

## **Spiritual value education in shaping student nationalism: evidence from Indonesian Islamic schools**

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**Abstract:** Nationalism is a crucial aspect of character development among Indonesian students, particularly amid globalization, digital culture, and transnational values that may weaken patriotic attitudes and national commitment. Schools play a strategic role in fostering nationalism through character education, including spiritual value education that emphasizes moral awareness, ethics, self-control, social responsibility, and universal values. Although previous studies have widely examined character education, civic education, and nationalism, limited empirical research has directly investigated the influence of spiritual value education on student nationalism, especially through a quantitative approach in Islamic school contexts. Addressing this gap, this study aims to examine the effect of spiritual value education on student nationalism. The novelty of this study lies in positioning spiritual value education as a specific predictor of student nationalism rather than merely as a component of general character education. This study employed a quantitative survey method involving 120 students from MTs Negeri 1 Lampung Selatan and MAN 1 Bandar Lampung. Data were collected using structured questionnaires and analyzed through simple linear regression and Pearson correlation analysis. The findings show that spiritual value education has a positive and significant effect on student nationalism, contributing 73.2% to its development. Theoretically, this study contributes to character education and civic education literature by highlighting spiritual value education as a foundation for strengthening nationalism. Practically, the findings imply that schools, teachers, and policymakers should integrate spiritual values more systematically into learning, school culture, and character-building programs. This study is limited to two Islamic schools in Lampung; therefore, broader studies across different educational contexts are recommended.

**Keywords:** spiritual value education, student nationalism, character education, civic values

Article History: Submitted 21 January 2026; Revised 06 May 2026; Accepted: 06 May 2026; Published online 07 May 2026

### **Introduction**

The cultivation of nationalism functions as a fundamental pillar in shaping the character of the Indonesian populace. By safeguarding the national identity, fostering civic unity, and strengthening social solidarity, this ideology instills a deep patriotic commitment among its citizens, ensuring the nation's long-term societal resilience (Muwahhida, 2023; Jamilah, 2021; Redjeki, 2025). In the Indonesian paradigm, nationalism is deeply intertwined with embodying the core principles of Pancasila, embracing civic responsibility, and maintaining mutual tolerance. The internalization of these values fosters an unwavering allegiance to the nation-state, serving as a critical foundation for sustaining social cohesion and national unity across diverse communities (Sarkadi, et al., 2022; Tambak et al., 2026). However, in contemporary society, the rapid expansion of globalization, digital culture, transnational lifestyles, and global media consumption has increasingly influenced young people's values and identities (Li, X., et al., 2025). These global influences do not always align with national values and may weaken students' sense

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How to cite: Frimayanti, A. I. (2026). Spiritual value education in shaping student nationalism: evidence form Indonesian Islamic school. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 11(1), 183-197. [https://doi.org/10.25299/al-thariqah.2026.vol11\(1\).27058](https://doi.org/10.25299/al-thariqah.2026.vol11(1).27058)

of belonging, social cohesion, and national commitment (Aulia, 2022). Therefore, systematic and sustainable educational efforts are required to strengthen youth nationalism through school-based character formation (Redjeki, 2025).

Formal schooling serves as a crucial catalyst for fostering nationalist principles among students. Beyond their traditional function as centers for cognitive advancement, educational institutions act as vital spaces for cultivating moral consciousness, civic responsibility, and a strong sense of national identity (Labudasari, 2022; Abdullah et al., 2025). The literature demonstrates that pedagogical frameworks incorporating character development, civic instruction, and Pancasila principles effectively promote students' national identity, civic responsibility, and moral dedication. For example, integrating Pancasila and Citizenship Education creates an environment that encourages learners to deliberate, work cooperatively, and assimilate core civic principles within the classroom setting. (Sarkadi, et al., 2022). Contemporary global research in civic education underscores the critical role of educational institutions as primary environments for cultivating civic identity, democratic values, and social accountability. Furthermore, these studies highlight how schools foster a deeper dedication to the overall welfare of society (Younas, M., & Imran, 2025; ). These findings indicate that education remains a central mechanism for maintaining national identity in the midst of global cultural change.

