

The Role of Nationalism in Shaping Modernity: Towards a Triaxial Theory of National Identity in the Global Digital Era through the Lens of Islamic Education

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Abstract

This study examines the evolving role of nationalism in shaping modernity and proposes a reconstructed Triaxial Theory of National Identity (TTNI) through the lens of Islamic education to address the challenges of the global digital era. The research aims to develop a comprehensive conceptual framework that explains how cultural-historical continuity, civic-democratic values, and digital-network dynamics interact in constructing adaptive national identity while integrating Islamic educational principles. This study employed a qualitative library research approach by systematically reviewing classical and contemporary literature on nationalism, digital society, citizenship education, and Islamic educational philosophy. Data were analyzed using qualitative content analysis, thematic analysis, and comparative conceptual synthesis to identify theoretical convergences, research gaps, and interdisciplinary relationships. The findings reveal that contemporary nationalism can no longer be adequately understood through single-dimensional approaches emphasizing ethnicity, territory, or civic institutions alone. Instead, sustainable national identity emerges from the dynamic interaction among the Cultural-Historical Axis, Civic-Democratic Axis, and Digital-Network Axis, mediated by Islamic educational values such as *maqāṣid al-sharī'ah*, *ukhuwah waṭaniyyah*, *wasatiyyah*, and ethical digital citizenship. Islamic education plays a strategic role in fostering historical awareness, democratic participation, critical digital literacy, and moral responsibility necessary for strengthening adaptive nationalism in digitally interconnected societies. The novelty of this study lies in reconstructing the Triaxial Theory of National Identity by positioning Islamic education as the ethical and pedagogical mediator that integrates cultural identity, democratic citizenship, and digital literacy into a holistic framework for developing adaptive, inclusive, and ethically grounded nationalism in the era of artificial intelligence and global digital transformation.

Keywords: Nationalism, Triaxial Theory of National Identity, Islamic Education.

Abstrak

Penelitian ini mengkaji perkembangan peran nasionalisme dalam membentuk

modernitas serta mengajukan rekonstruksi Teori Triaksial Identitas Bangsa (Triaxial Theory of National Identity/TTNI) melalui perspektif Pendidikan Islam sebagai respons terhadap tantangan era global digital. Penelitian ini bertujuan mengembangkan suatu kerangka konseptual yang komprehensif untuk menjelaskan bagaimana kesinambungan budaya-historis, nilai-nilai kewargaan demokratis, dan dinamika jejaring digital saling berinteraksi dalam membentuk identitas bangsa yang adaptif dengan mengintegrasikan prinsip-prinsip Pendidikan Islam. Penelitian ini menggunakan pendekatan library research dengan metode kualitatif melalui telaah sistematis terhadap literatur klasik dan kontemporer mengenai nasionalisme, masyarakat digital, pendidikan kewarganegaraan, serta filsafat Pendidikan Islam. Data dianalisis menggunakan analisis isi kualitatif (qualitative content analysis), analisis tematik, dan sintesis konseptual komparatif untuk mengidentifikasi konvergensi teoretis, kesenjangan penelitian, serta hubungan antardisiplin. Hasil penelitian menunjukkan bahwa nasionalisme kontemporer tidak lagi dapat dipahami secara memadai melalui pendekatan yang bersifat satu dimensi yang hanya menekankan aspek etnisitas, teritorial, atau institusi kewargaan. Sebaliknya, identitas bangsa yang berkelanjutan terbentuk melalui interaksi dinamis antara Sumbu Budaya-Historis (Cultural-Historical Axis), Sumbu Kewargaan-Demokratis (Civic-Democratic Axis), dan Sumbu Jejaring Digital (Digital-Network Axis) yang dimediasi oleh nilai-nilai Pendidikan Islam, seperti *maqāṣid al-syarī'ah*, *ukhuwah waṭaniyyah*, *wasatiyyah*, serta etika kewargaan digital. Pendidikan Islam memiliki peran strategis dalam menumbuhkan kesadaran historis, partisipasi demokratis, literasi digital kritis, dan tanggung jawab moral yang diperlukan untuk memperkuat nasionalisme adaptif di tengah masyarakat yang saling terhubung secara digital. Kebaruan penelitian ini terletak pada rekonstruksi Teori Triaksial Identitas Bangsa dengan menempatkan Pendidikan Islam sebagai mediator etis dan pedagogis yang mengintegrasikan identitas budaya, kewargaan demokratis, dan literasi digital ke dalam suatu kerangka konseptual yang holistik untuk membangun nasionalisme yang adaptif, inklusif, dan berlandaskan nilai-nilai etika pada era kecerdasan buatan dan transformasi digital global.

Kata Kunci: Nasionalisme, Teori Triaksial Identitas Bangsa, Pendidikan Islam

Introduction

Nationalism remains one of the most influential intellectual and socio-political forces in shaping modern civilization. Since the emergence of the modern nation-state following the American and French Revolutions, nationalism has functioned not merely as an ideological instrument for political integration but also as a cultural framework through which collective identities are constructed, negotiated, and reproduced across generations.¹ The evolution of nationalism has continuously interacted with the changing landscape of modernity, responding to industrialization, democratization, globalization, and technological transformation. In contemporary society, however, the meaning of nationalism has become increasingly contested as digital interconnectedness transcends territorial boundaries and weakens

¹ Sitti Jamilah, "Moderate Islamic Education to Enhance Nationalism among Indonesian Islamic Student Organizations in the Era of Society 5.0," *Journal of Social Studies Education Research* 12, no. 3 (2021): 79–100, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85117228163%5C&origin=inward>.

conventional notions of sovereignty.² Consequently, understanding nationalism today requires moving beyond traditional theories that primarily emphasize ethnicity, territory, or language. The emergence of artificial intelligence, digital networks, and algorithmic communication has fundamentally altered how national identities are imagined and experienced. These transformations necessitate a renewed theoretical framework capable of explaining nationalism within the context of global digital modernity while maintaining relevance to educational development, particularly Islamic education.

Modernity has introduced unprecedented opportunities for human advancement while simultaneously generating profound challenges for national cohesion. Global economic integration facilitates the rapid circulation of capital, information, and culture, yet it also intensifies cultural homogenization and identity fragmentation. Digital media platforms have transformed citizens into active producers of national narratives rather than passive recipients of state-sponsored ideologies.³ The rise of virtual communities has enabled individuals to develop multiple and overlapping identities that frequently transcend national borders. Such developments challenge the traditional assumption that national identity is primarily rooted in geographical territory and historical continuity. Consequently, educational institutions increasingly confront the difficult task of cultivating national commitment without isolating learners from global citizenship. Islamic education occupies a particularly strategic position because it simultaneously nurtures religious identity, ethical responsibility, and civic engagement within multicultural societies.

