

Moderate Islamic Education to Enhance Nationalism among Indonesian Islamic Student Organizations in the Era of Society 5.0

Sitti Jamilah¹

Abstract

This study aims to investigate the role of moderate Islamic education in enhancing nationalism among Indonesian Islamic student organizations in the era of Society 5.0. The research design took a qualitative approach, and the location for the research was IAIN Parepare, Southeast Sulawesi Province, Indonesia. Some 21 people participated in the study, including 18 students who belonged to an Islamic student organization and three lecturers who taught Islamic religious education courses. Data were collected through observation, interviews, and documentation that focused on three themes, namely moderate Islamic education, Islamic student organizations, and nationalism. The findings revealed that the process for internalizing moderate Islamic values through Islamic religious education courses can foster a spirit of nationalism that manifests in the attitudes and behaviors of students in the community. Unfortunately, moderate Islamic education at IAIN Parepare has not been optimally applied, with observations showing that promotion of the moderate Islamic movement through seminars and workshops is still limited. In addition, students who belong to the Islamic student organization have not fully enhanced their moderate Islamic literacy on campus. In reality, moderate Islamic values are very important for improving students' moral and intellectual capacity and instilling a broad sense of nationalism. Stakeholders should therefore support campus activities for moderate Islamic education as a way of preventing radicalism and improving the intellectual and moral capacities of Islamic college graduates. It is hoped that through moderate Islamic education and a strong sense of nationalism, Islamic student organizations throughout Indonesia can help support national development and realize a peaceful life for everyone.

Keywords: *Moderate Islamic Education, Islamic Student Organization, Nationalism*

Introduction

The pros and cons of student organizations are highly relevant to colleges and universities. The literature mentions how these educational institutions have complicated relationships with the student organizations that are active on campus (Roqib, 2021). On the one hand, the presence of student organizations is thought to have a positive impact on students themselves in terms of developing them professionally, learning soft skills, and psychologically developing (Harper &

¹Dr. State Institute of Islamic Studies (IAIN) Parepare, South Sulawesi, Indonesia; Email: stjamilahamin@iainpare.ac.id

Quaye, 2007; Borges et al., 2017; Nolen, Daniel, & Bucklin, 2020). In this case, student organizations are considered productive fields for promoting sustainable development goals (SDGs) and learning about principles for responsible education. On the other hand, participation in student organizations can also have negative impacts, such as role conflicts, time-management problems, and decreased academic performance (Baker, 2008; Kabiba et al., 2021; LaPorte et al., 2017). Some institutions avoid responsibility in the event of default or other legal losses caused by student actions (Rooksby, 2019). Based on existing history, student organizations clearly play a big role in sociopolitical life and leadership-capacity development (Rosch & Collins, 2017; Gross, 2021). They may be very enthusiastic in various efforts to support the unity and integrity of the nation and protest prevailing socioeconomic injustices (Bégin-Caouette & Jones, 2014). Even though some student organizations often end up as little more than anarchist groups, their role in upholding the spirit of nationalism and patriotism should also be taken into account by the government (Donohue, 2021; Nasir, 2020).

Student organizations are born from groups of students with similar interests (Peterson, 1972). The literature states that pure student organizations have nothing to do with racial or ethnic separatism on campus (Addai-Mununkum, 2019; Bowman et al., 2015; Negy & Lunt, 2008). Indeed, they are better known as agents of social integration (Guiffrida, 2003). However, some previous studies have found that some student organizations that were dominated by white students engaged in racist practices and social injustices against black students (Jones, 2020). Islamic student organizations are formed based on the common goal of upholding Islamic values, so in essence, there is no negative ideology within it. As a forum for religious aspirations, it strongly motivates students to form Islamic student organizations in all Indonesia's universities, as well as those around the world. In Indonesia, an Islamic student organization called the *Himpunan Mahasiswa Islam* (HMI) is the second-largest student organization after the *Gerakan Mahasiswa Nasional Indonesia* (GMNI). It aims to nurture academics, creators, and devotees who will breathe Islam and strive to realize a just and prosperous society that is blessed by Allah SWT (Cipta & Riyadi, 2020). The HMI is followed in third and fourth place by the *Pergerakan Mahasiswa Islam Indonesia* (PMII) and *Ikatan Mahasiswa Muhammadiyah* (IMM). As the largest student organization in Indonesia, the GMNI plays an important role as an agent of economic, social, and cultural change, as well as a champion of other aspects of life that relate to individuals, society, and the nation (Saepudin, Sumara, & Asriani, 2018).

In their development, Islamic student organizations are very vulnerable to being infiltrated by radical ideology. Many cases have shown that the advocates of radicalism and perpetrators of global terrorism tend to be graduates of Islamic education institutions, such as one who was a graduate of a Salafi model school. This suggests that global democracy is currently in an ideological struggle with transnational Islamic education (Masud, 2020; Suharto, 2018), and this urgently needs to be addressed. Islamic universities must guide students on the path of *rahmatan lil alamin* and not the other way around, so that the negative view of Islamic university graduates may change in the eyes of the world. Especially in the era of Society 5.0, the millennial generation tends to always want to know about the times. Humans learn in an environment that relies on technology (Abidin et al., 2020; Afif & Dwijayanto, 2021; Basrowi & Utami, 2020; Tahili et al., 2021), and millennials trust user-generated content (UGC) more than conventional media sources. A moderate Islamic education is therefore very important for them to strengthen their sense of nationalism and safeguard themselves from negative behaviors and paradigms in the era of Society 5.0, which has recently grown stronger (Rahmat, Aliza & Putri, 2019).

The paradigm of moderate Islamic education has thus far been considered an investment in the future, one that helps build human resources and shapes behaviors and attitudes suitable for multicultural learning. Moderate Islamic values can also protect against radical ideology if directed properly (Smeer & Rosyidah, 2021). Indeed, the internalization of moderate Islamic values through Islamic religious education courses and campus activities, especially in Islamic universities, can fight radicalism thanks to the nationalistic attitudes shown by students (Hadi, 2019). Nationalism embedded in members of Islamic student organizations can therefore actively overcome radicalism on campus (Riza, 2021). Moderate Islamic education is expected to encourage a system and pattern of thinking that associates more positive values with the nation and state. Moderate Islamic education must therefore be positioned as an effort to ensure the preservation of ecosystems, the value of social responsibility, and sustainability.

