MEASURING RELIGIOUS MODERATION AMONG STUDENTS

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Abstract

This article aims to determine whether there is an influence of religious moderation on religiosity and to measure the index of religious moderation among students of UIN Syarif Hidayatullah Jakarta. The research was conducted at UIN Syarif Hidayatullah Jakarta in 2022. The approach used is quantitative. Data collection techniques through surveys and data analysis using descriptive statistics, correlation analysis, simple linear regression and multiple linear regression. The results of this study are 1) the correlation coefficient between graduates and religious moderation is 0.286 or 28.6%, 2) the correlation coefficient between religious organizational background and religious moderation is 0.124 or 12.4%. 3) the value of the correlation coefficient between gender and religious moderation is 0.095 or 9.5%, 4) The average value of religiosity is 4.4665 with a standard deviation of 0.23404. based on the research above it was found that religiosity had an effect on religious moderation, as evidenced by the research results of the R^2 value of 0.025 or 2.5%. The conclusion is: religious moderation is not influenced by educational background, organization, and gender. Religious moderation is actually influenced by student religiosity. The index of moderation for each indicator is National Commitment (84.49), Non-Violence (87.23), Accommodating to Local Culture (82.51) and Tolerance (81.79).

Keywords: *religiosity, religious moderation, students*

Abstrak

Artikel ini bertujuan untuk mengetahui apakah ada pengaruh moderasi beragama terhadap religiusitas dan mengukur indeks moderasi beragama di kalangan mahasiswa UIN Syarif Hidayatullah Jakarta. Penelitian dilakukan di UIN Syarif Hidayatullah Jakarta pada tahun 2022. Pendekatan yang digunakan adalah kuantitatif. Teknik pengumpulan data melalui survei dan analisis data menggunakan statistika deskriptif, analisis korelasi, regresi linier sederhana dan regresi linear ganda. Hasil dari penelitian ini adalah 1) koefesien korelasi antara *graduated* dengan moderasi beragama sebesar 0.286 atau sebesar 28.6%, 2) nilai koefesien korelasi antara latar belakang organisasi keagamaan dengan moderasi beragama sebesar 0.124 atau sebesar 12.4%. 3) nilai koefesien korelasi antara gender dengan moderasi beragama sebesar 0.095 atau sebesar 9.5%, 4) Nilai rata-rata religiosity 4.4665 dengan standar deviasi sebesar 0.23404. berdasarkan penelitian di atas ditemukan bahwa religiusitas berpengaruh terhadap moderasi beragama, terbukti dengan hasil penelitian nilai R2 sebesar 0.025 atau sebesar 2,5%, Kesimpulannya adalah: moderasi beragama tidak dipengaruhi latar belakang pendidikan, organisasi, dan gender. Moderasi beragama justru dipengaruhi oleh relgiusitas mahasiswa. Indeks moderasi untuk masing-masing indikator adalah Komitmen Kebangsaan (84,49), Anti Kekerasan (87,23), Akomodatif terhadap Budaya Lokal (82,51) dan Toleransi (81,79).

Kata Kunci: religiusitas, moderasi beragama, mahasiswa

INTRODUCTION

Indonesia with its diversity of culture, religion, ethnicity, language has established itself as a nation that has a multicultural society. This diversity is a blessing in itself if it can be managed properly. But at the same time, the reality of such plurality can also be a big challenge if it is not handled wisely and wisely, it can even become a threat of division and conflict that can tear apart social security (Anwar and Haq 2019), Therefore, it takes a moderate attitude in carrying out religious teachings or what is also called religious moderation.

The word moderation comes from the Latin moderâtio, which means moderation (no excess and no shortage). The word also means self-mastery (from the very attitude of excess and deficiency). The Big Indonesian Dictionary provides two meanings of the word moderation, namely: 1. n reduction of violence, and 2. n avoidance of extremes. If it is said, "that person is being moderate", the sentence means that the person is being reasonable, mediocre, and not extreme. In English, the word moderation is often used in the sense of average, core, standard or non-aligned. In general, moderation means prioritizing balance in terms of beliefs, morals, and character, both when treating other people as individuals, and when dealing with state institutions.

Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply *wasathiyah* principles can be called *wasith*. In Arabic too, the word *wasathiyah* is defined as "the best choice". Whatever word is used, all of them imply the same meaning, namely fairness, which in this context means choosing a middle ground position between various extreme choices. The word *wasith* has even been absorbed into Indonesian to become the word 'referee' which

has three meanings, namely: 1) intermediary, intermediary (for example in trade, business); 2) arbitrator (separator, peacemaker) between the disputants; and 3) the leader in the match. According to Arabic language experts, the word *wasath* also means "everything that is good according to its object". For example, the word "generous", which means the attitude between stingy and extravagant, or the word "brave", which means the attitude between coward (*al-jubn*) and desperate (*tahawur*), and there are many other examples in Arabic (Agama 2019).

The opposite of moderation is excessive, or *tatharruf* in Arabic, which means extreme, radical, and excessive in English. The word extreme can also mean "doing too much, going from end to end, turning around, taking the opposite action/path". The word extreme is defined as "most extreme, highest, and loudest". In Arabic, there are at least two words that have the same meaning as the word extreme, namely *al-guluw* and *tasyaddud*. Although the word *tasyaddud* is literally not mentioned in the Qur'an, its derivatives can be found in other word forms, for example the words *syadid*, *syidad*, and *asyadd*. These three words are limited to referring to the basic word, which means hard and firm, none of the three can be perceived as a translation of extreme or *tasyaddud*. In the context of religion, this definition of "excessive" can be applied to refer to people who are extreme, and exceed the limits and provisions of religious law (Kemdikbud 2016).

Extreme understanding is born in all dimensions of human life, including understanding Islamic teachings. Differences in understanding can occur due to one's perspective in dealing with every problem of life. Differences in viewpoints in understanding Islamic teaching texts can be caused by different perceptions in understanding an object of study. One's perception in interpreting an object is motivated by social, cultural, educational background, and the framework of

one's experience (Nurdin and Syahrotin Naqqi-yah 2019).

In an analogy, moderation is like a movement from the periphery which always tends towards the center or axis (centripetal), while extremism is the reverse movement away from the center or axis, towards the outermost and extreme sides (centrifugal). Like a pendulum clock, there is a dynamic movement, not stopping at one extreme outside, but moving towards the middle. Religious moderation can then be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion (Agama 2019).

The emergence of the religious moderation movement is inseparable from the widespread threat of radicalism in religion in Indonesia. This idea arose to counteract the increasingly widespread movement of radicalism in religion. Radicalism in religion arises because religious expressions are often played out radically (Wibowo 2019).

Religious moderation is a middle way in dealing with differences in both extreme and radical groups. To implement religious moderation in a multicultural society what needs to be done is; making educational institutions a basis for laboratory moderation of religion and taking a socio-religious approach to religion and the state (Sutrisno 2019).

Higher education is a place to instill religious moderation so that moderation can be realized in Indonesia. Salamah et al in his research stated that there are three ways that can produce theory and practice regarding student religious moderation, which are by making Applied Islamic Sciences an institutional characteristic course, then building Moderation Houses and the last is by holding IIT Classes (Applied Islamic Sciences) (Salamah, Nugroho, and Nugroho 2020).

Religious moderation is important to be internalized, in the midst of a pluralistic Indonesian society which has had the motto Bhinneka Tunggal Ika since 1951 (Pursika 2009), and in the midst of a dynamic development environment that can damage the foundations of unity because of a wrong understanding. As for its implementation in Higher Education, it is necessary to design a curriculum using the internalization method which is carried out face-to-face in lectures, tutorials, seminars and the like. The evaluation is carried out through oral and written screening of Islamic insights through periodic reports from lecturers and tutors (Purwanto et al. 2019).

Thus, higher education can become a laboratory for cultivating religious moderation which is the embodiment of virtue that encourages the creation of social harmony and balance in personal, family and community life to wider human relations. (Agama 2019)

This research was conducted to find factors that influence student religious moderation and measuring the index of religious moderation. The factors analyzed in this study were 1) educational background (graduate), 2) religious organization background, 3) gender and 4) religiosity. Religiosity itself consists of three dimensions adapted from Olufadi's research (Olufadi 2016), there are Engaging in bodily worship (X1), Recommended acts (X2) and Sinful acts (X3).

