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Strengthening the Values of Ahlussunnah wal Jama'ah through Islamic Spiritual Activities at Bina Warga 1 Palembang High School in Fostering Student Tolerance Attitudes

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ABSTRACT

This study examines the role of Rohani Islam (ROHIS) extracurricular activities at SMA Bina Warga 1 Palembang in strengthening Ahlussunnah wal Jama'ah (ASWAJA) values and shaping students' tolerance. Despite not being affiliated with NU, the school's ROHIS program, established in 2018, emphasizes ASWAJA principles through structured daily, weekly, monthly, and annual activities aimed at fostering religious and tolerant attitudes. Using qualitative methods with a case study approach, data were collected via observation, interviews with ROHIS mentors, Islamic education teachers, and participants, as well as documentation. Findings reveal that ROHIS instills ASWAJA values tawasuth (moderation), tasamuh (tolerance), i'tidal (justice), and tawazun (balance) through discussions, interfaith collaborations, and community service. These activities cultivate tolerance by encouraging respect for differences, promoting peace, appreciating kindness, and fostering openness. Key supporting factors include high student participation, institutional support (facilities from the school foundation), and active management. Challenges include some students' self-centered tendencies, administrative inefficiencies (e.g., unstructured licensing), and logistical issues such as water shortages. The study concludes that ROHIS effectively integrates ASWAJA values into students' ethical frameworks, despite obstacles, by combining religious education with practical tolerance-building initiatives. This highlights the potential of school-based spiritual programs to address societal diversity while maintaining theological integrity. Recommendations include improving administrative coordination and addressing resource limitations to enhance program sustainability.

1. Introduction

Religion is one of the most frequently debated topics in the social life of today's society. Muslims often face various forms of hostility and conflict rooted in

differences in beliefs, both from the political, religious and cultural aspects. This problem is increasingly complex with the presence of extreme Islamic ideologies that contradict the values of Islam rahmatan lil 'alamin (Iswahyudi & Musnandar, 2023). In dealing with these conditions, an approach is needed that can be a general principle in overcoming religious conflicts, one of which is to instill the values of tolerance. Tolerance, according to the view of Ahlussunnah wal Jamaah, is interpreted as the ability to accept differences without having to sacrifice the basic principles believed by individuals or groups. Ahlussunnah wal Jamaah teaches that differences are a necessity in human life, which should not be a source of conflict, but must be accepted as part of diversity (Batula et al., 2023).

A concrete solution in instilling these values of tolerance is through religious education that emphasizes a peaceful, moderate and tolerant Islam. In this context, Nahdlatul Ulama (NU) as the largest Islamic organization in Indonesia, plays a strategic role by implementing Ahlussunnah wal Jamaah-based religious education in various educational institutions. NU was established with the mission of maintaining and preserving Aswaja teachings and developing an education system that is in line with moderate Islamic values (Batula et al., 2023).

NU realizes that formal education has an important role in countering the spread of radical ideology (Hamzah, 2017). Therefore, NU developed an Aswaja education curriculum that aims to form a generation of Muslims who are inclusive, tolerant, and have the ability to think critically in dealing with social and religious dynamics. Aswaja education also provides a deep understanding of the values of tasamuh (tolerance), tawazun (balance), tawasuth (moderation), and i'tidal (justice). One tangible manifestation of NU's efforts to ward off radicalism is to encourage the strengthening of religious education in schools, both those under NU and non-NU auspices (Farih, 2019). Institutionally, schools incorporated in LP Ma'arif NU have different characteristics, including: NU-owned schools with NU rules and students; non-NU schools with NU rules and students; and non-NU schools that follow NU-style religious activities.

Bina Warga 1 Palembang High School is one of the formal schools in Palembang City which, although not under the ownership of NU, has extracurricular activities of Rohani Islam (Rohis) which actively implements the teachings of Ahlussunnah wal Jamaah. This extracurricular activity has been established since 2018 and is still active until now. The purpose of establishing Rohis activities is to create religious activities that are in accordance with Aswaja teachings and form a high sense of tolerance among students. In several previous studies, it was stated that Aswaja values such as tasamuh, tawazun, tawasuth, and i'tidal have a significant role in shaping students' tolerance attitudes, especially through religious activities at school (Mulyana et al., 2024). The number of Rohis members at Bina Warga 1 Palembang High School is 115 students, consisting of 50 male students and 65 female students. Rohis activities include daily activities such as Dhuha and Zuhr prayer task force pickets and Al- Qur'an tadarus; weekly activities such as hadroh practice, Maulid Adh-Dhiya'ulami' recitation, and majelis taklim; monthly activities in the form of pilgrimages to the graves of scholars and auliya in

Palembang; and annual activities such as Ramadan amaliyah, Eid al-Adha prayers, and art performances.