Amid this background, the researcher sought to investigate the role of moderate Islamic education in increasing nationalism within Indonesian Islamic student organizations. The novelty of the research is based on the limitations of empirical studies aimed at Islamic student organizations in Indonesia. Previous studies of student organization membership have highlighted college involvement in the development of interpersonal, non-intellectual, and student feelings about the

college (Abrahamowicz, 1988). No previous research has discussed in depth the importance of moderate Islamic values in Islamic student organizations and how they may nurture a spirit of nationalism in the era of Society 5.0, as well as their various advantages and disadvantages. It is hoped that by establishing the direct advantages and disadvantages of this object of research, this study can contribute to the development of Islamic education within a large Islamic student organization in Indonesia. By focusing on the three research themes—namely moderate Islamic education, Islamic student organizations, and nationalism—this study will contribute to the literature by highlighting the importance of moderate Islamic education in Islamic universities in the era of Society 5.0.

Research Questions

Based on the background of the problem described above, this study focuses on the role of moderate Islamic values when taught within Islamic education courses at Islamic universities. The research questions to be sought to answer are as follows:

- 1) What elements of moderate Islam are considered relevant to teach in the students Islamic organization at IAIN Parepare in the era of digital age 5.0?
- 2) How is the attitude to receive moderate Islam into the student Islamic organization at IAIN Parepare in the era of digital age 5.0?

Literature Review

Moderate Islamic Education

In addition to intellectual development, education is also an effort to develop and mature other potential qualities in students. The concept of critical education is based on working realistically, critically, and creatively while relying on principles and decisive action (Idris & Sulaiman, 2018). Islam describes education through the terms *at-tarbiyah*, *at-ta'lim*, and *at-ta'dib* (Atiyah al Abrasyi, 1955). *At-tarbiyah* means to nurture, bear, develop, and maintain students in a physical and spiritual context. The term *at-ta'lim* refers to the process of transferring knowledge and offering a basic introduction to individuals without certain limitations. *At-ta'dib*, meanwhile, is a process of gradual recognition and guidance that is instilled in students, and it concerns the exact place of everything in creation, ultimately leading to a recognition of God's power in the order of

His being and existence. The term *at-ta'dib* therefore does not just focus on the transfer of knowledge but also how the educator can help students develop knowledge (Ridwan, 2018).

The concept of Islamic education emphasizes humanization and liberation in its educational orientation, and it places students and teachers as subjects in the learning and teaching process (Idris et al., 2018). Several aspects of education are included in the concept of Islamic education, including divinity and morality, intellectual education in sciences, physical education, psychological development, art, skills development, and social aspects (Al-Syaibany, 1979). In Islam, the value system is a source of *ijtihad*, which is a way of thinking in an Islamic way. Morals trigger actions and determine a person's relationships with his or her fellow human beings, God, and the universe (Rahman, 2016).

Moderate Islam is referred to as *wasthiyah*, which means fair, good, middle, and balanced (Amar, 2018). Moderate Islamic education puts forward the teachings of Islam as *Rahmatan Lil Alamin*, which means a mercy to all creations, so it brings benefits like peace to the soul of mankind, compassion, and a culture of helping, respecting, and honoring others. A moderate Islamic education respects differences in both *aqidah* (creed) and *madhab* (ways of acting). It helps students to understand reality (*fiqh al-waqi'*), priorities (*fiqh al-awlawiyyat*); the immutable constants of Allah's system (*sunnatullah*), and religious texts, and it encourages them to be open to the outside world and promotes dialogue and tolerance (Yasin, 2019).

According to Al Qardhawi (1999), characteristics and behaviors are developed through *wasathiyah*, namely a) helpfulness and tolerance; b) actions based on conscience before physical behavior; c) a wise, loving attitude toward fellow Muslims and *tasamuh* (respect) for non-Muslims; d) a preference for unity over division; e) a combination of knowledge, faith, material creativity, a noble soul, economic shrewdness, and a strong character; f) a firm and clear purpose, but one that is gentle and based on human and social values; and g) a comprehensive understanding of *aqidah*, *sharia*, *da'wah*, and the state.

Nata (2016) mentions 10 basic values in moderate Islamic education: 1) respect for peace, human rights, and unity between races and religious groups; 2) a potential for entrepreneurial efforts and partnerships; 3) attention to the prophetic vision of Islam as humanization and liberation for social change; 4) the teaching of tolerance in religion; 5) the teaching of Islam as a moderate mainstream religion; 6) a balance between intellectual, spiritual, moral, and skilled insights; 7) the production

of intellectual scholars; 8) a solution to modern educational problems; 9) an emphasis on a high-quality, comprehensive education; and 10) a mastery of foreign languages.

Moderate Islamic education is the dominant culture for opposing radicalization (Susilo & Dalimunthe, 2019), because the three teachings of urgency form the basis of moderate Islamic education. First, Islamic *aqeedah* is the firm belief, without doubt, that the obligations and obedience of individuals are based on reason, revelation, and nature in relation to Allah SWT as support for all problems that are beyond the ability of the human mind. Second, Islamic law (*sharia*) is an integral guide for regulating all aspects of human life. Third, Islamic morality (*khuluk*) means having a character that regulates actions and attitudinal patterns in way that manifests in good deeds without considering oneself first (Al-Ghazali, n.d.).

Islamic Student Organizations

Student organizations, as the name suggests, are organizations of student members with the aim of accommodating their talents, interests, and potentials through co- and extra-curricular activities (Peterson, 1972). According to Conyne (1983), the introduction of student organizations is a way to intentionally develop students. Such organizations can be intra-campus, inter-campus, extra-campus, or regional in nature, with the latter type generally having cross-campus members. In general, students who join such organizations get more involved in campus life and the wider society (Eklund-Leen & Young, 1997).

