



Influence of Islamic Education on Strengthening College Students' Nationalism: Evidence from Study Programs Outside the Main Campus of Universitas Brawijaya Kediri

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Abstract

This study aims to analyze the influence of Islamic Education (PAI) on strengthening college student nationalism in the context of public universities. Departing from the lack of research examining the relationship between religious education and the construction of nationalism in non-religious university environments, this study offers a novel understanding of how religious values can function as instruments for shaping national character. Using a quantitative approach, this study evaluates the extent to which the internalization of religious values in IRE learning contributes to the development of college students' national identity. The results show that PAI learning positively influences the strengthening of college student nationalism, as evidenced by increased national awareness, appreciation of diversity, and a commitment to contributing to society. These findings indicate that Islamic moral values, such as honesty, social responsibility, and love for the homeland, provide an important foundation for shaping a moderate nationalist orientation amid the challenges of globalization. The contribution of this research lies in integrating religious and national perspectives, demonstrating that religious education can play a strategic role in strengthening college students' civic character in public universities. The implications of these findings are expected to encourage the development of a more integrative Islamic Education curriculum that is responsive to the need to strengthen nationalism in higher education.

Keywords

Islamic education; Strengthening nationalism; College students.



Introduction

In this era of globalization and digitalization, the socio-cultural life of the younger generation is experiencing complex dynamics (Syarifah & Kusuma, 2016). The emergence of intolerance and discriminatory attitudes among college students poses a serious challenge to the life of the nation and state in Indonesia. Empirical data show that the percentage of college students with intolerant attitudes is still significant; for example, a survey by the Center for Islamic and Community Studies (PPIM) at UIN Jakarta reported that around 24.89% of college students showed intolerant attitudes, with 5.27% being extremely intolerant in the higher education environment (Arif, 2021). This phenomenon not only affects campus life but also has implications for social cohesion and diversity in the public sphere.

This national context underscores the urgency of fostering national values from higher education onward. In the Indonesian national education system, one of the religious subjects, Islamic Education (PAI), is a compulsory curriculum in higher education institutions in accordance with the provisions of the National Education System Law No. 20 of 2003 and confirmed in the Higher Education Law No. 12 of 2012, which emphasizes that religious education is a component of the curriculum that every college student must study. This compulsory course is designed not only to strengthen religiosity but also to support the formation of college students' national character based on Pancasila and the 1945 Constitution.

Islamic Education (PAI) plays a strategic role in higher education, shaping college students' religiosity and potentially strengthening national identity amid global dynamics (W. Kurniawan et al., 2025). Compared to general courses that focus on cognitive aspects, PAI offers an integration of prophetic values such as humanization, liberation, and transcendence that can foster moral commitment and national awareness (Yunita & Abdillah M, 2022). Thus, PAI contains ethical and spiritual dimensions that can strengthen nationalism, especially when college students face shifts in values driven by global cultural trends.

On the other hand, nationalism as a national attitude does not automatically grow among the younger generation (Ratri & Najicha, 2022). Globalization, the penetration of foreign cultures, and an increase in materialistic orientation have weakened college students' spirit of love for the country, mutual cooperation, and social solidarity. A number of studies show that exposure to global culture can lead to value disorientation or culture shock, contributing to the decline of nationalism among the younger generation (Abdullah et al., 2024). This condition confirms that the development of nationalism requires a value-based educational approach, including through PAI (W. Kurniawan et al., 2025).



The comparison between PAI and the strengthening of nationalism lies in their value orientations: PAI emphasizes the formation of morals, ethics, and spirituality, while nationalism is oriented towards national identity and commitment to the Unitary State of the Republic of Indonesia (Pradani et al., 2025). However, PAI values such as trustworthiness, justice, brotherhood, and love for the homeland (*hubbul wathan*) have common ground with the values of nationalism. This means that PAI can be an instrument for internalizing national values through an ethical-religious approach. The empirical challenge is whether this integration of values can truly increase college students' attitudes toward nationalism across higher education.

