

The Relationship Between the Internalization of Aswaja An-Nahdliyah Values and Students' Religious Moderation Attitudes and Mathematical Dispositions

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ABSTRACT

This study aimed to examine the relationships between the internalization of Ahlussunnah wal Jamaah (Aswaja) An-Nahdliyah values and students' religious moderation attitudes and mathematical dispositions. Specifically, it investigated the association between value internalization and each of the two student-related constructs in a religious-based educational setting. This correlational study involved 41 students. Data were collected using three 20-item Likert-type questionnaires measuring the internalization of Aswaja An-Nahdliyah values, religious moderation attitudes, and mathematical dispositions, with Cronbach's alpha coefficients of 0.921, 0.908, and 0.915, respectively. Data were analyzed using Pearson correlation and two separate simple linear regression models. The results revealed a positive and statistically significant relationship between the internalization of Aswaja An-Nahdliyah values and religious moderation attitudes ($r = 0.684$, $p < 0.001$, $R^2 = 0.468$). A positive and statistically significant relationship was also found between value internalization and mathematical dispositions ($r = 0.596$, $p < 0.001$, $R^2 = 0.355$). Descriptively, the association with religious moderation attitudes was stronger than that with mathematical dispositions, although no formal statistical test was conducted to compare the two correlations. These findings highlight the relevance of examining the internalization of religious values in relation to both students' religious moderation attitudes and their dispositions toward mathematics. However, given the cross-sectional correlational design, the findings do not establish causal relationships. Further research involving larger and more diverse samples, as well as additional evidence of instrument validity, is needed to strengthen the generalizability of the findings.

1. INTRODUCTION

Twenty-first-century education is no longer directed solely toward academic achievement but also toward the development of students' character, attitudes, and dispositions that enable them to navigate the complexities of social life (AACTE & P21, 2013; Baharin et al., 2018; Driana et al., 2021). In the context of Indonesian education, which is characterized by religious, cultural, and social diversity, character development has become increasingly important, particularly through the internalization of religious values that promote moderation, tolerance, and responsibility (Hartono et al., 2026; Hidayat & Hidayat, 2023; Islamy, 2022; Saumantri, 2022; Zakiyah & Nugraha, 2024). Education should not merely produce students with high cognitive abilities but should also cultivate individuals capable of applying their knowledge wisely in social interactions. This perspective is particularly relevant to mathematics education because success in learning mathematics is determined not only by mastery of mathematical concepts and procedures but also by students'

attitudes toward mathematics, perseverance, self-confidence, cognitive flexibility, and willingness to confront challenges (Crismono, Hudi, et al., 2025; Inganah et al., 2023; Okwuchukwu, 2019; Victorynie et al., 2020). One concept relevant to character development is Ahlussunnah wal Jama'ah (Aswaja) An-Nahdliyah, which, within the educational tradition of Nahdlatul Ulama, encompasses a set of values emphasizing balance, tolerance, respect for differences, justice, appreciation of tradition, and the promotion of the common good (Hana et al., 2023; Istiyani & Wibowo, 2020). Values such as tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice and uprightness) are conceptually related to the formation of students' attitudes toward diversity. The internalization of these values extends beyond normative understanding and involves the process of embracing and applying them in ways of thinking, attitudes, and behavior. Thus, the internalization of Aswaja An-Nahdliyah values has the potential to become an integral component of character education, contributing to the development of religious moderation attitudes and positive dispositions toward learning (Hana et al., 2023; Ibda et al., 2021; Saputra et al., 2026).

Religious moderation constitutes an essential aspect of fostering inclusive and harmonious educational environments (Anwar & Muhayati, 2021; Idris & Putra, 2021; Muttaqin, 2023; Qoumas et al., 2024; Saputra et al., 2026; Subchi et al., 2022). Within school settings, religious moderation can be reflected in students' abilities to respect differences, demonstrate openness toward diversity, reject violence, and practice their religious beliefs proportionately within communal life. These values are closely aligned with the principles of Aswaja An-Nahdliyah, particularly tawassuth, tawazun, tasamuh, and i'tidal. Conceptually, stronger internalization of these values may be associated with a greater tendency to develop attitudes that support moderate social interactions. Nevertheless, this relationship requires empirical verification because the internalization of religious values in educational contexts does not necessarily produce identical attitudinal outcomes among all students (Alatas et al., 2026; Marfu'ah et al., 2024; Saputra et al., 2026). On the other hand, mathematics learning possesses characteristics that facilitate the development of mathematical dispositions as an essential component of students' mathematical competence. Mathematical disposition refers to students' tendencies to perceive mathematics positively and demonstrate self-confidence, perseverance, flexibility, curiosity, and an inclination to think and act mathematically. These dispositions influence how students respond to mathematical problems, particularly when encountering nonroutine problems requiring sustained effort (Claudia et al., 2020; Permadi & Hidayah, 2023; Suhono & Sari, 2020). Students with positive mathematical dispositions tend to demonstrate persistence, explore alternative problem-solving strategies, reflect on their reasoning processes, and maintain confidence that mathematical problems can be solved through appropriate effort. Therefore, mathematical disposition is not merely an affective aspect of mathematics learning but is also associated with the quality of students' engagement in mathematical thinking processes (Crismono, Hudi, et al., 2025; Crismono, Pambudi, et al., 2025).

