

Knowledge of Islamic Cultural History and Religious Moderation: Correlation Studies on Students of State Aliyah Madrasah Bekasi

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ABSTRACT

High-ranking state officials who assert that Islamic history is inextricably linked to war will be able to ignite radicalization among millennials, harassing researchers to demonstrate empirically. This study aims to ascertain whether there is a correlation between students' knowledge of Islamic cultural history and their religious moderation at State Aliyah Madrasah Bekasi. The research technique used was a quantitative associative correlation with a sample size of one hundred randomly selected respondents. The study's findings indicated a highly significant correlation between students' knowledge of Islamic cultural history and religious moderation. As a result of these findings, it can be concluded that the history of Islamic culture has an effect on millennials' religious moderation. To increase millennial moderation, millennials' knowledge of Islamic cultural history must be increased. Thus, the history of Islamic culture must be preserved as a subject, and content concerning war must be explained objectively and accurately to ensure that teenagers understand their religion correctly and accurately.

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1. INTRODUCTION

Millennial age students who are studying at the high school level, many of whom are targeted for brainwashing to become involved in transnational movements, they are included in tutoring (Dalimunthe & Purwaningtyas, 2020), involved in the school's spiritual institution (Sada, 2016) involved in social movements that they specially designed, millennials were recruited in the ranks of emigration teenagers (Sageman & D, 2005). This millennial age is widely exposed to radical Islamic movements with good-looking, neat-looking, handsome, dapper, clean, fashionable, millennialist, modernist, soft, intelligent, intellectualist, but has a jihadist mission (Chassman, 2017). So with this problem, there are high state officials who say that the Islamic Cultural History (SKI) lesson tells about war events: the Badr war, Uhud war, Khandag war, Hunain war, Tabuk war, and several wars carried

out by Muslims in the classical period, please delete it from the content (material) of Islamic Cultural History (SKI) learning, because it triggers students to become jihadists, radicals, intolerance, takfiri and fundamentalism in religion. Republika, 2019)

Several researchers have been inspired to investigate this phenomenon among teenagers, (Suhardin, Nurhayati, 2021), who surveyed the good looking phenomenon among mosque youth in the Capital Region of the Republic of Indonesia, Jakarta, found that millennials have low jihad literacy. Furthermore, the researcher analyzed the relationship between understanding jihad and the tendency of good-looking intention, finding that understanding jihad that departs from literacy sourced from reference standards does not have a significant correlation coefficient with good-looking intention. Good-looking intentions occur from brainwashing carried out by murabbis, who are already tasked with recruiting jihadist personnel prepared to become brides. Fanani's research(2013) tells about the efforts of radicals to recruit students because they have the assumption that students and students who are still in the process of searching for self-identity and in the stage of learning to know many things become targeted targets. The most strategic way to strengthen the religious radicalism movement. According to him, school is an open space for disseminating any understanding. Because the school is too open, religious radicalism groups take advantage of this open space to actively participate in campaigning for understanding and expanding their network (Azca, 2013). Other research was also conducted by (Khalilelrachman, 2020) with a library research method approach related to understanding and describing the concept of religious moderation and the concept of religious plurality in Indonesia, as well as offering a solution through mental revolution which is closely related to understanding the concept of religious moderation and religious plurality itself.

When discussing religious radicalism with students in high school and students who are currently enrolled in university courses, it is important to focus on qualitative phenomena such as the patterns, styles, and strategies these radical agents use to communicate their mission. In addition, a literary study examines the government's attempt to create a concept of religious moderation in Indonesia, which is pluralistic. This study examines the relationship between students at MAN Bekasi's knowledge of Islamic Cultural History and their attitude toward moderation. For the first time, a study has been conducted to examine how a lack of knowledge of Islamic history affects millennials' radicalization. When the official suggested that knowledge of Islamic culture's history might make a millennial person radical, fundamentalist, violent in their religious behaviour, willing to participate in transnational movements, terrorists, and good-looking intentions, the researcher was inspired to investigate this question. No longer a moderate. An answer to that question can be found in the study's empirical data.

