



THE INFLUENCE OF ASWAJA TEACHING AND THE SPIRIT OF NATIONALISM ON THE KHILAFAH MOVEMENT IN ISLAM THROUGH SELF-AWARENESS

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Abstract

Self-awareness helps individuals to appreciate diversity in religious thought and practice. Meanwhile, in the spirit of nationalism, this means being able to respect different national identities and interests without demeaning or ignoring religious beliefs. This research raises the urgency of understanding the teachings of *Ahlussunnah wal Jama'ah* (Aswaja) and the spirit of nationalism in the context of facing the caliphate movement in Islam, as well as the mediating role of self-awareness in these dynamics. The research aims to understand how Aswaja teachings and the spirit of nationalism influenced the caliphate movement, as well as how self-awareness mediates the influence of both. The research method uses a quantitative approach with a survey method, involving 97 students from Ma Ma'arif Nahdlatul Ummah using a stratified random sampling technique. The data collection technique was carried out through the use of a questionnaire with a Likert scale. Data analysis uses descriptive and inferential statistical analysis. The research results show that Aswaja teachings and the spirit of nationalism influenced the caliphate movement, with self-awareness mediating the influence of both. The implications of this research are important for developing strategies to prevent radicalization and extremism, as well as strengthening interreligious and intercultural dialogue. Recommendations include developing educational programs that promote the values of tolerance and pluralism, as well as involving religious leaders and community leaders in these efforts.

Keywords: Self-Awareness, Aswaja Teaching, Spirit of Nasionalism, Khilafah Movement, PLS-SEM.

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INTRODUCTION

مقدمة

The phenomenon of groups seeking to establish a caliphate state as part of the Islamic mass organization movement is not something new in the political and social panorama of the Islamic world (Aswar et al., 2020). The concept of "caliphate" itself plays a central role in Islamic political thought, signifying a form of government regulated by Islamic law, in which supreme sovereignty is given to Allah and His Messenger. This view has become a hot topic in Muslim discussions, with some clerics and activists seeing the caliphate as the ideal solution for upholding Islamic principles in people's lives (Faiq, 2021). In Islamic teachings, the concept of the caliphate is not limited to one particular model of government. Although the Qur'an and Sunnah mention the caliphate, it does not exclusively prescribe one form of government. In contrast, the caliphate can be interpreted as a principle of just leadership, leaving room for variation in forms and practices of government. However, this diversity is often the subject of controversy, especially in contemporary contexts (Subando et al., 2023).

Islamic history provides the foundation for the idea of a system of government based on Islamic teachings. When Rasulullah Muhammad SAW established the government in Medina, the power structure that was formed was based on Islamic principles (Haq, 2023; Santosa et al., 2021). Thus, the Islamic faith becomes the foundation for all aspects of life, including government. So, it is not surprising that the government system desired by some Muslims is the one implemented by the Prophet Muhammad and the Caliphs, considered the ideal model (Haq, 2023). However, current social and political realities present their challenges to the idea of establishing a caliphate state. In a country like Indonesia, with diverse races, ethnicities, and religions, the existence of a state with a caliphate form might create incompatibility and could even exacerbate divisions in society (Musawar & Suhirman, 2021).

Therefore, it is important to realize that starting by forming self-awareness, especially among teenagers, about the potential dangers of groups who want to establish a caliphate state, is a crucial step (Carden et al., 2023; Hutto & Ilundáin-Agurruza, 2020). In the context of forming self-awareness, the concept of self-awareness plays an important role. Self-awareness, as the ability to understand and accept oneself, allows individuals to identify their potential and weaknesses, including in political and ideological contexts. Thus, increasing self-awareness among teenagers can be a significant first step in preventing the spread of potentially harmful ideologies (Crook et al., 2020; Geary & Xu, 2022).

Furthermore, the teachings of *Ahlussunnah wal Jama'ah* (Aswaja) became an important factor in facing movements that wanted to establish a caliphate state (Akhyar & Ningsih, 2023; Widiyono, 2022). Aswaja, who emphasizes obedience to the Koran, Sunnah, and the example of the Companions, offers a clear foundation for understanding Islamic teachings comprehensively. Thus, a proper understanding of Aswaja can be a unifier in facing ideologies that conflict with the principles of true Islamic teachings. The urgency of the influence of *Ahlussunnah wal Jama'ah* (Aswaja) teaching on individual self-awareness or self-awareness is very important in developing a quality and harmonious society (Endayana et al., 2023; Tarwi & Naimah, 2022).

