

Influence of *Aswaja*-Based Moderate Islamic Values Internalization on Students' Religious Attitudes at Jember Islamic University

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Abstract:

*Religious polarization and intolerance among youth continue to rise globally, including in Indonesia, where survey data from institutions such as BNPT and several national studies show increased exposure of university students to exclusive and extreme religious narratives. This condition highlights the strategic urgency of strengthening religious moderation in Islamic higher education, particularly through frameworks rooted in *Ablus Sunnah wal Jama'ah* (*Aswaja*), which emphasize *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal*. Despite growing attention to religious moderation, empirical quantitative evidence linking the internalization of *Aswaja*-based values to students' religious attitudes remains limited, especially within Indonesian Islamic universities. Addressing this gap, the present study analyzes the influence of *Aswaja*-based moderate Islamic value internalization on students' religious attitudes at Universitas Islam Jember. Using a quantitative explanatory design with 155 randomly selected students, data were collected through a five-point Likert-scale questionnaire and analyzed using descriptive statistics and simple linear regression. The findings show that both the internalization of *Aswaja* values and students' religious attitudes are in the high category. Regression analysis indicates a positive and significant effect of *Aswaja* value internalization on religious attitudes ($\beta = 0.63$, $p < 0.001$), with a determination coefficient of 40%. These results provide empirical evidence that deeper internalization of *Aswaja* values contributes substantially to more moderate, inclusive, and balanced religious attitudes. The study reinforces the importance of integrating *Aswaja*-based value education as an effective strategy for promoting religious moderation within Islamic higher education institutions.*

Keywords: *value internalization, religious moderation, Ablus Sunnah wal Jama'ah, religious attitudes, university students*

INTRODUCTION

In recent decades, the issue of religious moderation has gained increasing global attention, particularly in response to the rise of religious polarization, exclusivism, and the spread of rigid and extreme interpretations of religion among younger generations (Crismono et al.

2025; Faozan 2020; Maghfiroh et al. 2024; Manullang 2025; Marfu'ah, Crismono, and Hudi 2024; Rahmawati et al. 2025). This phenomenon highlights the urgent need to strengthen moderate religious perspectives, especially within educational environments that play a strategic role in shaping individuals' values and worldviews (Anisaturrizqi, Crismono, and Yanuardianto 2025; Anisaturrizqi, Hanifiyah, and Crismono 2025; Arifurrohman, Crismono, and Ilyas 2025; Hamdanah and Crismono 2024; Mala and Hunaida 2023; Manshur and Husni 2020). Higher education institutions, in particular, are considered critical spaces for developing students' religious attitudes, as university students are in a formative phase of constructing their identity, belief systems, and social orientation. Previous studies have shown that weak internalization of moderate religious values may contribute to the emergence of intolerance, rejection of diversity, and susceptibility to extremist narratives. Therefore, strengthening the internalization of moderate values among students is not only an educational concern but also a socio-cultural necessity (Arif 2021; Faelasup 2021; Hamdanah, Crismono, and Yakoh 2025; Suryanto 2024; Yanuardianto, Wibowo, and Crismono 2024). In the Indonesian context, religious moderation has become a national strategic agenda, emphasizing values such as balance, tolerance, justice, and inclusivity in religious life. As a pluralistic society with a Muslim-majority population, Indonesia faces ongoing challenges in maintaining social harmony while preserving religious commitments. In this regard, Islamic higher education institutions are expected to play a pivotal role in promoting moderate Islamic values through curriculum, learning processes, and academic culture.

One of the most relevant frameworks for strengthening religious moderation in Indonesia is the set of moderate Islamic values rooted in *Ablus Sunnah wal Jama'ah (Aswaja)*. These values *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice) have historically shaped the character of Indonesian Islam and serve as both theological and practical guidelines for fostering inclusive and harmonious religious attitudes (Anisaturrizqi, Halid, and Crismono 2025; Inganah et al. 2023; Turmudi, Arifin, and Qomar 2021). However, the effectiveness of these values in shaping students' religious attitudes largely depends on the extent to which they are internalized, rather than merely understood at a conceptual level. While numerous studies have examined religious moderation in Islamic education, most have focused on conceptual or qualitative approaches, emphasizing strategies and models of value internalization. Empirical studies that quantitatively examine the relationship between the internalization of moderate Islamic values and students' religious attitudes remain limited.

