

Knowledge of Students at the State Islamic University Syekh Ali Hasan Ahmad Addary Padangsidempuan Regarding Religious Moderation

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| Received: 02-07-2022

|| Revised: 03-08-2022

|| Accepted: 6-9-2022

| Published On: 30-10-2022

Abstract: This study examines religious Moderation among UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan students, characterized by ethnic and religious diversity. A mixed-method approach was used, including a quantitative survey with the Rasch Model and qualitative interviews. The study population consists of 433 students from the 2021 and 2022 cohorts across four faculties: Tarbiyah and Teaching Sciences (55.4%), Da'wah and Communication Sciences (22.4%), Islamic Economics and Business (16.2%), and Sharia and Law Sciences (6.0%). Findings reveal that most students fall into the very moderate (58.85%) and moderate (40.36%) categories, with a significant gender difference, where females are generally more moderate than males. The categories of religious Moderation are divided into very moderate, moderate, and less moderate based on value intervals and ideal scores, indicating that religious Moderation among students is generally balanced and tolerant. The analysis provides a comprehensive view of moderation tendencies, underscoring the importance of religious Moderation in fostering a peaceful and harmonious society.

Keywords: religious Moderation, students, ethnic diversity, religious organizations

Abstrak: Penelitian ini mengkaji moderasi beragama di kalangan mahasiswa UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, yang memiliki keberagaman suku dan organisasi keagamaan. Metode penelitian campuran digunakan, meliputi survei kuantitatif dengan Model Rasch dan wawancara kualitatif. Populasi penelitian terdiri dari 433 mahasiswa angkatan 2021 dan 2022 dari empat fakultas: Tarbiyah dan Ilmu Keguruan (55,4%), Dakwah dan Ilmu Komunikasi (22,4%), Ekonomi dan Bisnis Islam (16,2%), serta Syariah dan Ilmu Hukum (6,0%). Temuan penelitian menunjukkan bahwa mayoritas mahasiswa tergolong dalam kategori sangat moderat (58,85%) dan moderat (40,36%), dengan perbedaan signifikan antara jenis kelamin, di mana perempuan cenderung lebih moderat dibandingkan laki-laki. Kategori moderasi beragama dibagi menjadi sangat moderat, moderat, dan kurang moderat, berdasarkan interval nilai dan skor ideal, yang menunjukkan bahwa moderasi beragama di kalangan mahasiswa umumnya seimbang dan toleran. Berdasarkan hasil analisis, didapatkan pandangan komprehensif tentang kecenderungan moderasi beragama, yang menegaskan pentingnya moderasi beragama untuk menciptakan masyarakat yang damai dan harmonis

Kata Kunci: moderasi beragama, mahasiswa, keberagaman suku, organisasi keagamaan

How to cite this article:

Pahri Siregar and others, Knowledge of UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan Students Regarding Religious Moderation, *Ekonomi Dan Keagamaan*, 09.2 (2022), 343-359.



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Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan

Published by Faculty of Sharia, State Islamic University of Fatmawati Sukarno Bengkulu

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Introduction

Indonesia is a country with considerable religious diversity. Although the majority of the population is Muslim, Indonesia is a country that adheres to a system of religious pluralism. The country's constitution recognizes six official religions, namely Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism. This reflects Indonesia's commitment to religious diversity and tolerance.¹ Islam is a religion of harmony or tolerance because Islam exists in Indonesia not through colonialism but through hospitality and mutual respect brought by polite and open Muslim traders and preachers; this makes Islam very quickly accepted by the people of Indonesia.²

The Kendari State Islamic Institute (IAIN) expelled students for being affiliated with the anti-government movement of Indonesia and making hate speeches to the institute's leaders. The student's D O phenomena became a trending topic on Twitter³. The Institute for Islamic and Peace Studies (LaKIP) in 2010 in Jakarta Province, as many as 48.9% of Greater Jakarta students were involved in acts of radicalism. The Indonesia Survey Circle (LSI) survey results stated that as many as 31% of students were intolerant, and their understanding of cultural diversity was considered low⁴.

