



Internalizing Hubbul Wathan through Islamic Education for Civic Participation and Inclusive School Culture

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Abstract

This study examines how Hubbul Wathan, or love of the homeland, is incorporated into an Islamic senior secondary school's curriculum and expressed in teaching and student accounts. An interpretive qualitative case study involved fifteen participants: four Islamic education teachers, one curriculum coordinator, two school leaders, and eight students from Grades 10–12, comprising four female and four male students. Approximately four months of fieldwork combined semi-structured interviews, non-participant observations, and curriculum document analysis. Thematic analysis identified four themes: integration across Islamic Faith and Ethics (Aqidah-Akhlak), Islamic History, and Islamic Jurisprudence (Fiqh); habituation, teacher example, commemorative rituals, and less consistently implemented projects; reported respect for national symbols, civic participation, and tolerance; and enabling or constraining conditions involving teachers, school culture, families, instructional time, and digital media. Some students described personally endorsed civic commitments, whereas others participated mainly to meet school expectations. These differences indicate varied expressions of internalization rather than uniform outcomes or causal effects. The case illustrates how coordinated curricula and teacher conduct can connect religious meaning with civic responsibility. Implications concern reflective learning, inclusive participation, and institutional support; effects on gender equity and student wellbeing require separate investigation.

Keywords: Hubbul Wathan; Islamic Schooling; Values Internalization; Civic Participation; Inclusive Education; School Culture

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INTRODUCTION

Islamic education in a plural society involves questions about how students understand religious commitments alongside responsibilities to people whose backgrounds differ from their own. A pluralistic approach to Islamic religious education emphasizes maintaining faith while learning to engage constructively with difference [1]. Analysis of the Indonesian Islamic school (madrasah) curriculum similarly identifies moderation, inclusion, and global citizenship as educational directions [2]. Comparative research on Islamic studies in Indonesia and the United States shows that the meaning of inclusive citizenship is shaped by institutional and social contexts [3]. These perspectives make the everyday organization of religious and civic learning a substantive educational question.

Hubbul Wathan, or love of the homeland, provides a locally meaningful vocabulary for examining this relationship. Indonesian scholarship connects the maxim *hubbul wathan minal iman* (love of the homeland is part of faith) with the relationship between Islamic commitment and Pancasila, Indonesia's five-principle state philosophy [4], and with Abdul Wahab Hasbullah's thinking on national unity and interreligious tolerance [5]. In this article, the maxim is treated as a religious-cultural formulation used by educators. Its classroom use is not taken as evidence of an authenticated Prophetic hadith. This distinction separates the study of educational meaning from a theological claim that the research design cannot establish.

Recent literature already addresses the curricular relevance of Hubbul Wathan. Badriyah and colleagues propose interdisciplinary Islamic religious education that links religious subjects with contextual and participatory learning [6]. Jamilah examines moderate Islamic education and nationalism among university student organizations [7], while Mudlofir and colleagues investigate students' responses to spiritual and emotional intelligence in university Pancasila education [8]. These studies establish a relevant foundation, but their settings and designs differ from an account of how one secondary school connects curriculum documents, classroom practice, school ceremonies, and students' explanations of participation. The present study contributes at that institutional level rather than claiming that the relationship between Islam and nationalism is unexplored.

The educational value of national belonging also depends on how it relates to inclusion. A quasi-experimental study of inclusive Islamic education materials reports improvements in religious tolerance among Indonesian students [9]. Research on multireligious public schools identifies interreligious competence and the provision of religious education as questions of educational equality [10]. These findings warrant attention to participation and respect for difference when examining patriotic education. They do not justify assuming that ceremonial conformity, national attachment, and inclusion are interchangeable outcomes.

