

**Islamic Religious Education in Facing Social Change as an
Identity to Strengthen Religion and Nationality**

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Abstract

Islamic Religious Education plays a crucial role in facing social changes, particularly in strengthening religious and national identity. Amid rapid social dynamics, challenges to moral values, religious identity, and national unity are becoming more pronounced. Islamic Religious Education functions not only to impart an understanding of religious teachings but also to shape the character and morality of individuals, enabling them to adapt to social changes without losing their sense of self. Through religious education, individuals are taught to understand universal Islamic values that promote tolerance, peace, and mutual respect between religions, which are essential for maintaining social harmony. Furthermore, Islamic Religious Education reinforces national consciousness by instilling principles of justice, brotherhood, and social care, which serve as the foundation for building a more harmonious society. In this context, Islamic Religious Education acts as a guardian of morality and a catalyst for positive change in addressing the challenges of globalization and rapid social transformation. With a strong understanding of religion, individuals are expected to play an active role in building a civilized society and maintaining the balance between religious and national identity.

Keywords: Islamic Religious Education, Social Change, Religious Identity

Introduction

Social changes that occur in society often have a major impact on the existing structure of life, values and culture. In the midst of increasingly rapid globalization, challenges to morality, cultural identity and social unity are increasingly complex. (Fikri & Achmad, 2023) In this context, Islamic religious education has a very important role as a foundation in facing these changes. Islamic religious education not only aims to instill knowledge about religious teachings, but also to form strong individual character and morality, so that they can adapt to social changes without losing their religious and national identity.

Islamic religious education, with the principles taught, such as justice, tolerance, brotherhood and social care, provides a solid foundation in

strengthening religious and national identity. (Utami & Safei, 2021) In facing social diversity and shifting values, This religious education functions as a moral guardian that can direct individuals to maintain noble values in everyday life. Therefore, this research will discuss the role of Islamic religious education in facing social change, as well as its contribution in strengthening religious and national identity amidst increasingly complex changes.

Every living human being must experience changes. Changes will only be discovered by someone who has the opportunity to examine the structure and life of a society at one time and compare it with the structure and life of society. (Adelia & Mitra, 2021) Social change as a process of change in form that covers all aspects of society's life, occurs both naturally and due to social engineering. This process takes place throughout human history at the local, regional and global community levels. By understanding the material forms of social change in society, comparisons can be made so as to gain direct utility from aspects of that change. For example, social change results from the accumulation of educated people in a location, this accumulation forms an educated middle class in a society. This illustrates how wide the scope of social change is, not only in the social sector but social change also occurs in the educational sector. Education is all activities that take place throughout the ages in all life situations. Education takes place in all types, forms and levels of the living environment, which then encourages the growth of all the potential that exists within the individual, so that he is able to change and develop himself into an adult, intelligent and mature person. In the next step of educational activities, these three targets become the cultural framework of human life.

In general, the issue of education is a very important problem and cannot be separated from the entire series of human life. Most people view education as a noble activity that will direct them to human values. (Sintasari, 2022) Education is an act, action and practice. However, education cannot be interpreted as something that is easy, simple and does not require thought, because the term education as practice implies an understanding of direction and

purpose. The educational process is not just external and empty behavior. Education is directed at achieving goals and objectives towards attitudes, behavior and abilities as well as knowledge which is expected to become a guide for students in carrying out their life tasks responsibly and being able to become a complete human being as expected.

Among the aspects Islam what is dynamic is education which is then referred to by the term Islamic Education. Throughout its history, concept formulation and implementation Islamic Education is clearly influenced by social changes at various loci of space and time through which it passes. (Lestari, 2022) Islam is a religion of da'wah, meaning a religion that always encourages its adherents to always actively carry out da'wah activities. The development of Muslims is closely related to the da'wah activities carried out by community/religious leaders to support their civilization, which is why many communities always encounter various problems that come directly or indirectly from the communities that are the targets of da'wah.

Literature Review

Islamic education which is sourced from the Qur'an and al-Hadith is to form human beings as a whole, namely human beings who believe and fear Allah swt., so that the values of human life are preserved as determined by Allah swt., and His Messenger, for the sake of happiness in this world and the hereafter. (Awwaliyah & Baharun, 2020)

Theoretically, Islamic education is a concept of thinking that is deep and detailed in nature, it can be seen that there are basic concepts, patterns, systems, goals and materials of Islamic education that make it possible to organize them into a unified science.