2. METHOD

This research is a quantitative associative correlation (Nazir, 2003). To perform a correlation analysis of two variables, namely the variable X Knowledge of students about Islamic Cultural History and Y Moderation of student religiosity. The survey was conducted on Madrasah Aliyah Negeri Bekasi students as the study's target population (Sugiyono, 2008). Sampling was carried out using a simple random sampling method (Emzirt, 2012). One hundred students were selected with purposive random sampling. The selection of students was based on an agreement with the teacher, who suggested that the students who were used as sampling consisted of grade 10 (ten) because he was at the middle point in the school, as part of the ethics of collecting data at the school.

Data has been collected from a sampling taken through instruments developed through validity testing (Djaali & Muljono, 2008) to see the truth of the instrument items. Reliability test, to see the reliability of the questions as a measuring tool of the variables. The collected data was carried out by descriptive analysis and indirect analysis. Descriptive analysis to objectively see the description of the two variables that the researcher is observing in the unit analysis. Inferential analysis in order to see the relationship between two variables by coefficient correlation index. (Kadir, 2010) However, before conducting correlation analysis, the researcher also carried out requirements analysis in the form of a normality test to see the balance of the distribution of data on each variable. Homogeneity test, in order

to see the similarity of the data on each variable. And linearity test to see the synchronization and the relationship between data from one variable to another consistently. (Agus Irianto, 2007)

3. FINDINGS

From the distribution of data on the religious moderation variable for MAN Bekasi students who were randomly selected as many as 100 (one hundred) students, the mean value = 79.22; standard error of mean=1.05; median=81.25; mode=81,25; standard deviation=10.46; variance=109.37; range=53,13; minimum=43.75; maximum=96.88; and sum=7,921.88. The value of knowledge of Islamic cultural history (SKI) means = 50.36; standard error of mean=1.83; median=50.00; mode=42.86; standard deviation=18.31; variance=335,37; range=78.57; minimum=14.29; maximum=92.86; and sum=5,035.71.

Table 1 Students' Religious Moderation Frequency Distribution

Number	Interval Class	Lower Limit	Upper Limit	Absolute Frequency	Relative Frequency	Cumulative Frequency
1.	43-49	42,5	49,5	2	2%	2%
2.	50-56	49,5	56,5	2	2%	4%
3.	57-63	56,5	63,5	3	3%	7%
4.	64-70	63,5	70,5	10	10%	17%
5.	71-77	70,5	77,5	15	15%	32%
6.	78-84	77,5	84,5	40	40%	72%
7.	85-91	84,5	91,5	23	23%	95%
8	92-98	91,5	98,5	5	5%	100%
				100		

Tabel 2 Students' SKI Knowledge Frequency Distribution

Number	Interval Class	Lower Limit	Upper Limit	Absolute Frequency	Relative Frequency	Cumulative Frequency
1.	14-23	13,5	23,5	9	9%	9%
2.	24-33	23,5	33,5	9	9%	18%
3.	34-42	33,5	42,5	27	27%	45%
4.	43-52	42,5	52,5	11	11%	56%
5.	53-62	52,5	62,5	10	10%	66%
6.	63-72	62,5	72,5	27	27%	93%
7.	73-82	72,5	82,5	4	4%	97%
8	83-92	82,5	92,5	3	3%	100%
				100		

The frequency distribution of students on the religious moderation variable, which is above the average, is 44% which is above the average of as much as 56%; thus, students of MAN Bekasi already have high religious moderation. While the value of knowledge of Islamic Cultural History (SKI), which is below the average, is 45%, and the average is 65%. Thus students of MAN Bekasi know cultural history Islam (SKI) has been above average.

The normality test used in analyzing this data is the Kolmogorov Smirnov normality test with the help of SPSS, with a significance value of $0.043 > 0.01$ on the diversity moderating variable and $0.132 > 0.05$. Thus, the distribution of values in the variable X is very significant, and the variable Y is stated to be significant. The homogeneity test of two variables, X and Y, which was carried out with the Barlet test, obtained a significance of $0.52 > 0.05$. Thus, it can be stated that the homogeneity of the two

variables is very significant. Likewise, the linearity test of two variables X and Y obtained a significant $0.00 < 0.01$; thus, it can be stated that the linearity of the two variables is very significant.