Islamic student organizations, meanwhile, seek to develop Islamic academics with a noble character, public speaking skills, and leadership abilities while also deepening their knowledge of Islam and appreciation of the nation. Student movements within Islamic student organizations also engage in social activities and concrete actions to respond to the nation's issues and strengthen ties with, and networks of, Islamic organizations. It is an expression of student idealism for religion and nationalism in the state (Chamadi & Sumantri, 2019). In essence, a student organization is a forum in which students can gather for a common goal in ways that are approved by all members of the organization and its management (Izudin, 2021). It therefore follows that a student organization must not operate outside the main rules and aims of the college or university. This study therefore positions Islamic student organizations as a strategic tool for a moderate religious education, because they are a medium for transmitting religious thoughts between activist members through cadre-based education and group discussions (Sagap, Sya'roni, & Arfan, 2020).

Nationalism

Nationalism, in a narrow sense, is a feeling of love and pride for one's nation, but it can be so excessive that one looks down on other nations. In a broader sense, it is still a feeling of great love or pride for one's homeland but without looking down on other nations (Brubaker, 2004). Indeed, nationalism is a determinant of identity and attitude within a country (Meier-Pesti & Kirchler, 2003). This is reflected in favorable attitudes toward the state as a manifestation of ideals and goals that are bound by political, socioeconomic, and cultural attitudes based on the principles of freedom and equality in social and state life (Oguilve, et. al., 2021).

Nationalism can be considered a consequence of national identity that represents a positive evaluation of one's own group, but it implies that there are different social goals (Blank & Schmidt, 2003). A nationalist population is characterized by 1) the existence of national unity and integrity; 2) the existence of an organization with a modern, national form; 3) the aim of liberating the country, such that the ultimate power is in the hands of the people; and 4) the importance of education in elevating the life of individuals and the state. However, the characteristics of a nationalist attitude proposed by Hafnidar, Karina, and Meurah Hadiah (2021) include a willingness to sacrifice, a love of the homeland, a desire to uphold the values of the nation, pride in being a native citizen, obedience to the rules, and discipline. A positive nationalist attitude can foster harmony within a nation, but excessive nationalism can become a means for creating divisions between different nations (Reyes & Dueñas, 2021; Subedi & Subedi, 2020).

One form of nationalism is called civil nationalism, which arises out of superior liberal democratic values (Kwan, 2016). Other forms include ethnic nationalism based on the origin or ethnic culture of a society; romantic/organic/identity nationalism based on what unifies people according to the spirit of romanticism; cultural nationalism based on a shared culture rather than ethnicity; and religious nationalism based on a shared religion and its politicization (Brubaker, 2012). The literature mentions that a nation state is often vulnerable to ethnic nationalism because it faces problems related to the neutrality of the state and the construction of a multicultural nation (Brown, 1998).

Methods

Design

A qualitative research design was used to investigate the research problem. According to Taylor and Bogdan (1984), qualitative research produces descriptive data in the form of the speech and behaviors of the people being observed. Such research is expected to be able to produce in-depth narrative texts from speech, writing, and behavior, which are observed by researchers through a holistic perspective. This research focuses on three themes: moderate Islamic education, Islamic student organizations, and nationalism. The research location was IAIN Parepare, Southeast Sulawesi Province, Indonesia, and the study was carried out between February and April 2021.

Participants

The research participants comprised 21 people, of which 18 were students and 3 were lecturers. The inclusion criteria for the students included being active students at IAIN Parepare, male, and a member of the Southeast Sulawesi Islamic Extra-Campus Student Organization (OMEK). The criteria for the lecturers were that they were active lecturers and taught Islamic religious education courses.

Data and Its Sources

The main data sources in a qualitative research design are the words and actions of the participants, with additional data coming in the form of documents and previous literature. The research data is therefore divided into two groups. First, primary data were obtained through interviews and observations related to the application of moderate Islamic education at IAIN Parepare and the Southeast Sulawesi Islamic Student Organization. Second, secondary data were obtained in the form of documentation about moderate Islamic education learning activities, the activities of the Southeast Sulawesi Islamic Student Organization, and research literature related to the research theme.

Instrument

The research instrument focused on three research themes, namely 1) the characteristics and values of moderate Islamic education at IAIN Parepare; 2) the nationalism and moderate Islamic behavior of student members of the Islamic student organization; and 3) the perception of nationalism. The

three themes in the instrument are seen through the lens of the teaching of divinity and morals, intellectual scientific education, physical education, psychological education, art and skills education, and social aspects. For the three themes, appropriate indicators were selected from previous studies and translated into questions. Validation was achieved through validation from experts. This works by asking experts to examine and evaluate something systematically and pass judgment. When testing the validity of the instrument, the researcher sought approval from expert lecturers in the field of moderate Islamic education and character education. In the process, each lecturer scrutinized each question item to ensure it accorded with theoretical study and was suitable for use. To guide the research, the researchers compiled a grid of research instruments, which were then used as a reference in interviews and observations.

Table 1.
Grid of research instruments

Theme	Interview Guide Grid	Observation Guidance Grid
Moderate Islamic Education	<ol style="list-style-type: none"> 1. Planning the content of moderate Islamic education in Islamic religious education courses 2. The steps taken in the implementation of moderate Islamic education 3. Methods and media used by lecturers when implementing moderate Islamic education 4. Media when giving moderate Islamic education through Islamic religious education courses 5. Obstacles and solutions when implementing moderate Islamic education 	<ol style="list-style-type: none"> 1. Using a variety of approaches, learning media, and other learning resources, so that students give their opinions based on their actual self-perceptions 2. Provide opportunities for thinking to foster creative and critical thinking attitudes toward the practice of moderate Islamic education and nationalist behavior 3. Provide feedback and conduct research about observations that have been made in order to identify the advantages and disadvantages
Islamic Student Organization	<ol style="list-style-type: none"> 1. Steps that have been implemented by student organizations in implementing moderate Islamic education and nationalism 2. Methods and media used by Islamic student organizations in implementing moderate Islamic education and nationalist behavior 3. Obstacles and solutions when implementing moderate Islamic education and the nationalist behavior shown by Islamic student organizations 	
Nationalism	<ol style="list-style-type: none"> 1. Asking for the characteristics of nationalist behavior in the narrow and broad sense of the participants 2. Asking what nationalist characteristics students already have 	

