Historical Knowledge, National Identity, and Religious Commitment: Explaining the Predictive Relationship among Students in Indonesia

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Abstract

This research is about analyzing the relationship between mastery of national awakening historical material and nationalism and student religiosity. The study population was 220 students and sampling was carried out using proportional cluster random sampling calculated based on Slovin's formula, resulting in a sample of 148 students. This research uses a quantitative approach. Data collection using test instruments and questionnaires. Question validity is done by product moment correlation using Pearson correlation. The reliability test was performed using Cronbach's Alpha. The data analysis technique was performed by descriptive analysis and prerequisite analysis which included normality test, linearity test, multicollinearity test and heteroscedasticity test, from which multiple linear regression analysis was performed. The results of this research show (1) there is a significant positive relationship between mastery of national awakening historical material and student religiosity; (2) there is a significant positive relationship between nationalism and student religiosity; (3) there is a significant positive relationship between mastery of national awakening historical material and nationalism and student religiosity. The implication of this study is to determine the effect of teaching material on national awakening on strengthening students understanding and religious behaviour.

Keywords

History of National Awakening, Nationalism, Religiosity, Students

To cite this article

Introduction

Indonesia is one of the countries that frees its citizens to embrace their religion according to their respective beliefs. This arrangement is contained in Article 29 of the 1945 Constitution, paragraphs 1 and 2. This means that there is no compulsion for citizens to embrace a particular religion. As a religious country, Indonesia strives to shape its society so that it lives in an orderly manner. So the character of religiosity is an important thing to instill in citizens. Religiosity is an individual's attitude towards the values they believe in (Sam et al., n.d.)

This refers to an obligation or principle that must be adhered to to build and strengthen a person's or group's relationship with God, fellow humans and the environment. Student religiosity refers to the student's relationship with God, which is demonstrated by the behavior towards God, fellow humans, and the environment the student encounters. Although religiosity is related to the means of forming a good personality, in reality there are still problems. It is found both in school settings and outside schools.

Historical learning plays an important role in offering intrinsic, comprehensive, and nation-centered knowledge to foster self-awareness and understanding of one's country. The material contained in history has the characteristics to foster the ability to think logically, critically, analytically and creatively. History concerns revealing the facts of human life and existence inherent in the past, but because the consequences of actions taken in response to challenges have a lasting impact that goes beyond a certain period and contributes to the progress of society (Santosa & Hendi Irawan, 2020). The facts on the ground show that there are still problems related to historical learning. These problems are not far from students' mastery of the material, nationalism and religiosity. Mastery of the material is one of the important things in the learning process. Mastery of the material will influence the achievement of learning goals. The history of national awakening is one of the materials contained in historical learning. The historical material of the national awakening in historical learning contains matters related to the fighting spirit of national figures to achieve independence with a different strategy than before. This strategy gave birth to important events, starting with the emergence of the Budi Utomo organization on May 20 1908, which was then followed by similar organizations such as Sarekat Islam, Indische Partij, Indonesian National Association, Indonesian National Party, Indonesian Joint Party, Parindra, and Partindo, including religious organizations (Setiawan & Sofian Hadi, 2018). The emergence of these organizations culminated in the Youth Pledge on October 28 1928, which was a form of statement of national unity to swear an oath to one Indonesian homeland, one Indonesian nation, and uphold the language of Indonesian unity.

The history of Indonesia's national revival provides important values regarding unity and oneness in achieving national goals. The leaders of the nation at that time set an example for present and future generations of an attitude of faith and devotion to God Almighty and noble morals, global diversity, cooperation, creativity, critical reasoning, and independence. These values are a component of the character of Pancasila students in the independent curriculum. The focus of the study in this research is to examine the relationship between material on mastering national awakening and nationalism and student religiosity. National awakening historical material supports the development of religious character. This can be seen from the various religious organizations that emerged, such as Sarekat Dagang Islam which later changed to Sarekat Islam (SI) to fight for the spirit of independence for the Muslim movement which is the majority religion of the Indonesian nation. The emergence of SI became a breakthrough for other religious organizations with the formation of Muhammadiyah and Nahdhatul Ulama. Relating to Muhamadiyah; The awakening values that can be raised are social piety and invidu piety within the framework of Tajdid (Renewal and Purification). The movement emphasizes the renewal of religious thought and practice, as well as modernization in education, health, and social affairs (Firdaus, 2023). Meanwhile, regarding Nahdhatul Ulama, the national awakening values that can be raised are ukhuwah Islamiyah, ukhuwah watoniyah, ukhuwah basariyah/insaniyah within the framework of khittah 26/Khittah 1926 (Ritaudin, 2017).

