

Integration of Ahlussunah wal Jamaah An-Nahdliyyah Values in the Curriculum of the Islamic Religious Education Study Program Darussalam Islamic Institute of Martapura

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ABSTRACT

This study examines the integration of Ahlussunnah wal Jamaah An-Nahdliyyah (Aswaja) values into the Islamic Religious Education (PAI) curriculum at the Darussalam Islamic Institute of Martapura. The research responds to the need for graduates who possess academic competence, religious moderation, and character rooted in local socio-cultural values. A qualitative case study approach was employed. Data were collected through semi-structured interviews, participatory observations, and document analysis involving 10 purposively selected participants, consisting of institutional leaders, lecturers, and student representatives. Data were analyzed using thematic analysis supported by NVivo 12 Plus software. The findings reveal that Aswaja values are integrated through three interconnected dimensions: understanding (knowing), practice (doing), and internalization (being). These dimensions are reflected in the institution's vision and mission, curriculum structure, learning activities, worship practices, and holistic evaluation processes. The curriculum also incorporates Banjar traditions, such as tahlilan, haul commemorations, and grave pilgrimages, as media for character education. The novelty of this study lies in proposing an integrative curriculum model that links Aswaja values with local cultural traditions to strengthen character formation, religious moderation, and graduate adaptability in contemporary society.



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INTRODUCTION

The majority of the population of South Kalimantan is the Banjar people who have strong religious traditions and are rooted in Islamic boarding schools. It is recorded that there are more than 241 Islamic boarding schools in this region, of which about 90% have a modern character and most of them are affiliated with Nahdlatul Ulama (NU) (Rahman, 2021). The closeness of the people of Banjar to NU is not only organizational, but is rooted in the tradition of obedience to the ulama or tuan guru who is a central figure in their socio-religious life. The figure of Sheikh Muhammad Arsyad al-Banjari, for example, is a legendary scholar who has become a scientific reference as well as a symbol of the spread of moderate Islam in this region (Imawan, 2021). This scientific tradition and obedience to scholars forms a pattern of community relations that places scholars as the main axis of spiritual, moral, and cultural authority.

In the context of higher education, the Darussalam Islamic Institute (IAID) Martapura was established as a continuation of the scientific tradition that has been inherited by the Darussalam Martapura Islamic Boarding School since 1914 (Rahmawati & Wahdah, 2021). This Islamic boarding school is known as one of the oldest and largest Islamic education centers in South Kalimantan which has produced many influential scholars (Rahmadi et al., 2024). Through a network of Islamic boarding schools and higher education institutions, scientific authority is not only built through formal academic achievements, but also through spiritual, affective, and religious practical dimensions (Maimunah et al., 2021). This can be seen in the learning at IAID Martapura which emphasizes the balance between the cognitive, affective, and psychomotor realms. Students are not only required to master Islamic sciences theoretically, but are also formed to internalize moral values, manners, and participate in daily religious practices rooted in pesantren traditions.

This context is even more relevant when looking at the religious dynamics of the people of South Kalimantan today. Rapid social changes have influenced religious patterns, including the emergence of radical religious beliefs

such as takfiri that tend to be exclusive and intolerant (Adnan & Rahman, 2023). This phenomenon challenges the role of Islamic educational institutions, especially IAID Martapura, to maintain and internalize the values of Ahlussunnah wal Jamaah An-Nahdliyyah (Aswaja An-Nahdliyyah) in their curriculum. Aswaja An-Nahdliyyah with the manhaj of the Ash'ariyah-Maturidiyah faith, the fiqh of the four schools, and the Sufism of Al-Ghazali and Junaid al-Baghdadi, offers a moderate, adaptive, and harmonious religious pattern in harmony with the local traditions of Banjar (Hidayatullah, 2023). Thus, the integration of these values is an important strategy in forming graduates who are not only knowledgeable, but also moderate in character and ready to face the challenges of the times.

As a higher education institution rooted in the tradition of Islamic boarding schools, IAID Martapura places the strengthening of the values of Aswaja An-Nahdliyyah in the curriculum of the Islamic Religious Education Study Program (PAI) as part of its institutional vision (Zainudin et al., 2025). The vision reads: "To become a center for the study and development of Islamic Religious Education with the character of Ahlussunnah Wal Jamaah An-Nahdliyyah." In this framework, the curriculum is not only understood as a written document, but also includes ideas, implementation processes, and learning outcomes that are oriented towards the formation of noble morals, intellectual skills, and moderate religious attitudes.