Several previous studies have examined the relationship between religious education and nationalism. Shihabudin found that PAI has a significant influence on college students' attitudes toward nationalism, contributing 83.6% (Said et al., 2020). Afifa shows that religious values in PAI, such as tolerance and responsibility, contribute to building national commitment (Pradani et al., 2025). Nashira emphasizes that spirituality-based character education is an important factor in fostering nationalism among the younger generation in the global era (Nashira et al., 2025). However, studies specifically examining college students at multidisciplinary campuses, such as Brawijaya University in Kediri, remain limited.

This context is relevant because study programs outside the main campus (PSDKU) college students at Brawijaya University Kediri come from heterogeneous socio-cultural backgrounds and are enrolled in non-religious study programs such as Agroecotechnology and Aquaculture. This diversity presents both opportunities and challenges for PAI in internalizing Islamic and national values (S. Kurniawan, 2021). The researcher's initial observations indicate differences in college students' perceptions of the relationship between Islam and nationalism. Some consider the two to be separate, while others see nationalism as an integral part of Islamic teachings. This phenomenon underscores the need for empirical studies to determine the extent to which PAI learning influences college students' attitudes toward nationalism.

Based on these conditions, this study was conducted because: 1) there is a challenge of weakening nationalism among the younger generation in the era of globalization, 2) there has not been much research examining the role of PAI in strengthening nationalism in a multidisciplinary campus context, 3) there are indications of differences in college students' perceptions of the relationship between religious values that need to be analyzed empirically. Based on these gaps, this study focuses on the extent to which Islamic Education influences the strengthening of nationalism among college students at Brawijaya University in Kediri. This study aims to analyze the influence of Islamic Education on college



students' attitudes toward nationalism and to develop an Islamic Education learning model that cultivates national character in public universities.

Method

This study uses a quantitative, causal-associative research design (Creswell & Creswell, 2018), to determine the effect of Islamic Education (PAI) on strengthening college student nationalism. This approach was chosen because it allows researchers to objectively and quantitatively measure the influence of the PAI variable on college student nationalism.

The population of this study was all active college students of the Agroecotechnology and Aquaculture Study Program at Brawijaya University, Kediri, who had taken PAI courses, totaling 127 college students. The sampling technique used was purposive, with the criterion of college students who had taken PAI courses for at least one semester. If the population is >100, the sample can be drawn from 10–25% of the total population. Therefore, this study took 25% of the total population ($n = 32$ college students) (Arikunto, 2010b).

This sample selection was considered adequate and representative because the selected college students had attended PAI for at least one semester, thereby having relevant experiences and perceptions regarding the strengthening of nationalism through PAI learning. Respondent characteristics, Age range: 19–22 years; Gender: 18 male, 14 female; Semester: 1

Data were collected using a closed-ended questionnaire in the form of a five-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree). The questionnaire consisted of two variables, as shown in the following table:

Table 1. Research Variables

Islamic Education variable (X)	Nationalism variable (Y)
1. Faith	1. Proud to be Indonesian
2. Worship and practice of sharia	2. Love for the homeland and nation
3. Good character	3. Willing to sacrifice for the nation
4. Social and national	4. Acceptance of diversity
5. Understanding of Islam	5. Pride in diverse cultures
	6. Appreciation for the services of heroes
	7. Prioritization of the public interest

The instrument's construct validity was tested in two stages. First, three Islamic education experts reviewed the items to assess their suitability for the theoretical construct. Second, the analysis showed that all item-total correlations exceeded 0.349, indicating validity. Cronbach's Alpha analysis ($\alpha > 0.70$) confirmed



the instrument's high consistency. The Research Ethics Committee of Brawijaya University approved this study, and all participants provided voluntary consent.

Researchers operationalized the variables in this study based on theoretical constructs and previous studies. Table 1 presents how each variable, its dimensions, indicators, and number of items were measured. Respondents rated all items using a five-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree).

