JURNAL PENELITIAN
Volume 19, Nomor 2, 2025 (325-351)
DOI : 10.21043/jp.v19i2. 34590
https://journal.iainkudus.ac.id/index.php/jurnalPenelitian

UNDERSTANDING RELIGIOUS MODERATION AND ITS INFLUENCE ON STUDENTS' RELIGIOUS TOLERANCE ATTITUDES

Ilian Ikhsan
Ihsanswl3@gmail.com
UIN Sjech M. Djamil Djambek, Bukittinggi, Indonesia

Afrinaldi
afrinaldi@uinbukittinggi.ac.id
UIN Sjech M. Djamil Djambek, Bukittinggi, Indonesia

Zuqriva Hayati
zhunasunny@gmail.com
UIN Sjech M. Djamil Djambek, Bukittinggi, Indonesia

Abstract

This study aims to analyze differences in students' understanding of religious moderation by gender and the influence of this understanding on attitudes toward religious tolerance. The study used a quantitative approach with a non-test questionnaire instrument that had been tested for validity and reliability, involving students from UIN Sjech M. Djamil Djambek Bukittinggi as respondents. The results showed differences in the level of understanding of religious moderation between male and female students, as well as a positive relationship between understanding of religious moderation and students' attitudes of religious tolerance. These findings confirm that understanding of religious moderation plays a significant role in shaping attitudes of tolerance in higher education. Scientifically, this study contributes to filling a gap in the study of religious moderation by presenting a gender perspective that has been underrepresented in previous research, and it strengthens the argument that strengthening religious moderation is a strategic factor in managing student religiosity in a multicultural society.

Keywords: *Religious Moderation; Attitudes of Tolerance; Gender; Students*

Abstrak

Penelitian ini bertujuan menganalisis perbedaan pemahaman moderasi beragamamahasiswa berdasarkan gender serta pengaruh pemahaman tersebut terhadap sikap toleransi beragama. Penelitian menggunakan pendekatan kuantitatif dengan instrumen kuesioner non-tes yang telah diuji validitas dan reliabilitasnya, dengan melibatkan mahasiswa UIN Sjech M. Djamil Djambek Bukittinggi sebagai responden. Hasil penelitian menunjukkan adanya perbedaan tingkat pemahaman moderasi beragama antaramahasiswa laki-laki dan perempuan, serta adanya hubungan positif antara pemahaman moderasi beragama dan sikap toleransi beragama siswa. Temuan ini menegaskan bahwa pemahaman moderasi beragama berperan penting dalam membentuk sikap toleran di lingkungan perguruan tinggi. Secara ilmiah, penelitian ini berkontribusi mengisi celah kajian moderasi beragama dengan menghadirkan perspektif gender yang masih terbatas dalam penelitian sebelumnya, serta memperkuat argumentasi bahwa penguatan moderasi beragama merupakan faktor strategis dalam pengelolaan keberagamaan mahasiswa di masyarakat multikultural.

Kata Kunci: Moderasi Beragama, Sikap Toleransi; Gender; Mahasiswa

A. Introduction

Islam comes with a very clear concept and purpose, namely rahmatan lil alamin.[1] In addition to signifying that Islam is a universal, global, and comprehensive religion for all living creatures on earth, the concept of rahmatan lil alamin also conveys that Islam

[1] Muhammad Khairan Arif, 'Islam Rahmatan Lil Alamin from Social and Cultural Perspective', *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, 12.2 (2021), 169–86.

is a heavenly religion with a shari'ah that is full of compassion, usefulness, love, brotherhood, and peace.[2] According to Ramdania, Islamic teachings never teach its adherents to hate or despise those who are different from them; Islamic teachings do not have rules and sharia that are destructive, let alone teach evil, because what is taught in Islam is the opposite, namely all teachings and sharia in Islam aim to manifest usefulness for all living creatures, and build cooperation among individuals.[3] This confirms that the basic values of Islamic teachings are universal and humanistic, so they cannot be separated from the principles of benefit and social peace. In line with Ramdania, according to Nashohah, what is taught in Islam is goodness, full of compassion and respect among fellow groups, or what is now known as religious moderation in Islamic teachings.[4] Nashohah's view strengthens the argument that religious moderation is not a new concept in Islam, but rather a manifestation of Islam's fundamental values themselves.

The history of Islam in Southeast Asia shows that the Islamization process in this region occurred gradually, peacefully, and was accommodative to local culture. Lapidus emphasizes that the spread of Islam in the Archipelago did not develop through political expansion or violence, but through networks of scholars, trade, and cultural da'wah that emphasized ethical values, tolerance, and social acceptance.[5] In line with this, Ricklefs, in his study of Javanese Islamic history, explains that persuasive and adaptive approaches became the main characteristics of Islamic da'wah in Indonesia, thereby enabling the harmonization of Islamic teachings with local communities' social realities.[6] In the Indonesian context,

[2] Taufikurrahman Taufikurrahman and others, 'Islam Rahmatan Lil Alamin Dan Keragaman Bangsa Indonesia', *KABILAH: Journal of Social Community*, 7.1 (2022), 235–44.

[3] Wida Ramdania, Novita Irawati, and Nurrohman Nurrohman, 'Konsep Konsumsi Dan Kesejahteraan Dalam Perspektif Ekonomi Islam', *IQTISADIYA: Jurnal Ilmu Ekonomi Islam*, 7.14 (2020), 94–102.

[4] Iin Nashohah, 'Internalisasi Nilai Moderasi Beragama Melalui Pendidikan Penguatan Karakter Dalam Masyarakat Heterogen', in *Prosiding Nasional*, 2021, IV, 127–46.

[5] Ira M Lapidus, *A History of Islamic Societies* (Cambridge University Press, 2014).

