The Influence of Religiosity Toward Universitas Islam Indonesia Students Nationalism Using Structural Equation Modeling and Loglinear Model

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Abstract. The motivation of this research is to analyse the level of religiosity towards nationalism of Universitas Islam Indonesia (UII) students. In fact, lately, the issue of nationalism has sometimes been confronted with religiosity. This research wants to emphasize that UII is a university that promotes religion and nationality. Historical facts have talked a lot about it. The purpose of this research is to analyse the relationship between religiosity and nationalism. Data assembling uses a questionnaire method filled by new students. Data analysis utilizes Structural Equational Modelling (SEM) and Loglinear Model. SEM is a general statistical modelling technique which is widely used in behavioural sciences. Loglinear Model is a statistical method to study the relationship between more than two discrete variables. This statistical data analysis model is used to achieve the research objectives. The result is that religious variables show a positive trend. It also indicates that the more religious student the lower the nationalism. Vice versa, the best religious dimension in contributing to nationalism is obedience to parents and teachers. The most positive variable contributing to nationalism is showing unity. There is one important note that is noteworthy that there are still 2 out of 7 total indicators that show negative trends.

Keywords: *loglinear model*, *nationalism, religiosity, SEM, students*

INTRODUCTION

Universitas Islam Indonesia (UII) which was founded on July 8, 1945 has established itself as an Islamic and national-minded campus. The name of the college clearly confirmed this. Islam is a spirit that is inherent in the UII, as well as a sense of nationalism. The profiles of the founders are another strong proof that the university which was established in Jakarta strongly emphasized the religious and national aspects.

However, the results of research in the past few years have found findings of a decline in young generation nationalism. The results of a survey conducted by the Kompas daily, which was released on June 1, 2008, showed that people's knowledge of the Pancasila had fallen sharply. As many as 48.4% of respondents aged 17-29 years cannot correctly mention the precepts of Pancasila. As many as 42.7% of respondents aged 30-45 years mispronounced the precepts of the Pancasila, and respondents aged 46 years and over were more severe, ie 60.6% incorrectly mentioned the five principles of Pancasila (Kompas, 1/6/2008). The Kompas daily survey in 2012 stated that national solidarity according to the survey weakened by 60%, as well as rich-poor intergroup tolerance (61.4%), ethnic/ethnic tolerance (46.5%), and interfaith tolerance (38, 9%) (Kompas, 6/21/2012). The radicalism vulnerability index in Indonesia in 2011 reached 43.6% on a scale of 1-100%. Small index value means anti radicalism (Kompas, 6/10/11)

The International NGO Forum on Indonesian Development (INFID) has conducted a survey in September-November 2016 about nationalism and diversity. The survey was conducted in 6 major Indonesian cities, such as Bandung, Yogyakarta, Solo, Surabaya, Pontianak, and Makassar. In the aspect of nationalism, 94.5% of respondents feel proud as Indonesian citizens. 29.7% of them are

proud of their mutual respect for ethnic and religious diversity, 26.8% are proud because their people help each other, 15.3% are proud because of the beautiful and varied nature of the sea, 8.4% because the country is peaceful and protecting citizens, while the rest answered others and did not know / did not answer. As many as 60.6 percent of the respondents agreed that Indonesia is a great nation because it is able to protect all aspects of society, ethnicity, and different languages. About 63.1 percent of respondents are also agreed that this nation would be divided if all components of the nation do not maintain each other's integrity and continued to force themselves through religious symbols (Sewandarijatun, 2017).

According to sense degradation of nationalism, this condition has become a considerable demand for UII in carrying out its mission in educating students to have religious values and nationalism. Therefore it is very important to carry out an analysis of the relation between religiosity and nationalism for UII students in order to develop more effective patterns of education. In this article the pattern of relations between religiosity and nationalism is discussed in the New Student UII. The relationship pattern between religiosity and nationalism is done by using two methods. They are Loglinear Model and SEM.

Religious concept could be described as belief, behavior, personal, institution, personal, and commitment [Cornwall et al, 1986: 226]. Someone who has religious personality should be manage or organize their belief in an institution. Birch explained that nationalism is a political ideology to organize authority in politic [2012: 4]. The link to relate between both terms is organization or institution. The religiosity could develop well if organize in an institution like national state.

The urgency of this research is to analyse the level of religiosity towards nationalism of Universitas Islam Indonesia (UII) students. The second urgency is to give a suggestion to educational institution about the value and knowledge quality of religiosity and nationalism. The purpose of this research is to analyse the relationship between religiosity and nationalism. This research also aimed to analyse the best contribution of religiosity toward nationalism.

METHOD AND MATERIAL

Data assembling uses a questionnaire method filled by new students. Data analysis utilizes Structural Equational Modelling (SEM) and Loglinear Model. SEM is a general statistical modelling technique which is widely used in behavioural sciences. Loglinear Model is a statistical method to study the relationship between more than two discrete variables. This statistical data analysis model is used to achieve the research objectives.