Students who are members of Rohis at Bina Warga 1 High School Palembang show high awareness and tolerance, which is reflected in their concrete actions in the school environment. For example, when there is sad news about the death of parents or teachers, Rohis students take the initiative to raise funds and provide moral and spiritual support without waiting for instructions from the school. This empathic attitude reflects the real implementation of religious values in daily life and becomes a role model for other students. In this study, the researcher aims to explain what aswaja values are instilled through rohis activities at Bina Warga 1 Palembang High School, how the formation of tolerance attitudes through rohis activities at Bina Warga 1 Palembang High School, and to find out what are the supporting and inhibiting factors for strengthening aswaja values through rohis activities in shaping tolerance attitudes.

2. Methodology

This research uses a type of *field research* with a qualitative approach. The qualitative approach was chosen because it aims to deeply understand phenomena related to Ahlussunnah wal Jama'ah (Aswaja) values instilled through Rohis activities and the formation of students' tolerance attitudes at Bina Warga 1 Palembang High School. Qualitative research, as explained by Moleong (2017), is an approach used to understand social reality based on the views and experiences of research subjects, such as behavior, perceptions, motivations, and actions (Moleong et al., 2019).

In this study, data were collected directly from the field through observation, interviews, and documentation (Moleong et al., 2019). Observations were made to directly observe activities and interactions in Rohis extracurricular activities that reflect the internalization of Aswaja values and tolerance attitudes. In-depth interviews were conducted with a number of informants, including Rohis coaches, administrators, and Rohis members, in order to obtain a more comprehensive understanding of the process of forming tolerance attitudes through religious activities. In addition, documentation was used to collect secondary data in the form of photos of activities, work program records, and other supporting documents related to the implementation of Rohis activities. Through these three data collection techniques, researchers attempt to obtain accurate and comprehensive data as the basis for analysis in answering the formulation of research problems.

The data that has been obtained is then analyzed using the Miles and Huberman model qualitative data analysis technique which includes three main stages, namely data reduction, data presentation, and conclusion drawing (Sahir, 2021). Data reduction was carried out by sorting, simplifying, and focusing on important data relevant to the research objectives. Furthermore, the data is presented in the form of descriptive narratives to make it easier to understand the relationship between findings. The final stage is conclusion drawing, which is formulating the meaning

of the data that has been analyzed to answer the problem formulation and find patterns or trends that arise in the process of instilling Aswaja values and forming students' tolerance attitudes. Thus, this analysis process helps researchers in obtaining a comprehensive picture objectively and systematically.

3. Result and Discussion

The findings of this study begin with the explanation of the research instruments used to explore in-depth data related to the strengthening of Aswaja values and the formation of tolerance attitudes through Rohis activities at Bina Warga 1 Palembang High School. The main instrument is a list of interview questions that are systematically arranged based on indicators of Aswaja values (such as tawassuth, tasamuh, i'tidal, and tawazun) and indicators of tolerance attitudes (such as inclusiveness, anti-discrimination, and openness). This guide is used as a reference in the interview process with key informants to ensure that the data obtained is in accordance with the research focus.

In addition to written instruments, this research is also complemented by field observation documentation to strengthen qualitative data findings. One of the documentation presented shows the real practice of applying Aswaja values in Rohis activities, such as the implementation of dhikr together before learning, routine Qur'anic tadarus, and open and inclusive religious discussions. This documentation is visual evidence that Rohis activities are not only ritualistic, but also contain elements of character education and fostering tolerance in the school environment. This is particularly reflected in the activities that take place outside the classroom, where students gather in a cool and open atmosphere.



Figure 1. Open Religious Discussion Activities in the Rohis Environment of Bina Warga 1 Palembang High School as a Form of Application of the Value of Peace

The value of peace is reflected through warm interactions, cohesiveness, and mutual care between members. Activities such as eating together, hadroh practice, taklim

assembly, to the implementation of the Dhuha Prayer Task Force picket become a space for the growth of brotherhood and tolerance. In these moments, Rohis participants build close relationships, maintain a calm atmosphere, and support each other to create harmony. This togetherness also encourages participants to prioritize deliberation, give in to each other for the common good, and avoid conflict in every activity carried out.

