



Content analysis of fourth grade Bahasa Indonesia textbook on Aswaja generation and noble character of Madrasah Ibtidaiyah

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Article info	Abstract
Keywords aswaja generation, Bahasa Indonesia textbook, noble character	This study aimed to analyze the content analysis of the fourth-grade <i>Bahasa Indonesia</i> textbook on the Aswaja generation and the noble character of Madrasah Ibtidaiyah (MI). MI is a school level equivalent to elementary school under the auspices of the Ministry of Religious Affairs and based on Nahdlatul Ulama/NU (Islamic organization) values, and uses the vision of the <i>aswaja</i> generation and noble character as the establishment of the school (<i>madrasah</i>). While textbooks are the main tools in learning, they might not be written representations of school ideology. This study used a qualitative method of content analysis. <i>The Bahasa Indonesia textbook was coded to look for themes representing the Aswaja generation and noble character indicators.</i> An expert in NU validated the theme and indicators for the coding and the coding result. The results showed that the textbook reflected NU ideology, mostly on tolerance, patience, and helping others. Detailed values were discussed in the results. The research recommended future studies to analyze the representation of NU ideology when using the Bahasa Indonesia textbook in the classroom context.

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DOI: <http://dx.doi.org/10.33578/jpkip-v14i2.p178-191>

Received 7 February 2025; Received in revised form 26 February 2025; Accepted 19 March 2025

Available online on 30 April 2025

e-ISSN 2598-5949 | p-ISSN 2303-1514 © The Authors.

1. Introduction

Madrasah Ibtidaiyah is a word that comes from Arabic. The word "*madrasah*" comes from Arabic, which means a place to study. In Indonesian, madrasah is often equated with Islamic school because it generally refers to Islamic religious-based educational institutions. At the beginning of its development, madrasah ibtidaiyah was known as *Madrasah Rendah* before changing to *Madrasah Ibtidaiyah*, abbreviated as MI. *Madrasah Ibtidaiyah* is the most basic level of formal education in Indonesia, equivalent to elementary school (Hidayatullah et al., 2022).

The most important activity in education is learning, and teachers utilize various types of tools to meet learning objectives, such as textbooks, which remain the main reference for learning, especially at the primary school level (Mardiyana et al., 2023). As part of the basic education system, the learning process in MI cannot be separated from the various tools used by teachers to achieve madrasah goals, such as textbooks. According to Article 1 of the Regulation of the Minister of Education and Culture (Permendikbud) No. 8 of 2016, which regulates books used by educational units, textbooks are the main learning resources for acquiring basic and core skills. As such, textbooks are the primary learning reference for primary school teachers. However, more than just an academic tool, textbooks also play an important role in shaping student character because, through the material presented, students gain knowledge and values that can shape their attitudes and personalities (Widyatika & Riandika, 2022).

Using textbooks is important in improving academic skills and shaping student character following the values the school wants to apply (Ramadani et al., 2024). However, the textbooks used in schools generally come from national publishers that are compiled to meet the national curriculum standards in general without explicitly considering the vision and mission of each school, especially faith-based schools. In an educational environment such as a school, vision, and mission are important elements that must exist and be implemented realistically, not just concepts without operational implementation (Romlah & Kamaludin, 2023). Both serve as guidelines for running the school to stay in line with the goals and expectations to be achieved in the future (Patmawati et al., 2023).

Therefore, the textbooks may emphasize the linguistic aspects without explicitly integrating the moral and Islamic values that are the foundation of a particular school. If this happens, students may only get a technical understanding of language without character strengthening following the principles and values adopted by the school.

Textbooks have a strategic role in shaping students' thinking and attitudes (Astari, 2022). On the other hand, vision is essential for educational institutions because it is a mandate for realizing educational goals (Patmawati et al., 2023). Therefore, schools must perform their functions optimally and manage well to achieve the set goals. For this reason, textbooks and school vision need to be aligned. Otherwise, there could be a discrepancy between the values that the madrasah wants to instill and the material delivered through the textbooks, so the madrasah's goals are at risk of not being achieved. Therefore, aligning the school vision and the textbooks used is crucial.

