



The Portrait of Religiosity and Nationalism of High School Students in Contemporary Indonesia

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ABSTRACT

This study aimed at understanding the level of religiosity and nationalism of adolescents who are high school students. It also tried to explain the environment that supports the development of youth's religiosity and nationalism. In the context of Indonesian, nationalism and religiosity are needed in everyday life. Both of these attitudes cannot be separated and let alone contested. The study of these attitudes at the adolescent level is important, at least because religiosity in adolescents begins to be developed and strengthened. They are expected to become "Golden Generation" in 2045. This research was conducted at SMA Negeri 8 Kediri, East Java with quantitative and qualitative approaches. The results of the research show that students' religiosity and nationalism are well developed. Both of these attitudes are positively correlated. It means that students with good religiosity also have good nationalism. This well-developed nationality and religiosity cannot be separated from the efforts made by the school in developing the school environment to these attitudes.

Keywords: Religiosity, Nationalism, Self-identity

1. Introduction

The emerging "Indonesian Golden Generation" in 2045 is one of the objectives of the Indonesian nation state. At the age of 100, after the declaration of independence in 1945, this nation will have a demographic bonus. This is a challenge for this nation to create a golden generation, that is a generation of having quality and good character. The potential of demographic bonus in Indonesia is an important momentum for this nation to strengthen its commitment to community development, especially in the field of education, because the development of quality and character education is the main way to rise the advancement and honor of a dignified and civilized nation. (Dongoran, Faisal R. 2014)

Among the efforts of this nation in preparing the golden generation is by developing and strengthening character education. Character education is education that develops cultural values and national character for students, so that they have their personal values and characters, and then implement those in their lives as a manifest of being religious, honest and disciplined, having nationalism, productive, creative and so on. This can be done through the education of the heart, the brain, and the physical process. (Petunjuk Teknis Pendidikan Karakter (PUDNI). Character education can be a means of civilizing and humanizing. Through character education, it is hoped that there will be a living environment which respects human life, integrity and uniqueness of creation. Also, it can produce individuals who have balanced intellectual and morality, so that society will become more humane. Character education is not only an integrative dimension, but also curative, both personally and socially. It becomes a means of healing social diseases and could be a way out of the process of improvement for the community. (Doni Koesoema A., 2007:116)

Character education should be placed in the context of dynamic dialectical motion, in the form of individual responses to natural impulses (physical and psychological), social and cultural things which encircles them. It should also be able to forge himself to gain perfection so that his existing potentials develop fully. Thus, he becomes a human who can establish relationships with his environment in a healthy and responsible manner, without losing his autonomy and freedom. (Doni Koesoema A., 2007:134)

Character education is important to be implemented in Indonesia. Character is the values that relate to God Almighty, oneself, fellow human beings, and the environment in which they are manifested in thoughts, attitudes, feelings, and actions based on the norms of religion, law, manners, and customs. (Pupuh Fathurrohman, et.al. 2013:21) According to Bung Karno, the first president of the Republic of Indonesia, character is an important factor in nation building. (Manullang, Belferik, 2013)

Efforts to develop character education have been outlined in various policies. In Law 2003 Number 20, in Chapter II Article 3, it is stated that national education is to develop the ability and shape of dignified national character and civilization in order to educate the people of the nation, aiming at the development of the potential of students in order that they are devoted to God Almighty. Also, the students are being noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen. In Chapter I of General Provisions stated that Education is a conscious and

planned effort to realize an atmosphere and the process of learning. So that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, morality, and the skills needed by themselves, society, and nation.

Character building also refers to Law No. 17, 2007 concerning the National Long Term Development Plan (RPJP). The planning document for 20 years to 2025 is the elaboration of the objectives of the establishment of the Government of the Republic of Indonesia listed in the Preamble of the 1945 Constitution. Here it is stated that the vision of national development in 2005-2025 is Indonesia becomes autonomous, advanced, fair and prosperous. (Bagus Mustakim, 2011: 64) Based on the formulation of the 2025 National RPJP vision, there are at least eight characters that must be developed. These are having a spiritual ethos, quality oriented, democratic, and multicultural; having critical intelligence, maritime insight and global concern; and caring for the environment. (Bagus Mustakim, 2011: 72)

Elsewhere, in the RPJM 2010-2014 (Perpres No. 5, 2010), there are eight National Development Missions. The first mission of the eight missions is to realize a noble, moral, ethical, cultured and civilized society based on the philosophy of Pancasila. This mission is to strengthen the identity and character of the nation through education that aims to shape human beings who are devoted to God Almighty, obey the rule of law, maintain internal and inter-religious harmony, carry out intercultural interactions, develop social capital, apply the noble values of national culture, and has pride as an Indonesian nation in order to strengthen the foundation of spiritual, moral and ethical development of the nation.