Research Respondent

Data retrieval used survey methods and the respondents are 271 UII students. The form of non-probability sampling technique used that is incidental sampling technique. According to Guilford and Fruchter (in Laurentina & Melchor, 2008), incidental sampling techniques are used for sampling available at that time.

Nationalism and Religiosity Measurement

Because the object of research is UII students, the context of religiousism here is about Islamic values. Students are expected to be able to make Islamic values the foundation of daily life. They are duly obedient to the commands of Allah SWT and Rasulullah SAW. Various obligatory worship such as prayer must also be done along with Sunnah worship such as dhikr.

Some operational words that are applied between religious and national aspects have intersecting intersections. As well as respecting differences of opinion, adhering to the applicable legal norms, not conducting examination fraud, or behaving according to religious norms. Some of the things that constitute the operational words of nationality do not conflict with the religious aspect. As well as respecting differences in Islamic organizations, following the will of *Allah SWT*, applying the prophet's behaviour, or avoiding the nature of rejecting the commands of Allah Ta'ala.

UII students are expected to also be able to emulate the founders by having religious values and nationalism. Both are inseparable things. Although Islam does not explicitly explain the shape of the state, it does not mean that this religion does not care about the national aspect. Indonesia was a part of the consensus made by the nation's founders and was final, even most of the founding fathers were also involved in the establishment of UII.

Allah Almighty says at Ibrahim Verse, chapter 24-25

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ تُؤْتِىٓ

أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

"Do you know how God likens a good sentence like a good tree whose roots are strong, the trunk to the sky brings what can be eaten from each part with the permission of His Lord and God gives a parable for humans to remember ".

The verses are the basis for connecting between religion and nationality. The phrase 'strong root' is a picture of the value that arises from the student's personality which leads to the religious aspect. The same thing applies to the term 'eaten fruit' which refers to the national aspect. The value of religion that is deeply rooted in each student should be able to produce fruit that is beneficial to others. Fruit that is useful is an illustration of nationality. Becoming a religious student deserves a good national view.

Nationalism is an awareness and pride of the state that gives rise to attitudes and feelings that are more concerned with national life above the personal, group, regional, or party interests represented. Nationalism can be interpreted as the ability to love nations and countries (Martaniah, 1990). Nationalism demands the realization of basic values that are oriented to the common interests and avoids all legalization of personal interests that damage the order of life together (Kusumawardani & Faturochma, 2004).

According to those definitions so nationalism can be measured using 7 indicators such as:

N1: Using local products: Prioritize domestic products compared to imported products. .

N2: Follow the rules of the community by following the rules of life that apply in the community where he lives.

N3: Active in the community that is actively involved in designing student activities that can increase awareness of the nation and state.

N4: Unity is to place the unity, universe, interests and safety of the nation and state of Indonesia above personal or group interests.

N5: Willing to sacrifice for the benefit of the nation and state of Indonesia.

N6: Pride is being proud of being an Indonesian and Indonesia homeland being.

N7: Being active in organizing and mobilizing the community to be able to participate in creating a civilized society

The development of an advanced era is indeed undeniable. Various aspects are affected. One of them is the rise of foreign products that enter Indonesia. The community is interested in the appearance and quality that is superior to locally made. External products do invade sporadically, but the thing that deserves to be appreciated is that the public actually shows a love for good local products.

Where the earth is stepped on, the sky is upheld. The adage is indeed worthy to be used as an emphasis that as a good citizen must comply with the regulations that apply in the area where he lives. In Islam it is also explained that obedience to Allah, the Messenger, and the government is a necessity. Obeying the government as long as the executive does not act negatively is strongly recommended.

Religiosity concept has been formulated by many researchers with various approaches. Piedmont *et al.* (2009) mentions religiosity related to human experience as transcendent beings that are expressed through community or social organization. Religiosity is concerned with how one's experience of a transcendent being is shaped by, and expressed through, a community or social organization. Pargament (1997) defined religiosity as an ideology system, ritualistic, and organization Religion is an

organizational, ritualistic, and ideological system. The term "religion" is moving away from the broad context of both institution and individual and becoming a more narrow concept of only the institutional, and this ascribed alignment with the institutional has given religion a negative connotation as the institutional typically restricts human potential (Pargament, 1999). Religiosity is the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine*"* (Zinnbauer and Pargament, 2005).

Dasti & Sitwat (2014) has developed a Multi-dimensional scale of Measure of Islamic spirituality (MMS). Islamic religiosity which is deductively formulated from a Hadith of Bukhari's which illustrates that Islam in substance consists of three elements, they are faith (Islamic faith religiosity), Islam (Islamic practice religiosity) and Ihsan (Islamic experiential religiosity), this construct is a multidimensional construct to describe aspects of religiosity. Religiosity has a basis in theological beliefs (Godhead) in accordance with certain religions, has guidelines for ways, methods and practices of worship, and serves to help individuals understand their life experiences (Amir & Lesmawati, 2016).

