

## Aswaja An-Nahdliyyah Module Innovation Based on Competitive Learning

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### ABSTRACT

**Purpose** – This research aims to develop an Aswaja An-Nahdliyyah learning module based on Competitive Learning, integrated with the Independent Learning curriculum. The focus of this research is to improve the quality of Aswaja's teaching by emphasizing moderate and inclusive Islamic values to ward off radicalism.

**Method** – The approach used is Asset-Based Community Development (ABCD) which involves five stages: Discovery, Dream, Design, Define, and Destiny. The development process of this module is carried out by identifying community assets, as well as involving educators in the design process. The results were evaluated through a validity test with 2 experts and effectiveness using a paired t-test using SPSS.

**Findings** – The validation results show that this module is considered feasible by experts with an average score of 4.36. The effectiveness of the modules was tested through pre-test and post-test. The average pre-test score was 194 with a standard deviation 483, while the post-test increased to 354 with a standard deviation 382. The correlation between the pre-test and post-test of 0.671 shows a strong relationship between students' initial understanding and results after using the module. The paired t-test produced a t-value of -24.146 with  $p < 0.001$ , indicating a significant difference between the pre-test and the post-test.

**Research Implications** – These findings show the potential for the development of local curricula based on moderate values to shape a more inclusive character of students. The implications of this research are relevant in creating more efficient and competitive-based teaching methods, but limited samples and limited access to technology pose challenges in wider application.

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## Introduction

In an era of growing globalization and educational reform, the development of curricula that integrate local cultural values while adhering to contemporary educational standards has become crucial for improving educational outcomes (Hanggara & Khususiyah, 2024). One of the characteristics of local content mixed with culture in society is Ahlussunnah wal Jama'ah as the foundation of moderate Islam (Abdul Malik et al., 2023).

The existence of local content in the form of subjects such as Aswaja in several educational institutions in Indonesia is a response to the needs of an education system that is relevant to the locals. This is an effort to address local educational needs while still promoting a more inclusive and culturally sensitive learning environment (Khomsinuddin et al., 2024). In summary, such efforts are crucial for bridging the gap between traditional values and modern educational practices, thus reinforcing the importance of culturally integrated education.

The development of the local curriculum is very important to create a balanced and inclusive educational environment with a basic orientation as the formation of students' character (Khamid & Adib, 2021). Education based on local wisdom is expected to bring a strong foundation for the nation's successors in the future. Especially Aswaja values which aim to strengthen students' character towards moderate and inclusive Islamic teachings (Kriyantono et al., 2023), where this context is very relevant to the condition of Indonesia's multicultural and multireligious society. In the face of the challenges of globalization and the rapid flow of information, it is important for the education system to not only focus on the academic aspect, but also on the cultivation of moral and spiritual values that can shape the character of students holistically (Faizin et al., 2024).

Although there has been progress, there is still a gap in the understanding of effective ways to apply the teachings of Aswaja in various educational settings. Existing studies often focus on the general application of local content in curriculum design but have not fully investigated the specific challenges and methodologies involved in incorporating Aswaja principles in a structured manner (Mahsun, 2020). In addition, research on the impact of this integration on student learning outcomes and social perception on a wider scale is still limited.

The internalization of Aswaja values not only maintains cultural and religious heritage, but also serves as a preventive measure against radical ideologies that threaten the harmony of society. Radicalism is a real threat that can disrupt social and national stability, especially when the ideology infiltrates the education system. Therefore, Aswaja as part of the educational curriculum is a strategic effort to fortify the younger generation from these negative influences, by instilling the values of moderation, balance, and tolerance from an early age (Fikar & Saefudin, 2022).

Previous research by Muhamad Arif at SMK Al-Azhar Menganti Gresik showed how the incorporation of Aswaja teachings into the school curriculum helped reduce the influence of radical ideologies among students (Arif, 2018). This study emphasizes a unique approach in providing religious education in accordance with the values of Nahdlatul Ulama (NU) to new students, thus promoting Islam rahmatan lil alamin or compassionate Islam. This model has shown potential in fostering a balanced understanding of religion and preventing the spread of radical views in the educational environment (Primarni, 2024). Furthermore, Hamidulloh's work emphasizes the role of the Aswaja-based curriculum in addressing broader social issues such as Islamophobia, demonstrating the potential of the curriculum to promote moderation and tolerance (Ibda', 2019).