Talking about nationalism, it is the strongest reason for the struggle of national figures to achieve independence with the national movement. On the basis of love for the country, various organizations were formed to fight for Indonesian independence. Nationalism means that humans love their own homeland and nation. According to Koentjaraningrat, nationalism is a collective consciousness born from unity, cultural integration and mutual solidarity to achieve national independence. He saw nationalism not only from a political aspect, but also from a socio-cultural

aspect. A sense of nationalism has been taught from early childhood to college. This can foster a sense of love for the country. Increasingly advanced developments sometimes make a sense of nationalism fade. Various causes have contributed to the fading of nationalism, both from within the country and from abroad. Internal factors relate to attitudes prevailing in the surrounding environment that lack a sense of national identity. This was marked by the emergence of ethnocentrism, where the tribe itself was considered superior to other tribes. On the other hand, external factors are the rise of globalization, which influences the moral values of the younger generation and fosters an individualistic mindset that prioritizes personal interests. There are many ways to show a sense of nationalism, including singing the song Indonesia Raya, attending flag ceremonies, and so on.

Based on the results of interviews conducted with 3 history teachers in 2 different schools, namely at Madrasah Aliyah Negeri 2 Sleman and Madrasah Aliyah Private Raudhatul Muttaqien, it was found that there were still problems regarding mastery of national awakening historical material. This can be seen from the low interest of students in studying the history of the national revival. History teachers at the two schools revealed that there were differences in children's mindsets before the 20th century and after. If the mindset of students in the 20th century focused more on receiving knowledge in a top-down manner, students tended to be passive, and the curriculum and learning methods used were still traditional with a one-way learning model. In contrast, the mindset of students after the 20th century is that students develop more of the 4C skills (Critical Thinking, Creative, Collaboration, Communication), students become more active, and the role of the teacher is only as a facilitator. The post-20th century curriculum places greater emphasis on the relevance of the dynamic world of work and rapid social change. The majority of children today are less able to emulate the fighting spirit of heroes, especially during the national awakening. This lack of understanding of national awakening historical material can be seen during classroom observation when students are less active in learning. Apart from that, problems related to religious attitudes such as bullying, dishonest behavior such as cheating during exams, and violating school rules and regulations are also still found. Problems related to the non-reflection of students who apply religious values also occur today, this was revealed by the Criminal Investigation Unit of the Yogyakarta City Police which showed that several cases had increased in the last two to three years, namely klithih, student brawls, theft, illegal racing, and vandalism. The crime occurred in children aged 14 years to 19 years who were middle and high school students. Furthermore, data obtained from the Indonesian Ministry of Child Protection in 2021 has found various problems that occur among school-age children, namely the number of public complaints related to child protection cases in 2021, namely 2,982 cases, of which one cluster is 126 cases of children as perpetrators.

The above observation and interview data are supported by the results of the study, which states that there is a positive and significant relationship between mastery of the material and the religiosity of the students with a coefficient value of 78.9% (Mulya & Sulaiman, 2021). Other research results state that there is a relationship between learning outcomes and student religiosity with (r) = 0.589 and grades (p) = 0.000 (p < 0.01), meaning that there is a significant relationship with the positive direction between religiosity and learning achievement Muliati et al., 2023). Apart from mastery of the material, nationalism also influences the high and low religiosity of students. This is supported by research with the results that religious values contribute the most by 35.97% to increasing religiosity. Mastery of historical material for national movements influences a person's religiosity. This is because one of Glock and Stark's theoretical frameworks has five dimensions of religiosity, one of which is intellect, which concerns the understanding and mastery of one's knowledge, whether within the scope of religion or general knowledge that helps strengthen one's faith (El-Menouar, 2014; Grimm, 2001; Hubert, 2015; Stark, 1997). The intellectual mastery in question refers to the historical material of the national awakening. The material for national revival is related to the history of the struggle of figures in seeking Indonesian independence. The struggle of movement figures was carried out through the formation of various religious-based national movement organizations such as Sarekat Islam, Muhammadiyah, and Nahdathul Ulama. In the formation of these organizations, of course, students can take examples from figures through the form of struggle or the values of struggle inherent in the organization. So that students' mastery of material about the history of the national movement can influence their religiosity. Nationalism can also influence student religiosity because it is based on Glock and Stark's theory. This concerns the consequential dimension related to one's activities in realizing the values of the religious teachings one adheres to in everyday

life based on religious ethics and spirituality. Individuals who have high nationalism will fully contribute to their country. Loving your homeland is part of practicing religious values (Wulandari, L., & Nugroho, 2020).