Aswaja teaching carries the concepts of self-introspection, understanding the duties and responsibilities of an individual in society, and giving respect to diversity in everyday life (Akhyar & Ningsih, 2023). By understanding the teachings taught in Aswaja, individuals can recognize their strengths and weaknesses, and understand their role in building a just and prosperous society. Aswaja teaching also encourages individuals to establish good relationships with others, strengthen feelings of empathy, and increase sensitivity to the needs of others. Additionally, Aswaja teaches values such as patience, sincerity, and forgiveness, all of which are important aspects in developing a healthy and positive sense of self. Therefore, Aswaja teaching is not only about religious understanding but also about holistic personal development and deep self-awareness, which are very important for creating individuals who contribute positively to society (Akhyar & Ningsih, 2023; Maula & Hanif, 2022).

The spirit of nationalism can also be a tool to suppress or minimize the influence of movements that want to establish a caliphate state. Nationalism, as a national spirit that originates from shared culture and identity, can be a strong force in promoting unity and rejecting ideologies that threaten the unity and diversity of society. By strengthening the spirit of nationalism, society can be more alert to efforts aimed at disrupting the stability of the country. Furthermore, the spirit of nationalism can also strengthen solidarity and loyalty towards the country, as well as encourage individuals to actively participate in the development and progress of the country (Hermawanto et al., 2023; Zainuddin & Makfi, 2019). By building a sense of belonging to the country and solidarity with fellow citizens, the spirit of nationalism can become

an obstacle to attempts at extremism or radicalism that may be related to the caliphate movement. Through a strong understanding of nationalist values, individuals tend to prioritize the tranquility, stability, and prosperity of their country, rather than fighting for political or religious goals that may be divisive or confrontational (Ichwan et al., 2020).

Based on observations of the phenomena of the caliphate movement, self-awareness, Aswaja teachings, and the spirit of nationalism, research on the influence of these variables on society, especially teenagers, is becoming increasingly urgent. A deeper analysis of how self-awareness, understanding of Islamic teachings, and the spirit of friendship can play a role in overcoming potential threats from movements that want to build a caliphate state, is important to unlock the key to the security and stability of society.

METHOD | منهج

Research Design and Participants

This research applies a quantitative approach with survey research methods (Apriliani et al., 2023; Putra et al., 2022; Widayanto et al., 2021). This research design uses an explanatory and correlational approach using Partial Least Squares Structural Equation Modelling (PLS-SEM) which is an approach used to explore the relationship between variables in a conceptual model (Atoullloh et al., 2024; Mukaromah et al., 2024; Putri & Daryono, 2024). PLS-SEM is a multivariate statistical method used to analyse the relationship between latent or measured variables in a structural model. By using this approach, this research combines explanatory and correlational elements to better understand the complexity of the relationships between variables in a conceptual model (Kamila et al., 2024; Prihastuti & Daryono, 2024; Saifudin et al., 2024). PLS-SEM allows researchers to test models holistically, including identifying cause-and-effect relationships and correlation relationships between variables, thereby providing a deeper understanding of the observed phenomenon. This research uses probability sampling with random sampling techniques. Sampel dalam penelitian ini adalah 97 siswa di MA Ma'arif Nahdlatul Ummah.

Data Collecting

The data collection technique used in this research is a five-variable questionnaire. Research design with an explanatory and correlational approach to determine the relationship between independent variables (Aswaja Teaching and Spirit of Nasionalism), mediation (Self-Awareness), and dependent variables (Khilafah Movement). This research uses a Likert scale consisting of 5 alternative answers from strongly agree to strongly disagree (Daryono et al., 2020; Widyastuti et al., 2023). Data collection was carried out using a survey method via Google Forms. Research instrument variables are shown in Table 1.

