

Reconstruction of Aswaja An-Nahdliyah Learning in Strengthening Students' Self-Control Toward Indisciplinary Behavior and Social Disruption at SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno, Bojonegoro

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Abstract

Indisciplinary behavior and social disruption among junior high school students remain persistent problems, including in Nahdlatul Ulama-based schools where Aswaja An-Nahdliyah is taught as a distinctive subject. Previous studies have linked self-control to student discipline, yet Aswaja learning has mostly been examined in relation to moderation, nationalism, and character building rather than self-control. This study aims to describe the forms of students' indisciplinary behavior and social disruption, to analyze the existing practice of Aswaja An-Nahdliyah learning, and to formulate a reconstruction of that learning at SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno, Bojonegoro. A qualitative multi-site case study was conducted through participatory observation, in-depth interviews with principals, Aswaja teachers, counseling teachers, homeroom teachers, and students, and documentation. The data were analyzed with the Miles and Huberman interactive model and validated through source and technique triangulation. The findings show that misbehavior appears as tardiness, truancy, bullying, gadget misuse, cheating, and reactive emotional responses, while Aswaja learning remains oriented toward cognitive memorization with limited attention to the affective domain. The proposed reconstruction consists of five components: reorientation of learning objectives, contextual-experiential learning, habituation and role modeling, cross-unit collaboration, and character-portfolio-based evaluation. The model offers a values-based, preventive alternative to reactive discipline, although its effectiveness still needs to be tested.

Keywords: learning reconstruction; Aswaja An-Nahdliyah; self-control; indisciplinary behavior; social disruption

INTRODUCTION

Schools, as formal educational institutions, do not merely function to transfer knowledge but also to shape character and students' capacity for self-control in facing various social pressures. Recently, indisciplinary behaviors such as tardiness, truancy, and non-compliance with school rules, as well as social disruption in the form of conflicts among students and bullying triggered by social media interactions, have increasingly been found at the junior high school level, including within Nahdlatul Ulama-based educational institutions. This condition is also observed at SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno, Bojonegoro Regency, which place Aswaja An-Nahdliyah learning as a distinctive subject intended to shape students' moderate and virtuous personalities.

Juvenile delinquency fundamentally reflects flaws in educational patterns, whether at home, school, or in society, and is closely correlated with weak self-control among adolescents (Kartono, 2011). Empirical studies point in the same direction: religiosity and self-control were found to be simultaneously and significantly correlated with delinquency tendencies (Aviyah & Farid, 2014), the level of self-control has been examined as a determinant of delinquent behavior (Aroma & Suminar, 2012), and discipline correlates inversely with delinquency (Rahmawati, 2016). Research beyond the Indonesian context shows that high self-control predicts better adjustment, academic grades, and interpersonal success (Tangney et al., 2004) and that childhood self-control predicts later health, financial, and criminal outcomes (Moffitt et al., 2011). Because self-control can be conceptualized as a capacity that is strengthened through practice (Baumeister et al., 2007), it is a legitimate target of educational intervention rather than a fixed trait.

Several studies have examined how schools might build this capacity. The role of Islamic education teachers in building students' self-control has been shown to depend on continuous habituation and role modeling, not merely on the transfer of material in the classroom (Nurhikmah & Mardiana, 2024), and strengthening religious values through the Aqidah Akhlak subject contributes to students' ability to regulate thoughts, feelings, and behavior (Muttaqin, 2021). Rule violations among junior high school students are still driven by internal factors such as weak self-control and low learning motivation, and by external factors such as insufficient family supervision and peer influence (Bupu Surat & Lejap Surat, 2025). Instilling disciplinary character through rules, teacher role modeling, and consistent supervision still needs to be strengthened (Nur Antika et al., 2025), and behavioral counseling has been proposed as an alternative for strengthening discipline at the secondary level (Rahmawati et al., 2025). These studies converge on habituation, modeling, and supervision as mechanisms, but the instructional vehicle in each of them is general Islamic education, Aqidah Akhlak, school rules, or counseling, not a locally distinctive subject such as Aswaja An-Nahdliyah.