Based on the description above, it can be concluded that mastery of the historical material of national awakening and nationalism has a relationship with student religiosity. The detailed measurement of the relationship between the three variables in this research is how the relationship between mastery of national awakening historical material and nationalism is, the relationship between mastery of national awakening historical material and student religiosity, and the relationship between mastery of national awakening historical material and nationalism and student religiosity. The theoretical benefit of this research is to broaden the understanding of the relationship between the mastery of national awakening historical material and nationalism towards religiosity in students. In practical terms, this research can be used as a reference for other researchers in examining relevant themes. The results of this research can be used for the development of character-based history modules because in the process of learning the history of national awakening, researchers offer the concept of transferring values through national awakening events so that it can be used as consideration for educators to manage learning, especially historical material on national awakening and nationalism regarding the formation of religiosity in students.

Research Methods

This research uses quantitative methods that focus on describing, correlating, and associating variables. The approach used was ex post facto, which examined causal correlations without the intervention of the researcher. The research was carried out at Madrasah Aliyah Negeri 2 Sleman and Madrasah Aliyah Private Raudhatul Muttaqien. The aim of this research is to determine the relationship between mastery of national awakening historical material and nationalism and student religiosity. The population in this study was 220 students, so the sample was taken using proportional cluster random sampling calculated based on Slovin's formula, with the precision level applied being 5%, resulting in a sample size of 148 students. The research paradigm is structured as shown in figure 1.
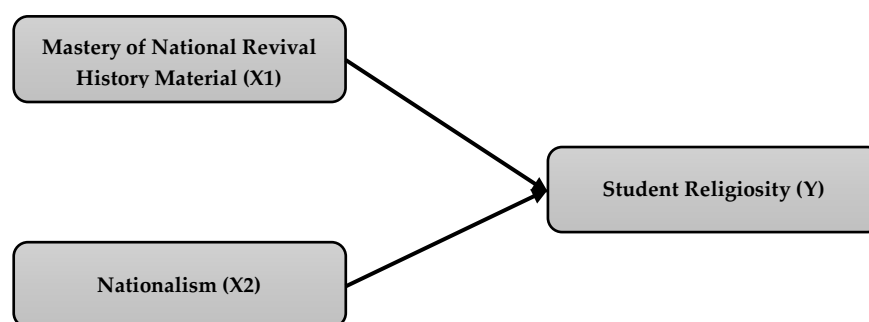

Figure 1. Framework
Source: Personal

Data collection techniques and procedures are through tests and questionnaires. These tests and questionnaires were used to collect and obtain data on the historical variables of national awakening (X1), nationalism (X2) with the religiosity of the students (Y). The questionnaire uses a likert scale with 5 answer choices, namely (SL: always with a score of 5; SR: often with a score of 4; JR: rarely with a score of 3; KK: sometimes with a score of 2; and TS: not always with a score of 1). The test instrument was calculated with a correct answer score of 10 and an incorrect score of 0 with a maximum score of 100. The research instrument was validated in two ways, namely logical, carried out by expert validators, and empirical, carried out using the Product-Moment correlation method using Pearson Correlation. The reliability test was performed using Cronbach's Alpha. A Cronbach's Alpha Coefficient value above 0.6 indicates the credibility of a questionnaire. Cronbach's Alpha coefficient below 0.6 indicates the questionnaire is not reliable. Logical validity assesses validity based on research results seen from content and construct validity. This is different from empirical validity which is tested based on experience (Riyani et al., 2017).

The logical validity test in this study was tested by experts. The validity generated by the empirical validity was obtained from test results using SPSS 25.0 software by product-moment correlation method analyzed using Pearson correlation. The material mastery variable (X1) from a total of 20 questions obtained valid results, the nationalism variable (X2) with a total of 20 questions obtained valid results, and the student religiosity variable (Y) with a total of 20 questions obtained valid results with r.the table of each variable was 0.301. Reliability test using Cronbach's Alpha. Cronbach's Alpha Coefficient values above 0.6 indicate the credibility of a questionnaire. The results of the reliability test of the variables of mastery of Historical material with Cronbach's Alpha 0.797 > 0.6 reliability, the variables of nationalism with Cronbach's Alpha 0.931 > 6 reliability, and the variables of religiosity of students with Cronbach's Alpha 0.953 > 6 reliability.

The research data were analyzed by techniques (1) descriptive analysis. (2) Prerequisite test which includes normality test with Shapiro-Wik test p value of 0.427 above 0.05, and linearity test to test and find out whether free variables and dependent variables have a linear relationship, multicollinearity test is carried out to measure the degree of intercorrelation between independent variables, and heteroscedasticity test aims to test whether in the regression model, variance inequality occurs from residual one observation to another. (3) Hypothesis tests include correlation tests to assess the relationship between two or more variables, multiple linear regression tests with F tests are carried out to determine the direction and how much influence the independent variable has on the dependent variable and determination coefficients to calculate the proportion of variance of the dependent variable explained by the independent variable.