Classical theories of nationalism provide valuable foundations for understanding the emergence of modern nation-states but remain insufficient for interpreting contemporary digital realities. Ernest Gellner conceptualized nationalism as a consequence of industrial society requiring cultural standardization to support economic modernization. Benedict Anderson subsequently argued that nations are "imagined communities" constructed through shared narratives mediated by print capitalism. Anthony Giddens further situated nationalism within broader processes of modernity characterized by institutional reflexivity and time-space distancing. Although these theories successfully explain the historical origins of nationalism, they were developed before the emergence of digital ecosystems dominated by artificial intelligence, social media platforms, and algorithmic communication. As a result, their explanatory capacity becomes increasingly limited when addressing twenty-first-century transformations of identity formation.⁴ This theoretical limitation opens

² E Manela, "The Wilsonian Moment: Self-Determination and the International Origins of Anticolonial Nationalism," *Wilsonian Moment Self Determination and the International Origins of Anticolonial Nationalism*, 2023, 1–331, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85194517333%5C&origin=inward>.

³ A Shryock, "Nationalism and the Genealogical Imagination: Oral History and Textual Authority in Tribal Jordan," *Nationalism and the Genealogical Imagination Oral History and Textual Authority in Tribal Jordan*, 2023, 1–359, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85168349579%5C&origin=inward>.

⁴ J L Gelvin, "Divided Loyalties: Nationalism and Mass Politics in Syria at the Close of Empire," *Divided Loyalties Nationalism and Mass Politics in Syria at the Close of Empire*, 2023, 1–335, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85168059678%5C&origin=inward>.

opportunities for developing new conceptual approaches that integrate classical insights with contemporary digital realities.

The emergence of network society has profoundly reshaped the mechanisms through which identities are constructed and maintained. Manuel Castells argues that digital networks have become the dominant organizational logic of contemporary society, fundamentally altering political participation, cultural interaction, and identity formation. Individuals increasingly negotiate their sense of belonging through online interactions rather than exclusively through physical communities.⁵ Social media algorithms amplify emotional content, strengthen ideological polarization, and facilitate the rapid dissemination of nationalist narratives across borders. Consequently, nationalism today cannot be understood solely as a territorial phenomenon but must also be interpreted as a digitally mediated social process. Educational institutions therefore face new responsibilities in preparing students to critically navigate algorithmic environments while preserving constructive forms of national solidarity. This challenge is especially significant within Islamic educational settings that emphasize ethical reasoning alongside technological competence.

Globalization simultaneously weakens and revitalizes nationalism, producing what many scholars describe as the paradox of contemporary identity politics. On one hand, increasing transnational mobility, cosmopolitan values, and economic interdependence reduce the significance of territorial boundaries. On the other hand, uncertainty generated by globalization often stimulates renewed attachment to national symbols, historical memories, and cultural traditions.⁶ This paradox is observable across numerous democratic societies experiencing the resurgence of populism, cultural protectionism, and identity-based political movements. Rather than disappearing, nationalism adapts by incorporating digital communication technologies into its mechanisms of mobilization. Consequently, contemporary nationalism becomes more networked, emotionally driven, and globally interconnected than its historical predecessors. Understanding this paradox requires analytical frameworks that recognize nationalism as an adaptive rather than static phenomenon.

Within the Indonesian context, nationalism possesses distinctive characteristics shaped by religious diversity, cultural pluralism, and the philosophical foundation of Pancasila. Indonesia represents one of the world's largest multicultural democracies, where national unity depends upon continuous negotiation among ethnic, linguistic, religious, and regional identities. Islamic education has historically contributed significantly to maintaining this balance through the development of values such as *ukhuwah wathaniyyah* (national brotherhood), *tasamuh* (tolerance), *wasatiyyah* (moderation), and social responsibility. Rather than positioning religious identity against national identity, Indonesian Islamic educational traditions have generally emphasized their complementary relationship.⁷ Nevertheless, the rapid expansion of digital media introduces new ideological influences capable of disrupting this balance. Radical narratives, disinformation, and algorithmic polarization

⁵ S Mihelj, "Digital Nationalism: Understanding the Role of Digital Media in the Rise of 'New' Nationalism," *Nations and Nationalism* 27, no. 2 (2021): 331–46, <https://doi.org/10.1111/nana.12685>.

⁶ H Mylonas, "Nationalism: What We Know and What We Still Need to Know," *Annual Review of Political Science* 24 (2021): 109–32, <https://doi.org/10.1146/annurev-polisci-041719-101841>.

⁷ I T Katz, "From Vaccine Nationalism to Vaccine Equity — Finding a Path Forward," *New England Journal of Medicine* 384, no. 14 (2021): 1281–83, <https://doi.org/10.1056/NEJMp2103614>.

increasingly target young Muslims, making educational intervention more urgent than ever before. Therefore, strengthening nationalism through Islamic education requires pedagogical innovation adapted to digital realities.

Islamic educational philosophy provides normative resources for reconstructing nationalism in ethically responsible ways. The Qur'an consistently encourages justice, social solidarity, peaceful coexistence, and collective responsibility for maintaining societal harmony. Classical Islamic scholarship also recognizes the legitimacy of territorial communities and civic cooperation as long as they promote justice and public welfare. Contemporary concepts such as *maqāṣid al-sharī'ah* further reinforce educational objectives that protect religion, life, intellect, lineage, property, and human dignity within pluralistic societies.⁸ These principles align closely with democratic citizenship education emphasizing inclusion, participation, and mutual respect. Consequently, Islamic education possesses considerable potential to formulate a model of adaptive nationalism grounded simultaneously in religious ethics and democratic values. Such integration distinguishes Islamic educational perspectives from purely secular approaches to nationalism.

Despite increasing scholarly attention to nationalism, digital transformation, and Islamic education, existing literature remains fragmented. Studies of nationalism frequently emphasize political science, sociology, or communication studies while paying limited attention to educational implications. Conversely, Islamic education research often discusses character formation, religious moderation, and moral education without systematically engaging contemporary theories of national identity. Very few studies attempt to synthesize these disciplines into an integrated conceptual framework capable of explaining how Islamic education may contribute to reconstructing nationalism in the era of artificial intelligence and digital globalization.⁹ This fragmentation creates both empirical and theoretical gaps requiring interdisciplinary investigation. A more comprehensive framework is therefore necessary to explain how educational institutions can simultaneously cultivate religious commitment, national loyalty, and global competence.

Responding to these gaps, this article develops the Triaxial Theory of National Identity (TTNI) as an analytical framework integrating three interconnected dimensions of contemporary nationalism: the Cultural-Historical Axis, the Civic-Democratic Axis, and the Digital-Network Axis. Unlike conventional theories emphasizing a single determinant of national identity, TTNI conceptualizes nationalism as a dynamic interaction among historical memory, democratic institutions, and digital ecosystems. Through the perspective of Islamic education, these three dimensions are enriched by ethical principles derived from *maqāṣid al-sharī'ah*, prophetic education, and values of religious moderation. The proposed framework argues that sustainable nationalism emerges only when cultural continuity, democratic participation, and digital literacy develop simultaneously. Islamic education becomes the mediating institution capable of balancing these

⁸ M Stanislawski, "Zionism and the Fin de Siècle: Cosmopolitanism and Nationalism from Nordau to Jabotinsky," *Zionism and the Fin De Siecle Cosmopolitanism and Nationalism from Nordau to Jabotinsky*, 2023, 1–283, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85180852998%5C&origin=inward>.

