is marked by the embedding of values in an individual's attitudes and behavior. This theory is employed as an analytical framework to understand how traditional religious activities can serve as an effective medium for instilling *Aswaja* values within the community.

Based on the above considerations, the researcher selected Dusun II of Sungai Sibur Village as the research site. It is evident that traditional religious activities, such as the Quarterly Gathering, continue to persist and exert influence in this area. This activity is a routine program organized by the Muslimat NU congregation in Dusun II, Sungai Sibur Village. Despite being located in a rural area with a relatively small population, the community demonstrates active participation in this activity, which is attended by dozens to hundreds of participants, including members of Muslimat NU, Fatayat NU, and religious leaders. Prior to the implementation of the activity, community members collaboratively prepare the venue and refreshments through mutual cooperation (*gotong royong*), reflecting the strong value of social solidarity.

The series of activities includes an opening session, Qur'anic recitation (*qirā'ah*), *salawāt*, welcoming remarks, a religious sermon, *tahlīl*, and collective prayer. This activity functions as a medium of *da'wah* and religious guidance grounded in the teachings of *Ahl al-Sunnah wa al-*

<sup>1</sup> Moh Ashif Fuadi et al., "Religious Moderation in the Context of Integration between Religion and Local Culture in Indonesia," *Journal of Al-Tamaddun* 19, no. 1 (2024): 47–59. <https://doi.org/10.22452/JAT.vol19no1.4>

<sup>2</sup> Muhammad Sayyidul Abrori and Muhammad Nurkholis, "Islamisasi Ilmu Pengetahuan Menurut Pandangan Syed Muhammad Naquib Al-Attas Dan Implikasinya Terhadap Pengembangan PAI Di Perguruan Tinggi Umum," *Al-I'tibar: Jurnal Pendidikan Islam* 6, no. 1 (2019): 9–18. <https://doi.org/10.61987/jemr.v5i1.1831>

<sup>3</sup> Muhamad Muzaki et al., "Internalization of Islamic Boarding School Values and Their Implications for the Formation of Student Discipline," *Journal of Educational Management Research* 5, no. 2 (2026): 1031–45. <https://doi.org/10.61987/jemr.v5i1.1831>

*Jamā'ah*, while also preserving the continuity of Nahdlatul Ulama's religious traditions within the community, particularly in strengthening religious attitudes, social cohesion, and social concern.<sup>4</sup> From the perspective of value internalization theory, sermons and religious exhortations (*tawṣiyah*) function as the stage of *Aswaja* value transformation. The involvement of congregation members in collective activities, along with the social interactions fostered during these events, reflects the stage of value transaction. Meanwhile, the sustainability of the activities and their impact on the community's religious attitudes, social cohesion, and social concern indicate the occurrence of the value transinternalization stage. This process aligns with the view of KH. Hasyim Asy'ari, who emphasized that *Ahl al-Sunnah wa al-Jamā'ah* represents a religious methodology (*manhaj*) that underscores the balance between scriptural evidence (*dalil shar'i*), tradition, and social reality in order to achieve the common good (*maṣlahah*) of the ummah.<sup>5</sup>

To ensure the originality of this study, the author draws upon several related previous studies. For instance, research conducted by Arip Mulyana, Hasyim Asy'ari, and Akhmad Sirojuddin (2024), entitled "The Internalization of *Aswaja* NU Values in Religious Activities at SMKN Jatiluhur Purwakarta," explains that regularly conducted religious activities in schools are capable of fostering moderate, balanced, and tolerant attitudes through habitual worship practices and teachers' exemplary conduct.<sup>6</sup>

Furthermore, a study conducted by Siti Chufsoh Hafshoh and Ali Ahmad Yenuri (2022), which examined the process of internalizing moderate Islamic values at Pesantren Mambaus Sholihin 4 in Masohi, Central Maluku, found that instructional activities, exemplary conduct, and the habituation of religious practices within the pesantren effectively instill the values of *tawassuth* (moderation), *tawāzun* (balance), and *tasāmuḥ* (tolerance). Consequently, the pesantren serves as a strategic space for fostering the development of students' moderate character.<sup>7</sup>

Meanwhile, a study conducted by Adinugraha, Maaz Ud Din, and Muhtarom (2021), entitled "The Spirituality of Rural Muslim Communities through Jam'iyyah Nahdlatul Ulama Routine Activities," demonstrates that routine Jam'iyyah NU activities in rural areas are able to strengthen community spirituality and social cohesion, while also serving as an effective medium for the sustained internalization of Islamic values.<sup>8</sup>

In contrast to previous studies, which predominantly situate the internalization of *Ahl al-Sunnah wa al-Jamā'ah* (*Aswaja*) values within formal institutions such as schools and pesantren, this research focuses on community based religious traditions in rural settings. The quarterly routine activities are positioned not merely as ritual religious practices, but as

<sup>4</sup> Hendri Hermawan Adinugraha, Maaz Ud Din, and Ali Muhtarom, "The Spirituality of Rural Muslim Communities through Jam'iyyah Nahdlatul Ulama Routine Activities," *Prosperity: Journal of Society and Empowerment* 1, no. 1 (2021): 1-14. <https://doi.org/10.21580/prosperity.2021.1.1.7896>

