

## Internalization of Tolerance Values Based on Ahlussunnah Wal Jamaah as the Foundation for Harmony in Social Life

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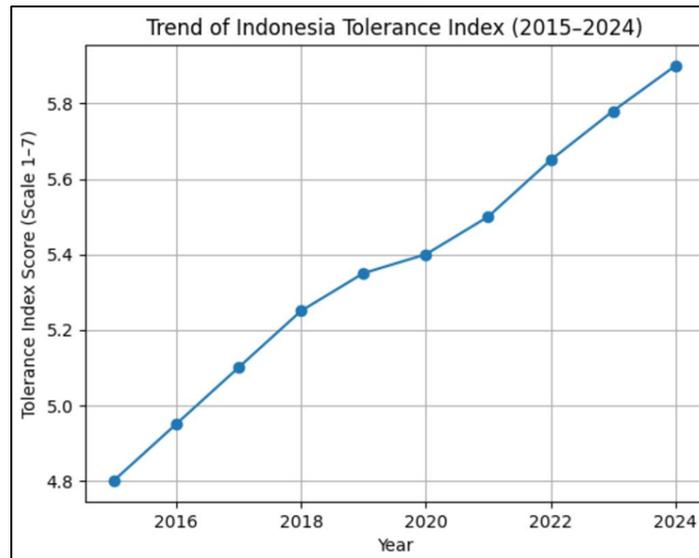
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#### ABSTRACT

Indonesia's plural social structure, marked by diversity in religion, ethnicity, culture, and religious perspectives, represents both a social asset and a potential source of tension when not supported by adequate tolerance. The increasing trend of exclusivism, intolerance, and religion-based conflict indicates the urgency of strengthening ethical frameworks capable of fostering harmonious coexistence. This study aims to analyze the process of internalizing tolerance values within the Ahlussunnah wal Jamaah (Aswaja) perspective and to examine its implications for social harmony in a pluralistic society. A qualitative approach was employed through library research, utilizing secondary data from scholarly books, journal articles, and relevant academic publications. Data were analyzed using content analysis to identify key concepts related to tolerance, Aswaja principles, and their social manifestations. The findings show that tolerance in the Aswaja framework is grounded in the principles of *tasamuh* (tolerance), *tawassuth* (moderation), *tawazun* (balance), and *ta'adul* (justice), which are internalized through cognitive understanding, affective appreciation, and behavioral practice. This internalization process is facilitated by religious education, social-religious activities, and the exemplary role of religious leaders. The study further reveals that the internalization of Aswaja-based tolerance values contributes significantly to the development of mutual respect, the prevention of religion-based social conflict, the strengthening of social solidarity and cohesion, and the reinforcement of national unity. These values function not only as theological principles but also as a socio-ethical foundation for inclusive, peaceful, and civilized social relations in Indonesia's diverse society.

### 1. INTRODUCTION

Indonesia is known as a country with a very high level of social diversity, including differences in religion, culture, ethnicity, and religious views. This diversity is a social fact that has long been embedded in the life of society and shapes the identity of the Indonesian nation. This situation makes Indonesia a social space that is full of differences, which on the one hand enriches communal life, but on the other hand has the potential to give rise to quite complex social dynamics (Pamuji & Wiyani, 2025).



**Figure 1.1 Index of tolerance levels in Indonesia**  
*Sources: Setarainstitute.com, 2024 (Data Diolah)*

Based on the SETARA Institute's report through the 2024 Tolerant City Index (IKT), the level of tolerance in Indonesia shows an improving trend, although it is not yet evenly distributed across all regions. The index score uses a range of 1–7, with the national average falling into the moderately tolerant category. The city with the highest level of tolerance is Salatiga with a score of 6.54, while several other cities still fall within the medium score range of around 5.0–6.2, indicating that there are still challenges in strengthening the practice of tolerance at the local level. The data indicates that the quality of social tolerance in Indonesia is trending upward compared to previous years, but it is not yet fully stable due to regional disparities and the potential for religion-based conflicts in certain areas. According to Pamuji and Wiyani (2025), the diversity of Indonesian society can be viewed as a social strength because it encourages the creation of a wealth of social values and practices in community life. However, this condition also presents its own challenges, particularly in efforts to build harmonious social relations. Differences in religious beliefs and perspectives often trigger tensions between groups if not managed wisely, especially when these differences are understood in a narrow and exclusive manner. In recent years, the issue of religious tolerance in Indonesia has shown an increasingly worrying trend. The emergence of religiously motivated social conflicts, the strengthening of exclusive attitudes, and the development of religious radicalism are indicators of a weakening of tolerance among some segments of society. If this condition is not addressed seriously, it could have implications for national unity and social stability (Pamuji & Wiyani, 2025).

