

National Commitment in the Life of Religious Moderation Students in Toli-Toli Regency

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Abstract

Original Research Article

One of the important aspects that determines the realization of religious moderation in the world of education is the understanding of the national commitment of students. The purpose of this study is to identify and explain the commitment of students' nationality to religious moderation in Central Sulawesi. This study presents the results of a survey related to the understanding and attitude of students' national commitment in the context of religious moderation among students. For this reason, the research method used is quantitative with the distribution of questionnaires to student respondents in Toli-Toli Regency. The results of the research are that students have a good understanding of national commitment. The students uphold the values of unity and unity which is manifested in the form of national commitment. This shows that Toli-Toli Regency, Central Sulawesi, has a strong social foundation in maintaining national harmony.

Keywords: National commitment, diversity, students, and religious moderation.

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A. INTRODUCTION

Indonesia is a nation built on ethnic, linguistic, cultural, and religious diversity. Diversity has become a national identity. Here, unity in the framework of *Bhinneka Tunggal Ika* becomes the main foundation in managing the life of the nation and state (Miharja, 2020). The goal is to maintain this diversity in harmony. For this reason, various efforts continue to be made in fostering national values, tolerance, rejecting all forms of violence, and caring for local cultural heritage (Maknun, 2023). One of the efforts made is to build a strong ideological foundation to build awareness of diversity.

However, the reality in society often shows that diversity often faces tests in building unity. This can be seen in the phenomenon of intolerance, the

spread of radical ideas, violence in the name of religion, and the crisis of local cultural identity are still problems that require serious attention from all parties (Latifa & Fahri, 2023). This phenomenon can be seen in the lives of people in Central Sulawesi Province as part of Indonesia. The lives of people in Central Sulawesi continue to experience dynamic socio-political dynamics. This area has experienced various important phases in the process of forming a peaceful community order (Ajzen, 2021).

It is not surprising that SARA-nuanced conflict events in the past have become valuable lessons about the importance of dialogue and harmony. From this experience, a collective spirit was born to encourage a more inclusive, peaceful, and respectful social life (Hermanto, 2023). Here, the



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role of the Religious Harmony Forum (FKUB) becomes very vital. FKUB Central Sulawesi is not only present as a forum for discussion between religious leaders, but has developed into a social institution that bridges relations between people, fosters interfaith communication, and becomes a coordination center in reducing conflicts that have the potential to arise.

Through an approach based on dialogue and mediation, FKUB builds a network of cooperation with the world of education that directly involves students. This is important because students play an important role in guarding the nation's future (Gredler, 2023). In the midst of the times, students are required to have a strong national commitment character. However, the challenges faced by students are not easy. The rapid flow of information through social media, increased exposure to transnational ideologies, and the fading of appreciation for local culture are factors that affect the formation of students' character in national commitment (Gunawan, 2021).

The dynamics of students' diverse lives have been at a crucial and dilemmatic stage. The learners are a digital generation who grew up in a different social landscape than previous generations (Scunk, 2021). Sensitivity to issues of tolerance, violence, and local culture is often marginalized by the dominance of digital content that does not always prioritize the noble values of the nation (Anzaikhan, 2023 & Abror, 2020). Therefore, their involvement in the discourse of national commitment is very important so that the values of tolerance in diversity develop naturally in daily life (Suciati, 2021).

With the importance of this national commitment character, it is important to evaluate the extent to which the values of national commitment are well understood by students in Toli-Toli Regency, Central Sulawesi. From here, this research focuses on examining the dimensions of students' national commitment in the context of religious moderation. To find out this, this study focuses on a survey of students related to the understanding of national commitment in supporting religious moderation in the world of education. The focus of his research is to find answers related to how to understand students' national commitment in the context of religious

moderation life. Through this survey research, it will answer these questions through an in-depth quantitative and qualitative approach. It is hoped that the findings of this research will be considered in formulating social, educational, and religious policies that are more contextual and responsive to the needs of the people of Toli-Toli Regency, Central Sulawesi, now and in the future.