In Arabic there are words *education*, *ta'lim* And *treatment* which is considered to have close meaning with education. However, in the use of these terms by Islamic education experts, there are differences in providing a formulation of the meaning that fits their interpretation. (Bafadhol, 2020) Atiyah

al-Abrasyi for example equates the word *education* with education. Meanwhile Syed Naquib al-Attas matches with the words *treatment* which means the formation of actions or manners whose object is humans. Meanwhile, the word education is also synonymous with the term *ta'lim* which means developing the child's mindset and practice of knowledge and attitudes.

From the above understanding, al-Nahlawi drew several conclusions. *First*, education is a process that has goals, objectives and objects. *Second*, the real and absolute educator is Allah Swt. *Third* education is carried out sequentially and systematically in accordance with the child's development, all four education must follow the rules or Shari'a of Allah's religion. (Sinaga, 2022)

The definition of Islamic education in terms of terminology was put forward by education experts, for example Abd. Rahman Getteng is of the opinion that Islamic education is an effort to guide and develop human potential both physically and spiritually so that the goal of his presence in the world as a servant of Allah and caliph is achieved well. preparing the younger generation to fill roles, transfer knowledge and Islamic values that are aligned with human functions to do good deeds and reap the rewards in the afterlife. Meanwhile, Azyumardi Azra is more inclined towards forming individuals based on religious values. As he stated, "Islamic education is an effort to form individuals who are inspired by Islamic teachings, so that the individuals formed cannot be separated from religious values."

Meanwhile, Mappanganro believes that Islamic education is an effort carried out consciously by guiding, nurturing students so that they can believe, understand, appreciate and practice Islamic teachings. (Tabroni, Erawati, Maspiah, & Sa'adatunnisa, 2022) Meanwhile, Ahmad D. Marimba defines that Islamic education is physical and spiritual guidance based on Islamic religious laws leading to the formation of a primary personality according to Islamic standards. The Marimba definition above, if examined and seen within the framework of an Islamic perspective, is very likely to be interpreted as a Muslim personality. In this connection, the implementation of Islamic values must

become an individual personality characteristic of Muslim people. Even when it comes to responsibility, it must be in accordance with the values themselves.

Oemar Muhammad Al-Toumy Al-Syaibani gives a broader understanding that Islamic education is a process of changing the individual behavior of students in their personal lives, society and the surrounding environment. The process is carried out through education and teaching as a basic activity and profession among so many basic professions in society. (Rahman & Akbar, 2022)

The definitions put forward by some education experts are almost the same in rhythm and meaning so that the only difference is the formulation and details they put forward. From the limitations above, what is desired in the Islamic education process is the existence of a system that allows a person (student) to direct his life in accordance with Islamic ideology. (Meriza, 2020) Through this approach, he will be able to easily shape his life in accordance with the values of the values of Islamic teachings that he believes in. Thus, it can be concluded that what is meant by Islamic education is a conscious and systematic effort carried out by those responsible for education both at home, school and society, to develop the potential that exists in humans based on Islamic values. Therefore, Islamic education has a very wide scope covering all dimensions of human life.

In fact, Islamic education can be extracted from various sources which hierarchically place the Koran as the main source. The Al-Qur'an in various prominent verses even encourages the use of human reason, scientific guidance, recognition of human nature and fulfillment of social needs and interests. (Hadi, Syaifullah, & Yusuf, 2022) Then followed by other sources such as: Sunnah Rasulullah Saw., qaul of friends, fatwas of ulama and the benefit of society, traditional values and habits that apply in society, and including the results of thought in Islam. These are Islamic sources that become references in the development of Islamic education.

Thus, it can be said that the ontological essence of Islamic education whose basic concepts can be understood, analyzed and developed from the Al-Qur'an and Al-Sunnah. Meanwhile, the epistemological concept can be understood, analyzed and developed from the continuous process of civilisation, inheritance and Islamic culture. Meanwhile, axiology (practice) can be understood to be analyzed and developed from the process of coaching and developing Muslim personal education in each generation.