Similarly, Wahyu Irvana's work on the KKKMI LP Ma'arif NU strategy in developing Aswaja and Ke-NU-an materials highlights the importance of teacher training and curriculum development based on local wisdom (Irvana et al., 2022). By improving the quality of Aswaja's education and using locally designed learning modules, educational institutions can provide a more relevant and impactful learning experience. This not only strengthens students' understanding of moderate Islamic teachings but also ensures that the educational content is appropriate to their cultural and social environment (Faizin et al., 2024). Values like these are important to form individuals with moderate and tolerant character, which is urgently needed in a pluralistic society like Indonesia. By instilling these values in the education system, schools can play an important role in shaping students' attitudes toward religion and society, creating a more harmonious and cohesive community (Fathurrohman, 2023).

The quality and consistency of Aswaja's learning that varies in various regions is a challenge to its wide implementation and effectiveness (Wahyudi et al., 2024). It can be seen that with the brief change of the National curriculum, Aswaja learning is still in the same place. On the other hand, the development of local content is relatively slow, which results in stagnation of the student learning model. So that development and improvement do not appear to be hilal if it is continued in the zone.

The challenges and problems encountered by the author in the previous preliminary study found a point in the lack of innovation in the development of local learning, especially the Aswaja subject which is actually widely implemented in private schools, especially at MTs Raudhatul Muttaqien. This school has a strong foundation and background in the aspect of Islam in the direction of Ahlussunah wal Jama'ah An-Nahdliyyah. However, after further preliminary studies, the development of local content, especially in Aswaja subjects, has not been carried out in recent years. In the author's view, this needs to be done to maintain the characteristics of educational institutions that continue to fight for Aswaja values to this day.

Through the above statement, the author initiated to start a step to develop local content focusing on Aswaja lessons. This research aims to fill the shortcomings in Aswaja teaching by focusing on the development and implementation of Competitive Learning-based modules that are integrated with the concept of the National Curriculum (Merdeka Belajar). This research will visualize the delivery of subject content, improve content content, and improve student competence. The goal is to provide a stronger framework and outputs for Aswaja subjects. The findings of this study are expected to expand the discourse on curriculum development and educational strategies to promote moderate and inclusive Islamic values, especially in the midst of rampant radicalization and intolerance. By evaluating the effectiveness of modules in the local curriculum, this research is expected to provide valuable insights into how to balance cultural values with the demands of modern education, as well as make a significant contribution to educational practice and student engagement.

## Methods

This study uses the Asset-Based Community Development (ABCD) approach to develop and evaluate Aswaja's teaching modules based on Competitive Learning. The ABCD method focuses on utilizing existing assets within the community, including local resources, knowledge, and skills possessed by members of the educational community, to create relevant and sustainable solutions (García, 2020). Through this method, the author starts several instructional stages which include five stages, namely Discovery, Dream, Design, Define, and Destiny.

Discovery refers to the process of finding positive things or looking for successes in the past. What the author does at this stage is to identify the assets that exist at MTs Raudhatul Muttaqien, including educators and education practitioners, as well as existing local resources. This process was carried out by conducting meetings, discussions and interviews with several MTs Raudhatul Muttaqien stakeholders to identify strengths and resources that can be utilized in the development of teaching modules.

Next is Dream by outlining detailed achievement targets. Based on the assets that have been identified, an inventory stage is carried out to focus on the aspects that are the main targets in development and are ready to be designed by integrating local resources and existing expertise.

The third is Design or formulating the stages of system strategy and the process of designing the design of the media parawarupa. Some of the things that are done at this stage are the use of knowledge and views from several stakeholders in the content of Aswaja materials, as well as the involvement of educators in assessment. The module is designed to be relevant to the local context, drawing on existing traditions and cultures to reinforce the learning process.

Fourth, the Define stage , which is the acculturation process. This process involves the active participation of members of the educational community, including teachers and students. This involvement aims to ensure that the modules developed are not only in accordance with educational standards, but also reflect the values and needs of the residents of MTs Raudhatul Muttaqien. The modules that have been developed are then implemented in the educational community with the full support of the head of the foundation, the principal and all school residents.

