

## DEVELOPMENT OF ASWAJA LEARNING MODULES TO STRENGTHEN RELIGIOUS MODERATION IN SCHOOL LEARNING

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### Abstract

#### Keywords:

aswaja; learning module; religious moderation

Strengthening the values of religious moderation in schools requires teaching materials that are relevant, systematic, and easily understood by students. At Darul Faqih Indonesia Junior High School, the Aswaja teaching materials currently in use have not fully addressed students' learning needs, indicating the necessity for more innovative and engaging learning resources. This study aims to develop a valid Aswaja learning module that supports the learning process and strengthens moderate religious values. The research employed a research and development (R&D) approach using a modified ADDIE model. Data were collected through interviews and questionnaires and analyzed using qualitative and quantitative descriptive techniques. The resulting product is an Aswaja learning module designed to integrate religious moderation values, 21st-century learning principles, and technology-based instructional media. Validation results demonstrate a very high level of feasibility, with scores of 93% from subject matter experts, 92.92% from media experts, and 98.40% from learning experts. These findings indicate that the developed module effectively meets learning objectives and indicators while supporting adaptive, interactive, and student-centered learning. Practically, the module serves as a structured and applicable learning resource that assists teachers in implementing Aswaja learning integrated with religious moderation values and encourages students' active and independent learning. Theoretically, this study contributes a development model for Aswaja teaching materials aligned with religious moderation and 21st-century, technology-based learning, which may inform similar educational developments in other contexts.

## INTRODUCTION

The growing threat of radicalism targeting patterns of thought (Karell & Freedman, 2019), behavior (Nilsson, 2021), and religious practice (Bedmar et al., 2020) underscores the urgency of preventive measures that involve multiple stakeholders, particularly educational institutions. Extremism can become a serious danger if not addressed properly (Al-Zewairi & Naymat, 2017), therefore, schools must strengthen inclusive policies, promote balanced perspectives, enhance Pancasila-based education, and clarify the role of religion within national life (Ibrahim et al., 2018). Since the early 2000s, educational models grounded in moderate religious values have played a strategic role in Indonesia's deradicalization efforts by integrating religious values with national identity through contextual and balanced religious practices. However, social diversity may still render schools vulnerable to tensions related to human rights, freedom of belief, equal treatment, and equitable access to education (Ikhsan et al., 2021). Therefore, tolerance emerges as a fundamental value in sustaining peaceful coexistence (Yeşilova, 2010) and serves as a moral foundation for transforming cultures of violence into cultures that promote peace and mutual respect (UNESCO, 1995).

In response to these challenges, *Ahlu-Sunnah wal-Jamā'ah* (Aswaja)-based learning, which emphasizes the value of *tawassuth* (moderation), serves not only as a response to the increasing cases of religious extremism but also as a preventive and reinforcing strategy for promoting religious moderation nationwide (Saefudin & Al Fatihah, 2020). In this context, SMP Darul Faqih Indonesia (SMP-DFI)—a secondary school operating under the Darul Faqih Islamic Boarding School—has implemented Aswaja learning as part of its curriculum to support its vision of becoming a progressive Aswaja-based educational institution and a center for nurturing future leaders grounded in moderate Islamic values (Ikhsan et al., 2021). At SMP Darul Faqih Indonesia, Aswaja learning is formally integrated into the curriculum as a local content subject under the designation “Aswaja Progressive,” reflecting the institution's commitment to contextualizing religious education in response to contemporary social and ideological challenges.

In the field of education, efforts to optimize student academic achievement represent a continuous process that requires the implementation of innovative, systematic, and context-sensitive learning strategies (Bunyamin, 2021). Outcomes cannot be achieved without instructional tools that are well-structured, pedagogically sound,

and aligned with students' developmental characteristics. Learning modules have been widely recognized as effective instructional resources for supporting student-centered learning, enhancing engagement, and improving academic achievement (Rahmawati & Astutik, 2024), particularly when they are designed with clear learning objectives, logical sequencing of content, and interactive learning activities (Nesri & Kristanto, 2020). The distinctiveness of this study lies in its focus on developing Aswaja-based learning modules that are systematically designed to strengthen the values of religious moderation among junior high school students, thereby addressing both pedagogical effectiveness and ideological resilience within the educational context.