Result

The data analysis technique in this research is descriptive analysis which is intended to analyze data by deciphering or describing the data that has been obtained to draw general conclusions or generalizations. A descriptive analysis was carried out on the variables of mastery of the historical material of the national awakening, nationalism, and religiosity of the students. Results of descriptive analysis of variables of national awakening historical material. Descriptive analysis of the variables of national awakening historical material gave the following results: minimum value 5, maximum value 20, mean 14.28, and standard deviation 3.088. Next, the variables Mastery of Historical Material are categorized based on mean (M) and standard deviation (SD) values. The competency variable consists of a total of 20 questions, each with a binary scoring system of 0 or 1. The categorization of the variables Mastery of Historical Material is shown in the table below.

Table 1. Categorisation of Variables for Mastery of National Awakening History Material

Category	Range	Frequency	Percentage
Good	X > 17,4	20	13.5
Fair	11,2 < X < 17,4	103	69.6
Poor	X < 11,2	25	16.9
Total		170	148

The data show that the level of mastery of national revival historical material is included in the good category for national revival history at 13.5%. The overall national awakening historical proficiency rate was 69.6%. Additionally, the national revival history-specific proficiency rate was 16.9%. The data showed that 69.6% of the mastery of national awakening historical material was in the sufficient category. The results of the descriptive analysis of nationalism variables had a minimum value of 55, a maximum of 97, an average of 76.64, and a standard deviation of 9.053. Nationalism was then characterized by means (M) and standard deviations (SD). The competency variable was 20 questions with a score of 1-5. The following table classifies nationalism (Prasetyo, 2021).

Table 2. Categorisation of Nationalism Variables

Category	Range	Frequency	Percentage
Good	X > 85,7	24	16.2

Fair	$67,6 < X < 85,7$	98	66.2
Poor	$X < 67,6$	26	17.6
	Total	**170**	**100**

The table shows that the percentage of nationalism in the good category is 16.2%, in the moderate category is 66.2%, and in the poor category is 17.6%. The majority of nationalism, namely 66.2%, can be categorised as moderate. Furthermore, based on the results of the descriptive analysis of the students' religiosity variable, the minimum value is 70, the maximum value is 100, the average value is 88.04, and the standard deviation is 6.956. Student religiosity is then characterised by the mean (M) and standard deviation (SD). Of the 20 questions on student religiosity, each has a value between 1 and 5. The table below classifies student religiosity (Rahman, 2022).

Tabel 3. Categorisation of Student Religiosity Variables

Category	Range	Frequency	Percentage
Good	$X > 95,0$	31	20.9
Fair	$81,1 < X < 95,0$	90	60.8
Poor	$X < 81,1$	27	18.2
	Total	**170**	**100**

The data in the table shows that 20.9% of students are classified as 'highly religious', 60.8% are classified as 'moderately religious', and 18.2% are classified as 'less religious'. The data shows that the majority of students, namely 60.8%, fall into the moderately religious category (Inglis, 2022).

Prerequisite tests were used to fulfil statistical data processing or the requirements necessary before entering the statistical analysis stage of the correlation test (Hartati et al., 2022). The prerequisite tests in this study included tests of normality, linearity, multicollinearity, and heteroscedasticity. The normality test used the Kolmogorov-Smirnov test to determine whether the disturbance variables or residuals were regularly distributed with recommendations in assessing data normality, namely H0 meaning that the residual data was normally distributed, while Ha meant that the residual data was not normally distributed. If the two-tailed asymptotic significance threshold is greater than 0.05 or 5%, then the null hypothesis (H0) is accepted, indicating a normal distribution (Ghozali, 2018; Usmadi, 2020). The results of the normality test of the variables of mastery of national awakening history, nationalism, and religiosity in this study show an asymptotic value or Asymp. Sig. (2-tailed) with a Shapiro-Wilk test p-value of 0.427, above 0.05 or 5%. Thus, it can be concluded that the data is normally distributed (Zubaidah, 2020).

In determining whether the independent and dependent variables have a linear relationship, a linearity test is conducted (Gadih Ranti et al., 2017; Ghozali, 2018). If the significance value is greater than 0.05, then the relationship between the independent and dependent variables is linear. The multicollinearity test was conducted to measure the degree of intercorrelation between independent variables. Multicollinearity develops when there is correlation (Ghozali, 2018; Mardiatmoko, 2020). To detect multicollinearity, the tolerance and VIF values can be observed. If the tolerance is above 0.1 and the VIF is below 10, then there is no multicollinearity. The results of this study indicate that the variables of mastery of national awakening history material and nationalism have a tolerance value of 0.871 and a VIF value of 1.148, so there is no multicollinearity (Hidayat, R., & Sulaiman, 2021).

