

IMPLEMENTING RELIGIOUS EDUCATION TO FOSTER RELIGIOUS AWARENESS AND PLURALISTIC VALUES AMONG STUDENTS AT AL ASY'ARIAH MANDAR UNIVERSITY

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ABSTRACT

This study explores the implementation of Keas'yariahan education at Al Asy'ariah Mandar University (UNASMAN) and its impact on students' moral development and internalization of pluralistic values. As the first university in West Sulawesi, UNASMAN incorporates Keas'yariahan principles into its academic and extracurricular frameworks to strengthen Islamic ethical awareness while promoting social harmony and respect for diversity. Using a qualitative methodology, this research draws on interviews, observations, and document analysis. Data were analyzed through reduction, thematic presentation, and conclusion drawing, with validity reinforced by triangulation. The findings demonstrate that Keas'yariahan education at UNASMAN operates through structured curricular and co-curricular programs designed to nurture both religious commitment and pluralistic attitudes. The university mandates preaching courses across four consecutive semesters and requires participation in Islamic study programs through its Student Boarding School, ensuring sustained engagement with religious teachings. Beyond ritual observance, Keas'yariahan education emphasizes the application of Islamic values – such as justice, trustworthiness, and social responsibility – in daily life. It frames religious awareness holistically, integrating spiritual devotion (*habl min Allah*), ethical interpersonal relations (*habl min al-nas*), and environmental consciousness. By intertwining theological instruction with pluralistic pedagogy, UNASMAN cultivates graduates who embody tolerance, moral integrity, and leadership in a multicultural society.

Keywords: Religious education; Islamic education

1. INTRODUCTION

Education occupies a central position in human social development, serving not merely as a mechanism for intellectual cultivation but as a comprehensive process of value transmission and character formation. Within Islamic educational philosophy, this process extends beyond cognitive development to encompass the holistic nurturing of individuals who embody ethical, spiritual, and aesthetic dimensions of human potential. The classical Islamic concept of *insan kamil* (the perfected human) represents this ideal, where education serves as the pathway to realizing complete human potential across all spheres of existence. This perspective fundamentally views education as a transformative endeavor that shapes both individual character and collective social morality. The Islamic educational paradigm builds upon a particular understanding of human nature that recognizes an innate predisposition toward goodness (*fitrah*). This foundational concept suggests that human beings enter the world in a state of primordial purity, yet with inherent capacities that require proper cultivation and guidance. The metaphor of the blank slate, while useful, requires qualification - the human *fitrah* is not entirely neutral but contains natural inclinations toward virtue, spiritual seeking, and recognition of the Divine. These inherent tendencies form the basis upon which Islamic education constructs its framework for moral and intellectual development, acknowledging that while humans possess free will, they are naturally oriented toward truth and righteousness when properly nurtured.

Islamic education derives its authority and content from divine revelation as preserved in the Qur'an and exemplified in the Sunnah of the Prophet Muhammad (PBUH). Historically, the formalization of Islamic educational principles occurred during the prophetic era, when Muhammad (PBUH) exercised both spiritual and temporal authority to establish a comprehensive system of beliefs, values, and laws. This period represents the foundational moment when Islamic education emerged as both a theoretical framework and practical methodology for human development. The transmission of these values through generations has remained the responsibility of educators who serve as inheritors of the prophetic tradition, tasked with maintaining the integrity of Islamic teachings while adapting their application to changing historical contexts (Syafe'i, 2015). The Prophet Muhammad (PBUH) embodied the ideal educator, demonstrating unparalleled excellence in moral character, pedagogical methodology, and social transformation. His approach to education combined profound wisdom with compassionate engagement, addressing the intellectual, spiritual, and emotional dimensions of his students. The prophetic method emphasized modeling ideal behavior, patient instruction, and personalized attention to individual needs and capacities. This comprehensive approach resulted in the radical transformation of Arabian society, creating individuals and communities that internalized Islamic values at the deepest level (Muslimin et al., 2021). The Prophet's success as an educator stemmed from his ability to balance rigorous instruction with emotional intelligence, combining the transmission of knowledge with the cultivation of moral excellence.

