

## Issues Causing the Solidarity and Unity of Indonesia Perspective of Islamic Religious Education

Asmiatin<sup>1\*</sup>, St Wardah Hanafie Das<sup>2</sup>

<sup>1</sup>University of Muhammadiyah Parepare  
e-mail: [asmiatin91@gmail.com](mailto:asmiatin91@gmail.com)

<sup>2</sup>University of Muhammadiyah Parepare  
e-mail: [wardahhadass@gmail.com](mailto:wardahhadass@gmail.com)

\*[asmiatin91@gmail.com](mailto:asmiatin91@gmail.com)

|| *Received: 11-02-2024*

|| *Revised: 13-03-2024*

|| *Accepted: 15-07-2024*

**Abstract:** This study examines the role of Islamic Religious Education (PAI) in strengthening Indonesia's unity and unity, which is often threatened by problems such as radicalization, social polarization, and intolerance. Given the diversity of religions, ethnicities, and cultures in Indonesia, PAI has a responsibility to instill Islamic values that emphasize peace, tolerance, and unity. This study uses a literature review approach to identify various strategies that can be applied in PAI to reduce social tension and strengthen interfaith relationships. The strategies discussed include strengthening Islamic ukhuwah, the implementation of religious moderation, Islamic character education, digital literacy, and the integration of local values in PAI learning. The findings of the study show that PAI, through its approach to religious moderation and character education, can play an important role in shaping a more inclusive and respectful society, while strengthening national unity. In addition, digital literacy applied wisely can help address the dissemination of information that undermines unity, while the integration of local values in PAI offers an approach that is relevant to Indonesian culture. This article emphasizes that PAI has great potential as an agent of change in easing polarization and creating a harmonious society in the midst of diversity

**Keywords:** Islamic Religious Education, Religious Moderation, Islamic Ukhuwah, Character Education, Digital Literacy, Local Wisdom, Indonesian Unity and Unity.

**Abstrak:** Penelitian ini mengkaji peran Pendidikan Agama Islam (PAI) dalam memperkuat persatuan dan kesatuan Indonesia, yang sering terancam oleh masalah seperti radikalisasi, polarisasi sosial, dan intoleransi. Mengingat keberagaman agama, suku, dan budaya di Indonesia, PAI memiliki tanggung jawab untuk menanamkan nilai-nilai Islam yang menekankan kedamaian, toleransi, dan persatuan. Penelitian ini menggunakan pendekatan kajian pustaka untuk mengidentifikasi berbagai strategi yang dapat diterapkan dalam PAI guna mengurangi ketegangan sosial dan memperlerat

## Issues Causing the Solidarity and Unity of Indonesia Perspective of Islamic Religious Education

Asmiatin, St Wardah Hanafie Das

hubungan antarumat beragama. Strategi yang dibahas meliputi penguatan ukhuwah Islamiyah, penerapan moderasi beragama, pendidikan karakter Islami, literasi digital, serta integrasi nilai-nilai lokal dalam pembelajaran PAI. Temuan kajian menunjukkan bahwa PAI, melalui pendekatan moderasi beragama dan pendidikan karakter, dapat memainkan peran penting dalam membentuk masyarakat yang lebih inklusif dan menghargai perbedaan, sekaligus memperkokoh persatuan bangsa. Di samping itu, literasi digital yang diterapkan dengan bijak dapat membantu mengatasi penyebaran informasi yang merusak kesatuan, sementara integrasi nilai-nilai lokal dalam PAI menawarkan pendekatan yang relevan dengan budaya Indonesia. Artikel ini menegaskan bahwa PAI memiliki potensi besar sebagai agen perubahan dalam meredakan polarisasi dan menciptakan masyarakat yang harmonis di tengah keberagaman.

**Keywords:** Pendidikan Agama Islam, moderasi beragama, ukhuwah Islamiyah, pendidikan karakter, literasi digital, kearifan lokal, persatuan dan kesatuan Indonesia.

### Introduction

Unity and unity are the main elements in maintaining the continuity of the Unitary State of the Republic of Indonesia (NKRI). The unity of the Indonesian nation formed from various ethnicities, religions, and cultures must be maintained so that it is not eroded by internal and external influences that can be divisive. In this context, the issues that cause rifts in the unity and unity of the Indonesian nation need to be analyzed in depth. The perspective of Islamic Religious Education (PAI) can make an important contribution in shaping the character of the nation that prioritizes national and religious values. PAI can be an instrument to strengthen collective awareness in maintaining national unity.

