

Original Article

Ahlussunah Waljama'ah Curriculum Management in Forming Student Characteristics

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Abstract:

This research aims to analyze the management of ASWAJA based local content curriculum to build the character of students who are faithful, devout and noble. This is a case study approach descriptive qualitative research, carried out in religious-based educational institutions. Data were collected through interviews, observations, and documentation studies, then analyzed using data reduction. Result of research showed that at the planning stage, the curriculum was designed by determining Aswaja-based subjects, selecting competent teachers, and providing relevant learning resources. Curriculum implementation involves developing a syllabus, preparing lesson plans, and implementing learning methods that integrate Aswaja values. Evaluation is carried out reflectively and summatively to measure the success of curriculum implementation. However, several obstacles such as the lack of innovative learning methods and teacher rotation are challenges that needed to be overcome. This research confirmed that Aswaja values have strategic potential moderate, inclusive, based on local wisdom. For optimization, synergy is needed between educational institutions, the community and the government in ensuring the sustainability of local content curricula as a solution to face the moral crisis in the modern era.

Keywords: Curriculum Management, Aswaja, Character Education, Religious Values

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Introduction

The homogeneous point of view reflected in centralized education

management methods has an impact on reducing the diversity of Indonesian society. This centralized education has created a gap between formal learning and socio-cultural reality, which requires a solution through a local content curriculum. This often causes students to feel isolated from the social environment when completing formal education ([Wijaya et al., 2021](#)). To overcome this challenge, the Indonesian government has made various breakthroughs, one of which is by implementing a local content curriculum designed to enrich students' learning experiences through the introduction of cultural aspects and local wisdom. However, in its implementation, the local content curriculum still faces various obstacles, especially in terms of the relevance of the material to local needs and the difficulty of relating the material to students' daily lives ([Nurcholis, 2024](#)).

Apart from cultural aspects, religious aspects also have an important element in education, because the role of spirituality aspect in building student character cannot be ignored. Local culture in the curriculum is the key to form a moderate and inclusive student character. Generation that is religiously pious and socially inclusive. By reinvigorating the Indonesian archipelago's philosophy of life, which prioritizes harmony, educational institutions can produce individuals who value peace over narrow-minded fanaticism. This is a crucial solution amidst the challenges of global radicalism, where a love of local culture serves as an anchor that maintains national identity.

The Trikon theory and the implementation of local content curriculum play an important role in developing students' social skills and character based on local wisdom. One concept that supports local culture-based education is Ki Hajar Dewantara's Trikon theory. By applying this theory, students are expected to be able to adapt to the global world society without losing their cultural identity ([Kanafi et al., 2021](#)).

Implementing a local content curriculum requires synergy between educators, the community, and local governments to instill values of religious tolerance and respect for pluralism. Through human resource development rooted in local wisdom, the gap between educational theory and social reality can be minimized, thus enabling graduates to be more prepared to make real contributions to their communities.

Methods

Using a descriptive-qualitative approach, this study evaluates how the Aswaja local content curriculum is implemented at Madrasah Aliyah NU Indramayu as a means of developing student character. Data validity is strengthened through source triangulation techniques, where the Ma'arif NU Indramayu Education Institute is positioned as a strategic informant to review the policy basis for developing the Aswaja local content.

Process was carried out empirically through three main methods. In-depth interviews were applied to strategic informants to obtain comprehensive data. Subjects included the madrasah principal, the deputy head of curriculum, Aswaja specialist teachers, and student representatives. Second, direct observation of the learning process activities and implementation of the Aswaja local content curriculum. Third, documentation studies of relevant documents such as curriculum, syllabus, and learning evaluation documents. Data were also strengthened through literature studies from accredited journals sourced from Google Scholar, especially

related to local content curriculum management and character education based on Aswaja values (Ibda et al., 2024).

"This study applies descriptive analysis methods to evaluate the significance of the Aswaja local content curriculum in strengthening the values of religious moderation in schools. The main focus of the study lies in how the curriculum transforms students' character, encompassing aspects of intellectual understanding and the implementation of behaviors that align with moderate principles."

