



Implementation of the National Moderation Framework in Integrated Islamic Schools Through then Construct of Measurement of National Commitment to Education Personnel

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ABSTRACT

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In the study of religious moderation by the Ministry of Religious Affairs (Kemenag) in 2020, it was stated that the dimension of national commitment is one of the dimensions that should be developed in the field of education. In line with that, this research aims to produce a moderate framework of national identity, supported by a valid and reliable measurement construct of national commitment that fulfills model fit. The measurement construct of national commitment generated in this research is an implementation of the evolving understanding of national identity among integrated Islamic school educators. The discussion of national commitment, which is an implementation of the moderate national identity framework of Integrated Islamic Schools, is divided into two dimensions: the dimension of commitment to the state foundation and the dimension of commitment to national sovereignty. The dimension of commitment to the state consists of five indicators, while the dimension of commitment to national sovereignty consists of three indicators. The research subjects consisted of 149 individuals who were educators and educational personnel from Integrated Islamic Schools affiliated with the Integrated Islamic School Network (JSIT) in Indonesia. This research went through three stages, including an initial literature review, development stage, and presentation stage. The method used was quantitative research through field trials with measurement methods, and the analysis was conducted using the Lisrel 8.8 application through reflective construct based on confirmatory factor analysis (CFA). Based on the confirmatory factor analysis of the national commitment measurement, it was found to be valid, reliable, and had a good model fit. Each dimension and indicator were able to reflect and shape the construct of national commitment. Therefore, the measurement model of national commitment can be accepted based on the empirical data obtained from the field trials. The moderate framework of national identity produced in this research represents an effort to create a new breakthrough in measuring attitudes and behaviors of moderation, accompanied by its quantitative measurement. The measurement instrument of national commitment is expected to be used by any institution, including formal, non-formal, and informal educational institutions. It can also be used as a tool for testing and measuring national commitment.

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Introduction

The main variable of national commitment consists of two dimensions: commitment to the state's foundation and commitment to national sovereignty. A nation is a community that has a strong bond to devote its body and soul to the country. Benedict Anderson referred to a nation as an "Imagined Community"[1]. The existence of Indonesia as a nation-state is inseparable from the concept of a nation-state, where anyone who submits to the same government (state) is considered part of one nation, regardless of their skin color, culture, religion, or ethnicity[2]. Musthofa Ali Ya'kub expressed that national commitment includes ideas about nationalism, the integrity of the Unitary State of the Republic of Indonesia (NKRI), state commitment, love for the homeland, the preservation of diversity, and positive contributions to building a peaceful, harmonious, and secure nation[3]. The following are two dimensions of national commitment:

Commitment to the state and its foundation

A moderate indicator is the acceptance of both religion and Pancasila. An extreme view would be accepting one and rejecting the other. Religious extremism groups may not consider the state ideology as important and may prohibit flag ceremonies or the use of national symbols like the Garuda Pancasila emblem[4]. On the other hand, another form of extremism is accepting Pancasila but regarding religion as unimportant and not the state's concern. Both extremist groups, although different, share a common characteristic: always clashing between religion and Pancasila. For religious extremist groups, Pancasila is seen as a threat to Islam, while secular-based extremist groups tend to pit Pancasila against religion, viewing it as a foreign product[5].

The moderate view, in contrast, does not pit the two ideologies against each other. It acknowledges that both religion as a guide for personal life and Pancasila as the foundation of the state are equally important and have different autonomous domains. Religion guides moral principles within individuals, families, and communities, while Pancasila serves as the basis for positive law in Indonesia[6].

Based on the above description, Pancasila is not only compatible with religion but also highly integrated with Islam, particularly when considering its historical context and the involvement of various parties in its formulation, making Pancasila synonymous with Islam.

Commitment to national sovereignty

Normatively, the Unitary State of the Republic of Indonesia (NKRI) is considered final. Any attempt by a group or region to secede will face the Indonesian National Armed Forces (TNI). There should be no external or internal disturbances to the absolute authority of the Republic of Indonesia over its territory[7].

External threats to NKRI include claims by other countries over Indonesian territory, such as China's continued belief that Natuna is part of its territory. China's expansion in the South China

Sea not only affects Indonesia but also other Southeast Asian countries such as the Philippines, Malaysia, Brunei, and Vietnam[8].