Allaah (swt) said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Translation: *Indeed, the believers are brothers, so make peace with your two brothers and fear Allah that you may be merciful.*

In the tafsir (Quraish Shihab, 2002), it is explained that brotherhood in Islam is not limited only to fellow Muslims, but also includes broader social brotherhood in society. Islam teaches that brotherhood is not just an emotional bond, but must also be reflected in acts of mutual help, respect, and mutual support. When there is a conflict between fellow Muslims, the ummah is instructed to try to reconcile, improve relations, and resolve disputes. Piety to Allah in this context means that every action, especially in resolving disputes, must be done by prioritizing the values of faith and piety. This will result in wise and loving policies, which in turn bring peace and well-being. Allah's mercy, according to Quraish Shihab, is a reward for those who are able to maintain brotherhood and peace in society and act according to His commands. In the context of Indonesia, which is rich in cultural, ethnic, and religious diversity, this verse teaches the importance of respecting each other's differences and resolving conflicts in a peaceful way, in order to create unity and solid unity among the people.

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**  
Asmiatin, St Wardah Hanafie Das

Socio-economic inequality in Indonesia has long been a significant issue in building national unity. This inequality is increasingly conspicuous, especially between the western and eastern regions of Indonesia. Unequal development accompanied by economic disparities worsens social relations between community groups. This has the potential to weaken the sense of social solidarity which is the foundation for national unity and unity. This socio-economic inequality also creates tension between people who feel left behind and those who are in a more advanced position (Putera, 2010).

Globalization not only changes the economic and cultural order, but also touches on more sensitive political aspects. The process of globalization can trigger social tensions in Indonesia, especially in terms of existing political values. Developing global values often conflict with local values that already exist in Indonesian society, such as in terms of regional autonomy, local political policies, and the concept of social justice. This tension between local and global values is one of the factors that threatens Indonesia's unity and unity (Zarinah, 2024).

Identity politics, which is increasingly prevalent in Indonesian politics, is one of the factors that affect national unity. Political identities built based on ethnicity, religion, or faction can trigger social polarization that threatens national unity. This phenomenon of identity politics is further exacerbated by the existence of social media that allows the rapid spread of extreme ideologies, which in the end can undermine the values of unity and tolerance that have been upheld by the Indonesian people. Religious radicalization is another issue that is no less important in discussing threats to Indonesian unity. Extreme views in religion are often used as a tool to mobilize certain groups to fight for their interests, religious radicalization in Indonesia can exacerbate social polarization and trigger tensions between different religious groups. Therefore, it is important to prioritize religious moderation as a strategic step in strengthening national unity (Muni'm, 2003).

Islamic religious education has a central role in shaping the character of a tolerant nation and has a high sense of nationality, religious education based on moderate Islamic teachings can be a solution to overcome social polarization and maintain the unity of Indonesia. In the context of PAI, the teaching of *ukhuwah* (brotherhood), compassion, and mutual respect is very relevant to be applied in a multicultural society like Indonesia. In addition to education, the role of the government in maintaining unity and unity is crucial. The government must be able to create policies that are inclusive and in favor of all levels of society, regardless of social, cultural, and religious backgrounds. More equitable government policies in terms of regional development can reduce tensions arising from social injustice. Policies that strengthen harmony between groups will strengthen national unity (Fajri, 2024).

Indonesia as a country with the largest Muslim population in the world has a big challenge in maintaining social harmony between religious believers. Religious plurality in Indonesia is often a source of conflict, especially when the issue of intolerance and discrimination between religions arises. Therefore, it is important to develop a culture of tolerance that respects differences as part of the nation's wealth. The role of social media in exacerbating social rifts cannot be underestimated, social media has the potential to become a platform for spreading fake news (hoaxes) that can add to

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**  
Asmiatin, St Wardah Hanafie Das

tensions between groups in Indonesia. Content that is provocative or inflammatory can exacerbate social polarization and undermine national unity and unity. Therefore, it is important to educate the public to be wiser in using social media (Lan & Manan, 2011).

Religious leaders have a great influence in shaping national consciousness and maintaining unity. The role of religious leaders in teaching national values and religious moderation is very important in strengthening social solidarity in Indonesia. Religious leaders can be a bridge between religion and politics to encourage the creation of social harmony. As a solution to the problem of social tension, education based on religious and national values is important to be prioritized. Education that teaches the importance of respecting differences, as well as the importance of togetherness in diversity, can strengthen the foundation of unity and unity. character education that integrates religious and national values can reduce the potential for social conflict in Indonesia.

### **Literature Review**

The literature review in this study seeks to identify relevant and logical theories to understand and explain the issues that cause the rift in Indonesia's unity and unity from the perspective of Islamic Religious Education (PAI). Social Conflict Theory is used to analyze the factors of differences in interests, ideologies, and religions that can trigger conflicts in a multicultural society. In addition, the Theory of Value Education is the foundation in understanding how PAI can act as a medium to instill the values of unity, tolerance, and peace. Social Integration Theory is also relevant to explain the importance of social solidarity in maintaining community harmony, while Social Identity Theory helps analyze the impact of polarization of religious, cultural, and ethnic group identities on social relations.