Islamic education, as modeled by the Prophet (PBUH), transcends mere information transfer to encompass the complete development of human potential. This holistic vision integrates worship with social responsibility, intellectual inquiry with spiritual growth, and personal morality with communal harmony. The prophetic educational paradigm established a civilization grounded in divine principles while addressing practical human needs, creating a model that remains relevant across historical periods (Zulfatmi, 2021). Contemporary Islamic

education continues to draw upon this comprehensive vision, seeking to produce individuals who maintain equilibrium between worldly engagement and spiritual orientation, between individual fulfillment and social responsibility (Received et al., 2024). The contemporary implementation of Islamic education at institutions like Al-Asy'ariah Mandar University reflects this comprehensive approach while incorporating specific theological orientations. The university's educational model combines general Islamic principles with particular emphasis on Ash'ari theological perspectives, creating a distinctive educational philosophy. This integration manifests in curriculum design, pedagogical methods, and institutional culture, all aimed at producing graduates who embody both Islamic values and academic excellence (Toyibah et al., 2024). The Ash'ari orientation provides a theological framework that informs the university's approach to contemporary challenges while maintaining fidelity to classical Islamic traditions.

The Ash'ari educational tradition traces its intellectual lineage to Abu Hasan al-Ash'ari (873-936 CE), whose theological synthesis responded to the polarized intellectual climate of his era. Al-Ash'ari's methodology navigated between the extremes of rationalist Mu'tazilism and deterministic Jabriyah thought, establishing a balanced approach that harmonized reason with revelation (Andiono, 2021). This theological framework emphasizes divine transcendence while affirming limited human agency, creating a worldview that acknowledges both God's absolute sovereignty and human moral responsibility. In educational terms, this perspective fosters intellectual humility combined with earnest seeking after truth, encouraging students to engage critically with knowledge while remaining grounded in revealed principles (Syafirin, 2019). In the modern context, Al-Asy'ariah Mandar University implements this educational philosophy through structured academic programs and extracurricular activities designed to cultivate both religious commitment and intellectual vitality. The university's curriculum includes required courses in Islamic propagation (dakwah) spanning multiple semesters, ensuring sustained engagement with core theological and ethical concepts. Residential programs like the Student Boarding School complement classroom instruction by creating immersive environments for spiritual growth and moral development. This comprehensive approach addresses contemporary challenges by equipping students with the theological literacy and critical thinking skills necessary to navigate complex modern realities while maintaining Islamic identity and values.

The Ash'ari educational model proves particularly relevant in addressing contemporary issues of religious pluralism and social cohesion. By emphasizing moderation (wasatiyyah) and balanced critical engagement, the university fosters an intellectual climate that resists extremism while maintaining principled commitment to Islamic truth claims (Mustofa & Rifai, 2023). This approach enables students to engage constructively with diversity while remaining grounded in their theological tradition. The educational program consciously cultivates virtues of tolerance and mutual respect, preparing graduates to contribute positively to Indonesia's multicultural society while maintaining clear Islamic identity and values. The educational model developed at Al-Asy'ariah Mandar University represents a thoughtful adaptation of classical Islamic educational principles to modern contexts. By combining rigorous academic training with character development and spiritual formation, the university seeks to produce graduates capable of addressing contemporary challenges while remaining faithful to Islamic tradition. This model demonstrates how classical theological frameworks can inform modern educational practice, creating institutions that simultaneously preserve traditional wisdom and engage

creatively with modern realities. The university's emphasis on moral development alongside intellectual growth reflects the holistic vision of Islamic education that has characterized the tradition since its prophetic foundations.