Based on the research background outlined above, the research questions in this study are formulated as follows: 1. What is the level of internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah* among students of the Islamic University of Jember; 2. What is the level of religious attitudes among students of the Islamic University of Jember; 3. Does the internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah* have a significant influence on the religious attitudes of students at the Islamic University of Jember; 4. To what extent does the internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah* contribute to shaping the religious attitudes of students at the Islamic University of Jember.

Moreover, existing quantitative research often discusses religious moderation in general terms without specifically linking it to the internalization of *Aswaja*-based values within the context of Islamic higher education institutions. This indicates a clear research gap, particularly in providing measurable and systematic evidence regarding how the internalization of *Aswaja* values influences students' religious attitudes. The Islamic University of Jember, as an institution grounded in *Aswaja* principles, has integrated

moderate Islamic values into its academic and social environment. However, the extent to which this internalization process contributes to shaping students' religious attitudes has not been empirically examined in a systematic and quantitative manner. Therefore, this study aims to analyze the influence of the internalization of moderate Islamic values based on *Aswaja* on students' religious attitudes. By employing a quantitative explanatory approach, this research is expected to provide empirical evidence that strengthens the discourse on religious moderation in Islamic education and contributes to the development of effective strategies for fostering moderate, inclusive, and balanced religious attitudes among university students.

This study aims to measure the level of internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah (Aswaja)* among students of the Islamic University of Jember, analyze the level of their religious attitudes encompassing tolerance, inclusivity, rejection of extremism, and the balance between religious commitment and civic responsibility, examine the influence of *Aswaja*-based moderate Islamic value internalization on students' religious attitudes, and determine the extent to which the internalization of these values contributes to explaining the variance in students' religious attitudes through regression analysis and the coefficient of determination. This study employs a quantitative approach with an explanatory research design aimed at empirically testing the influence of the internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah* on the religious attitudes of students at the Islamic University of Jember. The quantitative approach was chosen because it allows for the objective measurement of variables and the examination of causal relationships among variables through inferential statistical analysis. The population of this study consists of all students of the Islamic University of Jember who have participated in learning processes and academic activities that internalize moderate Islamic values based on *Aswaja*. The research sample comprises 155 students, determined using probability sampling techniques with the simple random sampling method, ensuring that each member of the population has an equal opportunity to be selected as a respondent. This study aims to measure the level of internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah (Aswaja)* among students of the Islamic University of Jember, analyze the level of their religious attitudes encompassing tolerance, inclusivity, rejection of extremism, and the balance between religious commitment and civic responsibility, examine the influence of *Aswaja*-based moderate Islamic value internalization on students' religious attitudes, and determine the extent to which the internalization of these values contributes to explaining the variance in students' religious attitudes through regression analysis and the coefficient of determination.

