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Developing the Nationalist and Religious Spirit Through the Synergy of the Four Pillars of Education

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ABSTRACT

Background

Education is the foundation in building a complete human civilization, through education a person can gain knowledge, skills and values that are the basis for personal and social life. Nationalism is a form of awareness of love for the land and water that aims to maintain the heritage of Indonesian customs and culture and foster an attitude of integrity in the nation and state.

Purpose

Cultivate the spirit of nationalism and religiosity through the synergy of the 4 pillars of education (formal education, Islamic education, religious figures, society).

Design/method/approach

Qualitative and quantitative research models.

Results

Through the synergy of the four pillars of education, nationalistic and religious nuances of education can be realized . Findings This show that each variable as a whole is declared significant or valid. And the results of the reliability test obtained a Cronbach's Alpha result of 0.836, which means that the instrument used in the reliability test meets the strong category .

Contribution/value

Education with nationalist and religious nuances can foster students' faith and science and technology .

Article History

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INTRODUCTION

Education is the foundation in building human civilization, in good education will certainly produce a good attitude. Through education, a person can gain knowledge, skills, and values that are the basis for personal and social life. Education also forms a way of thinking critically or with high reasoning and the ability to understand science as a whole, so that a person can continue to develop and innovate in various aspects of life. In addition to providing knowledge, education also functions as a means of forming attitudes and morality. Through education, a person is taught to respect the values of diversity, such as honesty, responsibility, and tolerance. This is important to create a harmonious society, where each individual has an attitude of mutual respect and works together to achieve common goals. Educated individuals tend to be more active in social life, and are able to participate in fair decision-making. Education helps reduce social inequality by providing equal access to all levels of society, so that justice and balance are created in community life. According to Ki Hajar Dewantoro, education is an effort made to develop character (inner strength), mind (intellectual), and body in harmony with nature and society (Kholis, 2020) .

Based on the state system in Indonesia, education is regulated in Law No. 20 of 2003 concerning the national education system. The law explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society and the state (Matlani & Khunaifi, 2020) . Based on the educational foundations regulated in the law above, students are expected to be able to deepen religious spirituality according to the religion they adhere to. For the author here, in deepening religious spirituality, it must reflect the attitude of the Al-Quranul Karim. Practicing the pillars of faith and the pillars of Islam and in the foundation of the Indonesian state it is also stated in the Pancasila, namely the first principle which reads the one and only God. Based on the foundations initiated by the predecessors, the predecessors realized that the spiritual level of Indonesian society was very high with the existence of Pancasila, especially the first principle. In Javanese society, we usually hear the term *manunggaling gusti or esa*, and in Islam, as we know, the phrase *thoyibah is lailahaillah*, which means there is no god but Allah (one).

In the National Education System Law, it is also mentioned about the development of one's potential to be able to have noble morals, for that it is necessary to improve the quality of self in order to reflect noble morals. In line with this, in our social life we are born as social beings, which means we must be able to behave well in order to live socially in the midst of society. This is in accordance with the principles of Pancasila, namely the second principle, where the second principle reads just and civilized humanity. In practicing a social condition, of course we must have good morals, so that with good morals it is hoped that a harmonious situation can be realized in the social environment. In Javanese philosophy we often hear the sentence *gemah ripah loh jinawi, toto titi tentrem, kertoraharjo*. This philosophy describes a fertile, prosperous and prosperous area, a state that is orderly, harmonious and peaceful, *kertoraharjo* describes a state where a society or environment is in a safe, well-organized atmosphere, and filled with prosperity. Therefore, we should be grateful for being given the grace to be able to live side by side in Indonesia, which contains various religions, tribes, customs and cultures.

In the 19th century in Indonesia, a nationalist thought developed, nationalism itself is a form of awareness of love for the land and water which aims to maintain the heritage of Indonesian customs and culture and foster an attitude of national and state integrity. The thought of nationalism along with the birth of the modern Budi Utomo organization, can be interpreted as a national awakening. Then it was followed by the birth of the youth oath in 1928 which gave birth to a concept of having an Indonesian homeland, an Indonesian nation and

speaking Indonesian. The process of love for the homeland was carried out continuously until the process of national struggle which included national figures and religious figures until finally the Unitary State of the Republic of Indonesia was born on August 17, 1945 (Aini & Efendi, 2019) . Therefore, the spirit of nationalism must be preserved with the intention and purpose that the next generation of the nation has a love for the Indonesian homeland, in which there are various religions, tribes and cultures but still in one. One of the works of the Majapahit kingdom is the *Negarakertagama* book written by Mpu Prapanca, and the *Sutasoma* book written by Mpu Tantular. In the *Negarakertagama* book there is a text that reads " *Yatnaggegwani Pancasyiila Kertasangkar bhisekaka Krama* " which means every human being is required to faithfully carry out the five prohibitions as well as worship ceremonies. While in the *Sutasoma* book there is the term *Pancasila Krama* , which means 5 basic moral behavior or what we often hear " *mo limo* " 1). It is forbidden to kill, 2). It is forbidden to steal, 3). It is forbidden to have a madon, 4). It is forbidden to drink alcohol, 5). It is forbidden to gamble (Brata & Wartha, 2017) . If studied in depth, the state means kingdom or country, Kerta means prosperous, prosperous and peaceful, Gama means teaching. Overall, the teachings about a well-organized, prosperous and prosperous country are good in terms of religion, social, and cultural values. Therefore, the instillation of a sense of love for the homeland must be taught from an early age, in line with the national awakening. The national awakening is a reaction carried out by this nation in expelling the invaders or Dutch colonialists, because our nation should be a nation that is well-organized, prosperous, peaceful, prosperous, religious, as well as social and cultured.