Data Collection

The data were collected from the subjects and other sources using observation, interview, and documentation methods. Non-participatory observation was carried out by analyzing and systematically recording the behaviors of participants after observing them through the internet. The Zoom application with record mode was used to make it easier for researchers to collect observations and interviews. This was important because the policy on the Implementation of

Restrictions on Community Activities (PPKM) had been affected by the Covid-19 pandemic. The researchers observed the attitudes and characters of the participants when applying the values of moderate Islamic education to determine the extent of their sense of nationalism. Interviews were conducted through one-sided questions and answers based on the interview guidelines while referring to the syllabus and teaching materials and conveying the main points that the researcher wanted to investigate. The researcher stated in advance the questions had been systematically arranged and all the oral answers given by the participants would be recorded. It was especially important that the lecturer participants of IAIN Parepare, Southeast Sulawesi were recorded, so no data would be missed about the learning process, the application of moderate Islamic education, and the vision and mission. The documentation collected took the form of notes describing the activities of IAIN Parepare, a description of the activities within the Southeast Sulawesi Islamic Student Organization, the syllabus and teaching materials for Islamic religious education courses, and documentation about facilities and infrastructure, as well as previous literature related to the research theme.

Data Analysis

The data analysis technique comprised three stages in line with the theory of Miles, Huberman, and Saldaña (2013). First, data reduction is a form of summarizing, so the main aspects are chosen according to the theme, thus focusing on only the important things. At this stage, the collected data was in the form of observation and interview data related to the role of moderate Islamic education in developing a sense of nationalism in students who are members of an Islamic student organization. The second stage involved presenting the data by making tables out of narrative texts in the form of short, meaningful descriptions. The presentation of this data was arranged in a relationship pattern, starting with the results of interviews, observations, and documentation so that it would be easy to understand. The third stage involved verifying the data, which was initially temporary. Data that had been presented with strong supporting evidence was collated to derive conclusions that met the objectives of the research study. A brief summary of the findings is given in the conclusions and suggestions. At this stage, the data was discussed to establish what happened, so general conclusions could be drawn about the role of moderate Islamic education on enhancing nationalism among Islamic student organizations. A data validity test was carried out to test the credibility of the data using triangulation, namely by comparing and checking both the

degree of trustworthiness of the obtained information by ensuring the honesty of the researcher and checking the data sources through the different methods and theories used.

Results and Discussion

Teaching Moderate Islam

The research into the role of moderate Islamic education in enhancing nationalism among Indonesian Islamic student organizations in the era of Society 5.0 revealed that moderate Islamic education through the Islamic religious education courses at IAIN Parepare, Southeast Sulawesi did significantly foster an attitude of nationalism. This could be seen in the behaviors of students who belonged to the Southeast Sulawesi Islamic Student Organization. Students are not just technology literate—they use technology to build communities with social goals. Unfortunately, moderate Islamic education at IAIN Parepare has not been maximally promoted.

Moderate Islam is considered acceptable to teach to develop nationalism for the student Islamic organization at IAIN Parepare. Themes of moderate Islam that appear from the student opinions are as follows:

- Nationalism in Moderate Islam
- Attitude toward nationalism
- Technology literate
- Community goal based
- Seminar
- Workshop
- Mentally control developed
- Spiritually developed
- Awareness to reduce radicalism
- Unity in diversity
- Improving intellectual morality

Accordingly, the principles of implementation indicate three conducts, including *at-tarbiyah*, *at-ta'lim* and *at-ta'dib*.

- *At-tarbiyah*: to nurture, bear, develop, and maintain the physical and spiritual context of its students.

- *At-ta'lim*: transferring knowledge and giving a basic introduction to students without certain boundaries, both in terms of ethnicity and race.
- *At-ta'dib*: process introducing and gradually guiding students as they learn about the power of God.

Through observations, it was found that moderate Islamic education through seminars and workshops was still at a low level. Students who belonged to the Islamic Student Organization were therefore not all obtaining a moderate Islamic literacy on campus. In reality, moderate Islamic values are very important for developing students both intellectually and morally, and they help develop a spirit of nationalism that wards off radicalism and the possibility of anarchist action. However, in terms of technology support, the campus has begun to implement this.

However, the campus should not only focus on online learning but also support campus activities for implementing moderate Islamic education as a way to prevent radicalism and improve the intellect and morality of Islamic college graduates. As explained by Atiyah al Abrasyi (1955) and Ridwan (2018), Islam recognizes education through the terms *at-tarbiyah*, *at-ta'lim*, and *at-ta'dib*. *At-tarbiyah* means that a campus must be able to nurture, bear, develop, and maintain the physical and spiritual context of its students. The term *at-ta'lim*, meanwhile, means transferring knowledge and giving a basic introduction to students without certain boundaries, both in terms of ethnicity and race. Finally, *at-ta'dib* is the process of introducing and gradually guiding students as they learn about the power of God. It should be understood that moderate Islamic education is the dominant culture in deradicalization (Susilo & Dalimunthe, 2019). Moderate Islamic values help fortify individuals from the ideology of radicalism, especially when students are given knowledge and guidance and are cared for properly (Smeer & Rosyidah, 2021). The application of moderate Islamic education at IAIN Parepare is divided over two phases, namely 1) planning *diniyah* teaching and learning activities and 2) applying moderate Islamic education.

One lecturer explained:

Lecturers make lecture schedules in the form of Lecture Program Units (LPU) and a Syllabus, together with scheduled supporting activities for students for one semester. In teaching and learning activities, lecturers are required to show moderate Islamic values, so graduates are expected to have tolerance, a sense of nationalism, intellect, respect for differences, and an aversion to radicalism.