The local wisdom approach, through the Local Wisdom Theory, is a strategic solution by integrating local values such as mutual cooperation and deliberation into Islamic teachings to strengthen unity. The Theory of Religious Moderation is used to understand the role of moderation in warding off radicalism and polarization. In addition, the Interpersonal Relationship Theory is a framework to explore how PAI can teach manners and morals in communication that supports social harmony. With reference to these theories, this study conceptualizes an analytical framework that allows testing and drafting solutions based on Islamic values to strengthen the unity and unity of the nation.

### **Method**

This study uses a library research approach to analyze and review literature related to the factors that cause the rift in Indonesia's unity and unity, especially from the perspective of Islamic Religious Education (PAI). The sources used as references include various books, academic journals, articles, research reports, and digital resources relevant to the research topic. Data collection is carried out through systematic searches in academic databases, library catalogs, and trusted digital sources such as online journals and scientific sites. Literature analysis is carried out using a qualitative approach, by combining various existing theories and views and providing a critical evaluation of perspectives related to issues of cracking national

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**  
Asmiatin, St Wardah Hanafie Das

unity. This research aims to delve deeper into the role of PAI in strengthening the unity and unity of Indonesia and find solutions from existing literature to overcome the social and political challenges faced by the state.

## **Results and Discussion**

### **1. Issues Causing Fractures in Unity and Unity**

Indonesia, with its ethnic, religious, and cultural diversity, faces great challenges in maintaining national unity and unity. Diversity is a strength, but it also brings the potential for conflicts that can threaten social and political stability. The main issues that cause the rift include socio-economic inequality, identity politics, religious intolerance, radicalization, and the impact of globalization (Putera, 2010)

Social inequality between the western and eastern regions of Indonesia exacerbates tensions, while identity politics and religious radicalization further exacerbate polarization. The impact of globalization that changes socio-cultural values also adds to the potential for conflict. In facing this challenge, Islamic Religious Education (PAI) has an important role in instilling national values, tolerance, and religious moderation in order to maintain national unity.

#### **a) Intolerance and Radicalism**

Intolerance and radicalism are the two main problems that stand in the way of efforts to maintain the unity and unity of Indonesia. These two issues not only undermine social harmony, but also endanger the stability of a country built on diversity. With Indonesia's ethnic, religious, and cultural diversity, intolerance can develop rapidly if there is no serious effort to instill an understanding of the importance of mutual respect for differences. Forms of intolerance are often seen in discrimination, exclusion, or even violence against groups that are considered different, both in terms of religion, ethnicity, and political views (Hariadi, et.all, 2023).

Radicalism, which often arises as a result of intolerance, has a more extreme nature. Radical ideologies usually try to make major changes in the social and political structure in ways that are not uncommon to involve violence. Radical groups, both religious and ideological, often use certain religious or ideological narratives to justify acts of violence. The spread of these ideas is very fast, especially through social media, which is an effective channel to spread radical teachings to the wider community, including young people (Sumayana, 2023).

The diversity of Indonesian society makes it vulnerable to the influence of intolerance and radicalism. When individuals or groups feel that their differences are not valued or accepted, then the potential for falling into extreme attitudes is even greater. In the context of radicalism, a narrow understanding of certain religious teachings or ideologies is often distorted to justify actions that are detrimental to society. Meanwhile, discrimination against minority groups or people with different views can also be a driver for the emergence of radical attitudes in response to injustice (Khoirunnissa, 2023).

Structurally, intolerance and radicalism exacerbate each other. Intolerance creates an uninclusive social atmosphere, where differences are perceived as a threat. In these conditions, radical ideology is more likely to develop because of deep injustice and a lack of understanding of diversity. Radicalism then exacerbates the situation by fostering deep hatred

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**  
Asmiatin, St Wardah Hanafie Das

of those who have different views or beliefs. This can trigger acts of violence that further exacerbate divisions in society (Kartika, et, all, 2023).

In addition, the problem of intolerance and radicalism also spread to the field of education. The lack of a deep understanding of national values, moderate religion, and the importance of tolerance, makes the younger generation vulnerable to extreme ideologies. Without education that teaches inclusive values and respect for differences, the next generation of this nation risks being trapped in a circle of intolerance and radicalism. Therefore, the diversity that is Indonesia's identity must be used to strengthen unity, as long as there is a joint effort to maintain mutual respect and understanding of each other (Hariadi, 2023).

Overall, intolerance and radicalism are two major challenges that cannot be allowed to develop in Indonesia. These two issues not only damage relations between citizens, but also threaten the integrity of the nation built on the basis of Pancasila. To maintain the unity and unity of Indonesia, it is important for all elements of society to continue to strengthen their understanding of the importance of tolerance, respect differences, and instill inclusive national values at every level of society.