The importance of integrating character values in the school vision is also reinforced by several research findings by Ulin Nikmah and Suwarno Widodo (2021) that showed that the vision not only functions as a formal statement but becomes the direction and foundation in various learning activities and school life. When the school vision was designed to incorporate values such as honesty, responsibility, cooperation, and tolerance into the learning process, all school members, such as teachers and students, were encouraged to actively participate in creating a learning environment that consistently supported character-building. It was in line with the results of research by Damanik et al. (2024), who integrated character values into Social Science learning, where the application of these values not only improved students' understanding of the subject matter but also helped instill positive attitudes and behaviors that reflected a good personality. The integration of character values in both the school vision and learning content is a strategic step to realize education that not only educates but also shapes students' personalities as a whole.

It is necessary to analyze the content of the books based on the indicators of the school's vision. By conducting this analysis, schools can evaluate how much textbooks have accommodated the values they want to instill in students. This research is important because the results can provide recommendations for schools in choosing or adjusting textbooks to align with their identity and educational goals.

Madrasah Ibtidaiyah, the object of this research, is a basic education institution based on the values of Nadhlatul Ulama (NU). As part of the Islamic education system, this MI not only teaches general knowledge but also instills the teachings of Aswaja, which is the school's founding. Aswaja is a broader form of "Ahlussunnah wal Jamaah." The term Ahlussunnah refers to individuals who hold fast and follow the sunnah of the Prophet Muhammad, while Wal Jamaah refers to the majority group or the companions of the Prophet Muhammad. Thus, Ahlussunnah wal Jamaah can be interpreted as individuals who follow the teachings of the Prophet Muhammad SAW and his companions, both in the aspects of sharia, creed, and tasawuf (Junaidi & Hidayatullah, 2023).

The Madrasah Ibtidaiyah, the object of this research, has a vision of "The realization of an Aswaja Generation that is Noble and Superior in Achievement." However, this study only takes two school visions, namely noble character and the Aswaja generation, as the research focus. Considering the number of vision indicators is quite high, researchers limit it so that research is more focused and in-depth.

2. Literature Review

As the main source in the learning process at school, textbooks play an important role in conveying various values to students (Astari, 2022). Several previous studies emphasize the importance of analyzing the content of textbooks to ensure that the material presented aligns with the character education values embraced by educational institutions (Haryati & Khoiriyah, 2017). Therefore, examining the value of the content in textbooks is an important step in seeing the extent to which the book supports the achievement of the vision and mission of the educational institution.

A study analyzed the content of character values in civics textbooks in junior high school (Haryati & Khoiriyah, 2017). The results showed that the textbook contained various character values closely related to strengthening national character education. This study found that values such as responsibility, cooperation, tolerance, and love for the country were consistently distributed in the learning materials. These findings provided a foundation that supports the approach used in this study, which suited the textbook content with character education values.

Aswaja values continue to be passed down from one generation to the next during its development. The Aswaja generation refers to individuals who understand and practice the principles of *ahlussunnah wal jamaah* daily. In Indonesia, NU plays a role in developing and spreading Aswaja teachings. This teaching is based on five main principles that become a religious paradigm for NU citizens (Junaidi & Hidayatullah, 2023). The five principles are *tawasuth* (moderate), *tasamu* (tolerance), *tawazun* (balanced), *ta'adul* (fair), and *amar ma'ruf nahi mungkar* (inviting to sound and preventing evil).

First, *Tawasuth* is a balanced or moderate attitude that does not lean to one side, either to the right or to the left. One example of *tawasuth* in *Aswaja* is the teaching to respect the majority and differences. Therefore, NU, as a follower of *Aswaja*, tends to be more open and respectful of democratic principles. For NU, diversity in the community cannot be avoided, so it must be addressed wisely through deliberation. Differences should not be used as an excuse to be radical or extreme just because they are self-righteous (Muid & Syofiyatin, 2021). In the social aspect, a person usually adheres to the rules of life that require him to be fair and straight in his daily life. The aim is to be a good role model and avoid excessive or extreme methods (Junaidi & Hidayatullah, 2023).

Second, *tasamuh* is an Arabic term that means tolerance. According to the Big Indonesian Dictionary (KBBI), tolerance is an attitude of respect for the stance of others, both in terms of opinions, views, beliefs, habits, and behaviors that are different or contrary to personal beliefs. Tolerance reflects traits such as spaciousness, tolerance, restraint, and not imposing the will of others. The attitude of *tasamuh* can be realized by being patient in dealing with differences in beliefs,

opinions, and actions of others, even though they are not in line with personal beliefs or rules in Islamic law. In addition, a person is also prohibited from attacking, hurting, or denouncing those with different views (Muid & Syofiyatin, 2021).