Studies of Islamic character education identify habituation, teacher example, and the wider learning environment as important processes. Research in an Indonesian senior secondary school describes habituation through moral understanding, feeling, and action [11]. A madrasah case study traces values associated with the Sunni Islamic tradition of *Ahl al-Sunnah wa al-Jama'ah* (Aswaja) across curriculum, school culture, and everyday interactions [12]. Work on primary-level Islamic Faith and Ethics (Aqidah-Akhlak) education highlights teacher approaches, the peer environment, and parental support [13]. Principals' accounts of Islamic schools in the United States also locate education within a whole-child perspective

[14]. Together, these studies suggest examining relationships between formal instruction and institutional practice while recognizing substantial differences across educational levels and contexts.

A meta-analysis of character education programs provides a wider empirical basis for assessing such interventions, while also illustrating the need for outcome measures and comparison designs when evaluating effectiveness [15]. This study instead examines how participants interpret the processes they experience. Self-determination theory offers a useful distinction between externally regulated participation and values that students personally endorse [16]. Critical Islamic religious education further emphasizes reflection and the examination of meaning [17]. These perspectives serve as interpretive resources for discussion; they were not measurement instruments administered to participants.

The study asks three questions. How is Hubbul Wathan represented across the Islamic education curriculum? Which classroom and school-wide practices are used to communicate and reinforce it? How do students and educators describe its expression in civic conduct, tolerance, and national belonging, including instances of compliance without strong personal endorsement? The contribution is a contextual account of connections and tensions among the intended curriculum, enacted practices, and reported student dispositions. Its implications concern the design of inclusive learning environments and institutional support. Gender-specific effects and changes in social welfare are outside the evidence collected and are not presented as findings.

METHODS

Research Design

The study used an interpretive, descriptive-exploratory qualitative case study at a single Islamic senior secondary school. The bounded case encompassed Islamic education lessons, school ceremonies, and relevant extracurricular activities. The design examined how participants understood Hubbul Wathan and how that understanding was expressed in curriculum content and educational practice. It did not test an intervention against a comparison group or measure change from a baseline. Accordingly, student conduct is interpreted as contextual evidence of expressed values rather than proof that a particular teaching strategy caused internalization.

Research Setting Participants and Sampling

The school was selected purposively for its explicit incorporation of nationalism-related themes into Islamic studies and its established integration of national and religious commemorations. Fieldwork lasted approximately four months, spanning curriculum planning at the start of a semester, classroom instruction, and national commemorative activities. The setting included classrooms, school-wide ceremonies, Islamic boarding activities, and student organizations.

Purposive sampling, complemented by snowball sampling, identified participants with relevant curricular responsibilities or learning experiences. Such sampling selects information-rich participants in relation to the research question rather than seeking population representativeness [18]. Fifteen people participated: four teachers of Aqidah-Akhlak, Islamic Jurisprudence (Fiqh), or Islamic History; one curriculum coordinator; two school leaders; and eight students from Grades 10–12. Student selection considered grade, gender, and

extracurricular involvement. The student group comprised four female and four male participants. [Table 1](#) presents the participant profile.

Table 1. Profile of study participants

Code	Role	Gender	Teaching/ Study Experience
T1–T4	Islamic Education Teachers	2 Male, 2 Female	8–19 years
T5	Curriculum Coordinator	Male	15 years
S1–S8	Students (Grades 10–12)	4 Male, 4 Female	—
P1–P2	School Principal / Vice-Principal	1 Male, 1 Female	10–22 years

Later interviews were judged to yield no substantially new categories, providing the researcher’s basis for an assessment of thematic saturation. Empirical reviews show that sample adequacy depends on study purpose, heterogeneity, and the kind of saturation being assessed [19]. Methods for reporting saturation also require evidence of how additional interviews contributed new information [20]. An interview-by-interview saturation log is not reported; saturation therefore remains an interpretive assessment rather than an independently auditable endpoint.

Instruments and Data Collection

Data collection combined semi-structured interviews, non-participant observation, and document analysis. Interview guides addressed curriculum content, teaching strategies, and manifestations of patriotic values, while allowing participants to introduce additional concerns. Interviews lasted 30–60 minutes, were audio-recorded with consent, and were transcribed verbatim. Observation used a structured protocol to document teaching strategies, teacher–student interactions, and visible conduct during Islamic education lessons and ceremonial activities, including flag-raising and Independence Day events. Field notes and a reflexive journal recorded observations and developing interpretations.