**b) Political Polarization**

The political polarization that occurs in Indonesia, especially ahead of the 2024 elections, is one of the factors causing the rift in unity and unity. In this case, political polarization not only limits differences of opinion between individuals or groups, but also creates deeper divisions in society. As political views are increasingly divided through social media such as Instagram, groups with different views tend to be increasingly separate and difficult to communicate with each other. This exacerbates social divisions which can ultimately threaten the stability of Indonesia's unity and unity (Sitorus, et,al, 2024).

The echo chamber effect, exacerbated by social media algorithms and the massive influence of political influencers, further strengthens the tendency of individuals or groups to only interact with content that aligns with their views, thus reducing the space for constructive discussion. As political tensions escalate, this could lead to intolerance towards groups with different political views, potentially exacerbating greater divisions. This polarization also exacerbates existing social problems, such as distrust between groups, tensions between supporters of different political parties, and increasing religious and ethnic polarization. The impact is not only felt in political differences, but also in social cooperation and the ability of communities to maintain unity in existing diversity (Fajri, 2024).

This issue is becoming increasingly relevant considering that Indonesia has a diversity of cultures, ethnicities, religions, and races. When political polarization is getting sharper, national unity can be threatened. Therefore, it is important to find solutions so that political differences do not lead to deeper social rifts. Some of the steps that can be taken to ease political polarization and maintain unity are through political literacy education, dialogue between groups, and preventive measures to overcome the spread of information that can divide society.

**c) Hoaxes and Disinformation**

In today's digital era, the spread of hoaxes and disinformation has become a big problem, especially among the younger generation. Generation Z, who grew up in the midst of a social media environment, often lacks sufficient media literacy skills, making them vulnerable to

## **Issues Causing the Solidarity and Unity of Indonesia Perspective of Islamic Religious Education**

Asmiatin, St Wardah Hanafie Das

misinformation or manipulative. Hoaxes circulating on digital platforms often combine false information with more acceptable topics, such as religious, socio-political, and SARA (Ethnic, Religious, Racial, and Intergroup) issues, which can trigger emotions and cause conflicts in society (Nur'afra et al, 2024)

Hoaxes related to religion have a strong appeal because religion is a sensitive topic that can quickly trigger social tensions. Many hoaxes are spread with the aim of worsening relations between groups or to reinforce certain narratives that support the interests of certain individuals or groups. For example, hoaxes related to religious teachings or claims involving religious symbols are often used to influence public opinion, cause unrest, and exacerbate polarization in society (Lumakto, 2024).

In addition, a lot of this false information is spread in the form of texts, images, and videos that can easily spread widely on social media. Based on research, this kind of hoax is often in the form of text that is easily accepted and trusted by users without going through the proper verification process. As a result, society becomes polarized and more vulnerable to manipulation (Fajri, 2024).

Therefore, media literacy is very important to overcome the spread of hoaxes and disinformation. This research emphasizes the importance of providing skills to the younger generation, especially Generation Z, so that they can verify information and sort out the content they receive. Good media literacy will help them not only to access information accurately, but also to be critical of what they read and share. With the increase in media literacy, it is hoped that the spread of hoaxes can be reduced, so that the negative impact on community unity and unity can be minimized.

### **d) Socio-Economic Inequality**

The socio-economic inequalities that occurred in the wake of the COVID-19 pandemic in Indonesia have become a serious problem that further exacerbates the disparities between the more affluent and the marginalized. Massive layoffs during the pandemic have resulted in many workers, especially those working in the informal sector, losing their jobs. On the other hand, groups that have limited access to education and skills, especially in remote areas, find it increasingly difficult to obtain better job opportunities. Access to quality health services is also a major challenge, where poor people and those living in areas far from urban centers often find it difficult to get the medical care they need (Araafi et al, 2024).

In addition, the uneven distribution of social assistance exacerbates this inequality, as groups that are more organized and have access to information have an easier time getting help compared to those who are less fortunate. This socio-economic inequality leads to increased social tensions, structural poverty, and a low quality of life for groups that are already vulnerable (Muchaqqi, 2019). To overcome this problem, it is necessary to increase access to education and skills training, expand social security for the informal sector, and strengthen health infrastructure that can be reached by all levels of society. In addition, economic policies that support small businesses and job creation must be strengthened to reduce existing socio-economic inequalities.

### **e) Erosion of Local Values**

In the era of globalization, its influence on local political identity has become increasingly important. One of the main impacts that has emerged is the erosion of local values, where the typical political identity of a region or community can be threatened by more dominant global

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**  
Asmiatin, St Wardah Hanafie Das

values. Local political values and norms that have been built up over the years are often influenced or lost as a result of global standards driven by major economic and political forces. This has led to tensions between efforts to maintain local traditions and the need to adapt to the development of an increasingly connected world (Siregar, 2024).