Finally, the Destiny stage or implementing the formulation at the design stage by monitoring, developing, and evaluating the results of innovation. At the module evaluation stage, it is carried out with a participatory approach, where community members are involved in the assessment process. In this case, the researcher tested the feasibility of the model with an expert validation test consisting of 2 people and the effectiveness of the module by distributing questionnaires to students to find out the impact on learning. To see the extent to which the module can provide the desired results, the authors use the effectiveness test to determine the level of effectiveness of media use through paired t-tests. The paired t-test is used to test the mean difference between two samples taken from the same population. In this case, the author took the population of 7<sup>th</sup> grade students by collecting data through questionnaires. The data obtained by the author was processed using SPSS software version 25. Quantitative data was collected through assessment before and after the use of the module. This evaluation not only focuses on student learning outcomes, but also on the impact of modules on strengthening community assets and increasing local capacity.

## Result

### 1. Asset Identification

MTs Raudhatul Muttaqien still faces several challenges in the development of educational institutions. Such as the lack of human resources in the development of institutions through the reconstruction of content, methods, and efficient implementation of learning and producing graduates who have competitiveness. However, with the existing challenges, MTs Raudhatul Muttaqien has the potential to become a major educational institution, especially in providing benefits to the surrounding community. It can be seen with the enthusiasm and trust of the community to entrust their children to study at the school. This belief arose not only because of the title of the institution, but also historically this institution does have a strong foundation and background in the aspect of Islam in the direction of Ahlussunah wal Jama'ah An-Nahdliyyah

In addition, the local curriculum in the school still uses the 2013 curriculum reference standardization, seeing that the local curriculum is always slow when compared to the national curriculum. Ideally, the local curriculum is the main shaper of the student's character and personality base. Seeing this, some of the problems encountered are (1)

Lack of action and execution is the main obstacle in the development of local content so that the curriculum only runs without progress. (2) The relevance of the local curriculum needs to be adjusted to the context of the national curriculum, namely Freedom of Learning so that there is synergy in learning. (3) The absence of teaching modules in physical form makes it difficult for students to understand and independently review the content of the material.

In supporting learning at school, the facilities at MTs Raudhatul Muttaqien are quite adequate with internet access and computer labs for digital-based learning. This facility greatly supports learning patterns and methods with various variations that can be used to facilitate and introduce how to use digital-based electronic media to students. Of course, this facility is a form of strengthening educational differentiation, especially within the framework of Freedom of Learning. However, this facility is sometimes less than optimal in use considering that most subjects do not make much use of this media.

## 2. Asset Utilization and Basic Design

The content of the material in Aswaja lessons is inseparable from the basic elements that are generally distributed in the aspects of History, Aswaja Teachings, NU-an, and Amaliyah Nahdliyah. The distribution is manifested in chapters and subchapters of learning materials. In this case, the author sees in every aspect the lack of maximum equality in the distribution of these elements. This equity can be developed by repositioning each chapter of the existing material. The author will start with the lowest grade, namely grades VII, VIII, and continue with grade IX.

In addition to the equitable distribution of each element, the content of the subject matter must have a target orientation and the results of the formation of each individual that can be implemented in the form of categories for each content chapter. In this case, the author slightly describes the achievement orientation in each class.



**Figure 1.** Achievement Orientation

Mu'takid orientation is an achievement that can be applied to grade VII, where mu'takid means believing, believing in something that is used as a basic principle to be practiced in daily life. Mujtahid is a person who has the ability and reasoning process in understanding practices with the contextualization of the times, this orientation is suitable to be applied to grade VIII who already have an idea of their goals in learning and their application in daily life. While mujahid means a fighter, every step is a form of real effort in fighting directly, this orientation is suitable to be applied to class IX where they

are the highest class and begin to form their personality in terms of maturity, mindset, and attitude to be ready to implement it later in society. The mujahid orientation is the depiction and preparation of students to participate in proclaiming aswaja values in daily life.