The documentary corpus comprised syllabi, lesson plans, textbooks, and school policy documents. These materials were examined for the representation and sequencing of nationhood, unity, and civic responsibility. Document analysis can clarify institutional intentions, but requires attention to selection and the limits of documentary evidence [21]. Documents were therefore considered alongside interviews and observations rather than treated as direct evidence of students’ beliefs. Exact counts of interviews, observation sessions, and documents are unavailable in the study record. [Table 2](#) also lists focus group discussion notes among the recorded sources. Because the procedures underlying those notes are not documented, they are not treated as an independently established method of data collection.

Data Analysis and Trustworthiness

The analysis followed six iterative phases: familiarization, initial coding, construction of candidate themes, theme review, theme definition and naming, and preparation of the analytic account. Recent methodological guidance emphasizes the coherence of thematic analysis with

the study's interpretive assumptions [22]; worked examples explain how coding and theme development can be documented transparently [23]. Interview transcripts, observation notes, and document excerpts were initially coded inductively. Related codes were grouped into categories and considered in relation to Hubbul Wathan and character education. NVivo supported data organization.

The analysis compared interviews, observations, and documents, and the perspectives of teachers, students, and leaders. Selected participants were involved in member checking. Reflexive notes supported examination of the researcher's developing interpretations. These procedures provide complementary perspectives but do not eliminate social desirability or observer effects. No intercoder reliability statistic, additional coding team, or independent reanalysis is claimed. The findings include accounts of compliance alongside more personally endorsed participation, thereby retaining variation that qualifies the central interpretation. Participant accounts are presented as paraphrases rather than verbatim quotations.

Ethical Considerations

Informed consent was obtained from adult participants and parental or guardian consent together with assent for students under eighteen. Participants were informed about the study and their right to withdraw without consequence. Alphanumeric identifiers were used to protect identities, and research materials were stored on password-protected devices accessible to the researcher. Discussions of nationalism were framed respectfully in relation to the school's religious and cultural setting, without imposing particular political interpretations.

The study documentation reports ethical clearance before data collection, but does not identify the reviewing institution, approval reference, or approval date. Formal clearance cannot therefore be independently verified from the information reported here.

RESULTS AND DISCUSSION

Results

Four themes connected curriculum content, pedagogical practices, student expressions, and institutional conditions. Table 2 summarizes their subthemes and recorded data sources. The analysis retains differences in participants' accounts without assigning unreported frequencies or inferring gender differences from the sample composition.

Table 2. Themes subthemes and data sources

Theme	Sub-themes	Primary Data Source
1. Curriculum Content Integration	Qur'anic and hadith foundations; Islamic history of nationalism; civic-religious themes in Aqidah-Akhlak and Fiqh	Document analysis, interviews
2. Pedagogical Strategies	Habituation (ta'wid); exemplary modeling (uswah hasanah); commemorative rituals; project-based and contextual learning	Observation, interviews
3. Manifestations among Students	Respect for symbols; civic participation; tolerance and unity; sense of religious-national duty	Interviews, observation

Theme	Sub-themes	Primary Data Source
4. Supporting/Inhibiting Factors	Teacher capacity; school culture; family environment; competing global/digital influences	Interviews, FGD notes

Note. FGD denotes focus group discussion. The final row retains this source label from the study record; the corresponding procedures are undocumented, limiting assessment of its evidential contribution.

Hubbul Wathan across Religious Subjects

Document analysis indicated that Hubbul Wathan was distributed across Aqidah-Akhlak, Islamic History, and Fiqh rather than confined to a separate topic. Aqidah-Akhlak introduced the maxim in relation to moral conduct toward society and the state. Islamic History linked narratives of Muslim scholars and independence figures to national struggle. Teachers explained this integration as a way of making civic responsibility intelligible within students' religious vocabulary.