The relationship between the internalization of Aswaja An-Nahdliyah values and mathematical disposition is particularly interesting to examine because both constructs may share underlying values related to perseverance, balanced thinking, openness to alternative solutions, appreciation of different perspectives, and responsibility in learning (Hana et al., 2023; Istiyani & Wibowo, 2020). The principle of tawazun, for example, can be conceptually associated with maintaining balance in decision-making and problem-solving, while tasamuh may correspond to openness toward diverse ideas and strategies. Similarly, tawassuth and i'tidal may provide a value-based framework for developing proportionate and responsible attitudes when confronting challenges. However, these conceptual connections cannot automatically be assumed to represent empirical relationships. Therefore, research specifically examining the association between the internalization of Aswaja An-Nahdliyah values and mathematical disposition within mathematics education is necessary (Diponegoro, 2024; Febryanti, 2020; Imamuddin et al., 2020; Usmiyatun et al., 2021). Existing work on Aswaja and religious moderation (Hana et al., 2023; Ibda et al., 2021; Saputra et al., 2026) concentrates primarily on socio-religious values and behavior. Studies of mathematics-related dispositions and Islamic-values integration (Claudia et al., 2020; Febryanti, 2020; Inganah et al., 2023) instead emphasize mathematics learning and learner attributes. These traditions do not, by themselves, establish whether students who report stronger internalization of Aswaja values also report stronger mathematical dispositions. Accordingly, the present study examines two distinct associations in the same sample, rather than presuming that socio-religious values transfer causally to learning behavior. Its contribution is a joint correlational examination; it does not test an instructional intervention or an indirect-effect mechanism. The objective was to estimate the strength and direction of the associations of Aswaja An-Nahdliyah value internalization with (1) religious moderation attitudes and (2) mathematical dispositions among participating students. The analysis was exploratory and correlational. It was not intended to establish that internalization causes either outcome or that religious moderation mediates the association with mathematical dispositions.

2. METHODS

A quantitative correlational design was used with 41 student respondents from a religious-based educational setting. Three self-report Likert-type measures assessed internalization of Aswaja An-Nahdliyah values (X), religious moderation attitudes (Y_1), and mathematical dispositions (Y_2) (Creswell, 2019; Crismono, 2024). Each measure comprised 20 items; internal-consistency estimates were $\alpha = 0.921$, 0.908 , and 0.915 , respectively. The original manuscript does not identify the school, students' grade/age, sampling frame, recruitment method, administration date, or detailed item-validity statistics. These details must be supplied from study records before publication; a probability-sampling claim cannot be substantiated from the materials provided (Crismono, 2023; Yang & Ramezani, 2023).