Religious exclusivism generally positions other groups as wrong or deviant, thereby closing the space for dialogue and social cooperation. When this attitude develops without control, exclusivism has the potential to become a gateway for religious radicalism that justifies acts of violence in the name of religion and rejects diversity as a legitimate part of social reality (Pamuji & Wiyani, 2025). In this context, religious tolerance is a fundamental element for creating a harmonious and stable social life. Tolerance is not merely defined as an attitude of allowing differences, but also includes a willingness to respect, understand, and live peacefully side by side amid social and religious plurality. The urgency of tolerance is also emphasized in the perspective of multiculturalism, which views diversity as a condition that must be managed through shared values (Marlina, Ru, et al., 2026). These values include justice, equality, and mutual respect

between groups. Therefore, strengthening tolerance is a strategic agenda in maintaining social cohesion in Indonesia's diverse society. In the Islamic tradition in Indonesia, Ahlussunnah wal Jamaah or Aswaja is known as a religious understanding that promotes the principles of moderation (tawassuth), balance (tawazun), justice (ta'adul), and tolerance (tasamuh). These principles shape a religious character that is not extreme and is open to differences, both within the Muslim community and in relations with followers of other religions (Halim & Safik, 2025). The concept of moderation in Aswaja rejects excessive attitudes in religion and encourages taking the middle path or wasathiyah as the ideal attitude in understanding and practicing Islamic teachings. This approach makes Aswaja relevant to the reality of a pluralistic society, as it is able to bridge differences while reducing the potential for religiously-based social conflict (Halim and Safik, 2025). A number of studies show that the internalization of Aswaja values has a significant contribution in shaping tolerant and inclusive attitudes, especially through education and religious social practices. The values of tawassuth and tasamuh taught in the Aswaja tradition are considered effective in countering the development of exclusive and radical ideas in society, especially among the younger generation (Mega et al., 2025).

Islamic educational institutions, especially Islamic boarding schools based on Aswaja, have a strategic position in instilling the values of moderation and tolerance. This process is carried out through the learning curriculum, the exemplary behavior of religious leaders, and scholarly traditions that respect differences of opinion. Islamic boarding schools thus become effective social spaces for grounding Aswaja values in everyday life (Halim & Safik, 2025). Aswaja values are not only relevant in the religious sphere, but also have a broad impact on social life. The principles of balance and justice that form the basis of Aswaja can be used as an ethical foundation for building peaceful and civilized social relations amid the nation's diversity (Mutia, 2025). Based on the background description and focus of the study in the results and discussion section, the research questions are formulated as follows: (1) How is the concept of tolerance understood in the context of pluralistic social life? (2) How does Ahlussunnah wal Jamaah function as a moderate and inclusive religious framework in responding to diversity? (3) How are the values of tolerance constructed in Aswaja teachings, which include tasamuh, tawassuth, tawazun, and ta'adul? (4) How is the process of internalizing Aswaja values of tolerance, which includes cognitive, affective, and psychomotor aspects, carried out in social life? (5) How the internalization of Aswaja-based tolerance values contributes to the realization of social harmony, the prevention of religious conflict, the strengthening of social solidarity, and the maintenance of unity in Indonesia's pluralistic society. Based on this description, a comprehensive scientific study is needed on the process of internalizing tolerance values from the perspective of Ahlussunnah wal Jamaah in the social life of the community. This study is important as an academic effort to strengthen religious tolerance, prevent potential social conflict, and make a real contribution to the realization of social harmony in a diverse Indonesia.

## 2. METHODS

This study uses a qualitative approach with library research. A qualitative approach was chosen because this study is oriented towards understanding and analyzing in depth the concepts, values, and implications of tolerance in the teachings of Ahlussunnah wal Jamaah towards the creation of social harmony. Through library research, researchers can examine various relevant ideas, thoughts, and scientific findings in a structured and comprehensive manner by relying on credible written sources (Marlina, Hendriawan, et al., 2026). Literature research is a research method that uses literature as the main source of data, whether in the form of scientific books,

journal articles, or other academic documents. In religious and social studies, literature studies are considered effective for examining normative concepts and Islamic thought discourse, including the teachings of Ahlussunnah wal Jamaah and the values of tolerance contained therein (Fadli, 2021).