However, this impact is not always taken for granted. Many local communities responded to globalization with resistance, seeking to strengthen their political identities to counter cultural homogenization. This resistance can be seen in resistance to global policies that are considered to threaten local sovereignty, or in efforts to defend traditional cultures and values. On the other hand, adaptation is also an important response from local communities. This adaptation can be seen in the strengthening of cultural symbols or the development of policies that seek to create a balance between local values and global demands (Batubara, 2023).

Overall, the impact of globalization on local political identity is a complex phenomenon. On the one hand, there is the potential for erosion of local values, but on the other hand, resistance and adaptation provide opportunities for local communities to reaffirm their existence in an increasingly connected world. The research illustrates how local actors are responding to the pressures of globalization in a variety of ways, maintaining their identities while trying to adapt to global realities.

**2. Perspective of Islamic Religious Education (PAI) in Overcoming Rifts**

Islamic Religious Education (PAI) has an important role in overcoming issues that cause cracks in the unity and unity of the Indonesian nation. Through an approach based on Islamic universal values, PAI can offer relevant solutions to ease social tensions, reduce polarization, and build togetherness in diversity. Islam teaches the principles of peace, compassion, mutual respect, and brotherhood, all of which are essential for maintaining unity in a pluralistic society like Indonesia.

Some strategies that can be applied in PAI to overcome the rift of unity and unity include:

**a) Strengthening Ukhuwah Values**

Islamic education plays a vital role in strengthening ukhuwah Islamiyah, which is a bond of brotherhood based on the values of solidarity, support, and harmonious relations between Muslims. In addition to teaching academic knowledge, Islamic education also focuses on the formation of character and morals through religious teachings. Programs such as comprehensive religious learning, extracurricular activities based on Islamic values, and parental involvement, have a positive impact on strengthening Islamic ukhuwah (Syahfitri, 2024).

Religious learning that integrates Islamic values helps students not only understand science but also develop character in accordance with religious teachings. Islamic-based extracurricular activities, such as recitation and social activities, provide space for students to get to know each other and work together, which strengthens the sense of togetherness and solidarity. The role of parents in education is also important in supporting the teaching of children's morals and character (Hasan, 2024).

Through continuous evaluation and program development, Islamic education continues to strive to strengthen the value of Islamic ukhuwah and create a harmonious environment



**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**  
Asmiatin, St Wardah Hanafie Das

among students. This approach not only shapes academic knowledge, but also deepens the social and spiritual ties between them.

**b) Planting the Concept of Religious Moderation**

The inculcation of religious moderation values in Islamic Religious Education (PAI) is very relevant to problems that have the potential to threaten the unity and unity of Indonesia, especially related to the religious and cultural diversity in this country. In the context of PAI, religious moderation serves to strengthen national unity, because this concept teaches a middle ground attitude that respects differences and avoids extreme views (Ravico et al., 2024).

With the increasing polarization in society, both in the virtual world and the real world, the importance of religious moderation has become increasingly clear as an effort to ease potential conflicts that can damage national unity. One of the main factors that triggered the rift was the inability of some groups to accept differences, both in terms of religion, ethnicity, and culture. In this case, religious moderation education in PAI subjects has a very important role in forming an attitude of tolerance, mutual respect, and strengthening solidarity between religious communities (Pratiwi, 2022).

PAI education that prioritizes the values of *tawasuth* (moderate), *tawazun* (balanced), *tasamuh* (tolerance), and *'itidal* (firm and upright) teaches students not only to explore religious teachings, but also to interact with others in a respectful manner. It is hoped that, through this learning, polarization that often arises due to differences in religious and cultural views can be reduced. If these values are applied from an early age, future generations will be better prepared to face the challenges of Indonesian multiculturalism and contribute to creating a harmonious society, respecting each other's differences, and strengthening national unity and unity.

Education that emphasizes religious moderation not only teaches religious teachings individually, but also fosters an understanding that Indonesia as a plural country requires an inclusive and open attitude to differences. Thus, religious moderation is the key in overcoming issues that trigger rifts in Indonesia's unity and unity, as well as developing mutual respect and cooperation among various elements of society.

**c) Islamic Character Education**

Islamic character education in Islamic Religious Education (PAI) has a very important role in overcoming divisions in Indonesia triggered by cultural, ethnic, religious, and linguistic diversity. PAI not only aims to educate individuals in the teachings of Islam, but also to strengthen the unity of the nation through the moral and ethical values taught in Islam.

The main goal of Islamic character education is to form individuals who have noble morals, who can respect differences, emphasize tolerance, mutual respect, and are able to work together. Religious and moral values such as faith, piety, and *karimah* morals are expected to strengthen the nation's character, as well as create a peaceful society and respect each other's diversity (Sapitri, 2022).

