

Original Article

Educational Institutions and Muslim Harmony: *Ahl al-Sunnah wal-Jama'ah* View

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Abstract

*This study explored how educational institutions can help sustain harmony amongst the Muslim community according to the *Ahl al-Sunnah wal-Jama'ah* (ASWJ) perspective. Formal and informal educational institutions serve as the main agents that shape the faith ('*aqidah*), thought and character of the Muslim generation, while ensuring that Islamic values grounded in the ASWJ framework continue to be inherited, practiced and strengthened amongst the community. This qualitative study employed document analysis, library research, classical texts and contemporary literary works that emphasize the '*aqidah* concept and its relationship with ASWJ theology. Findings indicate that educational institutions function as the primary medium for strengthening '*aqidah* and building a harmonious society based on the ASWJ *manhaj* (doctrine), as well as serving as a platform for the inculcation of *Wasatiyyah* (moderation) and tolerance values that are fundamental to social harmony. Educational institutions also act as an effective defence mechanism against the influence of deviant ideologies and doctrines that could threaten the stability and unity of the Muslim community. It can be concluded that educational institutions grounded in the ASWJ doctrine play a crucial role in sustaining a harmonious Muslim society by strengthening doctrinal coherence, promoting social stability, and contributing to the long-term development of cohesive and resilient Muslim communities.*

Keywords: *Ahl al-Sunnah wal-Jama'ah* (ASWJ); '*Aqidah*; Education; *Wasatiyyah*

Introduction

Social harmony constitutes a fundamental prerequisite for ensuring the stability and well-being of Muslim societies amid ongoing social transformation and the proliferation of diverse contemporary worldviews. In this context, both formal and informal educational institutions function as primary agents in shaping the creed ('*aqidah*), intellectual orientation, and moral character of Muslim generations.¹ Grounded in the *Ahl al-Sunnah wal-Jama'ah* (ASWJ) *manhaj*, Islamic education extends beyond the transmission of knowledge to the cultivation of moderation (*wasatiyyah*), tolerance, and social stability. Nevertheless, ideological challenges and misinterpretations of Islamic teachings pose significant risks to social cohesion if not addressed through a sound and coherent theological framework. Accordingly, this article examines the role of educational institutions as foundational pillars for fostering social harmony within Muslim society from the ASWJ perspective.²

¹ Ari Kartiko and others, 'Aswaja Ke-Nuan-Based Islamic Moderate Education As A Radicalism Strategy', *Al-Afkar, Journal For Islamic Studies*, 3.2 (2020), 88–101 <https://doi.org/10.31943/afkar_journal.v3i2.98>.

² Abd Latif, Ubaidillah, and Mundir, 'Embedding Aswaja Values in Strengthening Religious Moderation in Students', *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4.3 (2023), 601–609 <<https://doi.org/10.31538/munaddhomah.v4i3.521>>.



Method

This study employs a qualitative approach using a library research design to examine the role of educational institutions in fostering social harmony within Muslim society based on the *Ahl al-Sunnah wa al-Jama'ah* (ASWJ) *manhaj*. This approach is adopted as the study emphasizes conceptual understanding of theological thought, the teaching of 'aqidah, and the relationship between Islamic education and social stability. The research data consist of primary sources, including classical and contemporary works on ASWJ theology, 'aqidah texts from the *Ash'ari* and *Maturidi* traditions, and Islamic education curriculum documents, while secondary sources comprise scholarly journal articles, academic books, and previous studies relevant to the research theme. Data were collected through document analysis and systematic literature review, with sources selected based on their relevance, scholarly authority, and alignment with the conceptual framework of the study.

The collected data were analyzed using descriptive-conceptual analysis to explicate the foundational principles of ASWJ as the basis of Islamic educational thought, alongside content analysis to examine the structure and themes of 'aqidah instruction within educational institutions. A normative-theological approach was further employed to assess the alignment of educational concepts with ASWJ principles in promoting social harmony within Muslim society. Subsequently, thematic synthesis was conducted to integrate findings from the literature in order to formulate a comprehensive understanding of educational institutions as agents for strengthening faith, cultivating balanced religious reasoning that integrates *naqli* and *aqli* sources, and nurturing a harmonious society grounded in the value of *wasatiyyah* (moderation).³