⁹ E K Jenne, "Populism, Nationalism and Revisionist Foreign Policy," *International Affairs* 97, no. 2 (2021): 323–43, <https://doi.org/10.1093/ia/iaa230>.

dimensions through holistic character formation.¹⁰ Consequently, TTNi offers both descriptive and normative contributions for understanding nationalism within contemporary educational contexts. Based on these considerations, this study aims to analyze the evolving role of nationalism in shaping modernity, examine its transformation within the global digital environment, and formulate a comprehensive educational framework that integrates the Triaxial Theory of National Identity with the philosophical foundations of Islamic education. Through a qualitative library research approach, the study seeks to demonstrate that Islamic education possesses strategic potential for developing adaptive, inclusive, and ethically grounded nationalism capable of responding to technological disruption without sacrificing religious integrity or democratic commitment. Ultimately, the proposed framework aspires to contribute not only to theoretical debates on nationalism but also to educational policy and curriculum development designed to prepare future generations for responsible citizenship in an increasingly interconnected digital world.

Literature Review

Nationalism has long occupied a central position in political theory because it explains how collective identities emerge, develop, and sustain modern states. Early scholarship generally viewed nationalism as a historical product of modernization rather than a natural consequence of ethnicity or geography.¹¹ Modern nation-states required common institutions, standardized education, and unified cultural symbols to facilitate economic and political integration. Consequently, nationalism became closely associated with industrialization, bureaucratic expansion, and the establishment of centralized governance. These developments positioned education as one of the most influential instruments for cultivating shared national consciousness. Within Islamic educational discourse, however, nationalism cannot merely be interpreted as political integration but must also be examined through ethical and spiritual dimensions that promote justice, solidarity, and peaceful coexistence.

Ernest Gellner's modernization theory remains one of the most influential explanations of nationalism. Gellner argued that industrial societies require standardized cultural systems capable of supporting labor mobility, administrative efficiency, and national economic development.¹² Educational institutions therefore function as mechanisms for transmitting standardized knowledge and national identity across generations. From this perspective, schools become essential instruments in producing citizens who share common values despite diverse local backgrounds. Nevertheless, critics argue that Gellner places excessive emphasis on structural modernization while underestimating religion, culture, and digital transformation. Within Islamic education, these limitations become particularly

¹⁰ C Joppke, "Neoliberal Nationalism: Immigration and the Rise of the Populist Right," *Neoliberal Nationalism Immigration and the Rise of the Populist Right*, 2021, 1–328, <https://doi.org/10.1017/9781108696968>.

¹¹ E Wright, "Experiments in Being Global: The Cosmopolitan Nationalism of International Schooling in China," *Globalisation Societies and Education* 20, no. 2 (2022): 236–49, <https://doi.org/10.1080/14767724.2021.1882293>.

¹² J T Davis, "White Christian Nationalism and Relative Political Tolerance for Racists," *Social Problems* 68, no. 3 (2021): 513–34, <https://doi.org/10.1093/socpro/spaa002>.

apparent because religious values continue to shape identity formation even in technologically advanced societies.

Benedict Anderson significantly expanded nationalism studies through his concept of "Imagined Communities." Anderson proposed that nations exist because individuals imagine themselves as members of a larger community despite never meeting most fellow citizens.¹³ Print capitalism enabled newspapers, books, and educational materials to produce shared narratives that reinforced national consciousness. His theory shifted scholarly attention from political institutions toward communication systems and symbolic representation. Although highly influential, Anderson developed his framework during an era dominated by printed media rather than algorithm-driven digital platforms. Consequently, contemporary scholarship increasingly extends Anderson's insights by examining how digital communication reconstructs imagined communities within online environments.

Anthony D. Smith introduced an ethno-symbolist perspective that emphasizes the importance of myths, memories, traditions, and historical symbols in sustaining national identity. According to Smith, modern nationalism cannot be fully understood without acknowledging the historical continuity of cultural communities. Collective memories provide emotional legitimacy that political institutions alone cannot generate. This perspective explains why historical narratives remain powerful even within highly modernized societies.¹⁴ However, overreliance on ethno-cultural identity risks producing exclusionary nationalism and social polarization. Islamic educational philosophy therefore offers an important corrective by emphasizing universal human dignity alongside appreciation for cultural heritage.

Jürgen Habermas proposed constitutional patriotism as an alternative model of national identity suitable for pluralistic democracies. Rather than grounding national solidarity exclusively in ethnicity or historical tradition, Habermas argues that citizens should unite through shared commitment to constitutional principles, democratic participation, and human rights.¹⁵ This civic approach is particularly relevant for multicultural societies characterized by religious and cultural diversity. Democratic legitimacy emerges through rational deliberation rather than inherited identity alone. Nevertheless, constitutional patriotism has been criticized for providing limited emotional attachment compared with culturally rooted nationalism. Islamic education contributes to this debate by integrating ethical commitment with participatory citizenship, thereby strengthening both emotional and institutional dimensions of national belonging.

Charles Taylor likewise emphasizes recognition, multiculturalism, and dialogical identity in democratic societies. Taylor argues that individuals construct identities through continuous interaction with cultural communities while

¹³ N Lendvai-Bainton, "Governing New Authoritarianism: Populism, Nationalism and Radical Welfare Reforms in Hungary and Poland," *Social Policy and Administration* 55, no. 4 (2021): 559–72, <https://doi.org/10.1111/spol.12642>.

¹⁴ D Conversi, "Green Nationalism. Climate Action and Environmentalism in Left Nationalist Parties," *Environmental Politics* 30, no. 7 (2021): 1089–1110, <https://doi.org/10.1080/09644016.2021.1907096>.

¹⁵ K Vowles, "Dead White Men vs. Greta Thunberg: Nationalism, Misogyny, and Climate Change Denial in Swedish Far-Right Digital Media," *Australian Feminist Studies* 36, no. 110 (2021): 414–31, <https://doi.org/10.1080/08164649.2022.2062669>.

simultaneously participating in democratic institutions.¹⁶ Recognition of cultural diversity therefore becomes essential for maintaining social cohesion. His perspective supports educational systems that appreciate pluralism without sacrificing national unity. However, globalization increasingly complicates these relationships because cultural identities become more fluid across digital environments. Consequently, Islamic educational institutions must prepare learners to negotiate multiple identities while maintaining ethical responsibility toward both national and global communities.

Manuel Castells transformed discussions of nationalism by introducing the concept of the network society. According to Castells, digital communication networks fundamentally reshape economic organization, political participation, and identity construction. Social media platforms enable decentralized production of national narratives beyond governmental control.¹⁷ Digital technologies simultaneously expand civic participation while increasing vulnerability to misinformation and ideological polarization. Identity formation therefore becomes increasingly mediated by algorithms rather than exclusively by educational institutions or traditional media. These developments highlight the urgent necessity of integrating digital literacy into contemporary citizenship education and Islamic education alike.