One entry point for colonialism is foreign investment. Foreign investment has dual aspects. Every country in its economic development process requires investments, especially in sectors that need significant funding, even if it contradicts the concept of national self-reliance. While foreign investment policies are necessary, easing various conditions for foreign investors can diminish national sovereignty. It becomes problematic when foreign investment does not produce the expected outcomes for a country, especially when they bring their own workforce, making the policy ineffective in benefiting the country. Hence, the country needs to establish more flexible terms and conditions to reduce risks associated with foreign capital placement in Indonesia[9].

Islamic economic views provide a concrete example of *tawasut* (moderation). Islam prohibits the ownership of things that are necessities or needed by many people, which is similar to the socialist understanding of the economic system[10].

The threat to the sovereignty of the Unitary State of the Republic of Indonesia (NKRI) internally originates from separatist movements. Separatist movements always highlight the distinctiveness of their respective regions compared to other Indonesian populations. The Free Aceh Movement (GAM) mobilized the people of Aceh by asserting that their culture and race are different from the Indonesian people. The Free Papua Movement (OPM) also propagates the idea that they are racially and culturally different from Indonesia. Before separating from Indonesia, East Timor also employed propaganda tools to secede from Indonesia, such as highlighting poverty, religion, and natural resources [11].

The concept of *Ahlu Sunnah wal Jama'ah* also emphasizes the importance of majority opinions of the scholars. This is not possessed by the *Khawarij* group. The *Khawarij* delegitimize scholars or religious institutions that have a good relationship with the government, considering them as "evil" scholars who serve the authorities. However, in Islamic teachings, it is crucial to encourage respect for scholars (QS. Al-Mujadilah [58]: 11), and a person with less knowledge should first greet those who have more knowledge [6].

Following the majority opinion of the scholars is the teaching of *Ahlu Sunnah wal Jama'ah*. If there are differences of opinion, there are etiquettes to handle them. Such characteristics are indeed difficult to find in extremist groups. Instead, they choose the opinions or fatwas of various figures who are considered to represent their ideologies, such as Ayman al-Zawahiri, Osama bin Laden, Abu Bakr al-Baghdadi, or some scholars considered as opponents of the "oppressive regime" in Muslim-majority countries [12].

Critically and balancedly criticizing the concepts of nation-state and Islamic state will cultivate a moderate attitude. By criticizing the concept of nation-state, one can avoid chauvinism

and fanaticism towards national symbols that are not inherently absolute. The same goes for criticizing the Islamic state concept, which actually does not fall under the category of "usuliyyah" but rather "furu'iyah." The ability to delve deep into considerations and properly contextualize things (tawazun) is a prerequisite for developing a moderate thinking model.

Regarding the operational concept of the Caliphate, there are various variations. In the conception of the Salafi scholars, the authority of the Caliphate encompasses various conquered countries through conquests (futuhat). Every conquered country should pledge allegiance (berwala') under the leadership of a caliph. On the other hand, the conception of the Khalaf scholars states that the Caliphate does not have to be associated with absolute leadership, as exemplified by the expansive Ottoman Caliphate that included various nations [13].

Jamal al-Din al-Afghani is one of the scholars who differ from the Salafi scholars. The Caliphate should be understood as unity and solidarity among Islamic countries. Jamal al-Din al-Afghani's thinking is known as Pan-Islamism, which means the unity of the Muslim ummah across nations. The ideology of Pan-Islamism has been recognized throughout history and has made significant contributions to the struggle against colonization. The emergence of Pan-Islamism occurred when almost all Muslim countries were under the grip of European colonialism [14].

The concept of Pan-Islamism is accommodated and recognized for its contributions, even by a communist. Tan Malaka, when delivering a speech at the Comintern (Communist International) in Russia, emphasized the importance of Communism aligning with Pan-Islamism in the fight against colonialism [15].

The moderate attitude requires critical thinking accompanied by careful considerations (tawazun). One cannot adopt a moderate attitude if critical elements are not found within it. The moderate attitude necessitates deep deliberation on a matter before making a balanced and accurate decision. It requires prior study, taking into account the origin of the word and then defining it based on the consensus accepted by the majority of experts.