According to the religiosity definition above, so be arranged 7 indicators below

R1: Obedience to God.

R2: Universal politeness

R3: Justifying Universal Attitude

R4: Obedience to parents and teachers

R5: Justifying the Prophet behaviour

R6: Practicing Religious Orders

R7: Tolerance

Questions in the questionnaire is arranged using a Likert scale with an alternative answer 0 to 6 which is never (0), almost never (1), rarely (2), sometimes (3), often (4), almost always (5), always (6).

Crosstab Analysis and Loglinear Model

In this section a discussion is conducted using the categorical data approach. Survey results stated in R1-R7 and N1-N7 are ordinal data. Therefore the analysis carried out on this data like this:

a. Crosstab analysis to test, "are there associations between these variables?"

b. Loglinear analysis to test, "are there associations between these variables and measure the magnitude of influence?"

Crosstab analysis in this case can only be taken to test the independence of two factors. Also, the Loglinear model is only able to analyze the interaction of two factors. This is because each variable has 7 levels, while the available data is only 271 respondents.

In crosstab analysis, hypothesis that is tested are:

H_0: Row factors and column factors are mutually independent

H_1: Row factors and column factors are not mutually independent

There are two statistical testing that have distribution of Chi-Square. They are *Pearson Chi-Square* (χ^2) and *Likelihood Ratio* (G^2) (Nugraha, 2014).

The loglinear model is the development of a two-way or more contingency table analysis, which is used to evaluate multi-directions from contingency tables involving three or more variables. In this analysis it does not distinguish between response variables and predictors.

If the model involves 3 factors A, B, and C, then an evaluation is carried out to find the model that best fits the data. Models that only contain the interaction effects of two factors can be written with equations

$$\log(\mu_{ijk}) = \lambda + \lambda_i^A + \lambda_j^B + \lambda_k^C + \lambda_{ij}^{AB} + \lambda_{ik}^{AC} + \lambda_{jk}^{BC} \text{ symbolised (AB, AC, BC).} \quad (1)$$

Where:

μ_{ijk} is the frecuency at cell (i,j,k) for i=1,2,..,a and j=1,2,…,b also k=1,2,…,c.

λ_i^A is effect factor parameter A at i level.

λ_j^B is effect factor parameter B at j level.

λ_k^C is effect factor parameter C k level.

λ_{ij}^{AB} is effect interaction parameter between A factor i level and B factor j level.

λ_{ik}^{AC} is effect interaction parameter between A factor i level and C factor k level.

λ_{jk}^{BC} is effect interaction parameter between B factor j level and C factor k level.

If the model only contains the interaction effects of Factor A and Factor B, while Factor C is independent of Factor A and B, the model becomes

$$\log(\mu_{ij}) = \lambda + \lambda_i^A + \lambda_j^B + \lambda_k^C + \lambda_{ij}^{AB} \qquad (2)$$

can be symbolised with (AB, C).

Inference is made to the parameters contained in the model. If the parameter is zero, then the effect of factor or interaction does not exist. For example there will be an interaction effect between Factor A and Factor C, the hypothesis is

H_o: $\lambda_{ik}^{AC} = 0$ for all i=1, 2... a and k=1,2,...,c. (Factor A and C independent)

H_1: There is $\lambda_{ik}^{AC} \neq 0$ for i=1, 2... a and k=1,2,...,c. (Factor A and C dependent)

Test statistics on the hypothesis can be used *Pearson Chi-Square* (χ^2) and *Likelihood Ratio Chi-Square* (G^2). G2 and χ^2 statistics have distribution approaching the Chi-Squared distribution (Nugraha, 2014).

Structural Equational Modelling (SEM)

SEM is a technique multivariate statistical analysis that is a combination of factor analysis and regression analysis. This method used to test the relationship between variables on, model whether it is between the indicators with, constructs or the relationship between constructs Hair et.al (1998).). SEM consisting of the two main parts that is latent variable model and the model of measurement, The following Linear Structural Relationship (Timm, 2002), Structural Equation Model

$$\boldsymbol{\eta} = \beta\,\eta + \Gamma\,\xi + \zeta \qquad (3)$$

Model of measurement of Y

$$\boldsymbol{Y} = \Lambda_y\,\eta + \delta \qquad (4)$$

Model of measurement of X

$$\boldsymbol{X} = \Lambda_x\,\xi + \varepsilon \qquad (5)$$

With

Y: variable manifest of variable laten (endogen)

X: variable manifest of variable laten (exogen)

η: (*eta*), variable laten endogen

ξ: (*ksi*), variable laten exogen

ε: (*epsilon*), error of Y

δ: (*delta*), error of X

ζ: (*zeta*), error of model structural

Γ: (gamma), coefficient matrix of laten variable (exogen)

β: (beta), coefficient matrix of laten variable (endogen).