Table 2. Variable Measurement

Variable	Indicator	Number of Items	Likert Scale	Source
Islamic Education (X)	Faith, worship and Sharia law, good character, social and civic awareness, understanding of Islam	15	1-5	Syihabudin dan Hasanah
Nasionalism (Y)	National pride, love for the homeland, willingness to sacrifice, acceptance of diversity, cultural pride, appreciation for the services of heroes, prioritization of the public interest	21	1-5	Syihabudin dan Hasanah

1. Research Conceptual Model

This research conceptual model was developed based on PAI learning theory and nationalism theory. The model was validated through expert judgment by two Islamic education experts and one research methodology expert. The conceptual model diagram is presented in Figure 1.

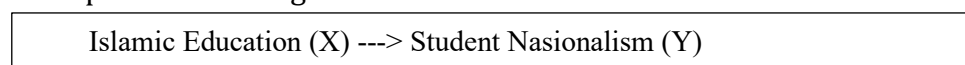


Figure 1. Conceptual Model of Research



Description: The arrow indicates the direction of influence of the independent variable (PAI) on the dependent variable (Nationalism).

2. Data Analysis Techniques

- Data was analyzed using SPSS version 25 with the following steps:
- Validity and reliability tests to ensure the quality of the instruments.
- Normality and heteroscedasticity tests to examine data distribution.
- Simple linear regression analysis to measure the effect of Islamic Education on strengthening college student nationalism.
- Determination test (R^2) and effect size to determine the magnitude of variable contribution.

The results were interpreted by comparing the p-value with a significance level of 0.05.

Results

The implementation of P5-PPRA (Project-Based Strengthening of College student Character Profile and Rahmatan lil 'Alamin) aims to shape learners with strong character aligned with the noble values of Pancasila, which are embodied in six dimensions: piety toward the Almighty and noble character, independence, global pluralism, mutual cooperation (gotong royong), critical reasoning, and creativity. Furthermore, the objective of P5-PPRA is to cultivate madrasah graduates who demonstrate moderate attitudes in both religious practice and daily life. Based on the research findings, the implementation of the Project for Strengthening Pancasila and Rahmatan lil 'Alamin College student Profile (P5RA) in several madrasahs specifically MTsN 3 Paser, MAN Bontang, MAN 2 Samarinda, and MTsN Samarinda follows three implementation stages: the initial stage, the developing stage, and the advanced stage. The implementation pattern in each madrasah reflects not only institutional readiness but also the collaborative culture and pedagogical capacity of teachers.

The validity test results using Pearson Product Moment correlation show that all statement items have a calculated r value > table r (0.349) at a significance level of 5%. Thus, all questionnaire items are declared valid.

The reliability of the instrument was tested using Chronbach Alpha:

Table 3. Reliability Test Results

NO	Variable	Alpha Value	Standard Reliability Value	Description
1.	Islamic Education	0,841	0,60	Reliable



2.	Strengthening Nationalism	0,921	0,60	Reliable
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A value of $\alpha > 0.60$ indicates that the instrument is consistent and can be used. The Kolmogorov-Smirnov test shows:

Table 4. Normality Test Results

N	Mean	Std. Deviation	Kolmogorov-Smirnov Z	Asymp. Sig. (2-tailed)
32	0,000	7,685	0,106	0,200

Asymp. Sig. Value $> 0.05 \rightarrow$ residuals are normally distributed.

Table 5. Regression Assumptions and Model Fit

Assumptions	Results
Multicollinearity	VIF = 1.000 $\rightarrow$ no problems
Heteroscedasticity	Plot residual vs prediction $\rightarrow$ random pattern, assumption fulfilled
Normality	Normal Residual
Model Fit	F (1,30) = 30.10, $p < 0.001 \rightarrow$ model is significant

Simple Linear Regression Analysis States a significance value of 0.000, it can be seen that $0.000 < 0.05$.