After fulfilling the requirements test, the researcher conducted an inferential analysis using a correlation test and a regression test and calculated the determination of one variable to another. The correlation test of Islamic cultural history knowledge with the moderation of students' religiosity was carried out with the person product moment test. With the help of SPSS, we obtained a correlation coefficient of 0.42^{**} with a significant $0.00 < 0.01$; thus, the correlation coefficient X with Y was very significant. The regression test obtained a value of $=67.23 + 0.24X$, meaning that adding a student's score in the history of Islamic culture will affect the moderation of religion by 0.24 at a constant 67.23. The significance test obtained a significant value of $0.00 < 0.01$. Thus, the regression coefficient of X and Y is very significant. The value of determination is carried out to see the proportion of the influence of X to Y by trying to square the value of the correlation coefficient multiplied by one hundred per cent, with a result of 17.64%, meaning that the moderation of students' diversity is influenced by knowledge of the history of Islamic culture by 17.64 %.

4. DISCUSSION

Of the two variables studied, religious moderation and knowledge of Islamic Cultural History, the sampling used as the unit of analysis for this study received an above-average score. Only a few small percentages were below the average. In the differential analysis that tries to calculate the correlation coefficient between the knowledge of Islamic Cultural History and religious moderation, it is stated that the relationship between knowledge of Islamic Cultural History and Religious Moderation is very significant. It means that religious knowledge positively impacts the development of moderate student attitudes, character, and religious behaviour.

Religion is clearly a person's view of life, connecting himself with the creator and regulating the order of human life with creatures that exist in the midst of nature. The relationship between the creature and the creator is designed with standard procedures in the form of worship, rituals, *mahdhah* worship. Relations between beings are arranged in the form of values, norms, laws, regulations and *muamalat* rules by setting these two things, vertical and horizontal relationships, to create benefit, welfare, happiness, peace, and security for all beings in this universe. The rules, provisions, stipulations and lines that God has given will guarantee the existence of all creatures to get existence, welfare, happiness, peace and security (Ilyas, 2014).

Islam is the religion brought by the Prophet Muhammad SAW in the authentic Al-Qur'an and Sunnah; in the form of commands, prohibitions and instructions for the good of humans in this world and the hereafter. In religion, humans distinguish between worldly affairs and the affairs of the hereafter, the affairs of the world of work left to human wisdom. The hereafter is a continuation of the world's life after creatures experience a phase of death, a new phase of life that is controlled directly by Allah SWT. Humans do worship to *taqarrub* (get closer) to Allah SWT by carrying out orders and staying away from His prohibitions, and practising everything that Allah SWT allows. To get closer to Allah, a path called *sabilillah* is needed, a way that conveys a person to Allah's pleasure in the form of all deeds that Allah has permitted to honour His words and carry out His laws (Nashir, 2013).

Religion for humans is intuitive; as stated by Muhammaddin, humans recognize the power in this life outside themselves. This can be seen when humans experience life difficulties, calamities and various disasters. He complains and asks for help from something omnipotent, which can free him from that situation (Muhammaddin, 2013). When humans experience shortages, they complain and are restless. Still, when given sufficient excess and enjoyment, they are greedy, do not want to share, and accumulate potential for themselves and their families and colonies. But this is the profile of people who are not true in carrying out religious teachings. In the afterlife, Allah has prepared a glorious place for those who are perfect in their religious practices: they will have a straight lifeline, will be willing to share, will believe in the hereafter, will behave trustworthily, will pray and will exalt the symbols of their religion. Allah has prepared a glorious place for those who are perfect in their religious practices.