By emphasizing the principles of *ukhuwah Islamiyah* (brotherhood among Muslims) and *ukhuwah basyariyah* (brotherhood among fellow humans), PAI can help overcome divisions caused by religious, ethnic, and racial differences, as well as strengthen the Unitary State of the Republic of Indonesia (NKRI). Through the revitalization of character education, PAI teaches the importance of togetherness, reducing selfishness, and strengthening national

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**  
Asmiatin, St Wardah Hanafie Das

unity. Islamic character education also directs individuals to act wisely in maintaining social harmony, as well as strengthening the unity and unity of Indonesia.

**d) Digital and Social Literacy**

The crucial role of digital literacy in shaping character and strengthening national unity, especially in facing the challenges of division in Indonesia. The diversity of cultures, ethnicities, religions, and languages in Indonesia can trigger social tensions if not managed properly. In Islamic Religious Education (PAI), digital literacy not only functions to improve learning outcomes, but also as a means to instill values that strengthen unity and unity. The growing use of digital technology, such as social media and educational platforms, can be an effective tool for disseminating information that promotes understanding, tolerance, mutual respect, and strengthening relationships between various groups in society (Hariyadi, 2023).

As shown by various studies, the importance of digital literacy in the context of PAI is that the skill in accessing, searching, and evaluating information digitally supports the formation of individuals who have broad insights, critical thinking, and are able to filter out unconstructive information, such as hoaxes that can damage unity. Through this approach, students are taught to respect differences and emphasize the principles of *ukhuwah Islamiyah* (brotherhood among Muslims) and *ukhuwah basyariyah* (brotherhood among mankind), which are an important basis in maintaining the unity of the nation (Yadi, 2024).

Overall, digital literacy in Islamic religious education has a great contribution in shaping the character of a nation that is intelligent, moderate, nationalist, and able to adapt to the times without ignoring the religious values that underlie Indonesian unity. Therefore, strengthening digital literacy in education can be one of the solutions to overcome issues that have the potential to divide the unity and unity of Indonesia.

**e) Integration of Local Values in PAI**

Islamic Religious Education (PAI) learning based on local wisdom has an important role in overcoming various issues that can cause the division of Indonesia's unity and unity. Local wisdom, which includes the values, traditions, and cultural practices of the local community, can be incorporated into PAI learning to create relevant and meaningful learning experiences for students. In this case, PAI based on local wisdom connects Islamic teachings with existing local culture, so that students can understand religious teachings in a more familiar and easily accepted context. This approach is important to strengthen a sense of pride in local culture while fostering awareness of the importance of unity in diversity (Andriana, 2024).

Indonesia, which has ethnic, religious, and cultural diversity, often experiences tensions that can threaten unity. Therefore, by integrating local values that are in line with Islamic teachings, PAI functions as a bridge that strengthens the sense of togetherness between groups that have different backgrounds. For example, moral teaching that uses local folklore that contains moral values similar to Islamic teachings can help students learn to respect differences and strengthen solidarity. This approach based on local wisdom provides a deeper understanding of the importance of tolerance and inclusivity in social life (Minabari, 2024).

In addition, PAI based on local wisdom also plays an important role in dealing with issues of radicalization and intolerance that can damage national unity. Education that teaches religious moderation through the integration of local values that support the teaching of tolerance will be effective in fighting extreme ideologies that can damage unity. The concept of Islam as *rahmatan lil 'alamin*, which is full of compassion for all nature, will be easier for

## **Issues Causing the Solidarity and Unity of Indonesia Perspective of Islamic Religious Education**

Asmiatin, St Wardah Hanafie Das

students to accept if it is conveyed in a way that is relevant to their daily lives (Muntoha, 2024).

Overall, by incorporating local wisdom in PAI learning, religious education not only teaches religious values, but also forms a character that respects diversity. This approach strengthens a sense of nationality and unity, and helps create a generation that is not only religious but also nationalist and respectful of differences. Therefore, PAI based on local wisdom can be an effective solution in overcoming issues that cause the division of Indonesia's unity and unity and strengthen the unity of the nation in the midst of the challenges of globalization.

### **Conclusion**

Islamic Religious Education (PAI) plays an important role in strengthening the unity and unity of the Indonesian nation, especially in the face of existing diversity. With an approach based on Islamic values, such as *ukhuwah Islamiyah* (brotherhood), religious moderation, and Islamic character education, PAI can be an effective solution to overcome social tension and polarization in society.

Through instilling the values of tolerance, mutual respect, and togetherness, PAI contributes to shaping individuals who are inclusive and open to religious, cultural, and ethnic differences. Education that also integrates digital literacy has an important role in facing information challenges that can exacerbate polarization, as well as in shaping the nation's moderate and nationalist character.

In addition, the application of local wisdom in PAI can unite Islamic teachings with local culture, making it easier for students to understand religious teachings in a context that is more relevant to their daily lives. Overall, PAI that prioritizes local religious and cultural values can strengthen the unity of the Indonesian nation by emphasizing the principles of moderation, tolerance, and unity.