Table 6. Simple Linear Regression Analysis

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1777,700	1	1777,700	30,100	.000 ^b
	Residual	1771,769	30	59,059		
	Total	3549,469	31			
a. Dependent Variable: Nasionalisme						
b. Predictors: (Constant), PAI						

Analysis of the Coefficient of Determination, Adjusted R Squared Value, and R Square Value in the Coefficient of Determination can be seen in the model summary table.



Table 7. Analysis of the Coefficient of Determination

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.708 ^a	0,501	0,484	7,685
a. Predictors: (Constant), PAI				

It can be seen that R Square has a value of 0.501. Effect Size (Cohen's d), Cohen's $d > 0.8 \rightarrow$ large effect, according to Cohen's convention.

Table 8. Calculation Results of Effect Size (Cohen's d) of PAI Influence on [Variable Y]

Cohen's d	Kategori Efek
1,47	Besar

The percentage of PAI's influence on college student nationalism is illustrated in the figure below.

Pendidikan Agama Islam Berpengaruh
terhadap Penguatan Nasionalisme Mahasiswa

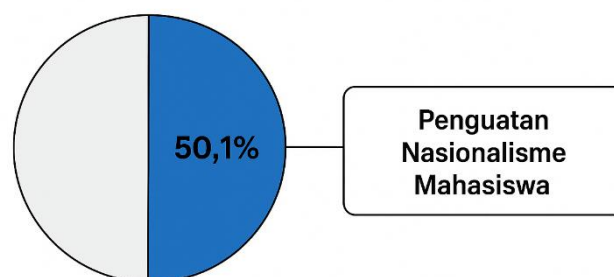


Figure 2. Percentage of PAI's Influence on College student Nationalism

Discussion

The findings of this study indicate that Islamic Education (IRE) has a positive and significant effect on strengthening nationalism among college students at Brawijaya University, Kediri. This conclusion is supported by the results of a regression test, which show a significant model with $F(1,30) = 30.10$; $p = 0.000$ ($<$



0.05), indicating a meaningful relationship between PAI and college student nationalism. In quantitative research, the strength of such inferences depends on the quality of the instruments and the fulfillment of the analysis's assumptions. Therefore, the validity test results, which show that all items have a calculated $r >$ table r (0.349) at the 5% level, confirm that the indicators used adequately represent the measured construct (Arikunto, 2010a; Sugiyono, 2019).

The strength of the instruments is further reinforced by high reliability, namely $\alpha = 0.841$ for the PAI variable and $\alpha = 0.921$ for the nationalism variable, indicating the internal consistency of the items and reducing the risk of conclusions being influenced by measurement instability (Arikunto, 2010a; Sugiyono, 2019). In addition, the Kolmogorov-Smirnov test produced Asymp. Sig. = 0.200 (> 0.05), indicating that the residuals are normally distributed, while the heteroscedasticity test shows a random residual pattern, so that the assumption of relatively constant error variance can be accepted; the VIF value = 1.000 also confirms that there is no multicollinearity problem in the simple regression model (Sugiyono, 2019). Based on these methodological grounds, the interpretation of the relationship between PAI and nationalism in this study has a sufficiently strong foundation.

In terms of the strength of the relationship, the R value = 0.708 indicates a relatively strong positive correlation, and the R^2 value = 0.501 (Adjusted $R^2 = 0.484$) indicates that PAI explains 50.1% of the variance in college student nationalism. In the context of social science, the explanatory power of approximately half of the variance by one predictor is a substantial finding because nationalism is a complex construct that is usually formed by many factors simultaneously, such as family environment, social experiences, peer interactions, organizational activities, and the influence of digital media (Ikasari et al., 2025; Oktariani & Noviyanti, 2025). The strengthening of practical meaning is also evident in Cohen's d effect size of 1.47, which is classified as large, indicating that the influence of PAI is not only statistically significant but also practically meaningful in shaping college students' national attitudes. Thus, these findings position PAI as a highly relevant factor in the development of national character in public universities, while also confirming that improving the quality and learning strategies of PAI can have a real impact on college student nationalism (W. Kurniawan et al., 2025; Sudradjat & Alim, 2025).