Educational background with student religious moderation (graduated)

Public College students are more vulnerable to radical movements due to the perspective that tends to see religious issues in black and white (Anwar and Muhayati 2021) The entry of radicalism in public tertiary institutions indicates many factors, including illustrating that Islamic education learning is still normative, not including the mission of incorporating the value of

religious moderation in student reasoning (Aziz 2020).

In 2011 Amelia Fauzia conducted research on the views of UIN Syarif Hidayatullah Jakarta academic community regarding Islamic radicalism, the results of her research showed that the strengthening of radicalism among the academic community was born one of the ways due to the change from IAIN to UIN. This change occurred because many students and lecturers came from the general public along with the change to UIN where 50% came from the public. When IAIN was still the majority of students and lecturers came from Islamic boarding schools and madrasas so they were able to ward off radicalism (https://ppim.uinjkt.ac.id/), Meanwhile, some students who come from public schools (non-madrasah and Islamic boarding schools) tend not to have a strong religious foundation. Based on the study above, researchers feel the need to examine the relationship between educational background and student religious moderation.

The background of a student religious organization with religious moderation

Religious educational institutions have a very important function and role in sowing the principle of religious moderation, and even become a laboratory of religious moderation. Students (in this case students) need to be given a very adequate understanding of the nature of the various differences of humanity in its various dimensions, both in the context of social life and national life. So the mainstreaming of the principle of religious moderation through the participation of religious education institutions is very strategic (Agama 2019) In internalizing the values of moderation, the screening process as an initial stage of knowing student understanding from an early age, will greatly assist lecturers in informing the early detection stage if

it is possible that there are understandings and actions that would lead to intolerance (Purwanto et al. 2019). Based on the study above, researchers feel the need to examine more deeply about the influence of the background of religious organizations on student religious moderation.

Gender with Religious Moderation

Islam is a religion that highly respects the dignity of women (Meirison et al. 2020) Research by Nini Adelina (Adelina, Baralaska, and Siagian 2022) argues that Gender (Women) of various religions has great potential in maintaining harmony and maintaining harmony between religious communities and being able to work together, but this potential has not been optimally utilized. Therefore, it is necessary to increase the role that involves women in every activity of implementing religious moderation in Indonesia. The majority of UIN Syarif Hidayatullah students involved in this study were women. This is because most of the students who became respondents and wanted to fill out the questionnaire were women. However, based on this study, the gender factor was not a factor influencing religious moderation.

Religiosity with Religious Moderation

In the Indonesian dictionary Religiosity is religion, religious soul and piety. Many studies related to religiosity (Olufadi 2016; Subchi et al. 2022). Research conducted by Imam Subchi and friends used instruments The Centrality of Religiosity Scale (CRS) developed by Huber (Huber and Huber 2012), which focuses more on the religious perspective. Meanwhile, Olufadi focuses more on ritual worship (Olufadi 2017).

In 2019 the CSRC conducted a similar study and strengthened the results of previous research, namely UIN Jakarta students were generally moderate, but some were vulnerable

to fundamentalism and radicalism. So that UIN Syarif Hidayatullah responded by developing religious moderation and currently the House of Religious Moderation has been formed.

Dimensions of Religiosity and Religious Moderation

Religiosity is a complex concept that has been studied by scholars and theologians for centuries. At its core, religiosity refers to the degree to which an individual is religious, or the extent to which religious beliefs and practices play a role in their life(Holdcroft 2006).

It is all the thoughts and actions that are shared by a group of individuals as a reference in providing a life direction framework for objects that are adhered to and emulated by individuals both as members and as a group. All these thoughts and actions include worship that is carried out repeatedly (istiqomah), consistently, and without coercion from other individuals based on a sense of sincerity, sincerity, self-surrender, humility, and hoping for His grace and blessing when facing the owner.

Religiosity can be divided into several dimensions, including cognitive, affective, and behavioral. The cognitive dimension refers to an individual's beliefs and knowledge about their religion, such as beliefs about God or religious doctrine. The affective dimension refers to an individual's emotional involvement in their religion, such as feelings of spirituality or religiosity. The behavioral dimension refers to an individual's participation in religious activities, such as attending church or engaging in religious rituals (Saroglou 2012).