Meanwhile, Islamic education activities in Indonesia were born, grew and developed along with the entry and development of Islam in Indonesia, where at first lessons took place in homes, langgar/surau, mosques, then developed into Islamic boarding schools. (Hermawan, Juliani, & Widodo, 2020) After that the organized madrasa system emerged as we know it today.

Research methods

This research uses a library research approach, which aims to explore and gain a deeper understanding of the role of Islamic religious education in facing social change, as well as its contribution in strengthening religious and national identity. This library research relies on various library sources available in the library, such as books, journal articles, research reports, and other documents that are relevant to the topic being researched. Through this research, researchers can collect the required information without being affected by time and place limitations, making it possible to examine various sources that can support research findings.

The first step in this research is collecting relevant library sources. The library sources used include books that discuss Islamic religious education, social change, and religious and national identity. Apart from that, scientific articles published in academic journals will also be used to gain a broader perspective. These sources will be obtained from university libraries, online journals, and academic databases that have material related to the research topic.

After the library sources have been collected, the next step is a literature review. At this stage, the researcher will carry out an analysis of various library sources that have been obtained to identify the main concepts related to Islamic religious education and social change. This study will also include a discussion of the relationship between religious education and strengthening religious and national identity, as well as how Islamic religious education can play a role in dealing with social changes occurring in society.

Next, researchers will use qualitative analysis to explore and explore various existing perspectives related to the role of Islamic religious education in a society that is experiencing social change. This analysis will identify how the religious values taught in Islamic religious education can help individuals and society to adapt to these changes, while maintaining religious and national identity. Various opinions and theories contained in library sources will be compared to provide a more comprehensive understanding. Finally, the researcher will synthesize and conclude the findings obtained from the literature review. By analyzing the various information that has been collected, researchers will draw up conclusions regarding how Islamic religious education can contribute to strengthening religious and national identity amidst the social changes that are occurring. It is hoped that the resulting conclusions can provide useful recommendations for the development of Islamic religious education in society, as well as provide a deeper understanding of the role of religion in facing existing social challenges.

By using this library research method, it is hoped that this research can produce a clearer and more comprehensive understanding of the role of Islamic religious education in facing social change, as well as its contribution in strengthening religious and national identity in Indonesia.

Findings and Discussion

Understanding Education

Education is an effort carried out deliberately and systematically to motivate, develop, help and guide someone to develop all their potential so that they achieve better self-quality. The essence of education is an effort to mature a person as a whole (both physically and mentally), both by others and by oneself, in the sense of demands that guide students to have the freedom to think, feel, speak and act and be confident with a full sense of responsibility in every action and behavior of daily life. The definition of education according to the National Education System Law No. 20 of 2003 is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-knowledge, personality, intelligence, noble morals and skills. needed by himself, the people of the nation and the state. (Dakhi, 2020)

Education is basically carried out in order to meet the need for human resources who are (at least) capable of solving local problems that surround them. This means that it is mandatory for every educational program to contain various forms of lessons with local content that is significant to the needs of the community. (Setyorini & Violinda, 2022) So *out-put* education is a human being who is able to map and solve problems that must be faced by society. Education is a person's learning process in developing themselves to become better and more focused.

Education comes from words *educate*, which contains the meaning of actions, things, and ways. Religious Education in English is known as *religion education*, which is defined as an activity aimed at producing religious people. Religious education is not enough to just provide knowledge about religion, but more emphasis is placed on it *feeling attituded, personal ideals*, belief activities. (Bawa, 2020)

In Arabic, there are several terms that can be used in the sense of education, namely *ta'lim* (teaching), *treatment* (educate), and *education* (educate). However, according to al-Attas in Hasan Langgulung, that word *treatment* which is more appropriate to use in Islamic religious education, because it is not too

narrow to just teaching, and not too broad, as the word *terbiyah* is also used for animals and plants with the meaning of caring for them. In subsequent developments, the field of specialization in science, the word *adab* was used for literature, and *tarbiyah* was used in Islamic education until it was popular until now

Educational Function

When viewed operationally, the function of education can be seen in two forms, namely:

1. Tools for maintaining expanding and connecting cultural levels, traditional values and ideas of national society.
2. Tools for bringing about change, innovation and development. In general, this effort is carried out through the potential of science and technology *skill* owned, as well as training human resources (students) who are productive in finding a balance of dynamic social and economic changes. (Saeful, 2022)