Preliminary findings based on interviews with the Aswaja curriculum developers at the Darul Faqih Malang Indonesia Foundation (YDFMI) indicate several gaps in the existing Aswaja textbook. Currently, the same textbooks are used in both formal (junior high school) and non-formal (*Madrasah Diniyah*) educational settings, without sufficient differentiation in learning objectives or instructional focus between the two institutions. This uniformity limits the effectiveness of learning, as it does not adequately accommodate the distinct pedagogical needs of each educational level. In addition, the Dafa-Fest program requires students to produce at least one learning product in each subject, both at the junior high school and Madrasah Diniyah levels. This condition necessitates the availability of project-based learning materials that can guide students in producing meaningful outputs by the end of the semester. Furthermore, data obtained from questionnaires distributed to Aswaja subject teachers and students at SMP Darul Faqih Indonesia reveal that current Aswaja learning materials are perceived as insufficiently engaging. Respondents emphasized the need for representative, innovative, visually engaging, and student-oriented teaching modules to enhance learning motivation and effectiveness.

Based on these findings, was motivated to develop Aswaja learning modules for SMP Darul Faqih Indonesia (SMP-DFI) as a strategic response to the identified challenges and to support learning activities aligned with the institution's vision of becoming a progressive Aswaja-based school and Islamic boarding institution. The developed module integrates 21st-century learning principles, project-based learning approaches, and the values of religious moderation, aiming to strengthen students' conceptual understanding and practical application of *Aswaja Progressive* values. This study therefore aims to produce a valid, practical, and effective learning module that can be

systematically implemented in Aswaja learning at the junior high school level. The expected outcome is a learning resource that not only facilitates instructional delivery but also enhances student engagement, critical thinking, and character development in accordance with the principles of moderate Islam.

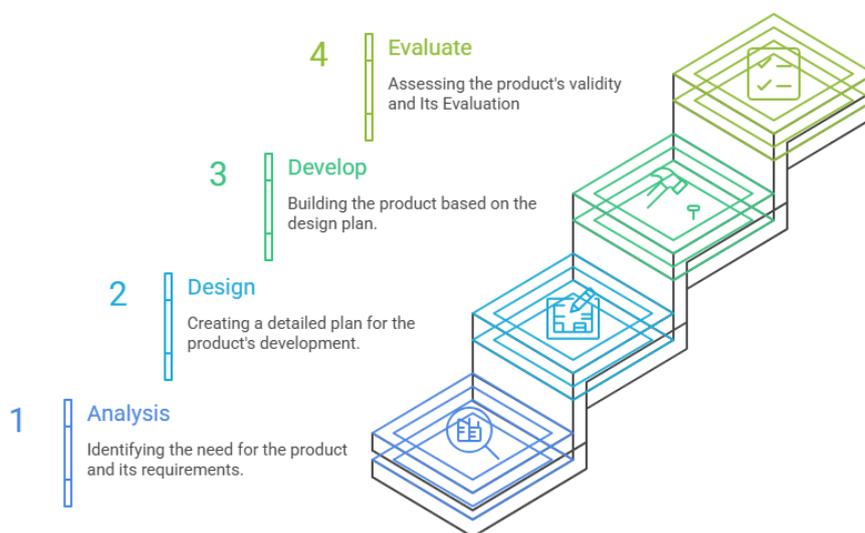
Several recent studies have examined Aswaja teaching and learning in relation to the strengthening of nationalism (Asy'ary et al., 2024), religious moderation (Latif et al., 2023), and character development (Zainudin et al., 2025) across various formal and non-formal educational settings. These studies highlight the strategic role of Aswaja education in fostering balanced religious understanding and civic responsibility among learners. Other scholarly works have specifically focused on the development of Aswaja learning modules. For instance, Nadziifah (2020) developed an Aswaja Learning Module aimed at internalizing nationalist values among Grade X students as part of character education efforts. Similarly, Muttaqin et al. (2022) designed an Aswaja module at the higher education level that emphasized biographical narratives and conceptual foundations of Aswaja figures. More recently, Herpan et al. (2024) developed an Aswaja module in an Islamic boarding school context using Flip PDF Professional as a digital learning medium. Although these studies demonstrate the growing relevance and adaptability of Aswaja-based instructional modules, they differ significantly in terms of educational level, pedagogical orientation, core values emphasized, and instructional design frameworks. Consequently, there remains a research gap in the development of Aswaja learning modules that systematically integrate religious moderation, 21st-century learning principles, and project-based learning approaches, particularly at the junior high school level. This gap underscores the need for the present study.