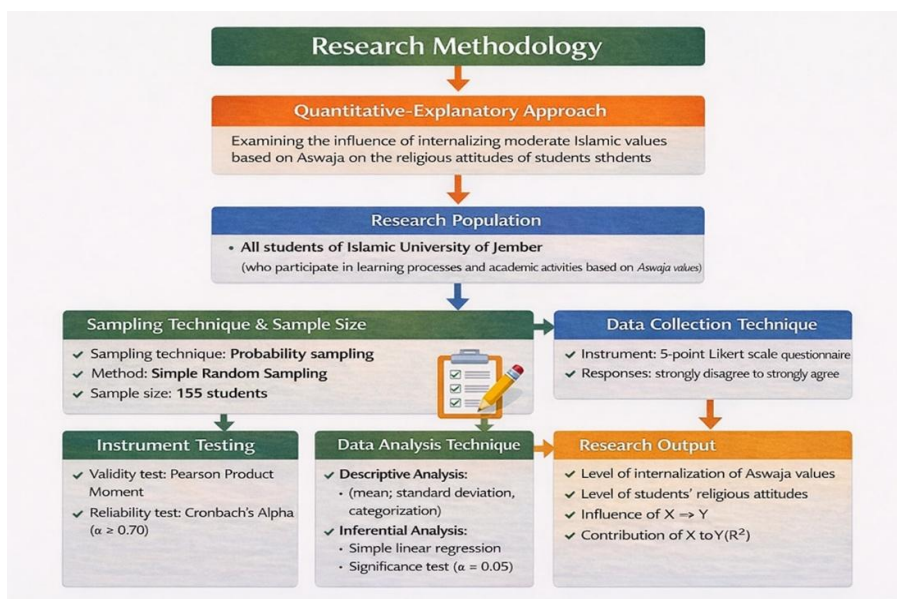


Figure 1. Research Method Flowchart: The Influence of the Internalization of Moderate Islamic Values Based on *Aswaja* on Students' Religious Attitudes

Data were collected using a questionnaire instrument in the form of a five-point Likert scale, ranging from strongly disagree to strongly agree. The research instrument was developed based on indicators of the internalization of moderate Islamic values grounded in *Aswaja*, which include the principles of *tawasuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). It also incorporated indicators of students' religious attitudes, encompassing tolerance toward differences, inclusivity in religious life, rejection of violence and extremism, and balance between religious commitment and civic responsibility.

Prior to its use in the main data collection, the instrument was tested for validity and reliability through the Pearson Product Moment correlation test and Cronbach's Alpha reliability test, with a minimum threshold of 0.70 to ensure the accuracy and consistency of the measurements (Crismono 2023, 2024, 2025). The collected data were analyzed using both descriptive and inferential statistical techniques. Descriptive analysis was employed to describe the level of internalization of moderate Islamic values based on *Aswaja* and the students' religious attitudes, while inferential analysis was conducted using simple linear regression to examine the influence of the independent variable on the dependent variable. Hypothesis testing was carried out at a significance level of 0.05 with the assistance of statistical software. In addition, the coefficient of determination (R^2) was used to determine the extent to which the internalization of moderate Islamic values based on *Aswaja* contributes to explaining the variance in students' religious attitudes.

DISCUSSION

Level of Internalization of Moderate Islamic Values Based on *Ahlus Sunnah wal Jama'ah* among Students of the Islamic University of Jember

The results of the descriptive statistical analysis of the variable measuring the internalization of moderate Islamic values based on *Ahlus Sunnah wal Jama'ah* indicate that students of the Islamic University of Jember demonstrate a high level of value

internalization. Based on data processing from 155 respondents, the overall mean score obtained was 4.12 on a five-point Likert scale, with a standard deviation of 0.46.

This score suggests that the majority of students tend to agree to strongly agree with statements representing the internalization of moderate Islamic values grounded in *Aswaja*.

Table 1. Level of Internalization of Moderate Islamic Values Based on *Aswaja* (n = 155)

Indicator	Mean	Standard Deviation	Category
<i>Tawassuth</i> (Moderation)	4.21	0.42	High
<i>Tasamub</i> (Tolerance)	4.18	0.45	High
<i>Tawazun</i> (Balance)	4.07	0.48	High
<i>I'tidal</i> (Justice)	4.03	0.50	High
Overall	4.12	0.46	High

Based on the categorization results of the internalization scores of moderate Islamic values grounded in *Aswaja*, the majority of students demonstrate a level of internalization within the high to very high categories. Specifically, 68.4% of students fall into the high category and 21.3% into the very high category, while 10.3% are classified within the moderate category. The absence of respondents in the low or very low categories indicates that moderate Islamic values based on *Aswaja* have been widely accepted, understood, and internalized by students.