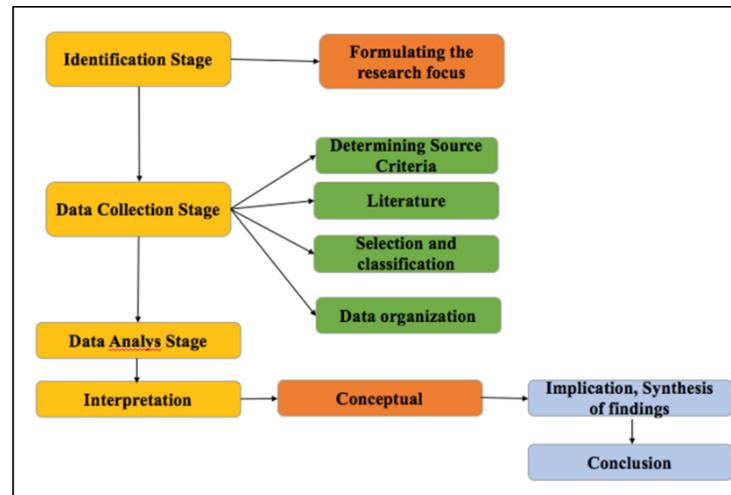


Figure 3.1 Research Framework

All data used in this study is secondary data. The data was obtained from scientific articles published in national and international journals, scientific seminar proceedings, and various other academic publications relevant to the themes of tolerance, Ahlussunnah wal Jamaah, religious moderation, and social harmony. The selection of sources was carried out selectively by considering the credibility of the author, the relevance of the study, and the novelty of the substance of the discussion (Salsabila Salsabila et al., 2024). The data collection technique was carried out through literature searching using online scientific journal databases. The selected literature was then analyzed based on the suitability of the content and focus of the discussion with the research objectives, namely the values of tolerance in Ahlussunnah wal Jamaah and their implications for the social life of a pluralistic society (Hidayat & Palili, 2026). Data analysis in this study used content analysis techniques. Content analysis was carried out by identifying, classifying, and interpreting the main concepts related to tolerance, the principles of Ahlussunnah wal Jamaah, and the social impacts they have. The analysis process was carried out systematically and continuously to find patterns, connections, and meanings relevant to the research focus (Hendriawan et al., 2026). The stages of data analysis included collecting reference materials, reducing data through the selection of relevant literature, presenting data in the form of narrative descriptions, and drawing conclusions. Through these stages, this study is expected to present a comprehensive conceptual description of the role of internalizing Ahlussunnah wal Jamaah tolerance values in building social harmony (Nurani et al., 2024). The validity of the data in this literature study is maintained through source validation and theory triangulation. Source validation is carried out by comparing various literature from different authors and journals, while theory triangulation is used to strengthen the analysis through diverse scientific approaches and perspectives. Thus, the research results are expected to have a level of validity and reliability that is academically accountable (Ibrahim et al., 2024).

### 3. RESULTS AND DISCUSSION

#### The Concept of Tolerance in Social Life

Tolerance is one of the key concepts in social life that enables individuals and groups from diverse backgrounds to live together peacefully. In social science studies, tolerance is understood as an attitude of accepting and respecting differences without demanding the loss of each party's identity and beliefs (Maghfiroh et al., 2024). This concept is increasingly relevant in pluralistic societies characterized by diversity in religion, culture, and outlook on life. Etymologically, the term tolerance comes from the Latin word *tolerare*, which means to restrain oneself, be patient, or allow something different to exist. This meaning indicates that tolerance requires individuals to be prepared to face differences with a mature attitude, without negative reactions or excessive rejection (Asrini, 2023). Therefore, tolerance cannot be understood as a passive attitude, but rather as a form of maturity in social life. In social science terminology, tolerance is defined as an attitude of respecting the rights of others to have different beliefs, opinions, and ways of life, as long as these differences do not violate applicable legal norms or social values. This definition emphasizes that tolerance is closely related to the recognition of individual freedom in the social sphere (Marlina et al., 2023). Tolerance is also positioned as a normative concept that serves to maintain harmonious social relations amid differences. Without tolerance, diversity has the potential to give rise to destructive social conflicts that can disrupt the stability of society (Salsabila & Haruna, 2024). Thus, tolerance is a fundamental necessity in modern social life. A number of studies show that a weak conceptual understanding of tolerance often triggers intolerant attitudes. When tolerance is narrowed down to simply meaning a passive attitude, the dimension of respect for differences is neglected (Ronaldo et al., 2025).