The issues addressed in this research are:

1. What is the concept of a moderate national framework?
2. How is the measurement construct formulated, and what are the measurement results of the construct (validity, reliability, and model fit)?

If a comparison is made between the premises mentioned above and a comparison is drawn between Right and Left ideologies [5] in relation to the moderate (wasati) attitude, it can be depicted in the following table of the framework of national moderation:

Table 1. Moderate Attitude in National Commitment

No.	Aspect	Far-Right Attitude	Far-Left Attitude	Moderate Attitude
1.	Attitude towards the nation-state/NKRI	Reject the nation-state and desire NKRI to become Darul Islam	NKRI stands solely on the contributions of left-wing figures, with no role of any religion in the establishment of NKRI.	NKRI is Darul Mu'ahadah, established through the consensus of various socio-political and religious groups.
2.	Attitude towards discourse and issues of the Khilafah	Establishing an Islamic State (Negara-Khilafah Islamiyah) as the formal political goal.	Stigmatizing/criminalizing any struggle advocating for the Khilafah as radical and anti-NKRI.	Taking a proportional approach by accepting the concept of Khilafah as long as it is not aimed at destroying the existing state system. Khilafah represents the unity of Islamic nations (Pan-Islamism).
3.	Attitude towards Pancasila	Not considering the state ideology as important, believing that the state should be based on religion.	Regarding religion as unimportant and not the concern of the state.	Believing that Pancasila reflects the implementation of religion in the realm of the state.
4.	Attitude towards the state constitution	Considering a constitution not based on the Qur'an as thaghut (idolatrous).	Believing that the constitution is above sacred texts.	Arguing that the constitution should not contradict the values of Pancasila.
5.	Attitude towards national symbols	Prohibiting the respect for national attributes, both in attitude and singing the national anthem.	Regarding national attributes as highly important and labeling those who do not share their attitude as radical.	Not prohibiting the respect for national symbols and understanding that different individuals may show their respect differently.

6.	Attitude towards the relationship between religion and the state	Considering a state that does not implement Islamic law as Darul Kuffar (land of disbelief).	Rejecting the role of religion in the public sphere and state.	Believing that religion should at least serve as the fundamental spirit behind public decisions, legislation, and regulations.
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Meanwhile, the measurement constructs are formed from the opinions quoted from the experts above, organized into dimensions and indicators of the measurement constructs of national commitment, which are the implementation of the moderation framework of national commitment in SIT educational personnel as follows:

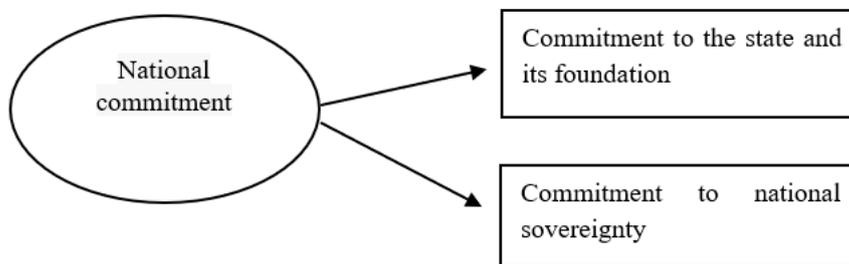


Fig 1. Constructs of National Commitment

Method

This research adopts a quantitative approach, although there is a process of examining the instrument's items in terms of content, theoretical construction, and language aspects. The quantitative approach involves analyzing and testing item discrimination, instrument validity, and reliability based on data collected from field trials. With the quantitative approach, it is expected that the results can be measured and their validity ensured. The quantitative approach requires high caution in the process of transforming qualitative data into quantitative form through measurement. Measurement is the process of quantifying an attribute or condition, resulting in numbers that indicate the magnitude of the measured attribute.

1. Population, Sampling Technique, and Sample Selection

The population of this study consists of educators in Integrated Islamic Schools (Sekolah Islam Terpadu, SIT) across Indonesia. The sample used in this research is 250 (two hundred fifty) educational personnel, representing 0.351% of the total population of educational personnel in SIT,

which is a member of JSIT Indonesia; 50 schools or 1.82%. Random cluster sampling is employed as the sampling technique.

