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Integrating *Ahlussunnah wal Jama'ah* values into Islamic religious education learning management: A case study at MI NU An-Nur Purworejo

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ABSTRACT

Purpose – This study is motivated by the importance of strengthening the management of Islamic Religious Education (IRE) learning based on the values of *Ahlussunnah wal Jama'ah* in shaping students' religious and moderate character in madrasahs. Previous studies have generally focused on curriculum implementation and religious habituation, while limited attention has been given to the systematic integration of *Aswaja* values within the overall management of IRE learning. Therefore, this study aims to analyze the integration of *Aswaja* values in the planning, implementation, and evaluation of IRE learning at MI NU An-Nur Purworejo.

Method – This study employed a qualitative approach with a case study design. Data were collected through interviews, observations, and documentation involving the principal, IRE teachers, *pesantren ustāz*, and students. Data validity was ensured through source and technique triangulation. Data analysis was conducted through data reduction, data display, and conclusion drawing to obtain a comprehensive interpretation of the findings.

Findings – The findings reveal that *Aswaja* values are integrated systematically into curriculum planning, learning objectives, instructional activities, religious habituation, and evaluation practices. The internalization of values is strengthened through teacher role modeling, *pesantren* traditions, hidden curriculum practices, and students' direct religious experiences within the madrasah environment. In addition, the integration of religious and national values contributes to the development of students' moderate Islamic character, discipline, tolerance, and social responsibility. The study concludes that the management of Islamic Religious Education learning based on *Aswaja* values is implemented holistically and consistently through the synergy between instructional management, institutional culture, and character-based educational practices.

Keywords: Islamic Religious Education, *Ahlussunnah wal Jama'ah*, Learning Management, Character Education, *Madrasah Ibtidaiyah*

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INTRODUCTION

Islamic Religious Education (IRE) holds a highly strategic position within the national education system, as it functions not merely as a medium for the transmission of religious knowledge, but also as a primary instrument for shaping learners' character to become individuals who possess faith (*īmān*), piety (*taqwā*), and noble moral conduct (*akhlāq al-karīmah*). Within a broader framework, IRE is expected to cultivate well-rounded human beings who demonstrate a balanced development of intellectual, emotional, and spiritual

capacities. This objective becomes increasingly significant amid the dynamics of a rapidly evolving social reality, in which learners are not only required to excel academically but also to navigate complex moral and social challenges with sound judgment and ethical integrity (Mubarak et al., 2024).

Especially within the context of *Madrasah Ibtidaiyah*, the role of Islamic Religious Education (IRE) is highly significant because students at this level are undergoing a crucial stage of basic character formation. At this developmental phase, Islamic values are systematically introduced, understood, and internalized through organized and meaningful learning activities (Syaiful et al., 2025). At this stage, the effectiveness of IRE instruction is highly contingent upon how the learning process is designed and managed by the educational institution. Effective instructional management encompasses not only the planning of content and pedagogical methods, but also the manner in which the values being taught are embodied and practiced in learners' daily lives (Iqbal, 2024). Accordingly, the management of IRE learning at the *Madrasah Ibtidaiyah* level must be capable of integrating cognitive, affective, and psychomotor domains in a balanced and holistic manner.

However, contemporary developments—marked by the forces of globalization, rapid advancements in information technology, and shifts in societal patterns of thought—have introduced distinct challenges to the implementation of Islamic Religious Education. The vast expansion of access to information is not always accompanied by adequate literacy competencies, thereby creating the potential for partial understandings of religion, and in some cases, interpretations that deviate from the principles of moderation. Moreover, the influence of global culture may gradually displace local and traditional values that have long constituted an essential component of the community's religious life. These conditions call for more deliberate and sustained efforts to preserve and instill Islamic values that are moderate, inclusive, and firmly rooted in time-tested traditions (Firmansyah & Munif, 2026).

In addressing these challenges, the adoption of learning management practices that are not solely oriented toward the attainment of cognitive outcomes, but also toward the internalization of religious values, becomes an imperative. IRE instruction must therefore be designed in such a way that it does not remain confined to theoretical comprehension, but is capable of shaping learners' attitudes and behaviors that authentically reflect Islamic values in their daily lives. One particularly relevant approach to meeting this need is value-based learning grounded in the principles of *Ahlussunnah wal Jama'ah*, which emphasize the core values of *tawāsuṭ* (moderation), *tasāmuḥ*(tolerance), *tawāzun* (balance), and *i'tidāl* (justice and uprightness). These values are not only essential for the formation of individual character, but also for fostering harmonious social relations within diverse communities (Firmansyah & Munif, 2026).

Based on several previous studies, it is understood that the research on Islamic Religious Education (IRE) based on *Ahlussunnah wal Jama'ah* (*Aswaja*) values has been conducted from various perspectives. However, several research gaps remain, indicating the need for further investigation, particularly regarding the comprehensive integration of

Aswaja values into the management of IRE learning. Most prior studies have tended to focus on curriculum aspects, learning outcomes, or specific learning strategies, while research specifically addressing the management of *Aswaja*-based IRE learning through integrated stages of planning, implementation, and evaluation remains relatively limited. Furthermore, previous research has rarely linked the implementation of *Aswaja* values with modern educational theory approaches that could enrich the analytical perspective in learning management.

A study conducted by Samsul Arifin demonstrates that the implementation of an *Ahlussunnah wal Jama'ah*-based curriculum in *Madrasah Ibtidaiyah* (Islamic elementary schools) encompasses the dimensions of planning, implementation, and evaluation integrated within the formal curriculum structure and reinforced through religious habituation in the school environment. The study emphasizes the importance of establishing a religious culture as part of internalizing *Aswaja* values in basic Islamic education (Samsul Arifin & M. Aqil Fahmi Sanjani, 2024). Nevertheless, this research still focuses heavily on curricular aspects and has not thoroughly examined how learning management is executed at the classroom practice level, particularly concerning teachers' pedagogical strategies in internalizing *Aswaja* values within students.

Meanwhile, research by Nur Rohman states that an educational management model based on *Aswaja* values can increase students' learning motivation and create a positive learning climate. These findings indicate that *Aswaja* values make a significant contribution to building a religious and conducive learning environment (Rohman, 2024). However, the study focuses more on the impact on learning outcomes and has not systematically analyzed the managerial process of learning, particularly regarding the integration of the planning, implementation, and evaluation stages as a unified cycle of *Aswaja* value-based IRE learning management.