The curriculum coordinator, T5, described synchronizing lesson plans with Independence Day and National Education Day so that Islamic studies and school commemorations addressed related themes. Fiqh lessons connected citizenship rights and duties with responsibilities such as observing just laws, taxation, and electoral participation. These were reported curricular examples, not claims that all students personally undertook each activity. Textbook analysis was reported to identify direct or indirect references to nationhood, unity, or civic responsibility in approximately one-fifth of the content across the three subjects. Because the corpus denominator and calculation procedure are unavailable, this approximation cannot establish reproducible curricular coverage.



Figure 1. Integration of Hubbul Wathan values across curriculum components.

Teachers reported uneven depth of coverage. Those with a particular interest in nationalism expanded on Hubbul Wathan, while others stayed closer to textbook requirements. [Figure 1](#) summarizes the curricular connections identified in the case. The combination of cross-subject coverage and variation in teacher emphasis suggests that the presence of relevant content did not ensure consistent classroom treatment.

Routine Practices Teacher Example and Contextual Projects

Habituation, or *ta'wid*, was enacted through weekly flag-raising ceremonies, the national anthem alongside Islamic prayers, and discussions following national holidays. Teachers described repetition as a means of making patriotic responsibilities familiar within school life. These routines provided recurring opportunities to encounter the value, although repetition alone did not establish how each student interpreted it.

Teacher exemplification, or *uswah hasanah*, was another prominent strategy. Students described teachers' respect for national symbols and accounts of civic engagement as credible examples. S3 associated teachers' apparent sincerity when discussing the nation with a stronger willingness to emulate them. This account identifies perceived credibility as part of the educational experience; it does not estimate the relative effectiveness of exemplification against other strategies.

Independence Day activities combined flag ceremonies and national songs with collective prayer and Qur'anic recitation associated with gratitude and unity. Observations described visible enthusiasm during these events. Teachers also reported projects involving interviews with local veterans and investigation of Islamic organizations' roles in independence. They considered these activities engaging but implemented them less consistently because they required additional preparation. No project completion rates, comparative engagement scores, or post-project outcome measures were reported.

Civic Conduct and Uneven Personal Endorsement

Interviews and observations described attentive conduct during flag ceremonies and students' expressions of pride. Some students used the idea of *amanah*, or trust, to explain responsibility for protecting the nation. These accounts were consistent with the religious vocabulary used in lessons. However, observable respect for symbols could reflect different motivations and cannot independently establish the depth or durability of internalization.

Civic participation was expressed through community service, environmental clean-up activities, and voter education sessions for students approaching voting age. Several students linked participation to Islamic social responsibility. Teachers and leaders also described openness toward peers from different regional, ethnic, or socioeconomic backgrounds, and students articulated Muslim and national identities as mutually reinforcing. These are reported perceptions and observed practices within the case. Without a baseline or comparison, they do not demonstrate that tolerance increased because of curriculum exposure.

Some students described participating mainly because attendance was expected; the available record does not quantify this group. Their accounts show that the same school practice could accompany personal endorsement for one student and compliance for another. Participation therefore provides evidence of expressed patriotism, but does not by itself demonstrate internalization.

Institutional Support and Implementation Constraints

Teacher capacity and commitment were identified as enabling conditions. Participants associated persuasive teaching with the combination of religious knowledge and personal commitment to civic responsibility. Leadership support for commemorations and a shared school narrative connecting national and religious identity also helped maintain continuity across activities. Families reinforced school messages when parents modeled similar values, although teachers reported that this support varied.