Recent scholarship increasingly recognizes that artificial intelligence has become a significant factor in shaping public opinion and collective identity. Recommendation algorithms personalize information consumption, reinforce ideological preferences, and create digital echo chambers that influence perceptions of national belonging. AI-driven content moderation, automated information distribution, and synthetic media further complicate democratic deliberation. Consequently, national identity becomes partially constructed through technological infrastructures rather than solely through historical institutions. Educational systems therefore require new competencies enabling students to critically evaluate algorithmic influence.¹⁸ Islamic educational perspectives emphasize ethical reasoning that complements technological literacy by encouraging responsible digital engagement.

Globalization has generated competing interpretations regarding the future of nationalism. Some scholars predicted that increasing economic interdependence would gradually weaken nation-states and encourage cosmopolitan identities. Others argue that globalization has instead intensified nationalist movements as societies react against cultural uncertainty and economic insecurity. Empirical evidence demonstrates that globalization frequently strengthens emotional attachment to

¹⁶ N Sud, "The Actual Gujarat Model: Authoritarianism, Capitalism, Hindu Nationalism and Populism in the Time of Modi," *Journal of Contemporary Asia* 52, no. 1 (2022): 102–26, <https://doi.org/10.1080/00472336.2020.1846205>.

¹⁷ J Eade, "Nationalism, Community, and the Islamization of Space in London," *Making Muslim Space in North America and Europe*, 2023, 217–33, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=105024639852%5C&origin=inward>.

¹⁸ E L McDaniel, "The Everyday Crusade: Christian Nationalism in American Politics," *Everyday Crusade Christian Nationalism in American Politics*, 2022, 1–272, <https://doi.org/10.1017/9781009029445>.

national identity rather than eliminating it.¹⁹ Digital communication accelerates this paradox by simultaneously connecting societies globally while amplifying local identity politics. Accordingly, nationalism should be understood as adaptive rather than obsolete within contemporary global modernity.

Within educational research, nationalism has increasingly been examined through citizenship education. Contemporary citizenship education extends beyond constitutional knowledge toward critical thinking, democratic participation, intercultural competence, and digital literacy. Schools are expected to prepare learners capable of balancing local identities with global responsibilities. Educational researchers emphasize that effective citizenship education requires participatory learning rather than memorization of historical narratives. Democratic competence develops through dialogue, collaborative problem-solving, and critical reflection. These pedagogical principles closely correspond with Islamic educational traditions emphasizing consultation (*shūrā*), justice (*ʿadl*), and collective responsibility (*mas'ūliyyah*).

Islamic education possesses a rich intellectual tradition supporting constructive nationalism. Classical Islamic scholarship consistently emphasizes justice, social harmony, public welfare (*maṣlaḥah*), and collective solidarity. The concept of *ukhuwah wathaniyyah* demonstrates that national belonging and religious commitment need not be mutually exclusive.²⁰ Rather, both identities may reinforce one another when grounded in ethical principles derived from the Qur'an and Sunnah. Educational institutions therefore become strategic arenas for cultivating patriotism compatible with Islamic values. This integrative perspective distinguishes Islamic educational philosophy from ideological approaches that separate religion from civic responsibility.

The concept of *maqāṣid al-sharīʿah* provides an important theoretical foundation for integrating nationalism with Islamic education. Protection of religion, life, intellect, lineage, and property represents universal objectives contributing to social stability and national development. Contemporary scholars further expand these objectives by emphasizing human dignity, environmental sustainability, and social justice.²¹ These principles align closely with democratic values underlying inclusive citizenship education. Consequently, *maqāṣid al-sharīʿah* offers a normative framework supporting adaptive nationalism while avoiding exclusivism and extremism. Such alignment provides a significant opportunity for reconstructing national identity within pluralistic societies.

Religious moderation (*wasatiyyah*) has become another influential concept in contemporary Islamic educational research. Moderation encourages balanced attitudes, tolerance, dialogue, and rejection of ideological extremism. Numerous studies demonstrate that educational institutions promoting *wasatiyyah* contribute positively to peaceful coexistence within multicultural societies. Digital media, however, increasingly exposes students to polarized religious narratives that

¹⁹ S L Perry, "Divided by Faith (in Christian America): Christian Nationalism, Race, and Divergent Perceptions of Racial Injustice," *Social Forces* 101, no. 2 (2022): 913–42, <https://doi.org/10.1093/sf/soab134>.

²⁰ N Möllers, "Making Digital Territory: Cybersecurity, Techno-Nationalism, and the Moral Boundaries of the State," *Science Technology and Human Values* 46, no. 1 (2021): 112–38, <https://doi.org/10.1177/0162243920904436>.

²¹ J Custodi, "Nationalism and Populism on the Left: The Case of Podemos," *Nations and Nationalism* 27, no. 3 (2021): 705–20, <https://doi.org/10.1111/nana.12663>.

challenge moderate perspectives. Consequently, Islamic education must strengthen critical religious literacy alongside digital literacy. This integrated approach enables students to evaluate online information through both intellectual and ethical frameworks.

Digital literacy has emerged as one of the most important educational competencies in the twenty-first century. Contemporary researchers argue that literacy extends beyond technical skills toward critical evaluation of digital information, algorithmic awareness, media ethics, and responsible online participation. Educational institutions therefore increasingly integrate media literacy into citizenship education curricula.²² Within Islamic education, digital literacy additionally involves ethical considerations concerning honesty, accountability, and respectful communication. These values reduce vulnerability to misinformation, hate speech, and online radicalization. Accordingly, digital literacy becomes an indispensable component of adaptive nationalism.

Several recent empirical studies have investigated relationships between Islamic education, civic engagement, and national identity. Findings generally indicate that educational programs integrating religious ethics with democratic participation strengthen social cohesion and reduce intolerance among students. Research also demonstrates that collaborative learning, community service, and project-based citizenship education improve civic responsibility more effectively than lecture-based instruction.²³ Nevertheless, most studies remain confined to local educational contexts without proposing comprehensive theoretical models explaining these relationships. Consequently, opportunities remain for developing broader conceptual frameworks integrating educational philosophy with contemporary nationalism theory.

Research concerning nationalism in digital environments likewise continues to expand rapidly. Studies demonstrate that social media simultaneously facilitates democratic participation and accelerates ideological fragmentation through algorithmic amplification. Youth increasingly encounter national narratives through TikTok, Instagram, YouTube, and other digital platforms rather than conventional educational materials.²⁴ Consequently, digital ecosystems become influential educational environments regardless of formal schooling. Existing research primarily examines communication dynamics while paying relatively limited attention to Islamic educational implications. This disciplinary separation constitutes an important research gap requiring interdisciplinary investigation.

Theoretical discussions concerning adaptive nationalism have recently emphasized flexibility, inclusivity, and democratic resilience. Rather than viewing national identity as fixed, adaptive approaches conceptualize identity as continuously reconstructed through historical experience, institutional development, and

²² W van der Brug, "The Conditional Effects of the Refugee Crisis on Immigration Attitudes and Nationalism," *European Union Politics* 22, no. 2 (2021): 227–47, <https://doi.org/10.1177/1465116520988905>.