This condition emphasizes the importance of a complete and comprehensive understanding of tolerance. Based on this description, both etymologically and terminologically, tolerance can be understood as a conscious attitude that arises from social awareness. Tolerance is not just a temporary compromise, but an ethical commitment to building a harmonious life together in diversity (Agus et al., 2022). Furthermore, tolerance has developed as a social value that plays a strategic role in shaping interpersonal relationships in a pluralistic society. As a social value, tolerance serves as a behavioral guideline that directs individuals to respect differences while maintaining social harmony (Lan & Shizhu, 2025). These values are formed through a process of socialization that takes place within the family, educational institutions, and the community. In the context of a pluralistic society, tolerance acts as a social ethic that determines the quality of interactions between groups. Without tolerance, differences in religion, culture, and ethnicity have the potential to become a source of prolonged conflict (Rahman, 1982). Therefore, tolerance is not only individual in nature, but also has a collective dimension. The value of tolerance is also closely related to the principle of social justice because it demands equal treatment of all groups without discrimination. Various studies show that societies that uphold the value of tolerance tend to have stronger social cohesion (Setiawan, 2021). This shows that tolerance is an important foundation in social life.

From a social ethics perspective, tolerance reflects respect for human dignity. Every individual is seen as a social subject who has the right to be recognized and respected for their existence, regardless of differences in identity or beliefs (Hidayat, 2020). This view reinforces the position of tolerance as a universal moral value. As a social ethic, tolerance also encourages the creation of a healthy space for dialogue between community groups. Dialogue based on tolerance opens up opportunities for mutual understanding and reduces social prejudice, which is often a source of conflict (Asrini, 2023). Thus, tolerance functions as a bridge of communication in social

life. Therefore, tolerance not only plays a role as a normative value, but also as a social strategy in managing diversity. The success of a pluralistic society is largely determined by the extent to which the value of tolerance is internalized and practiced in everyday life (Ibrahim et al., 2024). In the practice of social life, tolerance is manifested through a number of basic principles that serve as guidelines for social behavior. The first principle is mutual respect, which is the recognition and appreciation of the existence of others and their rights without condescension or discrimination (Rahmatullah, 2019). This principle is the main foundation for creating healthy social relations. The next principle is not to impose one's will on others. Every individual has the freedom to determine their beliefs and outlook on life, so that any form of coercion is contrary to the value of tolerance and has the potential to trigger social conflict (Dwinata et al., 2025). Living together peacefully is also an important principle in tolerance that emphasizes cooperation and coexistence between community groups. Pratama's (2020) research shows that societies that are able to live together peacefully tend to have lower levels of social conflict. In addition, tolerance requires openness to dialogue and differences of opinion. Dialogue based on tolerance allows for constructive resolution of differences without resorting to violence, while also serving as an indicator of a society's social maturity (Pratama, 2020). The principle of tolerance also requires awareness of the boundaries between individual freedom and the common good. Freedom cannot be exercised absolutely if it has the potential to harm others or disrupt social order (Rahmatullah, 2019). Thus, principles of tolerance such as mutual respect, non-imposition of will, openness to dialogue, and peaceful coexistence are the main foundations for building a harmonious and just social life amid the plurality of society.

### **Ahlussunnah Wal Jamaah as a Framework for Religious Thinking**

Ahlussunnah wal Jamaah is a religious understanding in Islam that historically developed as the mainstream in the Sunni tradition. Conceptually, Ahlussunnah wal Jamaah refers to a group of Muslims who use the sunnah of the Prophet Muhammad SAW and ijma' ulama as the main reference in understanding Islamic teachings, whether related to aqidah, sharia, or akhlak. This framework places scientific tradition as an important foundation in maintaining the continuity of Islamic teachings (Dwinata et al., 2025). The emergence of Ahlussunnah wal Jamaah cannot be separated from the dynamics of Islamic thought in the early period of Islamic history. During that period, various theological schools of thought emerged with views that tended to be extreme, either overly emphasizing rationality or being very textual. Aswaja emerged as an intellectual response to these conditions by offering a more moderate and balanced approach (Hidayat, 2018). In the realm of faith, the construction of Ahlussunnah wal Jamaah's thinking was greatly influenced by the ideas of Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi. Both sought to formulate an understanding of faith that was not trapped in extreme rationalism, but also did not close the door to the use of reason in understanding religious texts. This approach is a hallmark of Aswaja theology (Marlina, Ru, et al., 2026). As it developed, Ahlussunnah wal Jamaah came to be understood not only as a theological school of thought, but also as a religious paradigm that emphasizes a balance between naqli and aqli arguments. This combination makes Aswaja flexible and contextual, enabling it to adapt to social changes without losing the basic principles of Islamic teachings (Fauzi, 2020). One of the main principles inherent in Ahlussunnah wal Jamaah is tawassuth or moderation. This principle teaches a middle-of-the-road approach to religion and rejects all forms of extremism. Tawassuth encourages Muslims to understand religious teachings proportionally and not reactively to existing differences (Fatimah et al., 2026). The application of tawassuth values implies the formation of an inclusive religious attitude that is not quick to blame others. This attitude also acts as an antidote to narrow fanaticism, which often triggers social conflict.