Results and Discussions

Ahl al-Sunnah wal-Jama'ah as the Foundation of Thought

According to, the *Ahl al-Sunnah wal-Jama'ah manhaj* is recognized as a sound and comprehensive doctrine that underpins Islamic intellectual development, legal systems and civilizational balance in the Islamic world. A harmonious Muslim community serves as the foundation for social stability and continuity of the *ummah*. The great theological schools in Islam *al-Asha'irah* and *al-Maturidiyyah* have become instrumental in systematically developing the structure and methodology of theological studies, which form the core of ASWJ understanding and subsequently shape societal values.⁴

The clash of opposing ideologies and schools of thought represents one of the current crises of faith, especially since these views and ideologies are easily disseminated through the media. fundamental understanding of theological matters, such as the attributes of Allah SWT, constitutes an essential key for teaching *tawhid* (*Islamic monotheism*). asserted that the study of ASWJ theology in *Ash'ari* and *Maturidi* traditions is closely linked to the broader discourse on Islamic education as an academic field.⁵ The harmony between these two theological traditions lies in their balanced integration of reason (*'aql*) and revelation (*wahy*) as sources of religious argumentation.

The Role of Educational Institutions in Efforts to Preserve Ahl al-Sunnah wal-Jama'ah

Educational institutions act as a crucial multifaceted platform in any developing nation. These institutions also serve as a medium for instilling theological principles via the Islamic Education curriculum in Islamic countries.⁶ It is generally accepted that the pursuit of knowledge is the key to the acceptance and practical application of any discipline. Posited that internalizing the value of knowledge when shaping behaviour and thought is an educational process that simultaneously safeguards the learning institution itself. Hence, the integration of a curriculum grounded in ASWJ theology is seen as a proactive step toward creating a comprehensive and high-quality understanding of *'aqidah*.

³ Arief Hidayat and others, 'Usability Evaluation of Aswaja-Workout Application Using Retrospective Think Aloud Method and Post-Study System Usability Questionnaire', in *2025 Tenth International Conference on Informatics and Computing (ICIC)*, 2025, pp. 1–5 <<https://doi.org/10.1109/ICIC68054.2025.11309608>>.

⁴ Fadilla Syahriani and Nadya Zahratul Jannah, 'Integration of Islamic Education in Strengthening Students' Values of Moderation in Modern Society', *Modern Islamic Studies and Sharia Research*, 1.2 (2025), 177–195 <<https://doi.org/10.30983/missr.v1i2.10346>>.

⁵ Mukaffan Mukaffan, 'Transformation Of Religious Moderation Learning At Islamic Boarding School', *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13.1 (2024), 145–155 <<https://doi.org/10.54437/urwatulwutsqo.v13i1.1539>>.

⁶ Muhammad Royyan, 'The Paradigm of Religious Moderation: Interpreting the Concept and Characteristics', *Jurnal Indonesia Studi Moderasi Beragama*, 1.1 (2024), 37–45 <<https://doi.org/10.64420/jismb.v1i1.93>>.



Consolidating the foundations of intellect and ‘*aqidah* is closely linked to the role of educational institutions, which have long functioned as centres for unifying knowledge and moral understanding). Religious education and the study of ‘*aqidah* must be understood and structured according to the learner’s age and cognitive development, which are categorized into *usul* (foundations) and *furū*’ (branches) in Islamic education. The ASWJ *manhaj* approach adopted by Islamic educational institutions is highly significant, as it forms the basis for the development and consolidation of authentic Islamic thought, while strengthening the core faith of the Muslim community in accordance with sound and balanced teachings.⁷

Educational Institutions as a Medium for Strengthening Faith and Harmony Based on the ASWJ Manhaj

Religious education involving the society can be divided into three stages, namely beginner (*mubtadi*), intermediate (*mutawassit*) and advanced (*mutaqaddim/muntahi*) stages.⁸ The beginner level focuses on general instruction for children and laypeople, while the intermediate and advanced levels involve discussions extending to secondary (*furū*) matters and scholarly disagreements (*kehilaf*) among jurists, aimed at students who have already mastered the fundamentals of *fard’ain* or traditional *pondok* learners specializing in specific, emphasized an ASWJ-based theological framework that can be taught progressively according to age and intellectual capacity (see Table 1).