Table 1. The Construct of the Research Variables

No	Variables	Indicators	Construct	References
1	Aswaja Teaching (X1)	Follow the sunnah	AT1	(Akhyar & Ningsih, 2023; Endayana et al., 2023; Kanafi et al., 2021; Khasanah, 2023; Tarwi & Naimah, 2022; Widiyono, 2022)
2		Aqeedah ahlussunnah wal jamaah	AT2	
3		Tolerance and diversity	AT3	
4		Honoring prophet friends	AT4	
5		Prioritizing Ijma	AT5	
6		Manhaj (Teaching Method)	AT6	
7		Defending the Qur'an and Sunnah	AT7	
8		Respect for the Ulama	AT8	
9			AT9	
10	Spririt of Nationalism (X2)	Patriotism	SON1	
11		Tolerance and Unity	SON2	

No	Variables	Indicators	Construct	References
12		Civic education	SON3	(Hermawanto et al., 2023; Ichwan
13		Respect for Diversity	SON4	et al., 2020; Khofifah & Sari, 2023;
14		History Awareness	SON5	Zainuddin & Makfi, 2019)
15		Respect for National Symbols	SON6	
16		Protection of Sovereignty	SON7	
17		Citizen Awareness	SON8	
18	Self-Awareness (Z)	Self-reflection	SA1	(Carden et al., 2023; Chon & Sitkin,
19		Recognition of Strengths and Weaknesses	SA2	2021; Crook et al., 2020; Dutt et al.,
20		Emotional Awareness	SA3	2020; Geary & Xu, 2022; Hutto &
21		Value Awareness and Beliefs	SA4	Ilundáin-Agurruza, 2020)
22		Environmental Awareness	SA5	
23		Purpose and Meaning of Life	SA6	
24		Openness to Feedback	SA7	
25	Khilafah Movement (Y)	Organization and Structure	KM1	(Aswar et al., 2020; Faiq, 2021;
26		Ideology propaganda	KM2	Indra & Budimansyah, 2020;
27		Understanding of Islamic Law	KM3	Musawar & Suhirman, 2021;
28		Denial of Political System	KM4	Santosa et al., 2021; Subando et al.,
29		The Spread of Caliphate Ideology	KM5	2023)
30		Da'wah and Education Activities	KM6	
31		Struggling Through Political Means	KM7	

Data Analysis

Statistical analysis of this research uses the PLS-SEM measurement technique. The outer model testing stage is a measurement model testing stage that aims to prove the validity and estimate the reliability of indicators and constructs. Several requirements that must be met are the indicator loading factor ($\lambda > 0.70$), and the reflective construct AVE (> 0.50) (Anggarini et al., 2024; Apriliani et al., 2023; Daryono et al., 2024; Fauzan et al., 2023; Supriyanto et al., 2022). Reliability estimates use cronbach Alpha, Rho_A, and CR values (> 0.70). The criteria that must be met include predictive relevance to see the predictive power of the model on the blindfolding output (Daryono et al., 2023; Priamono et al., 2024; Rahmawati et al., 2024; Setyani et al., 2024). The inner model testing stage is to test the significance of the direct (H- DIR_{1-5}) and indirect effects (the mediating role of H- IND_{1-2}).

RESULT | نتائج

Evaluation of Measurement Models

Evaluation of measurement models is very important to ensure that the indicators used to measure latent constructs or variables are by the research objectives and have good quality. Examining construct validity is the primary goal of measuring model evaluation. Analysing the relationship between the indicator and the measured construct can ensure that the indicator truly reflects the intended aspect of the construct. By analyzing factor loadings, reliability, and discriminant validity, researchers can decide which indicators should be included in the analysis and which should be omitted.

The convergent validity measurement uses a factor loading value limit of 0.70. Based on Table 2, the overall loading factor value for each sub-variable is > 0.70 (0.718 – Respect for Ulama to 0.909 – Citizen Awareness). This can be interpreted as meaning that the level of correlation between sub-variables and variables that can be explained is 71.80% to 90.90%. The Average Extracted Variance (AVE) value for each variable has a value of > 0.50 (0.575 - Teaching Aswaja (X_1) to 0.875 - Spirit of Nationalism (X_2)). So, it can be concluded that each sub-variable and variable in the instrument in the research model has supported Convergent validity requirements

Based on the loading factor coefficient value, the most dominant item statement in measuring teacher professional competence is the Cooperation construct of 0.909 (SON8). This can be interpreted that the Citizen Awareness construct can measure the Caliphate Movement in Islam at 90.90%. Meanwhile, the weakest item is the Respect for Ulama construct of 0.718 (AT8 = 71.80%).