The heteroscedasticity test aims to test whether the regression model has uneven residual variance between data. The regression model is homoscedastic or non-heteroscedastic. Park's test regresses the residual values on each independent variable to test for heteroscedasticity. If the probability value is > 50% (0.05), then Park's test does not indicate heteroscedasticity, but if it is < 5%, then there are symptoms. The results of the heteroscedasticity test for the variables of mastery of national awakening history and nationalism show probability values of 0.342 and 0.583, which means that the values are < 5%, so there is no heteroscedasticity. After the prerequisite test was fulfilled, multiple linear regression analysis was performed. The relationship between variables was measured using multiple linear regression analysis. This multiple linear regression analysis aims to compare the variables of mastery of national awakening history (X1), nationalism (X2), and student religiosity (Y).

The multiple linear regression equation can be formulated as follows: $Y = 51.131 + 0.332X1 + 0.420X2$.

Tabel 4. Multiple Linear Regression Test Results

Variable	B	beta	t calculated	Signature t	Description
(Constant)	51.131				
Mastery of Historical Material	0,332	0,147	2.098	0,038	Important
Nationalism	0.420	0,546	7.786	0.000	Important
F Calculation	44.061				
F Sign	0.000				
R Squared	0,378				

The results of the interpretation of multiple linear equations in this study show an α value of 51.131, indicating that mastery of national awakening history material is not influenced by other variables (X1 and X2). The fixed variable (Y) will not change without the independent variable. The regression coefficient value of X1 is 0.332, indicating that the variable of mastery of national awakening history material has a positive effect on student religiosity, meaning that every 1 unit increase in the variable of mastery of national awakening history material will have an effect of 0.332, assuming that other variables are not examined. The regression coefficient value of X2 is 0.420, indicating that the nationalism variable (X2) has a positive effect on student religiosity, meaning that every 1-unit increase in the X2 variable will affect student religiosity by 0.420, assuming that other variables are not examined. After understanding the interpretation of the multiple linear regression test results, the next step is to conduct a partial hypothesis test (t-test) to determine how an independent variable partially affects the dependent variable. An independent variable influences the dependent variable if the significance probability is greater than 0.05, which indicates that the independent variable has no partial influence on the dependent variable (Ghozali, 2018; Nuryono et al., 2019). The t-test results in this study can be seen in Table 5.

Table 5. Test Result T

Model	Koefisien [2]			T	Signature
	Non-Standard Coefficient		Standard Coefficient		
	B	Kesalahan Standar	Beta		
1 Constant (control)	51.131	3.959		12.914	0.000
over material	0,332	0,158	0,147	2.098	0,038
nationalism	0.420	0,054	0,546	7.786	0.000

3.1 Dependent Variable: Religiosity

The B coefficient of 0.332 and the t-value of 2.098 indicate that mastery of the material has a positive and significant relationship with students' religious attitudes. A statistically significant effect was found with a p-value of 0.038, indicating $p < 0.05$. Nationalism has a positive and significant relationship with religiosity. The t-test results produced a B coefficient of 0.420 and a t-value of 7.786. Students' religiosity increased along with increasing nationalism. A significant effect was seen with a significance value of 0.000, indicating $p < 0.05$. Based on the t-test results with a significance value of the variables of mastery of material and nationalism on religiosity results < 0.05, the hypothesis is accepted. After determining the positive and significant relationship between the variables, simultaneous hypothesis testing was carried out using the F-test. The F-test results can be seen in Table 6 below.

Table 6. Test Result F

	Model	Number Of	Df	Mean Square	F	Signature
1	Regresi	2688.302	2	1344.151	44.061	.000 [b]
	Sisa	4423.454	145	30.507		
	Total	7111.757	147			

a. Dependent Variable: Student Religiosity
b. Predictors: (Constant), Nationalism, Mastery of Historical Material

Based on the calculations in Table 5, the calculated F value is 44.061 and the significance value is 0.000 < 0.05. Based on these results, it can be concluded that there is a significant positive correlation between mastery of national awakening history (X1) and nationalism (X2) with student religiosity (Y) in high school students. The coefficient of determination (R2) test calculates the proportion of variance in the dependent variable explained by the independent variables. The coefficient of determination (R^2) is presented in Table 6. The results of the determination test in Table 6 show that all independent factors influence the dependent variable by 36.9% (R^2 squared = 0.369). Additional factors not included in this study have an influence of 63.1%.

