



Religious Practice and Religious Moderation Outcomes Following an Educational Program on Jihad, Nationalism, and Ecotheology Among Grade XII Pesantren Students: A One-Group Pretest-Posttest Evaluation

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Track Record Article	Abstract
Revised: 10 August 2026 Accepted: 22 September 2026 Published: 30 September 2026 How to cite: Budiman, B., Said, N., Safira, P., Siregar, P. A., Siregar, P. Y., Nurhayati, N., Salianto, S., Purba, S. H., Saragi, D. R. F., & Andhini, F. S. (2026). Religious Practice and Religious Moderation Outcomes Following an Educational Program on Jihad, Nationalism, and Ecotheology Among Grade XII Pesantren Students: A One-Group Pretest-Posttest Evaluation. <i>Contagion: Scientific Periodical Journal of Public Health and Coastal Health</i>, 8(3), 706–716.	<i>Islamic boarding schools (pesantren) are strategically positioned to strengthen religious moderation because religious learning, social habituation, and character formation occur within an integrated educational environment. This study assessed observed changes in students' religious practices and religious moderation outcomes following a pesantren-based educational program integrating contextual jihad, nationalism, and ecotheology. A pre-experimental one-group pretest-posttest evaluation was conducted among 25 Grade XII students at Pondok Pesantren Modern Al-Hasyimiyah, Tebing Tinggi, Indonesia. Participants were purposively selected in coordination with the pesantren from members of the student organization (OSIS), and all completed both pretest and posttest assessments. The program was delivered in a single activity day through interactive education, guided discussion, a religious-moderation matching game, and a "Love for the Homeland" snakes-and-ladders game. A 50-item questionnaire assessed religious practice, national commitment, religious understanding, tolerance, and anti-violence attitudes; ecotheology-related content was embedded within selected items rather than measured as a separate scale. Data were analyzed using Shapiro-Wilk tests followed by paired-samples t-tests or Wilcoxon signed-rank tests according to data distribution, with a Bonferroni-adjusted significance threshold of $p < 0.010$ for five primary outcomes. Posttest scores were higher for religious practice (23.52 to 25.56; $p < 0.001$), religious understanding (26.20 to 29.68; $p < 0.001$), and anti-violence attitudes (34.20 to 36.56; $p = 0.001$). National commitment increased from 33.52 to 34.40 ($p = 0.110$), and tolerance from 32.64 to 33.44 ($p = 0.303$), but neither change was statistically significant. These findings indicate short-term within-group changes in religious practice, religious understanding, and anti-violence attitudes, while national commitment and tolerance may require longer-term reinforcement. Because no control group was included, the findings should be interpreted as preliminary observed changes rather than causal effects. Institutional permission was obtained from the pesantren; no formal ethics-committee approval number was available for this community-service educational activity.</i> Keywords: Ecotheology, Jihad, Nationalism, Pesantren, Religious Moderation, Santri

INTRODUCTION

Religious moderation in Indonesia is commonly framed as a way of practicing religion that maintains commitment to faith while supporting fairness, balance, human dignity, social order, and peaceful coexistence. National policy operationalizes this orientation through indicators such as national commitment, tolerance, rejection of violence, and accommodation of local culture (Indonesia, 2019, 2023; Kementerian Agama RI, 2019). Empirical work with Indonesian Muslim populations likewise treats moderation as a multidimensional construct

rather than a single attitude, linking religiosity, knowledge, attitudes, and civic-social orientations to moderate religious intentions and practices (Latifa et al., 2022; Subchi et al., 2022). Studies on student groups also show that national commitment, tolerance, rejection of violence, and the ability to accommodate diversity are important dimensions in reading religious moderation (Afwadzi et al., 2023; Ali, 2020). In the present study, religious moderation is operationalized through national commitment, religious understanding, tolerance, and anti-violence attitudes, while religious practice is analyzed as a separate behavioral domain.