Research has shown that these dimensions of religiosity are related, but not always perfectly correlated (Saroglou 2012). For example, an individual may have strong beliefs about their religion, but not necessarily engage in religious activities. Alternatively, an individual may participate in religious activities regularly, but not necessarily have strong beliefs about their religion.

Another dimension of religiosity is the psychological and emotional aspect of religion. This includes the ways in which religion affects individuals' mental health and well-being. Research has shown that individuals who are highly religious tend to have lower levels of anxiety and depression, and higher levels of life satisfaction and well-being (Koenig 2012). Religion can also provide a sense of meaning and purpose in life, helping individuals to cope with adversity and challenge.

In measuring religiosity there are three components, namely Engaging in bodily worship, Recommended acts and Sinful acts (Olufadi 2017), Of course with some adjustments. The use of this instrument is in accordance with the research objective which is to describe whether daily ritual worship affects one's perspective on religion (Olufadi 2017).

Meanwhile, religious moderation is a concept that has been gaining attention in recent years, particularly in the context of the rise of religious extremism and violence. At its core, religious moderation refers to a balanced and inclusive approach to religious beliefs and practices, one that emphasizes respect for diversity and the need to coexist peacefully with those of different faiths or beliefs.

One key aspect of religious moderation is the recognition of the common humanity that unites all people, regardless of their religious beliefs or practices. As the British Muslim scholar Tariq Ramadan has argued, "Moderation is not a refusal to take a stand on what is right and what is wrong, but rather it is the recognition that human beings are fallible and that we must be careful not to overstep the limits of our knowledge"(Ramadan 2013). In other words, religious

moderation involves a humility that acknowledges the limitations of human understanding and the need to approach religious issues with openness and respect for others.

However, religious moderation is not just about avoiding extremism and violence. It also involves a positive commitment to engagement and dialogue with others, as well as a willingness to seek common ground and work together for the common good. As the interfaith activist Eboo Patel has argued, "Moderation is not about toning down your faith, it's about finding common ground and building bridges with people of other faiths" (Patel 2016). This means engaging in respectful dialogue with people of different beliefs, listening to their perspectives and trying to find ways to work together for the common good.

In addition, religious moderation can be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion (Moderasi, 2019).

Religious Moderation Index

To find out the level of religious moderation among students, a measurement of the index of religious moderation was carried out. The Religious Moderation Index value is in the range of 0-100, the higher the Religious Moderation Index value, the more moderate it is and vice versa, the lower the Religious Moderation Index value, the less moderate it is.

RESEARCH METHOD

This research was conducted at UIN Syarif Hidayatullah Jakarta, from January to October 2022. This research uses quantitative research, the data collection technique used is a survey. The population of this study was 26,804, with a total sample of 260 (using the slovin formula with a margin of error of 6%).

The statistical analysis used in this research is descriptive statistics, product moment correlation, eta correlation, simple linear regression and multiple linear regression. The religiosity instrument was adapted from Olufadi (Olufadi 2016) and the instrument of religious moderation was adapted from the Imam (Subchi et al. 2022).

RESEARCH RESULTS AND DISCUSSION

1) Educational background

Based on the survey results, the majority of respondents came from graduates of public Islamic high schools by 31 percent, Islamic boarding schools by 20%, public high schools by 14%, private Islamic high schools and high schools + boarding by 12%, then private high schools and vocational high schools. school
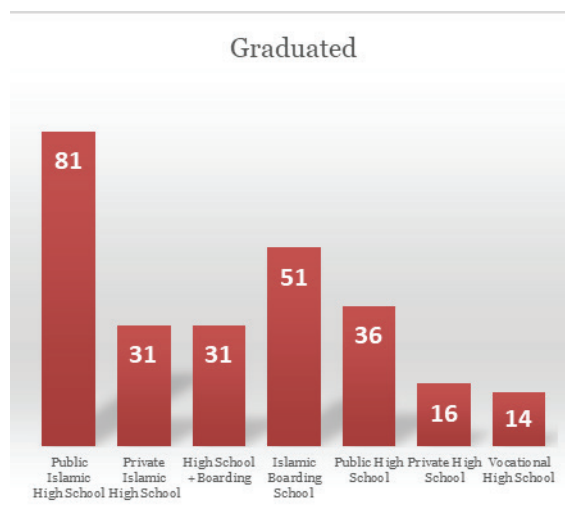
Figure 1. *The majority of respondents*