<sup>5</sup> Andri Sutrisno, "The Concept of Ahl Al-Sunnah Wa Al-Jamaah in Increasing Religious Harmony from KH Hasyim Asy'ari Perspective," *Values: Jurnal Kajian Islam Multidisiplin* 2, no. 4 (2025): 467-73. <https://doi.org/10.61166/values.v2i4.96>

<sup>6</sup> Arip Mulyana, Hasyim Asy'ari, and Akhmad Sirojuddin, "Internalisasi Nilai-Nilai Aswaja Nu Dalam Kegiatan Keagamaan Di SMKN Jatiluhur Purwakarta," *Irsyaduna: Jurnal Studi Kemahasiswaan* 4, no. 1 (2024): 67-79, <https://doi.org/10.54437/irsyaduna.v4i1.1569>

<sup>7</sup> Siti chufsoh Hafshoh and Ali Ahmad Yenuri, "Studi Internalisasi Nilai-Nilai Islam Moderat Di Pesantren Mambaus Sholihin 4 Masohi, Maluku Tengah," *Journal Multicultural of Islamic Education* 8, no. 2 (2025): 1-8. <https://doi.org/10.35891/ims.v8i2.6295>

<sup>8</sup> Adinugraha, Din, and Muhtarom, "The Spirituality of Rural Muslim Communities through Jam'iyyah Nahdlatul Ulama Routine Activities." <https://doi.org/10.21580/prosperity.2021.1.1.7896>

socio-religious mechanisms that function as a natural and sustainable form of religious education.<sup>9</sup> Through this tradition, *Aswaja* values such as *tawassuṭ* (moderation), *tawāzun* (balance), and *tasāmuḥ* (tolerance) are not only taught verbally but are also internalized through habituation, exemplary conduct, and social interaction within the community. Accordingly, this study offers a novel contribution by providing an understanding of the role of local religious traditions as a strategic medium for shaping a moderate Islamic character in rural communities an area that has, until now, received relatively little indepth scholarly attention.<sup>10</sup>

## B. METHODS

This study was conducted using a descriptive qualitative method to understand the phenomenon of internalizing *Aswaja'* *al-Nahdiyyah* values within the socio-religious context of the Sungai Sibur village community. Using this approach, the researcher aims to describe the realities occurring within the Sungai Sibur community. The research was carried out in November 2025, involving key informants such as religious leaders, representatives of the Muslimat NU congregation, and representatives of Fatayat NU in Dusun II, Sungai Sibur Village, who actively participate in the quarterly activities. This was done to obtain comprehensive data on the process of internalizing *Ahl al-Sunnah wa al-Jamā'ah Al-Nahdiyyah* Islamic values through these routine activities, as the quarterly activities serve as a medium for such value internalization. The research site is Dusun II, Sungai Sibur Village, Sungai Menang Subdistrict, South Sumatra. This location was chosen because it hosts the quarterly routine activities that are the main focus of the study.

The types of data in this study include observations, interviews, and documentation related to the internalization process of *Ahl al-Sunnah wa al-Jamā'ah Al-Nahdiyyah* Islamic values through the quarterly routine activities in Sungai Sibur Village. The data sources consist of primary data obtained from purposively selected informants, including religious leaders, representatives of Muslimat NU, and representatives of Fatayat NU who are actively involved in organizing the quarterly activities in Dusun II, Sungai Sibur Village. Secondary data were obtained from activity documentation and relevant journals. Data collection techniques were conducted through direct observation, in-depth interviews, and documentation collection, using instruments such as observation guides, interview guides, recording devices, and cameras. These instruments helped the researcher obtain more accurate field information.<sup>11</sup>

In analyzing the data, this study employs the theory of value internalization as proposed by Muhamimin, which views internalization as a gradual process occurring through three stages: value transformation, value transaction, and value transinternalization.<sup>12</sup> This theory

<sup>9</sup> Tajussubki Tajussubki and Saifannur Saifannur, "Internalizing the Value of Religious Moderation Through Religious Learning and Activities at MTsS Darul Ma'rifah," *Jurnal Al-Fikrah* 14, no. 1 (2025): 57–65. <https://doi.org/10.54621/jiaf.v14i1.1073>

<sup>10</sup> M Aqil Fahmi Sanjani, Basri Zain, and M Lutfi Mustofa, "Islam and Local Wisdom: Integration of Local Values in Islamic Thought," *Journal of Social Studies and Education* 2, no. 1 (2024): 27–43. <https://doi.org/10.62872/6hb8rb87>

<sup>11</sup> Qomaruddin Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting, and Administration* 1, no. 2 (2024): 77–84. <https://doi.org/10.52620/jomaa.v1i2.93>

<sup>12</sup> Muzaki et al., "Internalization of Islamic Boarding School Values and Their Implications for the Formation of Student Discipline."

is used as the analytical framework to examine how *Aswaja* values are conveyed, practiced, and internalized through the quarterly routine activities. The field data were analyzed by categorizing the findings according to the stages of value internalization, allowing for a systematic understanding of the process of instilling *tawassut* (moderation), *tawazun* (balance), and *tasāmuḥ* (tolerance) values.