Pesantren are especially relevant settings because they combine formal learning, religious authority, social habituation, and community life. Indonesian research shows that moderation in pesantren is transmitted through curriculum, kiai and teacher example, religious activities, social networks, and institutional culture (Faisal et al., 2022; Hadiyanto et al., 2022; Hafidz, 2021; Hamidah & Chasannudin, 2021; Umiarso & Qorib, 2022). These mechanisms are important because cognitive clarification can occur rapidly, whereas tolerance, civic attachment, and other affective-social dispositions often depend on repeated interpersonal experience and institutional reinforcement (Ma'arif et al., 2024; Wardi et al., 2023)

The construction of moderation in the context of students also needs to connect religion with nationalism. Islamic boarding schools have long functioned as civic sites that instill religious identity and national spirit through education, social activities, participation, and habituation (Muwafiq & Samsuri, 2017). Islamic boarding school curricula can shape nationalism through scientific traditions and sensitivity to the Indonesian context (Halid, 2019), while routine activities, community service, national day commemorations, and exemplary practice reinforce nationalism as a life experience, not just memorization (Arafat & Ridlo, 2019). Historically, the Jihad Resolution shows the connection between religious authority, collective responsibility, and the defense of independence (Saputra, 2019). In the current context of peace, the moral energy of jihad is more relevant transformed into the seriousness of learning, maintaining unity, obeying the law, rejecting violence, and bringing social benefits.

Third, ecotheology refers to a religious interpretation of human responsibility toward creation and environmental stewardship. In Muslim contexts, ecological interpretations can provide moral motivation for conservation, but translation into sustained behavior depends on organizational support, social norms, and opportunities for practice (Koehrsen, 2021). Pesantren-based eco-pedagogy has connected Qur'anic learning with water conservation, waste management, greening, resource saving, and community empowerment (Karman et al., 2023; Khoirurrijal et al., 2023; Maslani et al., 2023; Safeí et al., 2023). The relationship

between religion and environmental governance is also seen in the framework of Islamic and customary law in resource management (Idami et al., 2022), while recent reviews show that religion has the potential to be a source of value and motivation for environmental conservation (Sayuti et al., 2025).

The pedagogical logic also has a public-health dimension. Schools and residential educational institutions can function as health-promoting settings when they combine knowledge, socio-emotional learning, supportive norms, and opportunities to practice healthy and safe behavior (Organization & UNESCO, 2021). In this context, anti-violence education is relevant to social safety and cohesion, while water conservation, cleanliness, waste management, and reduced single-use plastics are relevant to environmental health. Reviews of preventing violent extremism emphasize resilience, social connection, inclusive education, and non-violent problem solving rather than purely punitive approaches (Amit & Kafy, 2022; Duckworth, 2024). Game-based learning may support engagement and conceptual understanding when game mechanics are aligned with educational objectives (Byusa et al., 2022; Pan et al., 2022).

Two recent studies provide particularly close comparisons. Nahar et al. (2025) used a peer-educator model with 30 santri and reported pretest–posttest changes in ecotheological practice and a combined moderation-nationalism outcome (Nahar et al., 2025). Budiman et al. (2025) examined 39 university students in a single-group pretest–posttest program and reported changes in national commitment, religious knowledge, tolerance, and anti-violence understanding. The present study differs in population (Grade XII pesantren students), intervention mechanism (direct facilitated education plus two structured educational games), and outcome structure (five separately analyzed domains, including religious practice). (Budiman et al., 2025). This disaggregation is intended to distinguish outcomes that may respond immediately to brief conceptual instruction from those that may depend more strongly on longer-term social habituation.

The study therefore asked whether posttest scores were higher than pretest scores for (H1) religious practice, (H2) national commitment, (H3) religious understanding, (H4) tolerance, and (H5) anti-violence attitudes. These are within-group hypotheses about observed score change, not hypotheses of causal treatment effects, because the one-group pretest–posttest design cannot control for history, maturation, testing, expectancy, social desirability, or other time-varying influences.

METHODS

This study was a pre-experimental evaluation using a one-group pretest-posttest design. The activity was conducted at Pondok Pesantren Modern Al-Hasyimiyah, Tebing Tinggi, North Sumatra, involving 25 Grade XII Madrasah Aliyah students. Participants were purposively selected in coordination with the pesantren and consisted of members of the student organization (OSIS) who were considered appropriate recipients of the program and potential peer disseminators of the educational messages to other students. All participants completed the pretest, educational program, and posttest. Because the study did not include a control group, the findings were interpreted as observed within-group changes rather than causal effects of the program. No a priori power calculation was conducted because the number of participants was determined operationally within the community-service program.