**Table 1.** Overall Aspects of the Distribution of Aswaja and NU-An Elements

Element	Explanation
History	It is related to the history of Aswaja starting from the time of the Prophet Muhammad SAW to the 21st century, in which there is the history of NU from time to time. Aswaja and NU-an education, emphasizing the historical aspect of Aswaja, the entry of Aswaja Islam in the archipelago coincided with the arrival of early missionaries in the archipelago, such as Wali Songo. This teaching then grew and developed in the archipelago and was continued by Nahdlatul Ulama' who expressly formulated the teachings of Aswaja as the foundation of his religious teachings.
Aswaja Teachings	Aswaja and NU-an education is related to the Aswaja framework of understanding carried out by NU which has special characteristics, which are based on three main teachings of Islam, namely the fields of faith, fiqh and Sufism (morals). In the field of faith, NU refers to the faith thinking of Imam Abul Hasan Al-asy'ari and Imam Abu Manshur Al-Maturidi. In the field of jurisprudence, it follows the formulation of al-aimmah al-madzahib al-arba'ah, namely the madzhab of Imam Hanafi, Imam Maliki, Imam Shafi'l and Imam Hanbali. Meanwhile, in the field of Sufism, NU followed Imam Junaid Al-Baghdadi and Imam Abu Hamid Al-Ghazali.
NU Identity	As an Aswaja Islamic organization, NU's struggle is not only oriented to religious issues (diniyah), but also pays full attention to various social problems (ijtima'iyah). Therefore, NU affirms itself as jam'iyah diniyah ijtima'iyah which continues to struggle to ground and guard the sustainability of the Aswaja faith and the Republic of Indonesia with cultural and political struggles of nationality that are in favor of the interests of the community as a whole. Aswaja and NU-an education, leads students to understand the dynamics of NU's struggle and the good efforts it makes to a civilized life (ta'addub), namely upholding noble morals (makārim al-akhlāq), tawassut/moderate, tawāzun, l'tidāl, tasāmuh, musāwah, deliberation (syūra), raḥmatan li al-ālamīn), dynamic and innovative (tathawwur wa ibtikâr), citizenship and nationality (muwaṭānah).
Nahdliyah Rituals	Includes rituals or relationships with Allah SWT. ('ubudiyah) and activities related to fellow human beings (mu'āmalah). Amaliyah Nahdliyah is related to fiqh which reviews various understandings of the procedures for the implementation of legal provisions in Islam and their implementation in worship and mu'āmalah. In addition, the amaliyah of Nahdliyah is related to good customs and traditions that apply in society.

Aswaja and Ke-NU-an education in general must direct students to (1) a tendency to goodness (al-ḥanifiyyah), (2) Civilized (ta'addub), namely upholding noble morals (makārim al-akhlaq), (3) an attitude of taking the middle path (tawassut/moderate), (4) Balanced (tawāzun), (5) Straight and firm (l'tidal), (6) Tolerance (tasāmuh), (7) Equality (musāwah), (8) Deliberation (syūra), (9) compassion for the universe (rahmat li al-ālamīn), (10) Dynamic and innovative (tathawwur wa ibtikār). (11) Citizenship and nationality (muwaṭānah).

### 3. Integration and Implementation

The integration of this teaching module aims to improve learning efficiency. The first step is to summarize the material more efficiently without compromising the essence of the content conveyed. This effort is the result of an evaluation of previous modules that have not implemented the concept of Freedom of Learning. Materials that would normally take a long time to understand can be summarized, while still ensuring continuous comprehension for students. Focus is given on the core of the material, which helps students identify and understand key concepts. This not only speeds up the learning process, but also encourages students to think critically and analytically.



Figure 2. Module Cover

As part of strengthening the material in the local curriculum, which is integrated with the concept of competitive learning and Freedom of Learning, the introduction of important figures in the history of Aswaja (Ahlussunnah wal Jama'ah) and Nahdlatul Ulama (NU) is an important element in learning. This approach broadens students' horizons about the history and values of Aswaja, as well as fosters pride in NU's intellectual and spiritual heritage. With interactive methods such as storytelling, drama, and multimedia, students can more easily get to know and understand the role of these figures in the development of Islam in Indonesia.

Figures such as Abu Hasan Al-Asy'ari, Imam Maturidi, Hadratussyaikh Hasyim Asy'ari, and KH Wahab Chasbullah were introduced in the historical context of Aswaja and NU. The integration of the introduction of these characters in competitive learning allows students to learn collaboratively. In small groups, students discuss the contributions of these figures to NU and how Aswaja's values are applied in daily life. This discussion



enriches students' understanding while developing critical thinking skills and argumentative skills. In this way, students are invited to delve into the historical role of these figures and their relevance in today's life.

Through the concept of Freedom of Learning, the introduction of Aswaja and NU figures becomes more contextual and personal. Students not only see these figures as distant historical figures, but also as a source of inspiration relevant to their lives today. This helps students appreciate their cultural and religious heritage more, as well as inspire them to apply Aswaja values in their daily lives in accordance with the goals of Freedom of Learning, which is meaningful, contextual learning, and encourages students to become independent, critical, and noble individuals.

