The Influence of Islamic Religious Education Based on Religious Moderation and National Defence on the Nationalism of Students

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Abstract

Realizing the rise in cases of intolerance in the academic world, various approaches to handling intolerant-violent and radical acts in the name of Islam are always being pursued. One of these approaches is a deradicalization program through religious moderation education in Islamic Religious Education. One of the deradicalization programs through religious moderation education in Islamic Religious Education is implemented by the University of Indonesia (UI). The University of Indonesia (UI) has made learning Islamic Religious Education based on religious moderation a mandatory subject for new UI Muslim students in the first semester and includes Islamic Religious Education based on religious moderation in the Personality Development Course (MPK) group. By using descriptive research methods with a quantitative approach, the author found that the data analysis that the author carried out showed that rcount 0.58 > rtable 0.1966 with an error level of 0.05 and a total of N=100. Interpretation of the level of relationship to the correlation coefficient of these two variables shows that there is a significant influence from learning Islamic Religious Education based on religious moderation and national defense on the nationalism of Indonesian university students in 2022.

Keywords: *Islamic Religious Education, Religious Moderation, National Defence, Student Nationalism.*

Introduction

Explicitly, the Government has outlined the idea of religious moderation in the 2020-2024 RPJMN (National Medium Term Development Plan). This idea is an effort to affirm Indonesia as a pluralistic nation. The RPJMN even emphasizes that awareness of the meaning of plurality needs to be strengthened in the education system and continue to be fostered and cared for in the social-community system. This plural meaning in the context of nation and state is deliberately emphasized considering that Indonesia is one of the countries in the world with a fairly high level of ethnic, national, cultural and religious diversity. Departing from this fact, religious moderation has become one of the Government's main concerns in the context of national and state life (Maarif, 2020; Utami, 2022; Suhayib & Ansyari, 2023).

The main reason that religious moderation is one of the Government's main concerns in the context of national and state life is the fact that there are some Muslim individuals who make up the majority of the Indonesian population who are extreme, harsh and strict in understanding religious verses and always try to impose their views on other religions society and even other Muslims who have different understandings of these individuals (Harahap et al., 2023). The latest case in this issue is a wearing veil woman who broke into the Merdeka Palace, Central Jakarta and then held up the presidential security forces at gunpoint. The woman was later identified as SE, a resident of RT 13 RW 03 Tugu Selatan. According to local residents, in her daily life, SE is a closed person and rarely communicates with her neighbors. Ridlwan Habib, a terrorism observer suspects that SE is a sympathizer of ISIS or the Islamic State of Iraq and Syria, a world terrorist organization (Lestari, 2022). Previously, TS, who is a teacher at SMAN 58 Jakarta, even forbade his students to elect a non-Muslim OSIS chairman (Naufal & Sari, 2022).

The emergence of various violent and radical intolerant actions in the name of Islam in Indonesia has more or less made Muslims the suspects, as if Islam is an arrogant and intolerant religion. However, it is clear that Islam, as a religion that is rahmatan lil 'alamin, highly upholds the values of moderation in religion, both in aspects of worship and muamalah, everything is carried out with the principle of washatiyah (moderation) (Alabdulhadi & Alkandari, 2024). Unfortunately, the fact that Islam highly upholds the values

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of moderation in religion is understood in reverse by some members of the Muslim community (Saada, 2023). Realizing this, various approaches to handling intolerant-violent and radical acts in the name of Islam are always pursued (Saada & Magadlah, 2021). One of them is a deradicalization program through religious moderation education in Islamic Religious Education (Suyanto et al., 2024).

One of the deradicalization programs through religious moderation education in Islamic Religious Education is implemented by the University of Indonesia. The University of Indonesia has made learning Islamic Religious Education based on religious moderation a mandatory subject for its new Muslim students in the first semester and included Islamic Religious Education based on religious moderation in the Personality Development Course (MPK) family (Mukhibat et al., 2024).