The distribution of scores suggests that the internalization process is neither partial nor confined to particular groups, but rather occurs evenly across the respondent population. The dominance of the high and very high categories reflects that students not only comprehend *Aswaja* values at the cognitive level but have also internalized them as a framework for thinking and behaving in their daily religious lives. Meanwhile, the presence of a small proportion of students in the moderate category reflects a natural variation in the level of internalization, which may be influenced by differences in social background, religious experiences, or the intensity of involvement in academic and religious campus activities.

The absence of students in the low and very low categories constitutes a significant finding that reinforces the assumption that the academic environment and institutional culture of the Islamic University of Jember consistently support the strengthening of moderate Islamic values. This suggests that the internalization of *Aswaja* values is not merely symbolic or normative, but has become an integral part of the learning system, social interactions, and the cultivation of campus life.

Therefore, these findings indicate that the process of internalizing moderate Islamic values based on *Aswaja* has been relatively strong, stable, and effective, and holds substantial potential as a foundation for shaping students' religious attitudes to be moderate, tolerant, and balanced. This condition also provides a strong empirical basis for explaining the positive relationship between the internalization of *Aswaja* values and students' religious attitudes in the subsequent inferential analysis.

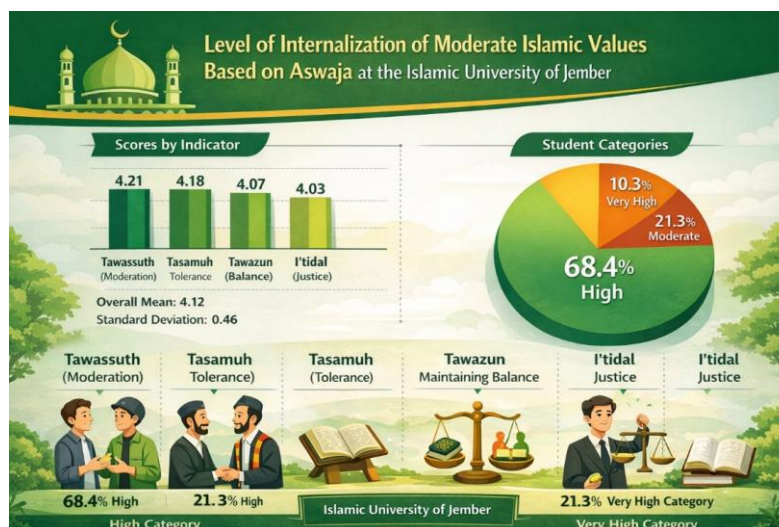


Figure 2. Level of Internalization of Moderate Islamic Values Based on *Aswaja* among Students of the Islamic University of Jember

Based on the analysis by indicator, the value of *tawassuth* (moderation) obtained the highest mean score, indicating that students tend to adopt a moderate stance in understanding and responding to differences in religious perspectives. This finding suggests that students are inclined to avoid extreme positions, whether in the form of rigid conservatism or excessive liberalism, and instead demonstrate a balanced and contextual approach to religious issues. The dominance of *tawassuth* reflects that moderation has become a central orientation in students' religious reasoning, enabling them to engage constructively with diversity in both academic and social contexts.

The *tasamuh* (tolerance) indicator ranked second, reflecting students' openness toward differences in beliefs and religious practices. This condition indicates that students not only recognize diversity as a social reality but also accept it as an integral part of religious life in a pluralistic society. Such openness is manifested in attitudes of respect, willingness to engage in dialogue, and the ability to coexist peacefully with individuals from different religious or ideological backgrounds. The high level of *tasamuh* further reinforces the argument that the internalization of *Aswaja* values contributes significantly to fostering inclusive and non-discriminatory religious attitudes among students.

Meanwhile, the *tawazun* (balance) and *i'tidal* (justice) indicators demonstrate that students are able to maintain equilibrium between aspects of faith (*aqidah*), worship, and social life, as well as to act fairly and proportionally in evaluating religious and social issues. These findings indicate that students possess the capacity to integrate spiritual commitment with social responsibility, avoiding dichotomous thinking between religious devotion and civic engagement. Furthermore, the presence of *i'tidal* highlights students' ability to exercise fairness and objectivity, particularly in responding to differences and potential conflicts. Together, these indicators confirm that the internalization of *Aswaja* values has fostered a holistic and well-balanced pattern of religious attitudes among students.