Islamic education is education that is understood and developed based on teachings and values derived from the Qur'an and Hadith. Character education is identical to morals so that character is a manifestation of universal human behavioral values and includes all human activities, both the relationship between *habluminallah* and *habluminannas* and the relationship between humans and the surrounding environment. Therefore, noble morals are a result of the process of implementing sharia and *aqidah* which is based on a solid foundation of *aqidah* and is based on the Qur'an and Hadith. In Islam, *aqidah* has a very important position, *aqidah* is the foundation of Islam. *Aqidah* believes in the elements of faith, namely the existence of Allah and *Wahdaniyat* (His Oneness). Allah created, regulates and manages everything, does not associate with anyone regarding power and glory, there is nothing similar to HIM regarding HIS nature, only Allah has the right to be worshiped, adored and glorified in a special way. To Him alone may we submit requests and submit ourselves. There is no creator and regulator other than HIM (SONIKA, 2023) .

As we know that Islam came with the teachings of *rahmatan lil alamin*, which means that the teachings of Islam were revealed to bring benefits, goodness, and welfare to all creatures, not only humans, but also nature, animals, plants, and all of Allah's creations. Islam teaches tolerance between religious communities, as mentioned in the Qur'an, Surah Al-Kafirun verse 6 : *lakum diinukum waliyadin* which means for you the reward for your deeds and for me the reward for my deeds. In another verse (Al Baqoroh 2: 139) *for us our deeds, for you your deeds* . Hinduism and Buddhism have become a part of the beginning of the basic beliefs that have developed in the lives of Indonesian society. It is impossible to deny that the intersection of beliefs at the beginning of the presence of Islamic teachings could trigger counter-production of its presence. However, among all these conditions, Islam came to Indonesia with a polite condition with the polarization of the ritual system accommodating the ancestral culture that had previously filled the religious and religious space of society. The formulation of Islamic preaching in Indonesia actively synergizes with the realistic conditions of the culture of society that developed in its time. The scholars who struggled to spread Islamic teachings in the midst of Indonesian society carried out patterns of wisdom on the local culture of the community. In this

framework, Walisongo who acted as scholars for the propagation of Islam in Indonesia, especially in the Java region, did not reject the cultures of their predecessors that had filled the religious niche of Javanese society. The tradition of *gendingan*, a local musical instrument typical of Javanese society, was converted in a structured manner with the introduction of Islamic doctrine so that there was no rejection from the general response of society. The *Kalimosodo* song introduced by Raden Sa'id, famous as Sunan Kalijaga, has manifested as a religious song that is still preserved until today. Javanese Islamic preaching in its framework makes every preacher aware of the existence of Javanese Islam which is based on local cultures that have been present earlier than the presence of Islam. Islam fills the old religious and religious space of Indonesian society through acculturation and endless dialectics. Islam's openness to all traditions reflects the harmonious formulation of Islamic preaching itself in the midst of the lives of the people (Mas'udi, 2015) .

Efforts to improve the spirit of nationalism and religiosity in the world of education in the 21st century are very important to form a generation that loves the homeland, has noble character, and is able to face global challenges. Character education integrates national and religious values in subjects, such as Pancasila Education, Religious Education, PKN Education and History Education. Learning with students' daily lives to make it easier for them to understand national and religious values, such as learning that raises the theme of nationality based on Pancasila and spirituality learning based on the Qur'an and Hadith as well as strengthening the pillars of faith and the pillars of Islam. Efforts to strengthen the faith are considered very important in this century, where freedom of expression must be based on faith and Islam. So that the freedom in question does not deviate from what has been taught by His Majesty the Prophet Muhammad SAW. Some Javanese people always act to remind each other to stay safe in living the wheel of life. This cautious attitude can save lives, so that as a young generation it is not easily tempted by foreign temptations. The predecessors of the Indonesian nation have also reminded us that the Indonesian nation is a godly nation, therefore as the younger generation it is important to increase our faith and Islam in accordance with the Qur'an and Hadith.

Based on the history of this nation in the past, nationalism was ultimately able to become a tool to free itself from the shackles of colonialism, so that it could lead the Indonesian nation to the gate of its independence. On the other hand, for previous countries whose citizens were weak in nationalism, it had led the country to destruction. However, at this time we must question whether the sense and values of nationalism are still alive and have been practiced in the form of actions? Or is nationalism now only a concept that is said verbally. Because what is being felt by society today is the erosion of nationalist values. The increasingly thinning spirit of nationalism among the people. This erosion of nationalism is indeed not without reason, it is natural for society to have a skeptical view, because the reality in the field is that there is a lot of disintegration in this country. In addition to disintegration, the doctrine of globalization and liberalization also affects the quality of nationalism of the nation's successors. However, in the midst of conditions like this, we should not immediately fixate and give up on the situation, instead we must immediately overcome the conditions and anticipate a worse situation. Overcoming the problem of erosion of nationalism must be done with a firm, planned, consistent and sustainable approach.