Learning activities in Islamic religious education courses basically have the same goal as general education in that they seek to develop human potential through a process of intellectual and moral maturation. In terms of the emergence of nationalist attitudes, this depends on the ways and means of education itself. When applying the concept of critical education, this aims to work in reality, critically and creatively, and it relies on principles and total action (Idris & Sulaiman, 2018; Silalahi & Yuwono, 2018). A moderate Islamic education is expected to create a system and pattern of thinking with greater benefits for the nation and state in terms of preserving the ecosystem, valuing social responsibility, and meeting needs sustainably.

In order to improve the quality of learning, IAIN Parepare regularly holds various online seminars and invites resourceful people who are competent in their fields. The observations revealed that the campus held various Islam-oriented capital market seminars, IT-based library workshops, educational curriculum development workshops, and online and offline LPU preparation workshops. Judging from the results of the interviews, it seems that the seminars and workshops did not focus on increasing the role of moderate Islamic education and nationalism, however. The practice of moderate Islamic education could be seen in activities based around book reviews, student life skills, field experience debriefing (FED), activities in the sports science week, and the arts and research of IAIN Parepare. Meanwhile, the development of a sense of nationalism could be seen in the exchange of Indonesian students with other countries, national *halaqah* (study groups), and public lectures as annual events. When nationalism is embedded in students who belong to the Southeast Sulawesi Islamic Student Organizations, they can actively overcome radicalism on campus (Riza, 2021).

Attitude to Receive Moderate Islam into the Student Islamic Organization

A nationalist attitude in Indonesia is reflected through the ideology of *Pancasila*, so a moderate Islamic education curriculum must also reflect the ideology of *Pancasila*. This is all part of appreciating the differences in both *aqidah* and *madhab*; understanding reality (*fiqh al-waqi'*); appreciating priorities (*fiqh*); understanding the *sunnatullah* (stipulations of natural and religious law) in creation; comprehending religious texts; being open to the outside world, and promoting dialogue and tolerance (Yasin, 2019). A recent study found that Islamic universities must address differences through student development and moderate Islamic education (Idris & Putra, 2021).

There are four ways in which Islamic educational institutions can promote religious moderation in the era of Society 5.0: First, they can hold seminars and workshops based on religious moderation. Second, they can directly develop student organizations through supervision. Third, they can integrate religious moderation into the basic competencies of learning subjects. Fourth, they can coordinate all campus residents and Islamic student organizations in adopting religious moderation, because this also helps synergize religious moderation with curriculum materials and internet-based learning processes, and it helps familiarize students with applying religious moderation in the campus environment.

Student organizations essentially play a big role in sociopolitical life and leadership-capacity development (Rosch & Collins, 2017; Gross, 2021). This is why student organizations exist and grow stronger over time, although some negative impacts must also be watched out for. They can be very enthusiastic in various actions to support the unity and integrity of the nation and protest socioeconomic injustices (Bégin-Caouette & Jones, 2014). Likewise, with Islamic student organizations being the largest group of student organizations in Indonesia, they play an important role as agents of economic, social, and cultural change, and they affect other aspects of life at the individual, societal, and national levels (Saepudin et al., 2018). In fact, they are better known as agents of social integration (Guiffrida, 2003). Consider another comment:

More or less, our organization applies learning materials about moderate Islamic values, such as respect for human rights, religious tolerance, intellectual development, spirituality, morality, and skilled insights. We do this because these values do not conflict with the goals of the Islamic student organization. We also practice the values of caring for fellow human beings by being Covid-19 volunteers, using domestic products, and participating in nature-loving communities and other social organizations. We also promote Southeast Sulawesi traditions and culture, as well as promote tourism through social media.

In this case, student organizations are considered productive fields for promoting sustainable development goals (SDGs) and learning about the principles of responsible education. Consider the comment below:

As an Indonesian Islamic student organization, protecting and safeguarding our country from threats in any form is an obligation. However, in practice, it often requires positive guidance and support from stakeholders. What we need is not only moderate Islamic education but also examples of how to implement good

practices from the stakeholders themselves so as to motivate us to be more active in building a sense of nationalism in our daily lives.

Responding to the participants' perceptions, it can be understood that nationalism requires an example to be set by the nation's leaders, so they need education not just from internal and external campuses but also from the government as policymakers. As explained earlier, nationalism determines the identity and attitude of a country (Meier-Pesti & Kirchler, 2003). This is in turn reflected in political, socioeconomic, and cultural attitudes, so it should be not just Islamic community organizations but also stakeholders that show attitudes of nationalism based on principles of freedom and equality in social and state life.

Moderate Islamic education is very important for strengthening people's sense of nationalism and fortifying them against negative behaviors and paradigms in the era of Society 5.0, which has grown stronger recently (Rahmat et al., 2019).

When it comes to the purpose for students joining Islamic student organizations, the theory of experiential learning has been cited as a possible means for attracting and retaining members in student organizations. In one study, students evaluated various organizational features in relation to their intentions to participate in student organizations, because students value activities that bring professional and intellectual development. In addition, age can also influence students' intentions to participate. This study also found that students do not focus on ethnicity in professional student organizations—they focus more on experiences, social networks, and career and skill development (Munoz, Miller, & Poole, 2016). Thus, this study deepens our understanding of students' motivations for joining an Islamic student organization beyond just professionalism, networking, and skills development, because it also involves various other important aspects, such as social justice, a sense of unity and oneness, and religious values.

According to Smith and Chenoweth (2015), students who are involved in extra-campus student organizations rate themselves higher for leadership traits and behaviors compared to students who are not involved in such organizations. Although lecturers may not interact directly with student organizations, students practice their learning on campus in their daily lives according to their beliefs. The same happens for students who are members of Islamic student organizations, so they feel they have a sense of nationalism and a responsibility to support the nation's progress as part of their organization's goals.