[6] Merle Calvin Ricklefs, *Mystic Synthesis in Java: A History of Islamization from the Fourteenth to the Early Nineteenth Centuries* (EastBridge, 2006).

the practice of such religious moderation has been implicit since the era of the Wali Songo. Historically, the Wali Songo spread and taught Islamic teachings without resorting to coercion or violence against the communities they sought to reach through their da'wah.[7] In addition, prioritizing mutual respect for adherents of other religions was also prioritized in the process of spreading Islam. This is reflected in the historical records of the Islamic Sultanates of North Maluku, especially during the Sultanates of Ternate and Tidore, where the kings never forced their subjects who had not embraced Islam to convert, even though they had the political power to do so.[8]

These historical facts show that religious moderation is not a new normative concept introduced in the context of contemporary religious policy, but has been a real practice in the history of Islam in Indonesia. Thus, religious moderation can be understood as a value inherent to the Nusantara Islamic da'wah tradition, which emphasizes tolerance, respect for differences, and a harmonious social life.

According to Aziz & Anam, religious moderation is indeed a new concept. Religious moderation was only patented as a concept in recent years. However, when discussing religious practice, religious moderation has long been a part of life in Nusantara society. Therefore, in addition to historical and social perspectives, from a legal perspective, according to Aziz & Anam, religious moderation has obtained legitimacy or legality under the constitution, as it is juridically contained in Article 29 of the 1945 Constitution on freedom of religion. In that article, the state implicitly guarantees every person the right to believe in a particular religion, provided it is in accordance with their beliefs and convictions. This means that the state constitution guarantees a person's freedom of religion, so no one may impose their religious

[7] Bagus Novianto, 'Moderasi Islam Di Indonesia', *An-Natiq Jurnal Kajian Islam Interdisipliner*, 2.1 (2022), 50–60.

[8] Novianto.

understanding on others in the public sphere, especially if adherents of other religions feel disturbed by it. Furthermore, Aziz & Anam explain that religious moderation has become a strategic issue for the nation, enshrined in Presidential Regulation No. 18 of 2020 on the National Medium-Term Development Plan (RPJMN) for 2020-2024. The RPJMN mandate is also strengthened and emphasized by the Ministry of Religious Affairs in Ministerial Regulation No. 18 of 2020 on the Ministry's Strategic Plan for 2020-2024, which positions religious moderation as one of the main programs.[9]

Religious moderation has become one of the distinctive features of Indonesian society's religiosity, which has developed alongside social and national dynamics. This idea did not emerge in a vacuum but has historical connections to the multiculturalism discourse widely discussed in Indonesia in the early 2000s. During that period, multiculturalism was understood as a framework for managing ethnic, religious, racial, and cultural diversity post-reformation, with emphasis on recognition, equality, and respect for differences.[10] This shows that the multiculturalism discourse can be seen as an initial foundation that later developed into the concept of religious moderation in the current context.

In further developments, religious moderation gained institutional strengthening, one of which was through the views of Lukman Hakim Saifuddin, Minister of Religious Affairs of the Republic of Indonesia for the 2014–2019 period, who emphasized that the mainstream of Indonesian society's religiosity must be based on the principle of moderation. This is based on Indonesia's reality as a nation with diverse ethnic, religious, racial, and cultural backgrounds, which must be preserved as local wisdom. Lukman Hakim Saifuddin also views that practicing religion moderately is a

[9] Abdullah Aziz and Khoirul Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, ed. by Anis Masykhur (Jakarta: Direktorat Jenderal PAI Kemenag RI, 2021).

[10] Azyumardi Azra, *Indonesia, Islam, Dan Demokrasi: Dinamika Dalam Konteks Global* (Jakarta: Solstice Publishing, 2007).

historical characteristic of the Indonesian nation, practiced since the Nusantara era, and therefore needs to be continuously actualized in all aspects of Indonesian society's religious life.[11]

According to the researcher, the shift from multiculturalism discourse to religious moderation shows a sharpening of focus, from mere recognition of diversity to attitudes of management and religious practice that are fair, balanced, and oriented towards harmony. Thus, religious moderation is not intended as a replacement for multiculturalism, but rather as a continuation and strengthening of multicultural values within the context of religious life in Indonesia.

Furthermore, in the framework of manifesting religious moderation in Indonesia, the Ministry of Religious Affairs, along with campuses and institutions under its auspices, is required to have programs that help implement religious moderation.[12] This idea also served as the forerunner of the birth of the religious moderation house, which is currently on PTKIN (State Islamic Religious Higher Education) campuses. With the presence of a religious moderation house on campus, it is hoped that it can serve as a center for education, assistance, and complaint resolution, and strengthen the discourse of the religious moderation movement on campus.[13] In addition, government efforts to strengthen religious moderation are carried out through the establishment of organizations and the mainstreaming of religious moderation in general universities, initiated in 2022 by the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia. The activity involved Muhammad Ali Ramdhani, as Director General of Islamic Education of the Ministry of Religious Affairs, and Jubei Levianto, who at that time

[11] Edy Sutrisno, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019), 323–48 <https://doi.org/10.37302/jbi.v12i2.113>.

[12] Wildani Hefni, 'Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri', *Jurnal Bimas Islam*, 13.1 (2020), 1–22 <https://doi.org/10.37302/jbi.v13i1.182>.

[13] Hefni.

served as Director of State Defense of the Directorate General of Defense Potential of the Ministry of Defense. This policy demonstrates inter-ministerial synergy in strengthening religious moderation values in higher education, a strategic space for shaping the character of young people's friendships.[14]

In line with this policy, several previous studies show that higher education plays a significant role in internalizing religious moderation values through institutional policies, curricula, and student activities. Like the research of Anwar and Salim, which emphasizes that mainstreaming religious moderation in the campus environment can be an effective instrument in preventing the development of exclusive and intolerant religious attitudes.[15] Similar findings were also reported by Mubarok and Rustam, who stated that state involvement through regulations and religious moderation education programs contributes to strengthening students' attitudes of tolerance and diversity.[16] This shows that the policy of strengthening religious moderation in higher education, carried out since 2022, cannot be understood as a short-term program alone, but as part of the state's sustainable strategy in managing and maintaining social cohesion. Therefore, the role of higher education becomes crucial as an arena for sustainable, contextually grounded religious moderation praxis.