The scope of the PAI curriculum at IAID Martapura also reflects the integration of Aswaja values in various courses, such as Kalam Science, Sufism, Fiqh, Ushul Fiqh, Tafsir Tarbawi, to Aswaja An-Nahdliyyah courses in particular. Through this learning design, students are not only equipped with Islamic theory, but also guided to understand, practice, and live Islamic teachings as a whole. The dimensions of knowing, doing, and being are important pillars in the implementation of a holistic curriculum. Practices such as pilgrimage, tahlilan, solemnity in Islamic boarding schools, and respect for teachers are part of the internalization of values that go hand in hand with the formal academic process.

Despite the strong institutional commitment to preserving the values of Ahlussunnah wal Jamaah An-Nahdliyyah (Aswaja An-Nahdliyyah), studies on Islamic higher education have generally focused on religious moderation, pesantren-based education, curriculum development, and character formation separately. Limited attention has been given to how Aswaja values are systematically integrated into the curriculum structure, learning process, institutional culture, and evaluation system within Islamic higher education settings, particularly in regions with strong local Islamic traditions such as South Kalimantan. Previous studies have also tended to examine Aswaja as a theological orientation or organizational identity, rather than as a comprehensive curriculum framework that shapes students' cognitive, affective, and psychomotor development. Consequently, there remains a lack of empirical understanding regarding how Aswaja values are translated from institutional vision into curriculum practice and how they interact with local Banjar religious traditions in the process of character formation.

Based on this gap, the central problem of this study concerns how the values of Ahlussunnah wal Jamaah An-Nahdliyyah are integrated into the Islamic Religious Education (PAI) curriculum at the Darussalam Islamic Institute of Martapura. More specifically, this study investigates how these values are embedded within the curriculum structure, implemented through learning activities and religious practices, and reflected in the evaluation system and graduate profiles.

Accordingly, this study aims to analyze and describe the integration of Aswaja An-Nahdliyyah values in the PAI curriculum at IAID Martapura from conceptual, structural, and practical perspectives. Furthermore, the study seeks to explain how the interaction between Aswaja values and Banjar local traditions contributes to the formation of graduates characterized by religious moderation, integrity, and adaptability to contemporary social challenges. The novelty of this research lies in its examination of Aswaja integration as a holistic curriculum model that combines institutional vision, learning practices, character education, and local religious traditions within the context of Islamic higher education.

The urgency of this research becomes clearer when considering that Islamic higher education, especially in areas with Islamic boarding schools such as Martapura, has a strategic role in preventing the infiltration of radical religious beliefs and maintaining social harmony. The integration of Aswaja An-Nahdliyyah into the curriculum not only serves as a strengthening of religious identity, but also as a filter for new values that can shift the religious traditions of the community (Ikhsan et al., 2024). Thus, research on the integration of Aswaja An-Nahdliyyah values in the PAI curriculum at IAID Martapura is important to see how the vision, curriculum structure, learning process, and implementation strategy are able to produce graduates with integrity, moderation, and contextual with the needs of the people of Banjar and global challenges.

Based on the description above, this study is focused on examining how the values of Ahlussunnah wal Jamaah An-Nahdliyyah are integrated in the curriculum of the Islamic Religious Education Study Program of the Darussalam Islamic Institute of Marpura Islamic Religious Institute. This study covers conceptual, structural, and praxis aspects involving the cognitive, affective, and psychomotor dimensions of students. With this approach, it is hoped that the

role of IAID Martapura in maintaining the moderate Islamic scientific tradition and its contribution in producing the next generation with the character of Aswaja An-Nahdliyyah can be comprehensively described.

METHOD

Types and Approaches to Research

This study uses a qualitative approach with a case study design (Ikhsan et al., 2024). The qualitative approach was chosen because it is relevant to understand socio-religious phenomena in depth in their natural context, without numerical reductions or statistical procedures. The case study design allows the researcher to intensively examine the integration of the values of Ahlussunah wal Jamaah An-Nahdliyyah in the curriculum of the Islamic Religious Education Study Program at the Darussalam Islamic Institute of Martapura, with a focus on conceptual, structural, and practical dimensions. This design is in line with the view of (Chopard & Przybylski, 2021) that case studies are effectively used to examine contemporary phenomena in real-life contexts.