Regarding the role of moderate Islamic education in enhancing nationalism among Indonesian Islamic student organizations in the era of Society 5.0, the Islamic education experience is filled with learning about the importance of Islamic values in student behavior. Students learn about *aqidah*, morality, and *sharia* from theory to their practice in society. They engage in a broad moderate Islamic behavior, with nationalism uniting them in a spirit of unity and oneness. The research points to a need for stakeholders to become involved in supporting and nurturing students to get them on the right track. This study has empirically identified new discussions about the role that moderate Islamic education plays in Islamic student organizations in terms of a growing sense of nationalism, something that is much needed in the era of Society 5.0. Previous studies have mentioned many cases where the perpetrators of radicalism and global terrorism have been graduates of Islamic educational institutions (Suharto, 2018). This study shows that it is very important for Islamic universities to guide students on the path of *rahmatan lil alamin* through moderate Islamic education, so that any negative views of Islamic university graduates can be changed in the eyes of the world.

This study brings a novelty in that digital era 5.0 is an obvious teaching setting the university must prepare and obviously student organization should adjust for their management perspectives. Positive attitude toward the digital era is the basic management to develop and increase nationalism, reducing radicalism and promoting unity in diversity.

Conclusion

The findings reveal that internalizing moderate Islamic values through Islamic religious education courses can foster a spirit of nationalism that manifests in the attitudes and behaviors of students in the community. Unfortunately, moderate Islamic education at IAIN Parepare has not been fully exploited. The observations reveal that moderate Islamic education through seminars and workshops is still at a low level. Students who belong to an Islamic student organization also did not obtain a maximal literacy of moderate Islam on campus. In reality, moderate Islamic values are very important for enhancing students intellectually and morally and kindling a spirit of nationalism in the broad sense. However, stakeholders must support campus activities the supply moderate Islamic education, because it serves as a means for preventing radicalism and improving the intellect and morality of Islamic college graduates. It is hoped that through a moderate Islamic

education and a high degree of nationalism, Islamic student organizations throughout Indonesia can support national development and realize the life of *rahmatan lil alamin*.

References

- Abidin, Suryanto, T., & Utami, P. (2020). Beyond muamalah principles in digital payment education and its impacts on corruption prevention in Indonesian public sectors. *Journal of Social Studies Education Research*, 11(3), 46–64.
- Abrahamowicz, D. (1988). (1988). College involvement, perceptions, and satisfaction: A study of membership in student organizations. *Journal of College Student Development*, 29(3), 233–238.
- Addai-Mununkum, R. (2019). Students' representation of "other" religions. *Journal of Curriculum Studies Research*, 1(1), 1-16. <https://doi.org/10.46303/jcsr.01.01.1>
- Afif, Y., & Dwijayanto, A. (2021). Moderate Islamic Education and Religious Digital Literature: The Making of Children's Moderate Identities Through the NU Kids Application. In *ICIS 2020: Proceedings of the 2nd International Conference on Islamic Studies* (p. 68). Ponorogo, Indonesia: European Alliance for Innovation. <https://doi.org/10.4108/eai.27-10-2020.2304174>
- Al-Ghazali, A. H. M. (n.d.). *Nashīhah al-Mulūk*. Beirut: Dar al-kutub al-Ilmiyah.
- Al-Syaibany, O. M. A. T. (1979). *Falsafah Pendidikan Islam, terj. Hasan Langgulung*. Jakarta: Bulan Bintang.
- Al Qardhawi, Y. (1999). *A Comparative Study of Zakah, Regulation and Philosophy in the Light of Al Qur'an and Sunnah*. Jeddah: Scientific Publishing Centre King Abdulaziz University.
- Amar, A. (2018). Pendidikan Islam Wasathiyah ke-Indonesia-an. *Al-Insyiroh: Jurnal Studi Keislaman*, 2(1), 18–37. <https://doi.org/10.35309/alinsyiroh.v2i1.3330>
- Atiyah al Abrasyi, M. (1955). *Ruh at-Tarbiyah wa at-Ta'lim*. Qahirah: Daru Ihya'I al-Kutubi al-Arabiah, 'Esa al-Baby al-Halaby wa Syirkah.
- Baker, C. N. (2008). Under - represented college students and extracurricular involvement : the effects of various student organizations on academic performance. *Social Psychology of Education Volume*, 11(February), 273–298.
- Basrowi, & Utami, P. (2020). Building Strategic Planning Models Based on Digital Technology in the Sharia Capital Market? *Journal of Advanced Research in Law and Economics*, 11(3), 747–754. [https://doi.org/https://doi.org/10.14505/jarle.v11.3\(49\).06](https://doi.org/https://doi.org/10.14505/jarle.v11.3(49).06)

- Bégin-Caouette, O., & Jones, G. A. (2014). Student organizations in Canada and Quebec's "Maple Spring." *Studies in Higher Education*, 39(3), 412–425. <https://doi.org/10.1080/03075079.2014.896178>
- Blank, T., & Schmidt, P. (2003). National identity in a United Germany: Nationalism or patriotism? An empirical test with representative data. *Political Psychology*, 24(2 SPEC.), 289–312. <https://doi.org/10.1111/0162-895x.00329>
- Borges, J. C., Ferreira, T. C., Borges de Oliveira, M. S., Macini, N., & Caldana, A. C. F. (2017). Hidden curriculum in student organizations: Learning, practice, socialization and responsible management in a business school. *International Journal of Management Education*, 15(2), 153–161. <https://doi.org/10.1016/j.ijme.2017.03.003>
- Bowman, N. A., Park, J. J., & Denson, N. (2015). Student Involvement in Ethnic Student Organizations: Examining Civic Outcomes 6 Years After Graduation. *Research in Higher Education*, 56(2), 127–145. <https://doi.org/10.1007/s11162-014-9353-8>
- Brown, D. (1998). Why is the nation-state so vulnerable to ethnic nationalism? *Nations and Nationalism*, 4(1), 1–15. <https://doi.org/10.1111/j.1354-5078.1998.00001.x>
- Brubaker, R. (2004). In the name of the nation: Reflections on nationalism and patriotism. *Citizenship Studies*, 8(2), 115–127. <https://doi.org/10.1080/1362102042000214705>
- Brubaker, R. (2012). Religion and nationalism: Four approaches. *Nations and Nationalism*, 18(1), 2–20. <https://doi.org/10.1111/j.1469-8129.2011.00486.x>
- Chamadi, M. R., & Sumantri, R. A. (2019). Tipologi Gerakan Mahasiswa Melalui Organisasi Mahasiswa Islam Di Purwokerto. *Titian: Jurnal Ilmu Humaniora*, 03(02), 241–259.
- Cipta, S. E., & Riyadi, T. S. (2020). Perkembangan Tradisi Keilmuan Islam dan Gerakan Pemikiran: Islam Madzhab Ciputat dan Himpuan Mahasiswa Islam. *Cakrawala: Jurnal Studi Islam*, 15(1), 30–45. <https://doi.org/10.31603/cakrawala.v15i1.3448>
- Conyne, R. K. (1983). Models for Conducting Student Organization Development. *The Personnel and Guidance Journal*, 61(7), 394–397. <https://doi.org/10.1111/j.2164-4918.1983.tb00052.x>
- Donohue, D. K. (2021). Culture, Cognition, and College: How Do Cultural Values and Theories of Intelligence Predict Students' Intrinsic Value for Learning?. *Journal of Culture and Values in Education (JCVE)*, 4(1), 1-14, <https://doi.org/10.46303/jcve.2020.3>
- Eklund-Leen, S. J., & Young, R. B. (1997). Attitudes of student organization members and nonmembers about campus and community involvement. *Community College Review*, 24(4), 71–81. <https://doi.org/10.1177/009155219702400405>
- Gross, B. G. (2021). *Student Organization Leader Engagement*. Northeastern University.