According to Rahmelia, the manifestation of religious moderation in Indonesia, through Islamic and general campuses alike, also influences students' understanding and perception of religion.[17] Ramdhani et al. state that students' understanding and

[14] Kontributor, 'Pemerintah Kukuhkan Organisasi Mahasiswa Moderasi Beragama Di Perguruan Tinggi Umum', *Kemenag.Go.Id*, 2022 <https://www.kemenag.go.id/read/pemerintah-kukuhkan-organisasi-mahasiswa-moderasi-beragama-di-perguruan-tinggi-umum-v5ejn> [accessed 31 July 2022].

[15] Saiful Anwar and Agus Salim, 'Pendidikan Islam Dan Moderasi Beragama Di Indonesia', *Jurnal Pendidikan Islam*, 8.1 (2019), 1–18.

[16] Ahmad Agis Mubarok and Diaz Gandara Rustam, 'Islam Nusantara: Moderasi Islam Di Indonesia', *Journal of Islamic Studies and Humanities*, 3.2 (2018), 153–68.

[17] Silvia Rahmelia, 'Pemaknaan Mahasiswa Terhadap Narasi Konflik Beragama', *Jurnal Kewarganegaraan*, 5.1 (2021), 45–54.

perceptions of religious moderation are certainly not the same from one student to another.[18] According to Sugiharto, a person's thinking skills can be influenced by several factors, including gender.[19] According to detik.com, Susanne Waise stated that, structurally, men's brains are larger than women's, but this does not mean men are smarter than women. Quoted from the hellosehat website page, Regini Varma revealed that there are differences between men and women in responding to something caused by the presence of verbal centers, where in women the verbal centers are in the left and right parts of the brain, while in men the verbal centers are only in the left part of the brain. In line with this opinion, the author's observations at the UIN Sjech M. Djamil Djambek Bukittinggi campus indicate that gender differences appear to influence a person's understanding. This assumption refers to the results of interviews conducted by the author in June 2022 with students (male and female) of UIN Sjech M. Djamil Djambek Bukittinggi.

Based on the interview results, the author concluded that female students with the initials RN understand that religious moderation is a means of socializing in religion, while male students with the initials SF understand that religious moderation is a view and attitude of tolerance in religion. From the interview results, the author concluded that the female student with the initials RN understands that religious moderation is a way of socializing in religion, while the male student with the initials SF understands that religious moderation is a view and attitude of tolerance in religion.

From the interview results, it is illustrated that, even though the concept of religious moderation conveyed to students remains

[18] Yusti Ramdhani and others, 'Persepsi Mahasiswa FKIK UIN Alauddin Makassar Tentang Moderasi Beragama Dan Potensi Radikalisme', *Vox Populi*, 4.2 (2021), 119–30 <https://doi.org/https://doi.org/10.24252/vp.v4i2.27007>.

[19] Bowo Sugiharto and others, 'Keterampilan Berpikir Kritis Siswa SMA Laki-Laki Dan Perempuan Pada Program IPA', *Phenomenon: Jurnal Pendidikan MIPA*, 11.2 (2021), 157–68.

the same, in reality, it gives rise to different understandings and perceptions. In addition, students' perceptions and understandings of religious moderation indirectly influence their methods and attitudes toward religious tolerance. This is based on the author's observations on campus, where several phenomena can be observed. First, outside the classroom (in the campus environment), the author observes that female students tend to form affiliative groups in friendships more than male students do. This indicates that female students are more exclusive in friendships than male students. Second, in class discussions, there are often differences of opinion, but fellow students try to appreciate other opinions, even when they have different views. This indicates that UIN SMDD students are more inclusive in responding to differences of opinion. In the book Moderasi Beragama Kemenag,[20] it is stated that a person's understanding of religious moderation will be seen from their tolerant attitude. This statement aligns with Isthofiyani's view that the embodiment of a perception and understanding can be seen in a person's attitudes and actions, as these are influenced by their perceptions and understandings.[21]

In previous research conducted by Rohimah,[22] delving deeper into santri perceptions of Islamic moderation and national insight. The santri referred to here are santri from Pesantren Puteri Tahfidhul Qur'an Ar-Rahmah. In this case, Rohimah concluded that the santri have quite good Islamic and national insights, which are inseparable from the caregivers' awareness of moderate Islam/Islam wasathiyah in the pesantren.

[20] Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

[21] Sri Endhes Isthofiyani, Andreas Priyono Budi Prasetyo, and Retno Sri Iswari, 'Persepsi Dan Pola Perilaku Masyarakat Bantaran Sungai Damar Dalam Membuang Sampah Di Sungai', *Journal of Innovative Science Education*, 5.2 (2016), 128–36.

[22] Rt. Bai Rohimah, 'Persepsi Santri Tentang Moderasi Islam Dan Wawasan Kebangsaan', *Hayula: Indonesia Journal of Multidisciplinary Islamic Studies*, 3.2 (2019), 139–56.

Previous research was also conducted by Sutrisno,[23] which discussed the actualization of religious moderation in educational institutions. The results of this research show that strategic steps that need to be taken to actualize religious moderation are by paying attention to religious moderation in the National Long-Term Development Plan (RPJPN), involving educational institutions in strengthening human values and religious harmony, developing religious literacy and cross-faith education, as well as increasing different religious experiences in schools.

Other research was conducted by Zulkifli,[24] which examined the perceptions of IAIN Palangkaraya students regarding religious moderation. The results of this research show that, in students' perceptions, religious moderation falls neither to the extreme right nor to the extreme left in its understanding and practice of religious teachings. Students demonstrate national commitment, tolerance, rejection of radicalism and violence, and acceptance of local culture. Nevertheless, intensive educational efforts are needed to equalize students' perceptions of religious moderation at IAIN Palangkaraya by involving all leadership elements in formulating policies.

Several previous studies differ from the current research, as this research focuses on students' understanding of religious moderation, emphasizing differences in understanding between male and female students and the influence of this understanding on religious tolerance attitudes. Based on this background, this research aims to analyze differences in students' understanding of religious moderation at UIN Sjech M. Djamil Djambek Bukittinggi and their influence on religious tolerance attitudes. Academically, this research contributes to enriching the study of religious moderation by presenting gender as an underexplored analytical variable in Islamic higher education. Socially, the results of this

[23] Sutrisno.