Furthermore, a study by Agus Nur Soleh highlights the importance of a comprehensive learning management approach through the integration of curriculum development, teacher competence enhancement, and the utilization of digital media in IRE learning. This research shows that learning innovation and teacher capability are crucial factors in improving learning effectiveness in the digital era (Soleh, 2025). Nevertheless, the study has not specifically linked these learning implementation strategies to the core values of *Ahlussunnah wal Jama'ah* as the main foundation in IRE learning management. In addition, the research has not utilized the perspectives of educational change theory or social learning theory to explain the process of value internalization in learning practices. Similarly, research conducted by Shalahuddin et al. reveals that IRE learning management based on a systems approach holds great potential in strengthening the integration of spiritual development, knowledge acquisition, and student character building. The study also identifies various constraints, such as teachers' limited digital pedagogical competence and a lack of institutional policy support (Shalahuddin et al., 2026). However, this research does not explicitly address the internalization of traditional Islamic values, specifically *Ahlussunnah wal Jama'ah* values, within the overall learning management process.

Based on these various studies, it can be concluded that research on the integration of *Aswaja* values into IRE learning management still leaves a significant gap for further investigation. Previous studies have generally not examined in depth how *Aswaja* values are systematically integrated across the entIRE learning management process—encompassing planning, implementation, and evaluation—at the classroom practice level in madrasahs. Moreover, there is still limited research combining Islamic educational perspectives with modern educational theories, particularly Bandura's Social Learning Theory and Vygotsky's Scaffolding Theory, to explain the processes of value internalization, character building, and religious learning transformation within the madrasah environment. Bandura's perspective is important in understanding how *Aswaja* values are internalized through modeling, habituation, and social interaction between teachers and students, while Vygotsky's theory provides insight into the role of guidance and instructional support in helping students gradually construct religious understanding and practice. Therefore, this study aims to fill these gaps by examining the integration of *Aswaja* values in IRE learning management through a more comprehensive and contextual approach supported by broader educational theoretical perspectives.

MI NU An-Nur Purworejo, as an educational institution affiliated with Nahdlatul Ulama, demonstrates a distinctive approach in implementing the values of *Ahlussunnah wal Jama'ah* within Islamic Religious Education. The integration of these values is not only reflected in instructional content, but is also embedded within the school culture, patterns of social interaction, and a range of religious activities conducted on a regular basis. This condition indicates that IRE instruction within the institution is not merely formal in nature, but also contextual and practice-oriented. Nevertheless, the successful integration of these values is highly dependent upon how the learning process is effectively managed, beginning from the stages of planning and implementation through to evaluation.

Based on the foregoing discussion, it becomes evident that there is an urgent need to examine in depth how the management of IRE learning grounded in the values of *Ahlussunnah wal Jama'ah* is implemented at MI NU An-Nur Purworejo. Such an inquiry is important not only for understanding the processes that take place, but also for identifying the various factors that influence their success, whether as enabling supports or as constraining challenges. Furthermore, this study is expected to provide a clearer picture of the implications of implementing such learning management practices for both the instructional process and learning outcomes—particularly in relation to the formation of learners' character as individuals who are moderate, tolerant, and endowed with noble moral conduct. Accordingly, this research holds strong relevance for the ongoing effort to develop more effective and contextually responsive IRE instructional practices in the modern era.

This study aims to analyze the integration of *Ahlussunnah wal Jama'ah* (*Aswaja*) values within the management of Islamic Religious Education (IRE) learning at MI NU An-Nur Purworejo, particularly in the stages of instructional planning, implementation, evaluation, and overall learning management. To achieve this objective, the study is guided by the following research questions: (1) How are *Aswaja* values integrated into the

planning of IRE learning? (2) How are *Aswaja* values implemented in the learning process of IRE? (3) How are *Aswaja* values reflected in the evaluation of IRE learning? and (4) How are *Aswaja* values integrated into the overall management of IRE learning to support students' character formation? Drawing on Bandura's Social Learning Theory and Vygotsky's Scaffolding Theory, this study further examines the processes of value internalization through modeling, habituation, social interaction, and guided learning practices within the madrasah environment. By focusing on the integration of religious values into the managerial dimensions of learning, the study is expected to contribute to the development of a contextual and value-based model of IRE learning management that promotes the cultivation of moderate Islamic character among students.

METHOD

This study employed a qualitative approach with a case study design to obtain an in-depth understanding of the integration of *Ahlussunnah wal Jama'ah* values in the management of Islamic Religious Education (IRE) learning at MI NU An-Nur Purworejo. The case study approach was chosen because the research focused on examining the phenomenon contextually and comprehensively within a particular Islamic primary school characterized by *Aswaja* values and pesantren-based traditions.

The research was conducted at MI NU An-Nur Purworejo over approximately three months, from January to March 2026. The participants were selected purposively based on their involvement in the implementation of *Aswaja*-based IRE learning. The research participants consisted of the principal, IRE teachers, homeroom teachers, pesantren *ustāẓ*, and several students actively involved in learning activities and religious habituation programs within the madrasah environment.

Data were collected through observation, in-depth interviews, and documentation. Observations were conducted directly on classroom learning activities, religious habituation programs, teacher-student interactions, and the religious culture developed within the madrasah environment. Semi-structured interviews were carried out to obtain information regarding the planning, implementation, evaluation, and internalization of *Ahlussunnah wal Jama'ah* values in IRE learning. Meanwhile, documentation techniques involved the analysis of supporting documents, including curriculum documents, syllabi, lesson plans (RPP), annual and semester programs, school regulations, schedules of religious activities, and documentation related to learning and religious habituation activities.

Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing. In addition, coding and thematic analysis techniques were employed to identify patterns, themes, and categories related to the integration of *Aswaja* values within the planning, implementation, and evaluation of IRE learning. The analysis process was carried out continuously throughout the data collection process to obtain comprehensive and systematic interpretations of the findings.

To ensure the trustworthiness of the data, this study applied source triangulation and technique triangulation by comparing data obtained from observations, interviews, and

documentation. Member checking was also conducted by confirming interview results and data interpretations with several participants to ensure the accuracy of the findings. In addition, peer debriefing was carried out through discussions with colleagues to minimize researcher subjectivity during the analysis process.

The researcher also considered reflexivity by acknowledging the potential for subjective bias related to NU and *Aswaja* values as the focus of the study. Therefore, efforts were made to maintain objectivity through systematic data recording, the use of multiple data sources, and the presentation of findings based on empirical evidence from the field. Through these strategies, the study sought to ensure credibility, dependability, and confirmability in the research findings.