2. METHODS

The study employed a comprehensive qualitative research methodology to thoroughly investigate the implementation of religious education at Al Asyariah Mandar University (UNASMAN). The qualitative approach was deliberately selected as it provided the necessary methodological tools to explore the complex interplay between institutional policies, pedagogical practices, and lived experiences within the university's unique religious education environment. As a private Islamic university located in Polewali Mandar Regency, West Sulawesi, Indonesia, UNASMAN represented a distinctive case study due to its explicit foundation on Ahlussunnah wal Jama'ah (aswaja) principles and Ash'ari theological traditions. This specific ideological orientation made the university an exceptionally relevant site for examining how particular Islamic theological frameworks translated into contemporary higher education practices within Indonesia's diverse religious landscape.

The research adopted a qualitative descriptive design that allowed for systematic investigation of the phenomenon while maintaining the flexibility needed to capture emerging themes and unexpected insights. This methodological framework proved particularly well-suited for studying educational processes as they naturally occurred, enabling researchers to document and analyze the nuanced realities of religious education implementation without imposing artificial constraints or predetermined categories. The descriptive nature of the study facilitated a thorough documentation of how Islamic education principles were operationalized across various dimensions of university life, including formal curriculum design, classroom pedagogy, extracurricular programming, and the broader campus culture that shaped student experiences.

The study employed a multi-method approach to data collection, drawing on three primary sources of qualitative data to ensure comprehensive coverage of the research phenomenon. In-depth interviews constituted the first major data source, with carefully designed protocols guiding conversations with key stakeholders including university administrators, faculty members, and students across different academic levels. These semi-structured interviews were conducted with purposively selected participants to gather rich, detailed perspectives on both the institutional implementation and personal experiences of religious education at UNASMAN. The interview protocols balanced predetermined question areas with flexibility to explore emergent themes, allowing participants to share their understandings and experiences in their own terms while ensuring coverage of core research topics.

Systematic observation formed the second major data stream, with researchers conducting sustained participant observation across various university settings. This included direct observation of classroom instruction in religious studies courses, documentation of campus religious activities and events, and general observation of the university environment to understand how religious values manifested in daily campus life. Detailed field notes captured

both formal educational processes and informal religious expressions, providing crucial context for understanding how official policies and curricula translated into actual practices and experiences. The observational component proved particularly valuable for identifying potential gaps between stated educational objectives and their practical realization.

Document analysis served as the third key data source, involving critical examination of institutional documents including official curricula, course syllabi, policy statements, accreditation reports, and other relevant materials. This documentary evidence provided essential insight into the formal structure, intended outcomes, and historical development of the religious education program. By analyzing these materials in conjunction with interview and observational data, researchers were able to trace how institutional visions and policies were interpreted and implemented at various levels of the university system.

The research employed an iterative, three-phase analytical process to make sense of the collected qualitative data. The first phase of data reduction involved systematic coding and categorization of interview transcripts, field notes, and document excerpts to identify key themes, patterns, and relationships. This intensive review process required researchers to organize and condense voluminous raw data while carefully preserving essential meanings and contextual nuances. Through repeated engagement with the data, researchers developed a refined coding framework that captured both anticipated themes derived from the research questions and emergent concepts that arose from the data itself. In the second phase of data display, the reduced and coded information was organized into various structured formats that facilitated comparison and interpretation. These displays took the form of thematic matrices, conceptual networks, and detailed narrative summaries depending on the nature of the data and analytical needs. The visualization of data relationships in these displays enabled researchers to identify connections between different aspects of the religious education program, trace patterns across different data sources, and begin developing explanatory frameworks for observed phenomena. The third phase of conclusion drawing and verification involved synthesizing the analyzed data into meaningful findings while rigorously examining their validity and reliability. Researchers engaged in continuous verification by comparing findings across different data sources and methods, seeking both confirming and disconfirming evidence for emerging interpretations. This process included revisiting raw data to test preliminary conclusions, discussing alternative explanations with research team members, and consciously working to identify and account for potential researcher biases that might have influenced interpretation.