Table 7. Determination Test Results (R2)

Model	R	R Persegi	Adjusted R-squared	Standard Error of Estimation
1	.615 [satu]	.378	.369	5.523

a. Predictors: (Constant), Nationalism, Mastery Historical Material

Discussion

One of the factors that influence student religiosity is mastery of national awakening history. This subject explains the principles of struggle, exemplary behaviour, and moral integrity of national figures. These figures willingly sacrificed a great deal of time, energy, and even their lives to fight for the independence and progress of their country. This sacrifice reflects that religious values can come from serving God. These figures also demonstrated a spirit of unity. This encourages tolerance and diversity. These values are in line with religious teachings that respect humanity and coexisting with others in different situations. Mastery of teaching materials as an approach to learning and assessment with evaluation based on standardised standards (Emery et al., 2017). The standard used is the national standard for mastery of learning material, which is the minimum standard used to evaluate the extent to which students have mastered the subject matter through a structured approach to learning and evaluation. Another theory says that mastery of teaching materials comes from Marrison, who states that all learning content can be divided into various units with separate learning objectives. Students are required to master each unit and ultimately achieve learning objectives through individualised teaching that integrates students' real-life experiences (Chang & Chen, 2020).Teaching materials are materials that must be taught to students. Every teacher must master the subject matter so that there are no misconceptions in conveying knowledge to students. This means that mastery of teaching materials is a skill that teachers and students need to have in the learning process. A person's level of mastery of the material can be demonstrated by the output produced through a learning process.

When talking about the concept of religiosity, we can refer to Glock and Stark's theory. Within the framework of Glock and Stark's theory, there are five dimensions of religiosity, one of which is intellectuality, which concerns a person's understanding and mastery of knowledge, both in the realm of religion and general knowledge that helps strengthen their faith (El-Menouar, 2014; Grimm, 2001; Hubert, 2015; Stark, 1997). In this discussion, the intellectual dimension refers to the mastery and understanding of historical learning materials that focus on the role of movement figures in fighting for national awakening. History learning in the cognitive and affective aspects is integrated to produce knowledgeable students who can appreciate and demonstrate behaviour in line with the noble values of history (Isjoni, 2007; Muis et al., 2023).

Through historical material on national awakening, students can understand and emulate the struggles of national movement figures, one of which is Kyai Ahmad Dahlan regarding the establishment of Muhammadiyah as a form of representation of its religiosity. It should be noted that the establishment of Muhammadiyah by Kyai Ahmad Dahlan has accommodated and represented the spirit of religiosity of Muslims in Yogyakarta as evidenced by (1) Muhammadiyah which emphasizes an attitude of peace-loving and welfare of the people; (2) Muhammadiyah which emphasizes purification in the religious identity of Muslims in the Yogyakarta region in harmony with the Shari'a; (3) Muhammadiyah fosters understanding and intensity in practicing the noble values of Islam; then (4) Muhammadiyah's ultimate goal is the continuous actualization of strengthening faith, Islam and ihsan at the level of transcendent and horizontal vertical relations based on socio-community forces. Through the historicity of Muhammadiyah, religious values can be exemplified, including faith in God Almighty, concern for the welfare of the people, non-violence, love of peace, focusing on Islamic brotherhood, readiness and sincerity in defending religion, making religion the basis for making decisions. Therefore, good mastery of national awakening historical material will increase student religiosity. This can be proven by the results of a descriptive analysis which shows that the mastery of national awakening historical material of 69.6% is included in the sufficient category. Meanwhile, the results of the t-test analysis obtained t-calculation of 2.098 > t table 1.65543 with a sig value of 0.038 < 0.05, it can be concluded that there is a positive and significant correlation between mastery of national awakening historical material (X1) and religiosity (Y) in students.

Another study found a significant relationship between religiosity and the learning achievement of class XI science chemistry students with the research results of sig grades. (1-tailed) of 0.001 less than the significance level (0.001 < 0.005). The correlation coefficient obtained was 0.309 with sig. (1-tailed) of 0.001 (Gioktavian, 2020). Furthermore, a significant relationship was found between religiosity and the learning achievement of Class XI high school students. The results of the hypothesis test using Pearson's product moment correlation showed (r) = 0.589 with a value (p) = 0.000 (p < 0.01) which means there is a significant relationship with the positive direction between religiosity and learning achievement (Muliati et al., 2023). A significant relationship was also found between the value of religiosity in student learning outcomes in Islamic Religious Education learning at SDN 10 Lubuk Alung, there was an influence between the value of religiosity in student learning outcomes. Based on the output obtained by the determination coefficient test (R2), it is known that R is 0.888 and the R square value is 0.789 or 78.9%, it can be concluded that the religiosity value has a significant influence on learning outcomes. Then, based on the F (simultaneous) test, it can be seen that F counts 108,341 > 4.16, and sig. 0.000 is 0.000 < 0.05, so H0 is rejected and Ha is accepted, meaning that the value of religiosity has a significant influence on student learning outcomes. This shows that the higher the student's religiosity score, the higher the student's learning outcomes in Islamic Religious Education learning (Mulya & Sulaiman, 2021).