Role of Education

1) Informal Education

Informal education is a lifelong process by which every person acquires and accumulates knowledge, skills, attitudes and insights, whether obtained from daily experience, observing the environment at home, in the work environment and play environment; from the example and attitude of family and friends and travel, reading newspapers and books or by listening to the radio or watching films or TV shows. (Nyakdhin, Nelyza, & Mawardati, 2021)

2) Formal Education

The term formal education used here is an institutionalized education system, hierarchically structured, having sequential classes stretching from elementary school to university level. Coombs and Ahmed in their book explain that formal education is an educational system that is hierarchically structured and has sequential classes from elementary school to university which also

includes additional activities for general academic studies with various programs as well as special institutions for technical and professional training.

3) Non-formal Education

In broad terms, Coombs provides a formulation of non-formal education as any educational activity that is organized, held outside of school education, held separately or is an important part of a wider activity with the aim of providing special services to students in achieving learning goals. (Bustomi et al. al., 2022)

Thus, Islamic religious education in schools is directed at increasing belief, understanding, appreciation and practice of Islamic religious teachings. Nazarudin Rahman explained that there are several things that need to be considered in PAI learning, namely as follows:

1. Islamic Religious Education (PAI) is a conscious effort, namely a guiding, teaching or training activity carried out in a planned and conscious manner regarding the goals to be achieved.
2. Students must be prepared to achieve the goals of Islamic Religious Education.
3. Educators or Islamic Religious Teachers (GPAI) must be prepared to be able to carry out their duties, namely planning guidance, teaching and training.
4. PAI learning activities are directed to increase confidence, understanding, appreciation, and practice of Islamic religious teachings.

As one of the components of Islamic education, Islamic Religious Education learning methods must contain the potential to direct the learning material towards the objectives of Islamic religious education to be achieved in the learning process. (Surawan & Norvia, 2022) In the context of the objectives of Islamic Religious Education in public schools, the Department National Education formulates as follows:

1. Developing faith through giving, cultivating and developing knowledge, appreciation, practice, habituation and experience of students about the

Islamic religion so that it becomes continued Muslims develop his faith and piety to Allah SWT.

2. To create Indonesian people who are religiously devout and have noble character, namely people who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, disciplined, tolerant (tasamuh), maintain personal and social harmony and develop religious culture in the school community.

Furthermore, according to Arifin, there are three aspects of value contained in the objectives of Islamic education which are to be realized through methods, namely: first, forming students into servants of Allah who serve Him alone. Second, it has educational value which refers to the instructions of the Koran and Al-hadith. Third, it is related to motivation and discipline in accordance with the teachings of the Koran which are called reward and punishment. Departing from these explanations, it can be concluded that Islamic Religious Education is a conscious effort, namely an activity of guiding, teaching and/or training carried out by Islamic religious education teachers in a planned and conscious manner with the aim that students can develop their faith through giving, fertilizing and development of students' knowledge, appreciation, practice, habituation and experience regarding the religion of Islam so that they become Muslims who continue to develop their faith and devotion to Allah SWT which ultimately creates Indonesian people who are religiously devout and have noble character. (Suryani, Ma'tsum, Suharti, Lestari, & Siregar, 2021) In order for the above to be achieved, Islamic religious education teachers are required to be able to develop their abilities in learning Islamic religious education, this is where it is important to study Islamic religious education learning methods.

Basics of Islamic Religious Education

a. Al-Qur'an

The Qur'an has the meaning of gathering and gathering, and qira'ah means gathering letters and words one with another with a neatly arranged

speech.. Al-Qur'an is designated as the name of the book revealed to Muhammad SAW. so that the Qur'an became the name of the book, as a personal name. And in combination the word is used for the name of the Qur'an as a whole, as well as for the naming of its verses.