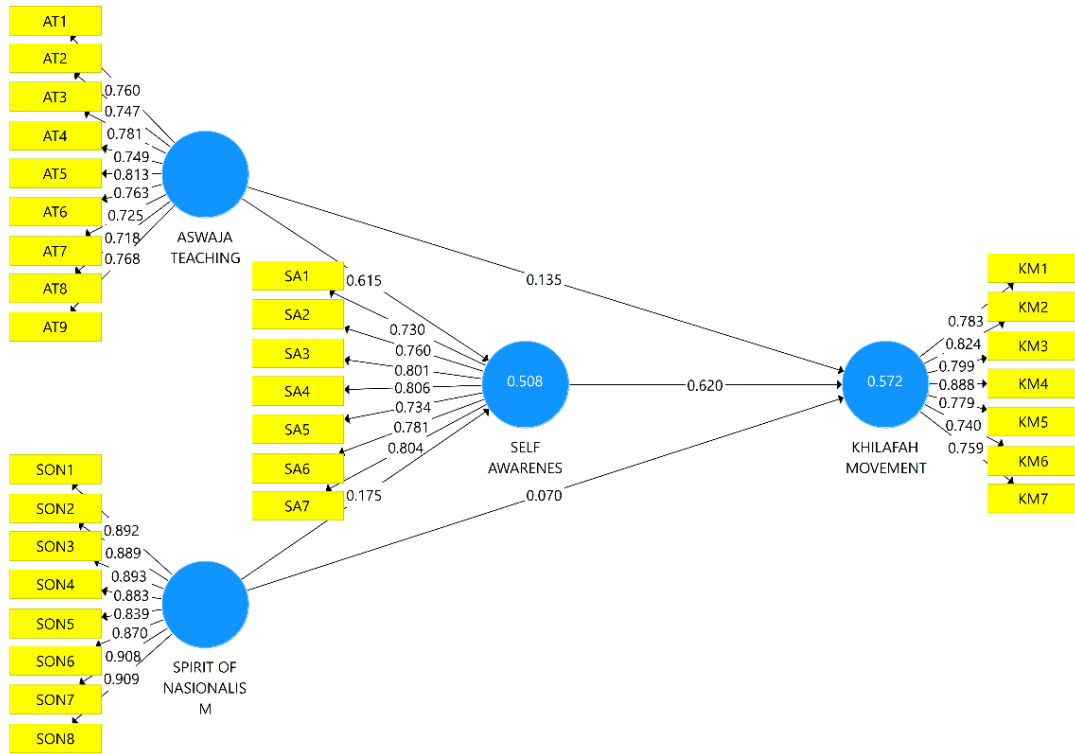


Figure 1. Evaluation of the Measurement Model

Table 2. Outer Model: Convergent Validity and Reliability

No	Variable	Indicator	Conver Validity		Consistency Reliability		
			FL ($\lambda > 0.70$)	AVE (> 0.50)	CA ($\alpha > 0.70$)	rho_A ($\phi > 0.70$)	CR ($\delta > 0.70$)
1	Aswaja Teaching (X1)	AT1	0.760	0.575	0.914	0.926	0.924
2		AT2	0.747				
3		AT3	0.781				
4		AT4	0.749				
5		AT5	0.813				
6		AT6	0.763				
7		AT7	0.725				
8		AT8	0.718				
9		AT9	0.768				
10	Spirit of Nationalism (X2)	SON1	0.892	0.875	0.961	0.963	0.967
11		SON2	0.889				
12		SON3	0.893				
13		SON4	0.883				
14		SON5	0.839				
15		SON6	0.870				
16		SON7	0.908				
17		SON8	0.909				
19	Self-Awareness (Z)	SA1	0.730	0.600	0.889	0.894	0.913
20		SA 2	0.760				
21		SA3	0.801				
22		SA4	0.806				
23		SA5	0.734				
24		SA6	0.781				

No	Variable	Indicator	Conver Validity		Consistency Reliability		
			FL ($\lambda > 0.70$)	AVE (> 0.50)	CA ($\alpha > 0.70$)	rho_A ($\phi > 0.70$)	CR ($\delta > 0.70$)
25		SA7	0.804				
27	Khilafah Movement (Y)	KM1	0.783	0.636	0.904	0.907	0.924
28		KM2	0.824				
29		KM3	0.799				
30		KM4	0.888				
31		KM5	0.779				
32		KM6	0.740				
33		KM7	0.759				