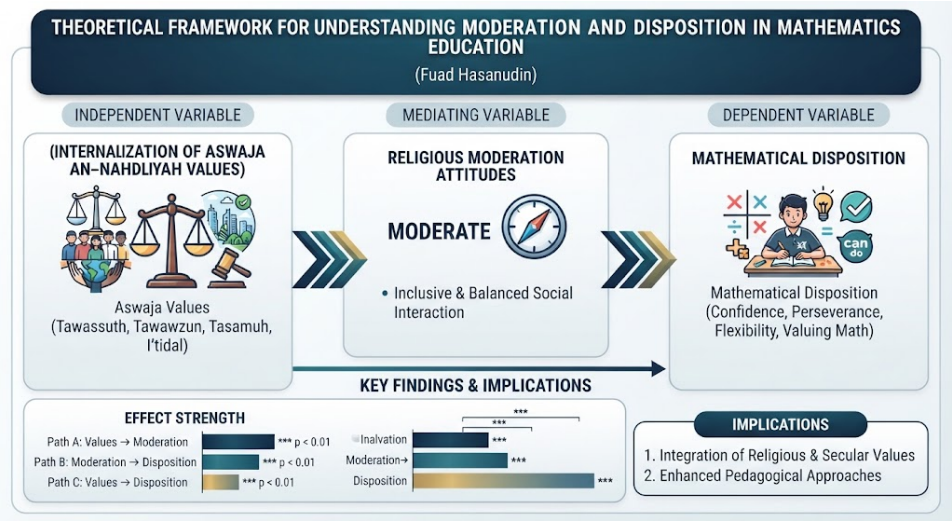


Figure 1. Theoretical Framework of the Relationship Between the Internalization of Aswaja An-Nahdliyah Values and Mathematical Disposition, with Religious Moderation Attitudes as a Mediating Variable.

Data were summarized using means, standard deviations, and ranges. The reported Shapiro–Wilk tests were nonsignificant for X, Y₁, and Y₂, and deviation-from-linearity tests did not indicate nonlinearity for either pair. Pearson product–moment correlations and two separate simple linear regressions assessed X–Y₁ and X–Y₂ associations at $\alpha = 0.05$. These were not comparisons between treatment groups, since the study had neither groups nor a treatment. Regression and correlation statistics were retained from the source manuscript, not re-estimated from individual-level data. The study records should additionally document ethical consent, questionnaire development, item validity, missing-data management, and regression residual diagnostics (Crismono, 2025; Ekowati & Nenohai, 2016; Qomusuddin, 2019).

3. RESULTS AND DISCUSSION

Results

3.1. Description of Research Data

This study aimed to analyze the relationship between the internalization of Aswaja An-Nahdliyah values and students’ religious moderation attitudes and mathematical dispositions. Research data were collected using closed-ended questionnaires based on a Likert scale measuring three main variables: the internalization of Aswaja An-Nahdliyah values (X), religious moderation attitudes (Y₁), and mathematical dispositions (Y₂). Prior to data collection, the research instruments underwent validity and reliability testing. Descriptive statistical analysis was conducted to provide an overview of the score distributions and general tendencies of each research variable. The results are presented in Table 1.

Table 1. Descriptive Statistics of the Research Variables

Variable	N	Minimum	Maximum	Mean	SD
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Internalization of Aswaja An-Nahdliyah Values (X)	41	72	98	85.61	6.18
Religious Moderation Attitudes (Y ₁)	41	70	97	84.73	6.42
Mathematical Dispositions (Y ₂)	41	68	96	82.46	6.87

As shown in Table 1, the mean score for the internalization of Aswaja An-Nahdliyah values was 85.61, with a standard deviation of 6.18. Religious moderation attitudes had a mean score of 84.73 and a standard deviation of 6.42, while mathematical dispositions had a mean score of 82.46 and a standard deviation of 6.87. Overall, the three variables exhibited relatively high score tendencies. These findings suggest that the students participating in this study demonstrated relatively favorable levels of internalization of Aswaja An-Nahdliyah values, religious moderation attitudes, and mathematical dispositions.

3.2. Validity and Reliability Testing of Research Instruments

Before examining the relationships among variables, the research instruments were evaluated to ensure measurement quality. Validity testing was conducted to determine whether each questionnaire item adequately measured its intended construct, while reliability testing was performed to assess the internal consistency of the instruments.

Table 2. Results of Instrument Reliability Testing

Variable	Number of Items	Cronbach's Alpha	Interpretation
Internalization of Aswaja An-Nahdliyah Values	20	0.921	Reliable
Religious Moderation Attitudes	20	0.908	Reliable
Mathematical Dispositions	20	0.915	Reliable

The results indicated that Cronbach's alpha coefficients were 0.921 for the internalization of Aswaja An-Nahdliyah values, 0.908 for religious moderation attitudes, and 0.915 for mathematical dispositions. All coefficients exceeded the commonly accepted threshold of 0.70, indicating good internal consistency. Therefore, the three instruments were considered sufficiently reliable for use in subsequent research analyses.

3.3. Statistical Assumption Tests

Before conducting correlation and regression analyses, normality and linearity tests were performed. The normality test was used to examine the distribution of the data, while the linearity test was conducted to determine whether the relationships between the independent and dependent variables followed a linear pattern. The normality test results showed that the significance values for all variables exceeded 0.05. Therefore, the distributions of the internalization of Aswaja An-

Nahdliyah values, religious moderation attitudes, and mathematical dispositions did not significantly deviate from normality.