The Jakarta Religious Research and Development Center (BLAJ) Balitbang Diklat Ministry of Religion of the Republic of Indonesia (2019) released a study in research entitled "Early Warning and Response

System for Religious Conflicts Phase II: Variations in the Effectiveness of Early Response to Religious Conflicts," Rudi Harisah Alam and his team found that there are at least six types of religious conflicts that dominate in Indonesia, including (1) Moral; (2) Sectarian; (3) Communal; (4) Politics/policy; (5) Terrorism; and (6) others. Of these religious conflicts, from 2017 to 2019, there has been at least one dispute related to terrorism, 14 cases of communal issues (inter-religious), and 12 cases related to sectarian issues (intra-religious).⁵

The National Counter-Terrorism Agency (BNPT) informs that several Islamic boarding schools teach radicalism and have the potential for their students to become terrorists. In 2019, the Setara Institute reported that ten well-known State Universities (PTN) were exposed to radicalism. According to Ryamizad Ryacudu, when he served as Minister of Defense, as many as 23.4% of Indonesian students have been exposed to radicalism.

The cause of radicalism infiltration, according to President Joko Widodo, is that radicalism on campus is caused by parties outside the campus who educate students to be radical and extreme. This shows that outside influences affect students. The recommendation of the Chairman of Commission X of the House of Representatives of the Republic of Indonesia, Syaiful Huda from Commission X of the House of Representatives of the Republic of Indonesia, proposed that the rectorate of

¹ Sri Mahariyani, "Fostering Religious Tolerance to Create Student Harmony Kauman 1 State Elementary School Malang City", Thesis (Malang: Postgraduate, UIN Maulana Malik Ibrahim, 2018), h. 1-2.

² Guruh Ryan Aulia, TOLERANCE BETWEEN RELIGIOUS COMMUNITIES IN AN ISLAMIC PERSPECTIVE, (makassar: Jurnal ushuluddin, 2023), p. 19

³ Wajdi Wajdi, "Management of Mosque Management in Improving Religious Understanding of the Nurul Amin Mosque in Kendari City," *Al-Munazzam: Journal of Da'wah Management Thought and Research* 2, no. 1

(2022): 104,
<https://doi.org/10.31332/munazzam.v2i1.4339>.

⁴ Zainul Hakim and Yayah Nurasiah, "Mosque-Based Religious Moderation," *HAWARI: Journal of Religious and Religious Education Islam* 3, no. 2 (2023): 193–204, <https://doi.org/10.35706/hw.v3i2.8716>.

⁵ Sidik Permana and Mursyid Setiawan, "Strengthening Religious Moderation through Peace Education to Realize Peace Journalism," *Jurnal Soshum Insentif* 4, no. 2 (2021): 114–29, <https://doi.org/10.36787/jsi.v4i2.598>.

every campus in Indonesia monitor student da'wah activities, both inside and outside the campus. This highlights the need for students to supervise religious activities. According to Azyumardi Azra, academics have a radical view: due to four factors, namely being actively involved in right-looking organizations before becoming lecturers, black-and-white scientific views, incomplete understanding of Islam, and lack of understanding of Indonesia's political issues such as democracy ⁶.

Regarding the issue of ideology on campus, currently, Indonesia is facing the problem of intolerance and radicalism in various sectors, one of which is in the field of education among students and students. The increasingly complex challenges in the world of education are also marked by the proliferation of student groups that are exclusive to themselves and infiltrate universities. Responding to this phenomenon, the Ministry of Religion of the Republic of Indonesia (Kemenag RI) by the Minister of Religious Affairs Lukman Hakim Saifuddin on Tuesday, October 18, 2019, published a book entitled "Religious Moderation." published by the Center for Research and Development of Religious Guidance and Religious Services, Agency for Research and Development and Training of the Ministry of Religion. The book describes four indicators that can be used to identify the paradigm and moderate religious attitude in Indonesia, including national commitment, tolerance, non-violence, and accommodating to local culture ⁷.