[24] Zulkifli Z, 'Persepsi Mahasantri Ma'had Al Jami'ah Iain Palangka Raya Terhadap Moderasi Beragama', in *FUAD-International Conference on Islamic Studies*, 2021, I, 65–88.

research are expected to serve as a reference for higher education and policymakers in designing more inclusive and effective programs to strengthen religious moderation and foster religious tolerance among students.

B. Discussion

1. Religious moderation and tolerance in Islam

Religious moderation and tolerance are two interrelated concepts in the religious life of plural societies. Contextually, religious moderation in Islam is associated with the principle of wasathiyah, namely a middle, fair, and balanced attitude in understanding and practicing religious teachings. The Qur'an calls the Muslim ummah umat wasathan, who have a role to uphold justice and serve as an example to mankind (QS al-Baqarah: 143).In a theological perspective, the concept of wasathiyah affirms that Islam rejects extreme attitudes, both in the form of radicalism and religious attitudes that exceed the boundaries of balance in teachings.[25]

From the perspective of contemporary Islamic thought, religious moderation is understood as a way of religion that prioritizes balance between religious texts and social contexts. Moderation is not interpreted as reducing the substance of Islamic teachings, but rather as an effort to place religious teachings in proportion to the realities of plural societies. In this context, religious moderation serves as an ethical framework for building harmonious social relationships without eroding the faith identity of each religious adherent.[26]

---

[25] Yusuf Qardhawi, *Fiqh Al-Wasatiyyah Wa at-Tajdid* (Kairo: Dar al-Shuruq, 2011); Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Oxford University Press, 2015).

[26] Azyumardi Azra, *Transformasi Politik Islam: Radikalisme, Khilafatisme, Dan Demokrasi* (Jakarta: Kencana, 2016); John L Esposito and Dalia Mogahed, *Who Speaks for Islam?: What a Billion Muslims Really Think* (New Jersey: Simon and Schuster, 2007).

Meanwhile, tolerance in Islam is understood as an attitude of appreciating and respecting differences in beliefs, views, and religious practices of others. Tolerance does not mean equating all religions, but recognizing the right of every individual to adhere to and practice their religious teachings. This principle is applied in Islamic teachings that emphasize the prohibition of coercion in religion (lā ikrāha fī ad-dīn) as well as the practices of the Prophet Muhammad saw. in building a peaceful and inclusive social order, as reflected in the Medina Charter.[27]

From a social and national perspective, religious moderation and tolerance play a strategic role in maintaining harmony and social stability, especially in countries with high levels of diversity such as Indonesia. Religious moderation is seen as an approach to manage plurality constructively and prevent the emergence of intolerant attitudes and religion-based conflicts.[28]

According to the researcher, a good understanding of religious moderation will have direct implications for strengthening attitudes of religious tolerance, because both depart from values of justice, balance, and respect for differences. Therefore, this theoretical study provides an important foundation for analyzing the relationship between understanding religious moderation and students' tolerance attitudes in this research.

2. Research methods

This research uses an associative quantitative method with correlational and comparative approaches. Then, the

[27] Abdullahi Ahmed An-Na'im, *Islam and the Secular State: Negotiating the Future of Sharia* (Cambridge: Harvard University Press, 2010); Robert W Hefner, *Civil Islam: Muslims and Democratization in Indonesia* (Princenton: Princeton University Press, 2011).

[28] Kementerian Agama RI, 'Moderasi Beragama', *Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI*, 14 (2019); Khairul Amri, 'Moderasi Beragama Perspektif Agama-Agama Di Indonesia', *Living Islam: Journal of Islamic Discourses*, 4.2 (2021), 179–96.

population in this research consists of all students of UIN Sjech M. Djamil Djambek Bukittinggi, classes 2016 to 2020, totaling 6,909 people. The hypotheses in this research are: 1) Is there a difference in understanding of religious moderation based on gender? 2) Is there a difference in religious tolerance attitudes based on gender? 3) Is there a relationship between students' (M/F) understanding of religious moderation and religious tolerance attitudes? 4) Is there an influence of students' (M/F) understanding of religious moderation on religious tolerance attitudes?

This research uses a non-test instrument, a questionnaire, that has been tested for validity and reliability. The test results show that 36 statement items are declared valid and reliable. Furthermore, the data analysis techniques used in this research are descriptive and inferential. Descriptive analysis is used to interpret data, while inferential analysis is used by the author to test the research hypotheses. Respondents in this research consist of male and female students. For male students, 94 respondents (25%) were obtained. For female students, 284 respondents (75%) were obtained. In addition, respondents in this research also have very diverse ethnic backgrounds, ranging from Minang tribe 296 people or 78%, Batak tribe 48 people or 13%, Malay tribe 5 people or 1%, Aceh 3 people or 1%, Sunda, Betawi, Jambi and Bugis each 1 person or 0.3%, and Javanese tribe 22 people or 6%.

Furthermore, respondents in this research include Bachelor's (S1), Master's (S2), and Doctoral (S3) students. Where the number of respondents for Bachelor (S1) students is 369 people, or 97%. Next, respondents for Master's (S2) students number 8 people (3%), and respondents for Doctoral (S3) students number 1 person (0.3%). And from the results of this research it is also known that respondents in this research

consist of all faculties at UIN Sjech M. Djamil Djambek Bukittinggi, namely the Faculty of Tarbiyah and Teacher Training (FTIK) with 138 respondents or 37%, Faculty of Islamic Economics and Business (FEBI) with 143 respondents or 38%, Faculty of Sharia (FS) with 44 respondents or 12%, Faculty of Ushuluddin, Adab, and Da'wah (FUAD) with 50 respondents or 13%, and Postgraduate with 3 respondents or 1%.

3. Differences in Students' Understanding of Religious Moderation Based on Gender

The results of this research show a significant difference in male and female students' understanding of religious moderation. Although the statistical test results show differences, in general, both have quite high average values: 88.90 (79%) for male students and 86.48 (77%) for female students. As shown in Figure 1.