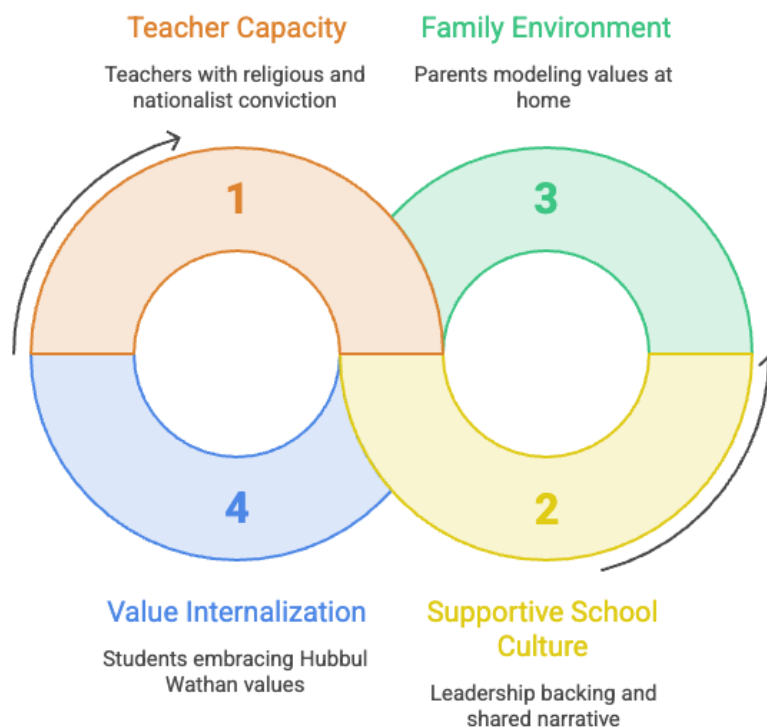


Figure 2. Cycle of Hubbul Wathan value internalization.

Constraints included limited instructional time and differences in teachers' training and confidence, particularly when discussing politically sensitive historical topics. Some students described global or digital media as offering individualistic or transnational identities that competed with local attachment. These statements are treated as participants' perceptions. The study did not measure media exposure or test whether it reduced national belonging. [Figure 2](#) summarizes the proposed relationships among teacher capacity, family influence, school culture, and internalization. Its cycle is an interpretive schematic, not a tested feedback model.

Discussion

Connecting Religious Meaning with Reflective Citizenship

The case shows how Hubbul Wathan was made educationally available through subject content, teacher conduct, and school activities. Its contribution lies in tracing these connections within one institution and retaining differences in students' responses. Religious framing helped participants explain civic responsibility using familiar concepts, but the evidence does not establish that such framing is either necessary or sufficient for inclusion. Research with

Islamic religious education teachers in Finland similarly examines how teachers balance internal diversity and common commitments [24]. The contexts differ, yet both direct attention to how shared religious language is interpreted in a classroom containing varied perspectives. The distinction between personal endorsement and attendance-driven compliance is the main interpretive qualification. Teachers may organize a coherent program while students attach different meanings to the same ceremony. Reflective discussion can make these differences visible: learners can explain why a practice matters, consider obligations toward people outside their immediate group, and question whether a particular action serves the common good. These are pedagogical implications of the case, not additional activities documented during fieldwork. They also guard against evaluating civic character solely through visible conformity.

From Ceremonial Participation to Learning through Experience

The reported preparation burden helps explain why teachers used routine activities more consistently than projects. A meta-analysis by Zhang and Ma identifies benefits of project-based learning across several learning outcomes, while also finding variation by implementation conditions [25]. This wider evidence supports considering projects as an option, but it cannot establish their effectiveness for Hubbul Wathan in the present school. A feasible next step would be a small, curriculum-linked community project with structured reflection and documented participation, followed by evaluation of what students actually learned.

Visible enthusiasm during commemorations should likewise be distinguished from sustained social-emotional development. A contemporary meta-analysis supports the potential of structured school-based social and emotional learning interventions [26]. A separate meta-analytic review links school belonging with motivational, social-emotional, behavioral, and academic outcomes [27]. Neither body of evidence licenses treating the ceremonies observed here as an evaluated intervention or assuming improved wellbeing. Rather, they identify outcomes that a subsequent study could measure alongside students' explanations of belonging, responsibility, and inclusion.

Teacher Development and Institutional Coordination

Variation in curricular enactment suggests that implementation depends partly on the conditions under which teachers work. Research on the professionalization of Islamic religious education teachers in Austria highlights the institutional organization of professional competence [28]. Work in the United Arab Emirates identifies the importance of professional learning responsive to teachers' practical contexts [29]. A participatory study in Southern Thailand describes lesson study as a setting for collaborative planning, observation, and reflection in Islamic education [30]. These studies suggest possible forms of support rather than a single model transferable without adaptation.