The educational program was conducted sequentially through a pretest, interactive counseling, discussion, a religious-moderation matching game, a “Love for the Homeland” snakes-and-ladders game, and a posttest. The materials included religious moderation, contextual jihad, nationalism, tolerance, anti-violence, and ecotheology. Jihad was presented as earnest and non-violent striving for self-improvement, social benefit, national responsibility, and environmental care. Ecotheology was contextualized through practices such as saving ablution water, maintaining cleanliness, sorting waste, reducing single-use plastics, using refillable containers, greening, and maintaining shared facilities. The snakes-and-ladders game contained positive and negative scenarios related to nationalism, tolerance, anti-violence, and environmental responsibility, while the matching game was used to reinforce conceptual understanding and stimulate discussion. The games were positioned as reinforcement of the educational material rather than substitutes for facilitation and reflection (Byusa et al., 2022; Pan et al., 2022). The activity was delivered by a resource person and the university community-service team, supported by facilitators and school personnel. Exact component-level durations were not documented in the original activity records.

The same 50-item questionnaire was administered at pretest and posttest and consisted of five domains: religious practice, national commitment, religious understanding, tolerance, and anti-violence. Religious practice comprised 10 items using a three-point frequency scale (always=3, sometimes=2, never=1; score range 10–30). National commitment, religious understanding, tolerance, and anti-violence each comprised 10 items using a four-point agreement scale (strongly agree=4 to strongly disagree=1; score range 10–40). In the religious-understanding domain, items 2, 4, and 8 were negatively worded and reverse-scored so that higher total scores consistently represented the intended orientation. Ecotheology was not

measured as a separate scale but was represented through selected items across several domains. The questionnaire was developed as a contextual program-evaluation instrument; however, formal content-validity indices, pilot testing, Cronbach's alpha or omega, and factor analysis were not documented in the source records.

The data is encoded and checked for completeness before analysis. Descriptive statistics include frequency, percentage, mean, standard deviation, minimum, and maximum. The normality of the total score was checked using Shapiro-Wilk. Variables with pretest and posttest distributions that met normal assumptions were analyzed using the Paired Samples t-Test, while variables that did not meet the assumptions were analyzed with the Wilcoxon Signed-Rank Test. The significance level was set at $\alpha=0.05$.

The activity was conducted as a non-clinical school-based community-service educational program involving questionnaires and educational activities without medical treatment, invasive procedures, or biological specimen collection. Institutional permission was obtained from Pondok Pesantren Modern Al-Hasyimiyah. No formal ethics-committee approval or ethical-clearance number was obtained for the activity. Participants were informed about the purpose and procedures of questionnaire completion, participant codes were used to match pretest and posttest data, and the findings were reported at the group level.

RESULTS

Documentation of the Intervention

The intervention process was documented to demonstrate program implementation. The documentation covers the baseline assessment, delivery of the educational session, use of interactive learning media, and students' participation in the game-based activities. The program was conducted sequentially from pretest to educational intervention and posttest, consistent with the planned one-group pretest–posttest design.

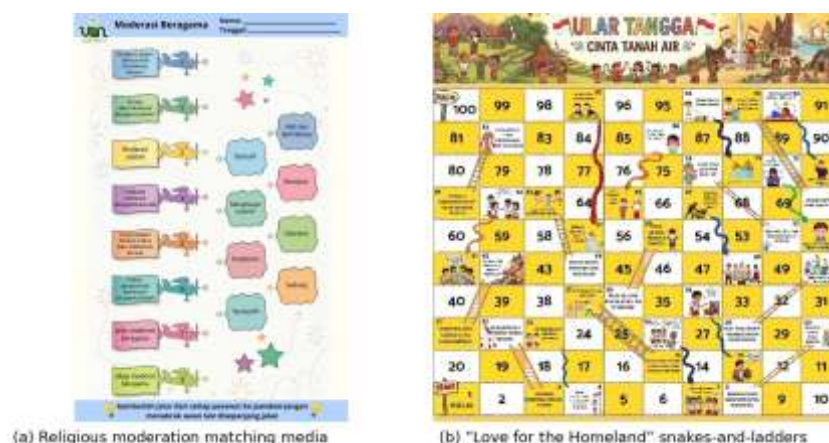


Figure 1. Educational media used in the intervention: (a) religious moderation matching media and (b) the "Love for the Homeland" snakes-and-ladders game. Source: community service team documentation, 2026.