One approach that can be employed in this character formation process is spiritual value education. Spiritual value education focuses on the internalization of moral values, ethics, religious awareness, and universal teachings that foster self-awareness, empathy, social responsibility, respect for diversity, and national attitudes (Ogyaningrum, Widodo, H., & Maduerawae, 2023; Tambak & Sukenti, 2020). Through spiritual value education, students are guided to understand the meaning of life, respect others, control their behavior, and develop commitment to their nation and state. Recent international studies suggest that spirituality and religious education can influence students' social behavior, school belonging, ethical awareness, and civic agency. For example, religiosity has been found to be related to school climate, students' sense of belonging, and prosocial behavior (Coman et al., 2024). Religion and religious communities may also contribute to the civic agency of young people, particularly in multicultural societies (Khalili, 2024), while the intersection between Islamic Religious Education and Citizenship Education has been emphasized as an important area in shaping civic understanding and social responsibility (Yağdı, 2025). These studies show that spiritual values are not merely personal or religious matters, but also have civic, social, and national implications

Although studies on character education and nationalism have been widely conducted, a research gap remains, indicating that studies directly linking the spiritual dimension—such as the integration of spiritual–emotional approaches in civic value learning or religious education—with the enhancement of student nationalism are still relatively limited (Mudlofir, A, et al., 2021; MacNeill, 2000). Most existing research emphasizes character education in general without specifically examining the role of spiritual value education as a foundational element in the formation of nationalism, even though religious education or spiritual approaches can strongly intersect with the development of national identity and civic commitment (MacNeill, 2000). Furthermore, empirical findings show that strengthening national insight accompanied by religious moderation influences student attitudes, for example by reducing tendencies toward radical behavior, indicating that spiritual dimensions can shape affective awareness and internal commitment to national values (Kustati, M., et. al., 2023).

Furthermore, current literature on the subject remains predominantly conceptual, leaving a notable void in empirical investigations regarding the tangible application of spiritual value education. There is a critical need to explore how these values are operationalized within actual school practices to effectively bolster nationalistic sentiment and civic identity among students. Several studies emphasize that empirical attention to the impact of religious or spiritual education on civic values remains relatively limited and is often dominated by conceptual or policy-oriented discourse (Künkler, M., & Lerner, 2016; Miedema, S., & Bertram-Troost, 2008). The integration of spiritual values into classroom learning has also not been consistently tested empirically, particularly with regard to national attitudinal outcomes. Available empirical evidence more frequently measures related civic outcomes—such as civic engagement, tolerance, or civic

disposition—rather than directly examining student nationalism (Hill, J. P., & den Dulk, 2013; Yuen, C. Y. M., & Leung, 2022; Koukounaras-Liagis, 2011) Therefore, quantitative studies that examine the implementation of spiritual value education in schools and its influence on student nationalism remain essential to strengthen the evidence-based foundation for the development of spiritual value education in educational settings.

Consequently, the present research is vital to bridge these identified academic voids by providing empirical evidence where theoretical discourse has previously dominated. The primary objective of this study is to examine how the implementation of spiritual value education functions as a catalyst in fostering and augmenting nationalistic sentiment among the student population. The novelty of this research lies in its quantitative approach, which empirically examines spiritual value education as an independent variable and student nationalism as the main outcome variable in school contexts. This study addresses the lack of empirical research that directly connects spiritual value education with nationalism, particularly among students. The findings of this research are anticipated to provide significant theoretical contributions to the advancement of character education, civic studies, and spiritual pedagogy. Beyond its theoretical scope, the study offers practical insights for educators, academic institutions, and policymakers, serving as a strategic reference for designing integrated curricula that bolster nationalistic sentiment through a focus on moral and spiritual development.

## Literature review

### Spiritual value education

Spiritual value education refers to the process of providing guidance and direction to students so that they develop divine attributes and possess the capacity to encourage and integrate other dimensions of human potential in order to reflect God's attributes in their lives (Siswanto, 2012). Another perspective defines spiritual value education as an educational effort that enables students to mobilize their entire spiritual potential to submit to *sharī'ah* principles when interpreting various forms of reality, both in the empirical and inner dimensions of life (Ruslan, 2008). Furthermore, spiritual value education is understood as an effort to educate students' ways of thinking and acting based on religious values by practicing religious teachings in a comprehensive and consistent manner (Sahlan, 2010; Tambak et al., 2021).

Based on these perspectives, spiritual value education can be understood as a developmental process aimed at instilling divine attributes in students so that they are able to reflect God's values in their daily lives. This form of education also directs students to optimize their spiritual potential in order to consistently adhere to *sharī'ah* principles when understanding reality, whether empirical or spiritual in nature. Thus, spiritual value education shapes students' patterns of thought and behavior based on religious values through the holistic practice of religious teachings.