The national learning curriculum contained in the independent curriculum has six dimensions of the profile of Pancasila students with values, namely faith, devotion to God Almighty and noble morals, independence, critical reasoning, global diversity, cooperation and creativity. The national curriculum aims to strengthen the national education objectives, which are to develop the potential of students to become individuals who are faithful and devout, have noble character, are healthy, capable, creative, independent, and become democratic and responsible citizens. In summary, these objectives are outlined in Law No. 20 of 2003, Article 3, to 'educate the nation'. The six profile values of Pancasila students in the independent curriculum are a summary of government policies regarding Strengthening Character Education (PPK) as regulated in Presidential Regulation of the Republic of Indonesia Number 87 of 2017 and Minister of Education and Culture Regulation Number 20 of 2018 concerning character education (Irawati et al., 2022). The value of nationalism is an important point in learning to shape the character of students. Individuals who have high nationalism will foster a sense of love for their homeland, togetherness and solidarity (Suryaningrat, Widodo Armaidy & Djoko, 2019). A nationalist will love his nation by accepting all aspects of his country.

Nationalism related to religiosity can also be studied through the theoretical framework of Glock and Stark. This framework addresses the consequential dimensions related to one's activities in realizing the values of the religious teachings one adheres to in everyday life based on religious ethics and spirituality (El-Menouar, 2014; Grimm, 2001; Hubert, 2015; Stark, 1997). This dimension includes the relationship of individuals with other individuals (hablum minannas) and individuals with their

environment, including in the context of state life (hablum minal alam). Meanwhile, in this review, the intellectual dimension refers to the mastery and understanding of historical learning materials that focus on the role of movement figures and organizations in fighting for national revival. Reflecting on the historical context of the movement in Indonesia, the manifestation of an attitude of religiosity within the framework of the national spirit is reflected in the struggles of several organizations such as Sarekat Islam (1912), Muhammadiyah (1912), and Nahdlatul Ulama (1926).

Nationalism is also a form of practicing values and love for Islam (hubbul wathan minal iman). It is rooted in this that we can find out how the students struggle when opposing forms of colonialism, such as those carried out by Nahdlatul Ulama. In relation to nationalism and religiosity, Nahdlatul Ulama took several decisions, including (1) Nahdlatul Ulama stated that a homeland that is still in a colonized situation must be maintained with Islamic jurisprudence law. (2) The jihad resolution conveyed by Kyai Hasyim Asy'ari for Indonesian independence must be maintained, the Republic of Indonesia as the only government that must be defended and defended, the people of Nahdlatul Ulama must take up arms against the Dutch colonialists. (3) Granting the title of de facto legitimate power holder in a state of emergency to Sukarno to quell existing cases of rebellion. (4) Accept the single principle of Pancasila and the Republic of Indonesia, as well as the 1945 Constitution as the final consensus. (5) Nahdlatul Ulama's national insight that nationalism does not conflict with Islamic universalism and nationalism can be a means of prospering Allah's earth as His mandate and in harmony with national culture; plurality regarding plurality (ethnicity, religion, culture, etc.) is sunnatullah and rahmatan lil alamin in Islamic history; then provide guarantees (tolerance, togetherness, justice and honesty) (Ibda, 2017).

From the five decisions of Nahdlatul Ulama, it can be understood that the history of Nahdlatul Ulama as one of the drivers of the national movement has made the national spirit a real practice of Islamic religion. This is because Nahdlatul Ulama emphasizes the urgency of religious and national and state life in the principles of tawazun (balanced), ta'adul (fair), tasamuh (tolerance), and tawassuth (moderate) (Murod, 2011). Harmony between national and religious practices is part of the concept of hubbul wathan minal iman Nahdlatul Ulama which is used as a source of character education. Through the historicity of the struggle of Kyai Hasyim Asy'ari and Nahdlatul Ulama in particular, we can emulate religious values, namely faith in God Almighty, concern for the welfare of the people, non-violence, love of peace, emphasis on Islamic brotherhood, readiness and sincerity to defend religion, tolerance, and making religion the basis for considerations in making decisions. A practical example of these five Nahdatul Ulama (NU) decisions is to maintain the integrity of Islamic teachings and the unity of the ummah by strengthening the bonds between scholars who are loyal to the teachings of the madhhab, establishing and developing educational institutions such as the NU Ma'arif Educational Institution to educate the Muslim community and preserve educational traditions. NU also pays attention to social activities by helping orphans and the poor. The impact that has been felt includes NU's success in preserving traditional Islamic traditions and making them a guide for Muslims in Indonesia. By opening various educational and social institutions, NU provides wider access to education, health services, and other assistance to the community, thereby creating a more inclusive and equitable society (Singh, 2025).