2. Instrument

Measuring national commitment involves assessing the affective ideological domain, while acknowledging the presence of psychological aspects within it. To conduct the affective assessment, the first step is to develop a measurement instrument. The instrument utilizes the consensus mode as the scaling technique. The questionnaire takes the form of a situational judgment test. A questionnaire is a simple list of questions or structured questions completed by respondents to provide their opinions. The questionnaire consists of closed-ended questions. An example of the national commitment measurement instrument is attached. The blueprint of the instrument is as follows:

Table 2. Blueprint of National Commitment Scale

DIMENSION	INDICATOR	NUMBER
Commitment to the State's Foundation	Accepting the Unitary State of the Republic of Indonesia (NKRI)	1, 2
	Commitment to the 1945 Constitution	3
	Not Contradicting Religion and Pancasila	4
	Not Rejecting Religion under the Pretext of Pancasila	5, 6, 7
	Respecting National Symbols	8, 9
Commitment to National Sovereignty	Caring about the nation's condition	10, 11
	Rejecting separatist movements	12, 13
	Being critical of issues and discourses on Khilafah	14, 15

3. Validity and Reliability

The determination of indicators in developing the instrument requires theoretical study to ensure that these indicators have scientific validity. Indicators obtained from various scientific works also need to be reviewed to ensure whether the indicators used in previous studies are truly applicable to the real field or not [23]. The determination of indicators in this research begins by critically examining various indicators used previously.

A measurement tool must meet the requirements of validity and reliability. Generally, there are three types of validity: content validity, criterion-related validity, and construct validity. Reliability is also referred to as dependability, stability, consistency, predictability, or accuracy. Reliability and dependability indicate a measurement that is reliable or trustworthy. Stability,

consistency, and predictability indicate a measurement that is relatively stable and its results can be predicted. Predictability indicates a measurement that is predictable [24].

Content validity is assessed through a rational analysis of the content of a test, and its determination is based on subjective and individual judgments [25]. Content validity is tested through personal assessment by experts in civic education and Islamic thought. Content validity is based on judgmental decisions. Criterion-related validity is examined by comparing a test or scale with one or more external criteria or standards that are considered to measure the quality being studied [26]. Construct validity of a test is the extent to which the test measures the theoretical construct or trait that is intended to be measured. The method used to investigate construct validity is confirmatory factor analysis (CFA) [27].

The basic approach to measuring reliability is stability. Stability is obtained by correlating the scores of research subjects from two test administrations, using intraclass correlation. Reliability estimation is defined as the ratio between true score variance and observed variance [28]. As for model fit, there are several fit indices in the Lisrel 8.8 output that can be used to indicate overall model goodness.

Result and Discussion

1. Definition of Inclusive Education

Based on the results of confirmatory factor analysis (CFA), the conceptual model and the results of the analysis of the confirmatory factor aspects of commitment to the state and the basis of the state are described in the figure below:

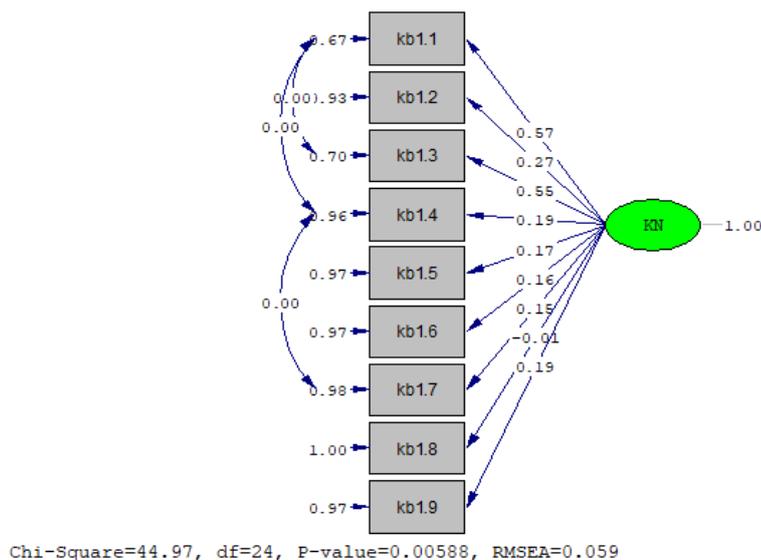


Fig 2. Final results of CFA on aspects of commitment to the state and the basis of the state