Spiritual value education aims to help learners understand, realize, and experience spiritual values and to integrate them meaningfully into their lives (Mulyana, 2011). Similarly, Elmubarok (2009), states that spiritual value education seeks to assist learners in recognizing and experiencing religious values and embedding them integrally throughout their lives. Fathurrohman (2015), further emphasizes that spiritual attitude education aims to support learners in internalizing religious values and practicing them holistically in all aspects of life.

Pursuant to the Indonesian Ministry of Education and Culture's Regulation No. 66 of 2013 concerning Assessment Standards, educational evaluation is conceptualized as a systematic procedure for gathering and processing data to measure student attainment. This regulatory framework establishes the legal basis for ensuring that assessments are conducted objectively and accountably across all educational levels, indicators of students' spiritual values at the junior secondary school (SMP/MTs) level include: praying before and after activities, performing worship punctually, expressing gratitude for God's blessings, demonstrating self-control, entrusting outcomes to God after making efforts (*tawakkul*), maintaining environmental sustainability, fostering harmonious relationships with others, showing gratitude as Indonesian citizens, and respecting others in practicing their religious beliefs.

Several spiritual value education activities implemented in school settings include participation in religious lectures, involvement in Islamic religious commemorations, and the

practice of religious rituals such as Qur'an recitation, congregational prayers, Ramadan boarding activities, and voluntary prayers (Dirjend Bimbaga Islam, 1997). Muhaimin (2008), notes that spiritual activities such as *khatmil Qur'an* and *istighasah* contribute to creating a calm and peaceful atmosphere within educational institutions.

According to Fathurrohman (2015), religious activities that can be implemented in schools include routine religious practices, the development of a conducive spiritual atmosphere in schools is achieved by fostering a religious ecosystem that extends beyond the formal curriculum. This involves embedding spiritual education into the routine interactions of daily life, supported by the strategic provision of religious facilities and the visibility of symbolic representations. Together, these elements create a holistic environment where spiritual values become a natural and inseparable part of the school's social fabric, educational institutions serve as vital platforms for students to externalize their creative predispositions and inherent talents through the medium of religious arts. By facilitating a diverse array of spiritual artistic activities and structured competitions, schools provide the necessary avenues for learners to synthesize their aesthetic sensibilities with their religious identity, thereby fostering a more profound and personalized internalization of spiritual values.

Drawing from these theoretical underpinnings, the cultivation of a religious ethos within the school community is operationalized through both consistent spiritual observances and the deliberate structuring of a faith-based educational atmosphere. This dual strategy ensures that spiritual values are not merely instructional components but are deeply embedded into the daily operations and organizational culture of the institution, the integration of religious education into students' daily lives through role modeling, opportunities for religious self-expression and creativity, religious competitions, and the commemoration of Islamic holy days.

### **Student nationalism**

Etymologically, the concept of nationalism derives from the word *nation* (English), meaning "a people," and *nasci* (Latin), meaning "to be born." The orientation of nationalism is toward the nation-state, and nationalist loyalty is primarily directed toward fellow members of the same nation. Nationalism refers to a people united by shared origins and a common sense of belonging (Fibrianto, 2017). According to Omensen, the concept of nationalism has developed in various ways and can generally be classified into three perspectives. In its primary dimension, nationalism is conceptualized as a dual construct, operating simultaneously as a foundational ideology and a distinct modality of behavior. This perspective implies that national identity is not merely an internal belief system but is inherently externalized through specific social and political actions that reflect a citizen's commitment to the state. Second, nationalism represents an aspiration that distinguishes "us" as one nation from "others" as different nations. Third, nationalism can be likened to a coin with two sides: one political and the other ethnic or cultural in nature (Omensen, 2012).

Other scholars define nationalist attitudes as a sense of unity as one nation and a feeling of togetherness among all members of society (Rukiyati, 2013). Miftahuddin (2008), further explains that nationalism involves loving one's own nation while still respecting other nations. The key aspects of nationalist attitudes include love for the homeland, willingness to sacrifice, unity and cohesion, and a spirit of renewal or perseverance (Fibrianto, 2017). The values embedded in Indonesian nationalism encompass unity, a shared sense of destiny, tolerance, familial bonds, responsibility, politeness, and mutual cooperation (*gotong royong*) (Apriani, 2017). Forms of nationalist values include tolerance, discipline, responsibility, hard work, courtesy, mutual cooperation, and social concern (Sa'diyah, 2012). Other expressions of nationalism are reflected in attitudes such as appreciating the services of national heroes, prioritizing domestic products, valuing Indonesia's natural and cultural heritage, and participating in national defense activities (DJ, 2022).