RESULT AND DISCUSSION

Planning of IRE Instruction Based on the Values of *Ahlussunnah wal Jama'ah*

The research findings indicate that the management of Islamic Religious Education (IRE) learning based on *Ahlussunnah wal Jama'ah* values at MI NU An-Nur Purworejo is structured systematically through planning, implementation, and evaluation phases, all of which are deeply integrated with the institution's religious culture and boarding school (*pesantren*) traditions. Since its inception in the 2016/2017 academic year, MI NU An-Nur Purworejo has developed an educational system that harmonizes general education, religious studies, and a modern *pesantren* approach into a unified curriculum. Field observations reveal that a pervasive religious atmosphere defines the daily activities of the madrasah, spanning from habitual greetings and pre-learning prayers to congregational worship involving the entire school community. This integration of *pesantren* culture transcends formal learning, as evidenced by teacher-student interactions that emphasize *tawadu'* (humility), discipline, and profound respect for educators. This commitment is reinforced by the headmaster, Nur Fatihah who emphasized that strengthening *Ahlussunnah wal Jama'ah* values serves as the core identity of the institution's IRE program, stating in an interview*: "We do not merely pursue students' academic achievements, but also ensure that Aswaja values are internalized as character traits in their daily lives; therefore, our entire learning system is aligned with pesantren culture and Nahdlatul Ulama (NU) traditions*" (Personal communication, 2026).

The research findings further demonstrate that the planning of Islamic Religious Education (IRE) learning at MI NU An-Nur Purworejo is conducted systematically through the formulation of instructional designs that encompass the curriculum, annual and semester programs, syllabi, and lesson plans (RPP). A IRE teacher explained that the instructional planning process does not merely focus on the theoretical delivery of religious subject matter but is also directed toward shaping students' religious behavior, stating: *"When designing the RPP, we do not only consider what material to teach, but also how students can habituate those values in their daily lives; for instance, moral education (akhlāq) cannot just be explained, it must be linked to daily habituation and exemplary behavior"* (Interview with Umiarsih a IRE Teacher, 2026). This instructional planning refers to the 2013 Curriculum, which is seamlessly integrated with the pesantren

curriculum and a character development program rooted in *Ahlussunnah wal Jama'ah* values. The integration of *Aswaja* values during the planning phase is reflected in the selection of learning materials, the determination of instructional methods, and the design of religious habituation activities that comprise the learning process; based on field observations, IRE teachers tend to utilize instructional approaches that emphasize role modeling, habituation, and meaningful social interaction between teachers and students. Furthermore, instructional planning encompasses the establishment of educational quality targets oriented toward forming ten personal Muslim character traits—such as possessing sound creed (aqidah), practicing correct worship, demonstrating noble character, discipline, independence, and the capacity to benefit others—which serve as success indicators for IRE learning and form the foundation for designing student character development activities.

Nonetheless, the study also identified several challenges during the instructional planning phase, as some teachers acknowledged that integrating *Aswaja* values into all learning materials is not always straightforward, particularly when harmonizing national curriculum targets with the intensive pesantren habituation schedule, with one teacher noting: *"We occasionally encounter difficulties in allocating time between delivering curriculum-mandated material and managing the daily habituation activities that must also run consistently"* (Interview with Umiarsih a IRE Teacher, 2026).

Furthermore, variations exist in teachers' abilities to develop instructional tools rooted in *Aswaja* values in a creative and contextual manner; based on field observations, some educators still tend to utilize conventional methods and have not fully succeeded in connecting IRE material with the realities of students' social lives in a highly practical application. This condition indicates that the implementation of learning management based on *Ahlussunnah wal Jama'ah* values at MI NU An-Nur Purworejo still encounters dynamics and challenges that necessitate the continuous strengthening of teachers' pedagogical competencies.

The Implementation of Islamic Religious Education (IRE) Learning Based on Ahlussunnah wal Jamaah Values

Based on these observations, the execution of *Ahlussunnah wal Jama'ah*-based IRE learning at MI NU An-Nur Purworejo is carried out through a combination of formal classroom instruction and extracurricular religious habituation activities. The observational results demonstrate that the learning process does not merely focus on the theoretical delivery of religious content but is deliberately directed toward shaping students' religious attitudes and behaviors through routine and sustainable religious practices. The classroom learning atmosphere appears highly interactive, characterized by students' active engagement in discussions, worship practices, and question-and-answer sessions regarding the daily application of Islamic values.

Within formal learning activities, *Aswaja* values are taught through the subjects of theology (*'aqīdah*), worship, morals (*akhlāq*), jurisprudence (*fiqh*), Islamic history, and Quranic studies; observations across several classrooms reveal that teachers do not merely explain the material textually but actively link it to the students' social contexts. For

example, when discussing *akhlāq*, teachers connect the lesson to the importance of tolerance, respecting differences, and maintaining proper etiquette (*adab*) toward both educators and peers, while utilizing varied instructional methods—such as lectures, group discussions, worship practices, demonstrations, and experiential learning—to help students comprehend religious values contextually.

Figure 1.

Practice of Reading Surah Yasin And Shalawat

One of the IRE teachers explained that Islamic Religious Education at the madrasah is directed toward enabling students to not only comprehend religious teachings theoretically but also practice them in their daily lives, stating: *"We strive to ensure that students do not just memorize religious material, but also become accustomed to applying it; therefore, learning is usually linked to daily practices such as how to respect teachers, maintain discipline in worship, and preserve proper conduct toward peers*" (Interview with Umiarsih a IRE Teacher, 2026). Based on field observations, teachers also actively serve as role models within the instructional process, where their demeanor in speech, dress, and interaction with students becomes an integral part of internalizing *Aswaja* values. This condition demonstrates a social learning process as explained in Bandura's Social Learning Theory, wherein students learn by observing the behavior of their teachers and the surrounding environment. Furthermore, teachers provide gradual guidance and scaffolding to students during worship practices or specific religious activities, reflecting Vygotsky's scaffolding construct, where incremental assistance is provided to enable students to comprehend and practice religious values independently.

Within habituation activities, the integration of *Ahlussunnah wal Jama'ah* values is manifested through various scheduled, routine religious programs, such as congregational *Dhuha* prayers, the recitation of *Asmāul Ḥusna* (the Divine Names) and Surah Yasin, collective *dhikr* (remembrance), as well as the commemoration of Islamic holy days like

Isra' Mi'raj and *Maulid Nabi* (the Prophet's Birthday). Field observations reveal that these activities are consistently carried out both before and after the formal learning process begins; in the morning, students gather in the courtyard and prayer room (*mushala*) to participate in the recitation of *Asmāul Ḥusna* and collective prayers led by teachers and pesantren *ustāẓ* (religious teachers). These activities serve as a mechanism for internalizing religious values and shaping student character through direct religious practice, which one *ustāẓ* explained is intended to move *Aswaja* values beyond conceptual understanding into daily habits, stating: *"If only taught in the classroom, children usually forget quickly; therefore, Aswaja values are habituated through routine activities so that they become accustomed to practicing and directly experiencing their religious traditions*" (Interview with a Pesantren *Ustāẓ*, 2026).