In addition, the use of technology through the integration of learning barcodes, which contain videos and quiz-based exercises, is also an important innovation in this process. This barcode allows students to access additional materials independently, anytime and anywhere, thus supporting the principle of flexible learning in Freedom of Learning. For example, through videos that can be accessed with barcodes, students can watch brief biographies of the characters, complete with visualizations of the important events they experienced. This video makes it easy for students to understand concepts that are difficult to understand through just text. Meanwhile, quiz-based exercises serve as an evaluation tool and interactive media to reinforce students' understanding, ensuring that they not only get to know the figures, but also understand the values they stand for.

#### 4. Validity and Effectiveness Test Results

Looking at the feasibility of the module, the author uses four main aspects in assessing the eligibility. Four aspects include the suitability of content, methodology, presentation, and suitability. These aspects are essential to evaluate whether the module meets the needs of the user and achieves the expected learning objectives, focusing on the relevance of the material, the effectiveness of the approach, the way the module is structured and delivered, as well as its practical application in the context of learning or daily use. The following are the results of the validity test obtained by the author from 2 validators.

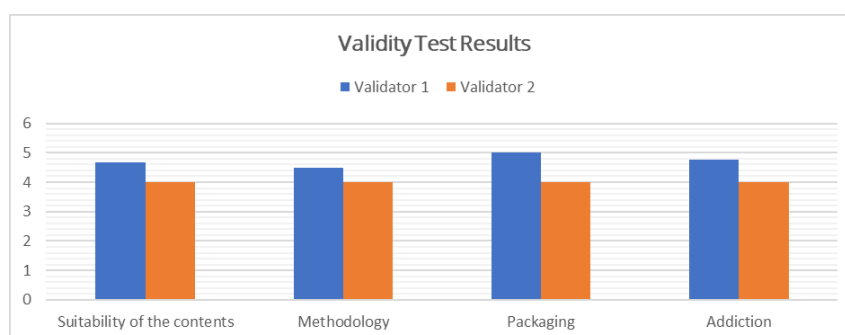


Figure 3. Validity Test Results

The assessment of the suitability of the content, methodology, presentation, and suitability of a job shows satisfactory results. The suitability of the content obtained an average score of 4.67 and 4, which indicates that the content is considered quite relevant and meets the standard. From the methodological aspect, it gives an average score of 4.5 and 4, which shows that the methodological approach is considered quite good. The presentation of the material was rated very good by a perfect score of 5, while Validator 2 gave a score of 4, indicating that the presentation of information was considered clear and easy to understand. Clothing, which reflects the practical usefulness of the work results, was also rated high with an average score of 4.75 and 4. The assessment results of both validators stated that the module is feasible to use, but needs some improvement. The main recommendation in the validator note is the addition of assessments to make it easier for teachers to assess student knowledge, as well as the development of learning videos that should be made by themselves to be more in accordance with the material. This improvement is expected to increase the effectiveness of the module in learning. Overall, the results were considered to have met expectations, with the final score showing a consistent score above the expected standard.

In addition to conducting validity tests, the author also carried out a test of the effectiveness of the implementation of the module to students. This test involves 9 questions designed to measure the understanding, application, and formation of students' attitudes before and after the module is applied (pre-test and post-test). The effectiveness test was focused on 7th grade students as the main sample with a total of 30 students. By using 7th grade as a test group, the author aims to evaluate the extent to which this module can improve students' understanding and ease of acceptance of the material taught, this is oriented towards the mu'takid aspect which is oriented to 7th grade students. The following are the results of the tests carried out:

**Table 2.** Results of Descriptive Analysis

		Descriptives		Statistic	Std. Error
Pretest Eks	Mean			19,4000	,88226
	95% Confidence Interval for Mean	Lower Bound		17,5956	
		Upper Bound		21,2044	
	5% Trimmed Mean			19,0741	
	Median			18,0000	
	Variance			23,352	
	Std. Deviation			4,83236	
	Minimum			13,00	
	Maximum			31,00	
	Range			18,00	
	Interquartile Range			4,50	
	Skewness			1,277	,427
Kurtosis			,817	,833	
Posttest Eks	Mean			35,4000	,69745