Participant Characteristics

A total of 25 Grade XII Madrasah Aliyah students completed both the pretest and posttest and were included in the paired analysis. Sixteen participants were male (64.0%) and 9 were female (36.0%). Sixteen students (64.0%) were 17 years old and 9 (36.0%) were 16 years old. All participants were in the same grade, resulting in a relatively homogeneous educational background. No paired outcome data were missing among the 25 analyzed participants.

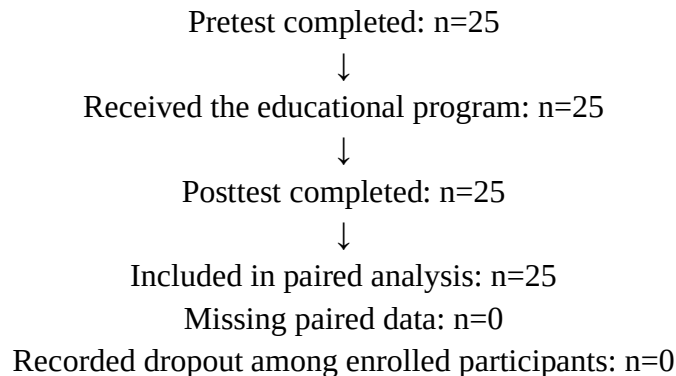


Figure 2. Participant flow

All 25 documented participants completed the pretest, received the educational program, completed the immediate posttest, and were included in the paired analysis; paired missing data=0 and recorded post-enrollment dropout=0. The source report does not provide a pre-enrollment denominator, so a recruitment response rate cannot be calculated.

Changes in the Five Outcome Variables After the Intervention

Descriptively, all five Variables showed higher mean scores after the intervention. Religious practice increased from 23.52 ± 1.735 to 25.56 ± 3.110 ; national commitment from 33.52 ± 2.616 to 34.40 ± 3.524 ; religious understanding from 26.20 ± 2.380 to 29.68 ± 2.304 ; tolerance from 32.64 ± 3.252 to 33.44 ± 4.011 ; and anti-violence attitudes from 34.20 ± 3.775 to 36.56 ± 3.441 . Thus, the direction of change was positive across all measured Variables, although the magnitude and statistical significance of the changes differed.

Table 1. Pretest and posttest scores across the five outcome Variables, n=25.

Variable	Pretest Mean $\pm$ SD	Posttest Mean $\pm$ SD	Test	Statistic	p-value
Religious practice	23.52 $\pm$ 1.735	25.56 $\pm$ 3.110	Paired t-test	t=4.067	<0.001
National commitment	33.52 $\pm$ 2.616	34.40 $\pm$ 3.524	Paired t-test	t=1.660	0.110
Religious understanding	26.20 $\pm$ 2.380	29.68 $\pm$ 2.304	Paired t-test	t=5.907	<0.001
Tolerance	32.64 $\pm$ 3.252	33.44 $\pm$ 4.011	Wilcoxon	Z=-1.031	0.303
Anti-violence attitudes	34.20 $\pm$ 3.775	36.56 $\pm$ 3.441	Wilcoxon	Z=-3.282	0.001

Inferential analysis showed a statistically significant increase in religious practice, with a mean increase of 2.04 points ($t=4.067$; $p<0.001$). Religious understanding increased by 3.48 points ($t=5.907$; $p<0.001$), while anti-violence attitudes increased by 2.36 points ($Z=-3.282$; $p=0.001$). In contrast, national commitment increased by 0.88 points but did not reach statistical significance ($t=1.660$; $p=0.110$), and tolerance increased by 0.80 points without a statistically significant difference ($Z=-1.031$; $p=0.303$). These findings indicate that the strongest statistically significant changes occurred in religious understanding, religious practice, and anti-violence attitudes, whereas national commitment and tolerance showed positive but non-significant changes.

DISCUSSION

This study found that the blended clinical learning model produced a significantly greater improvement in delivery care competency than conventional clinical learning, with gains evident across labor assessment, clinical decision-making, delivery skills, therapeutic communication, documentation, and clinical reasoning.