As a distinctive component of Nahdlatul Ulama-based education, Aswaja An-Nahdliyah learning contains the values of tawasuth (moderation), tasamuh (tolerance), tawazun (balance), and i'tidal (uprightness/justice), which are relevant for shaping self-regulation and are consistent with Islamic perspectives on character education (Burhanuddin, 2019). Previous studies on Aswaja education have focused on Islamic moderation (Anam et al., 2021; Saefudin & Fatihah, 2020), nationalism (Rifa'i et al., 2017), the prevention of radicalism and intolerance (Labiba, 2021; Wahyudin, 2017), and character education based on Aswaja values (Amirudin, 2019). The wider agenda of Islamic moderation has likewise been explored in pesantren management, ta'lim ma'had, deradicalization, and the curriculum (Fathurrochman et al., 2019; Maskuri et al., 2020; Saleh et al., 2019; Siswanto, 2019). Kasanah (2023) reported that Aswaja An-Nahdliyah learning is effective in improving students' understanding of religious moderation when designed contextually rather than limited to rote memorization of Ke-NU-an material. Anam et al. (2021) concluded that Aswaja materials need to be strengthened if they are to build Aswaja-based character.

Taken together, the literature reviewed here leaves three gaps. First, research on self-control in Indonesia is dominated by correlational designs that estimate the association between self-control, religiosity, and delinquency (Aroma & Suminar, 2012; Aviyah & Farid, 2014), and it says little about how a specific school subject can build self-control. Second, studies of Aswaja education have emphasized moderation, nationalism, and anti-radicalism outcomes, largely in madrasah and pesantren settings (Anam et al., 2021; Labiba, 2021; Rifa'i et al., 2017), whereas discipline and self-control in Nahdlatul Ulama junior high schools (SMP NU) have received little attention. Third, field practice shows that Aswaja An-Nahdliyah learning at many schools remains cognitively oriented and has not been systematically designed to strengthen the affective-behavioral aspects of students, including their capacity for self-control in facing social pressure or the temptation to violate school rules; yet this problem has not been treated as a learning-design problem that involves objectives, methods, evaluation, and collaboration among school actors.

This study addresses these gaps and offers three contributions. It provides qualitative, multi-site evidence on indisciplinary behavior and social disruption in two SMP NU. It analyzes the existing practice of Aswaja An-Nahdliyah learning as a design problem rather than a content problem. It also formulates a reconstruction of that learning that links Aswaja values to the strengthening of self-control. Accordingly, this study aims to: (1) describe the forms of students' indisciplinary behavior and social disruption at SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno; (2) analyze the existing practice of Aswaja An-Nahdliyah learning at both schools; and (3) formulate a reconstruction of Aswaja An-Nahdliyah learning as a model for strengthening students' self-control that is relevant to the context of both schools.

METHODS

This study employed a qualitative approach with a multi-site case study design conducted at two locations, namely SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno, Bojonegoro Regency. This design was chosen to gain an in-depth and contextual understanding of how Aswaja An-Nahdliyah learning is practiced and how students' indisciplinary behavior and social disruption occur across two school settings that differ yet share the same institutional characteristics. The research subjects consisted of school principals, Aswaja/Ke-NU-an teachers, guidance and counseling teachers, homeroom teachers, and student representatives, selected purposively based on their direct involvement in Aswaja learning and the handling of student behavior (Sugiyono, 2014). Data collection was conducted during six months in the 2026. The study involved [N] informants across the two schools: [n] principal(s), [n] Aswaja/Ke-NU-an teacher(s), [n] guidance and counseling teacher(s), [n] homeroom teacher(s), and [n] student(s). Informants were coded as KS (principal), GA (Aswaja teacher), GBK (guidance and counseling teacher), WK (homeroom teacher), and S (student), with a school identifier for Sumberrejo (SR) and Ahmad Yani (AY).

Data were collected through three main techniques: participatory observation of the Aswaja An-Nahdliyah learning process and students' daily interactions at school, in-depth interviews with the research subjects, and documentation studies covering school rulebooks, records of student violations, the Aswaja syllabus and learning materials, and documents of Ke-NU-an activities. Data analysis was carried out using the interactive model of Miles et al. (2014), comprising data reduction, data display, and conclusion drawing/verification, applied cyclically throughout the research process (Sugiyono, 2014). Data validity was examined through source triangulation, by comparing information from principals, teachers, and students, and technique triangulation, by comparing the results of interviews, observations, and documentation, following qualitative research procedures (Moleong, 2019).