A variable is declared reliable if it has CA, rho_A, and CR values > 0.70 . The SmartPLS output in the table below shows that all variables have CA values (0.889 to 0.961), rho_A (0.894 to 0.963) and CR (0.913 to 0.967). Thus, it can be concluded that the consistency of the internal reliability instrument in 3 aspects has a value of > 0.70 so it has good reliability in measuring teacher professional competence. The Fornell-Larcker test is one of the methods used in Partial Least Squares Structural Equation Modeling (PLS-SEM) to evaluate the discriminant validity of the constructs in a model. This test aims to ensure that the different constructs in the model can be distinguished from each other. This is done by comparing the variance explained by the construct with the variance explained by other constructs in the model. If the variance explained by a construct is greater than the variance explained by another construct, then the construct has good discriminant validity. Based on Table 3, the correlation value of Aswaja Teachings (X_1) \rightarrow Aswaja Teachings (X_1) has a value of 0.759, which is greater than the correlation value of Aswaja Teachings (X_1) with other variables (Caliphate Movement (Y) \rightarrow 0.598; Self-Awareness (Z) \rightarrow 0.695; and Spirit of Nationalism (X_2) \rightarrow 0.460). And so on for assessing correlation with other variables.

Table 3. Discriminant Validity: The Fornell Larcker

Variables	X1	Y	Z	X2
Aswaja Teaching (X_1)	0.759			
Khilafah Movement (Y)	0.598	0.797		
Self-Awareness (Z)	0.695	0.746	0.774	
Spirit of Nationalism (X_2)	0.460	0.416	0.458	0.886

Evaluation of Structural Models

R^2 (Coefficient of Determination) provides an overview of how well the PLS-SEM model explains variation in the observed endogenous variables. The higher the R^2 value, the greater the proportion of variation in the construct that the model can explain. R^2 allows comparison between different PLS-SEM models. Based on Table 4, the R^2 coefficient for the Caliphate Movement variable obtained a value of 0.572. This can be interpreted as the Aswaja Teachings, the Spirit of Nationalism, and Self-Awareness influence the Caliphate Movement variable by 57.20% and the remaining 42.80% is influenced by other variables outside the research model.

Table 4. Measurement of Structural Model: R^2 , F^2 , Q^2

Variables	R^2		f^2 (effect size)	
	Value	Decision	Value	Decision
Aswaja Teaching	-	-	0.021	Small
Spirit of Nationalism	-	-	0.009	Small
Self-Awareness	0.508	Moderate	0.443	Large
Khilafah Movement	0.572	Moderate	-	-

f^2 (effect size) is one of the measures in PLS-SEM to evaluate the strength of the effect of latent variables on the observed construct. Specifically, f^2 measures the predictive power of a latent variable against a particular construct in the model. f^2 allows comparison between the contributions of several latent variables to the same construct. so that it can be known and determine which latent variables have the strongest influence on the observed construct. So, the output effect size shows that the most dominant variable in influencing the caliphate movement is Self-Awareness ($f^2= 0.443$ in the strong category and the weakest variable is the Spirit of Nationalism ($f^2= 0.009$) in the small category.

Measurement of Direct Effects

One of the main goals of hypothesis testing is to examine the relationships between variables in a proposed model. This is done by analyzing the strength and significance of the relationships between the variables identified in the model. Direct effect allows researchers to test the consistency between empirical findings and the theory that supports the model. This is important for understanding the mechanisms underlying relationships between variables and how certain variables can mediate or change relationships between other variables.