The strengthening character education is included in *Nawa Cita*, the nine priority agendas of Jokowi, the President of Republic of Indonesia. At the eighth point stated that the government will revolutionize the nation's character by restructuring the national education curriculum by emphasizing the aspect of citizenship education, such as teaching the history of nation building, patriotism and love of the country, the spirit of defending the country and character. (<http://nasional.kompas.com/read/>)

Based on the legislation and the government work program, it can be understood that education held in Indonesia aims to shape the characters of religious, having nationalism, and of course the ability to be in accordance with their respective studies. Every student is expected to have the three competencies.

In character building, religious education in schools has been positioned as an important subject matter since it is intended to form noble characters. However, the important role of religious education in schools must be accompanied by the teaching of religious teaching comprehensively, otherwise it will be counter-productive. Today there seems to be a symptom of an inappropriate understanding that does not support the creation of religion as the basis of character supporting a tolerant life. In this case, the institution of Setara Institute has warned that religious education in schools have to be properly presented. The practice of education must be sterile from the intervention of intolerant group aspirations that make the education institution as one of the bases for disseminating narrow religious views. (<http://setara-institute.org/>)

Another study conducted by the Jakarta Institute of Islamic Studies and Peace (LaKIP) was shocking. Research conducted between October 2010 and 2011 on PAI teachers and students (middle and high school) in Jabodetabek (Jakarta, Bogor, Depok, Tangerang and Bekasi) shows that 49% of students agree with radicalism for religion. Therefore, PAI teachers have a strategic role to instill moderate Islam and can find the right way to overcome radical attitude. (Abu Rokhmad, 2012, 79-114)

Besides that, in the past decade the spirit of nationalism has faced challenges. A few people questioned and didn't even agree with Pancasila as the basis of this state. Therefore, developing nationalism and understanding of the basis of this state is important. Studies of nationalism related to religiosity are important to do. Study of religiosity is needed because Indonesian society is a religious community. Religious teaching influence their views in social, political, and economic aspects. The study of religiosity and nationalism is very important because the research results above show that there are symptoms of an increase in radical religious understanding in youth. This study seeks to describe the level of youth religiosity and nationalism attitudes, the relationship between these attitudes, as well as the factors that influence the development of these attitudes.

2. Method

This research was conducted at SMA Negeri 8 in Kediri City, East Java, Indonesia. The population is all Muslim students of grade XII or 'class 3' totaling 337 students. The sampling technique used was random sampling, using the Krejcie table in determining the number of samples. The number of samples in this study were 181 students (respondents).

This study uses two approaches, namely quantitative and qualitative. Quantitative approach is used to find out the description and the correlation of both students' attitudes, while a qualitative approach is used to explain the efforts made by the school in realizing a condition of developing both attitudes.

In this study, data collection methods are carried out sequentially, quantitative and then qualitative, using questionnaire and interview. Questionnaire is used to determine the level of religiosity and nationalism of students, while interview is intended to find out the school's efforts in realizing the environment to develop both attitudes. The questionnaire used in this study was a questionnaire on religious attitudes, and nationalism attitudes. For religious attitudes, the instrument used is based on five religious aspects of Stark and Glock, namely: belief, religious practices, spiritual experiences, religious knowledge, and consequences. (Stark & Glock, 1968:14-16) Whereas for aspects of nationalism attitude are recognition of the identity of the Indonesian people, respect for diversity, acceptance of the Unitary State of the Republic of Indonesia, willingness to sacrifice for the nation and the state, the implementation of Pancasila. (Heri Susanto, 2012: 69-70)

3. Result

3.1 Overview of Religiosity

Based on the analysis of questionnaires distributed to respondents with descriptive quantitative analysis, the students' level of religiosity is as follows: 27 students (14.92%) are in high level of religiosity, for moderate is 133 students (73.48%) and low nationalism level is 21 students (11.60%). These results indicate that the average student religiosity is moderate.