Table 1. Suggested Scriptures for Studying ‘*Aqidah* According to Age

Level of Education	Age	Suggested Scriptures
Pre-School	4-6	<i>al-Mufidab li al-Wildan</i>
Primary School Level 1	7-9	<i>al-Hafidab</i>
Primary School Level 2	10-12	<i>Ṣuḡhra al-Ṣuḡhra,</i> <i>al-Muqaddimāt</i>
Lower Secondary School	13-15	<i>al-Muqaddimāt,</i> <i>Syarḥ al-Muqaddimāt</i> <i>Syarḥ al-Muqaddimāt</i>
Higher Secondary School	16-18	<i>Umm al-Barāhin</i> <i>Syarḥ Umm al-Barāhin</i>
Bachelor’s Degree		<i>al-Wuṣṭā,</i> <i>Syarḥ al-Wuṣṭā</i>
Master’s Degree		<i>Syarḥ al-Kubrā</i> <i>Syarḥ Syarḥ al-Kubrā</i>

At the same time, *Matn ‘Aqidatul ‘Awām* serves as the introductory text for teaching ASWJ theology to the public, beginning with the study of the 20 Attributes (*Sifat 20*) of Allah SWT (Ahmad al-Marzuki, 2021).

مِنْ وَاجِبُ لَهِ عَشْرِينَ صِفَةً ♦ وَبَعْدَ فَاعْلَمْ بِوَجُوبِ الْمَعْرِفَةِ

Meaning: “Know with certainty that Allah SWT possesses twenty essential attributes that are obligatory for Him.”

Faith in divine unity (*tawhid*) amongst the common people, especially in relation to the attributes of Allah SWT, would be sufficient through *iman ijmalī*, which is a general form of belief that affirms Allah SWT possesses all attributes of perfection required by Him while being completely free of all

⁷ Mohd Hamidi Ismail and Mohd Fauzi Hamat, ‘Af’al Allah Menurut Ahl Al-Sunnah Wa Al-Jama’ah: The Attributes of Allah According to Ahl Al-Sunnah Wa Al-Jama’ah’, *Afkar: Jurnal Akidah Dan Pemikiran Islam*, 17.1 (2015), 1–24 <<https://doi.org/10.22452/afkar.vol17no1.1>>.

⁸ Mior Muhammad Syahir Zahari and Ahmad Bazli Shafie, ‘Faham Al-Sa’adah (Kebahagiaan) Menurut Islam: Analisis Matan Akidah Terpilih: The Concept of Al-Sa’adah (Happiness) in Islam: An Analysis on Selected Theological Texts’, *Jurnal Usuluddin*, 52.2 (2024), 35–62 <<https://doi.org/10.22452/usuluddin.vol52no2.2>>.



forms of imperfections. Meanwhile, for scholars and those specialized in *'ilm al-tanbih* (the science of monotheism), belief must be established through *dalil tafsihi*, which refers to the affirming of Allah SWT's necessary and impossible attributes, accompanied by divine decrees regarding the attributes.⁹

Table 2. List of Textbooks Related to the Study of 'Aqidah

Year/Standard or Form	Page	Subtopic
Year 1	76	Iman is my belief
Year 2	55-58	Understanding the attributes of Allah SWT
Year 3	39	Allah SWT with the <i>Baqā'</i> attribute
	45	Allah SWT with the <i>Mukhālafatuhu lil-Hawādith</i> attribute
Year 4	100	Kufur
Year 5	88	<i>Syirik</i> corrupts faith
Year 6		Attributes of Allah SWT
	69	<i>Sama'</i>
	75	<i>Başar</i>
	82	<i>Kalām</i>
Form 1	75	Islamic faith
	81	Belief in Allah SWT
Form 2	68-74	The power and authority of Allah SWT
Form 3	111	Believe in <i>Qaḍā'</i> and <i>Qadar</i>
Form 4	75-82	Things that invalidate faith
	83-88	Abstain from deviant teachings
Form 5	81	<i>Ahl al-Sunnah wa al-Jamā'ah's</i> theology

Based on the analysis of the 20 Attributes (*Sifat 20*) syllabus, researchers found that this discipline is taught progressively, from simpler to more complex concepts, according to students' cognitive development.¹⁰ Therefore, early introduction of the ASWJ *manhaj* can attract students' interest to intensively explore theological knowledge at higher levels of education.¹¹