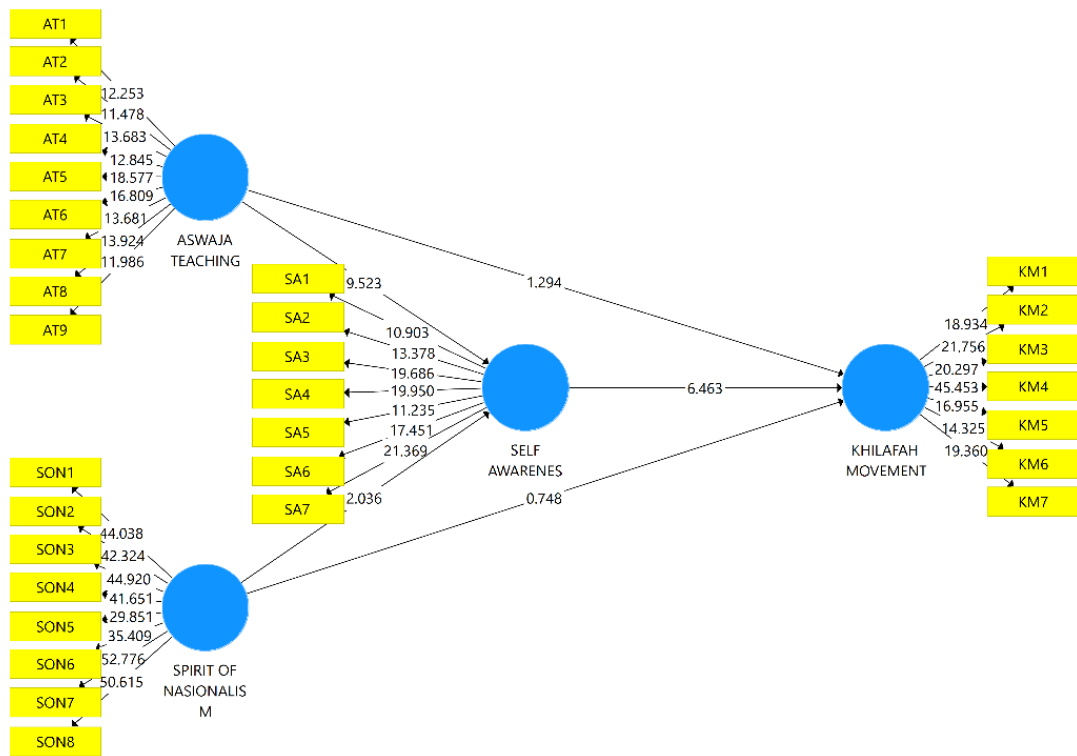


Figure 2. Evaluation of Path Analysis

A hypothesis can be accepted with significant criteria if it has a statistical T-value above 1.96. Meanwhile, the hypothesis can be accepted with a positive or negative influence if the B-coefficient value indicates a positive or negative direction of influence. Based on the Table 5, the hypothesis H₁ (Aswaja Teachings (X₁) → Khilafah Movement (Y) obtained β-values = 0.135 and P-value = 0.195 (0.05). This shows that the Aswaja teachings variable (X₁) has a positive effect, but is not significant for the caliphate movement (Y). It can be interpreted that when the aswaja teaching variable (X₁) increases, the caliphate movement variable will also increase but not significantly. In hypothesis H₂ (aswaja teachings (X₁) → self-awareness (Z) obtained β-values = 0.615 and - value =

0.000 (0.05). This shows that the Aswaja teaching variable (X1) has a positive and significant effect on Self-awareness (Z). It can be interpreted that when the Aswaja Teaching variable (X1) increases, the Self-Awareness variable will also increase and be significant.

Table 5. Results of Path Coefficients: Direct Effects

Hypothesis	Path Analysis	β -values (+/-)	Sample Mean	SDV	T-Statistics (>1,96)	P-values (<0,05)	Decision
H-DIR ₁	AT → KM	0.135	0.130	0.104	1.298	0.195	Rejected
H-DIR ₂	AT → SA	0.615	0.624	0.063	9.769	0.000	Accepted
H-DIR ₃	SA → KM	0.620	0.623	0.095	6.540	0.000	Accepted
H-DIR ₄	SON → KM	0.070	0.066	0.090	0.781	0.435	Rejected
H-DIR ₅	SON → SA	0.175	0.172	0.089	1.966	0.050	Accepted

The Mediating Role of Self-awareness on the Effect of Aswaja teaching and the spirit of nationalism on the Khilafah movement in Islam

Based on the Table 6, in the H-IND₁ hypothesis, the results of testing the mediating effect of the variable Self-awareness (Z) can be concluded that there is a positive influence (β -values = 0.381) and is not significant (T-statistics 5.201 > 1.96 and P-value 0.000 <0.05) between the Aswaja Teachings (X₁) factors and the Khilafah Movement (Y). So, H-IND₁ stated, "There is a positive and significant influence on the role of self-awareness in mediating the Aswaja Teachings on the Khilafah Movement". In the H-IND₂ hypothesis, the results of testing the mediation effect of the Self Awareness (Z) variable can be concluded that there is a positive (β -values = 0.109) and significant (T-statistic 0.056 > 1.96 and P-value 1.930 <0.05) influence between factor of the Spirit of Nationalism (X₂) towards the Khilafah Movement (Y). So, H-IND₂ stated, "There is a positive but not significant influence on the role of self-awareness in mediating the Spirit of Nationalism on the Khilafah Movement".