### **Acknowledgement**

The author would like to thank all parties who have supported the research and writing of this article. Special thanks to the lecturers of the University of Muhammadiyah Parepare for their guidance, as well as the individuals and teams who helped with the reference facilities and resources. The author also appreciates the help in editing the article which improves the quality of this article. Moral support from family and friends was very meaningful in completing this study. May all kindness get a fair return.

### **Conflict of Interest**

The author states that there is no conflict of interest related to the research and writing of this article. All data and information presented in this article are the result of research conducted independently and are not influenced by personal, financial, or institutional interests that may affect the objectivity and integrity of the research. The authors also do not receive financial support or grants from any party that could influence the results or interpretation of this study. All opinions and conclusions drawn in this article are purely based on the results of research and analysis conducted by the author. As such, the authors ensure

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**

Asmiatin, St Wardah Hanafie Das

that this article is compiled with high ethical standards and is committed to maintaining transparency in every aspect of the research conducted.

**References**

- Andriana, Tina. "Pembelajaran Pai Berbasis Kearifan Lokal." *Analysis* 2, no. 2 (2024): 214–21.
- Araafi, Fathur Al, Muhammad Sadam, Keisha Nahda Tsabitah, Radhita Rasya Anindya, and Fatkhuri Fatkhuri. "KESENJANGAN SOSIAL-EKONOMI PASCA PANDEMI COVID-19: ANALISIS KRITIS TERHADAP PENYEBAB DAN DAMPAKNYA PADA MASYARAKAT DI INDONESIA." *Jurnal Bina Bangsa Ekonomika* 17, no. 1 (2024): 819–29.
- Batubara, Maimunah. "PENGARUH GLOBALISASI TERHADAP IDENTITAS POLITIK LOKAL: TINJAUAN ATAS RESISTENSI DAN ADAPTASI." *Literacy Notes* 1, no. 2 (2023).
- Fajri, Pujangga Candrawijayaning. "The Political Domination of Identity in Indonesian Political Controversy and Mitigation of Election 2024." *Politeia: Jurnal Ilmu Politik* 16, no. 2 (2024): 66–73.
- Hariadi, Joko, Wilsa Wilsa, and Prima Nucifera. "PENGUATAN WAWASAN KEBANGSAAN UNTUK MENCEGAH PAHAM RADIKALISME DAN INTOLERANSI DI KALANGAN PELAJAR SMK DI KOTA LANGSA: Indonesia." *Community Development Journal: Jurnal Pengabdian Masyarakat* 4, no. 6 (2023): 12588–95.
- . "Penguatan Wawasan Kebangsaan Untuk Mencegah Paham Radikalisme Dan Intoleransi Di Kalangan Pelajar SMK Di Kota Langsa." *Community Development Journal: Jurnal Pengabdian Masyarakat* 4, no. 6 (2023): 12588–95. <http://journal.universitaspahlawan.ac.id/index.php/cdj/article/view/19826>.
- Hariyadi, Bachtiar, Yuli Astutik, Chusnul Chotimah, and Fatimatuzzahro Fatimatuzzahro. "Kontribusi Penggunaan Literasi Digital Terhadap Peningkatan Hasil Belajar Pendidikan Agama Islam Siswa Di SMK Pawiyatan Surabaya." *Jurnal Keislaman* 6, no. 2 (2023): 393–410.
- Hasan, Nurazizah. "Dampak Tradisi Mappano Terhadap Penguatan Ukhuwah Di Desa Manisa Kabupaten Sidenreng Rappang." IAIN Parepare, 2024.
- Kartika, I Made, and Putu Ronny Angga Mahendra. "IMPLEMENTASI NILAI-NILAI PANCASILA DALAM MENANGKAL INTOLERANSI, RADIKALISME DAN TERORISME." *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 6, no. 4 (2023): 3144–51.
- Khoirunnissa, Rahma, and Syahidin Syahidin. "Urgensi Pendidikan Moderasi Beragama Sebagai Upaya Menangkal Radikalisme Di Kalangan Mahasiswa." *Jurnal Penelitian Pendidikan Islam* 10, no. 2 (2023): 177.