Population and Research Participants

The population of this study includes the entire academic community at the Darussalam Islamic Institute of Martapura, especially the Islamic Religious Education Study Program. Participant selection was carried out by the non-probability purposive sampling technique, namely the selection of informants based on the relevance of the role and the depth of information that can be provided (Tajik et al., 2024). A total of 10 participants were involved in the research, consisting of institutional structural officials (Vice Chancellor for Academic and Institutional Affairs, Vice Dean for Academic Affairs, Head of Academic Section), lecturers in religious courses (Kalam, Sufism, Fiqh Worship, and Aswaja), as well as student representatives. Their selection is based on a strategic position in the formulation, implementation, and evaluation of the curriculum, so that it is considered capable of providing valid and representative data.

The number of participants was determined based on the principle of information richness and data saturation commonly applied in qualitative case study research. Data collection was continued until no substantially new themes, categories, or perspectives emerged from subsequent interviews. The selected participants represented key stakeholders involved in curriculum planning, implementation, supervision, and learning experiences, thereby providing comprehensive insights into the integration of Aswaja values within the institutional context.

Data Collection Techniques

Data were obtained through three main techniques, namely in-depth interviews, participatory observations, and documentation studies. The interviews were conducted in a semi-structured manner with guidelines compiled based on indicators of integration of Aswaja values in the curriculum. Observations were made on the learning process, campus religious practices, and local traditional activities that were integrated into the curriculum. Documentation includes analysis of the vision-mission, syllabus, Semester Learning Plan, academic guidelines, and institutional archives.

To ensure the validity and trustworthiness of the data, source triangulation, method triangulation, and document triangulation were applied (Bans-Akutey & Tiimub, 2021). Source triangulation was conducted by comparing information obtained from institutional leaders, lecturers, and students. Method triangulation involved comparing findings from interviews, observations, and document analysis. Document triangulation was carried out by cross-checking empirical findings with official curriculum documents, academic guidelines, and institutional records. In addition, member checking was conducted by returning interview summaries to selected participants to verify the accuracy of interpretations, while peer debriefing with fellow researchers was employed to minimize researcher bias and strengthen analytical credibility.

Research Procedure

The research process is carried out sequentially through four main stages. First, the preparation stage, including the preparation of proposals, the determination of informants, and the preparation of interview instruments. Second, the data collection stage, in the form of interviews, observation of academic and religious activities, and collection of curriculum documents. Third, the data reduction and categorization stage, namely organizing the results of interviews, observation notes, and documents into main themes according to the focus of the research. Fourth, the analysis and interpretation stage, by interpreting data based on the theoretical framework of the integration of the Aswaja curriculum, as well as comparing with the results of previous research.

Throughout the research process, an audit trail was maintained to document decisions related to data collection, coding, categorization, and interpretation. This procedure was intended to enhance the dependability and transparency of the research process.

Data Analysis Techniques

Data analysis is carried out using thematic analysis techniques, namely the process of identifying, categorizing, and interpreting patterns of meaning in qualitative data (Christou, 2022). To support the accuracy of the analysis, the researchers used NVivo 12 Plus auxiliary software, which allows for the systematic management of interview and document data (Allsop et al., 2022).

The analysis process consisted of several stages. First, all interview recordings were transcribed verbatim and reviewed repeatedly to achieve data familiarization. Second, open coding was conducted to identify meaningful units related to curriculum integration, learning implementation, institutional roles, evaluation mechanisms, local traditions, and graduate outcomes. Third, similar codes were grouped into broader categories through axial coding. Fourth, categories were organized into overarching themes representing major patterns in the data, such as the conceptual integration of Aswaja values, curriculum structure, learning practices, institutional support, interaction with Banjar traditions, and implications for graduate character formation. Fifth, the identified themes were reviewed, refined, and validated by comparing evidence across interviews, observations, and documents. Finally, the themes were interpreted in relation to the theoretical framework and findings from previous studies to generate comprehensive conclusions.

This analysis technique was chosen so that the results of the research are not only descriptive, but also interpretive, so as to be able to reveal the deep meaning of the integration of Aswaja values in the Islamic higher education curriculum.

RESULTS

Integration of Aswaja Values in the Curriculum Structure

The results of the study show that the Islamic Religious Education Study Program (PAI) IAI Darussalam Martapura systematically integrates the values of Ahlussunnah wal Jamaah (Aswaja) into its curriculum. This integration is carried out at the level of official documents, including the vision-mission, objectives, and profiles of study program graduates. In the vision of the study program, it is explicitly stated that the goal is to form graduates who adhere to the Ash'ariyah-Maturidiyah faith, have the fiqh school of four imams, and are based on the Sufism of Imam Al-Ghazali and Junaid Al-Baghdadi.