This analysis is the theoretical basis for revealing the role of the Aswaja local content curriculum in building religious moderation in the madrasah environment. The data analysis process is carried out systematically through the stages of data reduction, data presentation, and drawing conclusions, while still paying attention to aspects of data validity through source and method triangulation techniques (Latif et al., 2023).

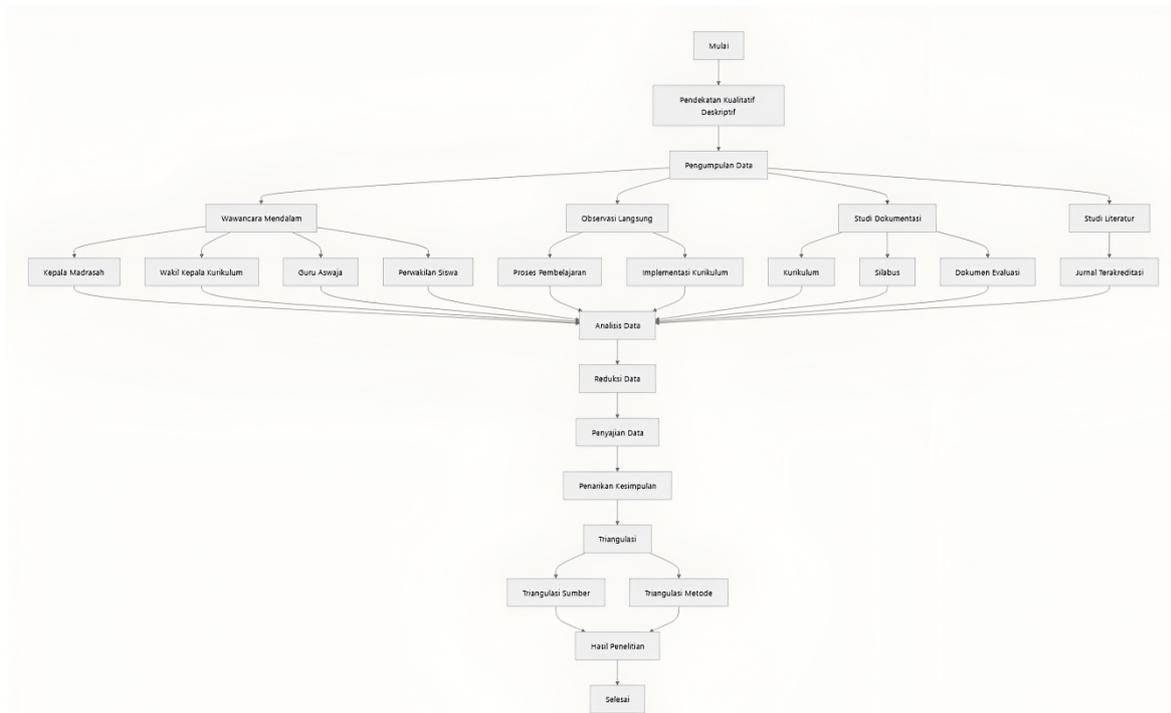


Figure 1. Research Flow

Results Planning

The process of developing a local content curriculum in madrasas involves a series of systematic procedures. These stages include identifying subjects, appointing relevant teaching staff, procuring learning support facilities, and planning budget allocations..

a. Determining subjects

In determining the curriculum, MA NU Indramayu involved an internal development team and the Madrasah Committee to ensure alignment with the institution's vision. This vision emphasizes the development of students with broad perspectives, faith, and noble character based on the principles of Ahlussunah Waljama'ah. As a result, the development of local content at this madrasah consistently reflects these core values. is as follows:

Table 1. Determining Lesson Subject

Lesson Subjects	Aim of the Subjects	Scope
Aswaja NU-version	Introducing ideology of <i>Ahlussunah Waljama'ah</i>	1) Aswaja 2) Faith 3) Firqoh al Islam 4) The history NU 5) NU organisation
<i>Fath al-Qorib</i>	Understanding the teaching of Madzhab Syafi'i	Prayer, Dhikr, Prayer, Daily Activities
Indigeneous Language	Understanding Local Wisdom	Customs, local culture, language, environment