The conception of all religions gives instructions to their adherents to act and behave well and try their best to achieve the perfect goodness. But in the practice of religion, certain groups are a little excessive, which causes disturbance to other groups. Sihabuddin calls it *ghuluw*. Etymologically *ghuluw* means exaggeration in a case. *Ghuluw* is a model or type of religion that causes a person to deviate from that religion. Some of the attitudes that are categorized as *ghuluw* include: fanaticism towards a certain view, prejudice against other people/groups and can even lead to disbelieve in other people (Afroni, 2016). Three things happen to a person's internal self that causes deviation: fanaticism and excessive love for religious understanding. Second, *ad-zhonny*, has a bad attitude towards other groups who will do bad things to their group. Third, *takhfiry*, criticizing, stamping and justifying that other groups are wrong and misguided need to be suppressed.

Many of the nation's children experience diversity amidst experiencing spiritual aridity. They do many things that are not recommended by religious teachings, even tend to behave in violation of things prohibited by religious teachings. Such a psychological atmosphere, managed and utilized by certain groups, offers the concept of hijrah. There is a great deal of internal turmoil and confusion during religious conversion. The mess decides to return to the right path and leave the sins he had been doing. Moving to get religious needs in a person, plus peer support, new environmental influences, stimulus, self-evaluation, and self-control, after a person emigrates, results in inner peace, changes in behaviour and good relations with family (Firmansyah, 2020). Many of them have religious fanaticism because they do not understand religion perfectly, but partially according to the information conveyed by their mentoring.

The implementation of religious attitudes, behaviour and understanding in a fragmented manner by sociologists of religion divides them into three religious groups. First, liberals. The second is radicalism. And third, moderate. Liberalist religious groups tend to be permissive, free-thinking, agnostic, pluralism, liberalism, socialism, materialism and rationalism. Such diversity makes teenagers trapped in the understanding of secularism, separating religious teachings that are sacred from things that have a propane smell. They are more inclined to religion because of personal, personal, and ritual, and should not be confused with social, political, economic, or cultural things. Datuk emphasized that secularism is an ideology or understanding that rejects the existence of sacred arrangements. Secularists are also movements for separation or disengagement from the power of religious institutions in various aspects (Pachoe, 2016). These religious groups tend not to bring religious teachings into their lives. They have many layers. Some are thick and thick, some are medium, and some are thin, just like rationality.

Radicalised religious groups, as described earlier, they are more exclusive, feel right, are fanatical, and tend to blame other groups as heretical groups (*kafir*) and need to be fought. Middle religious groups make religion a belief with meaning in social, political, cultural, economic and social life. Religion is a spiritualization in life, becomes a guide which regulates humans in achieving happiness in the world and the hereafter, welfare, comfort and security and peace of life. Wasathiyah is an Islamic teaching that directs its people to be fair, balanced, beneficial and proportional, often referred to as "moderate" in all social and community life dimensions. Wasathiyah, or moderation, has become an Islamic discourse and discourse that is believed to bring Muslims superior and fairer and more relevant in interacting with modern civilization in the era of globalization and the industrial revolution, information and communication. (Arif, 2020)

Islam is truly an enlightening religion (*din at-tanwir*). The presence of Islam carries an important mission to bring humanity out of all forms of darkness (ignorance) to a state of light. Islam gives the command to read, presses to change one's destiny to be successful, pays attention to the future of the life of the ummah and one's own life, frees the poor and *mustadh'afin*, becomes caliph on earth to build and not destroy. The concept of Islam as a religion that enlightens life has a reference to the *uswah hasanah* model at the time of the Prophet fifteen centuries ago and the era of Islamic enlightenment after that, during the *khalifaurrrasyidin* era, the classical Islamic era. Da'wah efforts carried out by the Islamic movement to realize Islam in contemporary life, are democratic, and transformative, as a manifestation of *rahmatan lil alamin* (Haedhar Nashir, 2018).