RESEARCH METHODS

This study uses a survey method, which is quantitative research conducted through a structured questionnaire in collecting data on respondents (Morrison, 2020). The research analysis data of this survey was carried out by identifying the percentages, trends, patterns, and relationships between the variables. The population in this study is students at Madrasah Aliyah Negeri (MAN) 1 Toli-toli Central Sulawesi, State Senior High School (SMAN) 1 Toli-toli Central Sulawesi, and State Vocational High School (SMKN) 1 Toli-toli Central Sulawesi. The sample in this study is 30 students consisting of: 10 MAN 1 Toli-toli Central Sulawesi, 10 SMAN 1 Toli-toli Central Sulawesi, and 10 SMKN 1 Toli-toli Central Sulawesi.

The research instruments used were (1) **Questionnaire:** Questionnaire was used to measure respondents' understanding and attitude of religious moderation through various types of questions; and (2) **Likert Scale Questions:** Asking respondents to give a level of approval or disapproval: Strongly Agree (SS), Agree (S), Disagree (TS), and Strongly Disagree (STS) on statements related to religious moderation (Singarimbun & Efendi, 2020). The questionnaire measurement indicators are designed to measure the four main indicators of religious moderation in this study focusing on national commitment. Data collection and analysis were carried out by distributing questionnaires to 30 predetermined students and collecting respondents' answers (Azra, 2022). From this data, data analysis was carried out by calculating the frequency and percentage of respondents' answers to each question or indicator and then analyzing the data to see the tendency of religious understanding and attitudes among respondents.

A. RESULTS AND DISCUSSION

National commitment is one of the important indicators in religious moderation. This is explained in Presidential Regulation of the Republic of Indonesia Number 58 of 2023 concerning Strengthening Religious Moderation, one of which is national commitment. Based on the results of the survey conducted on the respondents, namely the students in perceiving and positioning national commitment, the results of the research can be presented as follows.

First, the respondents' opinion regarding the statement: " the form of the Unitary State of the Republic of Indonesia (NKRI) does not need to be changed" can be explained as follows: (1) The majority of respondents are in the category of *strongly agree* (70% or 21 people). This shows that most students have a strong belief that the form of the Republic of Indonesia is final and does not need to be changed. This high support shows an awareness of the importance of maintaining the integrity of the country and rejecting all forms of discourse that want to change the basis or form of the Republic of Indonesia; (2) A total of 9 respondents (30%) chose the category of *agree*. Although the intensity of support is not as strong as the majority group, this group still affirms a positive attitude towards the sustainability of the Republic of Indonesia. Thus, both the majority and the minority reject the change in the form of the Republic of Indonesia.

This confirms that all student respondents (100%) support that the Republic of Indonesia is a final form of state and does not need to be changed. No one refused, so it can be concluded that the community showed a solid commitment to the principles of nationality and unity. The dominance of the category *also* emphasizes that support for the Republic of Indonesia is not only formal, but is lived as a value that must be maintained together for the stability and sustainability of the nation.

Second, Respondents' opinion on the statement: *I will oppose if there is an attempt by certain groups to change the form of the Unitary State of the Republic of Indonesia (NKRI)* can be explained as follows: (1) The majority of student respondents are in the category *Strongly agree* (60%

or 18 people). This shows the firm attitude of the community in rejecting all forms of efforts that want to change the form of the Republic of Indonesia. Strong support in this category illustrates the respondents' high commitment to the integrity of the nation and state; and (2) The minority group consists of 1 student respondent (3.3%) who *strongly disagree* and 1 respondent (3.3%) who *Disagree*. This number is very small compared to the majority, so it can be considered insignificant. However, this small rejection could serve as a reminder that there is still a small fraction that are not fully in line with national commitments.

This confirms that most of the respondents (93.3% combined agree and strongly agree) affirm their readiness to oppose any attempt to change the form of the Republic of Indonesia. Meanwhile, the group that did not support was only 6.6%. This shows that in general the community has high loyalty to the Republic of Indonesia and is ready to maintain its integrity, even though there are slight differences of opinion among minorities.