Level of Religious Attitudes among Students of the Islamic University of Jember

The results of the descriptive analysis indicate that the religious attitudes of students at the Islamic University of Jember fall within the high category. Based on data from 155 respondents, the overall mean score obtained was 4.08, with a standard deviation of 0.49.

This score suggests that, in general, students demonstrate religious attitudes that are moderate, inclusive, and balanced in both their academic and social lives.

Table 2. Students' Religious Attitudes (n = 155)

Indicator	Mean	Standard Deviation	Category
Tolerance toward Differences	4.15	0.44	High
Inclusivity in Religious Life	4.10	0.47	High
Rejection of Violence and Extremism	4.05	0.50	High
Balance between Religious Commitment and Civic Responsibility	4.02	0.53	High
Overall	4.08	0.49	High

Based on the categorization results of students' religious attitude scores, the majority of respondents fall within the high and very high categories. Quantitatively, 65.2% of students are classified in the high category and 18.7% in the very high category, while 16.1% are in the moderate category. The absence of respondents in the low and very low categories indicates that, overall, students' religious attitudes lie within a moderate and positive spectrum.

The distribution of scores suggests that students' religious attitudes have been formed in a relatively strong and stable manner, encompassing aspects of tolerance, inclusivity, rejection of violence, and balance between religious commitment and civic life. The dominance of the high category reflects that students not only possess sound religious understanding but are also able to translate it into open and proportionate attitudes and behaviors in responding to differences. The presence of a proportion of students in the moderate category indicates a natural and dynamic variation in levels of religious attitude, which may be influenced by socio-religious background, personal experiences, and the intensity of interaction within the academic environment. Nevertheless, the absence of respondents in the low and very low categories confirms that there is no tendency toward exclusive, intolerant, or extreme religious attitudes among the students.

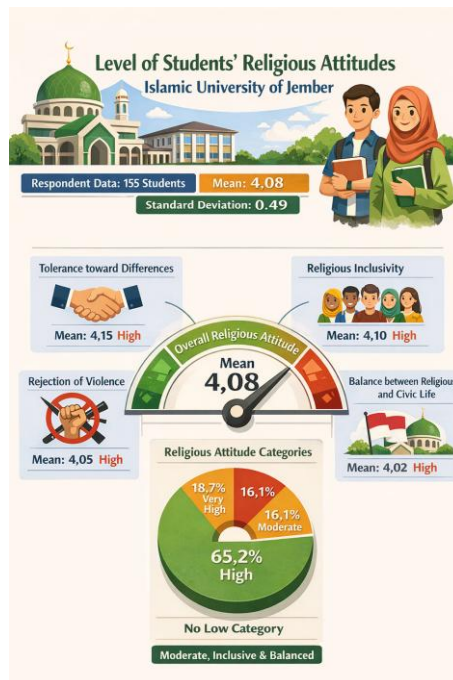


Figure 3. Level of Religious Attitudes among Students of the Islamic University of Jember

The analysis by indicator shows that tolerance toward differences achieved the highest score, followed by inclusivity in religious life. This finding indicates that students demonstrate a strong acceptance of diversity in perspectives, beliefs, and religious practices. Such acceptance reflects not only cognitive recognition of pluralism but also an affective and behavioral readiness to respect and appreciate differences. In this context, tolerance becomes a foundational attitude that enables students to navigate religious diversity in a constructive and harmonious manner.

Furthermore, the high score on inclusivity in religious life suggests that students are not merely tolerant in a passive sense, but actively engage in inclusive attitudes and interactions. This inclusivity is reflected in their willingness to collaborate, communicate, and coexist with individuals from diverse religious and social backgrounds without prejudice. It also indicates that students perceive religious life as an open and dynamic space, where differences are not barriers but opportunities for mutual understanding and social cohesion.