Measure of Goodness of Fit

Absolute fit measure used to determine the degree of overll model predictions of a correlation matrix and kovarian. This measure represent overall fit as well as the limits of value that is indicate of

good fi*t* for each GOF (*Goodness Of Fit*). Comparison measure of goodness of fit can be seen of the following table (Bollen and Long, 1993):

Table 1. Comparison of *Goodness of Fit (GOF)*

Measure Of Gof	Acceptable Level of Compatibility
Chi-square Statistic (χ^2)	The chi square value is the smaller the better or in other words P-value more than 0.05 indicate is significant model.
Index (GFI)	The index ranges from 0-1, the higher value index better. GFI ≥ 0.90 indicate *good fit*, whereas $0.80 \leq GFI < 0.90$ indicate *marginal fit*.
Root Mean Square Residual (RMR)	Measure that indicate average residual between matrix observed and the estimation results. Standardized of $RMR \leq 0.05$ indicate *good fit*.
Root Mean Square Error of Approximation (RMSEA)	Measure that indicates average difference of degree freedom expected in the population. $RMSEA \leq 0.08$ indicate *good fit*, whereas $RMSEA < 0.05$ indicate *close fit*.

RESULTS AND DISCUSSION

Respondents Description

The survey was conducted on 271 respondents (students) with the distribution of answers for each question as presented in Table 2.

Table 2. Answering distribution at each questions of Religiosity and Nationalism

Value	Each Question (%)													
	R1	R2	R3	R4	R5	R6	R7	N1	N2	N3	N4	N5	N6	N7
0	0.4	2.2	0.7	1.1	13.7	2.2	1.5	5.2	3	33.2	19.9	3.7	1.5	6.6
1	0.7	1.5	1.1	0.7	5.2	4.4	2.6	13.7	4.4	14.8	16.2	3.3	0.4	6.3
2	2.6	12.2	3.7	3.3	18.8	24.7	5.2	15.9	4.4	11.1	18.1	5.5	1.1	18.1
3	11.8	28.4	9.6	18.1	29.5	37.3	11.1	28	10	22.9	18.8	16.2	16.2	34.3
4	25.5	28.4	18.5	24	19.2	16.6	9.6	22.5	13.3	8.1	7	17.7	24	18.8
5	16.2	13.3	30.6	25.5	7.7	8.5	18.5	9.6	21.4	5.5	7.4	14.8	26.6	10
6	42.8	14	35.8	27.3	5.9	6.3	51.7	5.2	43.5	4.4	12.5	38.7	30.3	5.9

On the aspect of religiosity, the respondent's answer to questions R1, R3, R4, R7 looks right. Respondents tend to answer "almost always" and "always" more than 50%. As for the questions R2, R5, R6, respondents' answers tend to be symmetrical in "sometimes" and often "answers. In the aspect of Nationalism, the respondent's symmetrical answers occur in the questions N1 and N7. While for questions N2, N5, and N6, it looks right. There is one question whose answer is left, that is item N3.

Crosstab Analysis

Basically the respondents' answers arranged using a Likert scale are categorical data. Therefore to test whether there are associations or influences between indicators that are represented in the questions can be used Crosstab analysis. The Religiosity factor consists of variables R1 to R7 so the hypothesis tested is

H_0: There is independency between indicator R_i and Indicator R_j for i≠j with i, j=1,2,...,7 each other

H_1 : There isno independency between Indicator R_i and Indicator R_j for i≠j with i, j=1,2,...,7 each other.

H_0 rejected if *p-value* < α=0.05. Table 3 is *p-value* counting result using *Pearson Chi-Square statistic* (χ^2).

Table 3. *P-value* Pearson Chi-Square statistic result against Religiosity Factor

	R1	R2	R3	R4	R5	R6	R7
R1	-	0.105	0.950	0.000*	0.653	0.016*	0.734
R2	0.105	-	0.209	0.000*	0.120	0.413	0.198
R3	0.950	0.209	-	0.000*	0.022*	0.511	0.000*
R4	0.000*	0.000*	0.000*	-	0.000*	0.001*	0.000*
R5	0.653	0.120	0.022*	0.000*	-	0.235	0.016*
R6	0.016*	0.413	0.511	0.001*	0.235	-	0.039*
R7	0.734	0.198	0.000*	0.000*	0.016*	0.039*	-

*) significant at level α=0.05

Based on the *p-value* in Table 3, R4 has an association with all other indicators. R1 is associated with R6 and R5 associated with R7.

Nationalism factor consist of variable Y1-Y7, so hypothesis that is tested is

> H_0: There is independency between indicator N_i and Indicator N_j for i≠j with i, j=1, 2... 7 each other
>
> H_1: There is no independency between indicator N_i and Indicator N_j for i≠j with i, j=1, 2... 7 each other.

H_0 is rejected if the *p-value* <α = 0.05. Table 4 is the calculated *p-value* using Pearson Chi-Squared Statistics (χ^2).