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Pemahaman Moderasi Beragama Mahasiswa	Laki-Laki	94	88,90	7,453	,769
	Perempuan	284	86,48	8,468	,502

Picture 1: Differences In Male and Female Scores on Religious Moderation

The average values obtained from male and female students indicate that students' understanding of religious moderation falls in the fairly good category. This result is in line with what Selvia et al.[29] reported: PTKIN students have a fairly good understanding of religious moderation, or are in the medium category. Therefore, the results of this research indicate that PTKIN students are quite moderate in their

[29] Sasmi Selvia, Munawar Rahmat, and Saepul Anwar, 'Tingkat Pemahaman Moderasi Beragama Mahasiswa Di Perguruan Tinggi Umum Dan Perguruan Tinggi Keagamaan Islam Negeri', *Intizar*, 28.1 (2022), 1–9 <https://doi.org/https://doi.org/10.19109/intizar.v28i1.11667>.

religious beliefs. Another study conducted by Wulan and Fajrussalam,[30] also shows results similar to theirs, in which they reviewed students' understanding of religious moderation at the UPI Purwakarta campus. In that research, both concluded that UPI students at the Purwakarta Campus have an understanding of religious moderation in the good category, with a cumulative percentage of 85.28%.

In general, the findings of this research also align with those of previous studies. First, Kartono in Kurniasi[31] explains that women, in general, are more accurate and more detailed in observing a concept than men. Second, Khasanah et al[32] who explain that men have better skills than women at restating an understanding or a concept. Theoretically, in Biology and Psychology studies, it is explained that, in terms of appearance, body, and behavior, women are, by divine nature and destiny, softer and finer than men. So, according to their nature, women will not like something destructive, for example, like conflict, violence, and similar things that contain elements of violence, which is slightly different from men.[33]

Furthermore, men are better at cognitive tasks, but women are better at perseverance and learning independence. As expressed by experts, such differences are motivated by aspects of obedience and order where women are higher compared to men, because women are easier to compromise and easy to manage, on the contrary, men, because they feel

[30] Neneng Sri Wulan and Hisny Fajrussalam, 'Pengaruh Literasi Membaca Terhadap Pemahaman Moderasi Beragama Mahasiswa PGSD', *Jurnal Basicedu*, 6.1 (2022), 372–85.

[31] Eka Rachma Kurniasi, 'Profil Pemahaman Matematis Mahasiswa Pendidikan Matematika Ditinjau Dari Jenis Kelamin', *Jurnal Prima*, 5.11 (2016), 1–7.

[32] Maratus Khasanah, Rizky Esti Utami, and Rasiman Rasiman, 'Analisis Kemampuan Pemahaman Konsep Matematis Siswa SMA Berdasarkan Gender', *Imajiner: Jurnal Matematika Dan Pendidikan Matematika*, 2.5 (2020), 347–54 <http://103.98.176.9/index.php/imajiner/article/view/6517/3510>.

[33] Abbas Arfan and Ahmad Wahidi, 'Pengaruh Jenis Kelamin Dan Latar Belakang Sekolah Terhadap Sikap Toleransi Perbedaan Mazhab Fiqh', *Jurnal EL-QUDWAH*, 1.5 (2011), 183–99 <https://ejournal.uin-malang.ac.id/index.php/lemlit/article/view/1941/pdf>.

more active and feel more capable, causing men to be more difficult to manage.[34]

Based on the explanation above, it can be concluded that in understanding a certain concept, which in this research is about religious moderation between female students and male students, the understanding is different. Although their understandings differ, male and female students are both moderate in their religious beliefs. This is based on the scores obtained, which are in the medium or fairly good range, so UIN Sjech M. Djamil Djambek Bukittinggi students can be said to have quite moderate religious beliefs. The difference in understanding between the two does not mean that female students are better than male students or vice versa; male students are better than female students in understanding the concept of religious moderation.

4. Differences in Students' Religious Tolerance Attitudes Based on Gender

The results of this research show differences in the average values obtained by male and female students: the average for male students is 26.65, which is 83% higher than the average for female students (26.21), which is 82%. As seen in Figure 2.

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Sikap Toleransi Beragama Mahasiswa	Laki-Laki	94	26,65	1,746	,180
	Perempuan	284	26,21	2,425	,144

Picture 2: Differences in Male and Female Scores on Religious Tolerance

[34] M Nicole, Janet Shibley Hyde, and Marcia C Linn, 'Cross_National Patterns of Gender Differences in Mathematics: A Meta-Analysis', *Psychological Bulletin*, 136.1 (2010), 103–127 <https://doi.org/https://doi.org/10.1037/a0018053>.

The difference in average values cannot yet be used as a basis for decision-making; it must be evaluated using the significance value or the t-count. From the statistical test results, it is known that the significance value is 0.110, which is greater (>) than the alpha value of 0.05. Thus, this shows that there is no significant difference in religious tolerance attitudes between male and female students. The results of this research support the findings of previous research conducted by Arfan and Wahidi,[35] who tested the correlation between gender differences and tolerance attitudes, which obtained the conclusion that a person's tolerance attitude or behavior has nothing to do with gender, so there is no difference in religious tolerance attitudes between male and female students.

5. Relationship Between Male and Female Students' Understanding of Religious Moderation and Religious Tolerance Attitudes

The results of this research show a correlation between students' (M/F) understanding of religious moderation and their attitudes toward religious tolerance, with a correlation coefficient of 0.362. With these results, it can be inferred that the independent variable's influence on the dependent variable is 37%, while the remaining 73% is correlated with other variables not researched by the author. Furthermore, the statistical tests indicate that the relationship between the two variables is positive, meaning that as students' understanding of religious moderation increases, their religious tolerance attitudes also increase.