Table 1. List of Interview Questions

Value Aspect	Sub-Aspect	Question
Tawassuth (Moderation)	Balance	How does the Islamic spiritual organization (Rohis) instill a neutral attitude and oppose extremism?
	Inclusivity	What strategies are used to ensure that all students feel accepted?
Tasamuh (Tolerance)	Interfaith Respect	How does Rohis teach respect for followers of other religions?
	Anti-Mockery	What actions are taken when religious beliefs of students are mocked?
I'tidal (Justice)	Fairness	How is the value of justice demonstrated in Rohis activities?
	Proportionality	How are students taught to balance worship with other daily activities?
Tawazun (Harmony)	Social Harmony	How is social interaction maintained without compromising Islamic values?
	Generosity	What are the concrete examples used to instill generosity?
Tolerance	Anti-Discrimination	How does Rohis prevent discrimination among students?
	Appreciation of Differences	What is the core message about the beauty of diversity conveyed to students?
Peace	Brotherhood	What efforts are made to foster the value of brotherhood?
	Anti-Conflict	How are students taught to avoid conflict when differences of opinion arise?
Appreciation	Acknowledging Contributions	How is a culture of appreciating student contributions developed?
	Non-Comparative Thinking	How are students taught that every individual is unique?
Openness	Active Listening	How are students trained to listen actively?
	Non-Coercive Communication	What strategies are applied to avoid imposing personal opinions on others?
Internal Factors	Personality	How does a student's personality affect their tolerance attitude?
	Experience	Has there been a change in attitude after joining Rohis?
External Factors	Environment	How does the external environment influence students' tolerance?
	Facilities	To what extent do facilities support Rohis activities?

Aswaja values taught in Rohis activities at Bina Warga 1 Palembang High School

Rohis SMA Bina Warga 1 Palembang applies Ahlussunnah wal jama'ah values including *Tawassuth*, *tasamuh*, *i'tidal*, and *tawazun*. These values have been

applied through several Rohis activities at Bina Warga 1 High School. These values are considered as the main pillars in the teachings of Ahlussunnah Wal Jamaah Islam adopted by NU and become the foundation in shaping the character of students who are moderate, tolerant, and respectful of diversity.

A. *Tawassuth*

Tawassuth is a moderate or balanced attitude and does not lean to the left or right. In this study, there are five indicators of tawassuth value to obtain research results, namely being in the middle, impartial, balanced between aqli (reason) and naqli (religious text) arguments, not distinguishing groups, and not exaggerating, especially in religious matters (Azmi & Zulfiana, 2023). The five indicators have been applied well at Bina Warga 1 Palembang High School, especially in the rohis activities. The attitude of being in the middle has been applied by balancing academics and religious activities, students can work together by not being choosy in carrying out tasks, balancing between the postulates of religion and religious activities. The balance between aqli and naqli arguments has been well maintained, especially when Tahsin activities are running where rohis coaches and Islamic religious education teachers not only teach reading but also explain the meaning contained, students are required to be professional and not differentiate between groups, and rohis religious activities are carried out in moderation in accordance with religious teachings.

The results of this study are related to the theory expressed by KH Said Aqil Siradj, "at-tawassuth" refers to an approach to quoting laws that combines nash and thinking power. The outline thinking method can help improve the relationship between guidance and reason. Such a balanced perspective can reduce textual extremism and thinking power (Darwis, 2021).

B. *Tasamuh*

Tasamuh in Islam means mutual respect and appreciation of differences, both in religious understanding, culture, and worship practices, as long as they do not conflict with the fundamental values of Islam (Arikarani et al., 2024). There are five indicators of the value of Tasamuh in this study, namely respecting others, not mocking or denouncing others, accepting and recognizing existing differences without imposing their will, providing space for others, appreciating work. The application of each indicator of the value of tasamuh in Rohis activities at Bina Warga 1 Palembang High School has gone well. Students respect each other even though there are different beliefs but there is no mockery or insults that occur, instead helping each other during religious activities. And students are also taught to help each other's roles in teaching and respecting each other's contributions and efforts.