Table 4. *P-value* of Pearson Chi-square Statistical Result Nationalism Factor

	N1	N2	N3	N4	N5	N6	N7
N1	-	0.000*	0.000*	0.015*	0.035*	0.084	0.337
N2	0.000*	-	0.000*	0.002*	0.002*	0.006*	0.302
N3	0.000*	0.000*	-	0.002*	0.054	0.003*	0.000*
N4	0.015*	0.002*	0.002*	-	0.001*	0.001*	0.019*
N5	0.035*	0.002*	0.054	0.001*	-	0.000*	0.047*
N6	0.084*	0.006*	0.003*	0.001*	0.000*	-	0.005*
N7	0.337	0.302	0.000*	0.019*	0.047*	0.005*	-

*): significant at level α=0.05

At nationalism factor, all variable have correlation each other except variable N7 against N1 and N2. The Religiosity factor consists of variables R1-R7 placed as Row Factors and National Factors consisting of N1 to N7 placed as Column Factors. Crosstab Analysis between National Factors and Religiosity Factors, the hypothesis tested is as follows

> H_0: There is independency between indicator R_i and Indicator N_i for i=1, 2... 7 each other
>
> H_1: There is no independency between indicator R_i and Indicator N_i for i=1, 2... 7 dependent each other

H_0 is rejected if the *p-value* <α = 0.05. Table 5 is the calculated *p-value* using Pearson Chi-Square Statistics (χ^2).

Table 5. *P-value* Pearson Chi-Square Statistical Result between Nationalism Factor and Religiosity

	N1	N2	N3	N4	N5	N6	N7
R1	0.813	0.176	0.399	0.104	0.530	0.399	0.117
R2	0.013*	0.000*	0.017*	0.277	0.039*	0.740	0.017*
R3	0.139	0.000*	0.226	0.097	0.000*	0.000*	0.001*
R4	0.014*	0.000*	0.040*	0.009*	0.002*	0.000*	0.002*
R5	0.127	0.008*	0.330	0.008*	0.003*	0.027*	0.002*
R6	0.210	0.847	0.008*	0.150	0.306	0.092	0.006*
R7	0.602	0.000*	0.000*	0.000*	0.001*	0.000*	0.000*

*): significant at level α=0.05.

In Table 5 shows that Indicator R1 does not correlate with Nationalism Factors while other indicators of Religiosity have a correlation with indicators of Nationalism.

Loglinear Analysis

In this loglinear analysis we used a relationship pattern between variables that have a categorical scale. In this case three stages of analysis were carried out. They are (a) Loglinear model on Religiosity Factors to test the interaction effect in Religiosity Factors, (b) Loglinear Model on Nationality Factors to test the interaction effect in Nationality Factors, and (c) Loglinear Model on Religiosity and Nationality to test the effect interaction in the Religiosity Factor for each variable in the Nationality Factor. Model selection is done using the backward elimination method. The model formed is presented in Table 6.

Table 6. Loglinear Model that is created

Model Number	Aranger Indicator	Model that is created	Chi-square	*p-value*
1	Each indicator in Religiosity Factor	R1*R4, R2*R4, R2*R7, R3*R4, R3*R5, R3*R7, R4*R5, R4*R6, R4*R7, R5*R7, R6*R7	2210.492	1
2	Each indicator in Nationalism Factor	N1*N2, N1*N3, N1*N4, N1*N5, N2*N3, N2*N4, N2*N6, N3*N4, N3*N6, N3*N7, N4*N5, N4*N7, N5*N6, N6*N7	2371.581	1
3	Religiosity Factor agains N1	R7*N1, R6*N1, R3, R2, R4, R1, R5	3585.703	1
4	Religiosity factor agains N2	R6, R1, R2, R4, R3, R5, R7, N2	3398.007	1
5	Religiosity factor agains N3	R7*N3, R5*N3, R2*N3, R6*N3, R3, R4, R1	3365.927	1
6	Religiosity factor agains N4	R6, R2, R1, R7, R4, R3, R5, N4	3693.920	1
7	Religiosity factor agains N5	R4, R1, R6, R3, R7, R5, R2, N5	3537.191	1
8	Religiosity factor agains N6	R3*N6, R7*N6, R1, R2, R6, R5, R4	3344.118	1
9	Religiosity factor agains N7	R3*N7, R7*N7, R5*N7, R2*N7, R6*N7, R4, R1	3321.501	1
10	R2;R3;R4;R5;R7 agains N2	R7*N2, R5*N2, R4*N2, R2*N2, R3*N2	1818.488	1
11	R2;R4 agains N1	R4*N1, R2	221.718	0.999
12	R2;R4;R6;R7 agains N3	R7*N3, R6*N3, R2*N3, R4	1189.374	1
13	R4;R5:R7 agains N4	R5*N4, R7*N4, R4*N4	631.591	1
14	R3;R4;R5;R7 agains N5	R3*N5, R5*N5, R7*N5, R4*N5	1177.001	1
15	R3;R4;R5;R7 agains N6	R3*N6, R5*N6, R7*N6, R4*N6	1108.701	1
16	R2;R3;R4;R5;R6;R7 agains N7	R3*N7, R7*N7, R2*N7, R6*N7, R4, R5	2719.179	1

*: interaction.