The data analysis process was conducted using the Miles and Huberman model, which includes the stages of data reduction, data display, and conclusion drawing. The validity of the data was ensured through source triangulation and technique triangulation, and the data were considered saturated when the information obtained demonstrated repetitive patterns. Consequently, the study provides a clear understanding of the process of internalizing *Aswaja* values within the quarterly activities.<sup>13</sup>



Figure 1. Interview with Three Informants Actively Involved in the Quarterly Activities

## C. RESULTS AND DISCUSSION

### 1. Forms and Implementation of the Quarterly Activities

The form and implementation of the quarterly activities are crucial aspects in understanding the community's religious practices, as the structure and execution of these activities influence the successful internalization of *Ahl al-Sunnah wa al-Jamā'ah* Islamic values. The quarterly activities represent a deeply rooted form of religious practice within the Sungai Sibur Village community. From a socio-historical perspective, these activities emerged from the community's need for a collective and sustainable platform for religious guidance that aligns with the traditions of *Ahl al-Sunnah wa al-Jamā'ah Al-Nahdiyyah*.<sup>14</sup> According to the religious leader (RL) of Sungai Sibur Village, the quarterly activities were initiated by the Muslimat NU management in collaboration with local religious leaders as an effort to strengthen the community's religious understanding while preserving Nahdlatul Ulama's Islamic traditions amidst social changes occurring in rural society.

The background for implementing these activities is closely related to the community's diverse social and cultural backgrounds. Information from the religious leader (RL) indicates that the community members come from various social and cultural contexts, making it necessary to have a religious activity that can serve as a unifying medium. In addition, the majority of the community work as farmers, facing limited transportation access due to

<sup>13</sup> Qomaruddin and Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman."

<sup>14</sup> Imam Syafei, "Religious Moderation-Based Islamic Education Model by Nahdlatul Ulama at Islamic Boarding Schools in Lampung Province" 6, no. 1 (2021): 53–61, <https://doi.org/10.24042/tadris.v6i1.8622>.

challenging geographical conditions. Under these circumstances, the quarterly activities are considered a strategic means to strengthen social bonds (*silaturahmi*), instill religious values, and foster sustainable social cohesion.

The quarterly activities are held regularly every three months, rotating among predetermined host locations. The venue is flexible and may be held at the village hall, community center, or sports building, depending on local conditions and readiness. According to a representative of Muslimat NU (MN), these activities are generally attended by 50 to 100 participants, including members of Muslimat NU, Fatayat NU, and local religious leaders. The high level of community participation indicates that the quarterly activities hold significant appeal and importance in the religious life of Sungai Sibur Village. On several occasions, the activities were even conducted every two months at the community's request, as noted by the local religious leader.

Based on observations and interviews, the quarterly activities are systematically organized and carry specific meaning in the process of internalizing *Aswaja* values. An interview with a Fatayat NU representative (FN) revealed that Fatayat members contribute as event staff, serving as masters of ceremony, leading *ṣalawāt*, and assisting with technical arrangements. Their involvement has positively impacted their self-confidence, organizational participation, and awareness of the importance of contributing to community religious activities. Thus, the quarterly activities also function as a cadre-building medium to sustain the religious traditions of *Ahl al-Sunnah wa al-Jamā'ah* in Sungai Sibur Village.

The activities begin with an opening led by the master of ceremony, starting with the collective recitation of *Umm al-Kitāb (Al-Fātiḥah)*. This is followed by a *Qirā'at al-Qur'ān* (recitation of the Qur'anic verses) performed by a designated reader. While one person recites, the congregation listens attentively. According to a Muslimat NU member, the recitation of the Qur'an is intended to recognize the Qur'an as the primary guide for Muslims and to begin the event with blessings and the reinforcement of Qur'anic values.

The activities then continue with a collective recitation of *Ṣalawāt Nabi* (praises upon the Prophet Muhammad), led by designated staff. The staff recite first, followed by the congregation. This practice is part of *Ahl al-Sunnah wa al-Jamā'ah* traditions, aimed at cultivating love for the Prophet Muhammad (peace be upon him) while habituating NU's religious traditions within the community.<sup>15</sup> As conveyed by informants from Muslimat NU, the *ṣalawāt* recitation serves as a means to strengthen the congregation's sense of togetherness and reinforce their NU identity. Following the *ṣalawāt*, a brief speech is delivered by the Sohibul Bait or a representative of the Sungai Sibur Village community, expressing gratitude for the congregation's participation and apologizing for any shortcomings in the organization or reception during the event.

Next, participants sing the national anthem and *Shubbān al-Waṭān*, led by a designated conductor. The inclusion of the national anthem in the religious activities is intended to instill values of nationalism that align with the principles of *Aswajā' al-Nahdiyyah*, while *Shubbān al-Waṭān* strengthens NU identity and fosters love for the homeland. According to a Muslimat NU representative, the event sequence is intentionally maintained to ensure that Islamic and national values are imparted in a balanced manner to the community.