The implementation of these religious habituation activities is guided by teachers and *ustāẓ* from the pesantren environment, thereby establishing a robust connection between IRE learning and traditional boarding school religious customs. Field observations indicate that the active involvement of pesantre *ustāẓ* exerts a significant influence on student discipline during religious activities. Nonetheless, the research also uncovers several constraints in executing these habituation programs; some teachers noted that not all students possess the same level of discipline and religious awareness, particularly lower-grade students who still require intensive guidance and supervision to participate effectively in congregational worship and daily routines.

Figure 2.

Prayer Practice

Beyond religious activities, the implementation of IRE learning is also integrated with programs that foster national and social values, such as national holiday commemorations, scouting activities, and personal development programs. Based on documentation and field observations, the madrasah routinely involves students in social and civic activities as a core component of character education; during flag ceremonies, for instance, teachers frequently connect the value of patriotism (*cinta tanah air*) with the principles of moderate

Islam that underpin the *Ahlussunnah wal Jama'ah* philosophy. This demonstrates that *Ahlussunnah wal Jama'ah* values at MI NU An-Nur Purworejo do not exclusively emphasize religious aspects, but also actively cultivate nationalism, togetherness, tolerance, and social responsibility within the students' character. Nonetheless, several teachers acknowledged that instilling a balanced understanding of religious and national values in elementary school-aged children requires a gradual, repetitive approach, while external factors—such as the home environment and digital media usage—present distinct challenges in maintaining the consistency of student character formation outside the madrasah environment.

Figure 3.

Teachers Become Role Models for Zakat Practices

The Evaluation of Islamic Religious Education (IRE) Learning Based on Ahlussunnah wal Jamaah Values

The research findings indicate that the evaluation of IRE learning at MI NU An-Nur Purworejo is conducted continuously through various forms of assessment, encompassing both academic achievements and assessments of student attitudes and behaviors. Based on interviews and documentation, learning evaluation focuses not only on the mastery of instructional materials but is also directed toward measuring the extent to which *Ahlussunnah wal Jama'ah* values have been internalized within students' daily behavior and lives. This approach is reinforced by the headmaster, Nur Fatihah who explained that success in IRE learning is determined not merely by exam scores, but by changes in attitude, discipline, and religious habits demonstrated within the madrasah environment, stating:

> "For us, success in religious learning is achieved not simply when students obtain high grades, but when they habitually practice disciplined worship, respect their

> teachers, and demonstrate noble character in their daily lives" *(Interview with the* Headmaster, Nur Fatihah, 2026).

Academic evaluations are conducted through daily quizzes, Mid-Semester Assessments (PTS), Final Semester Assessments (PAS), and final examinations as indicators of student competency in understanding IRE learning materials. Based on assessment documentation, teachers also evaluate student progress through individual assignments, memorization of prayers and short Quranic chapters, worship practices, and group presentations within specific lessons; additionally, evaluations encompass monitoring Quranic memorization and reading proficiency, as well as students' practical worship skills, such as the procedures for ablution, prayer, and daily supplications. Field observations reveal that teachers evaluate worship practices directly by providing step-by-step guidance during religious activities; during congregational prayer practices, for instance, teachers carefully observe students' recitations, movements, and adherence to worship etiquette. This evaluation process is not merely formal but is also conducted informally through daily observations of changes in students' religious behavior, demonstrating that learning evaluation is geared toward fostering continuous and contextual learning experiences in line with the experiential learning approach, which emphasizes the critical role of direct practice in character formation.

In the non-academic domain, learning evaluation is conducted by observing student behavior during religious habituation and social activities within the school environment; teachers and school authorities assess student discipline, active participation in worship, and their level of responsibility and cooperation during group tasks. Field observations indicate that teachers frequently maintain specific records for students who exhibit positive behavioral transformations as well as those who still require guidance in discipline and accountability. A IRE teacher explained that evaluating student character serves as a vital yet challenging component of *Aswaja*-based IRE learning, noting:

> "While academic assessment is straightforward due to quantifiable grades and clear assignments, evaluating character demands continuous observation; a student may appear disciplined at school, but their behavior outside the school environment is not necessarily the same" *(Interview with Umiarsih a IRE Teacher, 2026).*

This statement emphasizes that the evaluation of *Aswaja* values cannot be accomplished instantaneously, requiring instead a process of sustained guidance and ongoing observation. Furthermore, interview results reveal that several teachers acknowledge constraints in objectively evaluating student character due to limited observation time and variations in students' family backgrounds; additionally, the influence of digital media and the social environment outside the madrasah is deemed to affect the consistency of students' daily religious behaviors.

Nonetheless, these evaluations aim to ensure that *Ahlussunnah wal Jama'ah* values are not merely understood theoretically but are actively manifested in students' daily behavior; based on documentation, the madrasah also implements a counseling and

follow-up system for students experiencing academic or behavioral difficulties, carried out through guidance from homeroom teachers, IRE educators, and direct communication with parents.

The Integration of Ahlussunnah wal Jamaah Values in Learning Management

The findings of this study indicate that the integration of *Ahlussunnah wal Jama'ah* (*Aswaja*) values into the management of Islamic Religious Education (IRE) learning at MI NU An-Nur Purworejo is implemented comprehensively across all stages of the learning process, including planning, implementation, and evaluation. These values are systematically embedded in classroom instruction, religious habituation activities, character development programs, as well as social and civic activities conducted regularly within the madrasah environment. The integration of *Aswaja* values is not limited to curricular content but extends to various aspects of school culture and daily educational practices.

Based on classroom observations and field data, the religious culture developed within the madrasah is fostered not only through formal teaching and learning activities but also through continuous social interactions between teachers and students. Such interactions emphasize the cultivation of tolerance (*tasāmuḥ*), discipline, responsibility, mutual respect, and social harmony. These values are consistently reinforced through daily routines, collective worship practices, and various extracurricular activities, creating a learning environment that supports both religious and social development.

The findings further reveal that IRE learning at MI NU An-Nur Purworejo is not merely oriented toward the transmission of religious knowledge but also toward the formation of students' character and moral identity. The educational process seeks to develop students who are religiously committed, disciplined, socially responsible, and capable of practicing Islamic values in their everyday lives. Character formation occurs through a continuous process of habituation, role modeling, guidance, and social interaction within the madrasah community. In this regard, teachers function not only as instructors responsible for delivering learning materials but also as role models whose attitudes and behaviors serve as important references for students. This finding aligns with Bandura's Social Learning Theory, which emphasizes that learning occurs through observation, imitation, and interaction with significant models in the social environment.