The Loglinear model formed as in table 6 results is aligned with the results of testing independence using Crosstab analysis. In this case, the independence test is only carried out in pairs. This is caused by the limited number of data, which is only 271, whereas if it is presented in cross tabulation for two dimensions there will be 7 times 7 or 49 cells. So that a minimum of data is needed so that each cell

contains only 5 data needed as much as 245. Due to the limitations of this data in the cross tabulation many cells whose frequency is less than 5 so that the merging process is needed to the nearest level.

SEM Analysis

SEM analysis is applied to two types of data. They are Original data and Transformation result data. Transformation is done to change the ratio measurement scale to interval scale using the Method of Successive Interval (MSI). With this transformation different values of data intervals are generated as presented in Table 7.

Table 7. Value of MSI transformation

| Ordinal	Transformation value													
	N1	N2	N3	N4	N5	N6	N7	R1	R2	R3	R4	R5	R6	R7
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1	0.53	0.49	0.53	0.45	0.62	0.66	0.60	0.85	0.63	0.85	0.81	0.57	0.40	0.64
2	0.99	1.06	0.96	0.80	1.02	1.47	1.02	1.42	0.97	1.18	1.28	0.89	0.55	1.15
3	1.65	1.85	1.49	1.53	1.66	2.38	1.47	2.02	1.31	1.64	1.75	1.36	1.26	1.89
4	2.40	2.60	2.06	2.24	2.35	3.13	1.86	2.71	1.70	2.18	2.13	1.87	2.03	2.62
5	2.96	3.21	2.74	2.89	2.91	3.65	2.25	3.35	2.17	2.56	2.39	2.28	2.70	3.19
6	3.90	3.97	3.81	3.85	3.59	4.35	3.30	4.10	3.18	3.21	3.05	3.18	3.68	3.93

The first model obtained from SEM analysis on ordinal data and MSI transformation data is presented in Figure 1 and Figure 2.

Chi-Square=310.13, df=76, P-value=0.00000, RMSEA=0.107
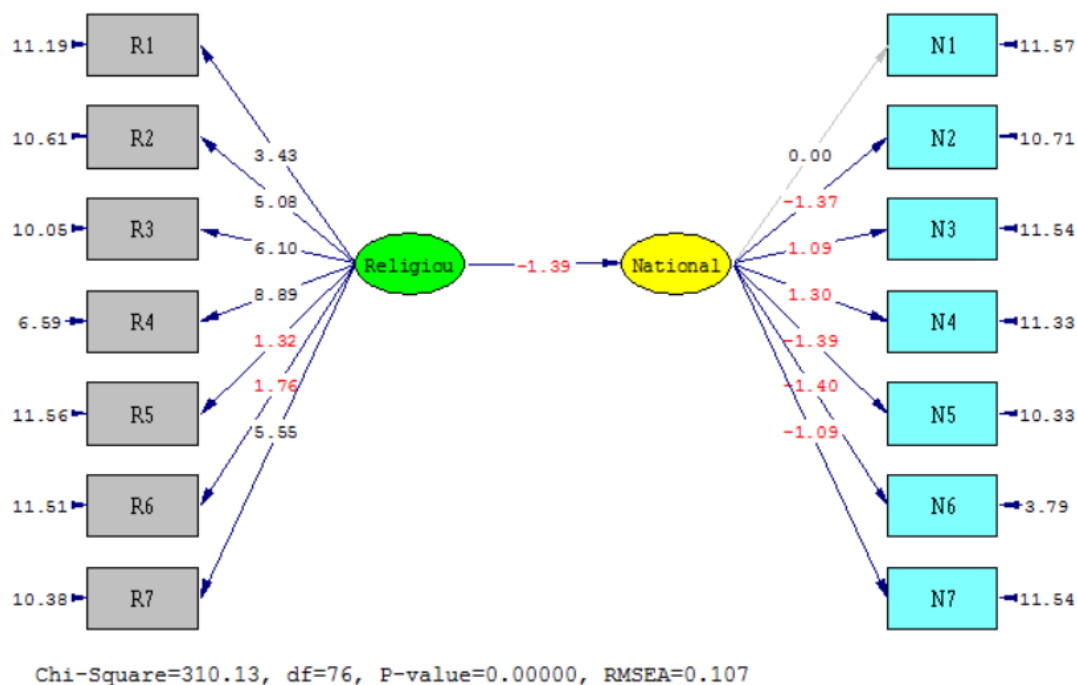
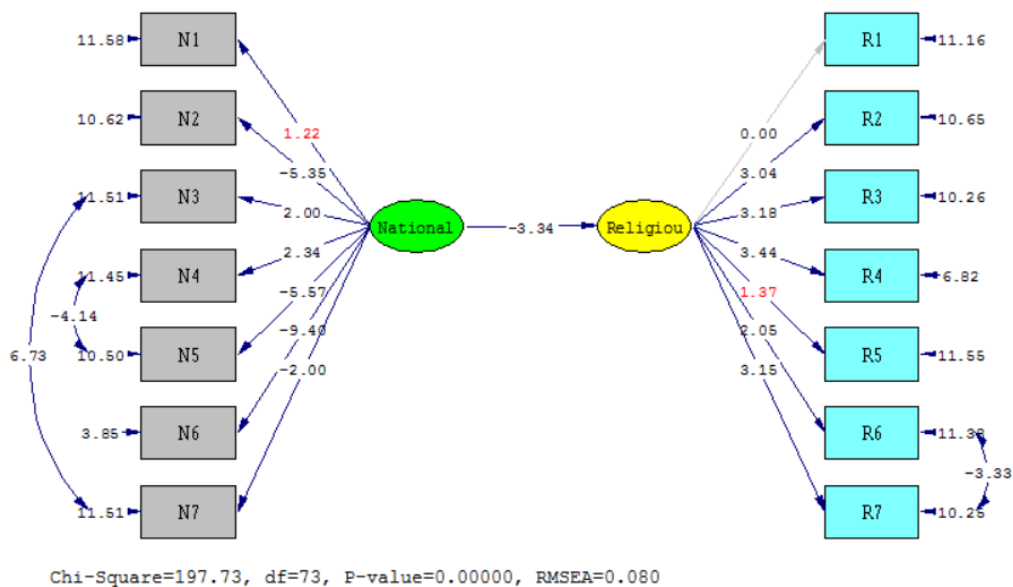**Figure 1.** The influence model of Religiosity to Nationalism on Ordinal Data