The Qur'an is the word of God in the form of a revelation delivered by Gabriel to the Prophet Muhammad SAW. it contains basic teachings that can be developed for the needs of all aspects of life through ijthad. The teaching contained in the Qur'an consists of two major principles, namely those related to the problem of faith called *aqidah*, and those related to charity called *shari'ah*.

b. Sunnah

As-sunnah according to the term *syara'* is: something that comes from the Messenger of Allah, either in the form of words, actions, or confessions (*taqrir*). Sunnah is the second source of teachings after the Koran. Like the Koran, the Sunnah also contains *aqidah* and *sharia*. The Sunnah contains instructions (guidelines) for the overall benefit of human life or devout Muslims. Therefore, the sunnah is the second foundation for how to develop the Muslim human person. The Sunnah always opens up the possibility of developing interpretations. That is why *ijtihad* needs to be improved in understanding it, including sunnah related to education. (Irhamdi & Jayadi, 2021)

c. Ijtihad

Ijtihad means sincerity, namely doing something with all sincerity. *Ijtihad* comes from the term meaning using all the potential of reason maximally and optimally to achieve *istinbath* a religious law carried out by a group of ulama who fulfill certain requirements to formulate legal certainty regarding a case that has no legal status in the Koran and Sunnah while still being guided by two main sources. (Luthfiyah & Zafi, 2021) Thus, *ijtihad* does not mean free reasoning in exploring the law of one event carried out by a *mujtahid*, but still relying on the Koran and sunnah.

Etymologically, the word *Ijtihad* means being serious about using both physical and mental energy. The word *ijtihad*, as stated by al-Ghazali, is usually

not used except for things that involve difficulties. (Fauziah, 2017) Therefore, it is not called ijihad if you only lift light things, such as lifting a mustard seed.

Ijtihad is the term of the fuqaha, namely thinking using all the knowledge possessed by Islamic sharia scholars to determine/determine Islamic sharia law in matters which apparently have not been confirmed in the Koran and Sunnah. Ijtihad in this case can cover all aspects of life including education, but is still guided by the Koran and Sunnah, therefore ijihad is seen as a source of Islamic law that is really needed throughout the time after the Prophet died. The target of Ijtihad is everything that is necessary in life, which is always developing.

Various Learning Methods

Learning methods are closely related to learning effectiveness, including Islamic Religious Education. Method comes from Latin, *methods* which means "way or way". According to Robert Ulich, the term method comes from the Greek: meta ton odon, which means proceeding in the right way (*to proceed according to the right way*). (Syarifur Rohman & Muzaini, 2023) In the Big Indonesian Dictionary, a method is "a systematic way of working to facilitate implementation in order to achieve what has been determined". In other words, it is a systematic way to achieve certain goals. If viewed from a terminological point of view, method can be interpreted as "the path taken by someone to arrive at a certain goal, whether in the environment or commerce or in relation to science and others". Departing from the discussion of methods above, when related to learning, it can be underlined that a learning method is a method or path taken that is appropriate and harmonious to present something so that an effective and efficient learning goal can be achieved as expected. The definition of learning methods according to Biggs is that learning methods are ways of presenting learning materials to students to achieve predetermined goals.

According to Adrian, learning methods are the science of studying ways to carry out systematic activities in an environment consisting of educators and students interacting with each other in carrying out an activity so that the

learning process goes well in the sense that the teaching objectives are achieved so that it is based on several understandings from experts above, it can be concluded that a learning method is a method, model, or series of forms learning activities that educators apply to their students to increase the student's learning motivation in order to achieve teaching goals. (Arifin, Putra, & Wajdi, 2022)

In general, the methods that are often used in learning Islamic Religious Education include:

1. Talk and Q&A.

In the lecture method, the teaching and learning process carried out by the teacher is generally dominated by the lecture method. The lecture method is a method that can be said to be a traditional method, because this method has long been used as a means of oral communication between teachers and students in the teaching and learning process.

Based on this opinion, it can be concluded that the lecture method is a method that has long been used in learning activities, especially in conventional learning activities or teacher-centered learning (*teacher centered*).

2. Discussion Method.

The discussion method is a way of managing learning by presenting material through problem solving, or system analysis of technology products whose solutions are very open. A discussion is considered to support student activity if the discussion involves all members of the discussion and produces a problem solution.