Although the values of tasamuh have been applied in various Rohis activities, there are still obstacles, namely there are still Rohis students who impose their will and are difficult to accept suggestions and are a little harsh in imposing opinions. The results of this study are related to the research of Sholikhah et al. that a person must have a tasamuh attitude, namely being tolerant of differences so that they can

coexist in harmony, peace, with anyone even though their aqidah, way of thinking, and culture are different (Sholikhah et al., 2024)

C. *I'tidal*

I'tidal can be interpreted as an attitude of fairness, balance, and being on a straight path (Arikarani et al., 2024). Rohis activities at Bina Warga 1 Palembang High School have an important role in instilling the value of *I'tidal* or a fair and balanced attitude. In this study, there are five indicators of the value of *I'tidal*, namely balanced, fair, upright in actions and behavior, siding with the truth, and professional. All of these indicators have been applied well in the rohis activities. Students can balance between religious activities and school learning, namely being able to balance religious activities (dhuha task force) and studying as usual, learning to carry out tasks properly and on time, and the rohis coach in collaboration with Islamic religion teachers also helps students to be fair in organizing dhuha prayer schedules and task forces, professional, and provide examples and education to students to always be consistent.

The results of this research on the value of *I'tidal* are related to the theory expressed by K.H Said Aqil Siradj who revealed that *I'tidal* is interpreted as a fair or upright attitude, used in a social that is always equal to the rich and poor, as well as to the few and the many. The culmination is the emergence of a joint commitment to uphold justice (Qonitah et al., 2021).

D. *Tawazun*

The value of *tawazun* or balance is one of the important principles in Aswaja teaching that plays a role in shaping tolerance among students (Marwiyah & Sayono, 2024). This *tawazun* value is applied to rohis participants through several activities. Indicators of *tawazun* value in this study are maintaining good relations with others without ignoring Islamic principles, not being excessive in giving but still being generous, being firm without losing gentleness, not being excessive in material things and not being too one-sided, balancing life in the world and the hereafter. Of the five indicators, the value of *tawazun* has been applied well in the rohis activities. Where students are able to maintain good relations with others by remaining polite, reprimanding firmly but without losing gentleness, being able to be generous, and being able to balance between religious activities and activities at school.

From all discussions regarding the four aspects of Aswaja values and their indicators, it can be concluded that the rohis of Bina Warga 1 Palembang High School has implemented the four Aswaja values starting from *Tawassuth* reflected in that rohis participants can be balanced between education and religion, *Tasamauh* reflected in that rohis participants can respect other religious adherents and not impose their will, *I'tidal* is implemented in that rohis activities are able to be fair in involving all rohis participants, and *Tawazun* is seen in the balance between spiritual aspects and daily life. The findings regarding the value of *tawazun* are related to the theory expressed by K.H Said Aqil Siradj, namely the value of

tawazun is equality where students are not only taught to achieve academic achievement, but also taught to worship God through various religious activities. To maintain a balance in fulfilling their obligations, learning for the future, and carrying out their religious obligations for the afterlife (Qonitah et al., 2021).

Formation of Tolerance Attitudes Through Rohis Activities at Bina Warga 1 Palembang High School

To understand how the strengthening of Aswaja values in shaping students' tolerance attitudes through Rohis activities at Bina Warga 1 Palembang High School, deeper research is needed regarding several aspects of tolerance attitudes. These aspects include respecting differences and individuals, creating an atmosphere of peace, appreciating the goodness of others, and being open in accepting different opinions and views.

A. Appreciating Differences

One of the first values in forming an attitude of tolerance in rohis activities is the ability to appreciate differences and individuals. At Bina Warga 1 Palembang High School, rohis activities are a forum for students to understand that each individual has a different background, thoughts, and understanding. Through strengthening Aswaja values, especially the value of *tasamuh* (tolerance), rohis participants are taught to accept differences, and respect each other in interaction. There are several indicators regarding aspects of respecting differences and individuals, namely not discriminating against others, respecting differences in religion, ethnicity, and culture, not imposing their will on others, being kind to others, and speaking politely and courteously (Najmi, 2023).

Overall, the aspects of respecting differences and individuals have been applied to the rohis activities. Where rohis participants can respect the differences that exist both differences among religions and with students of different religions, students are trained to speak with politeness and still apply Smile, Salam, Sapa in every activity. However, there are still obstacles in the application of tolerance, namely some students who still prioritize their will and some are still egoistic towards helping each other. This is related to research conducted by Zuhdiyah entitled *Religious Belief: An Interpretative Phenomenological Analysis on the Experience of Minority Students in Implementing Religious Education* in his research it is said that people who have minority beliefs in a majority environment are not forced to actively participate in religious activities (Zuhdiyah et al., 2024). However, students who are non-Muslims still tolerate helping religious activities, namely during the Isra Mi'raj commemoration, there are students of different faiths who cooperate with the rohis participants to help carry out the event smoothly.