The findings of this research further emphasize what has been explained in the book Tanya Jawab Moderasi Beragama: that religious moderation is a process, while tolerance is the result. In the book, it is also explained that someone who is moderate will always accept others with

[35] Arfan and Wahidi.

different opinions from his own, especially in religion. Therefore, in this case, he will tend to be tolerant towards others.[36]

If studied theoretically, tolerance or tasamuh is part of the values contained in the concept of religious moderation initiated by the Indonesian Ministry of Religious Affairs, at least that is what is described in the book entitled Moderasi Beragama Berlandaskan Nilai-Nilai Islam.[37] In addition, this research's results support several findings from previous research. First, research conducted by Abror[38] obtained the conclusion that the essence of religious moderation is framed in tolerance, where it is hoped that a person can regulate himself and share space to be together, respect and appreciate the advantages and uniqueness of each religion without fear of the rights and beliefs he adheres to. Second, research conducted by Hisan and Azmi[39] concluded that religious moderation and tolerance are two distinct yet interrelated and mutually influential constructs, with the higher a person's understanding of religious moderation, the stronger their tolerance attitude.

Furthermore, in Putrawan's[40] research, it is explained that tolerance does not mean a person always compromises or agrees with others, but rather an effort to appropriately face others' different opinions. Contradictions in the scope of

[36] Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*, Cet. Perta (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

[37] Aziz and Anam.

[38] Mhd Abror, 'Moderasi Baragama Dalam Bingkai Toleransi', *RUSYDIAH: Jurnal Pemikiran Islam*, 1.2 (2020), 143–55 <https://doi.org/https://doi.org/10.35961/rsd.v1i2.174>.

[39] Ahmad Hisan and Ulin Umi Azmi, 'Pengaruh Pemahaman Moderasi Beragama Terhadap Sikap Toleransi Beragama Di Balai Diklat Keagamaan Denpasar', *Widyadewata: Jurnal Balai Diklat Keagamaan Denpasar*, 5.2 (2022), 164–72 <https://doi.org/https://doi.org/10.47655/widyadewata.v5i2.90>.

[40] I Nyoman Alit Putrawan, I Made Gede Nesa Saputra, and Kadek Agus Wardana, 'Religious Moderation: Against Intolerance and Deradicalization', *Vidyottama Sanatana*, 6.1 (2022), 71–77 <https://doi.org/https://doi.org/10.25078/vidyottama.v6i1.804>.

tolerance should not be interpreted as dislike for something, but rather as an effort to voice disagreement in an elegant and dignified way. Because dislike for others who are different is often motivated by wrong arguments. So often, such behavior gives rise to prejudice and negative assumptions about others who are different. Perhaps, this factor often plunges some societies into social conflict and intolerance. Therefore, the campus, as an educational institution, must be a pioneer in preventing the outbreak of conflict in society, including social and religious conflicts. This refers to the campus as a neutral institution in education that will produce young intellectuals to address various problems in society.

From the description above, it can be concluded that religious moderation is closely related to tolerance attitudes, as tolerance is the goal or purpose of moderate understanding. According to Parhan[41], religious moderation is the key to creating or realizing tolerance and harmony both intra-religion and inter-religion, so its benefits can not only be felt locally or nationally, but also have a global impact, thus a person can practice religion in accordance with its essence and the existence of religion in life can function ideally, namely to maintain human dignity. Furthermore, Parhan explains that the scope of tolerance extends beyond religious beliefs; it can encompass differences in race, gender, sexual orientation, ethnicity, culture, and so on. Meaning its scope is much larger than what has been viewed so far.

In the book Tanya Jawab Moderasi Beragama, it is said that moderate people do not mean they are not firm in their religion, because moderate people must be fanatical about their religion, meaning they must have strong stances and high

[41] Muhamad Parhan, Risris Hari Nugraha, and Mohammad Rindu Fajar Islamy, 'Model of Religious Moderation In Universities: Alternative Solutions To Liberal, Literal And Radical Islam', *Edukasia Islamika: Jurnal Pendidikan Islam*, 7.1 (2022), 2–23 <https://doi.org/https://doi.org/10.28918/jei.v7i1.5218>.

enthusiasm for it. However, they must also be wise in determining their positions because someone who is religious will be very natural if he is fanatical about the religious teachings he adheres to, but in some things he must be tolerant, for example in interpreting religious teachings he needs to be tolerant, respect other people's stances, and not blame because this enters the realm of ijtihad which means it can be right and also wrong.[42]

6. Influence of Male and Female Students' Understanding of Religious Moderation on Religious Tolerance Attitudes

The results of this research show that the independent variable X (students' understanding of religious moderation) significantly influences the dependent variable Y (religious tolerance attitudes). Furthermore, the coefficient of determination is 0.13 (13%), indicating that x explains 13% of y, with the remaining 87% influenced by other factors not yet researched. In addition, the regression equation is Y = a + bX (17.649 + 1X), which means that if X is 1, then Y is 17.649. Then it is also known that the X value is positive 1, where the influence of variable X (students' understanding of religious moderation) on variable Y (religious tolerance attitudes) is positive, which means that when X (students' understanding of religious moderation) increases by one, then Y (religious tolerance attitudes) will increase by 1%.

Furthermore, the findings of this research align with those of previous research by Hisan and Azmi[43], which concluded that understanding religious moderation simultaneously influences religious tolerance attitudes. Then, Romawati and Barizi[44] explain in their research that, in efforts

[42] Tim Penyusun Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*.

[43] Hisan and Azmi.

[44] Yuyun Rohmawati and Ahmad Barizi, 'Religious Moderation In The Recitation Activity Of Muslimat Nu: An Effort to Prevent Religious Extremism', *Ulul Albab: Jurnal Studi Islam*, 22.2 (2021), 360–76 <https://doi.org/https://doi.org/10.18860/ua.v22i2.14092>.

to internalize religious moderation, several methods can be used, namely oral methods, exemplarity, and supervision. The values taught are balance, tolerance, deliberation, good judgment, and fairness. While the role of religious moderation in preventing extremism is to promote tolerance for differences, it also involves being friendly, polite, and deliberative. Nevertheless, sacrificing religious beliefs on the basis of tolerance that is inappropriate for adherents of other religions can also be said to be extreme liberal in religion, Saifuddin.[45]

Such things also need to be moderated because liberal views, attitudes, and actions will give birth to freedom of thought about Islamic teachings that are over-rational in understanding texts that will give birth to "rational mischief" in efforts to harmonize Islam with the dynamics of the times that are far from texts, or common sense that often results in ignoring texts.[46] Furthermore, in addition to mainstreaming religious moderation, extreme and radical attitudes, especially in education, can also be curbed through brain-based teaching and learning methods. In principle, this method integrates 5 learning aspects: emotional, social, cognitive, physical, and reflective.[47]

C. Conclusion

This research shows that students' understanding of religious moderation is heterogeneous, influenced by gender, and meaningfully related to attitudes toward religious tolerance. These findings indicate that the greater students' understanding of

[45] Parhan, Nugraha, and Islamy.