At the tertiary level, the ASWJ theology is embedded in the *'aqidah* curriculum of both public and private higher learning institutions (HLI). At this stage, discussions typically expand to include the application of *naqli* (divine) and *'aqli* (rational) arguments, especially for students majoring in *uṣūl al-dīn* (foundations of religion). At Universiti Sultan Zainal Abidin (UniSZA), various classical Arabic texts are used, such as *Sharḥ al-Kubrā al-Yaqīniyyat*, *Farḍat al-Farā'id*, *Jawbarat al-Tawḥīd*, *Iqtisād fī al-I'tiqād*, *'Ilm al-Mantiq*, and *'Ilm al-Kalām*. Students are exposed to the ASWJ *manhaj*, scholarly debating methods, identification of deviant sects (*firaq*), and the application of logical reasoning (*mantiq*) in efforts to understand the divine attributes of Allah SWT.¹²

Application of ASWJ Values as the Foundation of Universal Harmony

A sound faith (*'aqidah*) forms a strong sense of conviction or confidence in a person, leading to obedience and submission to divine commandments. When one truly believes that Allah SWT is the Almighty and All-Knowing, they will not deviate or become involved in actions that contradict Islamic principles, such as causing division and discord.¹³ When such belief is held and practiced correctly, it builds universal harmony, as *'aqidah* strengthens one's commitment towards implementing the *Shari'ah*. Conversely, a weak faith results in weak practice. Thus, *'aqidah* plays a

⁹ Muhammad Athaillah, 'Desakralisasi Doktrin ASWAJA Dalam Fenomena Da'wah NU Di Masyarakat', *Ad-DA'WAH*, 21.2 (2023), 97–112 <<https://ejournal.iprija.ac.id/index.php/Ad-DAWAH/article/view/41>>.

¹⁰ Yanto Maulana Restu and others, 'Peran Al-Asy'ari Dan Al-Maturidi Dalam Melestarikan Aqidah Ahlussunah Wal Jamaah', *An-Nabdloh: Journal of Education and Islamic Studies*, 1.2 (2025), 703–717 <<https://doi.org/10.58788/jeis.v1i2.66>>.

¹¹ M Hasan Ubaidillah, 'Aswaja Reconstruction as Social Ethics: The Roots of the Theology of the Nahdlatul Ulama Moderation', *At-Tasyrib: Jurnal Pendidikan Dan Hukum Islam*, 11.1 (2025), 475–490 <<https://doi.org/10.55849/attasyrih.v11i1.335>>.

¹² Mujamil Qomar, 'Implementasi Aswaja Dalam Perspektif Nu Di Tengah Kehidupan Masyarakat', *LAIN Tulungagung Research Collections*, 2.01 (2014).

¹³ M Mudhofi and others, 'Deradicalizing Digital Islamic Space Through The Ahl Al-Sunnah Wa Al-Jama'ah (Aswaja) Thoughts: Indonesia and Malaysia Cases', *Journal of Religious & Theological Information*, 24.2 (2025), 64–85 <<https://doi.org/10.1080/10477845.2024.2381917>>.



pivotal role in shaping outward behaviour leading toward righteousness. Indeed, Islamic *'aqidah* calls for *jihad*, an endeavour that leads to happiness in this world and the.¹⁴

Nevertheless, a person with a sound faith is convinced that Allah SWT is All-Seeing, All-Knowing and All-Powerful, which restrains them from committing excessive wrongdoing. Therefore, after attaining sound faith, one must proceed to the next level, namely *taṣawwuf*, which anchors the faith firmly in one's heart. The understanding provided by the science of *tanḥīd* must then be internalized spiritually through *taṣawwuf*, so that one becomes ever-conscious of Allah SWT's presence and refrains from acts that He forbids.¹⁵

Harmony is nurtured by adopting the *Wasatiyyah* (moderation) approach, which balances *naqli* (divine) and *'aqli* (rational) arguments that prevent extremism and create a peaceful environment. This is crucial because the emergence of non-mainstream theological approaches in Malaysia often lead to disunity and disharmony.¹⁶ Many of these groups are excessively extreme when debating *'aqidah*-related issues, particularly regarding Allah SWT's attributes, with some falling into *ifrāṭ* (*tajsim* and *tasybih*) and *tafrīṭ* (*ta'til*). Therefore, it is essential to preserve the long-standing tradition that has proven to stabilize Muslim society, namely the teaching of the 20 Attributes (*Sifat 20*), which has been unanimously recognized by all scholars of *Ahl al-Sunnah wa al-Jamā'ah*.¹⁷