This statement was emphasized by the Vice Chancellor for Academic and Institutional Affairs who stated: *"We indeed direct the vision and mission of the PAI study program to reflect the manhaj of Aswaja. So it's not just a formality, but really the basis for curriculum development in all courses."* (WR1, interview, June 2025). In addition, the Deputy Dean for Academic Affairs also added that strengthening Aswaja has been included in the formulation of graduate learning outcomes: *"The curriculum is designed so that students not only know theory, but also practice Aswaja's teachings in their daily attitudes. That is why Aswaja is included in the profile of graduates and every RPS is directed there."* (WD1, interview, June 2025).

The curriculum documentation and Semester Learning Plan (RPS) show that courses such as Kalam Science, Fiqh Worship, Sufism, and Aswaja contain learning outcomes that are in line with these values. This was confirmed by the lecturer in charge of the Aswaja course who said: *"In the Aswaja course RPS, learning outcomes do not stop at the understanding of doctrine, but also the practice of tawasuth, tasamuh, tawazun, and i'tidal values. We emphasize this in the evaluation as well."* (D-Aswaja, interview, June 2025). In line with that, the lecturer in Kalam Science explained that the integration of Aswaja values can be seen in the material approach: *"In the Kalam Science course, we use the Ash'ariyah-Maturidiyah approach explicitly. Students are not only learning the theory of kalam, but are directed to understand the faith straight according to the manhaj of Aswaja."* (D-Kalam, interview, June 2025).

Meanwhile, the lecturer of Worship Fiqh emphasized that the four schools of fiqh are used as the main reference in the learning process: *"We emphasize that in fiqh, students must get to know the four major schools. So it is not exclusive, but comprehensive in accordance with the teachings of Aswaja."* (D-Fiqih, interview, June 2025). The Head of the Academic Section also confirmed the important role of institutional documents in ensuring the consistency of Aswaja value integration: *"All academic documents, from the syllabus to RPS, we direct to be in line with Aswaja's vision. So there are administrative standards that guarantee that consistency."* (KA1, interview, June 2025).

Table 1. Evidence of Aswaja Integration in Curriculum Structure

Curriculum Component	Evidence from Documents and Interviews
Vision and Mission	Based on Ash'ariyah-Maturidiyah theology, four madhhabs, and Sufism
Graduate Profile	Integration of Aswaja values in graduate competencies
Learning Outcomes	Emphasis on tawasuth, tasamuh, tawazun, and i'tidal
Courses	Kalam, Fiqh Worship, Sufism, and Aswaja
Academic Documents	Alignment of syllabus and RPS with institutional vision

Implementation of Aswaja in the Learning Process

The researcher's observation found that the implementation of the values of Ahlussunnah wal Jamaah (Aswaja) in the Islamic Religious Education Study Program (PAI) IAI Darussalam Martapura does not stop at the theoretical realm, but is realized practically in daily learning activities. This process can be seen in the way the lecturer relates the teaching material to the religious practices of the Banjar people which are indeed thick with the Aswaja tradition, such as tahlilan, haul ulama, and grave pilgrimage.

First, knowing, where students are invited to understand the concept of Aswaja through the study of classical books (turats) and modern academic literature. Second, doing (practice), where students are directed to practice the practice of worship in accordance with the guidance of fiqh of the four schools. Third, being (appreciation), which is the formation of a moderate personality and attitude through the internalization of Sufism values based on the teachings of Imam al-Ghazali and Junaid al-Baghdadi.

Lecturers use a variety of learning strategies, including the use of turats books such as Ihya Ulumuddin, Al-Mawaqif fi Ilm al-Kalam, and Sullam Taufiq; critical discussion methods to encourage students to think analytically; as well as congregational worship practices and religious practices that directly shape students' spiritual experiences.

Interviews with lecturers in charge of Aswaja courses emphasized the importance of the relevance of social practices in learning: *"We don't want students to only know concepts, but also understand how Aswaja values are present in people's lives, for example in the tradition of haul-professors, tahlilan, or grave pilgrimage. It becomes an important part of internalization."* (D-Aswaja, interview, June 2025). The same thing was conveyed by the lecturer in Sufism who emphasized the importance of the dimension of appreciation: *"Sufism in the classroom is not just a theory about morals. We direct students to practice dhikr, take care of the heart, and behave tawadhu'. So, there is a process of becoming, not just knowing."* (D-Tasawuf, interview, June 2025).