In addition, the integration of *Aswaja* values is reflected in institutional policies that promote a balanced relationship between Islamic principles and national values. The madrasah actively encourages students to develop both religious commitment and civic responsibility. This balance is evident in the implementation of religious activities alongside programs that foster nationalism and social engagement, such as the commemoration of national holidays, scouting activities, community service initiatives, and other forms of social participation. Such practices demonstrate that the internalization of *Aswaja* values is designed not only to strengthen students' religious identity but also to cultivate their awareness as responsible citizens within a pluralistic society.

Despite these positive outcomes, the study also identifies several challenges in implementing value-based learning management. Maintaining a balance between academic achievement targets, religious habituation programs, and character development activities remains a demanding task for teachers and school administrators. Several teachers acknowledged that the intensity of school activities and limited instructional time sometimes constrain the implementation of comprehensive character assessment for all students. As a result, the evaluation of students' moral and character development has not always been conducted in a systematic and in-depth manner. To address these challenges, the madrasah continues to strengthen its evaluation system and refine its educational strategies to ensure that the integration of *Ahlussunnah wal Jama'ah* values within IRE learning management can be implemented more effectively, consistently, and sustainably.

DISCUSSION

Planning of IRE Instruction Based on the Values of *Ahlussunnah wal Jama'ah*

The research findings indicate that the planning of IRE learning at MI NU An-Nur Purworejo is structured systematically through the integration of the curriculum, annual and semester programs, syllabi, and lesson plans (RPP), which are oriented not only toward academic achievements but also toward forming a religious character based on *Ahlussunnah wal Jama'ah* values. This planning positions core values—such as a sound creed (*'aqīdah*), correct worship, discipline, responsibility, and social concern—as the foundation for determining learning objectives, instructional materials, teaching strategies, and religious habituation programs within the madrasah environment. This finding demonstrates that the instructional planning process at MI NU An-Nur Purworejo does not merely serve as an administrative requirement, but functions as an ideological and pedagogical instrument for establishing an *Aswaja*-based educational culture. In contrast to some previous studies that primarily place the integration of religious values solely within instructional materials or habituation activities, this study demonstrates that *Aswaja* values are comprehensively integrated from the initial planning stage, including the formulation of character indicators, the design of learning activities, and institutional quality targets. Consequently, *Aswaja* values are not positioned as mere supplementary content in IRE learning, but serve as the foundational framework that directs the entire educational process at the madrasah, showcasing a more systematic and structured value-based learning management model compared to religious education approaches that are solely oriented toward the transfer of religious knowledge.

These findings align with the study by Mohammad Jailani et al., which emphasizes that value-based educational planning must be holistic, focusing not only on academic aspects but also on character development, emotional well-being, and the creation of a conducive learning environment (Jailani et al., 2025). In the context of this study, this holistic approach is evident in the madrasah's efforts to integrate formal education, *pesantren* culture, and religious character cultivation into a unified instructional planning system; however, this research reveals a more specific dimension, namely the assertion of

Ahlussunnah wal Jama'ah values as an institutional identity that directly influences the direction of curriculum development and instructional strategies. In other words, within the context of MI NU An-Nur Purworejo, *Aswaja* values do not merely function as normative ideals but have transformed into a managerial foundation for learning administration.

Furthermore, the integration of *Ahlussunnah wal Jama'ah* values in instructional planning reflects the characteristics of an integrated, value-oriented religious education curriculum, as elucidated in the study by Asyraf Isyraqi et al., which asserts that religious education curriculum reform requires planning that is not only administratively standardized but also capable of systematically accommodating moral and spiritual values across all learning components (Bin Jamil et al., 2024). Nevertheless, the current study highlights a broader contribution, as value integration is visible not only in formal curriculum documents but also in the design of the school culture, habituation programs, and targeted student character development; this indicates that *Aswaja*-based instructional planning at MI NU An-Nur Purworejo moves beyond a formal curriculum approach toward a hidden curriculum approach that indirectly shapes the attitudes, habits, and religious identities of the learners.

From the perspective of the hidden curriculum, the religious culture designed during the planning phase—such as congregational worship, daily prayers, and the cultivation of proper etiquette (*adab*) toward teachers—serves as a mechanism for value internalization that occurs repetitively through students' social experiences within the madrasah environment (Salim et al., 2024). This finding indicates that the internalization of *Aswaja* values takes place not only through verbal instruction in the classroom but also through cultural systems and social interactions consistently established by the institution, thereby transforming instructional planning into an instrument that constructs a living educational environment where students experience real-world value learning daily. This aligns with the study by Bahrudin et al., which demonstrates that internalizing *Ahlussunnah wal Jama'ah* values in madrasahs originates from a planning phase that directs all educational activities toward forming a religious culture (Nur et al., 2025). However, the current study offers a novel contribution by showing that this internalization is achieved not only through religious programming but also through a pedagogical design that positions teachers as active role models of religious behavior and facilitators of character development.

Consequently, these research findings resonate directly with Bandura's Social Learning Theory, which explains that value acquisition occurs through observation, modeling, and social interaction, rendering the teacher a vital figure observed and emulated by students in developing their religious and social conducts (del Castillo & Sarmiento, 2022; Nabavi & Bijandi, 2024). Furthermore, the instructional planning process, which integrates step-by-step guidance during worship and habituation activities, reflects Vygotsky's concept of scaffolding (Li et al., 2025). IRE educators at MI NU An-Nur Purworejo do not merely compile learning materials; they deliberately design incremental assistance to help students comprehend and practice *Aswaja* values at their respective developmental levels. This underscores that the internalization of religious values within

IRE learning is not an instantaneous event, but rather a structured process driven by sustained social guidance and continuous learning experiences.

These findings are further reinforced by Hanan's study, which demonstrates that *Aswaja*-based character education planning requires clear direction, objectives, and measurable success indicators (Hanan, 2021). This alignment is evident at MI NU An-Nur Purworejo, which establishes quality targets comprising ten personal Muslim character traits as its educational achievement standards; however, this study indicates that these quality targets do not merely serve as administrative indicators, but rather function as evaluative instruments to maintain the consistency of the madrasah's religious culture and institutional character. Nonetheless, the research also reveals challenges in implementing this value-based instructional planning, as several teachers encounter difficulties in balancing national curriculum demands with intensive religious habituation needs, coupled with variations in their ability to integrate *Aswaja* values contextually across all learning materials. This situation underscores that the success of value-based instructional planning depends not only on the quality of curriculum documents but also on teachers' pedagogical competence in translating *Aswaja* values into relevant classroom practices. Consequently, it is clear that the planning of *Ahlussunnah wal Jama'ah*-based IRE learning at MI NU An-Nur Purworejo aligns with various conceptual approaches in existing literature while offering a novel contribution by integrating *Aswaja* values as a managerial, pedagogical, and cultural foundation across the entire instructional system, thereby illustrating that value-based learning management can serve as an Islamic education development model that balances academic achievement with the cultivation of religious character and religious moderation within the madrasah environment.