In contrast to previous studies, the present research specifically focuses on the development of an Aswaja learning module for junior high school students that explicitly positions religious moderation as its core pedagogical foundation, rather than emphasizing nationalism or biographical knowledge alone. While nationalism and religious moderation share a common objective in fostering social harmony, religious moderation in this study is conceptualized as an instructional framework that systematically guides content selection, learning activities, and assessment design. Therefore, this research contributes by offering both a conceptual and methodological alternative in the development of Aswaja learning modules, particularly in educational

contexts that require early and structured reinforcement of moderation-oriented religious understanding.

## METHODS

This study employed research and development (R&D) methodology aimed at designing and validating an educational product prior to its implementation. Educational research and development is intended to produce and validate learning products through systematic and iterative procedures (Gall et al., 2003). The development model applied in this study was adapted from the ADDIE instructional design framework, which consists of five stages: Analysis, Design, Development, Implementation, and Evaluation (Branch, 2009). The ADDIE model has been widely adopted and adapted in instructional design research due to its flexibility, systematic structure, and applicability across various educational contexts (Molenda, 2015). In this study, the researcher modified the ADDIE model by limiting the process to the analysis, design, and development stages, without proceeding to the implementation and evaluation phases. This modification was made in accordance with the research objective, which focused on achieving expert validation of the developed product rather than classroom implementation.



Picture 1: Research and Development Procedure

Participants in this study consisted of five expert validators and fifteen ninth-grade students from Darul Faqih Indonesia Junior High School. The validator team comprised media experts, instructional design experts, subject matter experts, and field practitioners. The subject matter experts were selected to validate the accuracy, relevance, and depth of the instructional content. The media experts were involved to

evaluate the quality, functionality, and visual presentation of the learning media embedded in the module. Meanwhile, the field practitioners, who were experienced Aswaja teachers, were engaged to assess the practicality, relevance, and applicability of the module for classroom implementation and future instructional use.

The data collected in this study were classified into qualitative and quantitative categories. Qualitative data consisted of textual information, including comments, suggestions, and critiques obtained from validation questionnaires, as well as non-textual insights gathered through direct discussions with experts (Creswell & Creswell, 2018). Quantitative data, on the other hand, comprised numerical scores provided by validators using an evaluation instrument designed to assess the feasibility of the Aswaja Learning Module. The instrument employed in this study was an Aswaja Learning Module Validation Sheet, which included indicators of content and material validity, as well as media and design validity. The validation sheet utilized a modified Likert scale, which is commonly applied to measure expert judgment in educational product development research (Widoyoko, 2020). Furthermore, the data analysis techniques applied in this study consisted of descriptive quantitative analysis, performed by calculating percentage scores, and descriptive qualitative analysis, used to interpret non-numerical data. This combined approach enabled a comprehensive examination of the data, particularly in analyzing expert feedback, suggestions, and user responses collected through validation instruments and questionnaires.

## **RESULT AND DISCUSSION**

### **Aswaja Learning Module Development Design**

The design stage focused on developing a systematic instructional framework for the Aswaja Learning Module based on the results of the needs analysis. This framework was constructed by aligning five core components of instructional design, namely learning outcomes, learning content, learning strategies, assessment methods, and learning media (Dick et al., 2015a). At this stage, the main activities included formulating specific learning outcomes, designing active and student-centered learning strategies, organizing and sequencing instructional content, determining appropriate assessment techniques, and selecting relevant media and technology to support learning. In addition, expert validation instruments were developed to ensure the feasibility, coherence, and

quality of the designed module. The overall framework of the module design is presented in Figure 2.