The indicators of rejection of violence and extremism, as well as balance between religious commitment and civic life, also recorded high scores. This suggests that students' religious orientation tends to be non-extremist and aligned with a strong sense of national awareness. Students appear capable of integrating their religious values with broader societal responsibilities, avoiding radical tendencies while maintaining their religious identity. This balance highlights the emergence of a moderate religious character that supports peaceful coexistence, social stability, and active participation in civic life.

The Influence of the Internalization of Moderate Islamic Values Based on *Aswaja* on Students' Religious Attitudes

The results of the inferential analysis using simple linear regression indicate that the internalization of moderate Islamic values based on *Aswaja* has a significant effect on the religious attitudes of students at the Islamic University of Jember. The analysis was conducted on 155 respondents, with the internalization of moderate Islamic values based

on *Aswaja* as the independent variable (X) and religious attitudes as the dependent variable (Y).

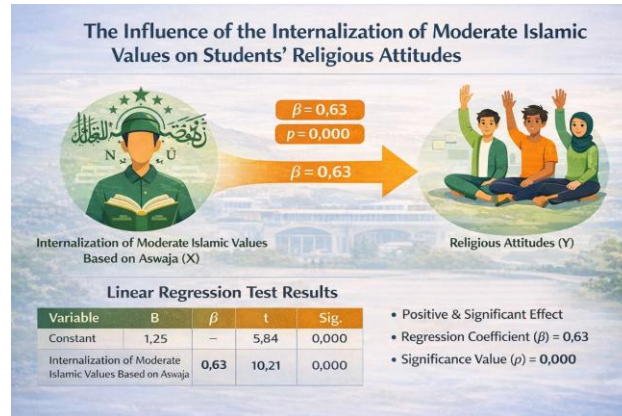


Figure 4. The Influence of the Internalization of Moderate Islamic Values Based on *Aswaja* on the Religious Attitudes of Students at the Islamic University of Jember

Table 3. Results of the Simple Linear Regression Test

Variable	B	β	t	Sig.
Constant	1.25	—	5.84	0.000
Internalization of Moderate Islamic Values Based on <i>Aswaja</i>	0.63	0.63	10.21	0.000

The regression coefficient (β) value of 0.63 indicates a strong positive influence of the internalization of moderate Islamic values based on *Aswaja* on students' religious attitudes. This coefficient suggests that each increase in the level of internalization of *Aswaja* values is proportionally followed by an increase in students' religious attitudes. In other words, the better students internalize the values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal*, the more moderate, inclusive, and balanced the religious attitudes they demonstrate.

The significance value of 0.000 ($p < 0.05$) confirms that the effect is statistically significant, meaning that the relationship between the independent and dependent variables does not occur by chance. This finding provides a strong empirical basis for accepting the research hypothesis stating that the internalization of moderate Islamic values based on *Aswaja* influences students' religious attitudes.

Substantively, these results show that the internalization of *Aswaja* values does not remain at the cognitive or merely normative level of understanding, but has transformed into an orientation of religious attitude reflected in tolerant behavior, rejection of violence and extremism, and the ability to maintain balance between religious commitment and social life. This transformation indicates that students have not only understood *Aswaja* values conceptually but have also embodied them in their daily attitudes and behaviors. Such internalization reflects a deeper level of value integration, where religious principles function as a guiding framework in responding to real-life social and religious dynamics.

This condition demonstrates the effectiveness of the process of internalizing moderate Islamic values within the academic environment of the Islamic University of Jember. The integration of *Aswaja* values through curriculum, learning activities, and campus culture appears to have created a conducive environment for shaping students' religious character. The consistency between institutional values and students' lived experiences strengthens the process of value internalization, allowing moderation to

develop not only as a theoretical concept but as a practical and sustainable attitude in students' lives.

Thus, these findings affirm that strengthening moderate Islamic values based on *Aswaja* constitutes a strategic factor in shaping students' religious attitudes to be moderate and nationally oriented, while also reinforcing the argument that Islamic education grounded in *Aswaja* values makes a tangible contribution to preventing the development of exclusive and extreme religious attitudes. In a broader context, this suggests that value-based Islamic education plays a crucial role in fostering social harmony and resilience against radicalism, particularly among young people in higher education settings.