A harmonious Muslim community can be cultivated through the rational appreciation of knowledge. This is because the ASWJ *manhaj* is taught with an orderly structure and systematic reasoning, beginning with the classification of *nafsiyyah*, *salbiyyah*, *ma'āni* and *ma'naviyyah* attributes. ASWJ scholars organized the 20 Attributes (*Sifat 20*) according to a well-defined epistemological and methodological framework that was derived from sound sources and consistent reasoning.¹⁸ Consequently, this structured approach has been accepted by mainstream Muslims from the past until today. Organization of the 20 Attributes (*Sifat 20*) demonstrates the discipline's intellectual precision compared to those who interpret the al-Qur'an without methodological guidance. Indeed, the 20 Attributes (*Sifat 20*) represents the *ijtihad* (scholarly reasoning by the *'ulamā'*) when interpreting the al-Qur'an and Hadith, as the general public is often unable to directly grasp these sources of knowledge. Consequently, the 20 Attributes (*Sifat 20*) was carefully arranged to progressively convey *'aqidah*, making it accessible and comprehensible to all levels of society.¹⁹

Harmony derived from the 20 Attributes (*Sifat 20*) is further consolidated when this knowledge is linked to the Divine Names of Allah SWT (*Asmā' al-Ḥusnā*). The *'ilm* (knowledge) attribute in the 20 Attributes (*Sifat 20*) corresponds to *al-'Alim*, or "The All-Knowing", which is one of the 99 *Asmā' al-Ḥusnā*.²⁰ The impact is profound, as it allows humans to understand that Allah SWT's knowledge is limitless, eternal, and unpreceded by ignorance. In daily life, contemplation of the universe reveals signs of Allah SWT's attribute of *'ilm* (knowledge), reminding humankind of His all-inclusive wisdom. Therefore, humans must rely upon Allah SWT's infinite knowledge, since human knowledge is limited and imperfect.

Allah SWT exhorted:

¹⁴ Ylva Boman, 'The Struggle between Conflicting Beliefs: On the Promise of Education', *Journal of Curriculum Studies*, 38.5 (2006), 545–68 <<https://doi.org/10.1080/00220270600670783>>.

¹⁵ Fauzan Saleh, 'The School Of Ahl Al-Sunnah Wa Al-Jamā' Ah And The Attachment Of Indonesian Muslims To Its Doctrines', *JOURNAL OF INDONESIAN ISLAM*, 2 (2008), 16 <<https://doi.org/10.15642/JIIS.2008.2.1.16-38>>.

¹⁶ Kardina Engelina Siregar and Ali Musri Semjan Putra, 'The Strategy of Ali Musri Semjan Putra in the Management of Bermanhaj Salaf Islamic Educational Institutions', *INVEST: Jurnal Inovasi Bisnis Dan Akuntansi*, 4.1 (2023), 12–25 <<https://doi.org/10.55583/invest.v4i1.427>>.

¹⁷ Agus Zainudin, Ach. Faqih Supandi, and A'imatul Masruroh, 'Development of a Character Education Model Based on Aswaja An-Nahdliyah Values and Local Wisdom in Islamic Higher Education', *Tafkir: Interdisciplinary Journal of Islamic Education*, 6.1 (2025), 226–244 <<https://doi.org/10.31538/tijie.v6i1.1230>>.

¹⁸ Ubaidillah.

¹⁹ Dinar Mahdalena Leksana Leksana and others, 'The Integration of Aswaja NU Values and Kohlberg's Theory as the Foundation of Early Childhood Moral Education in Indonesia: A Conceptual Study', *Jurnal Pendidikan Karakter*, 16.1 (2025) <<https://doi.org/10.21831/jpka.v16i1.90724>>.

²⁰ Kartiko and others.



فَلْيَلِإِلاَ الْعِلْمِ مِّنْ أَوْثِنْتُمْ وَمَا رَبِّيَ أَمْرٍ مِنَ الرُّوحِ فَلِ الرُّوحِ عَنِ وَيَسْأُونَكَ

Meaning: ... *And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair [concern] of my Lord. And you [mankind] have not been given of knowledge except a little* (Surah al-Israa', 84:85)