The policy of the University of Indonesia in making Islamic Religious Education learning based on religious moderation a mandatory subject has attracted the author's interest in analyzing how significant the influence of implementing Islamic Religious Education learning based on religious moderation at the University of Indonesia is on the nationalism of its students. The author discusses this research in the title "The Influence of Islamic Religious Education Learning Based on Religious Moderation on the Nationalism of University of Indonesia Students in 2022" with a problem formulation of how is the influence of Islamic Religious Education Learning based on religious moderation on the nationalism of University of Indonesia students in 2022? The aim of this research is to find out whether Islamic Religious Education learning based on religious moderation implemented by the University of Indonesia is able to influence the nationalism of its students?

Literature Review

Islamic Religious Education

Islamic Religious Education (IRE) is a critical component in shaping the moral and spiritual development of Muslim learners. It involves the systematic teaching of Islamic beliefs, values, practices, and history, aiming to cultivate a deep understanding of Islam and foster ethical behavior in line with Islamic principles. Islamic Religious Education (PAI) is formed from two essential words consisting of the words "education" and "Islamic religion". Islamic Religious Education is one of the important components in shaping the moral and spiritual development of Muslim students. The presence of Islamic education not only emphasizes the development of religious literacy, but also teaches and involves students in systematic teaching related to the values, practices, beliefs and history of Islam, so as to foster a deep understanding of Islam and create ethical behavior in accordance with Islamic law in order to be able to create a peaceful and meaningful life with a fast adaptation rate in the life of a democratic and multi-religious society globally (Saada, 2023).

The origins of Islamic Religious Education are closely related to the learning methods established by religious institutions such as mosques and madrasas. Classical Islamic education emphasized the study of the Qur'an, hadith, fiqh and other religious sciences. The significant contributions of early scholars such as Al-Ghazali and Ibn Khaldun to the philosophy of education continue to influence Islamic padagogy to this day (Mulyana & Maylawati, 2024). In al-Ghazali's view, education is considered as one of the efforts of educators to eliminate bad morals and instill good morals in students to always be close to Allah SWT in attaining happiness in the world and the hereafter. Meanwhile, according to Ibn Khaldun, education has a broad meaning and is not limited to the learning process related to space and time alone, but also means a process of human consciousness to capture, absorb and appreciate events that occur throughout the ages.

Modern Islamic Religious Education has evolved to incorporate a broader range of subjects and pedagogical methods. The integration of secular subjects alongside religious studies in many Muslim-majority countries has led to the development of dual-curriculum systems. This approach aims to balance religious instruction with the demands of modern education (Daun, 2009). Recent studies highlight the importance of contextualizing Islamic teachings to address the needs of contemporary Muslim students. For instance, the work of Altinyelken (2021) emphasizes the significance of critical thinking and ethical reasoning within IRE, encouraging students to engage with Islamic teachings in a way that is relevant to

their daily lives. Furthermore, integrating digital technologies into IRE has opened new avenues for interactive learning, with online platforms providing access to diverse educational resources (Ftik et al., 2024).

Islamic Religious Education remains a dynamic field, continuously evolving to meet the needs of contemporary Muslim societies. While it faces several challenges, particularly in balancing tradition with modernity, the ongoing innovations in pedagogy and curriculum development offer promising avenues for the future. Continued research and collaboration among educators, scholars, and policymakers are essential to ensure that IRE remains relevant and effective in nurturing the next generation of Muslims.

Religious Moderation and National Defence

Religious moderation has emerged as a critical concept in contemporary discussions of faith, particularly in pluralistic societies. The term generally refers to the practice of religious beliefs that embrace tolerance, balance, and coexistence, eschewing both extremism and laxity. This literature review explores the evolution of the concept, its theoretical foundations, and the challenges it faces in the current global context. The concept of "religious moderation" has gained significant attention in recent years, particularly in the context of Indonesia's diverse religious landscape. Religious moderation emphasizes the importance of embracing pluralism, fostering open-mindedness, and promoting peaceful coexistence among people of different faiths (Ftik et al., 2024). In the realm of Islamic religious education, the integration of religious moderation principles can contribute to the development of a more inclusive and harmonious society.