B. Peace

Peace in the context of tolerance is not only aimed at the absence of conflict and the absence of commotion. But it also includes a calm, harmonious, loving and respectful atmosphere in the school environment (Musyafak & Nisa, 2020). The

value of peace in rohis activities at Bina Warga 1 Palembang High School plays an important role in shaping an attitude of tolerance, harmony, and being able to maintain good relations with teachers and other students. There are several indicators of the value of peace, namely the values of brotherhood and tolerance in life, the existence of shared social space, joy, dare to give in for the greater good, stay away from conflict, and prioritize harmony. Overall, the aspects of peace in the rohis activities at Bina Warga 1 Palembang High School have been implemented well. Where the attitude of brotherhood between members is very good, the coaches and teaching team have tried to create cohesiveness and brotherhood to make rohis participants comfortable and compact in every activity that will be carried out.

Through cohesiveness and brotherhood, rohis participants can carry out their duties by cooperating and helping each other, and if there is a difference of opinion, students are taught to keep reminding politely, and the participants who are reminded try to stay away from conflict by relenting and listening to each other. The rohis coach also opens meetings every month for evaluation of each program and discussion to listen to each other's complaints and all input regarding activities. The results of this study are related to those in the book by Rifki Rosyad with the title *Tolerance and Peace in Multicultural Societies*, namely To achieve a prosperous, safe, peaceful, and united Indonesian society due to its ethnic, cultural, and religious diversity, it is very important to realize and maintain a religiously free environment and religious harmony (Rosyad et al., 2022).

C. Appreciating Kindness

Appreciating the kindness of others is part of the value of tolerance that emphasizes the importance of returning kindness with gratitude and respect. In everyday life, this attitude is realized in a simple way, namely by appreciating and appreciating the help of others, thanking them for their help, and not underestimating or ignoring the efforts that have been made (Irfan et al., 2025). In rohis activities, the attitude of appreciating kindness is not only applied through gratitude, but also with actions, such as social activities to raise funds for grief, and help. So that it shows that rohis also plays a role in shaping an attitude of tolerance by instilling an attitude of appreciation for every good done. There are three indicators to determine the cultivation of an attitude of appreciating kindness in rohis activities at Bina Warga 1 Palembang High School, namely the attitude of reciprocating kindness, showing appreciation, and not comparing.

Overall, the cultivation of the value of appreciating kindness in religious life activities at Bina Warga 1 Palembang High School has been implemented by getting students used to saying Thank you for all the good that has been done, helping each other and repaying every kindness with energy and smiles. And give appreciation for every effort given by still saying thanks and praise. And not comparing every effort made during activities.

D. Open Attitude

An open attitude is an important attitude in building the value of tolerance in the school environment. This attitude is aimed at the ability of students to accept, appreciate, and discuss with a variety of different thoughts and views (Patih et al., 2023). Rohis activities at Bina Warga 1 Palembang High School teach students to discuss by prioritizing ethics, namely by being polite and courteous when the discussion session begins, respecting each other's opinions and not imposing their will. In this study, there are three indicators of an open attitude, namely listening well, not imposing one's will, and respecting everyone's right to be heard and understood. Overall, the attitude of openness in rohis activities has been applied, namely students listening to each other's opinions both during the taklim assembly and during monthly meetings, these activities run conducive and are still directed by the coaches and teaching team so that they can listen to each other, understand, respect and not impose their will when arguing.

From all explanations regarding the formation of tolerance attitudes in rohis activities at Bina Warga 1 Palembang High School, it can be concluded that tolerance attitudes have been applied at Bina Warga 1 Palembang High School through several aspects. In the first aspect of respecting differences, rohis participants have been able to respect every difference that exists, be it differences in opinion among religions and also respect for other people of different religions. However, there are still obstacles in the application of tolerance, namely some students who still prioritize their will and some are still egoistic towards helping each other. Aspects of peace, the value of peace in the rohis of Bina Warga 1 Palembang High School has been applied through cohesiveness and brotherhood, where the sense of brotherhood between rohis members at Bina Warga 1 Palembang High School has been very well established. The aspect of appreciating kindness, students are trained to appreciate kindness in every activity by getting used to saying thank you as an expression of appreciating the kindness of others, and students help each other, and students do not compare each other. From the aspect of openness, students can listen and understand well every opinion and input in every activity.