The study employed multiple strategies to ensure the validity, reliability, and overall trustworthiness of its qualitative findings. Methodological triangulation served as the primary approach, with findings from interviews systematically cross-verified against observational data and document analysis. This multi-method verification helped guard against the limitations of any single data source and provided a more comprehensive understanding of the research phenomenon. Source triangulation further strengthened the study's validity by comparing perspectives from different stakeholder groups including administrators, faculty members, and students, allowing researchers to identify areas of consensus and divergence in how religious education was understood and experienced across the university community. Investigator triangulation added another layer of rigor, with multiple researchers participating in data

collection and analysis to minimize individual biases and broaden interpretive perspectives. The research team engaged in regular debriefing sessions to compare interpretations, challenge assumptions, and develop consensus on key findings. Member checking provided additional validation, with preliminary findings shared with selected participants to verify the accuracy and fairness of researcher interpretations. This feedback loop helped ensure that participant meanings were faithfully represented and that researcher conclusions aligned with insider perspectives. The study further enhanced its trustworthiness through extended engagement in the field, with researchers spending substantial time at the university to develop deep familiarity with the context and build rapport with participants. This prolonged involvement allowed for more nuanced understanding of the research setting and helped distinguish between atypical occurrences and consistent patterns. Researcher reflexivity was maintained throughout the process through regular journaling and team discussions that explicitly addressed how researcher backgrounds, assumptions, and relationships might have influenced data collection and interpretation.

3. RESULTS AND DISCUSSION

The implementation of Islamic religious education at Al Asyariah Mandar University aims to instill Islamic values, noble character, and religious awareness among students. This is essential for shaping a generation with strong religious insight, a tolerant attitude, and respect for diversity. Islamic education is integrated into the university curriculum through specialized courses such as *fiqh*, *tawhid*, *tasawuf*, and Qur'anic and Hadith studies. These courses are designed to provide students with a deep understanding of Islamic teachings that are relevant to contemporary challenges. The integration of *keasyariahan* (Islamic values-based) education into the curriculum is implemented through specific courses that aim to foster an in-depth comprehension of Islamic principles and their practical application in daily life. As stated by Ahmad Al Yakin, Vice Rector for Academic Affairs and Institutional Development, the application of *keasyariahan* values is realized through curriculum design, including university-wide compulsory courses that all students across disciplines are required to take (Ahmad Al Yakin, 2024).

Islamic education at Al Asyariah Mandar University is thus embedded in the academic structure to produce graduates who are not only academically competent but also possess commendable Islamic morals. This integration reflects the university's commitment to embedding Islamic values within the processes of teaching, learning, and overall campus life. In addition to these formal courses, the application of Islamic values is reinforced through regular recitations (*pengajian*), which are mandatory for all students. These sessions serve as a platform to strengthen students' understanding and internalization of Islamic values. As emphasized by Muh. Muzani Zulmaizar, Director of the Al Asyariah Student Pesantren, *keasyariahan* education is a critical responsibility in nurturing students who are not only intellectually capable but also possess a strong foundation in religious understanding and a tolerant perspective on diversity. He views this education as a vital means of shaping students' character so they can embody Islamic teachings in social contexts and interact harmoniously within society. Therefore,

routine *pengajian* sessions are held as a concerted effort to reinforce students' religiosity (Muh. Muzani Zulmaizar, 2024).

Pengajian keasyariahan is one of the significant efforts in Islamic education to instill Islamic values, strengthen moral character, and build spiritual awareness in daily life. This type of recitation (*pengajian*) is not solely focused on knowledge transfer but also aims to shape students' character to become faithful, pious individuals who contribute positively to society (Yahdiana, 2019). The objectives of keasyariahan recitation include enhancing religious understanding by offering in-depth insights into Islamic teachings such as *aqidah*, *fiqh*, *tasawuf*, and the values derived from the Qur'an and Hadith. It also aims to cultivate noble character traits such as honesty, trustworthiness, patience, and compassion; to improve students' spiritual intelligence by bringing them closer to Allah SWT through worship and strengthening their *tawhid* (monotheism); and to promote religious moderation by encouraging tolerance, respect for diversity, and a balanced attitude toward societal differences.