Religious moderation is deeply rooted in theological interpretations that advocate for a balanced approach to religious practices. Mukhibat et al. (2024) suggests that moderation, or wasatiyyah in Islamic terms, is derived from the Quranic notion of the "middle nation" (ummatan wasatan), which signifies a community that avoids extremes in belief and practice. Similarly, in Christianity, moderation is seen in the teachings of Christ, who advocated for love, compassion, and understanding as fundamental principles of faith (Alabdulhadi & Alkandari, 2024; Suyanto et al., 2024). In a broader sense, religious moderation is linked to the concept of pluralism, which emphasizes the acceptance and coexistence of diverse beliefs within a single society. According to Hasan & Juhannis (2024) and Muhajarah & Soebahar (2024), religious moderation is a necessary response to the challenges posed by religious diversity in modern democracies, ensuring that different faith communities can live together peacefully.

Research has shown that the implementation of religious moderation in Islamic religious education can have a positive impact on students' nationalism (Sya'bani, 2021). By instilling values of tolerance, cooperation, and respect for diversity, Islamic religious education can cultivate a strong sense of national identity and devotion to the country among students. Religious moderation is a high-value conception that characterizes Islam. In the realm of Islamic Religious Education, the principles contained in religious moderation can integrate and contribute to creating and developing a more inclusive and harmonious society. In addition, instilling the values of tolerance, cooperation and respect for diversity in Islamic Religious Education will slowly foster a sense of nationalism, strong devotion and pride in national identity among students. Therefore, moderation-based Islamic Religious Education is believed to have a significant positive influence on students.

Nationalism, as a multifaceted political and cultural phenomenon, has been the subject of extensive scholarly inquiry. It is often defined as a political ideology that emphasizes the interests and culture of a particular nation, advocating for self-governance and national sovereignty (Suhayib & Ansyari, 2023). The literature on nationalism encompasses various dimensions, including its historical origins, cultural implications, and contemporary manifestations. Furthermore, the relationship between nationalism and education is significant. explore how national curricula can contribute to identity building, suggesting that educational frameworks are instrumental in instilling national values and fostering a sense of belonging among students (Läänemets & Kalamees-Ruubel, 2015). This is particularly relevant in multicultural societies, where education can serve as a tool for promoting national cohesion while respecting diversity.

The implications of nationalism extend beyond cultural and educational realms into political and economic spheres. 's reflections on nationalism highlight its role in shaping political movements and state policies, particularly in the context of globalization, where national identities are often challenged by transnational influences (Leong et al., 2024). This tension is evident in various geopolitical contexts, where nations grapple with the dual pressures of maintaining sovereignty while engaging in global cooperation (Saada, 2023).

Hypotesis

H1 : There is an influence of Islamic Religious Education (PAI) learning based on religious moderation on the nationalism of University of Indonesia students.

Ho : There is no effect of Islamic Religious Education (PAI) learning based on religious moderation on the nationalism of Universitas Indonesia students.

Methodology

This research uses quantitative research methods which are analyzed using a descriptive qualitative approach. The research data was obtained from first semester students at the University of Indonesia as research objects and constituted the population in this study. In this data description, the independent variable data (X) will be explained, namely Islamic religious education based on religious moderation and the dependent variable (Y), namely student nationalism. The description of the data presented includes measures of central tendency, namely mean (M), median (Me), mode (Mo), variance, standard deviation, maximum value and minimum value. Data collection for the Islamic religious education variable based on religious moderation in this research used a research instrument in the form of a scale sheet which was distributed to first semester students at the University of Indonesia who were chosen as research objects. Meanwhile, data for the student nationalism variable was taken using the student nationalism questionnaire. The scores obtained from each question item for each variable are tabulated and calculated using a certain formula. Data obtained through research will be used for hypothesis testing purposes which have previously been tested for validity and reliability.