As the Minister of Religion, Lukman

Hakim Saefuddin (2019) conveyed his message for the first time at the National Working Meeting (Rakernas) of the Ministry of Religion on January 5, 2019. "We now have the momentum to make 2019 the Year of Religious Moderation of the Ministry of Religious Affairs. The trick is to make the jargon of Religious Moderation as the spirit and keyword that animates all religious and religious service programs," said LHS. The Center for Research and Development of Religious Guidance and Religious Services, commanded by the Expert Staff of the Minister of Religion at that time, Oman Fathurrahman, tried to realize this idea of religious Moderation in the form of a book on Religious Moderation 2019 ⁸. Religious Moderation as a paradigm of thinking, behaving, and acting pioneered by the Ministry of Religion must be welcomed as a reference in religion because amid religious plurality there are still many, and radicalism is spread through unlimited information media means ⁹.

Research on religious Moderation in higher education has been carried out, and various important information has been produced. revealed the efforts of the Islamic Institute (IAIN) Surakarta to stem student radicalism through the P3KMI Program (Integral Muslim Personality Development Assistance Program). The results of the study show that there are several PTKIN that have made these efforts, such as the State Islamic University (UIN) Syarif Hidayatullah Jakarta, the State Islamic University (UIN) Sunan Gunung Djati Bandung, the State Islamic University (UIN) Walisongo Semarang, the

⁶ Andika Putra et al., "Islamic Thought of Wasathiyah Azyumardi Azra as a Path of Religious Moderation," *Journal of Religious Research* 1, no. 3 (2021): 212–22, <https://doi.org/10.15575/jra.v1i3.15224>.

⁷ Eko Siswanto and Athoillah Islamy, "Fiqh of Religious Moderation in State Life in Indonesia," *Al-adalah: Journal of Islamic Law and Politics* 7, no. 2 (2022): 198–217, <https://doi.org/10.35673/ajmpi.v7i2.2802>.

⁸ Hakim and Nurasiah, "Mosque-Based Religious Moderation."

⁹ A Mundakir, "Moderasi Beragama Di Tengah Cyber-Religion Dan Ushuluddin IAIN Kudus)," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 9, no. 1 (2021): 165–78, <https://doi.org/10.21043/fikrah.v8i1>.

State Islamic University (UIN) Raden Intan Lampung, the State Islamic Institute (IAIN) Kudus, the State Islamic Institute (IAIN) Metro, the State Islamic Institute (IAIN) Jember, and other universities that have also established Moderation Houses. This was strengthened by the implementation of a religious moderation exam for all civil servants within PTKIN throughout Indonesia simultaneously in December 2022.

Religious Moderation is an effort to bring people to have a moderate understanding, be centrist, not extreme, nor radical. Religious Moderation can be a framing in managing the multicultural life of Indonesia by being discussed, recited, echoed, and expressed. This is because a moderate religious narrative is not limited to personal needs, but a general need for global citizens¹⁰.

Religious Moderation needs to be examined as a behavior while adhering to religion in a balanced manner between practicing one's own religion and respecting the religion of others. Harmony or a middle way in religious practice can prevent people from behaving or being extreme, bigoted, or revolutionary during religion¹¹. A moderate religious attitude is the practice of religious teachings that are straight, do not deviate from religious goals, and do not exaggerate or exceed the limit¹².

Three strategies in the implementation of religious Moderation in education can be applied in higher education, namely: Insertion strategy inserting moderation content in each lecture material, Strategy in

learning approach and Approach with critical thinking, being tolerant, respecting the opinions of others, being democratic, daring to convey ideas, sportsmanship and responsibility¹³.

Minister of Religious Affairs Yaquut Cholil Qoumas said (2019) efforts to institutionalize religious Moderation need a concrete contribution from PTKIN as a center for Moderation in an Islamic perspective. PTKIN must be able to become a Center for the Development of Religious Moderation. Therefore, PTKIN is required to make religious Moderation one of the main issues in teaching and learning activities, research, and community service, focusing on the study of Islam, Indonesia, and humanity¹⁴.

Efforts to prevent radicalism at PTKIN include (1) assistance in Student Academic Culture Understanding (PBAK) activities, (2) the development of Ma'had al Jami'ah, (3) the development of Intra-Campus Student Organizations (OMIK), (4) the incorporation of Islamic modernization materials into the lecture curriculum (5) providing strict assistance and monitoring by maximizing the role of Academic Advisors (PA), (6) developing openness through limited dialogue and (7) developing critical attitudes and analytical through discussions, seminars and public lectures¹⁵.