Tolerance is rooted in compassion. With love between people, a person will be more encouraged to respect and appreciate others. The main purpose of tolerance is to prevent violence and build a harmonious and peaceful life in society (Muid & Syofiyatin, 2021). Third, *Tawakun explicitly emphasizes* the importance of maintaining balance and harmony. It aims to create harmony in relations between fellow humans (*hablum minan naas*) and human relations with Allah SWT (*hablum minallah*) (Muid & Syofiyatin, 2021).

Fourth, *ta'adul* (fair), according to the NU *khittah*, means upholding the principles of justice and a straight attitude together always to prioritize justice in every situation (Resyia et al., 2024). *Ta'adul* is also understood as balance and harmony in fulfilling obligations and obtaining rights. Islam teaches the importance of fairness in everyday life without distinguishing ethnicity, race, religion, gender, or social status (Junaidi & Hidayatullah, 2023).

Fifth, *Amar ma'ruf nahi mungkar* means inviting to goodness and preventing evil. This principle aims to foster sensitivity in encouraging good deeds and increasing awareness to reject and avoid everything that can lead life into evil (Junaidi & Hidayatullah, 2023). The principles of *Ahlussunah Wal Jama'ah* are not only a guideline in thinking and acting but also applied in the world of education. These values align with the school's second vision: to form a generation with noble character.

Etymologically, *akhlak mahmudah* means praiseworthy character. This term is also known as *akhlak al karimah* or noble character. Noble morals refer to human behavior that is good, pleasing both individually and socially, and in line with the teachings that come from God (Afri Naldi et al., 2024). This praiseworthy character arises from positive traits embedded in one's soul. Conversely, despicable morals arise from negative traits in humans. Thus, a person's attitude and behavior reflect his inner state (Syukur, 2020). The following are the kinds of morals.

Manners towards Allah

Manners towards Allah refer to a servant's actions towards the Creator. People are considered to have good morals towards Allah when they are convinced and recognize that Allah SWT is the only God. This attitude is reflected in patience, complete submission to Him, acceptance of His fate and laws, and unwillingness to complain. All of these things reflect the character of a servant to the Creator (Ramadhan et al., 2024)

Ramadhan et al (2024) explained that there are 8 (eight) forms of implementation of noble character to Allah, including (1) Believing in Allah, (2) Piety to Allah SWT, (3) Sincerity, (4) Gratitude to Allah SWT, (5) Repentance to Allah SWT; (6) Dhikr to Allah SWT; (7) Pray to Allah SWT; (8) Trust in Allah SWT. from the explanation above there is not a single aspect in the content of the Indonesian language textbooks used.

Manners Toward the Person or Self

Manners towards oneself reflect how a person behaves and acts as well as possible for himself first. It is the basis for individuals to determine good attitudes and actions toward others (Syukur, 2020). Various morals to oneself include.

First, patience is a firm, stable, and consistent determination in self-principle. His soul remains firm, and his stance does not waver despite facing tough challenges (Syukur, 2020). This attitude reflects a person's mental and emotional state when dealing with difficult situations calmly, without haste when making decisions or overreacting. Second, trustworthiness is the nature or attitude of a person who shows loyalty, honesty, and sincerity in carrying out his responsibilities. These responsibilities can relate to the rights that come from God as well as the rights of fellow human

beings. Therefore, trustworthiness can also be interpreted as an effort to maintain and fulfill the rights of God and human rights with full responsibility (Syukur, 2020).

Third, honesty conveys something as it is, following the actual reality. Honesty is not only reflected in speech but also in action. Therefore, honesty means behaving according to the truth in words and deeds (Syukur, 2020). Fourth, living frugally, frugality means utilizing something wisely and prudently (Nurdial et al., 2024). So that one can avoid waste, use resources efficiently, and plan better for future needs.

Fifth, politeness is a character that reflects ethics and actions in a real way and shows noble behavior (Putra et al., 2020). Meanwhile, politeness is behavior and speech that align with applicable ethics and norms applied to oneself and others (Putra et al., 2020). Sixth, keeping promises is one of the noble morals; keeping them is very important for every individual because by keeping them, we can build other people's trust in our words (Sihwati & Marlina, 2020).