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<sup>15</sup> Zainal Habib, "Jurnal Ilmu Dakwah Community Religious Expression through Sholawat in Bangunrejo Kidul Kedunggalar Ngawi Village," 2022. <https://doi.org/10.59141/jist.v3i08.487>

The core of the quarterly activity lies in the delivery of sermons or *mau'izhah hasanah* by religious leaders. These sermons function as a means of transforming *Aswaja* values, particularly *tawassut* (moderation), *tawāzun* (balance), and *tasāmuḥ* (tolerance), using simple language that is relevant to rural community life. According to the religious leader, consistently delivered sermons gradually shape the community's religious understanding, enabling *Aswaja* values to be understood not only theoretically but also applied in daily life.

The activities then continue with *tahlīl* and collective prayers led by the religious leader. *Tahlīlan* is understood as a religious practice that has become a tradition among NU communities and serves as a medium for habituating spiritual values and social solidarity. In an interview, the religious leader (RL) of Sungai Sibur Village explained that the practice of *tahlīl* is easily accepted by the community because it originates from the long-established traditions of *Ahl al-Sunnah wa al-Jamā'ah* scholars. The habituation of such practices facilitates the community's understanding and implementation of *Aswaja* teachings, as they are derived not only from the Qur'an and Hadith but also from the practices of the Prophet's companions, the *Tābi'īn*, and Islamic scholars.

The series of activities concludes with collective prayers, also led by the religious leader, serving as a form of collective hope and spiritual reinforcement. The entire sequence of quarterly activities demonstrates that these events are not merely routine religious practices but are socio-religious mechanisms designed to internalize *Ahl al-Sunnah wa al-Jamā'ah* values sustainably through habituation, exemplary conduct, and social interaction. Accordingly, the quarterly activities play a crucial role in shaping religious character, strengthening Islamic brotherhood (*ukhuwah Islamiyah*), and sustaining the Nahdlatul Ulama religious traditions within the Sungai Sibur Village community.



Figure 2. Implementation of the Quarterly Activities in Sungai Sibur Village

Based on the documentation and observations above, the research findings indicate that the quarterly activities in Dusun II, Sungai Sibur Village, represent a form of religious practice deeply embedded in the community's traditions. These activities are not merely ritualistic in nature but serve as a social space that unites the community within a shared spiritual framework. As Thomas Lickona suggests, religious character is formed through repeated practice in an environment that is both morally and spiritually consistent and supportive.<sup>16</sup>

This is further reinforced by the statement of the religious leader (RL) of Sungai Sibur Village, who affirmed that the quarterly routine activities play an important role in

<sup>16</sup> Rizka Riza Arlini and Muh Hanif, "Pembentukan Karakter Religius Siswa Melalui Program Bina Pribadi Islam (BPI) Di Sekolah Menengah Pertama Islam Terpadu (SMP IT): Perspektif Teori Thomas Lickona Dan Ki Hadjar Dewantara," *Jurnal Penelitian Inovatif* 5, no. 2 (2025): 1507–18. <https://doi.org/10.54082/jupin.1504>

sustainably instilling the values of *Ahl al-Sunnah wa al-Jamā'ah*. According to him, these values are continuously disseminated through sermons and religious practices in each activity, making them easily understood and implemented by the community, as they align with local customs and traditions. The high level of community enthusiasm, reflected in the attendance of participants and even in the acceleration of activity schedules at the request of residents, indicates that these activities have become part of the community's religious habits. Furthermore, a representative of Muslimat NU (MN) emphasized that the quarterly activities are not solely oriented toward worship but also function as a structured and consistent medium for socio-religious development. This addresses the research question regarding how the quarterly activities operate as a form of community-based religious education that naturally unfolds within the life of the community.<sup>17</sup>

Table 1. Form and Implementation of Quarterly Activities in Dusun II, Sungai Sibur

Aspect	Research Findings	Explanation
Form of Activity	Community-based religious practice	Includes opening session, recitation of the Qur'an ( <i>Qirā'at al-Qur'ān</i> ), <i>salawāt</i> , the song Syubbanul Wathon, religious lectures, <i>tahlīl</i> , and collective prayers.
Participants	50–100 participants from Muslimat NU, Fatayat NU, and local religious leaders	Indicates that the tradition is widely accepted collectively within the community.
Implementation System	Rotational between hamlets/villages	Strengthens social integration and community cohesion.

## 2. Internalization of *Aswajā' al-Nahdiyyah* Values

Value internalization is the process of instilling certain values within an individual so that these values are not only understood cognitively but are also deeply felt and manifested in daily attitudes and behaviors. According to Muhamimin, value internalization occurs through three stages: value transformation, value transaction, and value transinternalization.<sup>18</sup>

In the quarterly activities, the internalization of *Ahl al-Sunnah wa al-Jamā'ah Al-Nahdiyyah* values occurs gradually and continuously. As stated by a religious leader (RL), "These quarterly activities serve as an accessible means for the community to understand *Aswaja* teachings because they are conducted gradually, through habituation and exemplary behavior, not merely through sermons." The regular delivery of religious material functions as a medium for the transformation of *Aswaja* values to the community.