- Guiffrida, D. A. (2003). African American Student Organizations as Agents of Social Integration. *Journal of College Student Development*, 44(3), 304–319. <https://doi.org/10.1353/csd.2003.0024>
- Hadi, S. (2019). Urgensi Nilai-Nilai Moderat dalam Lembaga Pendidikan di Indonesia. *Kahpi*, 1(1), 1–13.
- Hafnidar, H., Karina, M., & Meurah Hadiah, C. (2021). Pengembangan Alat Ukur Sikap Nasionalisme pada Mahasiswa. *Jurnal Penelitian Psikologi*, 12(1), 43–51.
- Harper, S. R., & Quaye, S. J. (2007). Student organizations as venues for black identity expression and development among African American male student leaders. *Journal of College Student Development*, 48(2), 127–144. <https://doi.org/10.1353/csd.2007.0012>
- Idris, M., & Putra, A. (2021). The Roles of Islamic Educational Institutions in Religious Moderation. *AJIS: Academic Journal of Islamic Studies*, 6(1), 25. <https://doi.org/10.29240/ajis.v6i1.2555>
- Idris, S., ZA, T., & Sulaiman, F. (2018). Critical Education Paradigm in the Perspective of Islamic Education. *Advanced Science Letters*, 24(11), 8226–8230. <https://doi.org/10.1166/asl.2018.12529>
- Izudin, A. (2021). Revealing the Orientation of the Post-Reformation Islamic Student Movement in Indonesia. *Politika: Jurnal Ilmu Politik*, 12(1), 11–24. <https://doi.org/10.14710/politika.12.1.2021.11-24>
- Jones, V. (2020). (2020). Challenging race neutral rhetoric: Black student leaders' counternarratives of racial salience in PWI student organizations. *Journal of Diversity in Higher Education*, 13(1), 23–32. <https://doi.org/https://doi.org/10.1037/dhe0000105>
- Kabiba, Arfin, & Junaidin. (2021). Faktor Penyebab Terjadinya Konflik Peran dalam Proses Pembelajaran pada Mahasiswa Pengurus Organisasi. *Didaktis: Jurnal Pendidikan Dan Ilmu Pengetahuan*, 21(1), 76–85.
- Kwan, J. P. (2016). The Rise of Civic Nationalism: Shifting Identities in Hong Kong and Taiwan. *Contemporary Chinese Political Economy and Strategic Relations: An International Journal*, 2(2), 941–973.
- LaPorte, D., Kim, E., & Smith, J. (2017). Engineering to Help Communities or Students' Development? An ethnographic case study of an engineering-to-help student organization. *International Journal for Service Learning in Engineering, Humanitarian Engineering and Social Entrepreneurship*, 12(2), 103–117. <https://doi.org/10.24908/ijlse.v12i2.6593>
- Masud, M. M. (2020). International Student Migration and Polymedia: The Use of Communication Media by Bangladeshi Students in Germany. *Research in Social Sciences and Technology*, 5(3), 95-110. <https://doi.org/10.46303/ressat.05.03.5>