The aim of using the discussion method in learning activities as stated by Killen is "the main aim of this method is to solve a problem, answer questions, increase and understand students' knowledge, and to make a decision." (Asyari & Sania, 2022)

3. Question and answer method

The question and answer method is a way of managing learning

by producing questions that direct students to understand the material. The Question and Answer method will be effective if the material being discussed is interesting, challenging and has high application value. The questions asked vary, including closed questions (questions with only one possible answer) and open questions (questions with many possible answers), and are presented in an interesting way. (Irham Fajriansyah, Uswatun Hasanah, & Ali Murtadho, 2021) So, the method Question and answer is an interaction in learning activities carried out with verbal communication, namely by giving students questions to answer, in addition to giving students the opportunity to ask questions to the teacher.

4. Assignment Method

The assignment method is a way of teaching or presenting material through assigning students to do a job. Assignments can be given individually or in groups. The assignments for each student or group can be the same or different.

5. Experimental Method

The experimental method is a way of managing learning where students carry out experimental activities by experiencing and proving for themselves what they have learned. In this method students are given the opportunity to experience for themselves or do it themselves by following a process, observing an object, analyzing, proving and drawing their own conclusions about the object they are studying. (Rosita, 2021)

Islamic Religious Education learning methods have benefits for educators and students, both in the teaching and learning process and in everyday life, even for tomorrow. In this regard, Omar Muhammad Al-Thoumy Al-Saibany said that the uses of Islamic education methodology are as follows:

1. Helping students develop knowledge, experience, skills, especially scientific thinking and attitudes in one unit.

2. Get students used to thinking healthily, diligently, patiently, and thorough in learning.
3. Make it easier to achieve learning goals effectively and efficiently.
4. Creating a conducive, communicative teaching and learning atmosphere, so that it can increase student motivation.

Objective Education Islam

The purpose of Islamic education is "a term to find noble morals and educate the human soul to behave in its life in accordance with human qualities, which is the noble position given by God that surpasses other creatures. (Hermansyah, Putri, & Ilham, 2022) In The purpose of Islamic education has certain principles, in order to achieve the purpose of Islamic education. According to Omar Muhammad al-Toumy al-Syaibani (1979), the principle of the purpose of Islamic education is:

1. Universal principle (*syumuliyah*)

Principles that look at all aspects of religion (creed, worship and morals, as well as muamalah), humans (physical, spiritual and mental), society and its order of life, as well as the existence of the universe and life.

2. The principle of balance and simplicity (*tawazun qa iqtishadiyah*).

This principle is a balance between various aspects of personal life, various individual and community needs, as well as guidance for maintaining past culture with present culture and trying to overcome current and future problems.

3. The principle of clarity (*tabayun*).

Principles in which there are legal teachings that provide clarity on the human psyche (*his heart*, reason and passion) and the law of the problems faced, so that the goals, curriculum and educational methods are realized.

4. Principles do not conflict.

A principle in which there is no conflict between various elements and the way they are implemented, so that one component and another component

support each other.

5. The principle of realism and can be implemented.

The principle states that there is no imagination in the content of educational programs, there is no exaggeration, and there are practical and realistic rules, which are in accordance with nature and existing socio-economic, socio-political and socio-cultural conditions.

6. The principle of desired change.

The principle of changing the structure of the human self which includes physical, spiritual and nafsaniyah; as well as changes in psychological, sociological conditions, knowledge, concepts, thoughts, skills, values, attitudes of students to achieve dynamic educational perfection (QS. ar-Ra'd: 11).

7. The principle of maintaining individual differences.

Principles that pay attention to differences in students, including their characteristics, needs, intelligence, abilities, interests, attitudes, stages of physical, intellectual, emotional, social maturation and all their aspects. This principle is based on the assumption that all individuals are 'not the same' as others.

8. Dynamic principles in accepting changes and developments that occur in educational actors and the environment in which education is carried out. (Hasibuan, 2021)

From the above description, it shows that the purpose of Islamic education at its core is: The realization of man as a servant of God. So according to Islam, education should make all people slaves to God. What is meant by self-enslavement is worshiping God. Islam requires that people be educated so that they can realize the purpose of their lives as outlined by Allah SWT.

Islamic education cannot be separated from the goal of human life in Islam, namely to create personal servants of Allah who are always devoted to Him, and can achieve a happy life in this world and the hereafter, this is in accordance with

the verse of the Koran, Surah Ali Imran: 102.