RESULTS AND DISCUSSION

This section presents the findings in line with the three research objectives, namely the forms of students' indisciplinary behavior and social disruption, the existing practice of Aswaja An-Nahdliyah learning together with the factors underlying weak self-control, and the formulated reconstruction. It then discusses these findings in light of previous research.

Forms of Students' Indisciplinary Behavior and Social Disruption

The results of observation and interviews at both schools show that students' indisciplinary behavior and social disruption appear in four categories, as presented in Table 1.

Table 1. Forms of Students' Indisciplinary Behavior and Social Disruption at the Two Schools

Behavioral Aspect	Forms Found at Both Schools
Attendance and school rules	Tardiness in entering class, truancy during certain lesson hours, non-compliance with complete uniform attributes

Social and digital interaction	Verbal bullying among peers, conflicts triggered by social media posts, use of gadgets during lessons
Academic compliance	Cheating during assessments, delaying assignment submission, lack of focus during Aswaja/Ke-NU-an lessons
Emotional self-regulation	Reactive responses to teachers' reprimands, being easily provoked into conflict with peers, difficulty restraining oneself during disputes

The findings in Table 1 indicate that students' behavioral problems in the two schools are multidimensional. The problems are not limited to violations of formal school regulations but also involve students' ability to regulate social interaction, academic behavior, emotional responses, and the use of digital technology. Tardiness, truancy, and incomplete uniform attributes represent difficulties in complying with external rules, while bullying, peer conflict, and inappropriate gadget use indicate challenges in regulating social behavior. Meanwhile, cheating, delayed assignment submission, and lack of concentration reflect weaknesses in academic self-regulation. Reactive responses to teachers' reprimands and difficulties in controlling emotions during disputes further demonstrate that students' self-control is closely related to their ability to manage impulses and emotional reactions.

Comparative Interpretation of the Two Schools

The findings from the two research sites reveal a substantial similarity in the general pattern of student behavior. Both SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno experience problems involving tardiness, truancy, compliance with school rules, peer conflict, digital distraction, academic non-compliance, and emotional reactivity. These similarities indicate that students' difficulties in self-control occur across several dimensions of school life rather than being restricted to a single behavioral domain.

Nevertheless, the two schools should not be treated as completely identical contexts. The manifestation of student behavior is influenced by the particular school environment, peer relationships, patterns of supervision, classroom interaction, and students' engagement with digital media. Therefore, the reconstruction of Aswaja An-Nahdliyah learning proposed in this study should function as a common values-based framework while remaining adaptable to the specific conditions of each school.

At SMP NU Model Sumberrejo, the observed behavioral problems were reflected in violations of attendance and school rules, peer interaction, academic compliance, and emotional regulation. These behaviors demonstrate that disciplinary problems cannot be separated from students' ability to control impulses and respond appropriately to social situations. The school has responded through the socialization of rules, teacher supervision, guidance, and communication with parents.

A similar pattern was found at SMP NU Ahmad Yani Baureno, where students' behavioral problems also involved rule compliance, peer interaction, academic behavior, and emotional responses. The presence of social-media-related conflict and inappropriate gadget use indicates that students' self-control is increasingly required not only in face-to-face interaction but also in digital environments. Consequently, strengthening self-control needs to address both conventional school behavior and students' digital social behavior.

The most important similarity between the two schools is therefore the presence of a gap between knowing religious values and applying those values in everyday behavior. Students may understand the concepts of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal*, but these values have not yet been systematically transformed into behavioral strategies for managing anger, resolving disagreements, resisting peer pressure, controlling gadget use, and complying with school regulations. This finding is consistent with the study's

broader observation that Aswaja learning remains predominantly oriented toward cognitive mastery and normative memorization.

Evidence of Student Behavior and School Responses

Both schools have implemented preventive and curative measures to address student behavioral problems. Preventive measures include the socialization of school rules and supervision of students, whereas curative measures include guidance and counseling and communication with parents when violations occur. However, these responses have not yet been systematically integrated with Aswaja An-Nahdliyah learning as a mechanism for strengthening students' internal self-control.