Picture 2: Aswaja Learning Module Design Framework

The formulation of learning outcomes and content selection was aligned with the Aswaja curriculum developed by the Aswaja team at YDFMI. Based on this framework, based on this framework, the learning materials were systematically organized into the following sequence: (a) basic concepts of Aswaja, (b) history and development of Aswaja, (c) main characteristics of Aswaja, (d) scope of Aswaja, and (e) profiles of prominent Aswaja figures. This sequencing was intentionally designed to support a gradual conceptual progression, moving from foundational understanding toward contextual and historical comprehension.

In terms of structural design, the Aswaja learning module adopted essential instructional components, including learning objectives, teacher guidelines, student activity sheets, evaluation instruments, and answer keys (Vembriarto, 1985). These components were systematically organized within the design framework to ensure alignment between learning objectives, instructional activities, and assessment strategies. This structure enables the module to function not only as a self-instructional learning resource for students but also as a practical instructional guide for educators.

Based on the results of the preliminary needs analysis, **active learning** was selected as the primary instructional strategy, in line with the principles of self-instructional modules that emphasize learner autonomy. Assessment within the module includes formative evaluations through worksheets and learning activities, as well as summative evaluations conducted at the end of each module unit. Furthermore, the module was designed not only as teaching material but also as an instructional medium (Mudge, 1999). Therefore, digital features were integrated to support instructional delivery and to enhance students' motivation and engagement in the learning process.

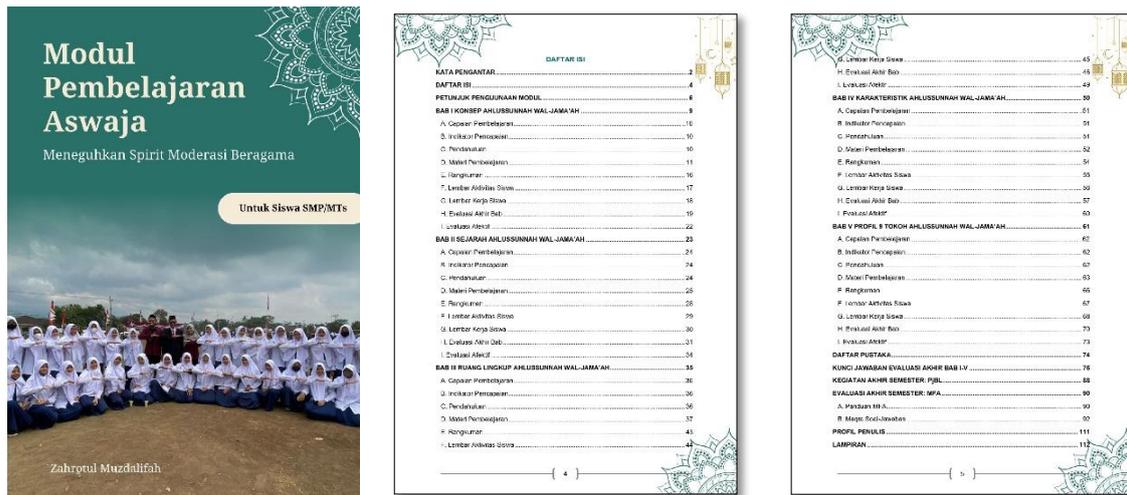
### Development of Aswaja Learning Modules

The development of the Aswaja Learning Module was conducted after the design framework had been systematically formulated during the design stage of the ADDIE

model. This development stage focused on translating the established design framework into a tangible and coherent instructional product by integrating learning outcomes, content organization, learning strategies, assessment, and media in a systematic and pedagogically sound manner. Module development in this study not only involved material preparation but also the incorporation of supporting features to enhance interactivity, contextual relevance, and alignment with 21st-century learning principles (Calamlam, 2021). The four principles of 21st-century learning are: instruction should be student-centered instruction, collaborative learning, contextualized learning, and school–community integration, were adopted as guiding principles in the development process (Nichols, 2019).