The aim of education in the Islamic concept must be directed at the nature of education which includes several aspects, namely human goals and tasks, paying attention to basic human characteristics, societal demands, and the ideal dimensions of Islam. (Yuyun Yunita & Abdul Mujib, 2021) According to al-Ghazali as quoted by Ahmad Taufiq and Muhammad Rohmadi, Islamic Religious Education has the following objectives:

- a. Get closer to Allah, whose form is the ability and awareness to carry out obligatory and sunnah worship.
- b. Exploring and developing human potential or nature.
- c. Realizing human professionalization to carry out worldly tasks as well as possible.
- d. To form human beings who have noble character, whose soul is pure from lowliness of mind and despicable traits.
- e. Developing the main human traits, so that humans are humane.

While the Ministry of Education's curriculum center states that Islamic Religious Education in Indonesia aims to grow and increase the faith of students through the provision and nurturing of knowledge, appreciation, and participation in the experience of students about Islam so that they become Muslim people who continue to grow in terms of faith and piety to Allah SWT . As well as having noble character in personal, community and national life. (Sukandar, Yamin, & Fauzan, 2023)

Change Social

Social change is a process in which a transformation or shift occurs in the structure, values, norms, behavior and culture of society over time. These changes can include aspects of politics, economics, technology, and social relations, and can occur slowly or quickly, depending on the factors that influence them.

Some factors that trigger social change include:

- Technology: Technological developments can change the way people

communicate, work and interact.

- Economics: Changes in the economic system, such as industrialization or globalization, can change the structure of society.
- Culture: Interactions between various cultures can lead to changes in norms and values.
- Politics: Reforms, revolutions, or government policies can drive social change.
- Environment: Changes in the physical environment, such as natural disasters or climate change, can affect people's lifestyles and organization.

Social change can be progressive (leading to improvement) or regressive (leading to decline), depending on the context. (Jannah & Wahidin, 2021)

Social change as changes that occur in the structure and function of society in social relations as changes to balance (*equilibrium*) social relations. Social changes as variations from accepted ways of life, whether due to changes in geographical conditions, material culture, population composition, ideology or due to diffusion or new discoveries in society

Social change can be imagined as change that occurs within or includes a social system. So the basic concept of social change includes three ideas:

1. Difference.
2. At different times.
3. Among the conditions of the same social system

Social change can be divided into several types, depending on the angle of observation. This is because the state of the social system is not simple, it does not only have a single dimension, but appears as a combination or combination of the results of various components as follows:

- a. Basic elements.
- b. Relationship between elements.
- c. The functioning of the elements in the boundary maintenance system.
- d. Subsystem.

e. Environment.

Sometimes changes only occur partially, are limited in scope, without causing major consequences for other elements of the system. However, most of them see the importance of structural changes in relationships, organizations and ties between elements of society. According to Farley, quoted by Piotr Sztompka, social change is a change in behavior patterns, social relationships, institutions and social structures at a certain time. So social change is a broad, complete process that includes an order. (Fauzi, Zohriah, Qurtubi, & Supardi, 2023) Social change cannot only be seen as fragments or fragments of events of a group of people, but this phenomenon is a witness to the existence of a process empirical changes in human life. There are three stages of change that occur in society. First, the dual society stage, namely when there is forced separation between civil society (*civil society*) with political society (*political society*) or between society and the state. Because of this segregation, the state does not provide services and protection that suit the needs of its people. Second, the single society stage, namely when civil society has been successfully built. Third, the ethical society stage (*ethical society*) which is the final stage of this development. Ethical society, namely a society formed by ethical awareness, not by material interests. Education in society is not only a means of transferring technical expertise, but also a part of influencing humans.

Conclusion

Islamic Religious Education has a very significant role in facing social change by strengthening religious and national identity. Through this education, individuals can understand and internalize religious values which not only maintain morality and morals, but also strengthen mutual respect and tolerance between religious communities. Islamic religious education is also an important pillar in maintaining national unity and integrity, by instilling the values of justice, brotherhood and social care. Therefore, religious education not only functions as a means to deepen religious teachings, but also as an effort to shape national character that is ready to face social change and play an active role in creating a more harmonious and civilized society. Thus, Islamic religious education can be the key in maintaining a balance between religious and national identity amidst ongoing changes.

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