The findings indicate that school responses tend to focus on correcting behavior after violations occur. Such approaches are important for maintaining school order, but they may not be sufficient to develop students' internal capacity to regulate their behavior when external supervision is absent. In this context, Aswaja learning has an important potential role because its values can provide students with an internal moral framework for making decisions and regulating behavior.

The four values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* can be connected directly to the behavioral problems identified in the two schools. *Tawasuth* can guide students to avoid excessive and impulsive responses when facing disagreement. *Tasamuh* can help students accept differences and prevent verbal bullying and interpersonal conflict. *Tawazun* can guide students to balance academic responsibilities, social interaction, religious activities, and digital media use. *I'tidal* can strengthen fairness, responsibility, and consistency in following school rules.

Thus, the behavioral findings provide an empirical basis for repositioning Aswaja An-Nahdliyah learning from a predominantly cognitive subject into a learning process that contributes directly to students' behavioral and emotional development. The emphasis should shift from merely understanding and memorizing Aswaja concepts toward practicing these values through contextual cases, reflection, habituation, conflict-resolution activities, and teacher modeling.

The comparison of the two schools consequently demonstrates that the problem is not simply the existence of student violations but the limited integration between Aswaja learning, school discipline, guidance and counseling, homeroom supervision, and parental involvement. This finding becomes the basis for the reconstruction proposed in this study, particularly through the reorientation of learning objectives, contextual-experiential learning, habituation and role modeling, cross-unit collaboration, and character-portfolio-based evaluation.

Existing Practice of Aswaja An-Nahdliyah Learning

The findings indicate that Aswaja An-Nahdliyah learning at SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno has been implemented as a distinctive local-content subject within the schools' curriculum. The learning primarily emphasizes students' understanding of Ke-NU-an materials, including the history of Nahdlatul Ulama, the doctrine of *Ahlussunnah wal Jamaah An-Nahdliyah*, and normative religious arguments. This orientation indicates that the existing learning process has placed greater emphasis on students' cognitive mastery of Aswaja knowledge than on the systematic development of affective and behavioral competencies.

The learning process at both schools is predominantly conducted through lectures and question-and-answer activities. These methods enable teachers to convey historical, doctrinal, and normative materials within the limited instructional time available. However, the findings indicate that contextual learning activities that explicitly connect Aswaja values with students' everyday behavioral problems, such as tardiness, peer conflict, bullying, gadget misuse, cheating, and emotional reactions, have not yet been systematically integrated into the learning process.

The assessment of Aswaja learning also remains primarily focused on the cognitive domain. Written assessments are used to determine students' understanding of the material, particularly their knowledge of Ke-NU-an, Ahlussunnah wal Jamaah principles, and related normative arguments. Consequently, students' ability to translate the values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* into observable daily behavior has not yet become an explicit and systematic component of the assessment process.

The findings further indicate that limited instructional time constitutes one of the obstacles to developing the affective and behavioral dimensions of Aswaja learning. In addition, the existing learning tools have not explicitly formulated a connection between Aswaja values and students' discipline and self-control. As a result, the values taught in the classroom have not been fully connected with the behavioral problems encountered by students in their daily school life.

The existing practice can therefore be summarized in four characteristics. First, the learning objectives are predominantly oriented toward mastery of Ke-NU-an and Aswaja knowledge. Second, the learning materials emphasize organizational history, Ahlussunnah wal Jamaah doctrine, and normative arguments. Third, the learning methods are dominated by lectures and question-and-answer activities. Fourth, the assessment emphasizes written tests and students' cognitive achievement. These characteristics explain why Aswaja learning has not yet optimally functioned as a mechanism for strengthening students' self-control.

The findings also reveal an important gap between the normative potential of Aswaja values and their instructional implementation. The values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* have substantial potential to guide students in regulating emotions, managing differences, controlling digital behavior, and complying with school rules. Nevertheless, these values have not yet been systematically translated into learning objectives, contextual learning activities, behavioral indicators, and affective assessment.

This condition suggests that the main problem does not necessarily lie in the substance of Aswaja An-Nahdliyah itself but in the way the subject is designed and implemented. Aswaja learning already contains values that are relevant to students' self-control, but the instructional design has not fully transformed these values from knowledge to disposition and observable behavior. Therefore, reconstruction is required so that Aswaja learning can connect doctrinal understanding with students' real-life experiences and behavioral challenges.