Table 6. Results of Path Coefficient: Indirect Effects

Hypothesis	Path Analysis	β -values (+/-)	SDV	T-Statistics (>1,96)	P-values	Decision	Mediating Role
H-IND ₁	AT → SA → KM	0.381	0.073	5.201	0.000	Accepted	Full Mediation
H-IND ₂	SON → SA → KM	0.109	0.107	0.056	1.930	Rejected	Partial Mediation

DISCUSSION | مناقشة

The results of testing the H1 hypothesis show a statistical T value of 1.298, meaning it is not significant because the statistical T value is >1.96, so the first hypothesis is rejected. Aswaja teachings had a positive influence in countering the Khilafah Movement. However, it is not significant because the weakest indicator in this research is Respect for Ulama (Tarwi & Naimah, 2022). Therefore, students need to increase their appreciation for the knowledge and advice of scholars who have authority in the religious field, and students must always learn from them. This research is in line with Akhyar & Ningsih (2023) which states that the Aswaja Teachings cannot significantly ward off the Khilafah Movement because the lowest indicator is Defending the Al-Qur'an and Sunnah, so students need to improve their understanding of the Al-Qur'an and Sunnah so that they become the main guidelines for students in living life, so students try to understand and practice it as best as possible.

The results of this research are the strongest indicator in measuring Aswaja Teachings is Prioritizing Ijma. So, students need to focus on the importance of ulama agreement in upholding religious laws, and students need to follow them in everyday life (Khasanah, 2023). This research is in line with Kanafi *et al.* (2021) which states that tolerance and diversity can ward off the

Khilafah Movement, so students need to focus on appreciating the diversity of religious views and practices among Muslims. Therefore, students are advised to focus on implementing the Virtues of Ijma, Tolerance, and Diversity (Endayana et al., 2023).

According to the results of this research, the strongest indicator in measuring the Spirit of Nationalism is Citizen Awareness. So, students need to focus on understanding their rights and responsibilities as citizens, as well as how involved they are in the community decision-making process. This research is not in line with Khofifah & Sari (2023) which states that Historical Awareness can counteract the Khilafah Movement, so students need to focus on the ability of individuals or communities to understand, appreciate, and study history, including events, figures, and their impact on current developments (Hermawanto et al., 2023). This. Therefore, students are advised to focus on increasing Citizen Awareness and Historical Awareness.

Furthermore, the spirit of nationalism also builds a strong sense of identity for individuals, which directly contributes to increasing self-awareness. By feeling proud of their national identity, individuals tend to better understand the values they want to maintain within themselves, as well as understand their role in maintaining the integrity and progress of the country (Zainuddin & Makfi, 2019). This encourages individuals to be more aware of their goals and values, and how their contributions can shape a better future for their country and society. Thus, a maintained spirit of nationalism can be the main driver in developing positive and progressive self-awareness (Dua & Ajisukmo, 2019; Khofifah & Sari, 2023; Rahayu et al., 2023).

The results of this research are the strongest indicator in measuring the Spirit of Nationalism is the Protection of Sovereignty. So, students need to focus on being ready to make maximum contributions to maintain the country's safety from all threats and achieve independence in various development sectors (Ichwan et al., 2020). This research is not in line with Hermawanto *et al.* (2023) which states that Historical Awareness can counteract the Khilafah Movement, so students need to focus on the ability of individuals or communities to understand, appreciate, and study history, including events, figures, and their impact on current developments. This. Therefore, students are advised to focus on increasing Sovereign Protection and Historical Awareness.

The results of this research, the strongest indicators in measuring Self-awareness are Value Awareness and Beliefs. So, students do not need to focus on clearly understanding the purpose of student life and what gives meaning to students, such as contribution to society or self-development, and try to live life by that purpose and meaning (Carden et al., 2023). This research is not in line with Mograbi *et al.* (2021) which states that Self-Reflection can counteract the Caliphate Movement, so students need to focus on regularly taking time to think about their experiences and actions, as well as taking into account their motives and impacts on themselves and others. Therefore, students are advised to focus on increasing Awareness of Values and Beliefs and Self-Reflection (Crook et al., 2020).