Based on the results of confirmatory factor analysis and measurement model testing in the above figure, it is shown that: Chi-square (X^2) = 44.97, $df = 24$, p -value = 0.00588 ($p < 0.05$), Root Mean Square Error of Approximation (RMSEA) = 0.059 (< 0.08). This means that the hypothesized model has met the two criteria of goodness of fit statistics, indicating that the model fits well with the data. The factor loading values (λ) indicating item validity are: 0.57 (kb1.1), 0.27 (kb1.2), 0.55 (kb1.3), 0.19 (kb1.4), 0.17 (kb1.5), 0.16 (kb1.6), 0.15 (kb1.7), -0.01 (kb1.8), 0.19 (kb1.9). The t -values for some items indicate insignificance ($t > 1.96$), as shown in Figure 2. The less significant statements were removed from the national commitment instrument. The dropped items are: kb1.5, kb1.6, kb1.7, and kb1.8.

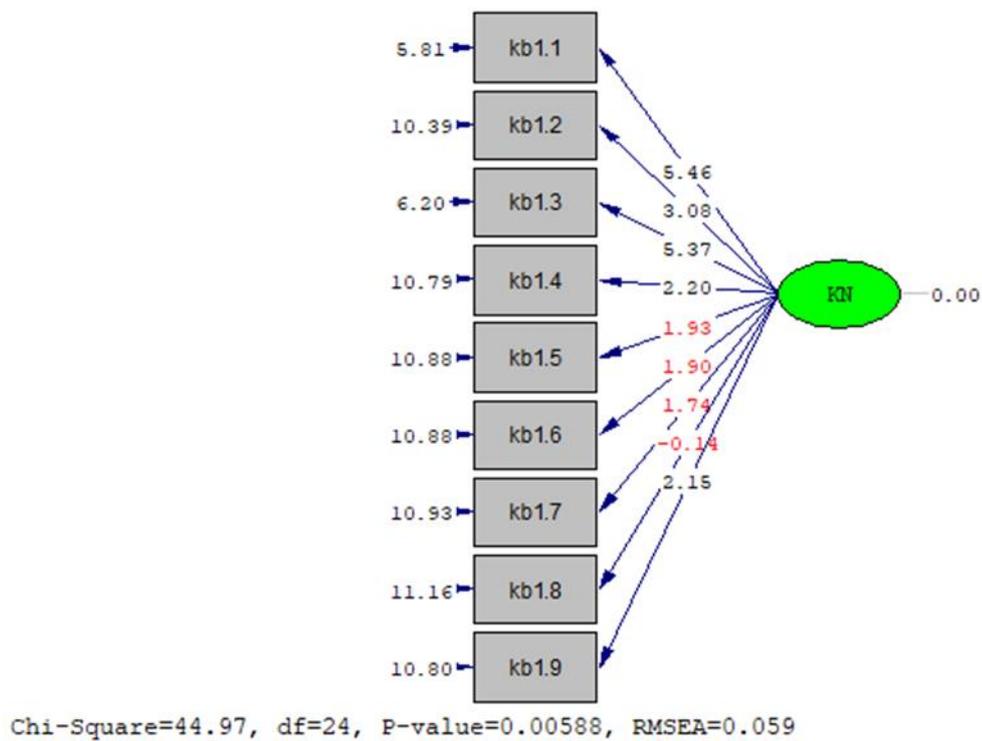


Fig 3. t-value of CFA on aspects of commitment to the state and the basis of the state

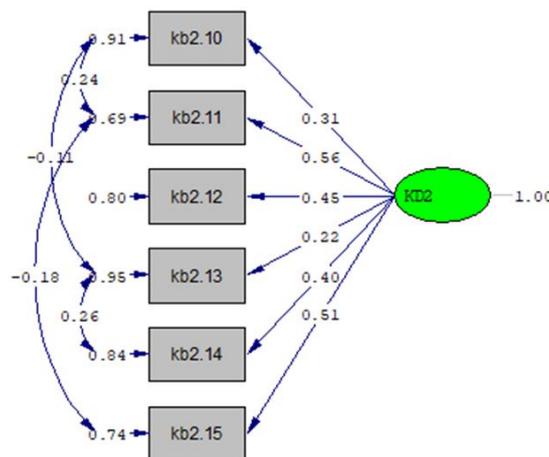
Table 3. Calculation Information of CFA on dimation of commitment to the state and the basis of the state.