3.2 Description of the attitude of nationalism

The results of the analysis of the questionnaire on nationalism showed that the average level of nationalism of students is moderate, namely 122 respondents (67.41%). For those with high nationalism, there are 30 respondents (16.57%) and the low are 29 respondents (16.02%). From these results it can be understood that the number of respondents with high and low nationalism levels is almost the same.

3.3 Relationship between Religiosity and Nationalism Attitudes

Based on the correlation test between religious and nationalism attitudes of respondents by using Spearman rank correlation it can be seen that there is a significant correlation between the two attitudes, indicated by the sig (2-tailed) value of 0.000. For the correlation coefficient is 0.473 which means it shows a sufficient (moderate) level of correlation. The results of this correlation test indicate that there is a unidirectional relationship between religious and nationalism attitudes, so that it can be understood that students who have a high religious level also have a high attitude of nationalism.

3.4 School Efforts in developing religiosity and attitude of nationalism

School efforts to develop students' level of religiosity are not only through learning Islamic Education in the classroom but also several other efforts, providing religious studies outside the classroom, activities of *Pondok Ramadhan*, getting used to praying at school and practicing good behavior. Nationalism development in school is carried out by teaching subjects related to nationality and citizenship. In addition, efforts are also made through appreciation and experience of Pancasila in daily life in schools, carrying out 'ceremonies' on Mondays and commemorating the independence of the Republic of Indonesia and other national holidays. Another effort is to play national anthem through loudspeakers so that students can listen, imitate, and live the songs. The school also familiarizes students to contribute to fellow citizens affected by the disaster, in order to grow a sense of solidarity with themselves.

4. Discussion

4.1 Striving for the environment to develop student religiosity

Religiosity is a dynamic attitude and behavior, not static. Religiosity will not occur statically in the form of expressions that do not change, because basically all of them as part of culture and tradition will take place in the process. Those will be formed and reshaped by the actor as his ability as a "cultural builder" to interpret it, because in general it is part of human interpretation. Piety in this sense is "an emergent" and not something that "already exists". (Moeslim Abdurrahman, 2005: 96)

The concept of religiosity can be interpreted as a personal relationship that involves feelings of resignation, dependence and recognition of the power that exceeds itself. The level of religiosity is the level or quality of how deeply individuals integrate the teachings of their religion in their daily lives. (Hayyinah, 2004:31-41)

Stark and Glock in their book *American Piety: The Nature of Religious Commitment*, states that in general there are 5 (five) dimensions of religious commitment which include (1) belief; (2) religious practices; (3) spiritual experiences; (4) religious knowledge; (5) consequences. Dimension of belief is to assess the extent to which religious people can live their lives according to their beliefs. Religious practices dimension examine the extent to which religious people are able to carry out their religious obligations in the form of rituals or worship and other obligations diligently. Dimension of spiritual experiences examine whether as a devout believers, he/she has been able to obtain spiritual experience deep, through justified ritual practices. Dimension of religious knowledge examines the extent to which a religious believer understands the doctrine and teachings of his religion, so that he understands the basic principles taught by his religion. Dimension of consequence is assessing the impact of the four dimensions above, the extent to which religious people can function their religious beliefs, ritual practices, knowledge of their religious bases and the spiritual experience they gain to become good and obedient adherents in their daily lives. Whether the attitude of the person reflect religious dimensions as described above or not. (Stark & Glock, 1968:14-16)

Based on the data above, the average religious level of students is moderate, while for a high number is higher than the low. This indicates that the religious level of school students tends to be good, and the impression that they are secular or low religious level is not true. Although the religiosity of students seems to be still in the development stage, and has not experienced a high strengthening.

In the Indonesian education system, for senior high school level there are educational institutions that present a large number of religious lessons, namely Madrasah Aliyah (MA) and those that offer limited religious subjects, namely Sekolah Menengah Atas (SMA). In Law No. 20 of 2003 article 12 paragraph 1a stated that every student in each education unit has the right to get religious education in accordance with the religion he adheres to and taught by religious educators. It's just for Sekolah Menengah Atas (SMA), there are only a few religious class hours, for grade 1 and 2 for 3 hours (3x45 minutes) per week, and for grade 3 for 2 hours per week.

Although the number of hours of study is small, the religiosity of students in SMA Negeri 8 tends to be good. This is because the school effort to foster student religion is not only through class hours but also through religious practices outside the classroom. Furthermore, it should be added here that in addition to religious education from schools, some students also receive religious education from the environment outside their school. Efforts made by the school, as described above, by developing the religious environment in schools through learning Islamic Education in the classroom and direct experience through religious practices seem to be able to develop students' religious attitudes.