It is vital to follow true knowledge, namely that which is contained in the al-Qur'an, in all aspects of life because human being possess limited knowledge. Believing firmly in authentic knowledge provides a firm and correct foundation in life.²¹ The effect of understanding the 'ilm (knowledge) attribute in human beings is that they become aware of their position when standing before Allah SWT, which in turn cultivates respect and harmony in their relationship with His other creations. Allah SWT also possesses the *qudrab* (power) attribute, which is associated with *al-Jabbār* in the *Asma' al-Husnā* (Beautiful Names of Allah). Allah SWT's power surpasses all human capability and is limitless; hence, human beings are moved to obey the divine commandments of the *Shari'ah* and recognize their role as subjects of their Creator.²²

Educational Institutions as a Fortress Against Beliefs and Ideologies That Threaten Social Harmony

Educational institutions play a central role in the first line of defence when safeguarding authentic Islamic faith and thought from deviant ideologies and misleading intellectual currents. However, current realities show that unity and theological understanding are increasingly challenged by the spread of extremist and liberal ideologies through media, education and modern intellectual discourse.²³ According to Norsuhairi Hussin, issues related to 'aqidah prevalent in Malaysian society have become a major challenge in preserving the purity of Islamic belief amid exposure to various contemporary ideologies, including liberalism, religious pluralism, secularism and extremist thought, all of which challenge the *Abl al-Sunnah wa al-Jama'ah* principles. Such deviations from the ASWJ methodology form ideological frameworks that lead to social fragmentation and disharmony.²⁴

The role of educational institutions, from primary school to higher education institutions, is crucial as it acts as the main fortress for producing a knowledgeable generation grounded in strong faith, rational thinking and the ability to uphold ASWJ principles as the foundation of authentic and harmonious Islamic understanding by society. According to Wan Hassan, 'aqidah-related education emphasizes complete submission and obedience to Allah SWT as the Almighty. The declaration "*Lā ilāha illā Allāh*" signifies total surrender of one's soul and entire existence to the authority and will of Allah SWT alone.

The role of educational institutions, especially through the efforts of teachers, is to provide foundational guidance in faith consistent with the ASWJ theology that harmonizes human reason and divine revelation. Emphasized that the influence of teachers and educators in effectively delivering the 'aqidah curriculum is a key process for maintaining social harmony through ASWJ-based theological education. The value of moderation (*wasatiyyah*) emphasized in this intellectual tradition is deeply rooted in the theology of the *Ash'ari* and *Maturidi* schools.²⁵

According to Saifuddin and Abidatul Quddus, the *Wasatiyyah* values and the ASWJ theology represent a peaceful educational path that promotes global harmony. The emergence of thought patterns leading to radical and extremist ideologies originates from an Islamic education that has failed to curb *al-jahl* (ignorance). The concept of knowledge and ignorance here refers to the acceptance of truth as a means to dispel falsehood, which is something that has become ineffective when the meanings of religious texts are distorted and understanding becomes shallow, leading to a misguided perception of religion's true nature.²⁶

²¹ Restu and others.

²² Mutia Fadhilah and others, 'The Role of Ahlussunnah Wal Jama'ah in Building a Moderate Islamic Civilization', *Edusoshum: Journal of Islamic Education and Social Humanities*, 5.3 (2026), 662–669 <<https://doi.org/10.52366/edusoshum.v5i3.265>>.

²³ Masturin Masturin, 'Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character', *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3.4 (2023), 346–355 <<https://doi.org/10.31538/munaddhomah.v3i4.310>>.

²⁴ Hidayat and others.

²⁵ Ubaidillah.

²⁶ Miftachul Huda and others, 'Building Harmony in Diverse Society: Insights from Practical Wisdom', *International Journal of Ethics and Systems*, 36.2 (2020), 149–65 <<https://doi.org/10.1108/IJOES-11-2017-0208>>.



Conclusion

In conclusion, educational institutions play a pivotal role in strengthening Islamic creed ('aqidah) and sustaining social harmony within the Muslim community based on the methodology of ASWJ. Through a balanced integration of 'aqli and naqli knowledge alongside the inculcation of wasatiyyah (moderation), tolerance, and unity, Islamic education functions as a vital safeguard against deviant ideologies and extremist influences. Hence, reinforcing an educational framework grounded in the principles of ASWJ is essential to ensure the continuity of harmony, stability, and holistic development of the ummah amidst contemporary intellectual and ideological challenges. At the international level, it is hoped that this study can foster societal harmony based on a strong adherence within the majority of Aswaja. In addition, alignment in belief will produce harmony among diverse ethnic groups through a shared religious faith.

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