The diversity of millennials is measured by using indicators of Islamic moderation on the right pole and liberal Islam and radical Islam on the left pole. The measured indicators of Islamic moderation are related to tolerance, inclusivity, transformation, democratization, and the credibility of teaching sources that come from standard figures and sources. History of Islamic Culture tells, discusses, describes, and examines related progress, chronologically, events experienced by Muslims, from classical times to modern times, temporal and contemporary. As stated in the Regulation of the Minister of Religion of the Republic of Indonesia Number: 000912 of 2013: The History of Islamic Culture (SKI) is a record of the development of Muslim human life from time to time in worship, *muamalah* and morals as well as in developing a life system or spreading Islamic teachings based on faith. (Kementerian Agama RI, 2013). The history of Islam reveals the dynamics of the interaction of Islam with various communities outside of Islam. Expressing the progress of the Islamic ummah in building, developing and advancing Islamic traditions in social life. Islamic doctrine is developed by Muslims in social, cultural, economic and political life so that it becomes a culture at a local level. The universality of Islam in the world's life has made Islam a civilizational entity in global civilization.

Harun Nasution divides the classical period, the middle period, and the modern period regarding Islamic history. In the classical period, Islam experienced the first stage of progress during the caliphate of Al-Rashidin; Bani Umayyad, and Bani Abbas, also experienced a period of disintegration. Furthermore, Islam experienced the middle period by experiencing the first decline and the emergence of three great kingdoms, the Ottomans, Monguls and Persians, until they experienced a second setback due to Western colonialism. In 1800, Islam experienced a modern period with the rise of Islam and the emergence of an awareness of thinking among Islamic empires related to the balance of power. Islamic leaders issued ideas on making Muslims progress again as in the classical period (Nasution, 2010).

The Khulafaurrasyiddin period and the Umayyad and Abbasid dynasties were in the classical period. History of Islamic Culture thoroughly explores related to internal dynamics and external dynamics. The internal dynamics of discourse progress and Islamic progress in managing social, cultural, economic, and political life. External dynamics are related to diplomacy and confrontation of Muslims with people who always threaten the existence and progress of Islam, plus opportunists who always take advantage of conflicts between Muslims and Kafirs. Islam's external and internal dynamics often take the form of horizontal conflicts that are ultimately tested on the battlefield. War in Islamic discourse is often expressed in the *jihad fi sabilillah* diction. This jihad discourse is very frightening for those who do not really understand Islam. Many misinterpret *jihad fisabilillah* is fighting non-Muslims who are considered infidels.

The Quraysh infidels tried their best to fight, hinder, close themselves to the truth of Islam and optimally hinder the progress of Islam. They shed blood, wealth, and honour to hinder the progress of Islam. In this dynamic, there was the Battle of Badr, the confrontation of Muslims with the infidels in the Badr area, resulting in a resounding victory over the Muslims. The battle of Uhud took place after the battle of Badr, the revenge taken by the disbelievers for their defeat, which resulted in the defeat of the Muslims, for the negligence and inconsistency of the Muslims to orders. The Khandaq war was carried out by making fortifications in Medina so that the Quraysh kafir soldiers could not enter the city of Medina, this was done because the Quraysh infidels had collaborated with the Medinan Jewish hypocrites. This conflict ended with the return of the Quraysh infidels to Mecca because they did not strong in cold weather and thunderstorms (Miswanto, 2018). The war events presented in Islamic Cultural History learning are like historical heroes that motivate students to have religious passion, sacrifice for religion, and promote patriotism and sportsmanship in carrying out religious movements among students.

In the subject of Islamic Cultural History, the teaching material conveys information related to the history of Islam which will provide knowledge, build understanding, and shape religious attitudes and behaviour among students. Knowledge, in general, is factual, conceptual, procedural and metacognitive knowledge. Factual related to facts and data as well as information about the history of Islamic culture. Conceptual refers to the theoretical, conceptual conception of the Islamic value system built in the history of Islamic culture. Procedural, chronological progress of Muslims in carrying out

Islamic life from the beginning to the modern world. In the end, it becomes metacognition, a complete picture of a student related to the map of the history of Islamic culture from classical times to contemporary times. (Suhardin, 2017) Islamic Cultural History lessons build knowledge of students' attitudes and behaviour related to implementing Islamic heroic values, Islamic patriotism, imitating the patience and tenacity of Islamic fighters in advancing Islam as a source of culture and civilization.