Tarbiyah is an educational process that seeks to shape the perfection of students. The perfection in question is someone who is always connected to Allah, has knowledge of fiqh, wisdom, and takes care of the affairs of many people or in other words, someone who has almost achieved perfection through his deeds and worship. Tarbiyah itself is the process of fostering and developing human potential through the provision of guidance inspired by divine guidance. The process of fostering and developing human potential can foster productive and creative attitudes

without eliminating the divine ethics that have been established. Deepening the meaning of tarbiyah is a process of transforming knowledge based on a high spirit in understanding and realizing life, so that it can realize faith and piety and noble character (Nur'aini et al., 2020) .

LITERATURE REVIEW

In the 21st century, a natural phenomenon has occurred, namely the growing interest of parents to enroll their children in schools that have an Islamic or religious nuance. This growing phenomenon is one of the challenges that must be faced by education practitioners. The paradigm that has developed in the community, parents believe that religion-based education can provide a strong moral foundation for children, such as honesty, discipline, and responsibility. Religious-based schools are considered to be able to protect children from negative environmental influences, such as free association or deviant behavior. Schools with an Islamic nuance usually offer a combination of competitive general education with religious learning, such as memorizing the Qur'an, mastering fiqh, and morals. In addition, many parents hope that their children will not only be academically successful but also have a strong religious grip as a provision for life in this world and the hereafter. Islamic-themed schools are schools that prioritize Islamic cultural philosophy in their teaching and learning activities, including smiling, greeting, greeting in Islamic clothing, praying in congregation, tadarus/reading the Qur'an, getting used to higher manners than knowledge (Irmawati, 2021) . According to (Prasetya, 2014) religious-based schools are schools that practice religious values based on the Qur'anul karim which are expected to be able to increase the faith and piety of students in the learning and teaching process and as provisions for life both in the world and in the hereafter. Parents hope that this education will be able to produce a generation that not only has intellectual intelligence, but also religiousness, which is able to be a solution to future challenges. Overall, the paradigm shift in education that not only prioritizes academic intelligence, but also the formation of attitudes of love for the homeland and nationalism and religion.

If academics are slow to respond to shifting societal preferences, it is certain that schools under the auspices of the Ministry of Education and Culture will gradually be replaced by schools with religious nuances. Shifting societal preferences consider formal schools to be too secular, or are considered to lack emphasis on education based on religious nationalism. Societal preferences assume that public schools are lacking in enrichment, especially regarding education based on nationalism and religion. For this reason, the author feels the need for educational innovation through curriculum renewal based on nationalism and religion. The latest policy carried out by the Minister of Education and Culture through the deep learning curriculum policy, the curriculum is expected to be able to answer the needs of the community in meeting the needs of students through a curriculum based on nationalism and religion. Schools under the Ministry of Education and Culture still have an important role as institutions that maintain diversity and inclusivity. With the right innovation and adjustments, public schools can compete and even collaborate with religious schools in producing intelligent, moral, and religious generations. This requires a joint commitment from the government, academics, interfaith leaders and the community.

The next phenomenon that occurs in the community is that many parents are willing to take the time to take their children tens of kilometers away to get quality education that has a religious nuance. This phenomenon reflects the community's need for education that is not only oriented towards academic aspects but also on the formation of attitudes that are religious. Many parents are willing to sacrifice time and energy to ensure that their children get an education that is in accordance with the values of the religion they adhere to. Parents want an

education that integrates religious values into daily learning, religious-based schools often stand out in shaping student attitudes, such as discipline, empathy, and responsibility.

Based on the paradigm that religious-based education is important as a provision for life in the world and in the hereafter, parents of students are beginning to realize the quality of education that must be taught to their children. This is a challenge in the 21st century, therefore curriculum reform must be carried out in order to answer this phenomenon. This paradigm reflects parents' awareness of the importance of education that is not only oriented towards academic aspects, but also builds children's moral and spiritual attitudes. Religious-based education is seen as an important foundation for preparing children to face the challenges of the world while also directing them to a meaningful life in the hereafter. Parents who realize this tend to choose educational institutions that integrate religious values into their curriculum. These religious values include teaching morals, ethics, worship, and principles of life that are in accordance with their beliefs. Thus, this kind of education is expected to produce a generation that is not only intellectually intelligent, but also has spiritual depth, social responsibility, and strong morals. This approach is increasingly relevant amidst the dynamics of globalization and rapid social change, where children need to have a solid grasp of values to face the temptations of materialism, individualism, and various other challenges. In this case, religious-based education becomes a long-term investment, both for worldly success and happiness in the afterlife.

The role of religious-based education is a manifestation of education that is guided by Islam, Islamic religious education does not only include theoretical values but also the integration of religious values into life that can form people who are faithful, pious, have noble character and are responsible. The guidelines that are the basis for Islamic religious education are the Al-Quran and Hadith (Sinaga, 2017) . In organizing nationalist and religious-based education, a breakthrough is needed to eliminate the dichotomy that has occurred in the world of education, what is meant by the dichotomy is the gap between general education and religious education (Achmad, 2021) . Creating regulations or formulations for education based on religious nationalism requires a holistic approach that is able to integrate national values with religious values. Integrating religious lessons with civic education to instill moral values, ethics, and love for the country. The right regulations have not been found to answer the needs of the community regarding nationalist and religious-based education, both from the Ministry of Education and Culture and the Ministry of Religion. Therefore, curriculum renewal is deemed very necessary to instill a sense of love for the homeland and instill spiritual values (nationalist and religious).