95% Confidence Interval for Mean	Lower Bound	33,9736	
	Upper Bound	36,8264	
5% Trimmed Mean		35,4259	
Median		35,0000	
Variance		14,593	
Std. Deviation		3,82009	
Minimum		27,00	
Maximum		43,00	
Range		16,00	
Interquartile Range		4,25	
Skewness		,207	,427
Kurtosis		,093	,833

Based on the results of the pre-test and post-test tests in 7<sup>th</sup> grade students, there was a significant increase in the average score from pre-test to post-test. The average score of the pre-test was 19.4 with a standard deviation of 4.83, while the average score of the post-test increased to 35.4 with a standard deviation of 3.82. This difference shows the development of student understanding after learning interventions. The results also show that the post-test values are more centralized with a smaller standard deviation, indicating a more consistent distribution of values compared to the pre-test results. This is also supported by a smaller score range on the post-test (16) compared to the pre-test (18), suggesting that the variation in outcomes between students decreases after learning.

**Table 3.** Normality Test Results

	Tests of Normality					
	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pretest Eks	,233	30	,000	,845	30	,000
Postest Eks	,175	30	,020	,948	30	,151

The normality test using Shapiro-Wilk indicated that the pre-test data was not normally distributed ( $p < 0.05$ ), while the post-test data was closer to the normal distribution with a significance value of 0.151. This shows that there is a transition after learning, the distribution of grades becomes more normal, which can be interpreted as an increase in the homogeneity of student learning outcomes.

**Tabel 4.** Statistical Test Results

		Paired Samples Statistics			
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest Eks	19,4000	30	4,83236	,88226
	Postest Eks	35,4000	30	3,82009	,69745

Berdasarkan hasil uji statistik Paired Samples T-Test yang dilakukan terhadap data pre-test dan post-test kelompok eksperimen, diperoleh beberapa temuan penting yang menunjukkan adanya peningkatan signifikan pada hasil setelah intervensi. Nilai rata-rata pre-test peserta adalah 19,40 dengan standar deviasi 4,83, sementara nilai rata-rata post-test meningkat secara signifikan menjadi 35,40 dengan standar deviasi 3,82. Hal ini menunjukkan adanya peningkatan sebesar 16,00 poin antara hasil pre-test dan post-test.

**Tabel 5.** Correlation Test Results

Paired Samples Correlations				
		N	Correlation	Sig.
Pair 1	Pretest Eks & Posttest Eks	30	,671	,000

The correlation test between the pre-test and post-test scores showed a strong positive correlation, with a correlation value of 0.671 and a significance of 0.000. This means that there is a relationship between pre-test and post-test results, where participants with higher pre-test scores tend to show the same improvement in post-test after being given the intervention.

**Tabel 6.** Paired Sample Test Results

Paired Samples Test									
Paired Differences									
95% Confidence Interval of the Difference									
		Mean	Std. Deviation	Std. Error	Lower	Upper	t	df	Sig. (2-tailed)
Pair 1	Pretest Eks - Posttest Eks	-16,00000	3,62938	,66263	-17,35523	-14,64477	-24,146	29	,000

Furthermore, the results of the paired sample test showed a statistically average difference between pre-test and post-test of 16.00, with a t-value of -24.146 and a p-value of 0.000. The 95% confidence interval for this difference is in the range of -17.35523 to -14.64477, which further strengthens the conclusion that there is a significant increase from pre-test to post-test.

From these results, it can be concluded that the Aswaja An-Nahdliyyah module for 7th grade given to the experimental group improved student learning outcomes, as reflected by a consistent increase in post-test scores compared to pre-test scores. A strong correlation between pre-test and post-test also suggests that the results of the pre-test can be an early indicator of the participant's final outcome after the intervention.

## 5. Impact of Modules on Student Learning

The application of the Aswaja An-Nahdliyyah module to 7th grade students not only functions as a learning aid, but also supports the competitive learning approach which is increasingly important in the modern education era. Competitive learning, emphasizes the importance of healthy competition in increasing student learning motivation. In this case, modules help students directly achieve higher standards in learning, both in understanding the material and in achieving better learning outcomes.