Thus, *pengajian keasyariahan* functions not only as a means of religious learning but also as a platform for character formation and moral transformation. Through this recitation, students are expected to become not only intellectually competent individuals but also those with strong moral values, spiritual intelligence, and social compassion. This aligns with the vision of Al Asyariah Mandar University: "The realization of Al Asyariah Mandar University as a center for the development of superior and competitive science and technology while upholding the values of Mandar culture." The value of tolerance promoted through religious education is aimed at shaping individuals who respect differences and are able to live harmoniously within diverse societies. In the Islamic context, tolerance does not merely refer to accepting differences, but also involves understanding that Islam is a religion rooted in compassion, justice, and mutual respect, as exemplified by the Prophet Muhammad (peace be upon him) (Barella et al., 2023). Religious education that emphasizes tolerance equips students to appreciate differences in belief, opinion, and culture in their social lives. Tolerance serves as a foundation for building a peaceful society where all individuals can coexist without discrimination or conflict. It also functions as a means of countering radical ideologies and intolerant behaviors. By internalizing the value of tolerance, students learn to care for others and provide support regardless of religious or ethnic backgrounds (Mukhibat et al., 2023). At Al Asyariah Mandar University, the application of tolerance is concretely implemented, including the acceptance of non-Muslim students who wish to study at the institution. This inclusive practice is supported by lecturers, particularly those teaching the university's signature course on the history of Assariah theology. This course is a requirement for many students and includes teachings that emphasize openness to belief diversity. As noted by Muh. Adam (2024), through the value of tolerance, students are guided to embrace and accept differences, including in matters of faith.

As a higher education institution grounded in Islamic values, Al Asyariah Mandar University continues to prioritize inclusiveness and openness. The acceptance of non-Muslim students represents the implementation of the Islamic principle of *rahmatan lil 'alamin* (mercy to all creation). This step reflects the university's commitment to promoting diversity and tolerance in both academic and social settings. Al Asyariah Mandar University is devoted to disseminating scientific and familial values that are inclusive and accessible to all, regardless of religious background. The value of tolerance in religious education serves as a fundamental pillar in

preparing a generation capable of living harmoniously within a pluralistic society. By internalizing the value of tolerance, students are expected not only to become devout Muslims but also to emerge as agents of peace who respect others and contribute to social cohesion. Tolerance is essential in building a just, peaceful, and compassionate society, in accordance with Islamic teachings.

Based on an interview with Muhammad Asriabi, the head of the Campus Da'wah Institute at Al Asyariah Mandar University, students have expressed that they have gained a deeper and more comprehensive understanding of Islamic teachings through the university's mandatory *keasyariahan* program. He noted that the *da'wah* and *keasyariahan* education, which spans four semesters, has enhanced students' comprehension of the spiritual, social, and ethical dimensions of Islam. Some students shared that the program helped them appreciate interfaith differences and highlighted the importance of tolerance within a pluralistic society. Others stated that *keasyariahan* not only deepened their knowledge of Islam but also encouraged them to be more open and appreciative of the diversity in their surroundings. They believe that the value of pluralism embedded in this educational approach contributes to a more harmonious and tolerant campus environment (Muhammad Asriabi, 2024). The values promoted through *keasyariahan* are not only intended to instill a profound understanding of Islamic teachings, but also to foster an attitude of openness and respect for diversity, particularly among students. This approach aligns with Islamic principles that emphasize coexistence, mutual respect, and harmony in a diverse world. Teaching the value of *keasyariahan* helps students understand that diversity is part of Allah's divine will and is a form of richness that should be respected and cherished. It also cultivates the principle of *wasathiyah* (moderation), steering students away from extremism and fanaticism, and encouraging a wise and balanced response to differences. Moreover, it strengthens the value of brotherhood (*ukhuwah*) – including Islamic brotherhood (*ukhuwah Islamiyah*), national brotherhood (*ukhuwah wathaniyah*), and universal human brotherhood (*ukhuwah insaniyah*).