4.2 Striving for the environment to grow student nationalism

In the KBBI (Indonesian dictionary), nationalism is defined as (1) doctrine (teaching) to love the nation and its own country; (2) awareness of membership in a nation that potentially or actual jointly achieves, maintains, and perpetuates the identity, integrity, prosperity and strength of the nation; spirit of nationality. (<https://kbbi.web.id/nasionalisme>)

Nationalism is not a static attitude. Nationalism reproduction needs to be carried out continuously. Michael Billig distinguishes nationalism into two; hot nationalism and banal nationalism. Hot nationalism is a smoldering nationalism that arises only at certain times when there are serious threats from outside, such as insults from other countries. Whereas banal nationalism is nationalism which is produced by simple things that are not clearly visible to the eye, such as feeling happy when we hear that our soccer club won in the match. (Michael Billig, 1995)

Indonesian nationalism based on Pancasila continues to be maintained and developed by educational institutions. The development of nationalism at SMA Negeri 8 Kediri was also carried out both through teaching efforts in the classroom and through other efforts outside the classroom. As explained above, to strengthen nationalism, students are given subjects related to nationality and citizenship. Students are also accustomed to attending ceremonies, both weekly and incidental at the commemoration of the Republic of Indonesia's national day. These ceremonies and commemoration are intended to, among other things, remember the struggle of the Indonesian heroes, reinforce Indonesian unity and continue to realize the necessary diversity in Indonesia. The procession of the ceremony includes giving respect to (salute) the flag, singing the Indonesia Raya song, reading the Pancasila text and remembering the heroes. These things will be able to develop the nationalism of the students.

The other efforts to develop nationalism are carried out by playing national anthem through loudspeakers so that the spirit of nationalism and patriotism is maintained and grows well. The school also familiarizes students to contribute to fellow citizens affected by the disaster, in order to grow a sense of solidarity with themselves. Other activities that are in line with the development of nationalism are extracurricular activities such as Paskibra (Flag Hoisting Troop), PMR (Red Cross Youth), and scouts. These efforts make student nationalism not fade, as shown by the level of nationalism of these school students.

4.3 Nationalist and religious attitudes are not mutually exclusive

Nationalism and religiosity are two important discourses that have been studied in modern Indonesia until now. These two issues are important to be discussed since Indonesia is a country that consists of multi ethnic and religions. Nationalism is important in order that the diversity remains in harmony and unity, therefore the separation by a group of people from the unitary state of Indonesia due to religious or ethnic differences can be avoided. At the same time Indonesian people is a religious community, with Islam as the majority. Indonesian religiosity is solid, in which religious doctrine and behavior have been instilled from an early age in Muslim families in general. Therefore, Religiosity and nationalism cannot be denied one of them. Religiosity is necessary on the one hand, and nationalism on the other. The continuous discourse is how to develop and juxtapose religiosity and nationalism. Disclaiming religiosity and only developing nationalism will be considered secular, and vice versa, without developing nationalism a person will be considered as disobedient citizen.

The Indonesian state based on Pancasila can't be called a religious state, as it can't be called a secular state. Myengkyo Seo stated that Pancasila is not about religion but about the state's mindset toward religion(s). Seo added that the ideology of Pancasila adds a secular aspect to the way the Indonesian state perceives religion and secularism, i.e. how and why the state should manage religion and relations between the religious majority and minority. "Indonesia is as neither Islamic nor secular state"(Myengkyo Seo, 2012: 1045-1058). "Pancasila puts Muslims, Christians, Hindus and Buddhists on equal levels"(M. Amin Abdullah and Syafa'atun Almirzanah. 2014:342). In the first principle of Pancasila it can be clearly understood that the Indonesian nation is a nation that has faith in One Almighty God. Thus it can be understood that the Indonesian nation is not a secular nation.

Nationalism and religious attitudes need not be contested, because these two attitudes can be possessed by one person at a time. Prof. Dr. H. A. Mukti Ali, the former Indonesian Minister for religious Affairs, in an opportunity to respond to a statement whether he was Muslim or Indonesian, asserted that "I am Indonesian and a Muslim" (M. Amin Abdullah and Syafa'atun Almirzanah. 2014:343). Conceptually and practically there is no obstacle to having a high religious commitment as well as a strong nationalism attitude. The results of the analysis of the correlation between religious commitment and nationalism in this study also show that the nationalist students have good religious commitment. Their religiosity did not prevent him from having a high nationalism, and became a good Indonesian citizen.