1. Aswaja NU-version

This course is designed with the primary goal of internalizing the teachings of Ahlussunah Waljama'ah (Aswaja) in students. The curriculum covers strategic points, ranging from the fundamentals of Aswaja teachings and creeds, to a study of various sects within Islamic jurisprudence, to an in-depth discussion of the history, teachings, and organizational structure of Nahdlatul Ulama (NU). All material in this course is structured with reference to the competency standards established LP Ma'arif

2. Fathul Qorib

course is designed to equip with a deep understanding of religion, particularly in internalizing the teachings of the Shafi'i school of thought. Through this course, students are expected to comprehensively understand and apply the principles of Islamic law (fiqh). The scope of the learning material includes procedures for purification (thaharah), prayer, the practice of dhikr (remembrance of God), and guidelines for etiquette in daily activities.

3. Indigeneous Language

This course is designed to enable students to internalize local wisdom values and recognize regional potential, particularly in Indramayu Regency. Through the implementation of this curriculum, students are expected to develop the competencies to manage, develop, and maintain the sustainability of local heritage, including customs, cultural richness, regional languages, and environmental preservation.

b. Determining Teachers of the Subjects

The local content teaching staff at Madrasah Aliah NU Indramayu are appointed based on the results of a coordination meeting between the madrasah principal and the teachers. This selection is based on specific qualification and competency standards, as well as taking into account character integrity appropriate to the madrasah's educational environment.

Table 2. Determining Teachers of the Subject

Teachers Eligibility Indicators	Description
Basic Competency	Mapping Standard Competency/Basic Competency, identification of the subject material, lesson plan
Assesment Standard	Refers to education taxonomy (cognitive, affective, psychomotoric)

Based on the research results, several key indicators were identified that underlie the recruitment and assessment of local content teachers at MA NU Indramayu:

1. Curriculum Planning and Mapping: Educators are required to map the Competency Standards (SK) and Basic Competencies (KD). This includes identifying material that poses a high level of difficulty for students, developing systematic lesson plans, implementing instruction, evaluating, and managing time efficiently.
2. Assessment Standardization: Teachers must be able to formulate comprehensive assessment criteria based on the educational taxonomy, which encompasses the cognitive, affective, and psychomotor domains.

c. Determination of Budget Allocation and Learning Media

Referring to the data collected, researchers identified a number of pieces of information regarding madrasa funding mechanisms. These funding flows include subsidies sourced from the government as well as voluntary contributions or donations from parents."

Table 3. Funding Sources and Learning Resources

Subjects	Learning Resources
Aswaja	Book Introducing ideology of <i>Ahlussunah Waljama'ah NU-version</i>
<i>Fath al-Qorib</i>	<i>Fath al-Qorib</i> book by Ahmad bin Husaein
Indigeneous Language	Books from Ministry of Education

Based on the interview results, researchers identified various literature used as primary references in the learning process. For the Aswaja (Aswaja) subject, the reference used is the Book of NU, intended for Senior High School, and SMK levels. Meanwhile, the Fath al-Qorib learning is directly sourced from the classic book by Ahmad bin Husaein. The primary curriculum is sourced from the Mendikbudristek Republik Indonesia. In contrast, the Tahfidz program utilizes the Kempekan instructional materials as its specialized learning reference..

Planning

a. Reviewing Syllabuss

Aswaja syllabus at NU Indramayu was the result of a strategic decision by the curriculum development team. This learning framework was designed taking into account student characteristics,. As emphasized by Syekh.. puts it:

"The Aswaja local content syllabus at MA NU Indramayu was formulated through a collaborative effort between the curriculum development committee and the faculty. This design process prioritized the alignment of instructional materials with the specific demographic profiles of the students and the socio-cultural context of the local community."