Several studies show that the value of moderation in Aswaja plays an important role in building a dialogical and open pattern of religiosity (Fauzi, 2020). In addition to moderation, Ahlussunnah wal Jamaah also emphasizes the principle of tawazun or balance. Tawazun is interpreted as an effort to maintain harmony between the aspects of the world and the hereafter, between individual and collective interests, and between the preservation of tradition and the need for renewal in religious life (Waharani et al., 2025). The principle of tawazun enables Aswaja to respond to the challenges of modern life without sacrificing Islamic values. In a social context, this balance prevents the emergence of a sharp dichotomy between religious commitment and national responsibility, so that religion remains present as a moral force in public life (Munir, 2019). Another basic principle is ta'adul or justice. In the Aswaja perspective, justice is understood as the attitude of placing things proportionally and objectively. The value of justice is not only related to legal aspects, but also concerns ethics in building civilized social relations (Siradj, 2015). The value of ta'adul encourages Muslims to be fair to everyone without distinguishing between religious, ethnic, or class backgrounds. This principle is the ethical foundation for the creation of a harmonious and mutually respectful society (Fauzi, 2020). The principle of tasamuh or tolerance is also an integral part of Ahlussunnah wal Jamaah. Tasamuh emphasizes openness and respect for differences, both within the Muslim community and in interfaith relations. This value makes Aswaja relevant in a pluralistic society (Munir, 2019). In the context of Islam and nationality in Indonesia, Ahlussunnah wal Jamaah occupies a strategic position as a religious framework that is in line with the values of Pancasila and the principles of the Unitary State of the Republic of Indonesia. Aswaja is able to harmoniously bring together religious identity and national commitment, thereby contributing to the development of a peaceful and civilized social life (Hidayat, 2018; Siradj, 2015).

The following is a summary table of the principles of Ahlussunnah wal Jamaah:

**Table 1.1 Principles of Ahlussunnah wal Jamaah**

<b>Principles</b>	<b>Definition</b>	<b>Social Implementation</b>
<i>Tawassuth</i> (Moderation)	Taking a middle path and rejecting extremism in religion.	Avoiding fanaticism, opening space for dialogue, and respecting differences of opinion.
<i>Tawazun</i> (Balance)	A balanced attitude between worldly and spiritual aspects and between individual and social rights.	Practicing religious teachings without neglecting social and national responsibilities
<i>Ta'adul</i> (Fairness)	An attitude of placing things proportionally and objectively.	Being fair without discrimination in social and community life.
<i>Tasamuh</i> (Tolerance)	An attitude of open-mindedness and respect for differences in beliefs and opinions.	Living peacefully side by side and respecting religious and cultural diversity.

## Values of Tolerance in the Teachings of Ahlussunnah Wal Jamaah

The value of tolerance occupies a central position in the teachings of Ahlussunnah wal Jamaah as an ethical foundation in social life and diversity. From the perspective of Aswaja, tolerance is understood as an attitude that grows from religious maturity, not merely the result of social compromise, but part of the practice of Islamic teachings that emphasize peace and mutual benefit (Aziz, 2021). Aswaja interprets tolerance through the principle of *tasamuh*, which is an attitude of open-mindedness and openness in responding to differences, both in terms of religious and social aspects. *Tasamuh* directs Muslims not to be hasty in judging, let alone condemning others simply because of differences in religious views or practices (Ma'arif, 2020). The principle of *tasamuh* in the Aswaja framework stems from the understanding that differences are part of God's decree that cannot be avoided. Therefore, differences should be treated wisely and with respect, not with hostility or violence. This view is an important foundation for building a harmonious social life in a diverse society (Aziz, 2021). In addition to emphasizing *tasamuh*, Ahlussunnah wal Jamaah also pays great attention to respecting differences of opinion or *ikhtilaf*. In Islamic scholarly tradition, *ikhtilaf* is understood as a natural phenomenon that is inseparable from the dynamics of religious thought, as long as these differences are based on scholarship and do not contradict the basic principles of Islamic teachings (Fauzan, 2019). Respect for *ikhtilaf* reflects intellectual and spiritual maturity in religion. Aswaja teaches that differences in opinion should not be used as a reason to mislead or excommunicate one another, but rather as a space for dialogue that enriches the wealth of Islamic understanding (Fauzan, 2019).