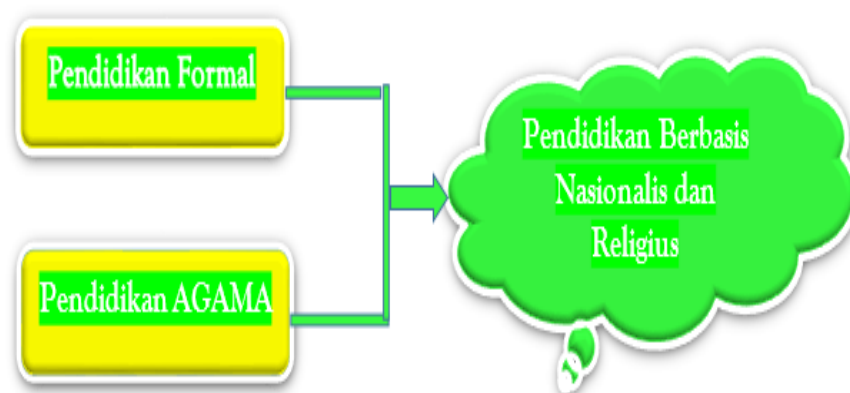


Figure 1 Religious Nationalist Based Education

Religious improvement is marked by an increase in spirituality which is expected to foster national values and spiritual values, it is expected to foster a civilized and knowledgeable generation (Marzuki & Haq, 2018) . The growth and development of children will be in line with

the social environment because humans are social beings, the growth and development of children physically and spiritually is the responsibility of all parties starting from the family, school, history and community environment (Nurfalah, 2018) . Based on the paradigm above, if the organization is to realize a nationalist and religious education system, then there is no gap between schools under the auspices of the Ministry of Education and Culture and schools under the auspices of the Ministry of Religion. With the harmonization between the Ministry of Education and Culture and the Ministry of Religion, the curriculum can be integrated so that both types of schools have balanced academic and moral standards. For example, public schools are also given a deeper portion of religious education (nahwu or shorof learning), while madrasas can adopt a more comprehensive national curriculum. This collaboration allows students from both types of schools to understand and internalize national and religious values simultaneously. The instillation of national values and religious values is very necessary to answer the needs of society in the 21st century, therefore the author has the idea that practicing the points of Pancasila and practicing morals based on the Qur'an and Hadith are considered urgent in order to form a civilized and knowledgeable generation.

The nationalist and religious-based education management system is considered very necessary to be improved, synergy between ministries can reduce the dichotomy of policies from the Ministry of Education and Culture and the Ministry of Religion. This collaboration can encourage innovation in compiling the curriculum needed by society in the 21st century. The realization of a learning model based on religious nationalism is one of the responsibilities that must be carried out in order to create a generation that loves its homeland and has high spirituality. Education that has integrity by instilling moderate nationalism and religious attitudes can be a means of improving the quality of education and the quality of future generations (Ikhsan et al., 2021) . Religious nationalism-based learning methods need to be improved so that students can better understand the love of the homeland and spirituality. As we know that in our homeland there are various religions, customs, tribes and cultures, therefore there needs to be an understanding of this diversity without there being a gap between fellow citizens. This reminds us of one of our nation's teachers, Gus Dur, as the father of pluralism, he once said that our nation is already civilized, one example of which is the existence of the *Negarakertagama* book and the *Sutasoma* book. This means that Islam teaches us *rahmatan lil alamin* not with violence, from Gus Dur we learn that we must absorb the teachings of Islam according to our great prophet Muhammad SAW, but not with his culture.

Returning to the learning model in accommodating religious nationalist-based education, the learning model to accommodate **religious nationalist-based education** must be designed to be able to integrate the values of nationalism and religiosity into the learning process. An integrated learning model through collaboration between the Ministry of Education and Culture and the Ministry of Religion may be one of the foundations in realizing a nationalist and religious-based education system. This collaboration is considered to be able to be the answer to answer the needs of the community who want an education system based on religious nationalism. So that the next generation of the nation has a soul of love for the Indonesian homeland by prioritizing the principle of *rahmatan lil alamin* or the next generation of the nation who are civilized and knowledgeable. Not a generation of the nation who likes conflict for personal and group interests, reviewed from the history of the Indonesian nation which prioritizes prosperity and welfare both religiously, socially, and cultural values. *Gemah ripah loh jinawi, toto titi tentrem kertoraharjo, baldhatun thoyibatun warrobun ghofur*.

Islamic education, religious figures, society), may be a guideline in the framework of curriculum renewal based on religious nationalism. The synergy of the 4 Pillars of Education involving formal education , Islamic education , religious figures , and society is a strategic

approach to creating a holistic education system, which is oriented towards nationalist and religious values. Collaboration of national values and religious values to the education system, with one example of formal schools adding the science of nafwu and shorof in religious learning. Religious figures have a great influence as role models for society and agents of renewal in social society. They can be catalysts in spreading religious nationalist values. Directing da'wah that encourages unity, tolerance, and the spirit of nationalism, and becoming a liaison between formal education and society to promote national and religious values. In addition, religious figures also play a role in strengthening the role of religion in building collective awareness of the importance of diversity and national unity which is packaged in an understanding of the values of Pancasila and an in-depth study of the Qur'an and Hadith. Society is an environment that provides direct experience for students to practice the values they learn. Society also plays a role in the process of integrating national education and religious education, through the practice of national and religious values.