Table 1. The Diversity of Religious Moderation

Directional Measures			
			Value
Nominal by Interval	Eta	Y Dependent	.286
		Graduated Dependent	.382

Based on table 2, the correlation coefficient between graduates and religious moderation is 0.286 or 28.6%. to see the diversity of religious moderation that a graduate can explain using R2. The value of R2 then $(28.6\%)2 = 8.18\%$. meaning that the diversity of religious moderation that graduates are able to explain is 8.18%.

2). Religious organization background

In this study the authors try to see from the background of religious organizations, in Indonesia religious organizations are closely related to attitudes and behavior in everyday life. (Wahid, Rakhmawati, and Destrity 2020)
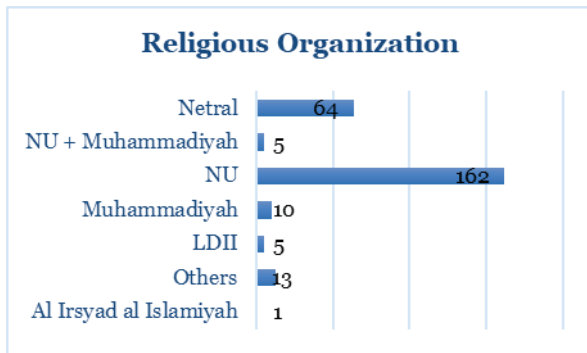

Figure 2. *Religious Organization Background*

The majority of respondents were Nahdiyin (NU) members, but many respondents did not directly answer the background of a religious organization, so further research needs to be more clear about asking directly.

To measure between the background variables of religious organizations and the variable of religious moderation where the data of religious organization background variables are nominal and religious moderation is interval data, an analysis is carried out using eta correlation. (Richardson 2011).

Table 2. The Relationship Between Religious Moderation and The Background of Religious Organizations

Directional Measures			
			Value
Nominal by Interval	Eta	Religious Moderation Dependent	.124
		Religious background Dependent	.409

Based on table 2, the correlation coefficient value between the background of religious organizations and religious moderation is 0.124 or 12.4%. To see the diversity of religious moderation that can be explained by the background of religious organizations using R2. The value of R2 then $(12.4\%)2 = 1.54\%$. meaning that the diversity of religious moderation that can be explained by the background of religious organizations is 1.54%.

3). Gender

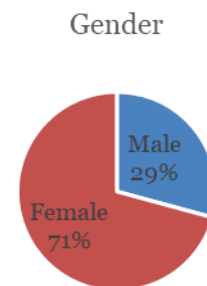From the research results obtained the following data:

Figure 3. *The Majority of respondents by gender*

Because the gender variable is nominal data and the moderation variable for religion is

interval data, the analysis used is eta correlation (Richardson 2011). The following is the result of the calculation.

Table 3.
Relationship Between Religious Moderation and Gender

Directional Measures			
			Value
Nominal by Interval	Eta	religious moderation Dependent	.095
		Gender Dependent	.300

Based on table 3, the value of the correlation coefficient between gender and religious moderation is 0.095 or 9.5%. to see the diversity of religious moderation that can be explained by gender using R2. The value of R2 then (9.5%)2 = 0.9%. meaning that the diversity of religious moderation that can be explained by gender is 0.9%.

4).Religiosity

Table 4. Relationship between Religious Moderation and Religiosity

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Religiosity	260	3.86	5.00	4.4665	.23404
Religios Moderation	260	3.00	5.00	4.1896	.39564

The average religiosity value is 4.4665 with a standard deviation of 0.23404 meaning that each data has a good density. Likewise, the average value for religious moderation has a value that is not far between one data and other data.