In its development, the development team referred to national regulations, establishing Competency Standards (SK) and Basic Competencies (KD) as the foundation of the material. Furthermore, aspects of efficient time management and standardized assessment instruments were also adjusted to accommodate the diverse characteristics of students.

b. Creating a Learning Implementation Plan

Regarding the design of local content learning tools, research results show that

teachers prepare Learning Implementation Plans (RPP) by referring to the syllabus that has been adapted by the madrasah. The structure of the RPP includes the preparation of Competency Standards (SK), activity scenarios, instructional stages, methods, learning resources, and evaluation criteria. All of these elements are developed to achieve learning standards based on SK and KD, with a primary focus on internalizing the values of Ahlussunah Waljama'ah. However, in practice, educators still face significant obstacles in preparing RPPs, primarily due to limited computer literacy and a lack of understanding of the latest regulations from the Indonesian Ministry of Education and Culture. Regarding the preparation of instructional materials, there remains a gap between current practices and the standards set by the Ministry of Religious Affairs. This discrepancy is highlighted by Usman:

who notes that most educators at MA NU Indramayu are graduates of traditional Islamic boarding schools (*pesantren*). Although they hold undergraduate degrees, their traditional educational background often makes it challenging for them to strictly adhere to the formal pedagogical regulations established by the government."

This problem is reflected in the curriculum documents, which reveal the uneven educational background of teachers, with the majority having degrees in religious education. Therefore, a managerial review is needed to ensure a more effective distribution of teaching duties.

c. Evaluation Preparation Mechanism:

The assessment preparation process involves mapping core competencies and success indicators rooted in the educational objectives of the madrasah. Teachers combine test and non-test methods not only to measure cognitive abilities but also to train students' mental resilience in dealing with learning pressures. The scheduling of these evaluations is strictly regulated in the syllabus. The Madrasah Principal emphasizes that the assessment follows the 2013 Curriculum indicators outlined in the Lesson Plan (RPP), with standardized questions coordinated through the MGMP forum.

The validity of the assessment is strengthened by a framework document generated from discussions among teachers. Through this mechanism, teachers review the framework from the MGMP to ensure it is relevant to class needs. In practice, the Aswaja teacher explained that oral exams (non-test) are conducted with high-quality criteria to encourage students' critical thinking. In conclusion, all assessment tools must refer to the subject grid and quality standards applicable in the madrasa.

Evaluation of Aswaja's Local Content Curriculum

Table 4. Evaluation of Aswaja's Local Content Curriculum

Kind of Evaluation	Time	Executor
Curriculum Program	2x	Internal madrasah & external (Kemenag, Yayasan)
Results of the learning		Teachers of the subjects

a. Evaluation of the Local Content Program

In developing the local content curriculum, MA NU Indramayu follows a series of systematic procedures, including subject determination, teacher appointment, instructional resource provision, and budget allocation.

b. Subject Determination The determination of subject types at MA NU Indramayu is

the result of a joint decision between the Curriculum Development Team and the Madrasah Committee. This policy aligns with the institution's vision to produce a generation that is intellectually superior, steadfast in faith, and possesses noble morals based on the values of Ahlussunah Waljama'ah. This serves as the primary foundation for constructing local content material within the madrasah environment. "Student assessment is conducted through a dual approach involving both written and oral examinations. While oral evaluations are integrated into routine daily instruction, written tests are formally administered during mid-semester and final examination periods.

Written evaluations generally utilize a questionnaire independently developed by each teacher. The results of these assessments focus on measuring students' cognitive aspects, which will then be included in report cards. Oral assessments, on the other hand, are conducted incidentally, at the teacher's discretion, to measure affective and psychomotor domains. As explained by Usman, a random and spontaneous question-and-answer method is used to monitor the development of students' attitudes and skills. As a standard of success, MA NU Indramayu has set a Minimum Completion Criteria (KKM) of 70 for all levels in local content subjects..

Discussion

A. Aswaja Local Content Curriculum Planning Stage

Determining the Subject

MA NU Indramayu adapts subjects to the madrasa vision which aims to form students who are faithful, knowledgeable, devout and have noble character in accordance with the principles of Ahlussunnah Wal Jama'ah (Aswaja). local content in learning can increase students' understanding of local wisdom and strengthen cultural identity.

- a. The NU-version Aswaja aims to introduce the teachings of Aswaja, including the creed, the history of the NU. This learning supports the principles of moderation in Islam, such as tawazun (balance), presented by [Mahyudin et al \(2021\)](#). As explained by [Basori et al \(2023\)](#), teaching about Islamic moderation is very important to prevent extremism and form a tolerant generation.
- b. As expressed by [Saefudin & Al Fatihah \(2020\)](#), regional language education has a strategic function in developing local identity and cultural awareness. This is in line with research findings by [Syamsuri et al \(2020\)](#), which show that teaching regional languages not only preserves culture but also enriches understanding of local communities.