According to Musa (2010), nationalism contains several fundamental values. First, unity, which implies that love for the homeland encourages individuals to protect and preserve everything within their country, fostering awareness of national unity and cohesion. Bung Hatta identified unity as the first principle of nationalism, which motivates the nation to work collectively to advance Indonesia through education. Second, liberation and struggle, where

nationalism represents freedom from oppression and human subjugation, enabling individuals to develop into complete human beings. Third, patriotism, defined as a spirit of love for the homeland and a willingness to sacrifice for the nation's glory and prosperity.

## Method

### Research approach and method

This research adopts a quantitative framework utilizing a survey-based methodology. The selection of this approach is predicated on the necessity of gathering quantifiable data to facilitate rigorous hypothesis testing. By focusing on numerical analysis, the study ensures that the research inquiries are addressed through an objective and empirically measurable lens, providing a robust foundation for the subsequent findings (Leppink, 2017; Kotronoulas, G., et al., 2023). In the context of this study, the quantitative approach aims to examine the effect of spiritual value education on a measurable variable, namely student nationalism. The survey method was used to collect data from respondents through structured questionnaires. The data obtained were utilized to describe, explain, and analyze the relationship and contribution of spiritual value education to the level of student nationalism. Therefore, the survey method is considered appropriate for achieving the research objectives, which emphasize measuring the relationship and influence between variables within a population (Stockemer, D., & Bordeleau, 2023; Kmetty, Z., et al., 2022).

### Population and sample

The population of this study consisted of all students of MTs Negeri 1 Lampung Selatan and MAN 1 Bandar Lampung in the 2024/2025 academic year. The research sample comprised 120 students, including 60 students from MTs Negeri 1 Lampung Selatan and 60 students from MAN 1 Bandar Lampung in Indonesia. The samples were selected randomly to provide equal opportunities for all population members and to ensure that the sample represented the characteristics of the population objectively.

### Data collection techniques

Data acquisition for this study was conducted through a combination of structured questionnaires and systematic documentation. The questionnaires were employed as the primary research instrument to elicit responses from the participants, ensuring that the data regarding spiritual values and nationalism were gathered in a standardized and quantifiable manner as the primary instrument to obtain quantitative data on spiritual value education and student nationalism. Documentation was used to complement the research data related to programs and activities of spiritual value education in the school context.

### Data analysis techniques

The data analysis was systematically executed in alignment with the research objectives. Simple linear regression was performed to evaluate the causal impact of spiritual value education on students' nationalistic attitudes. Furthermore, Pearson correlation analysis was integrated to determine the magnitude and directional nature of the relationship between these two primary variables. The degree of relationship strength was interpreted based on Guilford's Empirical Rules, which classify correlation coefficients from very weak to very strong relationships.

## Results

This section presents the research findings obtained from the data analysis conducted in this study. The research aims to examine and understand the role of spiritual value education in shaping student nationalism in schools. The results presented include an overview of the influence, relationship, and contribution of spiritual value education to the development of student nationalism.

### Overview of spiritual value education

The following section presents descriptive statistical results related to spiritual value education among the research respondents. These statistics are used to provide a general

overview of data tendencies, score distribution, and measures of central tendency based on responses from 120 participants. This information serves as a preliminary basis for understanding the characteristics of the variable before conducting further inferential analysis.

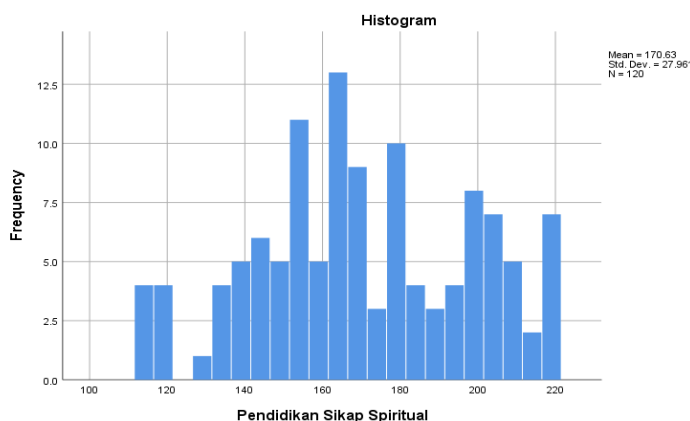
**Table 1. Descriptive statistics of spiritual value education**

N	Valid	120
	Missing	0
Mean		170.63
Median		167.00
Mode		165
Std. Deviation		27.961
Minimum		114
Maximum		221
Sum		20475

Based on the descriptive statistical analysis, all 120 respondents were included in the analysis with no missing data. The mean score of 170.63 indicates a relatively high level of spiritual values among the respondents. The median value of 167.00 and the mode of 165 suggest that most respondents' scores were concentrated around this range. The standard deviation of 27.961 indicates a considerable variation among respondents. The minimum score of 114 and the maximum score of 221 demonstrate a wide range of scores, reflecting substantial differences in the level of spiritual values across individuals.