An open attitude towards *ikhtilaf* also has significant social implications. Various studies show that religious communities that are able to internalize the value of *ikhtilaf* tend to be more inclusive, open, and able to maintain social cohesion despite differences in views (Rohman, 2022). The value of tolerance in Aswaja is also reflected in the principle of *ukhuwah*, which includes *ukhuwah Islamiyah*, *ukhuwah wathaniyah*, and *ukhuwah basyariyah*. *Ukhuwah Islamiyah* emphasizes brotherhood among fellow Muslims without distinguishing between *madhhabs*, sects, or religious organizational affiliations (Ma'arif, 2020). On the other hand, *ukhuwah wathaniyah* emphasizes the importance of national brotherhood that transcends religious and social differences. In the Indonesian context, this principle has strong relevance because it places national commitment as an integral part of practicing Islamic values (Aziz, 2021). Meanwhile, *ukhuwah basyariyah* promotes universal human brotherhood. This principle teaches that every human being has equal dignity and is entitled to be treated fairly and humanely, regardless of differences in religion, ethnicity, or culture (Rohman, 2022). Through these three principles of *ukhuwah*, Aswaja builds a framework of tolerance that is inclusive and humanistic. These values strengthen harmonious social relations while encouraging cross-group cooperation in community life (Ma'arif, 2020). Ahlussunnah wal Jamaah consistently rejects all forms of extremism and radicalism in religion. Radicalism is seen as a deviation from moderate Islamic teachings because it ignores the values of balance, justice, and tolerance that are the main characteristics of Aswaja (Fauzan, 2019). The rejection of extremism is based on the belief that violence and coercion are contrary to the values of tolerance and brotherhood. Thus, Aswaja serves as a religious paradigm that reinforces tolerance and peace as the main foundations of social life and diversity.

## Internalization of Tolerance Values Based on Ahlussunnah Wal Jamaah

The internalization of tolerance values based on Ahlussunnah wal Jamaah is a crucial process in shaping moderate and inclusive religious attitudes in the midst of a pluralistic society. From a socio-religious perspective, the internalization of values is understood as a process of instilling values that takes place gradually until these values become integrated into the

consciousness, attitudes, and behavior of individuals in their daily lives (Sukardi, 2020). The process of internalizing values does not stop at the mastery of normative knowledge alone, but includes the simultaneous involvement of cognitive, affective, and psychomotor aspects. Through this process, religious values, including tolerance, are not only understood at a conceptual level, but also internalized and manifested in real social practices (Anwar, 2021). Within the framework of Ahlussunnah wal Jamaah, the internalization of tolerance values is based on the teachings of moderation and balance, which have become the basic characteristics of Aswaja. Tolerance is positioned as an integral part of the practice of Islam, so that the process of internalization needs to be carried out in a planned, continuous, and contextual manner (Sukardi, 2020). The initial stage in the process of internalizing the value of tolerance is the stage of understanding or cognition. At this stage, individuals are introduced to the concept of tolerance, the principle of *tasamuh*, and the theological foundations of Aswaja, which emphasize moderation and respect for differences in religious life (Anwar, 2021). Cognitive understanding serves as the main foundation in the formation of a tolerant attitude. Without adequate understanding, the value of tolerance has the potential to be misinterpreted or applied partially, which can actually give rise to exclusive attitudes that contradict the spirit of Ahlussunnah wal Jamaah (Zuhri, 2019). The next stage is the affective stage, which is the process when the value of tolerance begins to permeate into the realm of individual attitudes and feelings. At this stage, tolerance is no longer understood as a normative obligation, but as a social and moral necessity in community life (Zuhri, 2019).