- Meier-Pesti, K., & Kirchler, E. (2003). Nationalism and patriotism as determinants of European identity and attitudes towards the euro. *Journal of Socio-Economics*, 32(6), 685–700. <https://doi.org/10.1016/j.socec.2003.10.006>
- Miles, M., Huberman, M., & Saldaña, J. (2013). Qualitative Data Analysis: A Methods Sourcebook: An Expanded Sourcebook, 408. Retrieved from https://s3.amazonaws.com/academia.edu.documents/43491723/Miles___Huberman_Data_analysis.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1554078814&Signature=C9K75Fdt6SjvO4eGPjsP2ftcIb8%3D&response-content-disposition=inline%3Bfilename%3DMiles_Huberman_Da
- Munoz, L., Miller, R., & Poole, S. M. (2016). Professional student organizations and experiential learning activities: What drives student intentions to participate? *Journal of Education for Business*, 91(1), 45–51. <https://doi.org/10.1080/08832323.2015.1110553>
- Nasir, M. (2020). Curriculum Development and Accreditation Standards in the Traditional Islamic Schools in Indonesia. *Journal of Curriculum Studies Research*. <https://doi.org/10.46303/jcsr.2020.3>
- Nata, A. (2016). *Peta keragaman pemikiran Islam di Indonesia*. Jakarta: Divisi Buku Perguruan Tinggi, RajaGrafindo Persada. Retrieved from [pageshttp://books.google.co.id/books?id=RADYAAAAMAAJ&dq=intitle:Pemikiran+Ekonomi+Islam&hl=&source=gbs_ap](http://books.google.co.id/books?id=RADYAAAAMAAJ&dq=intitle:Pemikiran+Ekonomi+Islam&hl=&source=gbs_ap)
- Negy, C., & Lunt, R. A. (2008). What college students really think about ethnic student organizations. *Journal of Diversity in Higher Education*, 1(3), 176–192. <https://doi.org/https://doi.org/10.1037/a0012751>
- Nolen, Z. L., Daniel, K. L., & Bucklin, C. J. (2020). Perceived Benefits From Participating in Content-Based Student Organizations. *Journal of Student Affairs Research and Practice*, 00(00), 1–13. <https://doi.org/10.1080/19496591.2020.1796689>
- Oguilve, V., Wen, W., Bowen, E., Abourehab, Y., Bermudez, A., Gaxiola, E. & Castek, J. (2021). Community Making: An Expansive View of Curriculum. *Journal of Curriculum Studies Research (JCSR)*, 3(1), 69-100. <https://doi.org/10.46303/jcsr.2021.8>
- Peterson, patti mcgill. (1972). Student Organizations and the Antiwar Movement in America, 1900-1960. *American Studies*, 13(1), 131–147. <https://doi.org/10.2307/40641066>
- Rahman, A. (2016). Pendidikan Akhlak Menurut Az-Zarnuji dalam Kitab Ta'lim al-Muta'allim. *At Ta'Dib*, 11(1). <https://doi.org/10.21111/at-tadib.v11i1.647>
- Rahmat, D., Aliza, D. M., & Putri, V. A. (2019). Media Sosial Sebagai Upaya Pencegahan Radikalisme. *Jurnal Ilmu Komunikas*, 9(2), 141–151.

- Reyes, A-E. and Dueñas, J-M. (2021). Medicinal gardens as an educational strategy in the teaching of the natural sciences: A pedagogical proposal. *Research in Social Sciences and Technology (RESSAT)*, 6(1), 25-39. <https://doi.org/10.46303/ressat.2021.2>
- Ridwan, M. (2018). Konsep Tarbiyah, Ta'lim Dan Ta'dib Dalam Al-Qur'an. *Nazhruna: Jurnal Pendidikan Islam*, 1(1), 26–44. <https://doi.org/10.31538/nazhruna.v1i1.97>
- Riza, F. (2021). Islam and Nationalism : The Role of the Universitas Al Washliyah in the Era of Post Independent 1950s. *Journal of Contemporary Islam and Muslim Societies*, 5(1). <https://doi.org/10.30821/jcims.v5i1.7971>
- Rooksby, J. H. (2019). Understand pros, cons of telling student groups to stop using institution's name, marks. *Campus Legal Advisor*, 20(4), 1–3. <https://doi.org/10.1002/cal.40136>
- Rosch, D. M., & Collins, J. D. (2017). The Significance of Student Organizations to Leadership Development. *New Directions for Student Leadership*, 2017(155), 9–19. <https://doi.org/10.1002/yd.20246>
- Roqib, Moh. (2021). Increasing Social Class through Islamic Boarding Schools in Indonesia. *Journal of Social Studies Education Research (JSSER)*, 12(2), 305-329.
- Saepudin, S., Sumara, A. R., & Asriani, D. (2018). Ruang Publik Virtual Dan Sikap Politik Organisasi Mahasiswa. *Diakom : Jurnal Media Dan Komunikasi*, 1(2), 51–61. <https://doi.org/10.17933/diakom.v1i2.22>
- Sagap, S., Sya'roni, S., & Arfan, A. (2020). Education on Religious Moderation Among Islamic Student Organization Activists, 438(Aes 2019), 251–254. <https://doi.org/10.2991/assehr.k.200513.056>
- Silalahi, R., & Yuwono, U. (2018). The Sustainability of Pancasila in Indonesian Education System. *Research in Social Sciences and Technology*, 3(2), 58-78. <https://doi.org/10.46303/ressat.03.02.4>
- Smeer, Z. B., & Rosyidah, I. (2021). Religious Moderation in Islamic Education Learning to Counter Radicalism. *Ulul Albab*, 22(1), 176–203.
- Smith, L. J., & Chenoweth, J. D. (2015). The Contributions Of Student Organization Involvement To Students Self-Assessments Of Their Leadership Traits And Relational Behaviors. *American Journal of Business Education (AJBE)*, 8(4), 279–288. <https://doi.org/10.19030/ajbe.v8i4.9422>
- Subedi, D., & Subedi, R. (2020). Practicing Self Learning of ICT for Resilience Amidst the COVID-19 Outbreak: Experiences from Kathmandu Valley. *Research in Educational Policy and Management*, 2(2), 78-96. <https://doi.org/10.46303/repam.2020.5>
- Suharto, T. (2018). Transnational Islamic education in Indonesia: an ideological perspective.

Contemporary Islam, 12(2), 101–122. <https://doi.org/10.1007/s11562-017-0409-3>

Susilo, S., & Dalimunthe, R. P. (2019). Moderate southeast asian islamic education as a parent culture in deradicalization: Urgencies, strategies, and challenges. *Religions*, 10(1). <https://doi.org/10.3390/rel10010045>

Tahili, M., Tolla, I., Ahmad, M., Saman, A., & Samad, S. (2021). The Effect of Strategic Collaboration Approach on the National Educational Standards Achievement and Service Quality in Basic Education at Local Government in Indonesia. *Research in Social Sciences and Technology*, 6(1), 53-82. <https://doi.org/10.46303/ressat.2021.4>

Taylor, S. ., & Bogdan, R. (1984). *Introduction to Qualitative Research Methods: The Search for Meaning* (2nd ed.). New York: John Wiley & Sons, Inc.

Yasin, R. (2019). Implementation of Wasathiyatul Islam in the Curriculum of Modern Islamic Boarding School Darussalam Gontor (Study of K.H. Imam Zarkasyi's Thought). *At-Ta'dib*, 14(2), 75–96.