These findings are consistent with Kolb's, (2015) Experiential Learning Theory, whose four-stage cycle has recently been shown to strengthen case-based clinical reasoning when built into nursing curricula (Cheng et al., 2025): the model's sequence of simulation, hands-on practice, and structured reflection gave students repeated opportunities to move through the full experiential cycle — concrete experience, reflective observation, conceptualization, and active experimentation — rather than encountering delivery care only once during a single supervised shift. The results also support Benner's, (2017) "From Novice to Expert" framework, which a recent systematic review confirms still underpins understanding of how clinical expertise develops through experience and structured support (Jokiniemi, 2026); in this framework, repeated, feedback-rich exposure to clinical cases is the mechanism by which competence develops, and the bedside-teaching and preceptor-feedback stages of the model appear to have provided this mechanism more consistently than conventional, unstructured practice.

Beyond theory, these results align with recent empirical evidence from blended and simulation-based clinical education. Chung et al., (2022) found that a blended learning programme significantly improved nursing students' communication-skill competence and self-efficacy for a different high-stakes clinical task (clinical handover), through a similar combination of face-to-face training and structured online modules. Mojtahedzadeh et al., (2024) likewise found that a blended (in-person and virtual) clinical competency examination

format was feasible and acceptable for assessing final-year nursing students, reinforcing the value of combining virtual and in-person elements in clinical assessment. In midwifery education specifically, Gebrekidan et al., (2024) reported that simulation-based education was associated with higher student satisfaction across governmental midwifery programs in Ethiopia, and Sukontrakoon et al., (2026) found that high-fidelity simulation improved knowledge, self-confidence, and clinical readiness among nursing-midwifery students preparing for childbirth care — outcomes consistent with the confidence- and competence-related gains observed in the present study's intervention group. A meta-analysis of systematic reviews across health professions education similarly found blended learning to be superior to non-blended instruction for knowledge acquisition (standardized mean difference = 0.77, 95% CI [0.59, 0.94]) (Lockey et al., 2022), suggesting the effect observed here is broadly consistent with the wider literature rather than an isolated finding.

At the same time, these results should be interpreted with appropriate caution regarding alternative explanations. First, students in the intervention group received more contact time, more individualized feedback, and more novel learning materials than the control group; part of the observed improvement may reflect a Hawthorne-type effect (increased effort or engagement associated with receiving special attention) rather than the specific content of the blended model itself. Second, because both groups were drawn from the same institution and clinical site, some contamination between groups cannot be fully excluded — for example, informal sharing of video materials or case discussions between intervention and control students. Third, variation in clinical preceptor quality and in students' pre-existing clinical exposure was not formally measured or statistically controlled in this study, and either factor could account for part of the between-group difference. Fourth, motivation and prior academic performance, while balanced at baseline on GPA (Table 1), were not assessed as continuous covariates and may still have contributed unevenly to outcomes. Finally, the four-week intervention period is too short to determine whether the observed competency gains are retained into subsequent clinical rotations or into early professional practice; retention over time was not assessed.

These limitations do not negate the study's findings, but they do mean the effect size reported here should be interpreted as an estimate of effectiveness under close pedagogical attention, rather than a guaranteed outcome of the blended materials alone. Future studies with randomized allocation, blinded OSCE assessment, active-control designs (e.g., comparing blended learning against an equally time-intensive conventional alternative), and longer

follow-up would help isolate the specific contribution of the blended model from these confounding factors.

Overall, taken together with theory and the wider empirical literature, the results support blended clinical learning as a promising, though not yet definitively isolated, strategy for strengthening delivery care competency in midwifery professional education — one that merits further confirmatory research using stronger causal designs.

CONCLUSION

This study provides evidence that a structured, seven-stage blended clinical learning model produces a significantly greater improvement in delivery care competency than conventional clinical learning among professional midwifery students, with consistent gains across labor assessment, clinical decision-making, delivery skills, therapeutic communication, documentation, and clinical reasoning. The main scientific contribution of this study is demonstrating that blended learning benefits are not limited to theoretical or communication-skill courses previously studied in nursing and midwifery education, but can also be realized in a structured, sequenced form for a single, high-stakes intrapartum clinical skill — provided the model is implemented with defined stages, clear preceptor roles, and structured reflection, rather than as a loose combination of online and offline activities. Practically, these findings suggest that midwifery education programs facing limited clinical placement capacity or variable preceptor quality may be able to use a similarly structured blended design to standardize and strengthen delivery care training, while continuing to monitor for the confounding factors discussed above.

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