Manners Towards Others

Humans are social creatures who cannot live alone without the help of others. In social life, humans are connected through culture, customs, and religion from birth to adulthood (Rambe et al., 2023). Social interaction must be built and maintained properly because it reflects the good character of a Muslim. Therefore, the following section will explain some of the principles of good manners that should guide every Muslim in interacting with others (Syabuddin Gade, 2019).

First, mutual love and affection. The sense of love and affection embedded in every soul is a gift from Allah SWT, which must be grateful. Humans must manage it following Allah's provisions as a form of gratitude for this blessing. When the potential of affection can be processed and applied in social life, harmonious social interactions will be formed (Syabuddin Gade, 2019).

Second, helping each other is an important part of religious teachings. Islam teaches its people to help each other in goodness, as explained in the Qur'an surah Al-Maidah verse 2. The verse emphasizes the command to live hand in hand with goodness. A life based on helping each other in doing good things is a sunnah because no one can live alone without the help of others (Syabuddin Gade, 2019). Every human being is created with different abilities and skills. When a person can establish relationships with others, he has combined the power to maintain and strengthen his life. Therefore, the Qur'anic command to strengthen is a very relevant principle in building noble morals in Islam (Syabuddin Gade, 2019).

Third, respect for others can be realized in various forms, both through attitudes and actions. In the form of attitude, a person shows appreciation for the work and services of others, while in action, this can be realized in various ways, such as giving a fair wage according to his work or paying him before his sweat dries, as taught in the hadith (Syabuddin Gade, 2019).

All of these forms are a form of respect given to others. In addition, the value of mutual understanding and respect in social life can also be exemplified in various situations. For example, regarding differences in beliefs between children and parents, children should still respect their parents, avoid emotions, and speak politely to avoid conflicts and disputes (Syabuddin Gade, 2019).

Manners to Nature/Environment

One form of good manners is to protect nature and the environment. Preserving the environment means ensuring its sustainability so that humans and Allah's creatures can live in peace and enjoy the gifts they have been given. The principles of noble morals in managing nature include loving the environment, caring for plants, not killing animals that are not allowed to be killed, not cutting down trees carelessly, using water wisely, and not disposing of waste in places that can pollute the environment, such as holes inhabited by other creatures or waters that do not flow (Syabuddin Gade, 2019).

Loving nature is a concrete manifestation of noble morals taught in Islam. This attitude not only brings benefits to humans but also maintains the balance of the environment. Conversely, if humans are negligent in protecting nature, there will be damage on land and in the sea, ultimately suffering humans themselves (Syabuddin Gade, 2019).

3. Method

Research Design

This research used a qualitative method with a content analysis approach. Content analysis combines quantitative and qualitative methods, combining positivist and interpretive approaches. This analysis process begins with processing qualitative data in text, and then the researcher makes conjectures based on analytical thinking. After that, a coding process is carried out, followed by interpreting the results, which are resented as an explanation or description (Rozali, 2022).

Research Subject

In *Madrasah Ibtidaiyah*, an Indonesian language subject aims to shape students' ability to use the Indonesian language correctly and adequately. Students use a textbook entitled "Bahasa Indonesia" as their primary reference during the learning process. The subject of this study was a book used in the MI, specifically the Indonesian Language Textbook for SD/MI, Semester 2, Grade IV, published by Fokus Sindunata. The authors are Heri Purwanto, S.Pd., Monica Kusumawati, S.S., and Bayu Mangkuran Aji, and the book was published in 2024, comprising 128 pages.

Table 1. Coding Sheet

No	Component	Indicator	Page
1.	Aswaja Generation	<i>Tasamu</i>	82
		Amar ma'ruf nahi mungkar	9
2.	Noble Character	Patient	21
		Helping other	57

The instrument used in this study was a coding sheet. Before compiling the coding sheet, the researchers first conducted an in-depth analysis of the madrasah vision by defining and finding synonyms on the keywords of each vision component, namely "noble character" and "Aswaja generation." In the vision of "noble character," researchers found that this concept consisted of four forms of noble character: morals to God, morals to self, morals to others, and morals to nature or the environment. Each of these forms of morals was then identified through a literature review and a search for definitions and concrete examples of their behavior. Meanwhile, for the vision of the "Aswaja generation," researchers examined the meaning of the *Aswaja* generation. They found that the principles of *Ahlussunnah wal Jama'ah* include five main values, namely *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), *ta'adul* (justice), and *amar ma'ruf nahi mungkar* (inviting to good and preventing evil). Each of these principles was then defined and broken down into indicators. All the decomposition results were used as the basis for the preparation of indicators used in the coding sheet so that the process of analyzing the content of coursebooks could be carried out systematically and following the direction of the madrasah vision. Expert judgment was employed (Mardiyana et al., 2023). The expert was a member of the NU with a master's degree in Arabic education and an active speaker of NU forums.