Table 3. Results of the Normality Test

Variable	Shapiro–Wilk	Sig.	Interpretation
Internalization of Aswaja An-Nahdliyah Values	0.968	0.293	Normal
Religious Moderation Attitudes	0.961	0.164	Normal
Mathematical Dispositions	0.965	0.219	Normal

Table 4. Results of the Linearity Test

Variable Relationship	F (Deviation from Linearity)	Sig.	Interpretation
$X \rightarrow Y_1$	1.184	0.322	Linear
$X \rightarrow Y_2$	1.276	0.274	Linear

The linearity test results indicated that the significance values for deviation from linearity were 0.322 for the relationship between the internalization of Aswaja An-Nahdliyah values and religious moderation attitudes and 0.274 for the relationship between the internalization of Aswaja An-Nahdliyah values and mathematical dispositions. Since both significance values exceeded 0.05, no statistically significant deviations from linearity were detected, indicating that the relationships satisfied the linearity assumption.

3.4. Relationship Between the Internalization of Aswaja An-Nahdliyah Values and Religious Moderation Attitudes

The first hypothesis was tested to determine the relationship between the internalization of Aswaja An-Nahdliyah values and students' religious moderation attitudes. Pearson's product-moment correlation analysis was employed.

Table 5. Correlation Between the Internalization of Aswaja An-Nahdliyah Values and Religious Moderation Attitudes

Variable Relationship	r	Sig.	R ²	Interpretation
$X \rightarrow Y_1$	0.684	<0.001	0.468	Positive and significant

The analysis revealed a positive and statistically significant relationship between the internalization of Aswaja An-Nahdliyah values and students' religious moderation attitudes, with a correlation coefficient of $r = 0.684$ and a significance level of $p < 0.001$. This correlation coefficient indicates a strong positive relationship. The coefficient of determination ($R^2 = 0.468$) suggests that approximately 46.8% of the variance in religious moderation attitude scores was statistically associated with the variance in the internalization of Aswaja An-Nahdliyah values within this correlational model. These findings indicate that students with higher levels of internalization of Aswaja An-Nahdliyah values tended to demonstrate more positive religious moderation attitudes.

Conceptually, this relationship is consistent with the principles of tawassuth, tawazun, tasamuh, and i'tidal, which emphasize moderation, balance, tolerance, and justice.

3.5. Relationship Between the Internalization of Aswaja An-Nahdliyah Values and Mathematical Dispositions

The second hypothesis was tested to examine the relationship between the internalization of Aswaja An-Nahdliyah values and students' mathematical dispositions.

Table 6. Correlation Between the Internalization of Aswaja An-Nahdliyah Values and Mathematical Dispositions

Variable Relationship	r	Sig.	R ²	Interpretation
$X \rightarrow Y_2$	0.596	<0.001	0.355	Positive and significant

The results demonstrated a positive and statistically significant relationship between the internalization of Aswaja An-Nahdliyah values and students' mathematical dispositions, with a correlation coefficient of $r = 0.596$ and a significance level of $p < 0.001$. The correlation coefficient indicates a moderate-to-strong positive relationship. The coefficient of determination ($R^2 = 0.355$) indicates that approximately 35.5% of the variance in mathematical disposition scores was statistically associated with variation in the internalization of Aswaja An-Nahdliyah values within the model. These findings suggest that students with higher levels of internalization of Aswaja An-Nahdliyah values tended to exhibit more positive mathematical dispositions. This relationship can be conceptually understood through the connections between tawazun, tasamuh, tawassuth, and i'tidal and such characteristics as perseverance, openness to alternative problem-solving strategies, balanced decision-making, and responsibility when addressing mathematical problems.

3.6. Regression Analysis

Regression analysis was conducted to further examine the relationships between the internalization of Aswaja An-Nahdliyah values and the two dependent variables, namely religious moderation attitudes and mathematical dispositions. This additional analysis aimed to assess the statistical contribution of the internalization of Aswaja An-Nahdliyah values to the variance observed in each dependent variable.

Table 7. Results of Regression Analysis

Dependent Variable	R	R ²	Adjusted R ²	F	Sig.
Religious Moderation Attitudes	0.684	0.468	0.454	34.31	<0.001
Mathematical Dispositions	0.596	0.355	0.338	21.46	<0.001

The regression analysis indicated that the internalization of Aswaja An-Nahdliyah values was significantly associated with both religious moderation attitudes and mathematical dispositions. The first model yielded an R^2 value of 0.468, while the second model produced an R^2 value of 0.355.