Discussion

Islamic Religious Education

Islamic religious education is built on two essential meanings, namely "education" and "Islamic religion". One of the meanings of education according to Plato is developing students' potential, so that their moral and intellectual development develops so that they find true truth, and teachers occupy an important position in motivating and creating their environment. In Aristotle's ethics, education is defined as educating humans to have appropriate attitudes in all actions (Ulfat, 2020); Widigdo & Awang Pawi, 2023).

In al-Ghazali's view, education is an educator's effort to eliminate bad morals and instill good morals in students so that they are close to Allah and achieve happiness in this world and the hereafter. Meanwhile, Ibnu Khaldun views that education has a broad meaning. According to him, education is not limited to the learning process with space and time as limitations, but means the process of human awareness to capture, absorb and appreciate natural events throughout the ages (Purwanto et al., 2023).

Furthermore, according to Darajat (1992), education in its journey has been colored by religion in its role and process. According to him, religion is a motivation for life and existence, including as a very important tool for development and self-control. Not just knowing and understanding, practicing religion is very important in producing a complete human being (Tuna, 2022; Hossain et al., 2024). Because Islam is a religion recognized by the state, of course Islamic religious education colors the education process in Indonesia.

Islamic Religious Education (PAI) is an effort and process of continuously cultivating education between teachers and students, with akhlakul karimah as the final goal. Instilling Islamic values in the soul, feelings and thoughts; and harmony and balance are the main characteristics. In a view, these main characteristics have become a way of life (a person's view and attitude towards life) (Muhajarah & Soebahar, 2024).

Religious Moderation and Nationalism

The word moderation in Arabic is interpreted as al-wasathiyah. Linguistically, al-wasathiyah comes from the word wasath. Al-Asfahaniy defines wasath as sawa'un, which is the middle between two limits, or with justice, which is the middle or the standard or the ordinary. Wasathan also means guarding against being uncompromising and even leaving the line of religious truth. Meanwhile, the same meaning is also found in Mu'jam al-Wasit, namely simple and selected "adulan" and "khiyaran" (Muhlisin et al., 2023).

Religious Moderation is the attitude possessed by anyone who is always given guidance to follow all the instructions of the Koran istiqomah, the teachings that have been revealed by Allah SWT to His Prophets and transmitted by the Saleh scholars who were the successors of the Prophet, acting moderately in all fields , from worship, muamalah, to matters of personality and character. Neither extreme right nor extreme left applies. Religious moderation behavior has a special guide which has been taught by the Salafusshalih Ulama, of course with several principles as its basis. Every adherent of a religion who is based on religious moderation is a commendable understanding and practice that needs to be preserved, at least religious moderation is able to prevent someone from having two types of madzmumah character, namely; First, Ifrath (exaggerates) in terms of religion. Assuming that this religion is something sacred so that there is no need for contextual understanding in understanding the rules of the Shari'a, so that the sacredness of the religion does not make its adherents understand the essence and value of the religion or in our opinion it is called over-textualism. Second, Iqtashir (reducing) in matters of religion, reducing the rules of Allah SWT. This attitude tends to facilitate all kinds of things under the pretext of religion, trivializing religion, understanding divine texts with contemporary, updated contextual understanding, which sometimes obscures the true meaning of the holy verses. In the Practice of Amaliyah, the concept of religious moderation in Islam is classified into several discussions. That is; 1) Moderation in faith. 2) Moderation in worship. 3) Moderation in morality and behavior. 4) Moderation in the formation of Sharia (Tasyri').