Based on the approved design framework and needs analysis at Darul Faqih Indonesia Junior High School, the Aswaja Learning Module was developed to address the need for structured, contextual, and learner-oriented teaching materials at the junior high school level. In terms of content design, the module consists of five main chapters that reflect a systematic progression of Aswaja learning, covering conceptual, historical, epistemological, applicative, and biographical dimensions of *Ahlus-Sunnah wal-Jamā'ah*. These chapters were adapted and developed from the Aswaja Future-Progressive Leaders textbook and curriculum used at the Darul Faqih Islamic Boarding School in Malang, with necessary adjustments to accommodate the cognitive characteristics and developmental stages of junior high school students.

Structurally, the module was designed according to standard instructional module components to ensure clarity, usability, and self-instructional functionality. The components include: a) general learning outcomes, b) module usage instructions, c) chapter-specific learning outcomes, d) achievement indicators, e) learning content, f) student activity sheets, g) student worksheets, h) end-of-semester evaluation, i) affective assessments, j) end-of-semester activities, k) end-of-semester evaluations, l) bibliography, m) author profile. This structure was intentionally aligned with the instructional design framework to ensure coherence between learning outcomes, instructional content, and assessment strategies.



Picture 3: Cover page and table of contents of the Aswaja module

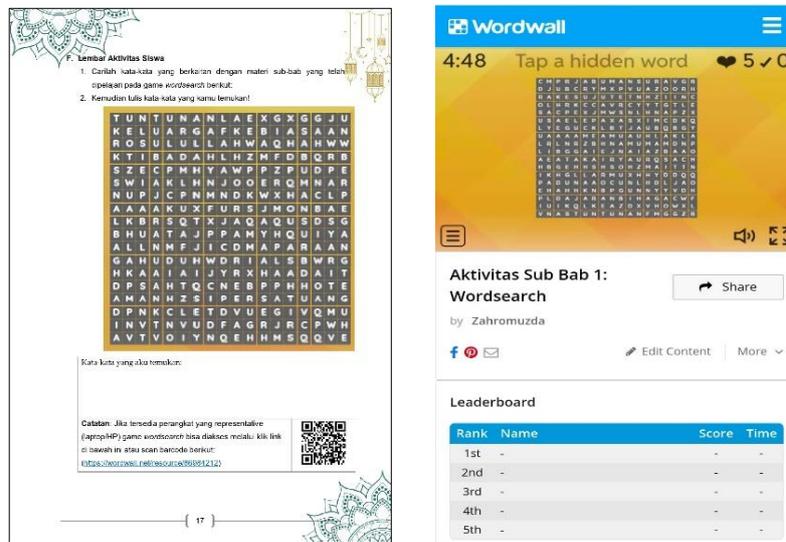
The main strength of this module lies in its systematic structure and learner-friendly sequencing. Each chapter begins with clearly stated learning outcomes and achievement indicators, followed by explanatory material presented in accessible language. The content is enriched with quotations from classical scholars, verses from the Qur'an, prophetic traditions, and contextual examples drawn from daily life. This approach aligns with the principles of Contextual Teaching and Learning (CTL), which emphasizes connecting academic material with students' real-life experiences (Winata et al., 2020).

In accordance with the instructional strategy formulated at the design stage, active learning was adopted as the core pedagogical approach. Learning activities were designed to promote student participation, reflection, and independent learning through worksheets, discussion tasks, and project-based activities. This strategy reflects a constructivist learning orientation, in which students actively construct knowledge through exploration and reflection (Joyce et al., 2015).

In terms of learning evaluation or assesment, the module incorporates cognitive, affective, and Psychomotor domains. Affective assessment is implemented through student self-reflection activities aimed at internalizing Aswaja values and religious moderation in daily life. This approach aligns with the Islamic educational principle of *ta'dib*, which emphasizes character formation alongside intellectual development (Sanusi, 2016). End-of-semester activities such as Project-Based Learning and *Munaqasyah Fahmi Ahlis-Sunnah wal-Jamā'ah* (MFA), further demonstrate the module's contribution to the development of 21st-century competencies, including collaboration, communication, critical thinking, and creativity. Students are encouraged not only to

comprehend content but also to produce outputs, articulate ideas, and engage in reflective dialogue. This approach aligns with the Independent Curriculum policy, which emphasizes project-based learning and the Pancasila Student Profile (Kementerian Pendidikan dan Kebudayaan, 2021).