This study measures students' knowledge about the history of Islamic culture, which has high and low quantum. High knowledge gets a high score above the average, and low has a below-average score. Knowledge of a student will affect his religious attitudes and behaviour. What is the picture of the student's religion? What is moderation religiosity? What is liberal religion? Whether radical diversity depends on the knowledge, it has. The history of Islamic culture clearly illustrates how the historical map of Islam from classical times to modern times is full of dynamics and history. There is an assumption from researchers that the history of Islamic culture makes a positive contribution to the formation of religious moderation. Students who study a lot about the history of Islamic culture and form knowledge about the history of Islamic culture will manifest in the form of their religious moderation attitude.

History of Islamic Culture provides information, data, historical plots, chronology, the character of the Islamic struggle in building the glory of Islam in the classical period and how the dynamics of the decline of Islam in the arena of world civilization. The heat and cold of the relationship between Islam and outside Islam provide character intake to students that Islam in the future must prioritize Islam that is *al-wasat*, Islam that provides peace, shade, tranquillity, *rahmatan lil alamin*, tolerance, mutual cooperation, self-improvement and community development, advancing the region and advancing the nation for the progress and glory of Islam. Progress will be obtained by enhancing science and mastering technology, together with other communities in fighting for order and civility at the domestic level.

Al-Washat is the most just, the best, the most superior, the highest and the most moderate of the other people (Arif, 2020). Islam states that Muslims are commanded to act justly. Justice will give peace and satisfaction to all involved in the problem. On the other hand, injustice brings injustice, tyranny, oppression, and persecution. From the beginning until today, Islam has always ordered justice as the main pillar in all matters, politics, culture, social and society.

Since the beginning of Islam, Excellence gave orders to its adherents and all humans to read, explore knowledge, unlock the secrets of nature, and reveal natural phenomena, which are used as references for the progress of life. Justice and excellence make Muslims able to become a middle group that contributes to the peace of living in the world, over the competition, the race between civilizations on earth. Moderate diversity provides space for millennials to be able to interact and transact with all components of human children on earth in the form of global civilization.

Nurcholis Madjid conveyed the same thing. Islam *wasathiyah* is a religious model that always embodies safety, justice, and peace, which is based on the values of monotheism and the basic nature of humanity, which is based on faith, science, and understanding aspects of understanding aspects human life. Social life so that success and glory and Islamic civilization can be created (Saihu, 2021). The key to Islam *wasathiyah* is to implement Islamic aspects related to social society and the development of knowledge that leads to Islam's progress, glory, and superiority compared to other civilizations.

This Islamic spiritualization needs to be instilled in the learning of Islamic Cultural History. Students experience an Islamic atmosphere in history and social, cultural, economic, political and social aspects. The spirit of justice is embedded by providing modelling of figures who fight for justice, humanity, and peace, especially the Prophet Muhammad, his companions, and the caliphs who were persistent and tough in fighting for justice. The message of peace was echoed and elaborated comprehensively, that Muslims do not love war but love peace. War is the final choice for which no other choice can be given. In war, Muslims uphold morality with various standard rules, may not kill women, may not kill children, may not kill people who have surrendered, may not damage houses of worship of any religion, may not damage water flows. It is permissible to cut down trees and various

other rules, which greatly give the predicate of peace to Muslims. Islamic diplomacy, it prioritizes dialogue rather than unilateral debate. Remember how Islam was defeated in diplomacy in the Hudaibiyah agreement and other agreements. Muslims are not an agitative nation, but the war in Islam is part of active defence.

CONCLUSION

From the literature review, the results of research and discussion conducted, it can be concluded that Islamic Cultural History influences the formation of moderate student diversity. Thus the history of Islamic culture is still needed in Islamic Religious Education. War learning materials that will influence the formation of radical religion in this study are empirically rejected. However, discussions related to war learning materials need to be packaged incorrect, precise, informative, factual, descriptive, objective language, not in provocative, agitative and confrontational narratives. It is suggested that further research develop Islamic Cultural History teaching materials, especially content related to war based on informative, factual, descriptive, and objective, for the enrichment of student literacy. Islamic Cultural History learning materials in the form of pictures and digitization are very attractive to millennial students, especially in online learning, Distance Learning, and Learning From Home.

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