Data Collection

Data collection in this study was carried out through content analysis of the *Bahasa Indonesia* textbooks used. The analysis process was conducted systematically in several stages.

First, identify the indicators of the school's vision by finding its definition. The vision of the *Madrasah Ibtidaiyah*, where the research was conducted, was 'the realization of an *aswaja* generation with noble character and superior achievement.' The results of the definition search were then used as a guide in analyzing the content of the textbooks. In the school's vision of noble character, it was found that noble character has several kinds, namely (1) morals to Allah. The indicators of morals to Allah are faith, devotion, sincerity, gratitude, repentance, dhikr, prayer, and *tawaqal* to Allah SWT. (2) morals to oneself: indicators of morals to oneself are patience, trustworthiness, honesty, frugal living, courtesy, and keeping promises. (3) morals to others, indicators of morals to others are mutual love and affection, help, and mutual understanding and respect. (4) morals to nature or the environment; the indicator is to love and preserve nature. While in the vision of the *aswaja* generation school, five principles become *aswaja* values, namely (1) *tawasuth* (moderate), (2) *tasamu* (tolerance), (3) *tawazun* (balanced), (4) *ta'adul* (fair), (5) *amar ma'ruf nahi mungkar* (inviting to good and preventing evil).

Second, the indicators were adjusted to the contents of the textbook. After obtaining the definition of each indicator, the researcher began to analyze the book's contents by tracing each page to find the parts corresponding to the predetermined indicators. Third, the findings will be analyzed and recorded using a coding sheet. Parts of the book that correspond to the vision indicators are recorded in the coding sheet, which contains excerpts of the original text from the book and notes on the researcher's interpretation of the book's content with the analyzed vision.

Fourth, copying the relevant parts of the book in each quote taken from the book and recorded as is to ensure the accuracy of the analysis. Fifth, making researcher notes to provide additional analysis related to excerpts from the book that reflect the school's vision.

Then, interviews with experts were also conducted by researchers to ensure that the definitions and indicators of the madrasah vision of noble character and *aswaja* generation follow existing values and obtain input from experts regarding aspects that need to be considered in analyzing textbook content. The interview was conducted with the same person as the validator of the research instrument.

Data Analysis

In this study, data were analyzed using (1) data collection, (2) data reduction, (3) data presentation, and (4) conclusion drawing (Hasanah & Al-Rasyid, 2023). Data were reduced by a coding process that produced a coding sheet as the main tool for categorizing and interpreting the textbook's content (Hasanah & Al-Rasyid, 2023). The coding sheet recorded and categorized the textbook findings according to the madrasah vision indicators in the analysis process. Filling in the coding sheet is done by recording the sequence number of the findings in the "No" column, then writing the book page number in the "book page" column, and including the title of the relevant material or subchapter in the "material/subchapter" column, then, the vision indicators that match the material are recorded in the "vision indicator" column. At the same time, the "description" column is filled with a brief explanation of the relationship between the material and the selected indicator. After all the data was recorded, the results of the coding sheet were reviewed again to ensure that each vision indicator had enough data to be analyzed.

The *madrasah's* vision, "The realization of an *Aswaja* generation with noble character and excellence in achievement," is the foundation of this research. However, the researcher focused the analysis on two main components: *Aswaja* generation and noble character. The selection of these two components is based on relevant data findings, where the process of defining and finding

synonyms for the keywords of the vision has produced several indicators sufficient for coding the book's content. By considering the completeness and depth of the data obtained, the researcher considers that the analysis of these two aspects is representative enough to answer the research focus. Other aspects of the vision that have not been analyzed in depth can be used as recommendations for further research.

4. Results

Merdeka Curriculum implements the *Pancasila* Learner Profile Strengthening Project (P5), an integral part of the learning process. P5 consists of six main elements, namely: (1) faith, devotion to God Almighty and noble character, (2) global diversity, (3) cooperation, (4) independence, (5) critical reasoning, and (6) creativity. With the implementation of P5, the entire learning process, regardless of the subject, is expected to be based on these values. In particular, the first element contains religious values aligned with this research's focus. Therefore, the values found in this study are directly or indirectly related to curriculum policy, considering that the government has required the implementation of P5 through *Permendikbudristek* Number 56/M/2022 on the project of strengthening the student profile of *Pancasila*.