From Figure 1 it can be seen that is not found influence religiousity to nationalism, this indicates that the influence of religiousitas against nationalism was not statistically significant. On the model is only five indicators on religiousity significant among others Obedience, Politeness, Politeness justification,

Application of obedience, and Tolerance. Then tried to transform research using MSI (Method of Successive Interval) as alternative model.

Chi-Square=306.30, df=76, P-value=0.00000, RMSEA=0.106
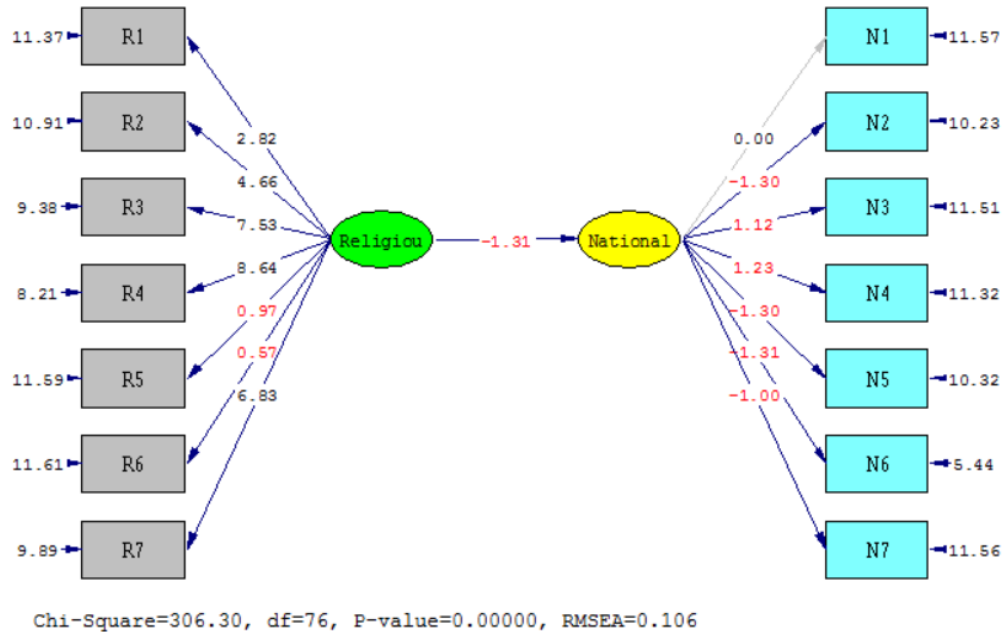
Figure 2. The influence model of Religiosity to Nationalism on MSI Data

From Figure 2 it is seen that there is no influence religiousity to nationalism, means that the influence of religiousity and nationality not significant. There are only five indicators on religiousity significant among others Obedience, Politeness, Politeness justification, Application of obedience, and Tolerance in the model. An alternative MSI do not show any output that is needed and it can be concluded that transformation of MSI has not been affecting the output. Furthermore, researchers tried to model the alternative that is the influence of nationalism against religiousity.