Substantively, PAI's influence on nationalism can be explained through the mechanism of value internalization. PAI encompasses not only cognitive aspects (understanding of teachings) but also affective and ethical aspects that foster the formation of social character, such as honesty, responsibility, concern, justice, and respect for human dignity. These values intersect with the dimensions of civil nationalism that emphasize social solidarity, awareness of living together, and



commitment to collective interests. In this context, PAI serves as a vehicle for shaping public ethics that can foster a moderate national orientation—namely, nationalism that does not negate religious identity but rather reinforces social responsibility as citizens (Muvid, 2025). This argument aligns with the literature that emphasizes revitalizing PAI in higher education so that learning does not stop at textual norms but shapes college students who are spiritually and intellectually mature and able to present religious values as moral energy for social life (W. Kurniawan et al., 2025).

The findings of this study can also be contextualized through Schwartz's value theory, which asserts that universal values develop through interactions between personal orientation and the social environment. Islamic education as a normative environment provides a value structure that encourages the development of social awareness, responsibility, and honesty; when these prosocial values are strengthened, college students tend to be better able to develop an inclusive national consciousness, such as appreciation for diversity and a willingness to contribute to society (Schwartz, 2012). However, this theory also explains why PAI's contribution is not total: nationalism as a value is not derived solely from one source but is also influenced by daily experiences, campus climate, and broader social interactions. Therefore, the R^2 of 0.501 indicates that PAI is a dominant factor, but not the only one shaping college student nationalism.

When placed in the context of globalization's challenges, these findings become even more relevant. A number of studies show that globalization and cultural flows can cause value disorientation among the younger generation, including weakening social solidarity, increased individualism, and a decline in a sense of togetherness (Abdullah et al., 2024; Ratri & Najicha, 2022). In the reality of college student life, these challenges are amplified by exposure to social media, which has become the primary arena for shaping opinions, identities, and socio-political preferences. Studies on social media and the internalization of Pancasila values confirm that digital spaces can influence college students' character formation; exposure to diverse narratives, including divisive content, can significantly shape nationalistic attitudes if not balanced by strong values education (Ikasari et al., 2025). In this situation, PAI, which fosters social ethics, moderation, and public responsibility, can serve as a counterbalance, preventing college students from being easily drawn into narratives that erode national spirit.

Comparatively, the results of this study reinforce the findings of previous research, which also showed the influence of PAI learning on increasing nationalism (Satir & Yunita, 2022), and the implementation of PAI learning in increasing college students' nationalism as well as influencing the strengthening of college student



nationalism in the context of certain universities (Said et al., 2020; Yunita & Abdillah M, 2022). The similarity in the direction of these findings shows that PAI does indeed have consistent potential as an instrument for fostering national attitudes. However, your research extends the context by testing college students across general/multidisciplinary universities, thereby enriching the empirical evidence that strengthening nationalism through PAI is not limited to religious education environments but is also relevant on heterogeneous campuses whose college students come from diverse socio-cultural backgrounds. This is important because studies on strategies for strengthening college student nationalism emphasize the need for an adaptive approach to the context of globalization and the characteristics of today's college students (Nashira et al., 2025). In addition, findings from the field of basic education showing that religiosity in PAI can shape nationalism are now reinforced by the fact that similar mechanisms can operate at the college student level, albeit in a more complex form (Pradani et al., 2025).