The use of technology in this module reflects an effort to integrate modern learning models with Aswaja content. For example, QR codes linked to educational videos and interactive games allow students to engage in more dynamic and flexible learning experiences. An example of this integration can be seen in the student activity sheets featuring word-search educational games.



Picture 4: Activity Sheet: offline and online word search

Thus, this module functions not only as a learning resource but also as a technology-enhanced instructional medium. Technology-based learning media have been shown to increase student engagement (Nursyam, 2019), and improve learning outcomes (Prayudi & Anggriani, 2022).

Another important aspect of this module is the integration of religious moderation values. Nine core values of religious moderation, as articulated by the Indonesian Ministry of Religious Affairs (Kementerian Agama RI, 2019), are embedded throughout the learning content. These values are essential for preparing students to face challenges related to extremism and intolerance in a globalized society. Values such as *tawassuth* (moderation), *i'tidāl* (justice), *tasāmuḥ* (tolerance), and *i'tirāf al-'urf* (cultural friendliness) are deeply aligned with the principles of *Ahlus-Sunnah wal-Jamā'ah* (Aswaja).

In Aswaja teachings, *tawasuth* serves as a foundational principle that promotes balance and avoids extremism (*ghuluw*) or negligence (*tafrīt*) (Arif, 2020). This balanced orientation fosters *i'tidāl*, or fairness, in responding to diversity and social differences. Such values resonate with indicators of religious moderation, including national commitment and tolerance. Aswaja also emphasizes social harmony and justice, reflecting Imam al-Ghazali's ethical perspective that prioritizes both social and spiritual responsibility (Jayadi et al., 2025)(Sari, 2024).

The principle of *tasāmuh* (tolerance) is closely associated with peaceful coexistence among religious communities (Sabri et al., 2022). In practice, Aswaja discourages hastily labeling differing religious practices as deviant, as long as they remain within acceptable scholarly interpretations. This aligns with the principle of rejecting violence (*al-la'unf*) and promoting mutual respect. Furthermore, the concept of *ukhuwah an-nahdliyah*, as articulated by KH. Ahmad Shiddiq, emphasizes maintaining unity among Muslims while fostering harmonious relations with people of other faiths (Lathifah et al., 2020).

Love for the homeland (*muwāthanah*) and appreciation of local culture (*i'tiraf al-'urf*) are also reinforced through the Aswaja framework. As long as cultural practices do not contradict Islamic principles, they may be embraced as part of religious life, in line with the fiqh principle *al-'ādah muḥakkamah* (custom can serve as a legal consideration) (Zuhdi, 2023). Aswaja scholars have long emphasized that love for one's homeland (*ḥubb al-waṭan*) is an integral component of faith, carrying significant socio-religious meaning within the Indonesian context (Ibda, 2017).

Based on this comprehensive analysis, it can be concluded that Aswaja is not merely a component of religious moderation; rather, religious moderation itself represents the lived expression of Aswaja values. Moderation is not a new construct but an inherent characteristic of Aswaja teachings that has long guided Islamic life in Indonesia (Hanafi et al., 2024, 2025). Aswaja thus represents the face of moderate Islam in Indonesia, capable of sustaining social harmony and national unity (Mujiati et al., 2022).

To illustrate the systematic nature of the development process, Table 1 presents an overview of how the design framework was translated into concrete development stages, including learning outcomes, content integration, instructional strategies, media use, and assessment methods.