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**

Asmiatin, St Wardah Hanafie Das

- Lan, Thung Ju, and M'Azzam Manan. *Nasionalisme Dan Ketabanan Budaya Di Indonesia: Sebuah Tantangan*. Yayasan Pustaka Obor Indonesia, 2011.
- Lumakto, Giri, Ahmad Syamsuddin, and others. "A Fact Checking Perception and Behavior Study of Ministry of Religious Affair Islamic Trainers." *Jurnal Bimas Islam* 13, no. 2 (2020): 235–58.
- Minabari, Khalid Hasan, Adiyana Adam, Sumarni Bambang, and Yuliyani Jaohar. "Integrasi Manajemen Pendidikan Dalam Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah: Integration of Educational Management in the Development of Islamic Religious Education Curriculum in Schools." *Edu Cendikia: Jurnal Ilmiah Kependidikan* 4, no. 02 (2024): 631–44.
- Muchaqqi, Amar, Muhammad Halkis, and Aris Arif Mundayat. "Dampak Ketimpangan Sosial Ekonomi Terhadap Sistem Pertahanan Dan Keamanan Rakyat Semesta (Studi Kasus Di Kawasan Muara Angke)." *Ekonomi Pertahanan* 5, no. 2 (2019).
- Mun'im A, Sirry. *Membendung Militansi Agama: Iman Dan Politik Dalam Masyarakat Modern*. Penerbit Erlangga, 2003.
- Muntoha, Tohir. "Mengokohkan Perdamaian Dan Toleransi: Analisis Literatur Integrasi Nilai-Nilai SDGs Dalam Pendidikan Agama Islam Di Era Modern." *Journal of Education Research* 5, no. 4 (2024): 4642–53.
- Nur'afra, Atikah, Fadillah Manda Permata, Mutiara Nasjwa Maharani, Nabila Soemarto Putri, Salsaliza Nurfitri Solehah, and Asep Rudi Nurjaman. "LITERASI MEDIA UNTUK MELAWAN HOAKS." *Sindoro: Cendikia Pendidikan* 3, no. 11 (2024): 154–64.
- Pratiwi, Nur Faida. "Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Penanaman Moderasi Beragama Bagi Peserta Didik Di Smpn 2 Badegan." IAIN Ponorogo, 2022.
- Putra, M S, Istianah Asas, Syaiful Amar, and Mizan Asnawi. "Masalah Distribusi Pendapatan Dan Kemiskinan Di Indonesia." *Megister Ekonomi Pembangunan Universitas Gadjah Mada Yogyakarta*, 2010.
- Quraish Shihab. "No Title." In *Tafsir Al-Misbab: Pesan, Kesan, Dan Keserasian Al-Qur'an*, 531-533. Jakarta: Lentera Hati, 2002.
- Ravico, Ravico, Adelia Mela Deza, Anggi Desviana Siregar, Muhammad Alfian, Lia Angela, Tiara Tiara, Pristian Hadi Putra, and Fatnan Asbufel. "PENANAMAN NILAI MODERASI BERAGAMA DALAM MATA PELAJARAN PAI DI SD NEGERI 215/III DESA KEBUN BARU." *Darmabakti: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 4, no. 1 (2023): 48–56.
- Sapitri, Amelia, Mimin Maryati, and others. "Peran Pendidikan Agama Islam Dalam Revitalisasi Pendidikan Karakter." *Al-Afkar, Journal For Islamic Studies*, 2022, 252–66.

**Issues Causing the Solidarity and Unity of Indonesia  
Perspective of Islamic Religious Education**

Asmiatin, St Wardah Hanafie Das

Siregar, Ashari, Dhita Dwi Yanti, Dinda Valicia Sipayung, Muhammad Ibnu Adani, Novita Paskah Rianti, and Ika Purnamasari. "PENGARUH GLOBALISASI TERHADAP IDENTITAS BUDAYA LOKAL." *Jurnal Intelek Insan Cendekia* 1, no. 8 (2024): 4142–51.

Sitorus, Hema Junaice, Mellysa Tanoyo, and others. "Polarisasi Politik Melalui Interaksi Sosial Di Instagram: Studi Kasus Pemilu 2024 Di Indonesia." *Jurnal Ilmu Komunikasi Dan Media Sosial (JKOMDIS)* 4, no. 2 (2024): 383–94.

Sumayana, Yena, and others. "IMPLEMENTASI NILAI-NILAI MODERASI BERAGAMA PADA MAHASISWA DALAM MENCEGAH INTOLERANSI DAN RADIKALISME." *Al-Mujaddid: Jurnal Ilmu-Ilmu Agama* 5, no. 2 (2023): 29–39.

Syahfitri, Nining. "Pentingnya Pendidikan Islam Dalam Memperkuat Ukhuwah Islamiyah SD IT Qurrota A'yun Al-Masri Binjai." *Komprensif* 2, no. 2 (2024): 306–12.

Yadi, Supriyadi. "PENGARUH LITERASI DIGITAL DAN MEDIA PEMBELAJARAN BERBASIS TIK TERHADAP KOMPETENSI PEDAGOGIK GURU PAI." *Kasta: Jurnal Ilmu Sosial, Hukum, Agama, Budaya Dan Terapan* 4, no. 2 (2024): 70–83.

Zarinah, Zam, Rahma Asyifa, and Sismi Nelwati. "Urgensi Penguatan Identitas Nasional Dalam Menghadapi Society 5.0 Di Era Globalisasi." *PUSTAKA: Jurnal Bahasa Dan Pendidikan* 4, no. 3 (2024): 274–84.