Third, the opinion of the student respondents regarding the statement: *The democratic system is contrary to my religion* can be explained as follows: (1) The majority of respondents (27 people or 90%) chose the category of *strongly disagree* and *disagree*. This shows that most people do not see the democratic system as something that is contrary to religious teachings. The majority of respondents realized that democracy—in the form of political participation, respect for citizens' rights, and a law-based system of government—can actually be aligned with religious values such as justice, deliberation, and social responsibility. The high percentage of rejection of this statement reflects a strong level of acceptance of democratic principles as part of state life; and (2) The minority consists of 3 respondents (10%) who choose to *agree* or *strongly agree*. This small group shows a perception that democracy may be at odds with religion, perhaps because of different interpretations of religious teachings or personal experiences that make them skeptical of the mechanisms of democracy.

This confirms that the vast majority reject the notion that democracy is contrary to religion, with a

rejection rate of up to 90%. Only a few respondents felt that there was a conflict between democratic principles and religious teachings. These findings show that in general, people are able to view democracy and religion as complementary, not contradictory, so that the foundation of democracy in society remains strong and widely accepted.

Fourth, the opinion of the student respondents on the statement: *The government must dissolve mass organizations that aim to change the form of the Unitary State of the Republic of Indonesia (NKRI)* can be explained as follows: (1) The majority of student respondents (26 people or 86.7%) are in the category *Agree* and *Strongly agree*. This shows that most people support the government's strict action against mass organizations that have the potential to threaten the integrity of the Republic of Indonesia. High support for the category *Strongly agree* (50% or 15 people) emphasized that the community considers the dissolution of this kind of mass organization as an important step to maintain the stability of the country, protect unity, and prevent potential social conflicts. The majority also showed an awareness that preventive and repressive measures from the government are necessary when a group acts contrary to the constitution and ideology of the state; (2) The minority group consisted of 4 people (13.3%) who chose the category *strongly disagree* and *Disagree*. Although small, this minority indicates a skepticism or critical attitude towards the dissolution of CSOs, perhaps for reasons of freedom of association, legal considerations, or the belief that conflict resolution can be done in other ways

This confirms that the vast majority support the dissolution of mass organizations that want to change the form of the Republic of Indonesia (86.7% support), while a small minority shows doubts. These findings confirm that the public places the integrity of the Republic of Indonesia as a top priority and is willing to support the government's decisive measures to protect it, while still being aware of the presence of minority voices who are more cautious regarding the approach to law enforcement and freedom of organization.

Fifth, the opinion of the student respondents regarding the statement: *I believe that nationalism is*

contrary to the teachings of my religion can be explained as follows: (1) The majority of student respondents (26 people or 86.7%) are in the category *of strongly disagree* and *disagree*. This shows that the majority of people reject the notion that nationalism is contrary to religious teachings. This attitude reflects the understanding that nationalism—in the form of love for the homeland, obedience to the law, and loyalty to the Republic of Indonesia—can be in harmony with religious principles, such as justice, social responsibility, and concern for others. The majority seems to understand that nationalism does not replace or negate religious values, but rather can coexist as part of responsible citizenship; (2) The minority consists of 4 people (13.3%) who vote *to agree* or *strongly agree*. This small group showed that some respondents felt that there was a potential conflict between nationalism and religious teachings. This perception can arise from certain interpretations of religious teachings or social experiences that make them skeptical of certain nationalistic practices.

This confirms that the vast majority affirm that nationalism does not contradict religious teachings (86.7% rejection of statements). A small minority who feel otherwise shows a difference in perception that needs to be anticipated through education about the relationship between national values and religious teachings. These results confirm that people in general are able to see nationalism and religion as complementary values, not contradictory.