[46] Amru Almu'tasim, 'Berkaca NU Dan Muhammadiyah Dalam Mewujudkan Nilai-Nilai Moderasi Islam Di Indonesia', *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman*, 8.2 (2019), 199–212 <http://ejurnal.unim.ac.id/index.php/tarbiya/article/view/474>.

[47] Zulfani Sesmiarni, 'Membendung Radikalisme Dalam Dunia Pendidikan Melalui Pendekatan Brain Based Learning', *KALAM*, 9.2 (2015), 233–52 <https://doi.org/https://doi.org/10.24042/klm.v9i2.330>.

religious moderation, the stronger the religious tolerance attitudes reflected in their social and academic lives. Substantively, this research highlights the importance of religious moderation as the foundation for inclusive and balanced religious attitudes in Islamic higher education environments. The practical implications of these findings point to the need to strengthen more systematic and sensitive religious moderation education and training programs to address students' characteristics. In the future, further research is recommended to expand the scope of respondents, integrate qualitative approaches, and examine other factors that may influence the relationship between understanding of religious moderation and tolerance attitudes across more diverse social contexts.

REFERENCES

Abror, Mhd, 'Moderasi Baragama Dalam Bingkai Toleransi', *RUSYDIAH: Jurnal Pemikiran Islam*, 1.2 (2020), 143–55 <https://doi.org/https://doi.org/10.35961/rsd.v1i2.174>

Almu'tasim, Amru, 'Berkaca NU Dan Muhammadiyah Dalam Mewujudkan Nilai-Nilai Moderasi Islam Di Indonesia', *Tarbiya Islamia: Jurnal Pendidikan Dan Keislaman*, 8.2 (2019), 199–212 <http://ejurnal.unim.ac.id/index.php/tarbiya/article/view/474>

Amri, Khairul, 'Moderasi Beragama Perspektif Agama-Agama Di Indonesia', *Living Islam: Journal of Islamic Discourses*, 4.2 (2021), 179–96

An-Na'im, Abdullahi Ahmed, *Islam and the Secular State: Negotiating the Future of Sharia* (Cambridge: Harvard University Press, 2010)

Anwar, Saiful, and Agus Salim, 'Pendidikan Islam Dan Moderasi Beragama Di Indonesia', *Jurnal Pendidikan Islam*, 8.1 (2019), 1–18

Arfan, Abbas, and Ahmad Wahidi, 'Pengaruh Jenis Kelamin Dan Latar Belakang Sekolah Terhadap Sikap Toleransi Perbedaan Mazhab Fiqh', *Jurnal EL-QUDWAH*, 1.5 (2011), 183–99 <https://ejournal.uin-malang.ac.id/index.php/lemlit/article/view/1941/pdf>

Arif, Muhammad Khairan, 'Islam Rahmatan Lil Alamin from Social and Cultural Perspective', *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, 12.2 (2021), 169–86

Aziz, Abdullah, and Khoirul Anam, *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*, ed. by Anis Masykhur (Jakarta: Direktorat Jenderal PAI Kemenag RI, 2021)

Azra, Azyumardi, *Indonesia, Islam, Dan Demokrasi: Dinamika Dalam Konteks Global* (Jakarta: Solstice Publishing, 2007)

———, *Transformasi Politik Islam: Radikalisme, Khilafatisme, Dan Demokrasi* (Jakarta: Kencana, 2016)

Esposito, John L, and Dalia Mogahed, *Who Speaks for Islam?: What a Billion Muslims Really Think* (New Jersey: Simon and Schuster, 2007)

Hefner, Robert W, *Civil Islam: Muslims and Democratization in Indonesia* (Princenton: Princeton University Press, 2011)

Hefni, Wildani, 'Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri', *Jurnal Bimas Islam*, 13.1 (2020), 1–22 <https://doi.org/10.37302/jbi.v13i1.182>

Hisan, Ahmad, and Ulin Umi Azmi, 'Pengaruh Pemahaman Moderasi Beragama Terhadap Sikap Toleransi Beragama Di Balai Diklat Keagamaan Denpasar', *Widyadewata: Jurnal Balai Diklat Keagamaan Denpasar*, 5.2 (2022), 164–72 <https://doi.org/https://doi.org/10.47655/widyadewata.v5i2.90>

Isthofiyani, Sri Endhes, Andreas Priyono Budi Prasetyo, and Retno Sri Iswari, 'Persepsi Dan Pola Perilaku Masyarakat Bantaran Sungai Damar Dalam Membuang Sampah Di Sungai', *Journal of Innovative Science Education*, 5.2 (2016), 128–36

Kamali, Mohammad Hashim, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Oxford University Press, 2015)

Kementerian Agama RI, 'Moderasi Beragama', *Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI*, 14 (2019)

Khasanah, Maratus, Rizky Esti Utami, and Rasiman Rasiman, 'Analisis Kemampuan Pemahaman Konsep Matematis Siswa SMA Berdasarkan Gender', *Imajiner: Jurnal Matematika Dan Pendidikan Matematika*, 2.5 (2020), 347–54 <http://103.98.176.9/index.php/imajiner/article/view/6517/3510>

Kontributor, 'Pemerintah Kukuhkan Organisasi Mahasiswa Moderasi Beragama Di Perguruan Tinggi Umum', *Kemenag.Go.Id*, 2022 <https://www.kemenag.go.id/read/pemerintah-kukuhkan-organisasi-mahasiswa-moderasi-beragama-di-perguruan-tinggi-umum-v5ejn> [accessed 31 July 2022]