²³ A T Embree, "Utopias in Conflict: Religion and Nationalism in Modern India," *Utopias in Conflict Religion and Nationalism in Modern India*, 2024, 1–144, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b%5C&scp=85198578361%5C&origin=inward>.

²⁴ N T Davis, "The Psychometric Properties of the Christian Nationalism Scale," *Politics and Religion* 16, no. 1 (2023): 1–26, <https://doi.org/10.1017/S1755048322000256>.

technological transformation.²⁵ Such perspectives recognize that globalization and digitalization require nations to remain open to change without abandoning foundational values. Educational institutions become essential mediators of this adaptive process because they cultivate both continuity and innovation. Islamic education further enriches adaptive nationalism by embedding ethical principles that prevent nationalism from degenerating into exclusivism. Therefore, adaptive nationalism represents a promising direction for future educational theory.

Despite significant scholarly progress, several important research gaps remain evident. First, nationalism literature continues to be dominated by political science and sociology, whereas educational perspectives receive comparatively limited attention. Second, Islamic educational scholarship frequently discusses character education and religious moderation without systematically integrating contemporary nationalism theories. Third, digital transformation studies rarely incorporate Islamic philosophical frameworks capable of addressing ethical dimensions of technological change. These disciplinary separations limit comprehensive understanding of national identity formation in the digital era. Addressing these gaps requires an interdisciplinary framework connecting political theory, educational philosophy, digital studies, and Islamic ethics.

The present study responds to these theoretical limitations by adopting the Triaxial Theory of National Identity (TTNI), which conceptualizes national identity through the dynamic interaction of Cultural-Historical, Civic-Democratic, and Digital-Network axes. Unlike earlier theories emphasizing single explanatory dimensions, TTNI integrates historical continuity, democratic legitimacy, and technological transformation into one analytical framework. Through the perspective of Islamic education, each axis is further strengthened by values derived from *maqāṣid al-sharīʿah*, *ukhuwah wathaniyyah*, religious moderation, and ethical digital citizenship.²⁶ This synthesis enables a more comprehensive understanding of nationalism appropriate for multicultural and digitally interconnected societies. The framework also highlights education as the primary institution capable of balancing these three dimensions simultaneously.

Based on the foregoing discussion, the novelty of this study lies in four interconnected contributions. First, it integrates classical nationalism theories with contemporary digital transformation through the Triaxial Theory of National Identity. Second, it positions Islamic education as the normative and pedagogical foundation for cultivating adaptive nationalism rather than merely transmitting civic knowledge. Third, it synthesizes *maqāṣid al-sharīʿah*, democratic citizenship, and digital literacy into a unified educational framework suitable for the era of artificial intelligence. Fourth, it proposes an interdisciplinary conceptual model that bridges political theory, educational philosophy, Islamic studies, and digital society research. These contributions provide a stronger theoretical foundation for understanding

²⁵ H G Rammal, "Economic Nationalism and Internationalization of Services: Review and Research Agenda," *Journal of World Business* 57, no. 3 (2022), <https://doi.org/10.1016/j.jwb.2022.101314>.

²⁶ S L Perry, "Prejudice and Pandemic in the Promised Land: How White Christian Nationalism Shapes Americans' Racist and Xenophobic Views of COVID-19," *Ethnic and Racial Studies* 44, no. 5 (2021): 759–72, <https://doi.org/10.1080/01419870.2020.1839114>.

how national identity can be reconstructed in the global digital era while remaining inclusive, democratic, ethically grounded, and educationally transformative.²⁷

Method

This study employed a qualitative research design using the library research approach to examine the evolving role of nationalism in shaping modernity and to formulate the Triaxial Theory of National Identity (TTNI) through the perspective of Islamic education. Library research was selected because the research objectives primarily concern conceptual synthesis, theoretical reconstruction, and interdisciplinary integration rather than empirical measurement. This approach enables researchers to critically examine classical and contemporary scholarly works concerning nationalism, modernity, digital transformation, citizenship education, and Islamic educational philosophy. Through systematic analysis of academic literature, the study develops an integrated theoretical framework capable of explaining contemporary transformations of national identity within the digital era. Furthermore, library research provides sufficient methodological flexibility for identifying conceptual relationships among diverse academic disciplines while maintaining analytical depth. Consequently, this method is particularly appropriate for generating new theoretical propositions and educational implications derived from existing scholarly knowledge.

The data sources consisted of both primary and secondary materials. Primary sources included seminal works on nationalism by Ernest Gellner, Benedict Anderson, Anthony D. Smith, Jürgen Habermas, Charles Taylor, and Manuel Castells, together with classical and contemporary literature on Islamic education, *maqāṣid al-sharīʿah*, religious moderation, and citizenship education. In addition, this study utilized the conceptual framework of the Triaxial Theory of National Identity (TTNI) as developed in the reference manuscript, particularly its Cultural-Historical Axis, Civic-Democratic Axis, and Digital-Network Axis, as the principal analytical foundation. Secondary sources comprised peer-reviewed journal articles, scholarly books, conference proceedings, policy reports, and international publications discussing digital citizenship, artificial intelligence, educational transformation, and contemporary nationalism. Priority was given to publications indexed in Scopus, Web of Science, and other reputable international databases published primarily between 2021 and 2026 to ensure theoretical relevance and academic rigor. Collectively, these sources provided comprehensive perspectives for reconstructing nationalism within the framework of Islamic education.

Data collection followed a systematic literature review procedure adapted to qualitative library research. Initially, relevant publications were identified through academic databases using combinations of keywords such as *nationalism*, *modernity*, *digital society*, *Islamic education*, *digital citizenship*, *religious moderation*, *maqāṣid al-sharīʿah*, and *national identity*. Subsequently, publications were screened according to predefined inclusion criteria emphasizing scholarly credibility, conceptual relevance, publication quality, and contemporary significance. The selected literature was then classified into thematic categories corresponding to theoretical perspectives, educational paradigms, digital transformation, and Islamic ethical foundations. Throughout this process, bibliographic management software was employed to organize references systematically and minimize duplication. This structured

²⁷ T Kuzio, "Imperial Nationalism as the Driver behind Russia's Invasion of Ukraine," *Nations and Nationalism* 29, no. 1 (2023): 30–38, <https://doi.org/10.1111/nana.12875>.

procedure enhanced transparency, consistency, and replicability in the literature selection process.

Results and Discussion

The findings of this library research demonstrate that nationalism in the twenty-first century can no longer be adequately explained through single-dimensional theories emphasizing ethnicity, territorial sovereignty, or civic institutions independently. Instead, contemporary national identity emerges through the continuous interaction among cultural traditions, democratic institutions, and digital ecosystems.²⁸ The synthesis of classical nationalism theories and contemporary literature indicates that these three dimensions operate simultaneously rather than sequentially. Within the context of Islamic education, this interaction becomes even more significant because religious values influence moral reasoning, civic participation, and digital behavior simultaneously.²⁹ Consequently, national identity should be understood as a multidimensional educational construct rather than merely a political ideology. This finding supports the need for a reconstructed theoretical framework capable of integrating these diverse dimensions into a coherent educational paradigm.