In addition, this module plays a role in creating a balanced learning environment to compete. In this context, the module encourages students not only to compete in terms of individual academic achievements, but also to build awareness in applying Aswaja teachings in the community environment, as well as to provide a view of attitudes based on Aswaja values which ultimately results in a more conducive and productive learning atmosphere. The application of the module also allows students to evaluate and improve their learning outcomes independently, which strongly supports the principle of competitive learning. Students can see an improvement in their learning outcomes, which not only reflects individual success but also gives them the motivation to continue competing in the future.

## Discussion

As part of religious education, the local content of Aswaja (Ahlussunnah wal Jamaah) is recognized as able to instill the values of moderation and tolerance that are very relevant in the context of a pluralistic society (Istiyani et al., 2021). In this case, Aswaja education has an important role in character formation, especially in elementary students in facing the challenges of the era of globalization and the influence of radicalism (Ishaac, 2023). The development of the Aswaja local content curriculum in formal schools plays a role in shaping the character of students who respect differences and instill strong moral values (Khamid & Adib, 2021). Of course, this can be applied if Aswaja not only focuses on theory, but also familiarizes students with Aswaja values in their daily lives (Hayuman et al., 2023).

First, the inculcation of Aswaja values in formal schools is an important strategy in building a moderate attitude among students. Through the cultivation of the values of *tawasuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance) (Khamid & Adib IAIN Kudus, 2021). This strategy is implemented through structured Aswaja learning so that an educational environment that supports moderation is created (Salam et al., 2022).

Second, Aswaja as a fortress of radicalism in the principle of Islamic Moderation. Internalizing the value of Islamic moderation through the development of the Aswaja An-Nahdliyyah curriculum is able to strengthen the moderate attitude of students (Muharom et al., 2022). Curriculum development plays a role in determining relevant local materials and types of content (Arifin et al., 2024). This effort aims to create a generation that not

only understands religion textually, but is also able to balance religious teachings with contemporary social and cultural challenges (Handayani & Arifin, 2022).

Third, the application of innovative learning methods in Aswaja education is also an important key. Muhammad Ghifari and Moh Masdar underlined the use of peer learning methods in Aswaja education in tsanawiyah madrassas as a way to increase student engagement. This method not only improves their understanding of Aswaja concepts, but also encourages collaboration between students (Ghifari & Masdar, 2024). The output of this research is the same as the research conducted by the author, this shows that the contextualization of aswaja can be applied with a variety of methods in learning according to the characteristics, culture, and conditions of students and the surrounding environment (Salam et al., 2022).

Fourth, in the context of education policy, the importance of curriculum flexibility at the primary to secondary school levels. As stated by Rangga Sa'adillah and Ahmad Shofiyuddin, assistance in the development of modules based on the Independent curriculum for Aswaja oriented subjects provides opportunities for teachers to adapt the material to the local conditions of the school and the needs of students (S.A.P. et al., 2024). The implication of this mentoring is increased teacher involvement and innovation in Aswaja teaching, which can ultimately support education policies that are more responsive to local needs.

Fifth, Aswaja education juxtaposed with local culture, such as Javanese Islam, is also one of the factors that contribute to the formation of students' mindsets. Yauma Trin Sunda and Agus Zaenul Fitri found that acculturation between Aswaja values and Javanese Islam is able to create a moderate understanding of Islam (Sunda & Fitri, 2022). In this context, local traditions such as Grebek Pancasila and puppet performances are effective media to convey monotheistic teachings that are in harmony with local culture, as well as an antidote to radicalism (Hasanah et al., 2024).

## Conclusion

The conclusion of this study shows that the Aswaja An-Nahdliyyah module developed for 7<sup>th</sup> grade students significantly improves student understanding and learning outcomes. This is evidenced by the increase in the average score of the post-test which is higher than the pre-test, as well as the increase in the homogeneity of learning outcomes after the implementation of the module. In addition, this module also supports competitive learning by encouraging students to think critically and apply Aswaja values in daily life. The integration of technology such as learning barcodes also facilitates self-access to additional materials, thus creating a more flexible and contextual learning process. The results of this study can be further developed by adding a more structured assessment to make it easier for teachers to evaluate student development. In addition,

the creation of self-learning videos that are in accordance with the material will increase the effectiveness of the modules.

As a recommendation, this study has limitations, especially in terms of the number of samples that only involve one class. Limited access to technology in some schools is also a challenge in the wider application of this module. Therefore, further testing with larger samples and in environments with diverse technology access needs to be carried out before these modules are implemented on a larger scale.

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