Therefore, based on the results of descriptive analysis, nationalism has a percentage of 66.2% which is included in the sufficient category. The results of the t-test analysis obtained t-calculate 7.786 > t table 1.65543 with a sig value of 0.000 < 0.05, so it can be concluded that there is a positive and significant correlation between nationalism (X2) and religiosity (Y) in students. Results from other research show that the importance of appreciation of historical education, internalization of Pancasila, and religious values can be seen from the combined contribution of 78.2%. The appreciation of historical education contributed 27.84%, the internalization of Pancasila contributed 14.39%, and the internalization of religious values contributed the largest 35.97%. Religious values have a more significant influence on the formation of nationalist attitudes compared to the appreciation of historical education and the internalization of Pancasila. These three factors play an important role in shaping nationalist attitudes, which shows that to increase student nationalism, it is necessary to strengthen appreciation of historical education, internalization of Pancasila, and religious values in social, national and state life (Na'im, 2017).

The results of the descriptive analysis showed a religiosity of 60.8%, belonging to the category of sufficient religiosity. As for the results of the simultaneous test, test F obtained a value of 44,061 and a significance value of 0.000 < 0.05. Based on these results, it can be concluded that simultaneously there is a significant positive correlation between mastery of national awakening historical material (X1) and nationalism (X2) and student religiosity (Y) in high school students. Based on the output of the summary model, the Adjusted R Square value shows that all independent factors have an influence on the dependent variable of 36.9% (R2 square = 0.369). Additional factors not included in this study had an effect of 63.1%. These results are supported by other research which found a significant relationship between religiosity and learning achievement in Class XI high school students. The results of the hypothesis test using Pearson's product moment correlation showed (r) = 0.589 with a value (p) = 0.000 (p < 0.01), which means there is a significant relationship with the positive direction between religiosity and learning achievement (Muliati et al., 2023). Another study states that the internalization of religious values makes the largest contribution, namely 35.97%, to nationalism (Na'im, 2017).

Mastery of learning materials is needed in order to achieve learning goals (Wulandari, 2021). History learning contains a lot of information that can educate students about the concepts of struggle, nationalism and religiosity. Historical education includes several intrinsic values, such as the values of informing, educating, civilizing, ethics, and nationalism (Akmal Wicaksana, 2019). Mastery of national awakening historical material contributes to shaping student religiosity. An important point in the instrument of measuring the variable of mastery of national awakening historical material lies in the history of the struggle of national figures who represent religious values. This happens because one dimension of individual religiosity comes from intellectuals (Stark, 1997). Variables of nationalism contribute to its influence on students' religiosity. Nationalism is one of the values contained in the law as part of the target of achieving character values through the Strengthening Character Education (PPK) program so that it leads to strengthening the spirit of nationalism in students. Regarding religiosity, nationalism is evidence of a person's adherence to their religion. This obedience is because every religion teaches goodness, including loving its people (Sarkar, 2021).

Religious observance can be a protector and guide for students who are vulnerable to the allure of foreign cultures which are often considered trendy and contemporary. This allows them to distinguish and select cultural elements that are in harmony with national beliefs and identities. In this regard, history has recorded many events that can be used as lessons and catalysts to increase students' religiosity. Mastery of the history of national awakening and nationalism is positively related to student religiosity. The history of the national awakening tells a lot, not only about heroism, but also many of the values contained in it, including devotion to God Almighty. How ancient warriors fought not only with passion and determination, but also based on belief in God and prayer that always accompanied their struggle. Students with strong religious belief systems tend to exhibit positive behavior, adhere to ethical standards, and reduce the tendency to commit unwanted acts (Sunendi, 2023). By understanding the historical context of the national awakening in depth and examining the behavior of freedom fighters with a strong sense of selflessness, students will also experience increased religious observance.

Conclusion

Based on the results of research that has been carried out through the stages of data collection, data processing and data analysis, it can be concluded that the correlation test obtained a correlation coefficient value of 0.359 which shows that there is a positive relationship between mastery of national awakening historical material and religiosity. This means that the greater the mastery of national awakening historical material, the greater the religiosity. The correlation test resulted in a significance value of 0.000 indicating that the relationship between mastery of national awakening historical material and religiosity is statistically significant, since the significance value is below the threshold of 0.05 (0.000 < 0.05), thus it can be concluded that there is a strong correlation between mastery of national awakening historical material and religiosity. The correlation test resulted in a correlation coefficient value of 0.599, indicating a positive relationship between nationalism and the religiosity of the students. This shows that the higher the nationalism, the higher the level of religiosity of students. The correlation test resulted in a significance value of 0.000, lower than the threshold of

0.05 (sig 0.000 < 0.05). This shows that there is a fairly large relationship between nationalism and student religiosity. The f-test yielded an f-value of 44.061 and a significance value of 0.000 (sig 0.0000 < 0.05) indicating considerable influence. Thus, it can be concluded that the hypothesis states that mastery of national historical material and nationalism has a good and substantial influence on student religiosity. The determination correlation test showed a determination coefficient value (r2 square) of 0.378. This shows that mastery of historical material of national awakening and nationalism has a 37.8% influence on the variables of the students' religiosity. The remaining 62.2% was affected by other variables not included in the study model.

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