Supporting and Inhibiting Factors for Strengthening Aswaja Values Through Rohis Activities in Forming an Attitude of Tolerance

In every activity, of course, there are supporting factors and inhibiting factors in the implementation of these activities. One of the objectives of the research that the researchers conducted was to find out what are the factors that support and hinder the strengthening of Aswaja values in shaping tolerance attitudes through Rohis activities at Bina Warga 1 Palembang High School. These factors consist of two categories, namely internal factors and external factors.

A. Internal Factors

Internal factors are factors that come from within the environment itself, and also from the students themselves. There are three indicators to determine the findings

regarding internal factors, both supporting and inhibiting in strengthening Aswaja values in shaping students' tolerance attitudes in rohis activities at Bina Warga 1 Palembang High School, namely personality, and experience and observation and the role of management. Overall from internal factors both regarding personality and observation experience and the role of management, it can be concluded that the supporting factors that influence the formation of students' tolerance attitudes from the internal are the personality of students who are more open in discussions and implementation of activities, and the role of management which is very influential starting from the rohis coach, teaching team, and chairman. While the inhibiting factor is the selfish attitude that exists in students making it difficult to discuss and find solutions, and there are still some students who are often late so that they lack discipline.

B. External Factors

The second influential factor on the formation of tolerance attitudes through rohis activities at Bina Warga 1 Palembang High School is external factors. These external factors can include influences from friends and neighbors, related institutions, the availability of goods. Regarding external factors, it can be concluded that the influence of friends is very influential in providing support and enthusiasm between members in every activity, thus making rohis participants comfortable and happy in participating in every activity.

The role of the institution, namely from the foundation, has been very good in providing support and support in every rohis activity by facilitating musical instruments for rohis activities, but it is constrained by difficulties from the school, starting from the slow administration of licensing, and the funds given are not more so that coaches and teachers cannot prepare reserve funds, and at Bina Warga 1 Palembang High School, they do not prepare water supply officers and rely on Religious teachers to fill water, so that they are not able to prepare reserve funds. relying on Religion teachers to fill the water, so often do not have water to run prayers, especially after rohis.

And the availability of goods, namely items at Bina Warga 1 Palembang High School, has been well facilitated, such as hadroh, has been facilitated by the foundation well, but there are still things that must be added, such as a prayer mat and Al-Qur'an so that when rohis activities can run smoothly. Overall, both from internal and external factors, it can be concluded that the supporting factors for strengthening aswaja values through rohis activities in shaping tolerance attitudes at Bina Warga 1 Palembang High School are supported by student interest in participating in every activity, students' openness in understanding appreciation and respect for every difference, and the influence of friends is very influential in consistently following every activity, plus the Bina Warga Foundation always supports and facilitates rohis activities, as well as the Bina Warga 1 rohis management which is very influential in the implementation of the rohis program.

As for the inhibiting factors, both internal and external, namely some students are still undisciplined, the selfish nature of some rohis participants who are difficult to

direct, discuss, and exchange ideas, and from the school it is difficult to support activities, and the lack of water availability due to the absence of officers given responsibility.

4. Conclusion

Based on the results of research conducted by researchers regarding the strengthening of Aswaja values through the rohis activities of Bina Warga 1 Palembang High School in shaping the tolerance attitude of students, it is concluded that the Aswaja values taught in rohis activities at Bina Warga 1 Palembang High School are the values of *Tawasuth, Tasamuh, I'tidal, and Tawazun*. And there are several attitudes regarding tolerance that are applied through several activities, namely, respect for differences, rohis participants have respected each other's differences, namely rohis participants and students who are non-Muslims can respect and respect each other's beliefs, peaceful attitudes, namely family and brotherhood relationships between rohis participants run well and create a sense of cohesiveness and brotherhood in every activity, respect for goodness, namely rohis participants can appreciate the good done by saying thank you and helping each other to repay the good they do, open attitudes, namely students can listen to each other's opinions and input between each other.

Supporting factors for strengthening aswaja values through rohis activities at Bina Warga 1 Palembang High School are the interest of rohis participants in participating in rohis activities, the attitude of rohis participants in discussing and tolerating, the involvement of management which is very influential in activities, and support from the Bina Warga Foundation which provides facilitation in the form of tools and support in every activity.

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