Butir	Loading Factor	t-value	R2	Keterangan	CR
dimation of commitment to the state and the basis of the state					
kb1.1	0.57	5.46	0.33	Item fit	0.67
kb1.2	0.27	3.08	0.07	Item fit	
kb1.3	0.55	5.37	0.30	Item fit	
kb1.4	0.19	2.20	0.04	Item fit	
kb1.5	0.17	1.93	0.03	Item tidak fit	
kb1.6	0.16	1.90	0.03	Item tidak fit	
kb1.7	0.15	1.74	0.02	Item tidak fit	
kb1.8	-0.01	-0.14	0.00	Item tidak fit	
kb1.9	0.19	2.15	0.04	Item fit	

Based on Table 3, it can be stated that the hypothesized measurement model of the aspects of national commitment has 4 out of 9 statement items that are not fit (not valid), and 5 out of 9 developed question items to measure the aspects or sub-variables of national commitment (commitment to the state and the basis of the state) are deemed valid. Meanwhile, the overall reliability of the items that form the construct (construct reliability, CR) is deemed fit as it is above the value of 0.5.

Therefore, it can be concluded that the hypothesized measurement model of the aspects of national commitment is supported by empirical data (model fit), although some indicators or question items developed to measure the aspects or sub-variables of national commitment (commitment to the state and the basis of the state) are deemed less significant and thus removed from the list of statement items.

The conceptual model and the results of the confirmatory factor analysis on the aspect of commitment to national sovereignty are described in **Figure 4**.

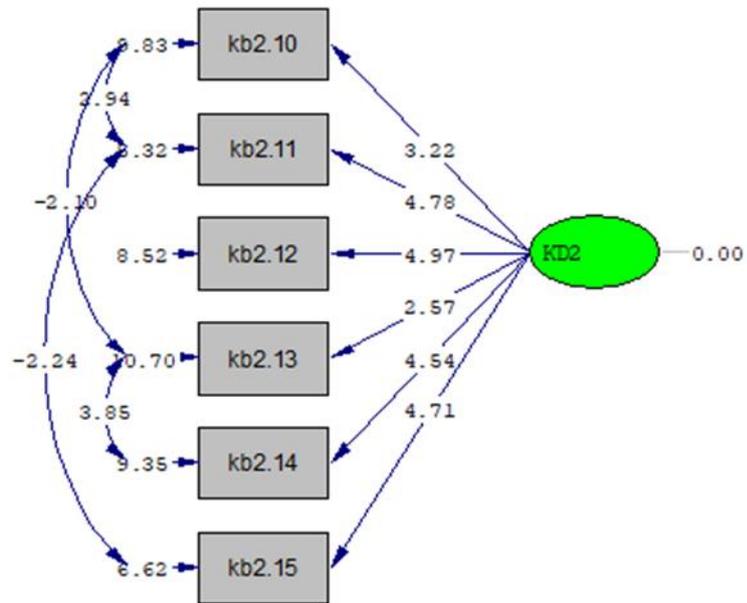


Chi-Square=7.17, df=5, P-value=0.20848, RMSEA=0.042

Fig 4. Final CFA results on the aspect of commitment to national sovereignty

Based on the confirmatory factor analysis and measurement model testing in the above figure, the following results are obtained: Chi-square (X^2) = 7.17, df = 5, p-value = 0.20848 ($p >$

0.05), Root Mean Square Error of Approximation (RMSEA) = 0.042 (< 0.08). The analysis results indicate that the hypothesized model meets the goodness of fit statistic criteria and is declared as a good fit model. The factor loading values indicating the validity of the items (λ) are: 0.31 (kb2.10), 0.56 (kb2.11), 0.45 (kb2.12), 0.22 (kb2.13), 0.40 (kb2.14), and 0.51 (kb2.15). Similarly, the t-values for all items show significance ($t > 1.96$), as seen in Figure 5.