Determining Teachers

- a. In addition, research by [Lubis et al \(2024\)](#) highlights the importance of strengthening teacher competence in implementing a local wisdom-based curriculum to achieve optimal results.
- b. Teachers must be able to map competency standards and determine assessments that include cognitive, affective and psychomotor aspects ([Prasetyono et al., 2021](#)). This underlines that comprehensive assessment is very important to assess students' abilities as a whole, as emphasized by Nasith (2024) in their research on competency-based learning evaluation.

Determine funding sources and learning resources

Funds for local content activities come from BOS and donations from parents. These funds are used for curriculum development, allocation of learning time, and character development of students. According to Idris (2023), transparency in the management of education funds.

B. Implementation Stage of the Aswaja Local Content Curriculum

Create a Learning Implementation Plan

This shows the need to increase training for teachers in using technology in learning, as expressed by [Jannah et al \(2024\)](#).

Preparing the Assessment

Assessment is carried out through test and non-test methods, including written and oral tests. This assessment aims to measure basic competencies and learning outcomes in accordance with established standards (Jaramillo et al., 2024). Competency-based assessment, as explained by [Pamenang \(2021\)](#), helps detect student achievements in a more objective and measurable manner.

C. Aswaja Local Content Curriculum Evaluation Stage

Evaluating the Local Content Program

- a. Reflective evaluation is carried out by involving experts such as madrasah supervisors, representatives of foundation and LP Ma'arif. This evaluation is held at the beginning of every school year. Reflective evaluation is considered an effective method for improving the quality of local wisdom-based learning ([Wang, 2018](#)) According to research by [Kartini et al \(2023\)](#), reflective evaluation can improve the quality of the curriculum by providing constructive feedback.
- b. A summative assessment is conducted to evaluate the comprehensive execution of the curriculum, specifically examining the instructional techniques, educational content, and the efficiency of time distribution."

D. Synthesis of Curriculum Planning and Implementation

- a. Local content curriculum planning at MA NU Indramayu has followed stages which include determining subjects, determining teachers, as well as determining learning resources and funding sources. Local content subjects implemented include NU-version Aswaja, Fath al-Qorib, and Regional Languages, which balance the general subjects in the main curriculum ([Zin et al., 2022](#)). Research by [Rosyidin & Arifin \(2021\)](#) also underlines the importance of a curriculum based on local values to create students who are academically competent and have character.
- b. Implementation of a local content curriculum is supported by the development of a lesson plans which are manage on the character of the students the allocation of available time. Assessment is carried out through various stages designed to ensure student competency achievement ([Ashori, 2020](#)).

Conclusion

The selection of teachers for the subjects are carried out by considering the competency and characteristics of the subjects being taught, where the selected teachers are generally Islamic boarding school alumni who have a deep understanding of the teachings of Ahlussunnah Wal Jama'ah. Sources of funds used to support curriculum implementation come from BOS, donations from parents, as well as

contributions from community organizations. The learning resources used, such as the book NU-version Aswaja and Fathul Qorib, are designed to enrich students' understanding of Islamic teachings and local culture.

At the implementation stage, the curriculum is developed by reviewing the syllabus prepared by the team, which is adapted to the character of students and the madrasa. The Learning Implementation Plan (RPP) was developed to ensure students can understand, appreciate and practice Aswaja's teachings in their daily lives. Assessment standards are also prepared to measure the achievement of specified competencies.

Evaluation is carried out through program evaluations that include reflective, formative, and summative evaluations, as well as evaluations of learning outcomes to measure the extent to which students understand and apply the material taught. Assessments are carried out both through written and oral tests, which aim to assess students' cognitive, affective, and psychomotor understanding of Aswaja local content.

Overall, the management of the Aswaja curriculum at is designed to support the development of students' character, strengthen their understanding of moderate Islamic teachings, and shape attitudes and behaviors that are in accordance with the values of Ahlussunnah Wal Jama'ah.

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