The literature further reveals that rapid technological transformation has fundamentally altered the mechanisms through which nationalism is transmitted across generations. Historically, schools, textbooks, and state institutions served as the primary instruments for cultivating national consciousness. In contrast, contemporary students increasingly encounter national narratives through social media platforms, digital communities, artificial intelligence applications, and algorithmically curated information.³⁰ This transformation significantly reduces the state's exclusive authority in shaping collective identity while expanding the influence of transnational digital actors. Consequently, educational institutions must redefine their pedagogical roles to remain relevant within digitally mediated societies. Islamic education therefore requires pedagogical innovation that integrates technological competence with ethical and spiritual guidance.

Another important finding concerns the growing interdependence between nationalism and digital literacy. The reviewed literature consistently indicates that digital illiteracy increases susceptibility to misinformation, ideological extremism, hate speech, and algorithmic manipulation. Conversely, students possessing strong critical digital competencies demonstrate greater resilience against online radicalization and identity polarization. Digital literacy therefore extends beyond technical skills toward ethical judgment, critical thinking, and responsible civic participation. Islamic educational philosophy reinforces these competencies through principles of honesty (*ṣidq*), trustworthiness (*amānah*), justice (*ʿadl*), and moderation (*wasatiyyah*). Accordingly, digital literacy should be regarded as a fundamental component of

²⁸ J Strube, "Global Tantra: Religion, Science, and Nationalism in Colonial Modernity," *Global Tantra Religion Science and Nationalism in Colonial Modernity*, 2022, 1–348, <https://doi.org/10.1093/oso/9780197627112.001.0001>.

²⁹ L Huddy, "Nationalism, Patriotism, and Support for the European Union," *Political Psychology* 42, no. 6 (2021): 995–1017, <https://doi.org/10.1111/pops.12731>.

³⁰ R Al-Kire, "Protecting America's Borders: Christian Nationalism, Threat, and Attitudes toward Immigrants in the United States," *Group Processes and Intergroup Relations* 25, no. 2 (2022): 354–78, <https://doi.org/10.1177/1368430220978291>.

contemporary nationalism education rather than as a supplementary technological competency.

The synthesis also demonstrates that cultural heritage remains indispensable despite increasing globalization. Historical memory, language, religious traditions, collective narratives, and national symbols continue to provide emotional legitimacy that cannot be replaced by institutional mechanisms alone. However, cultural identity must remain inclusive and dynamic rather than exclusionary or static. Islamic educational values encourage appreciation of cultural diversity while emphasizing universal human dignity and social justice.³¹ Consequently, cultural preservation should be accompanied by critical historical reflection capable of preventing exclusivist interpretations of national identity. This balanced approach enables nationalism to remain relevant without encouraging ethnocentrism or intolerance.

The Civic-Democratic Axis likewise emerges as an indispensable dimension of adaptive nationalism. Democratic participation, constitutional values, citizenship rights, deliberative dialogue, and institutional accountability collectively strengthen public trust in national institutions. The literature indicates that democratic legitimacy cannot rely solely on procedural elections but requires continuous civic engagement supported by educational institutions. Islamic education contributes significantly through concepts such as *shūrā*, collective responsibility, and ethical leadership. These principles reinforce democratic participation while maintaining moral accountability. Therefore, civic education and Islamic education should be integrated rather than treated as separate educational domains.

One of the most significant findings concerns the emergence of the Digital-Network Axis as an entirely new dimension of national identity. Unlike classical theories developed before digitalization, contemporary scholarship recognizes that online platforms, algorithms, artificial intelligence, and virtual communities increasingly shape citizens' perceptions of nationhood.³² Digital infrastructures influence not only information dissemination but also emotional attachment, political participation, and collective memory. Consequently, digital sovereignty becomes an essential aspect of national resilience. Educational institutions therefore bear responsibility for preparing students to understand how algorithms influence social behavior and public opinion. This finding substantially expands traditional understandings of nationalism by incorporating technological infrastructures into identity formation.

From the perspective of Islamic education, the integration of the Cultural-Historical, Civic-Democratic, and Digital-Network axes produces a holistic educational model capable of responding to contemporary societal challenges. Islamic educational philosophy provides ethical principles ensuring that technological advancement remains directed toward human welfare and social justice. The Qur'anic emphasis on knowledge, wisdom, justice, and collective responsibility aligns closely with democratic citizenship and critical digital literacy. Consequently, Islamic education functions as an ethical mediator balancing technological innovation with cultural continuity and democratic participation.³³ This integrative role distinguishes

³¹ C Zhang, "Postcolonial Nationalism and the Global Right," *Geoforum* 144 (2023), <https://doi.org/10.1016/j.geoforum.2023.103824>.

³² O Malinova, "Politics of Memory and Nationalism," *Nationalities Papers* 49, no. 6 (2021): 997–1007, <https://doi.org/10.1017/nps.2020.87>.

³³ A Lecours, "Nationalism, Secessionism, and Autonomy," *Nationalism Secessionism and Autonomy*, 2021, 1–241, <https://doi.org/10.1093/oso/9780192846754.001.0001>.

Islamic educational approaches from purely secular citizenship education models. Therefore, Islamic education possesses strategic potential for reconstructing adaptive nationalism within the global digital era.

The comparative synthesis of previous studies further indicates that most existing scholarship addresses only one or two dimensions of nationalism simultaneously. Political science research predominantly emphasizes democratic institutions, while cultural studies prioritize historical identity, and communication research concentrates on digital transformation. Few studies successfully integrate all three perspectives into a unified conceptual framework. Similarly, Islamic educational research frequently discusses character education and religious moderation without explicitly connecting these discussions to contemporary nationalism theory. This fragmentation creates theoretical limitations that reduce explanatory power regarding current educational challenges.³⁴ Consequently, a more comprehensive theoretical synthesis becomes necessary.

Based on the interdisciplinary synthesis, this study reconstructs the Triaxial Theory of National Identity (TTNI) by positioning Islamic education as the central pedagogical mechanism connecting the three identity axes. Rather than functioning as an additional variable, Islamic education becomes the ethical foundation through which historical consciousness, democratic participation, and digital literacy interact harmoniously. This reconstruction extends the original TTNI by introducing educational mediation rooted in *maqāṣid al-sharī'ah*, *ukhuwah waṭaniyyah*, *wasatiyyah*, and ethical digital citizenship. As a result, nationalism is conceptualized not only as a political identity but also as a moral and educational process continuously cultivated throughout lifelong learning. This theoretical reconstruction represents one of the principal contributions of the present study.

Overall, the findings demonstrate that adaptive nationalism in the global digital era requires simultaneous development of cultural rootedness, democratic commitment, digital competence, and Islamic ethical values. None of these dimensions alone adequately explains contemporary national identity.³⁵ Instead, sustainable nationalism emerges through their continuous interaction within educational environments capable of nurturing critical, inclusive, and ethically responsible citizens. The proposed framework therefore provides both analytical and pedagogical guidance for curriculum development, citizenship education, and Islamic educational reform. By integrating classical nationalism theories with contemporary technological realities and Islamic educational philosophy, the study establishes a comprehensive model suitable for twenty-first-century education.