The Contribution of the Internalization of Moderate Islamic Values Based on *Aswaja* to Students' Religious Attitudes

The results of the coefficient of determination analysis indicate that the internalization of moderate Islamic values based on *Aswaja* makes a substantial contribution to the formation of students' religious attitudes. The R Square (R^2) value of 0.40 shows that the variable representing the internalization of moderate Islamic values based on *Aswaja* is able to explain 40% of the variance in students' religious attitudes.

Table 4. Coefficient of Determination

Model	R	R Square	Adjusted R Square
1	0,632	0,400	0,396

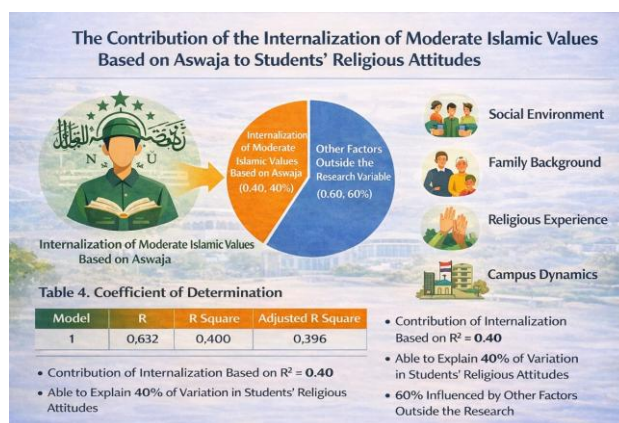


Figure 5. The Contribution of the Internalization of Moderate Islamic Values Based on *Aswaja* to the Religious Attitudes of Students at the Islamic University of Jember

Meanwhile, the results of the coefficient of determination analysis show that 60% of the variance in students' religious attitudes is influenced by factors outside the research variable. This finding indicates that the formation of students' religious attitudes is not determined by a single factor, but rather results from the interaction of various social, cultural, and personal experiential dimensions. These factors include social peer environments, family background and patterns of religious education, the intensity of individual religious experiences, and the dynamics of campus life that shape students' perspectives and attitudes toward religious realities.

The presence of these external factors demonstrates that the process of shaping religious attitudes is dynamic and contextual, influenced by continuous interaction between individuals and their environment. In this context, the academic and social environment of the Islamic University of Jember serves as a space of socialization that brings together

diverse backgrounds, values, and religious experiences of students, which simultaneously contribute to shaping their religious attitudes.

Thus, although the internalization of moderate Islamic values based on *Aswaja* has been proven to be an important and significant factor in shaping students' religious attitudes, this finding confirms that the formation of religious attitudes is multidimensional and non-linear. Therefore, efforts to strengthen religious moderation in higher education institutions must be carried out comprehensively and sustainably not only through the internalization of values within curricula and formal learning processes, but also through the cultivation of supportive social environments, the strengthening of academic culture, and the management of campus dynamics conducive to the development of moderate, inclusive, and balanced religious attitudes.

The results of this study indicate that the internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah (Aswaja)* falls within the high category and has a significant influence on the religious attitudes of students at the Islamic University of Jember. This finding reinforces the view that the internalization of moderate religious values functions not merely as a normative framework, but also has tangible implications for shaping religious attitudes that are tolerant, inclusive, and balanced.

Descriptively, the high level of internalization of the values of *tawassuth, tasamuh, tawazun, and i'tidal* indicates that students not only understand *Aswaja* values cognitively, but have also embraced them as an attitudinal orientation in their religious lives. This finding is consistent with (Turmudi et al., 2021), who assert that the internalization of Islamic values in Islamic higher education institutions becomes effective when these values are consistently integrated into learning processes, academic culture, and students' social interactions. In this context, the institutional environment of the Islamic University of Jember appears to function as a conducive space for the socialization of *Aswaja* values.