<b>Design Component</b>	<b>Design of Aswaja Learning Module</b>	<b>Development of Aswaja Learning Module</b>
Learning Outcomes	Learning outcomes formulated based on the Aswaja curriculum developed by the YDFMI team	Learning outcomes translated into chapter-specific outcomes and measurable indicators
Learning Content	Content organized into five thematic chapters	Integration of Aswaja-based religious moderation values across materials and activities
Learning Strategy	Active learning selected based on need analysis.	Student-centered learning through worksheets, discussions, and project-based activities
Assessment Methods	Formative and summative assessments	Cognitive, affective, and skills-based assessments including MFA and Project-Based evaluation
Learning Media and Technology	Digital media integrated to support instruction	QR-code based videos and interactive games to enhance engagement

Table 1: Overview of Aswaja Module Desain and Development Stages

Based on the above analysis, it can be concluded that the Aswaja Learning Module fulfills key principles of effective instructional material development, including relevance, contextuality, active pedagogy, and strategic character education. The module is therefore suitable for use as both a primary and supplementary learning resource in Aswaja education at the junior high school level and has strong potential for adaptation in other educational contexts.

Nevertheless, despite its strengths, the module also presents several limitations. Some theological terminology and classical references may still be challenging for junior high school students without teacher facilitation. Additionally, the visual design remains text-dominant, which may reduce engagement for learners with strong visual or kinesthetic learning preferences. The integration of QR codes is not yet consistent across all chapters, and summative assessment formats remain limited to multiple-choice and essay forms, without incorporating alternative assessments such as portfolios. Furthermore, the contextual focus remains closely tied to the Islamic boarding school environment, requiring further adaptation for broader application in public schools or diverse educational settings.

### **Validation of Aswaja Module Development**

The results of the validation conducted by five experts indicate that the developed module demonstrates a high level of feasibility and academic quality. Revisions made based on validators' feedback reflect a process of continuous improvement and reflective

refinement, which is consistent with the principles of formative evaluation in instructional material development (Dick et al., 2015b). The detailed validation results are presented as follows:

*Subject Matter Expert Validation*

The Aswaja learning module was evaluated by two subject matter experts consisting of a professor and an associate professor in the field of Islamic studies. The material validation encompassed six major assessment aspects, including: (1) alignment of content with learning objectives and indicators, (2) relevance to Aswaja theories and scholarly discourse, (3) accuracy of content, (4) currency of material, (5) contextual and constructivist orientation, and (6) linguistic quality. Linguistic assessment covered clarity, communicativeness, interactivity, appropriateness to students’ developmental levels, coherence of ideas, and the use of symbols and icons.

The validation results indicated an average feasibility score of 93%, categorized as highly valid. This finding confirms that, from a content perspective, the Aswaja module meets academic standards and is suitable for classroom implementation. A summary of the material expert validation results is presented in Table 2.

No	Aspects assessed	Average (%)	Criteria
1.	Alignment with learning objectives and indicators	88	Highly Valid
2.	Alignment with Aswaja theory and studies	96	Highly Valid
3.	Accuracy of content	91,4	Highly Valid
4.	Currency of the material	93,3	Highly Valid
5.	Contextual and constructivist orientation	96,7	Highly Valid
6.	Linguistic aspects		Highly Valid
	a. Clarity	90	Highly Valid
	b. Communicativeness	90	Highly Valid
	c. Interactivity	95	Highly Valid
	d. Suitability for learners’ developmental level	80	Highly Valid
	e. Coherence and logical flow	100	Highly Valid
	a. Use of symbols and icons	100	Highly Valid
	<b>Total Average</b>	<b>93</b>	<b>Highly Valid</b>

Table 2: Summary of Expert Material Validation Results

In addition to quantitative scores, the validators also provided qualitative feedback in the form of suggestions and constructive critiques aimed at improving the overall quality of the module.

*Media Expert Validation*

The evaluation of media aspects focused on three primary components: visual design, content structure, and technological integration. The results of the media validation indicated an overall average score of 92.92%, categorized as highly valid, confirming that the module is appropriate for classroom implementation. The media validation was conducted by a professor with expertise in instructional media design. A summary of the media expert validation results is presented in Table 3.