Table I. Reconstruction of the Triaxial Theory of National Identity through the Lens of Islamic Education

TTNI Axis	Core Components	Islamic Educational Foundation	Educational Competencies	Expected Outcomes
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³⁴ Q Huang, "The Discursive Construction of Populist and Misogynist Nationalism: Digital Vigilantism Against Unpatriotic Intellectual Women in China," *Social Media and Society* 9, no. 2 (2023), <https://doi.org/10.1177/20563051231170816>.

³⁵ M Tudor, "Nationalism, Authoritarianism, and Democracy: Historical Lessons from South and Southeast Asia," *Perspectives on Politics* 19, no. 3 (2021): 706–22, <https://doi.org/10.1017/S153759272000078X>.

TTNI Axis	Core Components	Islamic Educational Foundation	Educational Competencies	Expected Outcomes
Cultural–Historical Axis (CHA)	Historical memory, traditions, language, cultural heritage, national symbols	<i>Ukhuwah waṭaniyyah</i> , <i>ḥifẓ al-dīn</i> , <i>ḥifẓ al-'aql</i> , appreciation of diversity	Historical literacy, intercultural competence, reflective thinking	Inclusive national identity rooted in cultural diversity
Civic–Democratic Axis (CDA)	Constitution, citizenship, democracy, participation, justice	<i>Shūrā</i> , justice (<i>'adl</i>), responsibility (<i>amānah</i>), equality	Democratic participation, ethical leadership, civic engagement	Responsible and participatory citizenship
Digital–Network Axis (DNA)	AI, algorithms, social media, digital platforms, digital sovereignty	Digital ethics, honesty (<i>ṣidq</i>), moderation (<i>wasatiyyah</i>), critical reasoning	Digital literacy, media literacy, AI literacy, critical evaluation	Ethical digital citizenship and resilience against misinformation

TTNI Axis	Core Components	Islamic Educational Foundation	Educational Competencies	Expected Outcomes
Islamic Educational Integration	Integration of the three axes through holistic education	<i>Maqāṣid al-sharīʿah</i> , prophetic education, character education	Holistic competency development	Adaptive, ethical, democratic, and globally responsible nationalism

Source: Developed by the author based on the reconstruction of the Triaxial Theory of National Identity and Islamic educational philosophy, adapted from the conceptual foundations of TTIB in the source manuscript

The findings of this study confirm that nationalism in the global digital era can no longer be adequately interpreted through monocausal perspectives that prioritize ethnicity, territorial sovereignty, or civic institutions independently. Instead, national identity has evolved into a multidimensional social construct shaped by continuous interactions among cultural heritage, democratic governance, and digital ecosystems. This finding extends the classical propositions advanced by Gellner, Anderson, and Smith by demonstrating that the emergence of artificial intelligence, social media, and algorithmic communication has transformed the mechanisms through which nationalism is reproduced. Unlike earlier periods in which educational institutions and state apparatuses monopolized the dissemination of national narratives, contemporary identity formation increasingly occurs through decentralized digital environments. Consequently, educational institutions must reposition themselves as facilitators of critical identity construction rather than merely transmitters of national ideology. Islamic education occupies a strategic position in this transformation because it integrates ethical formation with civic responsibility and technological awareness. Such integration enables nationalism to remain adaptive without abandoning its moral foundations.

One of the principal theoretical contributions of this research lies in strengthening the Cultural-Historical Axis through Islamic educational philosophy. Previous nationalism theories generally emphasize historical memory as an emotional resource for national solidarity.³⁶ However, this study argues that historical consciousness should not merely preserve collective memory but should also cultivate critical reflection regarding historical diversity, social justice, and religious coexistence. Islamic educational traditions encourage learners to appreciate cultural plurality while simultaneously recognizing humanity's shared ethical responsibilities. Concepts such as *ukhuwah waṭaniyyah*, *ta'āruf*, and *raḥmatan lil-'ālamīn* transform

³⁶ K Brøgger, "Post-Cold War Governance Arrangements in Europe: The University between European Integration and Rising Nationalisms," *Globalisation Societies and Education* 21, no. 2 (2023): 278–92, <https://doi.org/10.1080/14767724.2022.2075832>.

cultural heritage from a source of exclusivism into a foundation for inclusive citizenship. Consequently, historical education becomes an instrument for developing reflective patriotism rather than ideological indoctrination. This reinterpretation significantly expands the educational relevance of the Cultural-Historical Axis.

The Civic-Democratic Axis likewise acquires deeper significance when interpreted through the perspective of Islamic education. Democratic citizenship is frequently understood within secular political theory as participation in constitutional governance and protection of civil liberties. While these principles remain essential, Islamic educational philosophy complements them by emphasizing ethical leadership, accountability (*amānah*), consultation (*shūrā*), justice (*‘adl*), and public welfare (*maṣlaḥah*). These values encourage students not only to participate politically but also to exercise moral responsibility toward society. Democratic citizenship therefore becomes an ethical practice rather than merely a constitutional obligation. Educational institutions are consequently expected to cultivate civic virtues alongside democratic competencies.³⁷ This synthesis demonstrates that Islamic education and democratic citizenship are mutually reinforcing rather than conceptually contradictory.

Perhaps the most innovative contribution of this study concerns the Digital-Network Axis. Existing nationalism theories were largely developed before the emergence of algorithm-driven communication systems and therefore provide limited explanations regarding digital identity formation. The present findings demonstrate that digital infrastructures now function as powerful agents shaping political participation, collective memory, emotional attachment, and public discourse. Artificial intelligence, recommendation algorithms, and social media platforms continuously influence citizens' perceptions of national belonging through personalized information environments. Consequently, digital literacy must evolve beyond operational skills toward algorithmic awareness, media ethics, and critical reasoning. Islamic educational values strengthen this transformation by encouraging honesty, verification (*tabayyun*), moderation, and responsible communication.³⁸ This integration establishes digital citizenship as an essential dimension of adaptive nationalism.

The interaction among the three TTNi axes demonstrates that sustainable nationalism depends upon balance rather than dominance of any single dimension. Excessive emphasis on cultural identity without democratic participation risks producing exclusionary ethnonationalism. Conversely, democratic institutions lacking historical legitimacy may generate weak emotional attachment among citizens. Similarly, digital transformation unsupported by ethical education increases vulnerability to misinformation, radicalization, and algorithmic polarization. The present study therefore argues that adaptive nationalism emerges only through continuous interaction among cultural continuity, democratic legitimacy, and digital competence. Islamic education functions as the pedagogical mechanism capable of maintaining equilibrium among these dimensions. Such balance represents an important refinement of the original TTNi framework.

³⁷ P Singh, "Populism, Nationalism, and Nationalist Populism," *Studies in Comparative International Development* 56, no. 2 (2021): 250–69, <https://doi.org/10.1007/s12116-021-09337-6>.