To strengthen the empirical basis of this finding, the final manuscript should connect the synthesis above with three types of field evidence: (1) interview data from Aswaja teachers at both schools, (2) documentary evidence from the syllabus/RPP or equivalent learning documents, and (3) classroom observation records. The available research text supports the substantive conclusion regarding the cognitive orientation, limited instructional time, lecture and question-and-answer methods, and cognitive assessment, but it does not contain the original verbatim quotations, informant codes, or observation dates required to reproduce those field data precisely.

Factors Underlying Students' Weak Self-Control

Four interrelated factors were identified as contributing to students' weak self-control at SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno.

First, Aswaja learning remains predominantly cognitively oriented. The findings indicate that learning activities tend to emphasize students' understanding of the history of Nahdlatul Ulama, the principles of Ahlussunnah wal Jamaah, and the memorization of normative arguments. Although the values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* are introduced, their connection with students' everyday behavioral problems has not yet been systematically developed. Consequently, students may understand moderation values conceptually without consistently translating them into self-control, discipline, emotional regulation, and responsible social interaction. This finding is consistent with the existing practice in which Aswaja learning is

still largely delivered through lectures and question-and-answer activities and assessed primarily through written tests.

Second, role modeling and habituation of religious values remain inconsistent. The findings suggest that the internalization of Aswaja values cannot depend solely on classroom instruction. Students require continuous examples and habituation within the broader school environment. In practice, however, the implementation of religious values and behavioral habituation has not been fully consistent across daily school activities. This creates a gap between the normative values taught in Aswaja lessons and students' actual behavioral responses, particularly in dealing with rules, peer conflicts, teacher reprimands, and other situations requiring emotional self-control. Thus, role modeling by teachers and consistent habituation need to become an integral part of Aswaja-based character development.

Third, collaboration among Aswaja teachers, guidance and counseling teachers, and homeroom teachers remains limited. Student behavioral problems are not exclusively related to the Aswaja subject but involve academic, social, emotional, and disciplinary dimensions. The findings indicate that coordination among the relevant school personnel has not yet been systematically integrated into a common behavioral-development framework. As a result, the Aswaja teacher primarily addresses the learning of religious values, while guidance and counseling teachers and homeroom teachers address behavioral problems through their respective responsibilities. A stronger collaborative mechanism is therefore needed so that the values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* can become a shared reference for preventive and corrective interventions.

Fourth, peer influence and exposure to social media are not sufficiently balanced by students' information-filtering and emotional-regulation abilities. The behavioral findings at both schools include verbal bullying, conflicts triggered by social-media interactions, inappropriate gadget use, reactive responses to teacher reprimands, and students' tendency to become easily provoked during peer disputes. These behaviors indicate that students' social environment has an important influence on the development of self-control. Without adequate ability to filter information, manage digital interactions, and regulate emotional responses, peer pressure and social-media exposure may reinforce impulsive or reactive behavior. The findings therefore indicate the importance of integrating digital social experiences and emotional regulation into Aswaja learning rather than treating them as issues separate from religious education.

Taken together, these four factors indicate that students' weak self-control is not caused by a single behavioral problem but by an interaction between the orientation of learning, the consistency of school-based habituation and role modeling, the level of interprofessional collaboration, and students' social-digital environment. Therefore, reconstructing Aswaja An-Nahdliyah learning requires a shift from a predominantly cognitive approach toward contextual, experiential, habituated, collaborative, and behavior-oriented learning. The reconstructed model proposed in this study accordingly emphasizes the reorientation of learning objectives, contextual-experiential activities, habituation and role modeling, collaboration among school units, and character-portfolio assessment.

Reconstruction of Aswaja An-Nahdliyah Learning in Strengthening Self-Control

Based on the findings above, this study formulates a reconstruction of Aswaja An-Nahdliyah learning specifically directed at strengthening students' self-control. The reconstruction consists of five components.

- a. Reorientation of learning objectives, from merely mastering Ke-NU-an material toward internalizing the values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* as the foundation for self-regulating attitudes in students' daily behavior.