Overall, the data indicate that the level of spiritual value education among respondents tends to be high, although notable variation exists. These findings suggest that while the majority of respondents demonstrate positive spiritual attitudes, there are still individuals with scores below and above the average. Further analysis is therefore required to identify factors contributing to this variation.

The following figure presents a histogram illustrating the distribution of spiritual value education scores among the 120 respondents. The histogram is used to observe the pattern of data distribution, score concentration, and frequency trends across different score intervals.



**Figure 1. Histogram of spiritual value education**

Based on the histogram, spiritual value education scores range from approximately 110 to over 220. Most of the data are concentrated between scores of 150 and 190, as indicated by higher bars in this range. This pattern aligns with the mean score (170.63) and median (167.00), which are located near the center of the distribution. The highest frequency appears in the score range of 160–170, indicating that this range represents the most common scores among respondents. The histogram also reflects a relatively wide data spread, consistent with the standard deviation value (27.961), suggesting substantial variation in spiritual value levels among respondents. Visually, the distribution demonstrates a broad spread with a concentration around the middle values, indicating diversity in spiritual attitudes within the studied population.

The following table presents the frequency distribution of spiritual value education levels among the 120 respondents. This distribution categorizes respondents into levels of spiritual values, allowing for an assessment of the overall quality of spiritual attitudes prior to deeper analysis.

**Table 2. Levels of spiritual value education**

Level	Frequency	Percent
Good	37	30.8
Moderate	76	63.3
Low	7	5.8
Total	120	100.0

Based on the frequency distribution table, the majority of respondents fall within the *Moderate* category, with 76 students (63.3%), indicating that most respondents exhibit a medium level of spiritual values. A total of 37 respondents (30.8%) are classified in the *good* category, suggesting that nearly one-third of the participants demonstrate high spiritual attitudes. Meanwhile, only 7 respondents (5.8%) fall into the *Low* category. These results indicate that respondents' spiritual value levels generally range from moderate to good, with a very small proportion categorized as low. This finding suggests that the overall spiritual condition of the respondents is relatively positive.

In conclusion, the level of spiritual value education among respondents can be considered relatively positive, dominated by moderate and good categories and supported by a high average score. Although data variation indicates differences in spiritual understanding and practice among individuals, the overall population demonstrates favorable spiritual characteristics.

### Overview of student nationalism

This section presents descriptive statistics related to students' nationalism attitudes among the 120 research respondents. The descriptive analysis aims to provide a general overview of data tendencies, score distribution, and basic characteristics of the nationalism variable prior to further inferential analysis. This information is essential for understanding the level of student nationalism quantitatively and identifying distribution patterns within the research population.

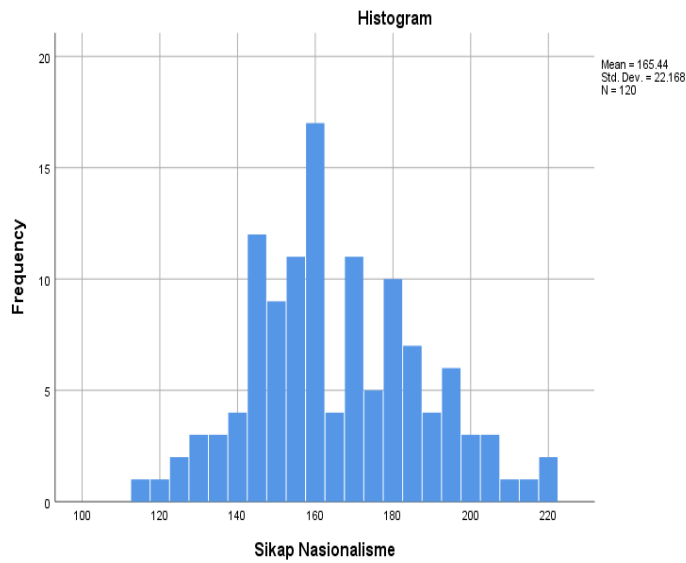
**Table 3. Descriptive statistics of student nationalism**