³⁸ X Liao, "Fandom Nationalism in China: The Effects of Idol Adoration and Online Fan Community Engagement," *Chinese Journal of Communication* 15, no. 4 (2022): 558–81, <https://doi.org/10.1080/17544750.2022.2088587>.

The educational implications of this reconstruction are particularly significant for curriculum development. Traditional nationalism education has frequently emphasized memorization of historical events, patriotic symbols, and constitutional principles. Although these components remain valuable, they are insufficient for preparing students to navigate digitally mediated societies characterized by misinformation and ideological fragmentation.³⁹ Educational curricula should therefore integrate historical literacy, democratic deliberation, digital literacy, artificial intelligence literacy, ethical reasoning, and intercultural competence within a unified pedagogical framework. Islamic education contributes additional normative guidance by grounding these competencies in *maqāṣid al-sharīʿah* and prophetic educational principles. Such integration promotes holistic character formation rather than fragmented competency acquisition. Consequently, educational reform should prioritize interdisciplinary learning experiences connecting civic education, Islamic studies, history, and digital technology.

This study also addresses an important theoretical gap within contemporary Islamic educational scholarship. Much existing research emphasizes character education, religious moderation, and moral development while paying relatively limited attention to contemporary theories of nationalism and digital society. Conversely, nationalism studies often overlook Islamic educational philosophy despite its substantial influence within many multicultural societies. The present research bridges these disciplinary traditions by integrating political theory, educational philosophy, digital studies, and Islamic ethics into a single analytical framework. This interdisciplinary synthesis expands both nationalism studies and Islamic educational research simultaneously. It further demonstrates that educational theory benefits considerably from engagement with broader political and technological transformations. Accordingly, the proposed framework contributes new conceptual directions for future interdisciplinary scholarship.

From a practical perspective, the reconstructed TTNI provides strategic guidance for educational policymakers. Ministries of education, curriculum developers, Islamic educational institutions, and teacher education programs may utilize the framework to redesign citizenship education for the digital era. Curriculum reform should encourage project-based learning, collaborative deliberation, digital fact-checking, historical inquiry, intercultural dialogue, and ethical reflection rather than relying exclusively on textbook-centered instruction.⁴⁰ Teacher professional development should likewise strengthen competencies in digital pedagogy, civic facilitation, and Islamic ethical reasoning. Such reforms would prepare students not only to become technologically competent citizens but also morally responsible members of democratic societies. The integration of Islamic educational values further strengthens educational legitimacy within Muslim-majority contexts.

The novelty of this research may be summarized in four principal dimensions. First, it reconstructs the Triaxial Theory of National Identity by positioning Islamic education as the ethical mediator connecting cultural, democratic, and digital identity formation. Second, it introduces digital literacy and artificial intelligence literacy as indispensable components of contemporary nationalism education rather than

³⁹ F Zhang, "The China Museum Boom: Soft Power and Cultural Nationalism," *International Journal of Cultural Policy* 27, no. 1 (2021): 30–49, <https://doi.org/10.1080/10286632.2019.1709058>.

⁴⁰ E Neumann, "Education for a Christian Nation: Religion and Nationalism in the Hungarian Education Policy Discourse," *European Educational Research Journal* 22, no. 5 (2023): 646–65, <https://doi.org/10.1177/14749041211072691>.

optional technological skills. Third, it integrates *maqāṣid al-sharīʿah*, *ukhuwah waṭaniyyah*, religious moderation, and democratic citizenship into a unified educational model capable of responding to global digital transformation. Fourth, it develops an interdisciplinary theoretical framework bridging nationalism studies, Islamic education, citizenship education, and digital society research. These contributions significantly extend the explanatory capacity of existing nationalism theories while providing concrete educational implications for curriculum innovation. Overall, the discussion demonstrates that nationalism should be understood as a dynamic educational process continuously reconstructed through interactions among historical memory, democratic participation, technological transformation, and ethical development. Islamic education provides the normative foundation enabling these dimensions to interact constructively rather than competitively.⁴¹ Through the reconstructed Triaxial Theory of National Identity, nationalism is redefined as an adaptive, inclusive, democratic, and morally grounded identity capable of responding to globalization and digital disruption without sacrificing cultural integrity or religious values. This conceptualization offers a comprehensive framework for understanding national identity in the twenty-first century while simultaneously informing educational reform. Future empirical research may further validate this framework through comparative studies involving Islamic educational institutions across diverse cultural contexts. Such investigations would strengthen both the theoretical robustness and practical applicability of adaptive nationalism within global education.

⁴¹ J C Soper, "Religion and Nationalism in Global Perspective," *Religion and Nationalism in Global Perspective*, 2021, 1–280, <https://doi.org/10.1017/9781316995280>.

Conclusion

The present study demonstrates that nationalism in the global digital era should no longer be understood as a static political ideology or a singular expression of ethnic, territorial, or civic identity. Instead, national identity has evolved into a dynamic and multidimensional construct shaped by the continuous interaction among cultural-historical continuity, democratic citizenship, and digital-network ecosystems. Through a comprehensive synthesis of classical nationalism theories, contemporary digital society literature, and Islamic educational philosophy, this study reconstructs the Triaxial Theory of National Identity by positioning Islamic education as the central pedagogical mechanism that integrates these three dimensions into a coherent educational framework. The findings indicate that sustainable nationalism cannot be achieved through historical narratives, constitutional principles, or technological advancement independently. Rather, adaptive nationalism emerges when cultural rootedness, democratic participation, digital literacy, and Islamic ethical values develop simultaneously through holistic educational processes. Within this framework, Islamic education contributes not only to religious character formation but also to the cultivation of inclusive citizenship, critical digital competence, ethical leadership, and responsible participation in democratic society. Consequently, Islamic education becomes a strategic instrument for strengthening national resilience while preparing future generations to navigate the complexities of globalization, artificial intelligence, and digital transformation without compromising cultural identity or religious values.

The theoretical contribution of this research lies in extending existing nationalism scholarship by integrating the Cultural-Historical Axis, Civic-Democratic Axis, and Digital-Network Axis with the normative principles of *maqāṣid al-sharīʿah*, *ukhuwah waṭaniyyah*, *wasatiyyah*, and ethical digital citizenship. This interdisciplinary synthesis produces a more comprehensive conceptual model capable of addressing contemporary educational challenges that previous nationalism theories only partially explained. Practically, the reconstructed TTNi provides strategic guidance for curriculum reform, citizenship education, Islamic educational institutions, teacher professional development, and digital literacy policies aimed at cultivating adaptive, inclusive, and ethically grounded national identity. The study therefore recommends that future educational reforms integrate historical literacy, democratic deliberation, artificial intelligence literacy, media literacy, intercultural competence, and Islamic ethical education into an integrated curriculum capable of responding to rapidly changing technological realities. Furthermore, future empirical studies should examine the implementation of this framework within schools, universities, pesantren, and other Islamic educational institutions across different cultural contexts to evaluate its effectiveness in strengthening adaptive nationalism among younger generations. Such investigations would further refine the theoretical robustness and practical applicability of the Triaxial Theory of National Identity while contributing to the broader development of Islamic educational scholarship in the era of global digital modernity.

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