The results of this research, the strongest indicator in measuring Self Awareness is Openness to Feedback. So, students don't need to focus on open, constructive feedback from friends, family, and coworkers, and use that feedback as an opportunity for personal growth and skill development. This research is not in line with Zainuddin & Makfi, (2019) which states that Environmental Awareness can counteract the Khilafah Movement, so students need to focus on being sensitive to the social dynamics around students, such as power dynamics or conflict dynamics, and understanding desires in these social interactions. Therefore, students are advised

to focus on improving Openness to Feedback and Environmental Awareness.

The results of this research are the strongest indicators in measuring the Khilafah Movement are Da'wah and Educational Activities. So, students need to focus on being active in da'wah and educational activities to spread the correct understanding of Islam and the importance of implementing the caliphate. This research is in line with Santosa *et al.* (2021) which states that by Fighting Through Political Means, students need to improve in various methods of struggle, whether through political participation, social activities, or mass movements, to achieve the goal of implementing the Khilafah in Islam. Therefore, students are advised to focus on increasing Da'wah and Educational Activities as Struggle Through Political Means.

The results of this research, the strongest indicator in measuring the Khilafah Movement is the Rejection of the Political System. So, students do not need to focus on frequently criticizing existing governments in Muslim-majority countries that are deemed not to comply with Islamic principles and not meet the needs of the people. This research is in line with Subando *et al.* (2023) which states that ideological propaganda, so students need to increase systematic efforts to spread certain ideologies or political narratives to influence people's perceptions, attitudes, and behavior. Therefore, students are advised to focus on increasing propaganda for the Rejection of Political Systems & Ideology.

Furthermore, self-awareness mediation also helps individuals understand the application of Aswaja teachings in the context of modern life, including the caliphate movement. By considering Aswaja values and principles holistically and contextually, individuals can avoid narrow or dogmatic interpretations that are prone to extremism. In addition, self-awareness allows individuals to adapt Aswaja teachings to current social, political, and cultural conditions, so that the caliphate movement that is being promoted can be directed productively toward achieving positive and sustainable goals for Islamic society and the general public. Thus, self-awareness of mediation plays a key role in directing Aswaja teaching into a force that promises peace, justice, and prosperity for all.

Furthermore, self-awareness mediation also allows individuals to critically assess the relationship between the spirit of nationalism and the caliphate movement in Islam. With good self-awareness, one can differentiate between love of one's country and extreme political aspirations. This makes it possible to maintain a balance between pride in national identity and religious beliefs, as well as minimize the potential for conflict that could arise due to tension between the two identities. Therefore, through the mediating role of self-awareness, individuals can develop a more mature understanding of how the spirit of nationalism can be compatible with Islamic values in the context of the caliphate movement, thereby creating opportunities to strengthen harmony and stability in society.

CONCLUSSION

خاتمة

Research on increasing Self-Awareness in mediating the influence of Aswaja Teachings and the Spirit of Nationalism on the Khilafah Movement has a deep essence in understanding social and political dynamics in society. The results of this research can provide better insight into how factors such as religious beliefs (Aswaja Teachings), the spirit of nationalism, and self-awareness interact and influence each other in the context of political movements such as the Khilafah Movement. These implications are particularly relevant for the development of strategies to prevent radicalization and extremism because a better understanding of how individuals shape

their political and religious identities can help in designing more effective educational and social programs to foster the values of tolerance, pluralism, and peace in society. Furthermore, this research can also make a valuable contribution to building interreligious and intercultural dialogue, as well as strengthening state sovereignty in realizing regional security and stability.

This research found that self-awareness influences the teachings of *Ahlussunnah wal Jama'ah* (Aswaja) and indirectly influences the caliphate movement. Research recommendations emphasize the need for an in-depth understanding of the relationship between self-awareness and Aswaja teachings on the caliphate movement. This requires a detailed analysis of how the level of self-awareness influences acceptance of religious teachings and friendship values in Aswaja. Furthermore, research needs to identify educational and social strategies to increase self-awareness to strengthen the understanding of Aswaja which is in line with the spirit of nationalism, and reduce the appeal of the caliphate movement. Practical recommendations include the development of educational programs that promote understanding of pluralism, tolerance, and interfaith dialogue. Involving religious leaders, community leaders, and educational institutions is important to ensure the successful implementation of recommendations. It is hoped that further research will provide valuable guidance for policymakers, educational practitioners, and related parties in their efforts to tackle radicalization, strengthen social stability, and promote peace in society.

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