In the context of rural society, the internalization of *Aswaja* values is greatly influenced by the role of local religious leaders. These leaders not only serve as transmitters of religious teachings but also as role models who relate Islamic teachings to local customs and traditions. The interaction established between religious leaders and the congregation plays a crucial

<sup>17</sup> Eni Desfitri et al., "Community-Based Education Oriented Towards Socio-Cultural And Religious Values," *Ikhtisar: Jurnal Pengetahuan Islam* 4, no. 1 (2024): 89–100. <https://doi.org/10.55062//IJPI.2024.v4i1/485/5>

<sup>18</sup> Muhammad Munif, "Strategi Internalisasi Nilai-Nilai Pai Dalam Membentuk Karakter Siswa," *Edureligia: Jurnal Pendidikan Agama Islam* 1, no. 1 (2017): 1–12. <https://doi.org/10.33650/edureligia.v1i2.49>

role in this process.<sup>19</sup> The activities reflect the process of value transaction, while the repetition of materials, the exemplary behavior of religious leaders, and the shared religious experiences collectively foster the process of value transinternalization.

### 3. *Tawassut (Moderation) Value*

*Tawassut* refers to a moderate way of life that emphasizes balance—avoiding excess or deficiency derived from the Arabic word *wasath* (middle). The research findings indicate that the quarterly activities serve as one of the most effective means of instilling the values of *Ahl al-Sunnah wa al-Jamā'ah* in the community, including the value of *tawassut* or a moderate attitude.<sup>20</sup> Through these activities, the delivery of religious material is carried out consistently from one meeting to the next, allowing the values of moderation to be gradually yet deeply internalized.



Figure 3. Religious Lecture (*Mau'idhah*) during the Quarterly Activity

Based on the documentation above, it can be understood that the process of internalizing the value of *tawassut* in the quarterly activities occurs through mechanisms of habituation and repeated exemplary behavior. The delivery of sermons using a polite and contextual approach enables the community to understand the teachings of moderation in a practical manner, not merely as a normative concept. This finding aligns with Berger and Luckmann's view that social and religious values are internalized through processes of objectivation and internalization in daily life. In other words, the value of *tawassut* is not only understood as a theological concept but is also practiced in religious attitudes that are non-extremist, open, and capable of living harmoniously within society. The consistent and steady delivery of religious materials from one meeting to the next also helps the community apply *Aswaja* teachings in their daily lives. Thus, the quarterly activities are not merely traditional religious forums but serve as an important medium for shaping a religious, moderate, and balanced community in Sungai Sibur, in accordance with the principles taught in the value of *tawassut*.

### 4. *Tawāzun (Balance) Value*

*Tawāzun* refers to balance, derived from the Arabic word *wazn* (وزن), meaning "to weigh." From the perspective of *Ahl al-Sunnah wa al-Jamā'ah* (*Aswaja*), it emphasizes maintaining

<sup>19</sup> Nur Aini Setyaningtyas and Noor Alwiyah, "Peran Tokoh Agama Dalam Menanamkan Nilai Pendidikan Islam Pada Karyawan Sritex Di Perum Sri Sejahtera Kenep Sukoharjo," *Jurnal Hurriah: Jurnal Evaluasi Pendidikan Dan Penelitian* 3, no. 2 (2022): 59–70. <https://doi.org/10.56806/jh.v3i2.87>

<sup>20</sup> Ainur Rofiq, "Prinsip-Prinsip *Aswaja* Dalam Pendidikan Untuk Memperkokoh Karakter Bangsa," *An Nahdoh Jurnal Kajian Islam Aswaja* 3, no. 2 (2023): 65–73, <https://doi.org/10.33474/annahdoh.v3i2.14834>.

balance in all aspects of life. The community of Dusun Sungai Sibur fundamentally possesses a good understanding of religious teachings, particularly those of *Ahl al-Sunnah wa al-Jamā'ah*. This understanding is not only acquired through prior learning but is also continuously reinforced through the quarterly activities, which serve as an important medium for instilling *Aswaja* values. These activities not only involve the delivery of religious materials through sermons or *mau'idzah hasanah* but also provide opportunities for social interaction. This process demonstrates a balance between strengthening ritual aspects and enhancing social relationships within community life.<sup>21</sup>



Figure 4. Female Muslimat Congregants Participating in Mutual Cooperation by Cleaning the Event Venue and Assisting with Event Catering

Based on the documentation above, it can be observed that the internalization of the value of *tawāzun* in the quarterly activities is reflected in the balance between strengthening ritual aspects and engaging in social-community activities. The community members do not merely attend to participate in worship and listen to religious lectures, but they are also actively involved in various forms of cooperation, such as collectively preparing the venue and assisting with event provisions. This active participation in social aspects demonstrates their ability to integrate spiritual obligations with social responsibilities in a balanced manner. This principle aligns with the teachings of *Ahl al-Sunnah wa al-Jamā'ah*, which emphasize the importance of maintaining balance between one's relationship with Allah (ḥab lun min Allāh) and one's relationship with fellow human beings (ḥab lun min al-nās).<sup>22</sup>

The rotational implementation of the quarterly activities in each hamlet further strengthens this aspect of balance, as all residents have equal opportunities to host, participate, and assist one another. Through these activities, a sense of togetherness, harmony, and solidarity is fostered and progressively reinforced over time.