The Worship Fiqh lecturer explained the learning practice that is oriented towards the diversity of schools: *"In the practice of worship, our students practice to recognize a variety of opinions in the four schools. So they are used to being inclusive, not rigid on one sect. This is the moderate face of Aswaja jurisprudence."* (D-Fiqih, interview, June 2025). Meanwhile, the lecturer of Kalam Science revealed that the theological approach is also directed so that students have a solid foundation of faith: *"We direct the learning of Kalam Science to the Ash'ariyah-Maturidiyah stream, so that students have a strong faith base to face the challenges of modern thinking."* (D-Kalam, interview, June 2025).

From the institutional side, the Vice Dean for Academic Affairs emphasized that this Aswaja-based teaching practice is indeed part of the institution's strategy: *"We direct every lecturer to not only convey theory, but also to present Aswaja values in lecture practice, both through the book of turats, practices, and habituation in the classroom."* (WD1, interview, June 2025). Thus, the implementation of Aswaja not only functions as a subject matter, but really becomes an educational paradigm that animates the entire learning process.

Table 2. Dimensions of Aswaja Implementation in Learning

Dimension	Learning Activities	Evidence
Knowing	Study of turats and academic literature	Kalam, Aswaja, Sufism courses
Doing	Worship practice and religious activities	Congregational prayer, fiqh practicum
Being	Character and value internalization	Dhikr, tawadhu', religious habituation

The Role of the Academic and Institutional Environment

The results of the study confirm that the success of the integration of Ahlussunnah wal Jamaah (Aswaja) values in the PAI IAI Darussalam Martapura Study Program is not only determined by the curriculum and learning process, but also greatly influenced by academic culture and institutional systems. The researcher's observations show that there are religious routines that are characteristic of the campus environment, such as the implementation of congregational prayers, the reading of wirid after prayers, weekly Yasinan, Tahlilan, to the commemoration of the Prophet's Birthday and the Ulama Haul. The activity involved the entire academic community students, lecturers, and leaders so as to form an academic atmosphere that was full of Aswaja values. Students not only learn the teachings of Aswaja in the classroom, but also experience and live them in daily campus life.

An interview with the Vice Chancellor for Academic Affairs revealed that the habituation was indeed designed as an institutional strategy to strengthen the Islamic manhaj of the campus: *"This campus tries to present an Aswaja atmosphere, not only in the classroom. With routine activities such as wirid, Yasinan, and the Prophet's Birthday, students are used to living in a religious atmosphere. Lecturers are also required to set an example, so that these values really permeate them."* (WR1, interview, June 2025).

The Vice Dean for Academic Affairs added that the role of lecturers as uswah hasanah is the key in maintaining the sustainability of the tradition: *"Lecturers here do not only teach, but also participate in campus practices. So*

students can see firsthand examples of how to practice the teachings of Aswaja in their daily lives." (WD1, interview, June 2025). From the perspective of religious lecturers, their active involvement in routine activities is also considered a form of implementation of scientific values in real life.

One of the Aswaja lecturers said: "If we only convey Aswaja's theory in class without showing its practice, students will not feel the real meaning. By participating in tahlilan, maulid, or wirid together, they learn directly by real example." (D-Aswaja, interview, June 2025).

The Head of the Academic Section emphasized that the institutional system also supports the creation of Aswaja culture through academic policies, for example by requiring student participation in campus religious activities: *"In the academic guidelines, it is clear that religious activities are part of the formation of student character. So it's not optional, but it's inherent in our education system."* (KA, Interview, June 2025).

Thus, it can be concluded that the success of Aswaja's integration at IAI Darussalam Martapura is not only due to the curriculum design and learning methods, but also supported by the role of the academic environment that lives with the Aswaja tradition and the institutions that systematically support it.