Picture 2 Synergy of the 4 pillars of education

The synergy of the 4 pillars of education can be realized well if it can realize collaboration and deliberation in empowering an education based on religious nationalism. With the synergy of the 4 pillars of education, it is hoped that it can create the next generation of the nation who not only excel academically, but also have a sense of love for the homeland and have morals based on the Al-Qur'anul karim. With the sense of love for the land and water and behavior that is Al-Qur'anul karim, it is hoped that it can realize the condition of a society that is gemah ripah loh jinawi, toto titi tentrem kertoraharjo, baldhatun thoyibatun warrobun ghofur (a prosperous, fertile, safe, peaceful, and blessed country, both in material and spiritual aspects). With strong synergy between formal education, Islamic education, religious figures, and the community, the goal of building a sustainable religious nationalist education system can be achieved.

METHOD

In this study, the author conducted research with qualitative and quantitative research models. Qualitative research methods are research methods based on the philosophy of postpositivism, postpositivism is used to research in natural conditions, where the role of the researcher is a key instrument. Data collection techniques are carried out by triangulation (combination), data analysis is inductive/qualitative. And the results of qualitative research emphasize meaning more than generalization. Meaning is the actual data, data that is definitely a value behind the data that appears. The use of the correct research approach will produce research that guarantees the quality of the research by measuring the level of validity (validity) and measuring the level of reliability (reliability). A study is said to be valid if it contains several facts that can be proven empirically, the use of accurate data. In addition to measuring using

validity and reliability instruments, the author added an objectivity instrument to ensure a study that is measurable in its objectivity.

The accuracy of measuring instruments is very important to be applied in a study, with the right measuring instrument, the level of validity can be accounted for. As one example of a measuring instrument for unit length, namely a ruler, and a measuring instrument in the form of a scale to measure weight. The reliability of a research instrument can be said to be consistent (steady) if the results of measurements carried out repeatedly on the same subject always show the same results or scores. A good test, in addition to being valid and reliable, must also be objective, a test is said to be objective if it does not depend on the provider of the measuring instrument. If the measurement is carried out by several people, the measurement results are relatively close to the same.

In the focus of the research, with the title of fostering nationalism and religious spirit through 4 pillars of education. The researcher conducted field observations on 4 research components, namely, the education office under the auspices of the Ministry of Education and Culture, the Department of Religion, religious leaders and the community in order to find validity data through research data triangulation techniques, namely, combining various data sources, methods or theories to strengthen an assumption than the research conducted. In this study, the researcher used data triangulation in the form of (Documentation, interviews, questionnaires). After conducting the observation stage of the 4 research components, the researcher collected data from 15 research subjects in the first test and 15 research subjects in the second test, research subjects selected through a random sampling system to measure the level of reliability of a study to test a research hypothesis. The hypothesis of this study is to foster nationalism and religious spirit through 4 pillars of education (formal schools, religious schools, religious leaders, community leaders). After conducting a reliability test, the researcher did not stop there but conducted a test of the objectivity level of a study through an objectivity test on 50 research subjects in order to obtain the consistency of a hypothesis resulting from a study.

To draw conclusions based on the results of field observations, the criteria for classifying the percentages are determined according to (Akbar & Sriwiyana, 2010) . The following is a classification of the category percentages that will be used:

Table 1 Classification Percentage Category

Percentage	Information	Meaning
75.01%-100%	Percentage very valid category	Used without revision
50.01%-75%	Percentage category quite valid	Used with revision small
25.01%-50%	Percentage category invalid	No Can used
00.00%-25%	Percentage very invalid category	No can used

After completing the validation stage, the researcher continued to the reliability test stage regarding efforts to develop a spirit of nationalism and religiosity through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders). The researcher conducted a correlation reliability test stage using the product moment correlation formula from person.

Table 2 Classification of Pearson's r correlation coefficient values

Coefficient Interval	Relationship Level
0.80-1,000	Very strong
0.60-0.799	Strong
0.40-0.599	Strong Enough
0.20-0.399	Low
0.00-0.199	Very Low

To determine the level of objectivity of efforts to foster nationalism and religious spirit through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders), researchers conducted tests and measurements through data analysis in the form of closed questionnaires (Likert scale). To facilitate conclusions on the results of the percentage analysis, the percentage classification criteria were determined ¹⁹. The following is the classification of the percentage categories that will be used:

Table 3 Classification Percentage Category

Percentage	Information	Meaning
75.01%-100%	Percentage very valid category	Used without revision
50.01%-75%	Percentage category quite valid	Used with revision small
25.01%-50%	Percentage category invalid	No Can used
00.00%-25%	Percentage very invalid category	No can used

RESULTS

Based on the results of field observations conducted on November 25, 2024 to December 2, 2024 on four respondents who had different agencies or institutions, the four respondents were: Blimbing 1 Public Elementary School, Muhammad Hatta Islamic Elementary School, Management of Miftahul Huda Islamic Boarding School, Malang and Community Leaders.

First, the results of the interview with the principal of SD Negeri 1 Blimbing, Mr. Bambang Edi, S.Pd, M.Pd with a total of 13 questions obtained data of 75% agreeing to efforts to develop a spirit of nationalism and religiosity through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders). The suggestions or input given by the principal of SD Negeri 1 Blimbing were that the gap that occurs in formal schools and religious schools is not only about the quality of education, but there is also parental prestige where parents prioritize the quality of education based on religion. It is undeniable that formal schools find it difficult to keep up with religious-based schools, this is likened to a comparison of 1:1000. This means that formal schools with free education costs compared to religious schools whose education costs are quite expensive, it is considered that in essence formal schools are also good at carrying out their duties.