The high level of students' religious attitudes reflected in tolerance toward differences, inclusivity, and rejection of violence and extremism also strengthens previous findings regarding the importance of religious moderation in Islamic education. ((Faozan 2020; Mala and Hunaida 2023) argue that Islamic education emphasizing religious moderation significantly contributes to shaping religious attitudes that are adaptive to the realities of social pluralism. Thus, the results of this study affirm that *Aswaja* values serve as both theological and pedagogical instruments in cultivating moderate religious attitudes among university students.

The regression analysis results demonstrate that the internalization of moderate Islamic values based on *Aswaja* has a positive and significant effect on students' religious attitudes, with a relatively strong coefficient of influence. This finding aligns with (Manshur & Husni, 2020), who demonstrated that strengthening religious moderation values through learning processes can enhance inclusive religious attitudes and reduce tendencies toward extremism. However, this study extends those findings by positioning *Aswaja* values as the foundation for internalizing religious moderation, thereby providing a specific contribution within the context of Islamic higher education institutions grounded in *Ablus Sunnah wal Jama'ah*.

The 40% contribution of the internalization of moderate Islamic values based on *Aswaja* to students' religious attitudes indicates that this variable is an important factor, though not the sole determinant. This finding is consistent with (Arif 2021; Suryanto 2024), who emphasize that religious attitudes constitute a multidimensional construct influenced by the interaction between formal education, social environment, and individuals' personal

experiences. Therefore, although the internalization of *Aswaja* values plays a strategic role, strengthening religious moderation still requires a comprehensive approach involving multiple dimensions of campus life.

Interestingly, the absence of students with low or very low levels of religious attitudes suggests that the process of internalizing moderation values at the Islamic University of Jember has been relatively effective. This finding reinforces the results of (Yanuardianto et al., 2024), which indicate that the integration of religious moderation values in Islamic education can sustainably cultivate a character of tolerance when supported by institutional systems and culture. Thus, the internalization of *Aswaja* values can be viewed not as a symbolic educational practice, but as a transformative one.

Overall, this discussion confirms that the study not only corroborates previous findings on the importance of religious moderation, but also provides new empirical evidence by quantitatively demonstrating the influence of the internalization of moderate Islamic values based on *Aswaja* on students' religious attitudes. These findings strengthen the argument that *Aswaja* is not merely a theological identity, but a value system that is both relevant and effective in shaping students' religious attitudes to be moderate, inclusive, and nationally oriented.

CONCLUSION

This study concludes that the internalization of moderate Islamic values based on *Ablus Sunnah wal Jama'ah (Aswaja)* among students of the Islamic University of Jember falls within the high category and has a positive and significant influence on their religious attitudes. Students demonstrate a strong appreciation of the values of *tawassuth, tasamuh, tawazun, and i'tidal*, which are reflected in religious attitudes that are tolerant, inclusive, reject violence and extremism, and maintain a balance between religious life and civic responsibility. These findings confirm that the internalization of *Aswaja* values does not remain at a merely normative or cognitive level, but functions substantively in shaping the orientation of students' religious attitudes. The 40% contribution of the internalization of moderate Islamic values based on *Aswaja* to the variance in religious attitudes indicates that these values constitute a strategic factor, although the formation of students' religious attitudes continues to be influenced by other multidimensional factors. Thus, this study underscores the importance of strengthening Islamic education grounded in *Aswaja* values as a foundation for promoting religious moderation in Islamic higher education institutions. For future research, it is recommended that subsequent studies explore additional variables that may influence students' religious attitudes, such as family background, peer environment, digital media exposure, and the role of campus culture. Further research may also employ mixed-methods or longitudinal approaches to obtain a more comprehensive and in-depth understanding of the internalization process of moderate Islamic values over time. In addition, comparative studies across different Islamic higher education institutions are suggested to examine the consistency and variation of findings in diverse socio-cultural contexts. Such efforts are expected to enrich the empirical evidence and contribute to the development of more effective strategies for strengthening religious moderation in higher education.

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