N	Valid	120
	Missing	0
Mean		165.44
Median		161.00
Mode		159
Std. Deviation		22.168
Minimum		115
Maximum		221
Sum		19853

Based on Table 3, the analysis involved 120 valid respondents with no missing data. The mean score (165.44) indicates that the level of student nationalism is relatively high. The median (161.00) and mode (159) are slightly below the mean, suggesting that most respondents' nationalism scores are concentrated in the middle range. The standard deviation of 22.168 reflects a moderate level of variability among respondents. The minimum score of 115 and maximum score of 221 indicate a wide score range, demonstrating notable differences in nationalism levels across individuals. The total score of 19,853 further supports the position of a relatively high average score.

Overall, the data indicate that students' nationalism attitudes are at a moderately high level, with most scores clustered around the middle range. Although variation exists among respondents, the results suggest that, in general, students possess a positive sense of nationalism. The wide score range shows that some students exhibit significantly higher or lower levels of

nationalism compared to others; however, in aggregate, the condition of student nationalism within the research population can be considered positive.



**Figure 2. Histogram of student nationalism attitudes**

Based on the histogram, student nationalism scores range from approximately 115 to above 220. The highest bars appear in the range of 150–175, indicating that this interval contains the largest proportion of respondents. This pattern aligns with the mean (165.44) and median (161.00), both of which fall within this range. The histogram shows a relatively concentrated distribution approaching a normal pattern, with most scores clustered around the center and fewer respondents at the extreme low or high ends. The data variation observed in the histogram supports the standard deviation value (22.168), suggesting moderate differences in nationalism scores among respondents. Overall, the histogram illustrates a stable tendency toward medium-to-high nationalism levels among students.

Based on both the histogram and descriptive statistics, it can be concluded that students' nationalism attitudes are generally at a moderately high level. The relatively high mean score and concentration of data in the middle range indicate that most students demonstrate positive nationalism attitudes. Although individual differences are present, the overall distribution reflects a favorable condition of nationalism within the research population.

**Table 4. Levels of student nationalism**

Level	Frequency	Percent
High	24	20.0
Moderate	95	79.2
Low	1	.8
Total	120	100.0

Based on Table 4, the majority of students fall into the *Moderate* category, with 95 students (79.2%). This finding indicates that most students possess a reasonably good level of nationalism, although it has not yet reached the highest category. A total of 24 students (20.0%) are classified as *High*, suggesting that one in five students demonstrates strong nationalism attitudes. Meanwhile, only one student (0.8%) is categorized as *Low*, indicating that very few students exhibit low levels of nationalism. This distribution pattern shows a strong concentration in the moderate category, with minimal representation at the extremes.

In summary, the data demonstrate that student nationalism levels range from moderate to high, with a strong dominance in the moderate category. The proportion of students with low nationalism is almost negligible, suggesting that overall student nationalism attitudes are positive. Nevertheless, there remains potential to increase the number of students in the high category,

indicating that programs and activities aimed at strengthening national values are still necessary to promote a more evenly distributed enhancement of nationalism.

### Hypothesis testing results

The hypothesis tested in this study is: *“Spiritual value education has a significant positive effect on the level of student nationalism.”* Hypothesis testing was conducted using simple linear regression analysis to determine the effect of spiritual value education on student nationalism.

**Table 5. Effect of spiritual value education on student nationalism**

Model Summary <sup>b</sup>				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.856 <sup>a</sup>	.732	.730	11.520

a. Predictors: (Constant), Spiritual Value Education  
 b. Dependent Variable: Student Nationalism

As evidenced in Table 5, the coefficient of determination ( $R^2$ ) is 0.732, signifying that spiritual value education accounts for 73.2% of the variance in student nationalism. This substantial figure indicates that the spiritual programs implemented within the madrasah exert a robust influence on the development of students' nationalistic attitudes

**Table 6. Path coefficient of the effect of spiritual value education on student nationalism**

Coefficients <sup>a</sup>					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	49.685	6.529		7.610	.000
Spiritual Value Education	.678	.038	.856	17.964	.000

a. Dependent Variable: Student Nationalism

According to the analysis presented in Table 6, the calculated *t*-value of 17.964, with an associated significance level ( $p$ -value) of 0.000, falls well below the 0.05 threshold ( $p < 0.05$ ). These results provide strong empirical evidence that spiritual value education exerts a direct, positive, and statistically significant influence on student nationalism.