Second, the results of the interview conducted with the principal of SDI Muhammad Hatta with the principal, Mr. Muhammad Farid, S.Pd, M.Pd with a total of 13 questions obtained data of 90.38% agreed to the efforts to develop the spirit of nationalism and religiosity through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders). The suggestions or input given were to increase the religious content by 25% including basic religious content, namely (aqidah akhlak, fiqh alala, reading the Qur'an and Islamic history). He argued that the philosophy of the sak ngajine school is indeed an attraction for parents to send their children to schools based on religious nationalism.

Third, the results of the next interview were from the administrators of the Miftahul Huda Islamic Boarding School in Malang, the reason the researcher chose the subject of research at the Miftahul Huda Islamic Boarding School in Malang is that the Miftahul Huda Islamic Boarding School in Malang is one of the oldest Islamic boarding schools in Malang, the Miftahul Huda Islamic Boarding School was established in 1768 and KH. Hasan Gunadi is the founder of this Islamic boarding school. PPMH has a difference of 23 years from its predecessor, the Sidogiri Islamic Boarding School. Mr. Agus Prasetyo, M.Pd, S.Pd who also happens to teach at Sabilillah School which is one of the leading schools or favorite schools in Malang City. From the 13 questions that the researcher asked, data obtained was 82.69% agreed to the efforts to develop the spirit of nationalism and religiosity through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders). The suggestions and input are that there is a

gap between formal schools and religious schools in terms of finance. Schools that have a religious nuance tend to have relatively more expensive costs compared to formal schools, so it is not surprising that the quality of schools with a religious nuance has better quality.

Fourth, the next interview result is from a community leader, Rosdiana Sari Hasibuan, S.Geo, M.Goe. She is currently continuing her doctoral studies in Geography at Malang State University with a total of 13 questions obtained data of 86.53% agreeing to efforts to foster a spirit of nationalism and religiosity through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders). The suggestions and input obtained by the researcher are that formal schools need to innovate in education, especially education with a religious nuance in order to answer the needs of society as a whole or holistically.

Overall, the results of the analysis of the four research subjects (formal schools, religious schools, religious leaders and community leaders) obtained data of 83.65% agreed to the efforts in fostering nationalist and religious spirit through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders). From the results of the presentation of the data above, it can be concluded that the instrument carried out by the researcher has a very valid category reviewed based on the percentage table from akbar and sriwiyana. The overall suggestion is that in fostering nationalist and religious spirit, continuous synergy is needed from the four pillars of education. The synergy of the four pillars of education is expected to be able to answer the needs of the community in realizing a national and religious-based education which emphasizes faith and also science and technology.

After obtaining validation data from the four research subjects above, the researcher proceeds to the next stage, namely the reliability test stage. At this reliability test stage, the researcher conducts or selects research subjects by random sampling, which consists of several teachers, guardians and students.

Based on the data obtained from the results of the reliability test conducted on 35 respondents where the respondents were selected randomly or random sampling, the selection of respondents consisted of several teachers, guardians and students. The presentation of the reliability test data above is as follows, from variable 1 to variable 13 has a significance level above 0.05 which means that each variable as a whole is declared significant or valid. And the results of the reliability test obtained a Cronbach's Alpha result of 0.836 which means that the instrument used in the reliability test meets the strong category (the level of reliability is strong).

The exposure of variable 1 is the public interest in religious-based education, religious-based education is considered to be very popular with the public. The public assumes that education that emphasizes faith and science and technology is a basic need that must be possessed by children with the hope that children are not left behind in terms of faith and science and technology. At the basic education level for formal schools, this has been very much felt with the phenomenon in various regions or areas where several formal schools have to be merged because they do not get students. The phenomenon of losing students is one of the reasons that the public is indeed more interested in getting quality education with a religious nuance. The policy carried out by the agency in merging schools is considered very objective, because the operational costs of formal schools themselves depend on the number of students. Therefore, it is necessary to optimize schools in developing a spirit of nationalism and religion through the 4 pillars of education (formal schools, religious schools, religious leaders and community leaders) so that it can increase public trust in schools that have quality education based on nationalism and religion.

The exposure of variable 2 is expected that schools must have innovation in improving the quality of education based on nationalism and religion. Improvement of education services must be further improved so that it can attract more public interest, especially in terms of developing

nationalism and religion through the 4 pillars of education. In addition, child-friendly services are certainly the main priority, so that parents feel safer in entrusting their children to school so that parents' activities at work or at home are not worried. Regarding the quality of education based on nationalism and religion must also be considered for schools, meaning that the paradigm of society in general wants an education that has a nationalist and religious nuance. The philosophy of society that we often hear is " *school sak ngajine* " based on the paradigm that is developing in society is a challenge that we must answer in this century as academics or education practitioners. However, once again every individual or organization has shortcomings and perfection belongs only to Allah SWT, meaning that formal schools find it difficult to innovate in improving the quality of education in answering the needs of society, namely the quality of education based on nationalism and religion. Therefore, collectivity between schools is needed in developing nationalism and religion through the 4 pillars of education.