Based on the research results of the variables above, only the religiosity variable has an influence on religious moderation. Therefore, researchers conducted a study to determine the effect of religiosity on religious moderation. The measurement of the influence of religiosity with religious moderation will use instruments

developed by Olufadi, namely Engaging in bodily worship (X_1), Recommended acts (X_2) and Sinful acts (X_3). Furthermore, because this study used a regression analysis technique, the preconditions for the trial were required, namely by conducting a normality assumption test, hypothesis submission and F test (ANOVA), model test and simultaneous test.

Normality Assumption Test

The normality assumption test used in this study is the Kolmogorov Smirnov test, with the following results:

Tabel 5. Normality Test

One-Sample Kolmogorov-Smirnov Test			
			Unstandardized Residual
N			260
Normal Parameters[a,b]	Mean		.0000000
	Std. Deviation		.39058790
Most Extreme Differences	Absolute		.061
	Positive		.057
	Negative		-.061
Test Statistic			.061
Asymp. Sig. (2-tailed)			.019[c]
Monte Carlo Sig. (2-tailed)	Sig.		.266[d]
	99% Confidence Interval	Lower Bound	.255
		Upper Bound	.278

Based on the Kolmogorov Smirnov test, a significance value of 0.019 or less than 0.05 is obtained, meaning that the data is not normally distributed, but if you use Monte Carlo, 0.266 is greater than 0.05, so the data is normally distributed. To overcome this, according to the Kolmogorov Smirnov test field, it is very sensitive to the number of samples, if the sample is large, the data tends to be not normally distributed, so

you should look at the distribution of data using a visual method. (Field 2009).
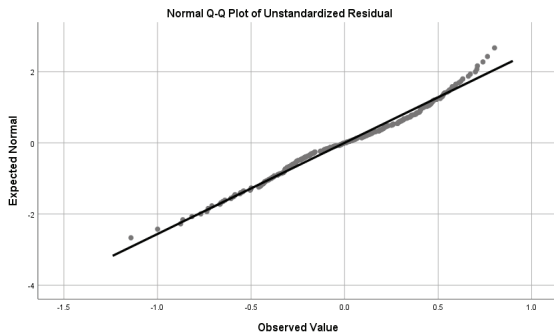
The following is a visual display using a scatter plot

Figure 4. *Normality test with Q-Q plot*

From the picture above it can be seen that the points are between the lines so from this picture we can conclude that the data is normally distributed so we can continue using regression analysis.

Hypothesis

H_0: There is no influence of religiosity on religious moderation

H_1: There is the influence of religiosity on religious moderation

By using an alpha value of 0.05, accept H0 if the sig. greater than 0.05 and reject H0 if the value is sig. smaller than 0.05

Table 6. Determine The Value of R Squared

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.159[a]	.025	.022	.39134

Based on the table above, the R2 value is 0.025 or 2.5%, meaning that the diversity of religious moderation that can be explained by religiosity is 2.5%. While 97.5% is explained by other variables not examined in this study, the next is testing the model test.

Table 7. F test (Analysis Of Variance)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1.030	1	1.030	6.723	.010[b]
Residual	39.513	258	.153		
Total	40.542	259			

Based on the table above it can be seen that the sig. 0.01 is smaller than 0.05 so we can conclude that the model is significant enough to make predictions.

Table 8. Linear Regression Models

Coefficients[a]					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.986	.465		6.426	.000
X	.269	.104	.159	2.593	.010

From the table above, the book can make a linear regression model as follows: Religious moderation=2.986+0.269 religiosity.

Based on table 7 using the ANOVA test and 8 using the t test shows that the sig. for religious moderation of 0.01 less than 0.05 then according to the hypothesis above then H0 is rejected, meaning that there is an influence of religiosity on religious moderation. Next, we will test the dimensions of the religiosity variable for religious moderation.

Table 9. Determine The Value of R Squared

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.230[a]	.053	.042	.38730
a. Predictors: (Constant), X3, X1, X2				

From the table above the R2 value is 0.053 or 5.3%, meaning that the diversity of moderation that can be explained Engaging in bodily worship (X1), Recommended acts (X2) and Sinful acts (X3) is 5.3% while the remaining 94.7%

explained by other variables. Simultaneous testing.