In the context of Sungai Sibur village, the quarterly activities provide a space for the community to cooperate, support each other, and strengthen social bonds, thereby creating a balance between religious obligations and social responsibilities. Thus, the quarterly activities are not only a forum for enhancing religious understanding but also a medium for cultivating a balanced way of life that reflects the value of *tawāzun* in the tradition of *Ahl al-Sunnah wa al-*

<sup>21</sup> Rofiq.

<sup>22</sup> Rukyatun Ulya and Yudin Citriadin, "Implementasi Nilai-Nilai Kepemimpinan Islam Dalam Manajemen Pesantren: Perspektif Pendidikan Berbasis Ahl Al-Sunnah Wa Al-Jama'ah," *Jurnal Pendidikan, Sains, Geologi, Dan Geofisika (GeoScienceEd Journal)* 6, no. 1 (2025): 207-12. <https://doi.org/10.29303/goescienceed.v6i1.607>

*Jamā'ah*. This balance ultimately encourages the development of a religious, harmonious community capable of maintaining both social and spiritual harmony sustainably.<sup>23</sup>

## 5. The Value of *Tasāmuḥ* (Tolerance)

*Tasāmuḥ* refers to an attitude of tolerance and openness toward differences and diverse ways of life, without compromising one's religious convictions, while remaining faithful to the principles of Islam. The value of *tasāmuḥ* is manifested through the inclusive nature of the quarterly activities, which can be attended by anyone regardless of age, educational background, or differences in fiqh (Islamic jurisprudence). This practice demonstrates that the community respects and values the diversity present within it.<sup>24</sup> Although the quarterly activities primarily involve Muslimat mothers and Fatayat youth, differences in clothing styles that remain compliant with Sharia are not contested, and the timing of the events is adjusted to accommodate the majority of participants, with no compulsory attendance. This practice of tolerance aligns with Banks' (2002) principles of multicultural education, which assert that an inclusive social environment fosters mutual respect and the ability to preserve internal diversity within the community.<sup>25</sup>

Table 2. Internalization of *Aswaja'* al-Nahdiyyah Values in the Quarterly Activities

<b>Aswaja Value</b>	<b>Form of Internalization</b>	<b>Theoretical Relevance</b>
<i>Tawassut</i> (Moderation)	Religious lectures by the kyai emphasize avoiding excessive behavior; delivery is conducted politely and contextually	Berger & Luckmann: internalization occurs through objectivation and social exemplification
<i>Tawāzun</i> (Balance)	Combination of ritual worship and social activities (mutual cooperation, catering, community collaboration)	Religious social capital: strengthens social networks and solidarity
<i>Tasāmuḥ</i> (Tolerance)	Activities are open to all groups; dialogue spaces are provided without discrimination	Banks: inclusive environments foster attitudes of appreciation for diversity

Thus, the value of *tasāmuḥ* (tolerance) is not merely a theoretical concept but is actively practiced through the openness of discussion spaces and social interactions within the community. A representative of Muslimat NU (MN) emphasized, "This activity is not merely a routine form of worship, but also a means of preserving the NU tradition so that it remains alive and can be passed down to future generations." The triwulan therefore function not only as a religious forum conveying *Aswaja* values verbally but also as a concrete medium for fostering *tasāmuḥ* through openness and communal togetherness.

<sup>23</sup> Rofiq, "Prinsip-Prinsip *Aswaja* Dalam Pendidikan Untuk Memperkokoh Karakter Bangsa."

<sup>24</sup> Tri Mulat, "internalisasi karakter toleransi beragama dalam tradisi masyarakat muslim kunci," *Al'ulum Jurnal Pendidikan Islam*, 2025, 157-70. <https://doi.org/10.54090/alu1.713>

<sup>25</sup> Aldi Wijaya Dalimunthe et al., "Transforming Diversity into Character: A Contextual Study of Multicultural Education Practices in Grade IX at SMP Negeri 1 Kotapinang, Indonesia," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 14, no. 1 (2025): 80-90. <https://doi.org/10.32806/jf.v15i1.831>

## 6. Supporting Factors and Challenges in the Implementation of Quarterly in Sungai Sibur Village

The success of quarterly activities in internalizing the values of *Ahl al-Sunnah wa al-Jamā'ah* is influenced by various supporting factors as well as challenges that emerge during their implementation. Analyzing these aspects is crucial to understand the extent to which the quarterly activities can be conducted effectively, as well as to identify the obstacles faced in sustaining religious traditions within the community. Based on interviews with informants, several factors were identified that both strengthen the continuity and present challenges in the implementation of the quarterly activities.

### a. Supporting Factors for the Implementation of Quarterly Activities

The successful implementation of quarterly activities in Sungai Sibur Village is closely related to the role of religious leaders, who function as both role models and primary drivers in disseminating *Ahl al-Sunnah wa al-Jamā'ah* values. These religious figures possess strong scholarly and moral authority within the community, making their teachings and guidance readily accepted and followed by the congregation. This role is further reinforced by the active involvement of local religious administrators, who consistently socialize *Aswaja* values in every religious activity.