Both regression models were statistically significant, with p-values below 0.001. Accordingly, the internalization of Aswaja An-Nahdliyah values demonstrated a stronger statistical association with religious moderation attitudes than with mathematical dispositions. This difference is reflected in the correlation coefficients of 0.684 for religious moderation attitudes and 0.596 for mathematical dispositions.

3.7. Summary of Hypothesis Testing Results

Table 8. Summary of Hypothesis Testing Results

No.	Hypothesis	Coefficient	Sig.	Decision
H1	There is a relationship between the internalization of Aswaja An-Nahdliyah values and students' religious moderation attitudes.	$r = 0.684$	<0.001	Supported
H2	There is a relationship between the internalization of Aswaja An-Nahdliyah values and students' mathematical dispositions.	$r = 0.596$	<0.001	Supported

Overall, the findings demonstrate that the internalization of Aswaja An-Nahdliyah values was positively and significantly associated with students' religious moderation attitudes and mathematical dispositions. The relationship with religious moderation attitudes exhibited a higher correlation coefficient than the relationship with mathematical dispositions. These findings support the perspective that values-based education can be examined not only in relation to the development of religious attitudes but also in relation to students' dispositions toward mathematics learning. This study specifically integrates three constructs that have often been investigated separately in previous research: the internalization of Aswaja An-Nahdliyah values, religious moderation, and mathematical dispositions. Nevertheless, these correlational findings should not be interpreted as evidence of causal relationships. Correlation coefficients indicate the strength and direction of associations among variables but do not establish that the internalization of Aswaja An-Nahdliyah values directly causes improvements in religious moderation attitudes or mathematical dispositions. This interpretation is consistent with the correlational research design, which was intended to identify patterns of relationships among variables in authentic educational settings without introducing experimental treatments or manipulating research subjects. Academic note: Table 7 reports two separate regression models, each with one predictor, rather than a multiple regression model. Accordingly, the section is titled "Regression Analysis." Furthermore, the reported correlation and regression statistics have been translated as provided and have not been independently recalculated from the raw dataset. If religious moderation attitudes are intended to function as a mediating variable, a separate mediation analysis is required to test the indirect relationship between Aswaja An-Nahdliyah values and mathematical dispositions.

Discussion

The correlation between Aswaja value internalization and religious moderation ($r = 0.684$) is conceptually consistent with the shared emphasis on tawassuth, tawazun, tasamuh, and i'tidal discussed by Hana et al. (2023) and Saputra et al. (2026). However, conceptual overlap in the questionnaire items may inflate their observed association. The result therefore warrants attention to discriminant validity rather than an assumption that internalization independently improves moderation attitudes. The positive association with mathematical dispositions ($r = 0.596$) adds an educational dimension to prior discussions of religion and mathematics by Febryanti (2020) and Inganah et al. (2023). Unlike instructional studies, this design did not manipulate how mathematics was taught and cannot demonstrate a pedagogical effect. School climate, teacher practice, family background, prior mathematical success, and students' general motivation could each be associated with both value internalization and mathematical dispositions. Such possible confounders were not controlled in the two bivariate analyses. The religious-moderation correlation was larger in magnitude than the mathematical-disposition correlation, which could reflect closer overlap in measured socio-religious constructs. However, no formal statistical comparison was supplied, and both estimates arise from a small institutional sample. Interpretation is further limited by self-reports, unknown sampling procedures, unreported content/item validity, and the absence of information about temporal ordering. Larger multisite studies, validated distinguishable constructs, and longitudinal or intervention-based designs would help test alternative explanations. A dedicated indirect-effects analysis would be required before proposing religious moderation as a mediator.

4. CONCLUSION

Among the 41 participating students, internalization of Aswaja An-Nahdliyah values was positively correlated with religious moderation attitudes ($r = 0.684$, $p < 0.001$) and mathematical dispositions ($r = 0.596$, $p < 0.001$). These findings indicate associations within the observed sample, not causal effects or evidence of mediation. Unknown sampling details, reliance on self-report, and incomplete validity documentation limit broader inference. Further research should use adequately described, diverse samples; establish measurement validity; consider potential confounders; and examine longitudinal or indirect associations before drawing stronger claims for educational practice.

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