Evidence about implementation readiness provides a useful comparison. Pahrudin, Irwandani, Aridan, and Barata examine readiness for artificial intelligence (AI)-related deep learning in Indonesian Islamic schools and identify technological and professional development constraints [31]. Aridan and colleagues' cross-regional study of pre-service language teachers likewise reports variation in pedagogical, technological, and affective readiness [32]. These studies concern different innovations and populations from the present

case. Their relevance is the need to assess teachers' actual support needs before expecting a curricular aspiration to become consistent practice; they do not validate the Hubbul Wathan findings.

For this school context, coordination could involve jointly identifying where citizenship themes occur across the three subjects, sharing contextually appropriate historical materials, and allocating preparation time for experiential activities. Figure 3 presents an integration framework that brings institutional mechanisms and classroom implementation into the same discussion. It is a proposed interpretive arrangement, not an independently tested theory. Implementation should be judged through documented teaching and students' accounts rather than the existence of a planning framework alone.

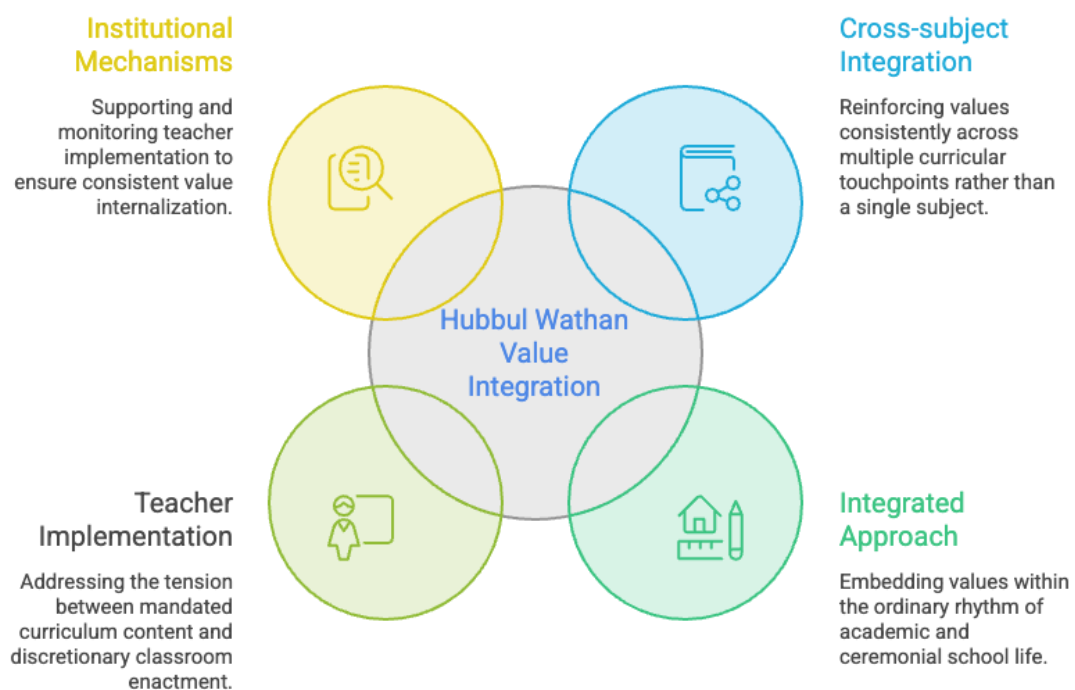


Figure 3. Hubbul Wathan integration framework.

Digital Literacy as an Educational Response

Participants' concerns about digital media can inform instruction without establishing media as a demonstrated cause of weakened patriotism. Masykur, Irwandani, Pricillia, and Aridan developed science, technology, engineering, and mathematics (STEM) e-modules that incorporated religious values for Islamic schools [33]. Their development study illustrates one form of integration between digital materials and a religious educational setting, although it addresses science learning rather than civic values. Another study by Masykur, Irwandani, Aridan, and colleagues developed and validated a digital literacy module for identifying hoax information in Islamic higher education [34]. These findings support examining how digital resources are designed and used, rather than assuming that technology has one uniform effect on identity.