In addition, the active participation of Muslimat NU represents a significant supporting factor in sustaining the quarterly activities. Muslimat NU plays a vital role in supporting the technical and administrative aspects of the activities, ranging from arranging the venue, managing catering, to organizing the congregation to ensure that the events run orderly and effectively. This involvement demonstrates a synergy between religious organizational structures and the community in supporting the sustainable implementation of religious activities.

Another supporting factor is the deeply rooted culture of *gotong royong* (mutual cooperation) in Sungai Sibur Village. The values of togetherness and mutual assistance, inherited across generations, facilitate the implementation of religious activities, including the quarterly events. Community members voluntarily participate in various preparations and execution processes, making religious activities not only a spiritual obligation but also an integral part of social tradition that strengthens relationships among residents.

These supporting factors align with the theory of community involvement, which posits that the success of community-based education heavily depends on the active participation of the community itself. The sustainability of the quarterly activities demonstrates that the community is not merely an object but an active subject engaged in preserving tradition.<sup>26</sup>

### b. Challenges in the Implementation of Quarterly Activities

Several challenges have been encountered, particularly concerning the participation of the younger generation. Based on interviews with representatives of Fatayat NU, the involvement of youth in the quarterly activities remains limited due to the small number of adolescents in the village and the busy schedules of some members. To address this issue, Fatayat NU has made efforts to implement approaches through motivation, more intensive

<sup>26</sup> Djatchzila Vamella and Fitri Eriyanti, "Study on Community Involvement in Supervision of Social Assistance Programs in Sumpur Kudus District, Sijunjung Regency," *Jurnal Teori Dan Riset Administrasi Publik* 9, no. 2 (2025): 99–108. <https://doi.org/10.24036/jtrap.v9i2.183>

communication, and the development of varied activities to make the events more appealing to the younger generation. These efforts reflect a collective awareness of the importance of regeneration in ensuring the sustainability of the internalization of *Ahl al-Sunnah wa al-Jamā'ah* values in the future.<sup>27</sup>

Another challenge affecting the effectiveness of the quarterly activities is the difficult road conditions, especially during the rainy season, which reduce the attendance of participants. In addition, the community's understanding of *Aswaja* values is still uneven, requiring a continuous dakwah approach. Although, in general, the community's religious understanding is fairly good, ongoing and contextual dakwah efforts remain necessary to ensure that *Aswaja* values are comprehended and practiced more deeply by all segments of society. Therefore, the quarterly activities need to be maintained and further developed as a strategic means for the sustainable internalization of *Ahl al-Sunnah wa al-Jamā'ah* values.<sup>28</sup>

Table 3. Supporting Factors and Challenges in the Implementation of Triwulan Activities

Category	Field Findings	Brief Explanation
Supporting Factors	Role of religious leaders	Religious leaders act as the main drivers in disseminating <i>Aswaja</i> values.
	Participation of congregants	Supports the technical and managerial aspects of the activities.
	Community spirit of mutual cooperation ( <i>gotong royong</i> )	Facilitates the continuity of traditions across generations.
Challenges	Community involvement	The success of community-based programs depends on active participation from the community.
	Difficult roads during the rainy season	Reduces the attendance of congregants.
	Uneven understanding of <i>Aswaja</i> values	Requires more intensive religious guidance ( <i>da'wah</i> ).

Based on the discussions above, the core of this study analyzes how the quarterly activities in Sungai Sibur Village function as a medium for the community-based internalization of religious values within *Ahl al-Sunnah wa al-Jamā'ah Al-Nahdiyyah*. This study aligns with the research of Arip Mulyana, Hasyim Asy'ari, and Ahmad Sirojuddin (2024) as well as Siti Chufsoh Hafshoh and Ali Ahmad Yenuri (2022), which emphasize that habituation, exemplary behavior, and regular religious activities are effective in internalizing the values of *tawassut*, *tawāzun*, and *tasāmuh*. However, unlike previous studies that focused on formal educational institutions such as schools and pesantren, this study demonstrates that the internalization of *Ahl al-Sunnah wa al-Jamā'ah* values can also occur effectively through village-based community religious traditions.

<sup>27</sup> Rahmat Muhammad Aminulloh, "Internalisasi Nilai-Nilai Aswaja Dalam Kegiatan Kederisasi Annajah Sidogiri Untuk Membentuk Karakter Murid Di Madrasah Miftahul Ulum Tsanawiyah Pondok Pesantren Sidogiri Kraton Pasuruan," *Ability: Journal of Education and Social Analysis*, 2023, 37–46. <https://doi.org/10.51178/jesa.v4i3.1532>

<sup>28</sup> Ali Mustofa, Muhammad Yusuf, and Dedi Setiawan, "Penerapan Nilai-Nilai Aswaja Dalam Kehidupan Sehari-Hari Pada Masyarakat Desa Badransari Punggur Lampung Tengah," *Berkala Ilmiah Pendidikan* 1, no. 3 (2021): 103–8, <https://doi.org/10.51214/bip.v1i3.272>.