**Table 2.1 Stages of Value Internalization**

Stage	Domain	Description
Understanding	Cognitive	The stage of introducing and understanding the concepts of tolerance and Aswaja values conceptually
Appreciation	Affective	The stage of internalizing values through attitudes, feelings, and awareness of the importance of tolerance.
Practice	Psychomotor	The stage of applying tolerance values in real social actions and behaviors.

The internalization of tolerance is characterized by the growth of empathy, mutual respect, and awareness of the need to live together peacefully. From an Aswaja perspective, strengthening this affective aspect plays an important role in fostering *ukhuwah* (brotherhood) and preventing the development of intolerance and religious radicalism (Anwar, 2021). The final stage in the internalization of values is the practice or psychomotor stage, which is when the value of tolerance is manifested in concrete actions. The value of *tasamuh*, which has been understood and internalized, is then reflected in social behavior such as openness to dialogue between groups, interfaith cooperation, and rejection of all forms of violence (Sukardi, 2020). Success in the practice stage is a key indicator that the process of internalizing tolerance values is effective. Aswaja values can be said to be well internalized if they are able to shape inclusive, fair, and civilized social behavior patterns in society (Alam & Miah, 2024). Various media and means can be used in the process of internalizing Aswaja-based tolerance values, one of which is through religious education. Islamic educational institutions such as madrasas and Islamic boarding schools

have a strategic role in instilling tasamuh values through their curriculum, learning methods, and institutional culture (Lyu et al., 2025). In addition to formal education, social and religious activities such as recitation of the Quran, religious discussion forums, and community activities are also effective means of grounding Aswaja tolerance values. Through direct interaction in these activities, tolerance values are not only taught but also practiced in real life (Rahman, 2022). The exemplary behavior of religious and community leaders is also an important medium for internalizing the value of tolerance. The moderate, fair, and inclusive attitudes demonstrated by these leaders provide concrete examples for the community in consistently practicing the values of Ahlussunnah wal Jamaah in social life (Supriadin et al., 2025).

**Table 2.2 Media and Means of Internalizing Aswaja Tolerance Values**

Media	Form of Activity	Role in Internalization
Religious Education	Madrasah, Islamic boarding schools, majelis taklim.	Instilling values of tolerance through curriculum, learning, and institutional culture.
Social and Religious Activities	Religious lectures, community service, social activities.	Fostering tolerant attitudes through social interaction and cooperation.
Role Models	Ulama, kiai, community leaders.	Providing real examples of moderate, fair, and tolerant attitudes in social life.

**Implications Of Internalizing Aswaja Tolerance Values On Social Harmony**

The internalization of tolerance values based on Ahlussunnah wal Jamaah has a real impact on the realization of social harmony in a pluralistic society. Aswaja values that emphasize moderation, balance, and tolerance serve as an ethical foundation for building peaceful and civilized social relations (Latif, 2021). One important implication of the internalization of Aswaja tolerance values is the growth of mutual respect between individuals and groups. This attitude stems from the awareness that differences in religion, culture, and outlook on life are an unavoidable social reality that must be accepted and respected in a mature manner (Latif, 2021). Mutual respect is a key indicator of the successful internalization of tolerance values because it is reflected in social interactions that are free from discrimination and negative prejudice. Communities that use Aswaja values as a guideline tend to be able to maintain harmonious social relations even though they live in diverse situations (Hafidz, 2020). The value of tasamuh internalized within individuals encourages openness and appreciation for the existence of others. This attitude contributes to building a culture of dialogue and mutual understanding as the main way to deal with differences peacefully and constructively (Hafidz, 2020). The respect built between individuals and groups also creates a sense of security and comfort in social life. When each party feels recognized and appreciated, the potential for conflict stemming from identity sentiments can be significantly reduced (Latif, 2021). Thus, the internalization of Aswaja's values of tolerance plays a strategic role in building social ethics that uphold human dignity and strengthen inclusive and mutually respectful social relations. Another implication of internalizing Aswaja's values of tolerance is the prevention of religiously motivated social conflicts. Religious conflicts are often triggered by narrow religious understandings and the development of exclusive attitudes that reject diversity (Fauzi, 2022).