The implementation of *keasyariahan* values in promoting respect for diversity is reflected through inclusive teaching strategies embedded in *keasyariahan* courses. These courses cover topics such as religious moderation, pluralism, and narratives from Islamic tradition that emphasize respect for difference (Iffaty Zamimah, 2018). The curriculum is further enriched by encouraging interfaith dialogue and multicultural discussions, both within formal academic settings and through extracurricular activities. Students are also invited to participate in community service programs that involve diverse communities, fostering empathy, cooperation, and a deeper appreciation of social diversity. Historical figures such as Imam Al-Ash'ari are presented as exemplars of rational and peaceful approaches to religious understanding, reinforcing the message that Islam values inclusivity and respectful engagement. The values embedded in *keasyariahan* education portray Islam as an inclusive and compassionate religion that honors diversity. By integrating deep religious understanding with an open and tolerant mindset, *keasyariahan* education helps cultivate individuals who are not only spiritually devout but also capable of contributing to the development of a peaceful, harmonious, and tolerant society. This approach is particularly relevant in the context of Indonesia's multicultural society and serves as a concrete manifestation of Islam as *rahmatan lil 'alamin* – a mercy to all creation (Kurniawan, 2024).

A similar perspective was shared by Marsyud, a lecturer at the Faculty of Islamic Religion, who expressed strong support for efforts to instill the value of pluralism among students. According to him, by introducing the importance of religious and cultural respect through the *keasyariahan* program, Al Asyariah Mandar University plays an essential role in nurturing harmony and tolerance among students from diverse backgrounds. He also emphasized that lecturers actively implement *keasyariahan* values in their teaching methods, highlighting the importance of behavior grounded in Islamic principles – such as honesty, justice, and responsibility – across academic and social contexts (Marsyud, 2024). Emphasizing the role of *keasyariahan* values in shaping student behavior represents a strategic effort to develop a generation that is not only intellectually capable but also possesses strong Islamic character. These values encompass foundational Islamic principles, including honesty, responsibility, tolerance, justice, and compassion. When applied in students' personal, academic, and social lives, these values contribute positively to individual development and to the broader campus community (Dede Setiawan, M. Alwi A. F., & Fahmi Muhammad Aziz, 2023).

The values of *keasyariahan* offer strong moral guidance that influences students' actions and decision-making processes. These values help students avoid deviant behaviors such as plagiarism, academic dishonesty, and other unethical practices. Through the internalization of religious values, students strengthen their identity as individuals grounded in integrity and social responsibility. This identity becomes particularly crucial in navigating the challenges of globalization and modernity, which often conflict with Islamic values. The values of religiosity also cultivate a deep sense of social responsibility. Students are taught to be aware of their social environment, to offer assistance to others, and to contribute actively to building a harmonious society. Those who understand the values of *keasyariahan* are encouraged to respect differences – whether religious, cultural, or ideological. This aligns with the Islamic principle of *rahmatan lil 'alamin* (mercy to all creation), which emphasizes universal compassion and coexistence (Asan Maulana, 2023). Within the academic context, religiosity serves as a guiding principle for fostering a healthy educational culture characterized by discipline, collaboration, and constructive critical thinking. This corresponds with the broader goal of higher education: to produce graduates who are not only intellectually competent but also morally upright.

The Head of the Sharia Economic Law Department at the Faculty of Islamic Studies, Mr. Busrah, stated that *keasyariahan* education aims to integrate scientific knowledge with religious teachings. The goal is to ensure that students not only gain mastery over secular knowledge but also develop a strong moral and spiritual foundation. According to him, this educational approach is not only intended to deepen students' understanding of religion but also to nurture social values essential for life in a pluralistic society (Busrah, 2024). Religious education plays a central role in creating a balance between academic competence and personal integrity. It equips students to meet the demands of the modern world without compromising on religious principles. In the context of higher education, students are not only expected to pursue technological and career-oriented knowledge, but also to build a strong moral compass. Students who possess scientific knowledge without a moral foundation may misuse it, while those with morals but no knowledge may lack the tools to solve complex societal problems. *Keasyariahan* education ensures that students have a clear ethical framework to guide their

application of knowledge for the greater good. Moreover, students grounded in religious education are more likely to apply their knowledge ethically. In the era of globalization, where students are increasingly exposed to ideologies, cultures, and technologies that may challenge their faith, Islamic education serves as a moral bulwark. It reinforces students' commitment to Islamic principles while also encouraging openness to contributing positively within a diverse society. Students who combine secular knowledge with a strong moral foundation tend to be more socially responsible. This combination enables them to not only excel in their respective fields but also to become leaders who bring benefit and blessings to humanity.