Chi-Square=7.17, df=5, P-value=0.20848, RMSEA=0.042

Fig 5. t-value of CFA on the aspect of commitment to national sovereignty

The overall reliability values of the items or statements forming the construct can be seen in **Table 4**:

Table 4. CFA Calculation Information on the demention of commitment to national sovereignty

Butir	Loading Factor	t-value	R ²	Keterangan	CR
demention of commitment to national sovereignty					
kb2.10	0.31	3.22	0.23	<i>Item fit</i>	0.77
kb2.11	0.56	4.78	0.42	<i>Item fit</i>	
kb2.12	0.45	4.97	0.17	<i>Item fit</i>	
kb2.13	0.22	2.57	0.069	<i>Item fit</i>	
kb2.14	0.4	4.54	0.14	<i>Item fit</i>	
kb2.15	0.51	4.71	0.092	<i>Item fit</i>	

Based on Figure 5 and Table 4, it can be stated that the hypothesized measurement model of the aspect of sovereignty commitment (preserving national sovereignty) is supported by empirical data (model fit). All indicators or items developed to measure the aspect or sub-variable of sovereignty commitment (commitment to national sovereignty) are declared valid. Furthermore, the overall reliability of the items forming the construct (construct reliability, CR) is considered fit as it is above the value of 0.5 and even greater than 0.7.

2. Discussion

Based on Table 1 (moderate framework of national commitment), the following descriptions are obtained:

- a) Attitude towards the Unitary State of the Republic of Indonesia (NKRI): NKRI is a darul mu'ahadah, established on the agreement of various socio-political and religious groups.
- b) Attitude towards the concept of caliphate: Understanding caliphate as the unity of Islamic countries, akin to the idea of Pan-Islamism.
- c) Attitude towards Pancasila: Believing that Pancasila reflects the implementation of religion in the realm of the state. Not conflicting Pancasila with religion, but also not rejecting religion on the grounds of Pancasila.
- d) Attitude towards the constitution: Arguing that the constitution should not contradict the values of Pancasila.
- e) Attitude towards national symbols: Not prohibiting the respect for national symbols and understanding that different individuals may have different ways of showing respect.
- f) Attitude towards the relationship between the state and religion: Believing that religion must be present as the fundamental spirit of every public decision, lawmaking, and regulation.

The implementation of national moderation through the measurement construct yielded valid and reliable results, as well as a fit model. The key findings are as follows:

- a) All items or statements in the second-order structural equation model (SEM) show significant values with t-values above 1.9 ($t\text{-value} \geq 1.96$), indicating a good fit. The construct reliability (CR) values are also above 0.5 ($CR \geq 0.5$), indicating that the items forming the dimensions are reliable.
- b) All indicators in the first-order SEM also show significant values with t-values above 1.9 ($t\text{-value} \geq 1.96$), indicating a good fit. The CR values are above 0.5 ($CR \geq 0.5$), indicating that the indicators forming the dimensions are reliable.
- c) Both dimensions, commitment to the state and the constitution, and commitment to national sovereignty, have 8 valid and reliable measurement indicators of national commitment. The reliability of the commitment to the state and the constitution dimension is 0.67, while the reliability of the commitment to national sovereignty dimension is 0.77.
- d) The dimensions, indicators, and items forming the measurement model of the moderation construct also meet the two criteria of goodness of fit statistics, including RMSEA (< 0.08) and acceptable fit ($\text{Chi-square}/df < 2$), indicating a fit model.

Conclusion

Based on the research, several conclusions can be drawn as follows:

The formation of the moderate framework of national commitment (Table 1). The development of the measurement construct of national commitment can be accomplished using the LISREL 8.8 method. By modeling and analyzing the relationships between latent variables and their sub-variables, as well as predicting the relationships among indicators within the commitment to the state and the constitution dimension and the commitment to national sovereignty dimension, one can determine the goodness of fit of the model, as well as the dominant dimensions and indicators influencing the formation of national commitment. The validity testing results indicate

that the measurement tool is valid, and the reliability testing results show that the instrument is reliable. This means that the instrument can measure and depict the moderation of national commitment. The prevalence of the commitment to the state and the constitution dimension can form the construct of national commitment, with the commitment to national sovereignty dimension being more dominant. This reflects that the SIT educational workforce is more sensitive and alert to national sovereignty.

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