The exposure of variable 3 is that formal schools are considered lacking in maintaining the quality of education and can even be considered lagging behind in innovation. For this reason, there needs to be an active role in improving the quality of education based on nationalism and religion through the 4 pillars of education. In addition, schools must be active in conducting comparative studies with schools based on religious nationalism as a reference in improving the quality of the school. Synergy between schools and the service is the most important, so that they can provide coaching and training in improving the quality of education based on religious nationalism. Based on the results of the interview, formal schools need to innovate learning according to the needs of the community, while the current needs of the community are " *schools sak ngajine* " the developing paradigm must be responded to wisely by academics, services and schools by improvising or updating the curriculum to answer the needs of the community. This improvisation can be done by adding a curriculum or basic religious content, namely the addition of aqidah akhlak, fiqh alala, Islamic history and the habit of reading the Qur'an and praying in congregation.

The fourth variable is that Pancasila is a very good foundation for this nation, especially the first principle, namely the one and only God. Based on the first principle, it can be concluded that the one and only God is everything. If we refer to the formulation of Pancasila before it was discussed nationally, the one and only God was in the fifth principle. However, after the national discussion, the one and only God was changed to the first principle, which means that the one and only God is everything. That we as humans only seek refuge in Allah SWT. Back again to the needs of society for the habituation of religious culture, namely by increasing faith and piety and also science and technology. People who choose religious-based schools do not mean that people do not reflect Pancasila, but the needs of society regarding religious education are the main priority in this century as provisions for children's future. Therefore, learning innovation is needed to answer the needs of society, one of which is by developing a nationalist and religious spirit through the 4 pillars of education.

The exposure of the 5th variable is by collaborating in improving teacher competence (professional, pedagogical, social and personality competence) it is expected to be able to carry out the main tasks and functions of the position in responding to the needs of the community. The next formulation is to conduct routine evaluations every week as is done in advanced schools, with the hope of improving performance. The next formulation is that student UKT is used to develop schools according to the needs of the community, but in essence this needs to get the approval of all parties. As we know in formal schools, 1 rupiah will be a big problem so that there needs to be approval through the 4 pillars of education that are intended.

The exposure of variable 6 is the separation or regulation of the Ministry of Education and the Ministry of Religion is considered very good. This is done in order to facilitate the

management process for both parties. Improvement of regulations may need to be improved with one of them being technological advances, so that technological advances can accommodate effectively and efficiently for the world of education throughout the country. The acceleration of digital transformation is considered very helpful in the world of education, so that it does not burden management. With the existence of digital transformation, it is hoped that the certification disbursement process can be faster so that it does not cause chaos between teachers under the auspices of the Ministry of Education and teachers under the auspices of the Ministry of Religion. As we know, PAI teachers under the auspices of the Ministry of Religion always get certification faster when compared to teachers under the auspices of the Ministry of Education, this is considered reasonable because there are more teachers under the auspices of the Ministry of Education than teachers under the auspices of the Ministry of Religion. Therefore, the acceleration of digital transformation is considered very helpful in the process in the field in terms of its technical use.

The exposure of variable 7 is a better separation because it can optimize the performance of each ministry, with separation does not mean giving a gap between the ministry of education and the ministry of religion. But rather so that the performance of each ministry can be more optimal in accommodating the schools under its auspices. In essence, each ministry still has a lot of homework to be completed, for example increasing school operational funds to develop schools, grant funds, etc. The ministry of religion should have a heavy homework that must be intense in building communication with foundations. So that one day it is hoped that no school will lack students or even have to close. Perhaps the right regulation in the ministry of religion in this context is the scope of education, where the ministry of religion can form an organization in the field of education that specifically oversees the field of education. So the duties and functions of the ministry of religion are further expanded, not only the community comes to the KUA to take care of marriage certificates but one field can be formed that specifically oversees education.

The exposure of variable 8 is in order to answer the needs of the community regarding education based on nationalism and religion, namely by increasing the content of the religious curriculum (aqidah and morals, fiqh alala, history of Islamic culture and the habit of reading the Qur'an and praying in congregation) with a weight of about 25% of the formal curriculum. Basically, the national curriculum is already very good as proven by the fact that all schools in Indonesia implement the national curriculum, but again that in this century the needs of the community regarding the quality of education with a religious nuance are considered to be the main priority in forming a child's character or as a provision for children in living life. The addition of religious content can be managed through extracurricular activities in schools. Schools are expected to be able to manage extracurricular activities based on religious nationalism as an initial reference in developing a spirit of nationalism and religion from an early age. Of course, adding extracurricular activities requires additional operational costs, additional operational costs can be included in the school program (RKAS). In addition to efforts from within the school itself, synergy can be carried out through the 4 pillars of education in realizing nationalism and religion.

The exposure of variable 9 is by adding basic religious content including (aqidah, morals, fiqh, Islamic history and the habit of reading the Qur'an and praying in congregation). The purpose of adding religious content is to increase the faith and piety of students and also increase knowledge and technology. With the addition of religious content, it is hoped that it can answer the needs of the community in developing nationalism and religiosity (*hubbul wathon minal iman*). In the management system, it should be in one command under the education office in realizing nationalism and religiosity (*hubbul wathon minal iman*) so that it is easier to organize

instructionally. In addition, schools are expected to have the freedom to develop school quality by synergizing through the 4 pillars of education. In addition, it must also be accompanied by improving the quality of teachers with various POKJA (working group) programs in their respective regions in order to align performance achievements as implemented in advanced schools. Viewed from the state foundation in the 3rd principle which states the unity of Indonesia, in essence the national education system is already very good by providing a place for all Indonesian people in pursuing education without differentiating religion, ethnicity and culture. Based on the results of the analysis in the field, it can be assumed that in general the national curriculum is very appropriate in protecting all Indonesian people, and what is needed by society today is not change but renewal by adding religious content, such as (aqidah, morals, fiqh, Islamic history and the habit of reading and praying in congregation).