No	Aspects assessed	Average (%)	Criteria
1.	Textbook design	90,77	Highly valid
2.	Content organization	92	Highly valid
3.	Use of technology	96	Highly valid
		<b>92,92</b>	<b>Highly valid</b>

Table 3: Summary of Expert Media Validation Results

*Field Learning Expert Validation*

The practicality and instructional applicability of the module were evaluated through learning validation conducted by certified Aswaja educators from the Aswaja Center of Darul Faqih Islamic Boarding School, Malang. This stage aimed to assess the feasibility of implementing the module in real classroom settings. The evaluation covered multiple aspects, including alignment with Aswaja learning principles, coherence between learning objectives and content, accuracy and relevance of materials, contextual and constructivist approaches, lesson planning (RPP), and linguistic quality. Language-related indicators included clarity, communicative effectiveness, interactivity, suitability for students' developmental levels, logical coherence, and appropriate use of symbols and icons. The results demonstrated an average feasibility score of 98.40%, indicating a very high level of validity. A summary of the learning expert validation is presented in Table 4.

No	Aspects assessed	Average (%)	Criteria
1.	Compliance with Aswaja learning principles	100	Highly Valid
2.	Alignment with learning objectives and indicators	100	Highly Valid
3.	Accuracy of content	95,71	Highly Valid
4.	Currency of material	100	Highly Valid
5.	Contextual and constructivist approach	98,46	Highly Valid
6.	Learning implementation plan (RPP)	97,14	Highly Valid
7.	Linguistic quality		Highly Valid
	a. Clarity	100	Highly Valid
	b. Communicativeness	100	Highly Valid
	c. Interactive	100	Highly Valid
	d. Suitability for learners' development	90	Highly Valid
	e. Logical coherence	90	Highly Valid
	f. Use of symbols and icons	100	Highly Valid
<b>Total Average</b>		<b>98,40</b>	<b>Highly Valid</b>

Table 4: Summary of Expert Learning Validation Results Analysis

In addition to quantitative evaluations, validators provided qualitative feedback in the form of editorial suggestions, refinement of terminology, and visual layout improvements. All feedback was systematically incorporated into the final revision of the module.

Overall, the validation results demonstrate that the Aswaja learning module possesses very high validity across content, media, and pedagogical dimensions. The consistently high scores (above 90%) indicate that the module is not only theoretically sound but also practically applicable in classroom contexts. Expert validation confirms that the module effectively integrates content accuracy, pedagogical appropriateness, and technological support.

Consequently, the Aswaja learning module can be considered highly feasible for formal educational implementation. Its strong alignment with curriculum objectives, learner characteristics, and contemporary pedagogical principles positions it as a robust instructional resource capable of supporting meaningful, contextual, and value-based learning experiences.

## CONCLUSION

Based on the results of this research and development study, the Aswaja learning module developed for junior high school students meets the criteria of feasibility and validity as an instructional product. Expert validation results indicate a very high level of validity, with scores of 93% from subject matter experts, 92.92% from media experts, and 98.40% from learning design experts. These findings demonstrate that the module is appropriate in terms of content accuracy, instructional design, and learning media integration. The module is structured into five chapters covering conceptual, historical, epistemological, applicative, and biographical dimensions of Aswaja learning. It integrates active learning strategies, QR-code-based digital media, project-based learning, Munaqasyah Fahmi Ahlis-Sunnah wal-Jamā'ah (MFA) as an evaluation model, and religious moderation values. The development of these components was grounded in a needs analysis conducted at Darul Faqih Indonesia Junior High School, ensuring that the module aligns with both the institutional context and curriculum demands.

From a theoretical perspective, this study provides an empirical illustration of how Aswaja teaching materials can be systematically developed by integrating religious

moderation values with 21st-century learning principles within a modular instructional framework. The findings support existing educational theories emphasizing the effectiveness of self-instructional modules, technology-enhanced learning, and constructivist pedagogical approaches in fostering student engagement and conceptual understanding. Nevertheless, this study is subject to several limitations identified during the development and validation stages. These include the presence of theological terminology that may require additional teacher guidance for junior high school students, a visual design that remains predominantly text-based, inconsistent integration of QR-code features across chapters, and a learning context that is still primarily oriented toward the Islamic boarding school environment. Therefore, several practical recommendations are proposed. These include providing structured teacher facilitation, simplifying complex theological terminology, enhancing visual design elements, and standardizing the integration of digital features throughout the module. Future research is encouraged to conduct field testing to examine learning effectiveness, develop a fully digital version of the module, and adapt the material for implementation in non-boarding and more diverse educational contexts.

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