- b. Contextual-experiential learning, namely linking Aswaja material to real problems faced by students, such as simulations of resolving conflicts among peers, discussions of social media bullying cases, and reflection on rule violations that occur at school.
- c. Habituation and role modeling, through routine activities such as communal prayer and dhikr, Aswaja-style class deliberation (tawasuth in resolving differences of opinion), and teachers' role modeling of moderate and patient attitudes toward students.
- d. Cross-unit collaboration, namely scheduled synergy among Aswaja teachers, guidance and counseling teachers, and homeroom teachers in monitoring the development of students' attitudes and following up on violation cases through a values-based approach rather than administrative sanctions alone.
- e. Character-portfolio-based evaluation, which periodically records the development of students' disciplinary attitudes and self-control, complemented by parental involvement through regular reports and communication forums between the school and families.

Each component responds to a specific finding, as summarized in Table 2. The alignment shows that the model is derived from the problems identified at the two schools rather than adopted as a generic character-education package.

Table 2. Alignment Between the Research Findings and the Components of the Reconstruction

Finding (problem identified)	Component of the reconstruction
Aswaja learning is oriented toward Ke-NU-an material and normative memorization; moderation values are not internalized into daily attitudes.	Reorientation of learning objectives toward internalizing tawasuth, tasamuh, tawazun, and i'tidal.
Methods are dominated by lectures and question-and-answer sessions; no learning tools link Aswaja values to discipline and self-control; students are provoked into conflicts through peers and social media.	Contextual-experiential learning: conflict-resolution simulations, discussion of social media bullying cases, and reflection on school rule violations.
Role modeling and habituation of religious values in the school environment are inconsistent.	Habituation and role modeling: communal prayer and dhikr, Aswaja-style class deliberation, and teachers' moderate and patient attitudes.
Collaboration among Aswaja teachers, counselors, and homeroom teachers is limited; handling is mostly preventive by rule socialization or curative by calling in parents.	Cross-unit collaboration with scheduled synergy and a values-based follow-up of violation cases.
Evaluation is based on written tests that measure the cognitive domain only.	Character-portfolio-based evaluation with parental involvement through regular reports and communication forums.

Discussion

The four categories in Table 1 show that the problem is not limited to rule-breaking in the narrow sense. Tardiness, truancy, and uniform violations concern compliance, whereas bullying, conflicts triggered by social media, and reactive responses to reprimands concern the regulation of emotion and impulse. This pattern is consistent with evidence that low self-control accompanies delinquent tendencies (Aroma &

Suminar, 2012; Aviyah & Farid, 2014) and with the finding that rule violations among junior high school students have internal sources, such as weak self-control and low learning motivation, as well as external ones, such as peer influence and weak family supervision (Bupu Surat & Lejap Surat, 2025). The two schools respond with rule socialization, guidance, and calling in parents. These measures are mostly activated after a violation occurs. Discipline of this kind may secure compliance when supervision is present, but it does not necessarily build the internal capacity to regulate oneself when supervision is absent, which is the capacity that self-control research identifies as consequential for later outcomes (Moffitt et al., 2011; Tangney et al., 2004).

The cognitive orientation of Aswaja learning explains part of this gap. When the subject is delivered mainly through lectures, question-and-answer sessions, and written tests, the values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* remain knowledge that students can recite rather than dispositions they practice. Kasanah (2023) found that contextual design makes Aswaja learning more effective for religious moderation, and Anam et al. (2021) argued that Aswaja materials need to be strengthened to build Aswaja-based character. The present findings extend this argument to a different outcome. Contextual design matters not only for how students understand moderation but also for whether the same values are available to them at the moment of a dispute, a temptation to cheat, or a provocative post on social media. The teachers' own explanation, that time allocation is limited and that no tools link Aswaja values to discipline, indicates that the obstacle lies in the design of learning and in institutional support more than in the content of the subject.