Sixth, the opinion of the student respondents regarding the statement: *I will participate in defending the Republic of Indonesia according to my ability and expertise* can be explained as follows: (1) The majority of student respondents (19 people or 63.3%) are in the category *of strongly agree*. This shows a high level of commitment to actively participate in maintaining the integrity of the Republic of Indonesia according to their respective abilities and expertise. The majority realized that defending the country is not only the responsibility of the government, but also the responsibility of the citizens. This attitude signifies the collective awareness that individual contributions, both in physical, intellectual, and social forms, are important to maintain the stability, unity, and sovereignty of the

nation; (2) The minority consisted of 11 respondents (36.7%) who chose the agree category. Although the intensity of support was not as high as the category of *strongly agreed*, the group still showed readiness and commitment to participate, although perhaps in a more limited way or within their capacity.

This confirms that all student respondents support the idea of playing an active role in defending the Republic of Indonesia, with the dominance of the majority who are very committed (63.3% strongly agree). This confirms that the community not only recognizes the importance of the Republic of Indonesia in theory, but is also willing to take concrete action to defend it according to their respective abilities. These findings reflect the high loyalty and sense of responsibility of citizens towards the state.

Seventh, Student respondents' opinions on the statement: *If I find out that there is a group that aims to change the form of the Republic of Indonesia, then I will report to the authorities* can be explained as follows: (1) The majority of respondents (14 people or 46.7%) are in the category *Strongly agree*. This shows a high commitment to take preventive measures to maintain the integrity of the Republic of Indonesia. The majority of respondents understand that citizens' participation in reporting actions that threaten unity is a form of social and civic responsibility. This level of support shows that the community not only symbolically supports the Republic of Indonesia, but is ready to act decisively when facing threats to the state; and (2) Minorities consisted of 16 respondents (53.3%) who chose the *Agree*. The group also showed a positive attitude, although the intensity of support was not as strong *Strongly agree*. They are still willing to report groups that threaten the Republic of Indonesia, but may be more cautious or consider certain conditions before taking action.

This confirms that all respondents support the action of reporting groups that seek to change the form of the Republic of Indonesia. Both majorities and minorities show a high commitment to the integrity of the state, with differences only in the intensity of beliefs. This finding confirms that the public in general has a strong civic awareness and is

willing to play an active role in maintaining the stability and integrity of the Republic of Indonesia.

Eighth, the opinion of the student respondents regarding the statement: *I agree that Pancasila is replaced by the caliphate* can be explained as follows: (1) The majority of respondents (29 people or 96.7%) are in the category of *strongly disagree* and *disagree*. This shows the community's firm attitude of rejecting the replacement of Pancasila with the caliphate. The majority support that is so dominant indicates a high awareness of the importance of Pancasila as the basis of the state, national identity, and symbol of unity. The majority emphasized that the ideology of Pancasila is not only a constitutional foundation, but also an important instrument in maintaining the harmony, tolerance, and diversity of Indonesian society; (2) The minority consists of 1 respondent (3.3%) who choose the category of *agree*. This group is very small, so it is not statistically significant, but it remains a note that there are some individuals who have different views regarding the ideology of the state.

This confirms that the vast majority affirm their commitment to defend Pancasila and reject the replacement with a caliphate (96.7% rejection). This shows that the public in general has a strong understanding of the importance of Pancasila as the basis of the state and a symbol of national unity, as well as affirming the position of the majority in supporting the national ideology.

Ninth, Opinions of informant respondents regarding the statement: *I am willing to help the authorities in protecting my environment from groups that want to change the form of the Republic of Indonesia* can be explained as follows: (1) The majority of student respondents (14 people or 46.7%) are in the category *Strongly agree*, which shows a high level of commitment to play an active role in maintaining the integrity of the Republic of Indonesia in the surrounding environment. The majority of respondents realized that the country's defense is not only the responsibility of the government, but also involves community participation. This attitude shows a collective awareness that citizen involvement in maintaining

environmental safety and order is part of social and civic responsibility; and (2) Minorities consisted of 16 respondents (53.3%) who chose the *Agree*. This group also supports this statement, but perhaps the intensity of the beliefs is more moderate than the group *Strongly agree*. They are still willing to assist the authorities, although perhaps with a more cautious approach or limited to a certain capacity.