The textbooks analyzed in this study have 128 pages and are used as the main source of learning in Madrasah Ibtidaiyah. The analysis was conducted through each page to identify how much the book's content reflects the madrasah's vision, especially related to the *Aswaja* generation and noble character. The analysis found that the materials related to the vision indicators are scattered in some parts of the book, explicitly discussing values following the madrasah vision, while other parts only touch on certain aspects implicitly.

In analyzing the textbooks used, researchers did not find any integration of these values in formulating learning objectives. However, some subchapters have activities designed to instill these values. For example, in Chapter 1, Activity Sheet 1, a story contains the value of trust (morals towards oneself). In the sheet, learners are directed to identify the value contained in the story and emulate the positive traits shown. It shows that although there is an effort to present these values, their existence is complementary and not a central theme in learning.

In this study, a coding sheet was employed as the primary tool for content analysis, allowing for a systematic examination of the material within the book under investigation. The coding process involved identifying indicators aligned with two key thematic areas: the values associated with the *Aswaja* (Ahlussunnah wal Jama'ah) generation and the indicators of noble character. The *Aswaja* generation indicators encompass core values such as *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), *ta'adul* (justice or fairness), and *amar ma'ruf nahi mungkar* (encouraging good and preventing evil). Based on the coding results, these *Aswaja* values were explicitly present in 7 pages of the book, suggesting that while these values are included, their representation is somewhat limited in terms of textual frequency.

On the other hand, the indicators of noble character—comprising moral obligations and attitudes toward God, oneself, others, and the natural environment—appeared significantly more frequently, found on 34 pages of the book. This indicates a strong thematic emphasis on character education, particularly fostering individual and social morality. The much higher frequency of noble character indicators suggests that the book places greater importance on moral development as a central educational objective, potentially reflecting the curriculum's broader goals or the values the authors and educators prioritize.

This imbalance in the distribution of content may also imply a pedagogical focus. While the foundational religious and cultural values of the *Aswaja* perspective are acknowledged, the cultivation of ethical behavior and personal integrity are given greater weight in terms of instructional

content. This trend may reflect an educational strategy to instill universally applicable moral values in students, aligning with national character-building initiatives. It is also possible that moderation, tolerance, and justice themes are implicitly integrated within the broader discussions of noble character, though not always labeled under the specific *Aswaja* terms. These findings highlight the importance of quantifying the presence of specific values in educational materials and considering how these values are contextualized and taught.

5. Discussion

Aswaja Generation

Indicators of the vision of the *aswaja* generation refer to the principles of *Ahlusunnah Wal Jamaah*, and these principles include *Tawasuth* (moderate), *tasamu* (tolerance), *tawazun* (balanced), *ta'adul* (fair), and *amar ma'ruf nahi mungkar* (inviting to good and preventing evil) so that the *aswaja* generation can be analyzed through the principles of *Ahlussunnah Wal Jama'ah*.

Tawasuth

Tawasuth (moderation) is a middle attitude that avoids extremism (Junaidi & Hidayatullah, 2023). However, based on the analysis results, the indicators of the principle of *tawasuth* have not been found in the *Bahasa Indonesia* textbook for fourth grade, both in the material and evaluation. It shows that the value of moderation has not been reflected in the book.

Tasamu

An example of *Tasamuh* (tolerance) is respecting differences in opinions, beliefs, and habits of others (Muid & Syofiyatin, 2021). In the *Bahasa Indonesia* textbook for fourth grade, the indicator of *tasamuh* is found in several sections, such as:

"We do not agree with his proposal, but we still appreciate it."

(Page 82, Writing subchapter)

These examples reflect an attitude of tolerance in the social and communication context, which follows the principles of the *Aswaja* generation, especially the value of *tasamuh*.

Tawazun

Tawazun (balance) emphasizes maintaining harmony in social and spiritual relationships (Muid & Syofiyatin, 2021). In the *Bahasa Indonesia* textbook for fourth grade, the *tawazun* indicator is found through the use of the word "balanced" (Page 46, Effective Sentence Terms subchapter), which teaches the importance of harmony in the use of language. Although there is only one finding, this shows that the principle of *tawazun* is starting to be introduced and can be further strengthened in the social context and Islamic values in learning.