4.4 The Importance of Transforming Ideology with the approaches belief and practice simultaneously

Indonesian people, as religious communities believe that religion has a high commitment and explicit doctrines in building human beings with noble personalities. Through its noble value, religion is believed to have the power to build religious awareness so that it can develop positive attitude in a person. Based on this belief, religious education is gaining attention in the national education system. (Bagus Mustakim, 2011:51)

Religious education provided by schools must be able to develop students' religious commitment both in terms of their beliefs and practices. Religious education must emphasize efforts to develop self-identity by presenting relevant teaching materials, as well as presenting religious material in both theoretical and practical forms. Religious knowledge and experience presented to students in religious education is expected to deepen students' knowledge and make students able to respond to their respective situations. In Lori Peek's study, the process of forming religious identity in adolescents occurs through three stages; religion as ascribed identity, religion as chosen identity, and religion as declared identity. Religion as chosen identity refers to a person's cognitive conception obtained from considerations. This is the stage after 'religion as ascribed identity', the stage of identification without awareness. (Inkeri Rissanen, 2014:123-138)

At first, in general a child just follows his parents or closest people in religion. But in his development, a child will get knowledge about religion, through religious education institutions such as "Taman Pendidikan al-Qur'an" (Education Institution for Al-Qur'an, "Madrasah Diniyah" (Education Institution for religious studies), or from schools where he also learns secular subject matters. In his development, he will consider it through reason, and follow the practices of religious rituals around him, then he will have a strong religious commitment. The task of religious education is to help children strengthen their religious commitment.

Developing student's religiosity is not only in the level of understanding, but also in religious practices. Every student is expected to not only have a religious understanding but also be accustomed to carrying out religious practices in daily life. Religious education provided is not only for intellectual exercise but also for the development of religious behavior. Religious education which is presented in class XII at SMA Negeri 8 not only teaches religious knowledge, but also fosters their religious practices, for example through the practice of daily prayers at school mosques, religious activities during the month of Ramadan, and getting used to helping others.

Moreover, religion contains two aspects that cannot be separated, that are substance and practice. This aspect of substance is the "inner side" of religion which is its essence. While the practice side is the actualization of the essence of religion, which is formed from one's understanding of the essence of the religion.

However, it must be realized that at the individual level, religion may manifest itself on many sides, often not uniform and (it seems) sometimes not even coherent between belief and practice. Individual lived religion is experienced and expressed in practice, a concrete form of his/her body movements and emotions in religion. Socialization and interaction between them will indeed provide information or knowledge to each other, but this cannot be a determining factor for one's religious beliefs and practices. At the individual level there may be not always single commitment between belief and practice. The terms of religious commitment and identity are in the space of contestation, shifting and not rigid. (Meredith B McGuire, 2008: 187, 208)

Every educator must realize that an individual cannot be limited to just one option. Religious understanding and practice can be obtained by someone from the information of many sources. Someone may be able to enter into several groups, although not necessarily he can be in line with each member. The identity group may be able to influence, but it cannot determine the personal identity of its members. Self-identity may be the result of a combination of elements. It also can be understood that an element may have a strong influence on a particular context but not in other contexts. A person's religious identity may be formed from the bonds of great tradition that surround him, his religious group, his family or another, but again not merely those factors that determine one's identity. A person's religious identity is formed from the process of living and experience, the ability to adapt and change, and different religious expressions due to differences in experience, relationships and cultural settings (Meredith B McGuire, 2008: 209) Educational institutions are expected to truly understand the process of religious development of their students, and the factors that influence the construction of identity.

5. Conclusion

Religiosity and nationalism grow and develop well among students who are respondents in this study. Generally students have a good level of religiosity and nationalism. Both of these attitudes are positively correlated, meaning that students who have good religiosity also have good nationalism. To be religious does not prevent them from becoming a nationalist. These two attitudes of religiosity and nationalism can develop well and need not be contested. The statement, "I am Indonesian and a Muslim" seems to be the attitude of these students. The development of these two attitudes of students can't be separated from the school efforts in realizing a school environment that is conducive to the development of them. These efforts must continue to be carried out consistently in order to realize Indonesia's 2045 golden generation.

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