The values of moderation and tolerance that characterize Aswaja serve as a preventive mechanism against the emergence of intolerant and radical attitudes. The internalization of these values shapes a religious perspective that rejects violence and coercion in the name of religion (Fauzi, 2022). A number of studies show that communities that internalize Aswaja values are relatively more resilient in the face of provocations of religious identity-based conflict. The principles of *tawassuth* and *tawazun* serve as an ideological bulwark against narratives of extremism that have the potential to divide society (Wahyudi, 2021). Efforts to prevent social conflict not only have an impact on security stability, but also maintain the sustainability of long-term social relations between community groups. In this case, Aswaja offers an ethical framework that encourages conflict resolution through dialogue, deliberation, and persuasive approaches (Wahyudi, 2021). Therefore, the internalization of Aswaja's values of tolerance can be understood as an effective preventive measure in maintaining social peace and protecting society from destructive conflicts based on religion. Another equally important implication is the strengthening of solidarity and social cohesion in community life. Social solidarity grows when individuals feel that they are part of a community that respects, supports, and has common goals (Nurhadi, 2020). The value of *ukhuwah* taught in the Aswaja tradition, including *ukhuwah Islamiyah*, *ukhuwah wathaniyah*, and *ukhuwah basyariyah*, strengthens social bonds across identities. These values encourage cooperation, empathy, and social awareness among community members (Nurhadi, 2020). Strong social cohesion is reflected in the community's ability to unite and work together to face various challenges without being divided by differences in background.

The internalization of Aswaja's values of tolerance strengthens this sense of togetherness in everyday social life (Latif, 2021). Solidarity built on the values of tolerance also strengthens the social capital of the community. This social capital is an important element in supporting inclusive, sustainable, and common interest-oriented social development (Nurhadi, 2020). Thus, the internalization of Aswaja's values of tolerance not only influences inter-individual relations but also strengthens the overall social structure of society through solidarity and strong social cohesion. Furthermore, Aswaja's values of tolerance have strong relevance in maintaining the unity and integrity of the Indonesian nation. In the context of a pluralistic nation, tolerance is the key to maintaining national integration and preventing social fragmentation (Sulaiman, 2022). *Ahlussunnah wal Jamaah* places national commitment as part of the practice of Islamic values. Thus, religious identity is not opposed to national identity, but rather positioned as mutually reinforcing within the framework of the Unitary State of the Republic of Indonesia (Sulaiman, 2022). The internalization of Aswaja's values of tolerance encourages the community to uphold national brotherhood above narrow group interests. This attitude serves as an ideological bulwark against various attempts at national disintegration that often use religious issues as a means of provocation (Wahyudi, 2021). The values of moderation and justice contained in Aswaja also strengthen an inclusive and civilized attitude of nationalism. This kind of nationalism is not closed-minded, but rather values diversity as a national treasure that must be preserved together (Sulaiman, 2022). Thus, the internalization of the values of tolerance in *Ahlussunnah wal Jamaah* makes a real contribution to maintaining social harmony, preventing religious conflict, strengthening social solidarity, and nurturing the unity and integrity of the Indonesian nation in a sustainable manner.

#### 4. CONCLUSION

The findings of this study demonstrate that the internalization of tolerance values based on *Ahlussunnah wal Jamaah* plays a significant role in shaping inclusive religious attitudes and strengthening social harmony in pluralistic societies. Tolerance in the Aswaja framework is not

merely a passive acceptance of differences, but an ethical commitment grounded in the principles of *tawassuth*, *tawazun*, *ta'adul*, and *tasamuh*. These values are internalized through cognitive understanding, affective appreciation, and practical implementation, and are reinforced through religious education, social interaction, and exemplary leadership. The successful internalization of these values contributes to peaceful coexistence, prevents religious conflict, strengthens social cohesion, and supports national unity. 1) The internalization of Aswaja-based tolerance begins with a comprehensive cognitive understanding of the concepts of *tasamuh*, moderation, and respect for *ikhtilaf*, which forms the foundational basis for developing inclusive and non-exclusive religious perspectives. 2) The affective internalization of tolerance values fosters empathy, mutual respect, and a sense of *ukhuwah* (*Islamiyah*, *wathaniyah*, and *basyariyah*), which are essential for building harmonious social relations and reducing prejudice among diverse community groups. 3) The practical implementation of tolerance is reflected in concrete social behaviors, such as openness to dialogue, intergroup cooperation, and the rejection of violence and coercion in religious life, indicating the effective embodiment of Aswaja values in everyday interactions. 4) The internalization of tolerance values functions as a preventive mechanism against religious radicalism and social conflict, as the principles of moderation and balance provide an ideological framework that promotes peaceful conflict resolution through dialogue and deliberation. 5) At the societal level, the internalization of Aswaja tolerance values strengthens social solidarity and national integration, contributing to inclusive social cohesion and reinforcing the unity of Indonesia within a pluralistic and multicultural context.

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