Ta'adul

Ta'adul (fair) means upholding the principles of justice in everyday life. In the context of *Aswaja*, this attitude prioritizes justice in all situations (Resyia et al., 2024). However, the indicators of the principle of *ta'adul* have not been found in the analyzed *Bahasa Indonesia* textbook for fourth grade. Therefore, this value can be a concern in developing teaching materials to reflect better the madrasah's vision and the principles of justice in Islamic teachings.

Amar Ma'ruf Nahi Mungkar

Amar ma'ruf nahi mungkar means inviting to goodness and preventing evil (Junaidi & Hidayatullah, 2023). In the analyzed book, this principle is reflected in two sections. First, on page 9

of Activity Sheet 1, there is a story about parents' invitation to live frugally, a form of invitation to goodness. Second, on page 28 of the competency test subchapter, the sentence "be patient" reflects the encouragement to be kind in dealing with situations. These two examples show efforts to instill the value of *amar ma'ruf nahi mungkar* in the context of students' daily lives.

Noble Character

Indicators of the vision of noble character are very much defined through various aspects of life, both in relationships with God, oneself, fellow humans, and the surrounding environment. In the textbooks analyzed, noble character values are reflected in various materials that teach patience, trustworthiness, honesty, keeping promises, living frugally, good manners, mutual love and affection, helping, understanding, respecting each other, loving nature, and protecting nature.

Morals to Self

According to Syukur (2020), in her research, she mentioned that patience is one of the noble morals. In the textbooks analyzed, some findings show an attitude of patience, which is shown in various aspects, such as in the material and evaluation. In addition, this patient attitude is the most emphasized aspect in the textbooks analyzed. This can be seen from the findings of the most patient indicators found than other indicators. The number of findings of patience in this textbook certainly indicates that this value is one of the main attitudes in the character-building of students.

Another finding reflecting a noble character's vision is an honest attitude. As stated by Syukur (2020), an honest attitude is a manifestation of noble character. In the analyzed book, some findings reflect indicators of honest attitude, namely in the evaluation and the table "I am a student of Pancasila," which provides space to assess and apply the value of honest attitude in everyday life.

In addition to honesty and patience, the analyzed book also found several other indicators that reflect noble moral values, such as trustworthiness, keeping promises, frugal living, and courtesy. The indicator of trustworthiness is reflected in one part, namely in the project section and the book; it is called Individual Activity Sheet 1, which is found in Chapter I, wherein the project is a story about a father who gives pocket money to his son, then the father advises his son to use his money wisely. However, on his way, the child finds the temptation to misspend his money. The child still refrains from being tempted and prioritizes his father's advice to use his money wisely. It is in line with the definition of trustworthiness stated by Syukur (2020), which is being responsible for what is entrusted to him.

Furthermore, the indicator of keeping promises is also found in the reading material in Chapter I, which teaches the importance of maintaining the trust of others by always fulfilling the promises that have been made. This attitude is emphasized in the story about a child with his study group who promised to do the assignment together at the specified time. However, one of the children was late to come because he overslept, but the child still left because he had promised to meet, so even though he was late, he still came to his friends.

The indicator of frugal living is also found in the textbooks analyzed. The indicator of frugal living is found in the project in Chapter I, in which a story is about a child to whom his father gave pocket money. However, he was initially tempted to buy toys at a considerable price, so the pocket money his father gave him almost ran out. The incident resulted in the child having to save money so that the money did not run out, and then the child finally realized that what he did was not wise, so he decided to save money if he was given pocket money on another occasion. Then the next indicator of morals is courtesy, which is found in several parts of the material and evaluation.

Morals to Others

According to Syabuddin Gade (2019), there are the morals of others: mutual love and affection, helping each other, mutual understanding, and respect. In the textbooks analyzed, indicators of mutual love and affection are reflected in activity sheet 10 of Chapter II, which presents a story and contains the sentence "Alma is grateful to have friends like them," which reflects the importance of gratitude for the gift given by Allah SWT Syabuddin Gade (2019).

Then, the indicators of helpfulness appear in various evaluations in the textbooks analyzed, such as stories about helping family, helping friends, helping each other, and working together. It follows the definition put forward by Syabuddin Gade (2019) regarding helping, which is an important part of religious teachings because Islam teaches its people to help each other in goodness.