Table 10. Analysis of Variance (ANOVA)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	2.141	3	.714	4.758	.003[b]
Residual	38.401	256	.150		
Total	40.542	259			
a. Dependent Variable: Y					
b. Predictors: (Constant), X3, X1, X2					

From the table above, to test the independent variable on the dependent variable simultaneously the sig value is obtained. 0.003 is less than 0.05, it is concluded that there is influence of Engaging in bodily worship (X1), Recommended acts (X2) and Sinful acts (X3) together on religious moderation (Y). To see further which variables from the independent variables have an effect, a one-to-one test is carried out using the t-test.

Table 11. Relationship between Namely Engaging in bodily worship (X1) Recommended acts (X2) and the relationship between Sinful acts (X3) to religious moderation (Y)

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Const)	3.379	.525		6.432	.000
X1	-.017	.049	-.023	-.353	.724
X2	.220	.061	.238	3.597	.000
X3	-.008	.104	-.005	-.075	.940

a. Dependent Variable: Y

Based on table 11, from the three dimensions of the religiosity variable, namely Engaging in bodily worship (X1) Recommended acts (X2) and the relationship between Sinful acts (X3) to religious moderation (Y), it can be concluded as follows:

- The relationship between Engaging in bodily worship (X1) and Religious Moderation (Y): because the sig. 0.724 is greater than 0.05, so there is no significant effect between Engaging in bodily worship (X1) on religious moderation.

- The relationship between Recommended acts (X2) and religious Moderation (Y): because the value of sig. 0.000 is less than 0.05, so there is a significant influence between Recommended acts (X2) on religious moderation (Y).

- The relationship between Sinful acts (X3) and religious Moderation (Y): because of the sig. 0.940 is greater than 0.05, so there is no significant effect between Sinful acts (X3) on religious Moderation (Y).

Measuring the Religious Moderation index

The Religious Moderation Index is measured from 4 indicators, namely indicators of national commitment, indicators of non-violence, indicators of acceptance of local traditions and indicators of tolerance. The indicator of national commitment is measured from 3 questions, the non-violence indicator is measured from 3 questions, acceptance of local traditions is measured from 5 questions and the tolerance indicator is measured from 3 questions. In total there are 14 questions that are used to measure the index of religious moderation.

Table 12. Religious Moderation Index

Indicator	Index value
National Commitment	84.49
Anti violence	87.23
Accommodating to local culture	82.51
Tolerance	81.79
Average	84.01

The results of this study indicate that the Religious Moderation Index generally reaches

84.01 on a scale of 0-100. The non-violence indicator has the highest score of 87.23, followed by national commitment (84.49), acceptance of local traditions (82.51) and tolerance (81.79). The tolerance indicator has the lowest value compared to other indicators. This is a note. When you want to improve the value of the Religious Moderation index for students, tolerance must be the main concern, this is in line with research conducted by the Alvara Institute (2022), then the indicator of Acceptance of Local Culture.

DISCUSSION

The correlation coefficient between graduates and religious moderation is 0.286 or 28.6%, meaning that there is no relationship between educational background and student religious moderation. This is in line with Faruq's research, (Faruq and Noviani 2021) This research discussing religious moderation education as a shield for radicalism in educational institutions was carried out by Selamat Pagi Indonesia Batu High School. The results showed that the implementation of religious moderation education at SPI Batu High School was able to shape attitudes and behavior.

Moderate students so that radicalism can be prevented from growing and developing in the institution. Meanwhile, the process of religious moderation education in these institutions is carried out through an integration system between schools, dormitories, and Kampung Kids (KD).

In this regard, the results of Alim's research (Alim and Munib 2021) argues that school is one of the educational institutions that can present moderate Islamic concepts in a practical order through: formulation of an Islamic moderation-oriented vision and mission, development of a comprehensive curriculum that incorporates Islamic moderation values, Optimization of habituation and school culture as a strategy for internalizing values character of Islamic moderation, and developing programs to strengthen religious moderation.

The value of the correlation coefficient between the background of religious organizations and religious moderation is 0.124 or 12.4%, meaning that there is no relationship between the background of students' religious organizations and religious moderation.