This confirms that all student respondents support active participation in maintaining the integrity of the Republic of Indonesia. Both majorities and minorities show a high commitment to the state, with differences only in the intensity of readiness to act. These results confirm that the public is generally aware of their responsibility in supporting the government to maintain the security and integrity of the Republic of Indonesia, and shows the harmony between nationalism and active citizenship.

Tenth, the opinion of the student respondents regarding the statement: *Love for the homeland of the Republic of Indonesia is not in accordance with my religious teachings* can be explained as follows: (1) The majority of respondents (28 people or 93.3%) are in the category of *strongly disagree* and *disagree*. This shows that most people reject the notion that loving one's homeland is contrary to religious teachings. The majority understand that the values of love for the homeland, such as maintaining unity, respecting the law, and participating in development, are precisely in line with religious principles, including social responsibility, justice, and concern for others. The majority's attitude reflects that nationalism is seen as a positive value that strengthens unity, not as something that is contrary to religious beliefs; and (2) Minority consists of 2 respondents (6.7%) who choose the category of *agree*. This small group may have the perception that love for the homeland can be contrary to religious teachings, perhaps because of certain interpretations or personal experiences that make them skeptical of the practice of nationalism.

This confirms that the vast majority affirm that loving one's homeland is not contrary to religion (93.3% rejection of the statement). The minority of differing views is very small, so the collective

attitude of the community clearly supports nationalism as a value that is in line with religious principles. These findings show a balance between national and religious commitments among the community.

Eleventh, the opinion of the student respondents regarding the statement: *The authorities must firmly take action against groups that are contrary to other religions can be explained as follows*: (1) The majority of student respondents (28 people or 93.3%) are in the category of *agree* and *strongly agree*. This majority shows strong support for the decisive actions of the authorities to maintain security and order, as well as protect the rights of adherents of other religions. The majority of respondents considered that strict law enforcement is needed as a preventive and repressive effort so that conflicts or violations in the name of religion do not develop into a bigger problem. This support shows public awareness of the importance of law enforcement to maintain harmony between religious communities, and (2) Minorities consist of 2 respondents (6.7%) who choose the category of *strongly disagree* and *disagree*. These groups may have considerations that the authorities' decisive actions need to be adapted to other approaches, or they are concerned about potential abuses of power.

This confirms that the vast majority emphasizes the importance of a firm role of the authorities in cracking down on groups that are contrary to other religions. These findings show public support for law enforcement as an instrument for maintaining harmony, reducing conflict, and protecting religious rights, while skeptical minorities remain very small.

Twelfth, Student respondents' opinions on the statement: *I respect the symbols and emblems of the country* can be explained as follows: (1) The majority of respondents (20 people or 66.7%) are in the category *Strongly agree*. This shows that most people have high respect for state symbols and symbols, such as the flag, Garuda emblem, and national anthem. This tribute is not only formal, but reflects an emotional identification and commitment to the state as a symbol of unity, national identity, and national values. The high level of support shows the

awareness that maintaining the dignity of the state symbol is part of the obligation of every citizen; and (2) Minorities consisted of 10 respondents (33.3%) who chose the *Agree*. This group also appreciates state symbols, although the intensity of the appreciation is slightly lower than that of the group *Strongly agree*. Nevertheless, they still affirmed a positive attitude towards the respect of the state emblem.

This confirms that all respondents (100%) show respect for the symbols and symbols of the state, with the majority having a very high intensity of support. These findings show that people place respect for state symbols as an important value in building a sense of nationality, national identity, and commitment to the integrity of the Republic of Indonesia.

CONCLUSION

Based on the results and discussions that have been presented above, the results of the research can be concluded that students have an important role in determining the harmony of religious life. This important role can be seen in the fulfillment of the national commitment of good students. The students uphold the values of unity and unity which is manifested in the form of national commitment. A national commitment is built based on knowledge and experience gained in education in families and schools. One of them is through understanding and attitude in upholding national commitment. This shows that Toli-Toli Regency, Central Sulawesi, has a strong social foundation in maintaining national harmony.

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