4. CONCLUSION

The implementation of *keasyariahan* education at Al Asyariah Mandar University is conducted through a structured and values-based curriculum rooted in Ash'ari theology. This educational approach reflects the university's commitment to integrating classical Islamic scholarship with modern academic frameworks, aiming to produce graduates who are intellectually capable and spiritually grounded. Central to this implementation is the teaching of *Aqidah Ash'ariyah* (Ash'ari creed), which serves as the theological foundation of Islamic belief at the university. Through the *aqidah* course, students are introduced to key principles of Ash'ari theology – emphasizing rationalism, moderation, and theological balance – thereby cultivating a firm and reflective understanding of Islamic monotheism. Furthermore, the curriculum is enriched by courses such as *Fiqh Ash'ariyah* and *Tasawuf Ash'ariyah*, which offer students insights into Islamic law (sharia) and spiritual purification (tasawuf) based on Ash'ari perspectives. These subjects are designed not only to provide theoretical knowledge but also to encourage the practical application of Islamic ethics and spiritual discipline in everyday life. By harmonizing sharia and sufism in the curriculum, students are guided to approach Islam holistically, balancing legal obligations with inner moral and spiritual development.

In addition to formal coursework, Al Asyariah Mandar University reinforces religious values through the institutional practice of *pengajian kitab kuning* (recitation of classical Islamic texts). These recitations are conducted regularly at the university mosque and are compulsory for all students, regardless of their academic discipline. The selected texts—often authored by classical scholars—contain core teachings on theology, jurisprudence, ethics, and spirituality, providing students with continuous exposure to authoritative Islamic scholarship. These *pengajian* sessions serve not only as a method of transmitting traditional knowledge but also as a spiritual practice that shapes students' religious consciousness and communal identity. The emphasis on Ash'ari doctrines during these recitations reinforces the university's theological orientation and strengthens students' adherence to a moderate and inclusive interpretation of Islam. Religious education at Al Asyariah Mandar University plays a vital role in the formation of well-rounded individuals who are intellectually rigorous, spiritually aware, and socially responsible. The *keasyariahan* values embedded in both the curriculum and extracurricular activities aim to develop students who can live out Islamic teachings in a way that is relevant to the complexities of contemporary life. In particular, these values emphasize the importance of tolerance, compassion, and coexistence – qualities that are essential in a pluralistic society such as Indonesia.

Through the internalization of *keasyariahan* values, students are expected to develop a profound awareness of their role as agents of peace and unity in society. They are taught to respect religious, cultural, and ideological differences, and to see diversity as a manifestation of divine wisdom rather than a source of division. This aligns with the Islamic principle of *rahmatan lil 'alamin* (mercy for all creation), which teaches that Islam, at its core, is a religion of compassion, justice, and universal benefit.

Moreover, the emphasis on tolerance and religious awareness forms the basis for the creation of a harmonious academic and social environment on campus. These values contribute to building a community characterized by mutual respect, dialogue, and ethical responsibility. By embedding *keasyariahan* education into all facets of student life – curricular, spiritual, and social – Al Asyariah Mandar University ensures that its graduates are not only equipped with professional competencies but also with the moral and spiritual integrity needed to contribute positively to society.

In conclusion, the implementation of *keasyariahan* education at Al Asyariah Mandar University represents a holistic approach to Islamic higher education. It bridges classical Islamic thought with modern educational needs, cultivates moral and spiritual maturity, and promotes an inclusive and tolerant worldview. Through a combination of formal instruction, spiritual enrichment, and character development, the university seeks to produce graduates who are academically excellent, ethically sound, and socially engaged.

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