In addition, the indicators of mutual understanding and respect are also widely shown in the analyzed books, especially in the material and evaluation. It is shown in the sentence, "We disagree with his proposal; even so, we still appreciate it." This sentence shows respect for other people's opinions despite different views.

Morals to Nature/Environment

One form of noble character is to protect nature and the environment (Syabuddin Gade, 2019). In the analyzed book, many findings reflect this value, both in the material and evaluation. For example, in the sub-chapter of speaking, there is a sentence, "This inauguration is in consideration of nature and its environment that needs to be protected and various ancient traditional potentials that need to be developed," showing the importance of environmental protection and preservation of national culture. Then, in the sub-chapter of form parallels, there is a sentence, "mangrove forests are grouped based on their formation, water tides, and how they are used," illustrating the importance of understanding mangrove forest ecosystems and how to use them wisely. Furthermore, in the evaluation, there is a sentence, "We must maintain the existence of the marine ecosystem so that it is always sustainable," illustrating the importance of maintaining the balance of the marine ecosystem to remain sustainable. Then there is the sentence "Do not throw garbage in the river" in the competency test, which teaches awareness of environmental cleanliness by not polluting the waters. It confirms that the concept of protecting the environment and preserving nature has been integrated into this book through various examples that follow the indicators.

Based on the analysis results, this book contains various values that follow the predetermined vision indicators. Some indicators, such as honesty, patience, and trustworthiness, are found in the material of writing combination sentences, which shows the suitability between the book's content and the vision of the *Aswaja* generation and noble character. However, some indicators are not found or underrepresented in this book, such as indicators of morals towards Allah, *tawasuth*, and *ta'adul*. It shows that although this book reflects most of the values of the vision of the *Aswaja* and noble generation, there is still room for strengthening certain aspects so that the expected coverage of values.

Based on the study results, the contents of the textbooks studied do not fully reflect the integration of character and Islamic values in depth. Some activities show positive values, such as honesty and trustworthiness, but the main values, such as *tawasuth* (being moderate) and *ta'adul* (upholding justice), are not visible in the material or the learning objectives. As an illustration, in Chapter 1 Activity Sheet 1, there is a story featuring a character with honesty and trustworthiness. In the activity, students are asked to identify the values contained in the story and emulate these positive attitudes. This activity supports the formation of noble morals at the individual level but does not touch on broader social values such as moderation and fairness.

The lack of depiction of the value of *tawasuth* can affect the formation of a balanced student character. Students risk developing rigid or extreme views without a strong understanding of the

importance of being moderate in dealing with differences, cultural diversity, or social dynamics. In fact, in education that carries *Aswaja* values, a moderate attitude must be formed early (Junaidi & Hidayatullah, 2023). The same applies to the value of *ta'adul*. The lack of emphasis on the principle of justice can make students less sensitive to the importance of fairness in everyday life. Justice is a fundamental value that must be instilled so that students can be objective, avoid being one-sided, and not easily fall into discriminatory actions (Junaidi & Hidayatullah, 2023).

6. Conclusion and Implications

The content analysis of the fourth-grade *Bahasa Indonesia* textbook shows that the book's content is in line with the vision indicators of *Madrasah Ibtidaiyah* in the aspects of the *Aswaja* generation and noble character. The book reflects various moral indicator values, including morals to self, others, and the environment, and contains *Ahlussunnah Wal Jamaah* principles such as *tasamuh* (tolerance), *tawazun* (balance), and *amar ma'ruf nahi mungkar* (inviting good and preventing evil). However, the analysis also found that the book did not represent two important *Aswaja* indicators, *tawasuth* (moderation) and *ta'adul* (justice). Likewise, the indicator of morals towards Allah was not found in the noble character aspect.

Thus, this book not only functions as a source of language learning but also as a medium to support character-building following the vision of the madrasah. Future editions of the book are recommended to integrate additional values such as *tawasuth* (moderation), *ta'adul* (justice), and spiritual morals related to the relationship with Allah. It can be realized by inserting reflective questions, religious stories, and character-strengthening activities.

In addition, educators can also address the existing gaps by supplementing textbooks using contextual teaching materials, integrating religious and moral discussions in learning, and implementing collaborative strategies that embed *madrasah* core values in daily learning activities. It is also essential that what teachers deliver in the classroom reflects the core values of *Nahdlatul Ulama* (NU) so that students' understanding and internalization of the *madrasah* vision, exceptionally as an NU-based institution, can be preserved and strengthened through consistent educational practice.

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