Furthermore, the word nationalism is the root of the word nation which means nation and ism is understanding, if combined the meaning of nationalism is understanding love of the nation (homeland) (Departemen Pendidikan Republik Indonesia, 1990). The word nation itself comes from the word nascie which means to be born. So a nation is a nation that is united by birth. Meanwhile, anthropologically and sociologically, a nation is a living community that stands alone and each member of this living community feels a unity of race, language, religion, history and customs (Essabane et al., 2023).

Regarding the meaning of nationalism, many figures have argued, including Hans Khon, that nationalism is an ideology which believes that an individual's highest loyalty must be given to the national state (Leong et al., 2024). Meanwhile, according to Lothrop Stoddard, nationalism is a state of mind, a belief held by a large number of people so that they form a nation in the form of togetherness (Hasan & Juhannis, 2024). According to the Indonesian National Encyclopedia, nationalism is a national ideology that grows because of similarities in fate and history as well as the interest in living together as an independent, united, sovereign, democratic and advanced nation in one united nation and state as well as shared aspirations to achieve, maintain and serve. identity, unity, prosperity and strength or power of the nation state concerned (Mu'ti, 2023).

From these opinions, it can be concluded that Nationalism is an understanding of awareness of living together as a nation because of the commonality of interests, a sense of shared destiny in facing the past and present as well as the same views, hopes and goals in formulating the nation's future aspirations. To realize this awareness requires a high level of patriotic and humanitarian spirit, as well as democratization and freedom of thought so that it will be able to foster a spirit of unity in a pluralist society (Hall et al., 2024).

The Influence of Islamic Religious Education Based on Religious Moderation and Nationalism

Based on Islamic religious education data, the results of calculations using the SPSS version 22 for Windows program have a tendency to converge with a mean (M) of 88.7, a median (Me) of 91, a variance of 86.57, a range of 45, a standard deviation of 9 .35, minimum score 47, and maximum score 104. The results of statistical analysis of Islamic Religious Education based on religious moderation are summarized in table 5 as follows:

Table 1. Islamic Religious Education Statistic Based on Religious Moderation

ISLAMIC RELIGIOUS EDUCATION STATISTICS BASED ON RELIGIOUS MODERATION	
Mean	94
Median	88.7
Mode	91
Standard Deviation	95
Varian	9.36
Range	85
Minimum	59
Maximum	104

The classification of the level of symptoms observed, namely Islamic Religious Education based on religious moderation, is divided into three categories, namely high, medium and low. Categories based on ideal standard deviation and ideal mean score. The classification is as follows:

High category = if > (M+1SD)

Medium category = if (M-1SD) to (M+1SD)

Low category = if (M-1SD)

Identification of categories of tendencies or levels of interest in Islamic Religious Education based on religious moderation in this research is based on the three categories above. The mean value obtained for the Islamic Religious Education variable based on religious moderation as stated in the descriptive data table above is 88.7 and the standard deviation is 9.35.

Based on these criteria, the Islamic Religious Education category based on religious moderation is obtained as listed in table 6 below:

Table 2. Categories of Tendence of Interest in Islamic Religious Education Based on Religious Moderation

Intervals	Frequency	Percentage%	Category
> 98,05	11	11	High
79,34 – 98,05	76	76	Medium
< 79,34	13	13	Low
Amount	100	100	

The results above show that the category of interest in Islamic religious education based on religious moderation is 13% in the low category, 76% in the medium category, and 11% in the high category.