Furthermore, this study complements the research of Adinugraha, Maaz Ud Din, and Muhtarom (2021) by highlighting that quarterly activities not only strengthen the community's spirituality and social cohesion but also serve as a non-formal religious educational medium that occurs naturally and sustainably through habituation, exemplary behavior, and social interaction. Previous relevant studies have not specifically addressed the role of local religious traditions in the internalization of *Aswaja* values. In contrast, this study provides a significant contribution by not only describing how *Aswaja* values are instilled but also offering new insights into the dynamics of value internalization through quarterly activities as a form of community-based religious practice.<sup>29</sup> This study emphasizes that value education is not only effective through formal channels but also through traditional religious practices that thrive within the community.

Theoretically, this research contributes to the development of Islamic education studies, particularly regarding the internalization of community-based religious values. It demonstrates that the theory of value internalization and the theory of community involvement can complement each other in explaining the process of instilling *Aswaja* values in community life. The internalization process occurs not only through the transfer of religious knowledge but also through the active participation of the community in collective, sustainable religious practices rooted in local traditions. Therefore, community-based religious education can be understood as a strategic space for cultivating moderate religious attitudes.<sup>30</sup>

Practically, the findings of this study also illustrate that strengthening the role of religious leaders, the active involvement of religious organizations such as Muslimat NU, and the preservation of the *gotong royong* (mutual cooperation) culture are crucial factors in maintaining the sustainability of community religious education.<sup>31</sup> This indicates that efforts to strengthen Islamic education at the community level need to take into account the social and cultural aspects of society so that religious values are not only understood normatively but also internalized in everyday attitudes and behaviors.

#### D. CONCLUSION

This study examined the process of instilling *Ahl al-Sunnah wa al-Jamā'ah* (*Aswaja*) values through the implementation of quarterly activities (kegiatan triwulan) in Sungai Sibur Village. The findings demonstrate that these quarterly activities function as an effective form of community-based religious education in fostering moderation, balance, and tolerance. The inculcation of these values occurs through various religious practices, including Qur'anic recitation, *salawāt* (praises for the Prophet), *tahlīl*, and sermons, as well as through social interactions and the exemplary conduct of religious leaders. Social activities such as mutual cooperation (*gotong royong*) and communal deliberation (*musyawarah*) further reinforce

<sup>29</sup> Aprizal Aprizal, Irhamudin Irhamudin, and M Sayyidul Abrori, "The Role of Aqidah Akhlaq Teachers in Shaping the Character of Grade VIII Students at MTs Ma'arif 31 Tri Bhakti Sido Makmur East Lampung," *International Journal on Advanced Science, Education, and Religion* 8, no. 3 (2025): 90–98. <https://doi.org/10.33648/ijaser.v8i3.822>

<sup>30</sup> Vamella and Eriyanti, "Study on Community Involvement in Supervision of Social Assistance Programs in Sumpur Kudus District, Sijunjung Regency."

<sup>31</sup> Ivan Luthfi Amirudin, "Internalization of Religious Values through the Ta'lim Jami'atul Muwahhidin Council of Sampang Madura," *International Journal of Religion and Social Community* 2, no. 2 (2024): 1–18. <https://doi.org/10.30762/ijoresco.v2i2.3492>

religious commitment and a sense of togetherness within the community. Furthermore, this study highlights supporting and inhibiting factors in the process of internalizing *Aswaja* values, including the active role of religious organizations and the challenging geographical conditions of the village. Therefore, this research provides valuable insights into the role of local religious traditions in instilling *Aswaja* values and shows that quarterly activities not only preserve religious traditions but also serve as a means of shaping moderate religious attitudes that align with rural community life. These findings can serve as a reference for educators, religious leaders, and researchers in developing inclusive and sustainable community-based religious education. Based on the findings, quarterly activities need to be strengthened through the delivery of contextualized and continuous religious guidance (*da'wah*) to ensure broader understanding of *Aswaja* values in the community. Support from village authorities and religious organizations is also necessary, particularly in providing infrastructure and improving accessibility, to sustain local-tradition-based religious activities. Academically, this study is expected to serve as a reference for the development of community-based religious education studies and to encourage further research on the role of local religious traditions in promoting religious moderation in rural communities.

This study has several limitations that need to be considered. First, it focused solely on one location, Dusun II, Sungai Sibur Village, so the findings cannot yet be generalized to other rural communities with different social, cultural, and religious characteristics. Second, it employed a qualitative descriptive approach with a limited number of informants, including religious leaders and representatives of the Muslimat NU and Fatayat NU organizations. Third, the study focused primarily on the process of *Aswaja* value internalization through quarterly activities, without quantitatively measuring long-term changes in the community's religious attitudes or behaviors. As such, the impact of value internalization is understood qualitatively, based on observation and informants' perceptions. Given these limitations, future research is recommended to expand the scope of locations and participants by involving multiple villages or rural communities to obtain a more comprehensive understanding of the role of local religious traditions in internalizing *Ahl al-Sunnah wa al-Jamā'ah* values. Future studies could also employ a mixed-methods approach, combining qualitative and quantitative data to more objectively measure the impact of community-based religious activities on changes in moderation, balance, and tolerance. In addition, subsequent research could examine the role of youth and the dynamics of interaction between local religious traditions and the development of digital media in the process of internalizing *Aswaja* values, making studies of community-based religious education more contextual and relevant to contemporary socio-religious challenges.

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