The Implementation of Islamic Religious Education (IRE) Learning Based on Ahlussunnah wal Jamaah Values

The implementation of Islamic Religious Education (IRE) learning based on *Ahlussunnah wal Jama'ah* values at MI NU An-Nur Purworejo inherently represents an integrative and holistic educational model. The instructional process does not merely focus on cognitive achievements through classroom material delivery but is explicitly directed toward strengthening affective and psychomotor domains through real-world practices in students' daily lives; in other words, IRE learning at this madrasah transcends the stage of "knowing", progressing systematically into "internalizing" (*feeling*) and "practicing" (*acting*). This finding demonstrates that IRE learning at MI NU An-Nur Purworejo is oriented not just toward the transfer of religious knowledge, but toward a value internalization process that occurs through social experiences, religious habituation, and daily interactions within the madrasah environment. Unlike several previous studies that primarily emphasize the internalization of *Aswaja* values through formal classroom instruction or isolated religious events, this study shows that the value internalization process takes place simultaneously through a combination of formal learning, institutional culture, religious habituation, and social interactions within the *pesantren* environment. Consequently, the implementation of *Aswaja*-based IRE learning at MI NU An-Nur Purworejo manifests not only in the

instructional content but also shapes the entire educational atmosphere, conditioning students to experience and practice religious values directly in their everyday lives.

This finding aligns with research by Ahmad Muttakin, which emphasizes that internalizing *Aswaja* values cannot be achieved through the mere transfer of knowledge but must be supported by systematic habituation and consistent role modeling from teachers (Muttakin, 2024). Core values such as *tawāsuṭ* (moderation), *tasāmuḥ* (tolerance), and *tawāzun* (balance) can only become deeply embedded when learners experience, observe, and emulate these practices repetitively in real-life contexts; nevertheless, the current study highlights a broader contribution, as value internalization is not restricted to individual habituation but is fully integrated into the comprehensive learning management system and institutional culture of the madrasah. Framed by Bandura's Social Learning Theory, these findings demonstrate that the value learning process at MI NU An-Nur Purworejo operates through the mechanisms of observation and modeling. Teachers, *ustāẓ*, and the overall madrasah environment serve as social figures observed by students in building religious and social behaviors; the exemplary conduct of teachers in speech, attitude, worship, and student interaction forms a vital component of the learning process that—while not always written in the formal curriculum—exerts a powerful influence on student character formation (Nabavi & Bijandi, 2024; Wang, 2021). Thus, the internalization of *Aswaja* values during instructional execution occurs not through verbal instruction alone, but through continuous social experiences encountered by students within the madrasah environment.

Various religious habituation activities—such as *Dhuha* prayers, the recitation of *Asmaul Husna*, the reading of Surah Yasin, and the commemoration of Islamic holy days—play a strategic role in developing students' religious habitus. These activities transcend mere ceremonial routines, functioning instead as structured and programmed instruments for character development. From a pedagogical perspective, this habituation constitutes a form of the hidden curriculum that indirectly instills religious values, discipline, responsibility, and social awareness through the daily culture of the madrasah (Salim et al., 2024). This study demonstrates that the hidden curriculum plays a dominant role in shaping student character, as *Aswaja* values are not merely taught as abstract concepts but are embedded within the students lived daily experiences.

This finding is reinforced by research from Fadila Yulianti and Riza, which indicates that routine *Dhuha* prayer implementation significantly enhances both student discipline and spiritual awareness (Yulianti & Wardefi, 2025). Similarly, the study by M. Thoha and Fajri asserts that consistently practiced worship, particularly in congregational forms, contributes greatly to forming stable and sustainable religious character traits (Thoha & Fajri, 2025). Nonetheless, the research at MI NU An-Nur Purworejo reveals a more comprehensive dimension, as religious habituation does not function as an isolated, supplementary activity, but rather as an integral component of an instructional system designed systematically from the planning phase through to evaluation.

Furthermore, the active involvement of *ustāẓs* from the *pesantren* environment in the instructional process at MI NU An-Nur Purworejo demonstrates a close integration

between the formal educational system of the madrasah and traditional boarding school education, which is rich in distinct *Ahlussunnah wal Jama'ah* Islamic values. This integration is not merely symbolic; it is distinctly visible in instructional practices that merge academic approaches with value cultivation through direct role modeling. The presence of *ustāẓs* as figures of religious authority introduces an additional dimension to the educational process, particularly within the affective domain and student character formation. This aligns with the findings of Achmad Maulidi and colleagues, who assert that the synergy between school IRE teachers and *pesantren* figures significantly strengthens students' religious character, primarily through the consistent modeling of attitudes, behaviors, and worship practices displayed by the *ustāẓ* (Maulidi et al., 2024). However, the current study highlights a more concrete form of integration, as the involvement of these *ustāẓ* is not limited to isolated religious events but is fully embedded within the learning ecosystem that operates continuously throughout the daily life of the madrasah.

From a Vygotskian perspective, the involvement of teachers and *ustāẓ* in guiding students during religious habituation demonstrates a process of scaffolding, or gradual guidance, in value learning (Wibowo et al., 2025). Rather than relying on mere instruction, educators directly assist students in worship practices, prayers, and social behaviors, allowing learners to internalize *Aswaja* values progressively according to their developmental stages. This continuous social interaction ensures that value acquisition at MI NU An-Nur Purworejo is non-indoctrinal and deeply embedded in actual practice. Furthermore, the integration of religious and civic activities—such as combining national holiday commemorations with daily religious routines—reflects a contextual and adaptive implementation of *Ahlussunnah Wal Jamaah* values. By harmonizing religious and national identities within a single educational framework, the madrasah exemplifies the core *Aswaja* principle of *tawāzun* (balance), which emphasizes placing religious and civic responsibilities proportionally.

This approach aligns with research by Husnul Wahan and Nisa'ul Aulia, which posits that religious habituation enhances both individual spirituality and social awareness, fostering tolerance and harmony within a pluralistic society (Wahan & Aulia, 2024). However, this study highlights a broader contribution: *Aswaja* values are implemented not merely to cultivate individual piety, but to serve as the structural foundation for developing moderate character traits and social responsibility within a national context. Despite these strengths, the study identifies ongoing challenges in executing this value-based model, as evidenced by variations in students' initial discipline and religious awareness. Additionally, teachers acknowledge that external factors, such as family environments and digital media usage, often disrupt the behavioral consistency of students outside the school. Consequently, the implementation of *Ahlussunnah wal Jama'ah*-based IRE learning at MI NU An-Nur Purworejo demonstrates that internalizing religious values is most effective when achieved through a holistic combination of formal instruction, the hidden curriculum, direct experiential learning, and sustained institutional role modeling.