The presentation of variable 10 about the synergy that schools need to do is by involving the 4 pillars of education, which is expected that the synergy is not only a formality but also truly realizes the growth and development of the school itself. Without real synergy, it will be very difficult for the organization to work without the support of the community, especially the 4 pillars of education. Therefore, efforts to develop nationalism and religiosity must begin by involving the 4 pillars of education actively and participatively. This synergy must be carried out intensively or continuously, structured and systematically. Implementation instructions and technical instructions are prepared properly, so that the roadmap or road map to which direction the school will run or be headed. As we know that educational organizations are large organizations, therefore a centralized command model is needed in order to be able to align instructions comprehensively and together.

Explanation of variable 11 regarding the diversity of Indonesian society, we should be grateful for all of us because we were born in this beloved Indonesian homeland. Where we can live side by side without any conflict in the name of SARA issues, therefore it is important for us to preserve the customs and culture of the Indonesian nation. As we know, although the majority of Indonesian people are Muslim, they still pay attention to the needs of those of other religions, one example for those of other religions is that schools still accommodate by bringing in assistant teachers to accommodate students of other religions. This means that if it is studied based on Pancasila, namely the 5th principle which reads social justice for all Indonesian people. Alhamdulillah, we are grateful that the diversity in the Indonesian homeland is still well maintained, as exemplified by His Holiness the Prophet Muhammad SAW through the Medina Charter, one of which reads freedom of religion. In addition to referring to His Holiness the Prophet Muhammad SAW, there is also one of our nation's teachers, namely KH. Abdurrahman Wahid (Gus Dur) who we usually know as the father of pluralism, meaning he as our role model taught us that religious tolerance is very important. And one of the foundations for our own nation is Bhineka Tunggal Ika which means different but still one.

Explanation of variable 12 regarding the foundation of education, the foundation of education in essence is very good nationally in accommodating all Indonesian people who have different backgrounds but remain in one unity, namely the framework of the NKRI (Unitary State of the Republic of Indonesia). The national education system is very good, only a renewal is needed to answer the needs of the community, namely by adding religious content (aqidah, morals, fiqh, Islamic history and the habit of reading the Qur'an and praying in congregation). For that, the author has an idea in order to develop a spirit of nationalism and religion through 4 pillars of education in order to increase the level of faith and piety as well as science and technology. The spirit of nationalism can be fostered through extracurricular scouting activities, scouting activities themselves have developed in Islamic boarding schools. Scouting activities are considered to be able to increase the spirit of nationalism as stated in the dasadharma of scouts,

namely; Devotion to God Almighty, love of nature and compassion for fellow human beings, polite and chivalrous patriots, obedient and like to deliberate, willing to help and steadfast, diligent, skilled and happy, careful and modest, disciplined, brave and loyal, responsible and trustworthy, pure in thought, word and deed. While religious content can be developed through the addition of religious content (aqidah, morals, fiqh, Islamic history and the habit of reading the Qur'an and praying in congregation). With the harmony between nationalism which means love of the homeland (*hubbul wathon minal iman*) and also religious, it is hoped that it can answer the needs of society in this century.

The 13th variable exposure regarding regulations in realizing nationalist and religious-based education is by increasing synergy with related parties in this case the first synergy that must be done is through the 4 pillars of education, namely parties from formal schools, religious schools, religious leaders and community leaders. Synergy must be carried out intensively and continuously in order to realize an education that is in accordance with what is expected. The involvement of religious leaders and community leaders is expected not only to be carried out in major events but also by involving the community intensively and continuously. The association of parents is considered to be one of the media that can be used as an approach in realizing nationalist and religious-based education. Active participation certainly requires support from the organization so that there is no misunderstanding in the implementation process.

DISCUSSION

In the 21st century, a natural phenomenon has occurred, the phenomenon is the growing interest of parents to send their children to schools that have an Islamic or religious nuance. This growing phenomenon is one of the challenges that academics must face. The paradigm that has developed in the midst of society can be interpreted that today parents are more likely to send their children to religious-based schools, parents assume that religious-based education can provide a good moral foundation for their children, such as honesty, discipline and responsibility. Religious schools are considered to be able to protect children from negative environmental influences. Religious schools usually offer a combination of competitive formal (general) education with religion such as the habit of *akhlakul karimah*, *fiqh alala*, the history of Islamic civilization and the habit of reading the Qur'an and praying in congregation. In addition, many parents hope that their children will not only be academically successful but also have a strong religious grip as a provision for life in the world and in the hereafter. An Islamic-themed school is a school that prioritizes Islamic philosophy in its teaching and learning activities, including smiling, greeting, saluting, wearing Islamic clothing, getting used to reading the Qur'an and praying in congregation, and prioritizing manners over knowledge.

CONCLUSION

A holistic formulation in realizing an education that has a nationalist and religious nuance according to the needs that develop in the midst of society. This research was conducted as a material for academic consideration and also a material for community consideration in an effort to develop nationalism and religiosity through 4 pillars of education (formal schools, religious schools, religious leaders and community leaders). With this research, the author hopes to contribute an idea to the world of education in particular so that it can help in realizing an education that has a nationalist and religious nuance as needed by society. With this research, it is hoped that it can be a reference or input especially for the Faculty of Education, and can be used as a study by fellow students for further research. In addition, the researcher also hopes

that this research can be one of the causes of the opening of the door of blessing for the researcher himself.

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