**Table 7. Significance test of the effect of spiritual value education on student nationalism**

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	42822.430	1	42822.430	322.689	.000 <sup>b</sup>
Residual	15659.161	118	132.705		
Total	58481.592	119			

a. Dependent Variable: Student Nationalism  
 b. Predictors: (Constant), Spiritual Value Education

Based on the ANOVA results, the significance value ( $p=0.000$ ) is lower than the established alpha level of 0.05, leading to the acceptance of the research hypothesis. This finding underscores that spiritual value education exerts a statistically significant positive influence on student nationalism, suggesting a robust correlation between the two variables.

The empirical data confirms that the path coefficient for the impact of spiritual value education on student nationalism is statistically significant. This coefficient effectively elucidates both the directional orientation and the substantial magnitude of the relationship, providing a robust validation of the proposed research model. The positive coefficient indicates that the better

the implementation of spiritual value education in madrasahs, the more effective it is in enhancing student nationalism. The magnitude of the effect, amounting to 73.2%, is categorized as high.

Based on the overall hypothesis testing results, it can be concluded that spiritual value education is proven to have a significant influence on student nationalism. Thus, the hypothesis stating that *“spiritual value education has a significant positive effect on the level of student nationalism”* is empirically supported, and the research objective—to analyze the effect of spiritual value education on strengthening student nationalism in schools—has been successfully achieved.

To evaluate the degree of association between spiritual value education and student nationalism, a Pearson Product Moment correlation analysis was performed. Utilizing data from a sample of **120 respondents**, this procedure sought to ascertain the magnitude and directional nature of the relationship between the two variables. The statistical outcomes are summarized in the table below.

**Table 8. Results of the pearson correlation test between spiritual value education and student nationalism**

Correlations		Student Nationalism	Spiritual Value Education
Pearson Correlation	Student Nationalism	1.000	.856
	Spiritual Value Education	.856	1.000
Sig. (1-tailed)	Student Nationalism	.	.000
	Spiritual Value Education	.000	.
N	Student Nationalism	120	120
	Spiritual Value Education	120	120

The correlation analysis shows that the Pearson correlation coefficient between spiritual value education and student nationalism is 0.856, indicating a very strong and positive relationship. This finding suggests that students who receive higher levels of spiritual value education tend to demonstrate stronger nationalistic attitudes. Furthermore, the significance value of 0.000 ( $p < 0.05$ ) confirms that the relationship is statistically significant, indicating that the association between the two variables is unlikely to have occurred by chance. The involvement of 120 respondents further supports the reliability and robustness of the analysis results.

Overall, the findings of the correlation test confirm that spiritual value education is strongly, positively, and significantly associated with student nationalism. The high correlation coefficient, together with the statistically significant p-value, indicates that increasing the intensity of spiritual value education contributes meaningfully to the development of students’ nationalism. In other words, the more intensively spiritual value education is implemented, the higher the level of student nationalism tends to be.

## Discussion

Based on the results of data analysis involving 120 respondents, this study examined two main variables, namely spiritual value education and student nationalism attitudes. The findings indicate that both spiritual value education and student nationalism are predominantly categorized at a moderate level, with proportions of 63.3%, 79.2%, and 81.7%, respectively. This condition suggests that the process of value internalization has been initiated but has not yet reached a strong and evenly distributed level of internalization. These findings are consistent with the study by Hidayat, M., et. all, (2022), which highlights that character education in Indonesia, including spiritual values, often emphasizes cognitive understanding and administrative implementation rather than becoming an embedded school culture consistently reflected in students’ daily behavior. This explains why most students in this study fall within the moderate category: they are familiar with spiritual values but have not fully translated them into habitual practice and self-regulation. This interpretation is further supported by Zakiyah (2023), who emphasizes that the formation of strong spiritual values requires repeated practice and direct experience rather than mere conceptual understanding; therefore, spiritual programs in schools need to be systematically strengthened.

Regarding student nationalism, the dominance of the moderate category (79.2%) indicates that students possess a foundational level of national awareness, although its internalization has not yet reached a high level. This finding aligns with the research of Setiawan, J., Aman, A., & Wulandari (2020), which demonstrates that students' nationalism attitudes are strongly influenced by their understanding of history and meaningful engagement in history learning. History education that remains rote-based or overly formalistic tends to produce moderate nationalism rather than deep emotional attachment and commitment. Accordingly, the findings of this study suggest that students require more contextual, reflective, and experience-based models of history and civic education that are closely related to national issues encountered in everyday life, in order to foster stronger nationalism attitudes.