According to Fuad (Fuad 2020) NU as the largest Islamic organization in Indonesia has a strong commitment to promoting moderate Islam. NU was born in response to external political developments. International developments have led to the formation of NU, while the country's socio-religious and political circumstances are only part of the reasons for establishing this organization. In the following developments with the strengthening of globalization, especially cultural globalization, both in the form of urbanization and westernization, Islamic moderation is also needed as the mainstream in protecting Islam. then NU carries the concept of Islam Nusantara to stem the flow of globalization.

In line with that, Haryani (Haryani 2020) in his research concluded that acts of religious violence by children were motivated by radicalism teachings read on the internet, not from religious organizations.

The value of the correlation coefficient between gender and religious moderation is 0.095 or 9.5%, meaning that there is no relationship between gender (sex) and religious moderation. This is in line with Riniti (Riniti Rahayu and Surya Wedra Lesmana 2020) in his research which suggests that women from various religions have the potential to maintain harmony and maintain harmony between religious communities, but this potential has not been optimally utilized. In realizing religious moderation,

the active role of all parties, including women, is required. Women have the potential to sow the seeds of religious moderation, but have obstacles in maximizing this potential. This research examines the potential of women in realizing religious moderation and how to maximize this potential in the midst of various challenges.

The average value of religiosity is 4.4665 with a standard deviation of 0.23404, meaning that there is a relationship between religiosity and religious moderation. Based on these factors, it was found that the religiosity factor affected religious moderation, as evidenced by the results of the research, the R2 value was 0.025 or 2.5%, meaning that there was an influence of the religious dimension on religious moderation.

This is in line with research conducted by Nasikhatul (Nasikhatul Khasanah and Eka Yudiana 2021), The test results show that religiosity has a positive and significant effect on one's decision. In this case, it relates to the perception of the halal label on buying interest which is mediated by Islamic branding

1) The results of the calculation of the independent variable on the dependent variable simultaneously obtained sig. 0.003 is less than 0.05, it is concluded that there is influence of Engaging in bodily worship (X1), Recommended acts (X2) and Sinful acts (X3) together on Religious Moderation.

This is in line with the research of William James and human religiosity. The findings of this study indicate that religion is needed by humans to regulate their lives in order to survive in this world and life in the hereafter. Humans must feel the benefits of religion in their lives (Toure 2020) meaning that humans must carry out Engaging in bodily worship, Recommended acts and Sinful acts to be able to have an attitude of religious moderation.

6) The index of moderation for each indicator is National Commitment (84.49), Non-Violence (87.23), Accommodating to Local Culture (82.51) and Tolerance (81.79)

CONCLUSION

To find out what factors influence student religious moderation, several variables are analyzed, namely 1) educational background (graduate), 2) religious background, 3) gender and 4) religiosity or piety. Based on simple regression analysis, it is known that the religiosity variable is the only factor that influences religious moderation. Based on this factor analysis, researchers conducted a series of trials to prove whether the religiosity variable affects religious moderation. In this study, the researchers carried out a series of prerequisite tests, including the normality test, F test (Anova) for submitting hypotheses and model testing.

The instrument used on the religiosity variable was adapted from research (Olufadi 2017) and the variable moderation of religion adapted from (Subchi et al. 2022)

The results of this study are:

1) The correlation coefficient between graduates and religious moderation is 0.286 or 28.6%, meaning that there is no relationship between educational background and student religious moderation

2) The value of the correlation coefficient between the background of religious organizations and religious moderation is 0.124 or 12.4%, meaning that there is no relationship between the background of students' religious organizations and religious moderation.

3) The value of the correlation coefficient between gender and religious modera-

tion is 0.095 or 9.5%, meaning that there is no relationship between gender (sex) and religious moderation.

4) The average value of religiosity is 4.4665 with a standard deviation of 0.23404, meaning that there is a relationship between religiosity and religious moderation. Based on these factors, it was found that the religiosity factor affected religious moderation, as evidenced by the results of the research, the R^2 value was 0.025 or 2.5%, meaning that there was an influence of the religious dimension on religious moderation.

5) The results of the calculation of the independent variable on the dependent variable simultaneously obtained the sig value. 0.003 is less than 0.05, it is concluded that there is influence of Engaging in bodily worship (X1), Recommended acts (X2) and Sinful acts (X3) together on Religious Moderation.

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