Table 3. Institutional Support for Aswaja Value Integration

Institutional Component	Empirical Evidence
Religious Activities	Yasinan, Tahlilan, Maulid, Haul, Wirid
Lecturer Participation	Participation in religious programs
Academic Policies	Religious activities included in academic guidelines
Student Involvement	Mandatory participation in selected activities

Holistic-Based Evaluation System

The evaluation does not only focus on the cognitive aspect in the form of the ability to master the material and answer exam questions, but also includes the affective dimensions (attitude, morals, and religious commitment) and psychomotor (ability to practice worship and involvement in socio-religious activities). Based on the results of observations, the evaluation system appears in daily practice. In addition to written exams that assess students' conceptual understanding of materials such as Kalam, Fiqh, Sufism, and Aswaja, lecturers also assess students' skills in practicing worship, such as congregational prayers, tahlilan, and involvement in the management of student taklim councils. The affective aspect is assessed through the daily attitude of students in class and outside the classroom, for example activeness in wirid, manners towards lecturers, and participation in campus religious activities.

This was emphasized by one of the lecturers in charge of the Fiqh Ibadah course: *"We do not only assess students from written exam answers. If he is good in theory but does not participate in congregations or is less civilized towards the teacher, his grades cannot be maximized. So there are affective assessments and practices that are also taken into consideration."* (D-FI, interview, June 2025).

An interview with the Vice Dean for Academic Affairs also reinforces this finding, that the holistic assessment model is indeed designed to produce graduates who are balanced between science, charity, and morals: *"Our student evaluations cover three domains: cognitive, affective, and psychomotor. Because if you only assess cognitive, the results are not in accordance with Aswaja's vision. PAI graduates must have integrity, be able to teach, be role models, and be accustomed to religious practices."* (WD1, interview, June 2025).

This evaluation system is also supported by institutional policies listed in academic guidelines. From the results of the documentation, it was found that some religious courses explicitly included affective and psychomotor assessment indicators in the Semester Learning Plan (RPS). For example, in the Aswaja course, in addition to the written exam, students are also assessed based on their participation in group discussions, involvement in religious activities, and tolerant attitudes in scientific debates.

The Head of the Academic Section added that affective and psychomotor assessments are not only a formality, but actually affect the final results of students: *"Students who are active in activities such as tahlilan or participate in managing the taklim assembly usually get additional marks. That's part of affective judgment. So not only are they smart in class, but they also have a real contribution to religious life on campus."* (KA, Interview, June 2024). With this kind of evaluation model, the PAI IAI Darussalam Martapura Study Program seems to be trying to maintain a balance between academic achievement and the formation of religious character.

Table 4. Domains of Student Evaluation

Domain	Assessment Indicators
Cognitive	Written examinations, conceptual understanding
Affective	Participation, manners, religious commitment
Psychomotor	Worship practice, involvement in religious activities

DISCUSSION

The findings demonstrate that the integration of Ahlussunnah wal Jamaah An-Nahdliyyah (Aswaja) values within the PAI curriculum at IAID Martapura extends beyond the inclusion of religious content into a systematic curriculum framework that connects institutional vision, curriculum structure, learning practices, academic culture, and evaluation mechanisms. The curriculum is constructed upon the foundations of Ash'ariyah-Maturidiyah theology, the jurisprudence of the four madhhabs, and the Sufism of Imam Al-Ghazali and Junaid al-Baghdadi, creating a coherent educational orientation toward religious moderation and character formation. This finding supports the argument of (Ibda et al., 2024) that Aswaja-based Islamic education can function as an instrument for preventing radicalism and intolerance. Unlike findings reported in modernist Islamic higher education institutions where Aswaja is positioned primarily as a supplementary subject (Hasanah et al., 2024), the present study reveals a comprehensive integration model in which Aswaja values become the organizing principle of curriculum development and implementation.

The findings regarding the dimensions of knowing, doing, and being indicate that the integration of Aswaja values is operationalized through interconnected cognitive, practical, and affective learning experiences. The use of classical Islamic texts, worship practices, and the internalization of Sufism values demonstrates the continuity between pesantren traditions and higher education learning environments. This finding is consistent with holistic education theory, which emphasizes the integration of cognitive, affective, and psychomotor dimensions in educational processes (Alafnan, 2025). More importantly, the study shows that curriculum implementation is not limited to knowledge acquisition but is directed toward the formation of professional, ethical, and socially responsible graduates capable of responding to contemporary social and religious challenges.

Another significant finding concerns the role of academic culture as a mechanism for value transmission. Religious practices such as tahlilan, wirid, and haul ulama function as institutionalized forms of habituation that reinforce the formal curriculum. This finding strengthens the relevance of social learning theory in Islamic educational contexts, where value acquisition occurs through observation, participation, and repeated practice (Rumjaun & Narod, 2025). The interaction between formal curriculum and campus religious culture suggests that successful value-based education requires alignment between instructional content and institutional practices.