Meanwhile, data on student nationalism (variable Y) was obtained through the results of a questionnaire that the author distributed since November. The number of questions tested was 18 questions which had gone through standard question validation and had been adjusted to the applicable questionnaire. The nationalism score scale is 0-100. Respondents can get a minimum score of 0 and a maximum score of 100. Based on the results of calculating student nationalism data using the SPSS program, for central tendencies, the mean value (M) is 70.179, the median (Me) is 71.486, the variance is 229.668, the range is 67.86, The standard deviation is 15.155, the minimum value is 25, and the maximum value is 92.86. A summary of the results of the statistical analysis can be seen in the table below:

Table 3. UI Student Nationalism Statistics

UI STUDENT NATIONALISM STATISTICS	
Mean	
Median	70,2
Mode	71,5
Standard Deviation	82,1
Varian	15,2
Range	229,7
Minimum	67,9
Maksimum	92,9

The classification of the level of symptoms observed, namely the nationalism of University of Indonesia students, is divided into 3 (three) categories, namely high, medium and low. Categories based on ideal standard deviation and ideal mean score. The classification is as follows:

High category = if > (M+1SD)

Medium category = if (M-1SD) to (M+1SD) For positive alternative answers:

Low category = if (M-1SD)

Identification of categories of tendencies or levels of student nationalism in this research is based on the three categories above. The mean value obtained for the PAI learning variable based on religious moderation as stated in table 8 is 70.179 and the standard deviation is 15.155. Based on the criteria above, the student nationalism category is obtained as listed in the following table 4:

Table 4. Islamic Religious Education Based on Religious Moderation

Interval	Frequency	Percentage %	Category
> 98,05	11	11	High
79,34 – 98,05	76	76	Medium
< 79,34	13	13	Low
Amount	100	100	

The table 4 shows that the nationalism of University of Indonesia students who take Islamic religious education based on religious moderation is mostly in the high category with a frequency of > 98.05 (95%).

With the hypothesis (H0) that there is a significant influence between Islamic Religious Education learning based on religious moderation on the nationalism of first semester students at the University of Indonesia, we need to test this H0 using parametric statistics using the product-moment correlation formula technique. Researchers used the SPSS version 22 for Windows program to determine the correlation coefficient between the two variables in this research. If the correlation coefficient between the two variables in this study (rcount) is greater than the rtable price, then the working hypothesis (Ha) which states that there is a relationship between the variables is accepted. Meanwhile, if the rcount obtained is lower than the rtable then the working hypothesis (Ha) which states there is a relationship between the variables is rejected. From the results of the correlation calculation, an rcount of 0.58 was obtained. To test the working hypothesis (Ha), the rcount obtained is consulted with the r product moment value at the 5% level with N=100 (rttable). From the results of the consultation, it is known that rcount (0.58) > rtable (0.1966), which means there is a significant relationship between Islamic Religious Education based on religious moderation and the nationalism of first semester students at the University of Indonesia with a correlation value of 0.58. Meanwhile, the coefficient of determination (the value of the influence of Islamic Religious Education based on religious moderation on the nationalism of first semester students at the University of Indonesia is 33.64%. Based on the results obtained, it can be stated that the working hypothesis (Ha) which reads "There is a significant influence of Islamic Religious Education based on moderation religion on the nationalism of first semester students at the University of Indonesia for the 2022/2023 academic year" was accepted. Meanwhile, the null hypothesis (Ho) which states "There is no significant influence of Islamic Religious Education based on religious moderation on the nationalism of first semester students at the University of Indonesia for the 2022/2023 academic year" was rejected. The significant influence indicates that if Islamic religious education based on religious moderation increases, it will increase student nationalism.

Conclusion

Based on the results of the research data analysis carried out, it can be concluded that based on data analysis it shows that rcount is 0.58 > rtable 0.1966 with an error level of 0.05 and a total of N=100. Interpretation of the level of relationship to the price of the correlation coefficient between these two variables shows a rather low level of relationship. The results achieved indicate a significant influence and show that the higher Islamic Religious Education based on religious moderation is implemented, the higher the students' nationalism will be.

This can be used as a reference for universities to improve Islamic religious education based on religious moderation so that it can increase student nationalism to a better level, so that the University of Indonesia in particular and other universities throughout Indonesia are truly able to carry out their function as producers of the nation's next cadre. Apart from having high intelligence, he also has a high spirit of nationalism.

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