The four factors behind weak self-control also show that the problem is systemic. Inconsistent role modeling and habituation, limited collaboration among Aswaja teachers, counselors, and homeroom teachers, and unfiltered peer and social media influence all sit outside any single lesson. This supports the view that religious education builds self-control through habituation and role modeling rather than through the transfer of material alone (Nurhikmah & Mardiana, 2024) and that consistent supervision is needed to form an orderly school culture (Nur Antika et al., 2025). It also explains why the reconstruction combines classroom components (objectives, methods, evaluation) with school-level components (habituation, collaboration, parental involvement). If self-control is a capacity that grows through repeated practice (Baumeister et al., 2007), the habituation and portfolio components provide the repetition and feedback that a single-subject, content-focused approach cannot.

The reconstruction differs from earlier work in two respects. First, previous Aswaja studies targeted moderation, nationalism, or protection against radicalism (Labiba, 2021; Rifa'i et al., 2017; Saefudin & Fatihah, 2020), whereas this model targets the self-regulation of everyday school behavior. Second, it complements behavioral counseling, which has so far focused more on handling cases after violations occur (Rahmawati et al., 2025), with a preventive approach grounded in the religious values distinctive to Aswaja An-Nahdliyah, so that the strengthening of students' self-control is carried out on an ongoing basis rather than merely reactively. The model should nevertheless be read as a context-grounded proposal. It is derived from two schools and has not been tested for effectiveness, which is addressed in the limitations below.

IMPLICATIONS

Theoretically, this study extends the scholarship on Aswaja An-Nahdliyah education from moderation and nationalism to the development of self-control. It suggests that the four Aswaja values can serve as a framework for self-regulation: *tawasuth* for moderating impulsive reactions, *tasamuh* for handling differences and conflict among peers, *tawazun* for balancing gadget use and school obligations, and *i'tidal* for fairness and accountability in following rules. This mapping is an interpretation that future research should examine empirically. Practically, schools can write explicit self-control indicators into Aswaja lesson plans, schedule regular coordination between Aswaja teachers, counselors, and homeroom teachers, and use character portfolios and parent communication to follow students' progress. At the policy level, NU-affiliated education institutions can consider teacher mentoring and learning tools that link Aswaja values to discipline.

LIMITATIONS

This study has several limitations. It is a qualitative multi-site case study of two schools in one regency, so the findings are transferable only to similar contexts. The manuscript also requires more explicit reporting of the number and coding of informants, the data-collection period, and school-specific empirical evidence supporting the behavioral categories and learning-practice claims. The data rely on observation, interviews, and documents collected over a limited period, and informants may have given socially desirable answers, particularly when describing the practice of teachers and the behavior of students. Self-control was not measured with a standardized instrument, and no comparison group was used. Finally, the reconstruction is a proposed model whose effectiveness in reducing indisciplinary behavior and social disruption has not been tested.

FUTURE RESEARCH AND SUGGESTIONS

Future research can test the reconstruction using design-based research or a quasi-experimental design with pre-test and post-test measurement, ideally with a validated self-control scale (for example, the scale developed by Tangney et al., 2004) combined with behavioral records. Studies with more sites, including madrasah and pesantren-based schools, and with longer observation periods would show whether the findings hold across contexts. Future work can also give more attention to parents' roles and to digital behavior, which this study could address only partly. For practice, both schools are advised to develop Aswaja An-Nahdliyah learning tools that explicitly contain indicators for strengthening self-control and to provide ongoing mentoring for Aswaja teachers in applying the contextual-experiential approach.

CONCLUSION

Students at SMP NU Model Sumberrejo and SMP NU Ahmad Yani Baureno show indisciplinary behavior and social disruption in the form of violations of attendance and school rules, social and digital conflicts, academic non-compliance, and difficulty in emotional self-regulation, while Aswaja An-Nahdliyah learning at both schools remains oriented toward cognitive memorization and has not optimally contributed to strengthening self-control. In response, this study formulated a reconstruction consisting of the reorientation of objectives, contextual-experiential learning, habituation and role modeling, cross-unit collaboration, and character-portfolio-based evaluation. The study implies that Aswaja values can be developed into a preventive, values-based framework for self-regulation, which complements the reactive handling of violations in schools. The study is limited by its two-site qualitative design, the absence of a standardized self-control measure, and the fact that the effectiveness of the model has not been tested. Future research should therefore test the reconstruction experimentally with validated instruments, in more diverse schools and over a longer period, and examine the roles of parents and digital behavior that remain only partly addressed here.

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