However, the finding that 49.9% of the variance in nationalism comes from factors outside the model confirms that nationalism is multidimensional. In the campus context, civic education and college students' social experiences also influence nationalism (Oktariani & Noviyanti, 2025). Therefore, the formation of nationalism should ideally be understood as the result of interactions between various channels of values education (Islamic Education, Pancasila, citizenship), campus culture, and organizational experiences. On the other hand, college student social engagement (civic engagement) can also be an important pathway that explains how religious values are transformed into nationalistic behavior. Spiritual values can be an instrument for strengthening civic engagement in a democratic society; in the context of college students, when PAI encourages social awareness and public ethics, college students are more motivated to engage in community and organizational activities, and this involvement strengthens nationalism as a real social practice, not just a declarative attitude (Nasoha et al., 2025).

In line with experience-based learning, John Dewey's constructivism emphasizes that direct experience and active participation are key to the internalization of social values (Muminin et al., 2023). This means that the influence of PAI on nationalism will be stronger if learning is not only oriented towards lectures and the memorization of concepts, but also provides space for reflection and experiences that connect religious values with the reality of nationality, such as discussions on diversity, social projects, community service, and cross-group collaboration. This aligns with studies on the effectiveness of PAI learning in public universities, which emphasize the importance of contextual, dialogical, and relevant methods for college students (Sudradjat & Alim, 2025). With this approach, religious



values do not stop at the personal level but become moral energy for social actions oriented towards nationalism.

The practical implication of this study is the need for more explicit integration of national values in the curriculum and learning strategies of Islamic Education in public universities. The revitalization of PAI should be directed toward integrative learning that links spiritual values with contemporary national challenges, such as strengthening moderation, digital communication ethics, social awareness, and appreciation of diversity (Abdullah et al., 2024; W. Kurniawan et al., 2025; Ratri & Najicha, 2022). In addition, integrating Islamic and national values is important to avoid the dichotomy between religion and nationalism. Studies on the integration of Islamic and national values show that the two can be woven together in an educational framework that emphasizes social brotherhood, civic responsibility, and love for the homeland (S. Kurniawan, 2021; Muvid, 2025). In other words, strengthening nationalism through PAI does not mean adding nationalism material as an afterthought, but rather building conceptual and practical bridges so that religious values are transformed into inclusive and productive nationalistic attitudes.

Finally, this study still has limitations that need to be considered. The relatively small sample size ($N = 32$) and location at a single institution limit generalizability. In addition, the use of a single independent variable does not capture all the determinants of college student nationalism, such as digital literacy, the quality of cross-identity relationships, and the intensity of organizations, which have been shown to be influential in other studies (Ikasari et al., 2025; Oktariani & Noviyanti, 2025). The cross-sectional design also cannot explain the dynamics of nationalism in the long term. Therefore, further research is recommended using a multivariate model that incorporates mediator/moderator variables, such as civic engagement and media exposure, and a longitudinal design to better understand PAI's mechanism of influence on nationalism (Nashira et al., 2025; Nasoha et al., 2025). Nevertheless, overall, the findings of this study strongly contribute to the argument that PAI has a strategic role in strengthening college student nationalism in public universities, especially if learning is developed contextually, experience-based, and integrated with national values within the framework of a pluralistic campus life (W. Kurniawan et al., 2025; Satir & Yunita, 2022; Sudradjat & Alim, 2025).



Conclusion

This study concludes that Islamic Education (IRE) has a positive and significant effect on strengthening nationalism among college students at Brawijaya University, Kediri. The regression model shows a strong relationship ($R = 0.708$) with an explanatory power of 50.1% ($R^2 = 0.501$); the remaining variance is influenced by factors outside the scope of this study. The instruments used were valid and reliable (α PAI = 0.841; α nationalism = 0.921), and the model assumptions were met, so the findings are accountable. In practice, these results emphasize the importance of PAI in public universities as a vehicle for internalizing moral-social values aligned with national character. Therefore, PAI learning needs to be developed in a more contextual and applicable manner through discussions of national cases, experience-based learning, and synergy with other character courses. Further research is recommended to include variables such as civic engagement, digital literacy, and campus climate, and to adopt a broader design to provide a more comprehensive understanding of PAI's mechanism of influence on nationalism.

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