A digital inclusion perspective also directs attention to skills and access, as reflected in research on digital literacy indicators for sustainable development [35]. Experimental studies show that accuracy prompts can improve the quality of online sharing decisions [36], and that

short inoculation videos can improve recognition of manipulative information techniques [37]. These externally established findings suggest candidate activities such as checking the provenance of historical claims and discussing manipulative online narratives. They remain proposals for local adaptation and evaluation; no such intervention was tested in this case.

Inclusive Participation and Gender Responsive Curriculum Review

The case has implications for inclusive education because civic learning involves who participates, whose experiences are represented, and whose contributions are recognized. Gender balance in a small interview sample does not answer these questions. Research on Islamic History content in Indonesian religious education textbooks identifies the marginalization of women's roles [38]. Analysis of government-endorsed Arabic textbooks also finds male dominance in verbal and visual representation [39], while a study of primary Islamic religious education textbooks reports gendered differences in the roles assigned to male and female characters [40]. These findings concern other materials and cannot be attributed to the textbooks examined here.

Nevertheless, they provide a reason to review the representation of women and men when selecting historical narratives and organizing civic activities. Schools could examine opportunities to lead discussions, undertake community projects, and contribute to commemorative programs, while ensuring that disagreement can be expressed respectfully. Such a review would require additional evidence about participation, voice, and access, including gender-disaggregated analysis where appropriate. The present study supports attention to these institutional questions but makes no claim of improved gender equity, reduced exclusion, or measurable welfare gains.

CONCLUSION

This single-school case describes how Hubbul Wathan was represented across Aqidah-Akhlak, Islamic History, and Fiqh and communicated through habituation, teacher example, commemorative activities, and less consistently implemented projects. Participants linked these practices with respect for national symbols, community participation, tolerance, and compatible religious and national identities. Accounts of attendance-driven compliance qualify these interpretations and show why participation cannot be equated automatically with personal endorsement. The contribution is a contextual account of the connections among curriculum, institutional practice, and students' expressed civic commitments. Coordinated planning, relevant teacher development, reflective activities, and attention to inclusive participation are proportionate implications. Their effectiveness, durability, and gender-specific consequences require further study.

LIMITATIONS

The purposively selected school had an established commitment to integrated religious and national activities. This selection supports detailed examination of the process but limits transferability to institutions with different cultures or curricula. Fifteen participants cannot represent the diversity of Islamic secondary education. Gender balance among the eight students improves the range of voices included but does not establish comparability of

experiences or support estimates of gender differences. Interviews are vulnerable to socially desirable responses, particularly when students discuss conduct valued by their school. Observation, documentary comparison, member checking, and reflexive notes help contextualize accounts but cannot remove this risk. Approximately four months of fieldwork does not establish the persistence of values beyond the observed period. There were no baseline measures, comparison group, or independent measures of patriotism, tolerance, wellbeing, or welfare outcomes. Statements about more open or responsible behavior therefore remain participant interpretations rather than demonstrated changes. The reporting does not specify exact fieldwork dates, detailed geographical context, document and observation counts, the operational basis for the one-fifth textbook estimate, or an auditable saturation log. Focus group notes appear among the recorded sources, but the associated procedures are not documented. The absence of verbatim excerpts and a detailed coding trail limits independent assessment of the relationship between participant accounts and themes. Multi-site and longitudinal research, with documented analytic decisions and attention to student voice, could examine transferability and durable endorsement. Gender-responsive evaluation would require purposefully collected evidence on representation and participation rather than inference from demographic balance.

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CONFLICT OF INTEREST

The author declares no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

ChatGPT assisted with language editing, structural refinement, and reference organization. Responsibility for the accuracy of the content, citations, and interpretations, and for approval of the final manuscript, rests with the author.

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