The holistic evaluation system identified in this study further demonstrates how IAID Martapura attempts to assess students across cognitive, affective, and psychomotor domains. Consistent with the principles of holistic educational evaluation (Hidayat & Aini, 2025), assessment is not restricted to academic achievement but also includes behavioral, moral, and practical dimensions. However, the findings also reveal the need for more standardized assessment instruments to reduce subjectivity in evaluating affective and psychomotor competencies. This issue represents an important area for future curriculum development and educational assessment research.

The findings concerning the interaction between the Aswaja curriculum and Banjar religious traditions confirm the importance of contextual religious education. Practices such as tahlilan, haul, and grave pilgrimage serve as cultural resources through which religious values are interpreted and experienced within local socio-cultural settings. This finding supports the perspective of contextual religious education, which emphasizes the relationship between religious learning and local culture (Ulum & Syafi'i, 2022). The study therefore demonstrates that the integration of religious values and local traditions can contribute to the development of graduates who are moderate, culturally responsive, and socially adaptive.

A major scientific contribution of this study lies in the development of an integrative model of Aswaja-based curriculum implementation in Islamic higher education. Previous studies have generally examined Aswaja as a theological orientation, a religious identity, or a separate course component. In contrast, this study conceptualizes Aswaja as a comprehensive curriculum framework that operates simultaneously through curriculum structure, learning processes, academic culture, contextual religious practices, and holistic evaluation systems. This model enriches the literature on Islamic curriculum studies by providing empirical evidence of how religious moderation can be institutionalized through curriculum design and educational practice.

From a practical perspective, the findings offer several operational implications. First, Islamic higher education institutions seeking to strengthen religious moderation may integrate Aswaja values into graduate profiles, learning outcomes, and course designs rather than limiting them to standalone subjects. Second, curriculum implementation should be supported by institutional culture through structured religious activities and lecturer role modeling. Third, educational institutions should develop more objective instruments for assessing affective and psychomotor competencies to ensure consistency and accountability in holistic evaluation. These recommendations provide practical guidance for policymakers, curriculum developers, and higher education administrators seeking to strengthen value-based education in contemporary Islamic higher education settings. This research is limited to one study program and one institution, so the generalization of results remains limited. The subjectivity inherent in qualitative interviews may also influence data interpretation. Future research is therefore recommended to conduct comparative studies across

Islamic higher education institutions with different socio-cultural and theological backgrounds, develop standardized instruments for measuring the internalization of Aswaja values, and undertake longitudinal studies to examine the long-term impact of Aswaja-based curriculum implementation on graduate competencies and community engagement.

CONCLUSION

This study concludes that the integration of Ahlussunnah wal Jamaah An-Nahdliyyah (Aswaja) values in the Islamic Religious Education (PAI) curriculum at the Darussalam Islamic Institute (IAID) Martapura is implemented systematically through curriculum structure, learning processes, academic culture, and holistic evaluation. The integration is reflected in turats-based learning, worship practices, the internalization of Sufism values, and the incorporation of Banjar religious traditions, contributing to the development of graduates who demonstrate academic competence, religious moderation, moral integrity, and social adaptability.

The main scientific contribution of this study is the formulation of an integrative Aswaja-based curriculum model that positions Aswaja not merely as a course or theological orientation, but as a comprehensive framework guiding curriculum design, learning implementation, institutional culture, and student assessment. This finding enriches the literature on Islamic curriculum studies, character education, and religious moderation in higher education.

Practically, the findings suggest that Islamic higher education institutions can strengthen religious moderation by integrating Aswaja values into graduate profiles, learning outcomes, campus culture, and evaluation systems. Future research is recommended to examine similar models in different institutional contexts and develop more objective instruments for assessing the internalization of religious values.

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AUTHOR CONTRIBUTION STATEMENT

Lusiana, Kholili Hasib, Vialinda Siswati, and Muhammad Sauqi contributed to the conceptualization, research design, data collection, data analysis, and manuscript preparation. All authors have read and approved the final version of the manuscript.

AI DISCLOSURE STATEMENT

The authors declare that artificial intelligence (AI) tools were used in a limited capacity to assist in language editing and improving the clarity of the manuscript. All ideas, analyses, and conclusions presented in this study are the original work of the authors, and they take full responsibility for the content of this manuscript.

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