Kurniasi, Eka Rachma, 'Profil Pemahaman Matematis Mahasiswa Pendidikan Matematika Ditinjau Dari Jenis Kelamin', *Jurnal Prima*, 5.11 (2016), 1–7

Lapidus, Ira M, *A History of Islamic Societies* (Cambridge University

Press, 2014)

Mubarok, Ahmad Agis, and Diaz Gandara Rustam, 'Islam Nusantara: Moderasi Islam Di Indonesia', *Journal of Islamic Studies and Humanities*, 3.2 (2018), 153–68

Nashohah, Iin, 'Internalisasi Nilai Moderasi Beragama Melalui Pendidikan Penguatan Karakter Dalam Masyarakat Heterogen', in *Prosiding Nasional*, 2021, IV, 127–46

Nicole, M, Janet Shibley Hyde, and Marcia C Linn, 'Cross_National Patterns of Gender Differences in Mathematics: A Meta-Analysis', *Psychological Bulletin*, 136.1 (2010), 103–127 <https://doi.org/https://doi.org/10.1037/a0018053>

Novianto, Bagus, 'Moderasi Islam Di Indonesia', *An-Natiq Jurnal Kajian Islam Interdisipliner*, 2.1 (2022), 50–60

Parhan, Muhamad, Risris Hari Nugraha, and Mohammad Rindu Fajar Islamy, 'Model of Religious Moderation In Universities: Alternative Solutions To Liberal, Literal And Radical Islam', *Edukasia Islamika: Jurnal Pendidikan Islam*, 7.1 (2022), 2–23 <https://doi.org/https://doi.org/10.28918/jei.v7i1.5218>

Putrawan, I Nyoman Alit, I Made Gede Nesa Saputra, and Kadek Agus Wardana, 'Religious Moderation: Against Intolerance and Deradicalization', *Vidyottama Sanatana*, 6.1 (2022), 71–77 <https://doi.org/https://doi.org/10.25078/vidyottama.v6i1.8>

Qardhawi, Yusuf, *Fiqh Al-Wasatiyyah Wa at-Tajdid* (Kairo: Dar al-Shuruq, 2011)

Rahmelia, Silvia, 'Pemaknaan Mahasiswa Terhadap Narasi Konflik Beragama', *Jurnal Kewarganegaraan*, 5.1 (2021), 45–54

Ramdania, Wida, Novita Irawati, and Nurrohman Nurrohman, 'Konsep Konsumsi Dan Kesejahteraan Dalam Perspektif Ekonomi Islam', *IQTISADIYA: Jurnal Ilmu Ekonomi Islam*, 7.14 (2020), 94–102

Ramdhani, Yusti, Zulfiani Zulfiani, Reskiyanti Nurdin, and Awal Muqsith, 'Persepsi Mahasiswa FKIK UIN Alauddin Makassar Tentang Moderasi Beragama Dan Potensi Radikalisme', *Vox Populi*, 4.2 (2021), 119–30 <https://doi.org/https://doi.org/10.24252/vp.v4i2.27007>

Ricklefs, Merle Calvin, *Mystic Synthesis in Java: A History of Islamization from the Fourteenth to the Early Nineteenth Centuries* (EastBridge, 2006)

Rohimah, Rt. Bai, 'Persepsi Santri Tentang Moderasi Islam Dan Wawasan Kebangsaan', *Hayula: Indonesia Journal of Multidisciplinary Islamic Studies*, 3.2 (2019), 139–56

Rohmawati, Yuyun, and Ahmad Barizi, 'Religious Moderation In The Recitation Activity Of Muslimat Nu: An Effort to Prevent Religious Extremism', *Ulul Albab: Jurnal Studi Islam*, 22.2 (2021), 360–76 <https://doi.org/https://doi.org/10.18860/ua.v22i2.14092>

Selvia, Sasmi, Munawar Rahmat, and Saepul Anwar, 'Tingkat Pemahaman Moderasi Beragama Mahasiswa Di Perguruan Tinggi Umum Dan Perguruan Tinggi Keagamaan Islam Negeri', *Intizar*, 28.1 (2022), 1–9 <https://doi.org/https://doi.org/10.19109/intizar.v28i1.11667>

Sesmiarni, Zulfani, 'Membendung Radikalisme Dalam Dunia Pendidikan Melalui Pendekatan Brain Based Learning', *KALAM*, 9.2 (2015), 233–52 <https://doi.org/https://doi.org/10.24042/klm.v9i2.330>

Sugiharto, Bowo, Haifa Azizzah, Maretania Arafa, Nira Luthfiana Prima, and Nurul Alifah, 'Keterampilan Berpikir Kritis Siswa SMA Laki-Laki Dan Perempuan Pada Program IPA', *Phenomenon: Jurnal Pendidikan MIPA*, 11.2 (2021), 157–68

Sutrisno, Edy, 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan', *Jurnal Bimas Islam*, 12.2 (2019), 323–48 <https://doi.org/10.37302/jbi.v12i2.113>

Taufikurrahman, Taufikurrahman, Maulana Ferdy Ashshobuur Amin, Afghan Kurniawan, Rifqi Aqilah Hatibie, and Ivena Adinda Nasywaa, 'Islam Rahmatan Lil Alamin Dan Keragaman Bangsa Indonesia', *KABILAH: Journal of Social Community*, 7.1 (2022), 235–44

Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019)

———, *Tanya Jawab Moderasi Beragama*, Cet. Perta (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019)

Wulan, Neneng Sri, and Hisny Fajrussalam, 'Pengaruh Literasi Membaca Terhadap Pemahaman Moderasi Beragama Mahasiswa PGSD', *Jurnal Basicedu*, 6.1 (2022), 372–85

Z, Zulkifli, 'Persepsi Mahasantri Ma'had Al Jami'ah Iain Palangka Raya Terhadap Moderasi Beragama', in *FUAD-International Conference on Islamic Studies*, 2021, I, 65–88