Chi-Square=197.73, df=73, P-value=0.00000, RMSEA=0.080

Figure 3. The influence model of Nationalism to Religiosity

Figure 3, shows the relationship structures of nationalism to religiousity. Of the results of the analysis structural model obtained *p-value* chi-square worth of 0.00, *RMSEA* value of 0.08, *GFI* value of 0.91, *RMR* value of 0.2. From the four of absolute fit measurements, it can be seen that three size (*GFI, RMSEA, RMR*) indicate that a model statistically is significant

The goodnes of fit model also can be seen from *t-value* < t-table. If *t-value* of estimation has value less than 1.96, it means the load factors not significant and variable observed can be excluded from model. Generally speaking, overall model fits to the empirical data. Measurement model of laten variable can be seen in Table 8.

Table 8. Parameter Estimation of Manifest Variable

Latent Variable	Measurement of Variable	Estimate	t-valeu	Conclusion
Nationality	N1(Nationalism)	0.13	1.22	Not Significant
	N2 (Socialize)	- 0.63	- 5.35	Significant
	N3 (Application Nationalism)	0.26	2.00	Significant
	N4 (Concern)	0.34	2.34	Significant
	N5 (Sacrifice)	- 0.68	- 5.57	Significant
	N6 (Attitude of nationalism)	- 0.97	- 9.40	Significant
	N7 (Activeness)	- 0.21	- 2.00	Significant
Religiousity	R1 (Obidience)	0.34	*	Significant
	R2 (Politeness)	0.52	3.04	Significant
	R3 (Politeness justification)	0.54	3.18	Significant
	R4 (Application of obedience)	0.86	3.44	Significant
	R5 (Kindness)	0.18	1.37	Not Significant
	R6 (Conformation)	0.24	2.05	Significant
	R7 (Tolerance)	0.64	3.15	Significant

SEM explained the relationship between one variable latent to variable latent other expressed by following relationship:

Religiousity = - 0.67 x Nationalism

The results of data analysis state that the religiousity of UII students influences their sense of nationalism. All religious indicators show positive numbers. This means that UII students are truly religious. The obedient dimension to Allah SWT is the greatest influence on nationalism. This fact is of course closely related to human nature as the substitute of Allah Ta'ala on earth. The Caliph here means substitute. So UII students have felt that they are replacing Allah SWT to maintain, care for, perpetuate, and develop the country and nation of Indonesia.

The student dimension can show positive behaviour in society is the biggest contributor to influencing nationalism. This indicates that students have applied the Prophet Muhammad statement as follows.

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

"*The best people has usefull to other*".

An important note for UII is that there are two indicators that still show a negative trend. The data and facts do not meet with what expected, such something ironic, because the majority of the founders of UII were scholars and formators of the *Pancasila*. These are two negative indications actually have not too much influencing the attitude of nationalism and religiosity. Because only 2 of the 7 indicators

are exist, and are not a significant number. The other five indicators proved that UII students have highly spirit of nationalism and religiousism.

Religiosity does not affect nationalism. A student who does not justify the Prophet good habits and does not practice religious orders cannot be called a religious person. Aspects such as following the rules of society, being active in the community, showing a sense of unity, being willing to sacrifice, proud of being a homeland, and actively organizing are indicators of a student having a soul of nasinalism. Everything cannot be negative.

When all aspects indicatig religiousity and nationalism are clarified, it can be stated that nationalism is closely related with religion, as there are two insignificant aspects of nationality and religion. The use of local products cannot be a absolute indicator of nationalism, because sometimes foreign products has better in quality in low prices, and are considered as the a problem. In other terms, the use of either local or foreign products is not the indicator for nationalism.

Further investigation was related with justifying the Prophet good habit. At first glance it seems strange, because as a student does not justify the Prophet good habits, she/he can be said to be a non-religious. This will be used to proof that religiousism is not just a matter of justification only, but also the most important thing is implementation, so it is not disputed if there are people who do not justify the Prophet good habits provided that in other aspects it shows a positive nature.

The controversional relationship between the increasing of nationalism sense and declining religiousity and vice versa is presented. These two things should indeed go hand in hand, but the data and facts do not say so. In some situations it must be admitted that balancing two things that intersect is not something easy. The more explorations are required for these terms, eventhough in majority the fact on relationship between nationalism and religiosity are enough (3 among 6 scales).

CONCLUSION

SEM and Loglinear statistical method can be utilized to conclude that the religiosity and nationalism level could reach high level, if the students obedience to parents and teacher. It also indicates that the more religious student the lower the nationalism, and vice versa. This is a big task for the education institution to give value and knowledge about religiosity and nationalism more equal. The best religious dimension in contributing to nationalism is obedience to parents and teachers. The most positive variable contributing to nationalism is showing a unity.

ACKNOWLEDGMENTS

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