The Evaluation of Islamic Religious Education (IRE) Learning Based on Ahlussunnah wal Jamaah Values

The evaluation of Islamic Religious Education (IRE) at MI NU An-Nur Purworejo, conducted continuously and encompassing cognitive, affective, and psychomotor domains, demonstrates a comprehensive assessment approach aligned with contemporary Islamic educational evaluation paradigms. Assessment is focused not only on the mastery of instructional materials but is also directed toward measuring religious attitudes, character formation, and students' practical worship skills; thus, evaluation functions not merely as a tool to measure academic achievement, but as an instrument to monitor the internalization process of *Ahlussunnah Wal Jamaah* values in students' daily lives. In contrast to some previous studies that generally treat IRE evaluation in terms of academic learning outcomes or worship skills separately, this study indicates that evaluation at MI NU An-Nur Purworejo is executed more integratively by merging academic assessments, observations of religious behavior, social habituation, and students' daily practices within the madrasah environment. This finding demonstrates that value-based *Aswaja* learning evaluation aims not only to determine the level of material mastery but also serves as a mechanism for character cultivation and cultural oversight within the educational institution.

This aligns with the findings of Tammam et al., which assert that an ideal IRE evaluation must integrate the cognitive, affective, and psychomotor domains as an inseparable whole (Sholahudin et al., 2025). In practice, this approach enables teachers to obtain a more authentic overview of learner development, ensuring that learning success is not reduced solely to cognitive aspects; nevertheless, the current study highlights a broader dimension, as evaluation is conducted not only within the context of formal classroom instruction but also through observations of social behavior, disciplined worship, and students' daily engagement in the madrasah's religious culture.

These findings are further reinforced by the research of Rahma Dona et al., which shows that assessing worship practices—such as Quranic reading proficiency, prayer execution, and observations of religious behavior—constitutes an important indicator for measuring the success of IRE learning contextually and meaningfully (Dona et al., 2024). However, the implementation of evaluation at MI NU An-Nur Purworejo exhibits a more integrated application, as all three assessment dimensions—knowledge, attitudes, and practices—are carried out simultaneously across the entire learning process and religious habituation routines. Consequently, evaluation is understood not merely as a concluding learning activity, but as an ongoing component embedded within the daily lives of students in the madrasah environment.

Furthermore, the evaluation approach at MI NU An-Nur—which transcends mere administrative requirements to function as a vital instrument for monitoring student character development—demonstrates a profound orientation toward shaping religious personality. Assessment is conducted continuously through observation, documentation, and reflection on students' daily conduct, enabling teachers to track the progressive internalization of religious values. This practice aligns with the study by Wahyu Muhibin et

al., which emphasizes the importance of authentic, continuous assessment as a means to understand learner development holistically (Muhibin et al., 2025).

Additionally, the ongoing evaluation of behavior and religious habituation highlights the active role of the hidden curriculum within the instructional assessment system. Many *Aswaja* values that are not explicitly taught within formal content are nonetheless assessed through the daily culture of the madrasah, including discipline, etiquette (*adab*) toward teachers, social concern, and student engagement in religious activities, demonstrating that the hidden curriculum extends beyond instructional delivery to form a critical component of character evaluation.

From the perspective of Bandura's Social Learning Theory, this teacher-led evaluation of religious behavior underscores that student character formation is deeply influenced by social interactions and role modeling within the school environment. Teachers operate not merely as academic evaluators but as moral guides who continuously shape student behavior through supervision, counsel, and exemplary daily religious conduct (Khairul Sya'ad & Al-Asyhar, 2025). Consequently, the evaluation of IRE learning at MI NU An-Nur Purworejo avoids being mechanical or purely administrative; rather, it serves as an integral part of character formation driven by sustained social interactions.

In a broader perspective, the evaluative orientation prioritizing the internalization of religious values at MI NU An-Nur aligns with the findings of Ghozali et al., who assert that IRE evaluation should be directed toward moral and spiritual formation rather than mere academic achievements (Ghozali et al., 2025). Furthermore, the study by Siti Halimatus Sa'adah et al. reinforces this argument by demonstrating that the affective domain plays a strategic role in assessing the extent to which religious values are genuinely internalized within students' daily behaviors (Halimatus Sa et al., 2026). Nonetheless, the research also reveals that implementing *Aswaja*-based value evaluation at MI NU An-Nur Purworejo still encounters several challenges; teachers acknowledge that assessing affective aspects and religious behaviors objectively is often more difficult than academic evaluation, as it demands continuous observation and is susceptible to evaluator subjectivity. Additionally, students' behaviors within the madrasah environment occasionally diverge from their conduct within the family or community, indicating that the successful internalization of *Aswaja* values is influenced not only by the madrasah's evaluation system but also by the broader social environment.

On the other hand, teachers' limited time to conduct in-depth observations of all students presents a distinct challenge in executing comprehensive character evaluations. The dense schedule of formal instruction and habituation activities occasionally causes affective evaluations to rely more on general observations rather than structured assessment instruments; this finding indicates that developing evaluation models based on character and religious values still requires refinement, particularly regarding assessment instruments and more systematic behavioral monitoring systems. Consequently, the evaluation of *Ahlussunnah wal Jama'ah*-based IRE learning at MI NU An-Nur Purworejo offers an important contribution to developing holistic, contextual, and character-based evaluation models within Islamic education. These research findings

demonstrate that religious learning evaluation becomes significantly more meaningful when it transcends academic benchmarks to focus instead on value internalization, the cultivation of a religious culture, and the sustainable development of students' social character traits.

The Integration of Ahlussunnah wal Jamaah Values in Learning Management

The integration of *Ahlussunnah wal Jama'ah* values within the learning management at MI NU An-Nur Purworejo demonstrates that these values are not treated merely as instructional content, but serve as the foundation animating the entire educational system. Religious values are internalized across various institutional dimensions, ranging from policy formulation, work program development, and instructional design to the daily practices of teachers and students; consequently, the madrasah establishes a religious school culture where values such as *tawāsuṭ*, *tasāmuḥ*, and *tawāzun* are not just conceptually understood but are actively lived through social interactions and daily educational activities. This finding indicates that the integration of *Aswaja* values at MI NU An-Nur Purworejo is neither partial nor symbolic, but has become fully institutionalized within the comprehensive learning management system. Unlike some previous studies that tend to position *Aswaja* values as supplementary content in IRE learning or isolated habituation activities, this research shows that these values constitute the primary framework directing the madrasah's entire educational culture, thereby shaping interaction patterns, institutional policies, school culture, and learning evaluation systems.