Overall, the predominance of moderate levels in both variables reflects an incomplete process of value internalization, as spiritual value education and nationalism are still largely implemented at the level of programs and knowledge rather than lived experiences and habituation. This finding supports the argument of Parhan, M., & Dwiputra (2023), who assert that value integration must be embedded within a systemic school ecosystem rather than implemented as incidental or symbolic programs. Consequently, there is a need to strengthen structured character education, implement continuous value-based learning, and design contextual activities that foster nationalism. Such efforts are expected to encourage students not only to understand character values cognitively but also to internalize and consistently practice them in their daily lives.

The results further demonstrate that spiritual value education has a positive and significant effect on student nationalism, with a contribution of 73.2%. This indicates that the stronger the internalization of spiritual values, the higher the level of student nationalism. This finding is consistent with the research of Solechan, A., Zuhdi, M. L., & Syauqillah (2024), demonstrating that a religious curriculum grounded in the principles of religious moderation and national defense values effectively augments the civic identity and character development of university students. This integration ensures that spiritual growth is harmonized with a profound commitment to national stability and social harmony, nationalism. Similarly, Yani, M. T., Hazin, M., & Hanafi (2023) Previous research established that the integration of religious moderation within Islamic pedagogy significantly bolsters students' civic allegiance. By embedding moderate perspectives into religious discourse, educational institutions can effectively harmonize spiritual devotion with a steadfast commitment to national unity.

Additional support is provided by Marini, A., Safitri, D., & Muda (2018), who revealed that a religious school culture fosters tolerant and disciplined character traits that serve as the foundation of Pancasila-based nationalism. Subaidi (2020) further emphasized that the integration of moderate Islamic values and Pancasila within character education produces students who are both religious and patriotic. Moreover, Daheri, M., Warsah, I., Morganna, R., Putri, O. A., & Adelia (2023) argued that religious moderation strengthens social harmony, which is a key indicator of strong nationalism. Therefore, the empirical evidence derived from this investigation aligns with a broad spectrum of both domestic and international scholarly literature, asserting that spiritual values serve as a fundamental cornerstone in the construction of student nationalism. This convergence suggests that the integration of spiritual dimensions into education is a universally recognized strategy for fostering national identity.

In conclusion, this study confirms that spiritual value education has a positive and significant influence on student nationalism, with a substantial contribution of 73.2%. This result indicates that the stronger the internalization of spiritual values, the higher the level of student nationalism. These findings reinforce previous studies suggesting that religious moderation, a religious school culture, the synergy between moderate Islamic principles and the Pancasila framework is indispensable for cultivating students who are patriotic, inclusive, and steadfast in their national allegiance. Consequently, spiritual values transcend individual devotion, acting as a vital structural pillar for the reinforcement of national identity within the student body.

## Conclusion

This study concludes that spiritual value education has a significant and positive influence on student nationalism. The findings indicate that although the levels of spiritual value education

and student nationalism are generally categorized as moderate, the implementation of spiritual value education contributes substantially to strengthening students' national attitudes, with an explanatory power of 73.2%. This result demonstrates that the deeper the internalization of spiritual values within the school environment, the stronger the students' sense of nationalism. Therefore, spiritual value education should be continuously strengthened through systematic programs, consistent habituation, and teacher role modeling to ensure that spiritual values are not only understood cognitively but also internalized and practiced in students' daily lives, ultimately fostering a more resilient and sustainable form of student nationalism.

## Declarations

### Author contribution statement

The author was solely responsible for the conceptualization and execution of this research, encompassing the initial design, data acquisition, statistical analysis, and the subsequent interpretation of the findings, preparation of the initial manuscript draft, as well as the writing and final revision of the manuscript. All research and writing processes were conducted responsibly to ensure the accuracy, integrity, and scientific quality of this manuscript.

### Declaration of the use of artificial intelligence

The author declares that artificial intelligence was used in a limited manner during the collection of secondary data, specifically to assist in the search and identification of relevant journal articles related to the research topic. The use of artificial intelligence did not influence data analysis, the formulation of conclusions, or the scientific substance of the study, and all academic decisions remained under the full responsibility of the author.

### Acknowledgment

The author wishes to express his profound gratitude to all parties who facilitated the successful completion of this research. Special appreciation is extended to the participating educational institution for its institutional support and to the respondents who generously volunteered their time to provide the essential data for this study. The author also thanks colleagues and peers for their valuable feedback and constructive suggestions throughout the research process and the preparation of the manuscript. All forms of support and assistance provided were instrumental in facilitating the successful completion of this study.

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