This aligns with research by Thohir et al., which asserts that *Ahlussunnah wal Jama'ah* values can serve as a normative foundation for building an educational system oriented toward comprehensive religious character formation (Thohir et al., 2021). However, the current study highlights a more concrete dimension, as *Aswaja* values do not merely function as normative guidelines but have evolved into a living organizational culture within the madrasah's daily routines. This condition strengthens the effectiveness of value internalization because students do not only receive formal religious knowledge but also directly experience the practice of these values within a consistent and repetitive social environment. Furthermore, the integration of *Ahlussunnah wal Jama'ah* values across every learning phase reflects a holistic and integrative educational approach; instruction is viewed not simply as a process of knowledge transfer, but as a systematic effort to shape students' attitudes, values, and behaviors wholesomely. In this context, teachers function not merely as instructors delivering material but as facilitators, mentors, and role models in the value internalization process.

These findings align with the research of Juariah and Yahya, which states that effective IRE learning must simultaneously integrate cognitive, affective, and psychomotor domains to produce students who are not only intellectually superior but also possess a strong religious character (Juariah et al., 2026). Furthermore, Haq et al. assert that a contextual, value-based learning approach is proven to strengthen the internalization of religious values in students' daily lives (Jihadul Haq et al., 2026). Nevertheless, the current study highlights a broader contribution, as the integration of *Aswaja* values occurs not only during classroom instruction but is also reinforced through institutional culture,

religious habituation, and character evaluation systems that are interconnected within a single learning management framework. Framed by Bandura's Social Learning Theory, this value integration at MI NU An-Nur Purworejo demonstrates that the student character formation process operates through the mechanisms of observation and social modeling; teachers, *ustāẓ*, and the madrasah environment serve as primary learning sources observed by students in building religious and social behaviors (Khairul Sya'ad & Al-Asyhar, 2025). Exemplary conduct in attitude, interaction patterns, disciplined worship, and daily social behaviors serves as a vital mechanism for value internalization, ensuring that value learning takes place not merely through verbal explanations but through continuous social experiences encountered by the learners within the madrasah environment.

On the other hand, the active involvement of teachers in guiding students during instructional processes and habituation activities reflects the practice of scaffolding as conceptualized by Vygotsky. Educators do not merely deliver religious concepts but provide step-by-step guidance to enable students to comprehend, practice, and internalize *Aswaja* values in accordance with their developmental stages (Salsabilai et al., 2025). This guidance is evident in worship habituation, moral cultivation, and the direction of students' daily social behaviors within the madrasah environment. Moreover, this value integration is visibly reflected in the instructional designs and learning models utilized by the teachers; the applied learning models are not partial but are designed integratively by connecting the instructional material with *Ahlussunnah wal Jama'ah* values across every phase of learning activities. Teachers do not simply present religious concepts but connect them to the real-world contexts of students' daily lives through dialogic, reflective, and applicative approaches, thereby rendering the learning process significantly more meaningful as students comprehend the material cognitively while successfully internalizing those values into their attitudes and behaviors.

This aligns with the findings of Ahwani et al., which assert that an integrative and comprehensive IRE learning model can optimize both competency development and student character formation (Ahwani et al., 2025). However, the current study demonstrates that value integration at MI NU An-Nur Purworejo possesses a more contextual characteristic because it focuses not only on merging instructional materials and methods but also on creating a learning environment that supports sustained value internalization. Furthermore, applying *Ahlussunnah wal Jama'ah* values within social and civic activities shows that these values are not exclusive to the religious domain but hold broad relevance in community life; involving students in social initiatives, harmonious interactions, and civic events indicates that values such as *tasāmuḥ* (tolerance), responsibility, and social concern have been contextually internalized. This resonates with Inayatullah's research, which states that Islamic religious education plays a strategic role in instilling inclusive social values like tolerance and empathy (Inayatullah, 2025). Nevertheless, this study highlights a broader contribution, as the implementation of *Aswaja* values at MI NU An-Nur Purworejo targets not only individual piety but also the formation of a moderate social and national character, ensuring that *Aswaja* values are

understood as the foundation for harmonious social attitudes within a pluralistic society rather than exclusively as a religious identity.

Nonetheless, the research also reveals that integrating *Aswaja* values within learning management encounters several challenges. Teachers vary in their ability to contextually integrate *Aswaja* values across all subjects and instructional activities; additionally, external influences—such as the family environment, digital media, and shifting cultural norms outside the madrasah—at times disrupt the behavioral consistency of students in applying these religious values daily, demonstrating that value internalization cannot rely solely on formal madrasah schooling but requires wider social environmental support. Moreover, balancing the academic demands of the national curriculum with intensive religious habituation and character-building programs remains difficult; some teachers admit that dense instructional schedules occasionally prevent character coaching from being fully maximized for every student. This situation underscores that value-based education requires sustained institutional backing, teacher competence, and a reinforced school culture to optimize the internalization process. In conclusion, the integration of *Ahlussunnah wal Jama'ah* values within learning management at MI NU An-Nur Purworejo reinforces the religious dimension of education while creating a holistic, integrative, and contextual learning ecosystem where all instructional components—from planning and implementation to evaluation—operate as a mutually supportive unit. Consequently, this IRE learning model can serve as a relevant Islamic educational framework for addressing character reinforcement and religious moderation in the contemporary era.

CONCLUSION

This study concludes that the management of Islamic Religious Education (IRE) learning based on *Ahlussunnah wal Jama'ah* values at MI NU An-Nur Purworejo is implemented comprehensively through the stages of planning, implementation, and evaluation of learning. The integration of *Aswaja* values is not limited to instructional content but becomes the foundation of the madrasah's learning culture, character formation, and educational practices. The findings show that *Aswaja* values are integrated through curriculum planning, religious habituation, classroom instruction, and holistic evaluation covering cognitive, affective, and psychomotor aspects. The internalization of values is strengthened through teacher role modeling, social interaction, habituation activities, and pesantren-based traditions. This study also demonstrates that the integration of *Aswaja* values can be understood through broader educational perspectives, particularly Bandura's social learning theory, Vygotsky's scaffolding, and the concept of hidden curriculum. Practically, this study contributes to the development of value-based IRE learning management that supports character education and religious moderation in madrasahs. However, this study is limited to a single research site and uses a qualitative approach, so the findings remain contextual and cannot be generalized broadly. Therefore, future studies are recommended to conduct comparative research among NU-based madrasahs, longitudinal studies, and quantitative validation to strengthen and expand the findings of this research.

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Author Contribution

Masrukhan, **A.Q.,** Conceptualization, Methodology, Writing – Original Draft; **Abdurrahman**, Writing – Review & Editing, Validation, Supervision.

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