PTKIN, under the Ministry of Religion, directly or indirectly, has carried out a religious moderation movement, this can be seen by the establishment of religious moderation houses on PTKIN campuses and religious moderation exams for all employees

¹⁰ Junaedi, "This is Religious Moderation from the Perspective of the Ministry of Religion."

¹¹ Hakim and Nurasiah, "Mosque-Based Religious Moderation."

¹² Hakim and Nurasiah.

¹³ Sumarto Sumarto, "Implementasi Program Moderasi Beragama Kementerian Agama RI," *Jurnal Pendidikan Guru* 3, no. 1 (2021): 1–11, <https://doi.org/10.47783/jurpendigu.v3i1.294>.

¹⁴ Sumarto.

¹⁵ Sigit Priatmoko, Wiku Aji Sugiri, and Rizki Amelia, "Profile of Religious Moderation of Madrasah Ibtidaiyah Teacher Education Students, Maulana Malik Ibrahim State Islamic University, Malang," *Awwaliyah: Journal of Madrasah Ibtidaiyah Teacher Education* 5, no. 1 (2022): 29–42, <https://doi.org/10.58518/awwaliyah.v5i1.922>.

within the Ministry of Religion which was held in December 2022. The State Islamic University (UIN) Sheikh Ali Hasan Ahmad Addary Padangsidempuan is no exception, all employees and lecturers participated in the religious moderation exam.

The culture of Religious Moderation is not enough to be mastered or practiced by lecturers and employees alone, but students who are an important part of higher education must also master and be able to practice religious Moderation. The mastery and practice of religious Moderation is expected to produce moderate nature. Religious Moderation for UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan students is very important. This can be seen from the heterogeneous profile of UIN Syahada students. Starting from tribes, clans, regional origins, religious organizations, student organizations, etc. This difference is a Sunnatullah that should be grateful and a challenge to remain in the teachings of a straight and tolerant religion.

Based on some of the cases described above, conducting in-depth and comprehensive research related to student religious moderation is necessary. Religious Moderation is an attitude that arises when a person/group of students has knowledge and can practice religious Moderation. Without knowledge and without practicing religious Moderation, it is certain that the student will not be able to be moderate.

Literatur Review

The word Moderation itself contains a middle meaning, not extreme to the right or extreme to the left, if it is associated with religious issues, then Moderation has an attitude that does not follow the flow to the

right or to the left. The face of religious Moderation is seen in Indonesia's harmonious relationship between religion (Islam, Hinduism, Buddhism and Christianity) and local wisdom (local values). This local wisdom as the archipelago's cultural heritage can be juxtaposed in an equal manner so that the spirit of religion and cultural wisdom go hand in hand, not mutually reinforcing. According to Zain as the Head of the Research Center for Literature, Religious Treasures and Organizational Management, religion and culture strengthen Indonesia's nationality and diversity. Ulema and religious leaders also initiated the establishment of Indonesia to unite and harmonize religion and culture. Various problems of fiqh or interpretation of life are answered and united with culture. Religion comes to crown local culture, not to erode or oppose it.¹⁶

The current of globalization and information disclosure should not be the cause of the loss of the nation's identity, do not be influenced by extremism that justifies its own opinions. Equipping the life of the nation with religious Moderation as a filter for the influx of ideas and ideologies that are not in line with the life of the nation. Moderation is an ideology that takes the middle path that is not too right-wing on radical ideologies and not too far to the left on liberal ideologies. There are several principles that characterize religious Moderation including 1) Tawassuth (taking the middle way), 2) Tawazun (balanced), 3) I'tidal (straight and firm), 4) Tasamuh (tolerance), 5) Musawah (equality), 6) Shura (deliberation), 7) Ishlah (reform), 8) Aulawiyah (prioritizing the superior), 9) Tathawur wa ibtikar (dynamic and innovative), 10) Tahadhdhur (civilized).¹⁷

¹⁶ Ahmad Mustafidin, "Religious Moderation in Islam and Its Relevance to the Indonesian Context" 9, no. 2 (27 December 2021): 208–18, <https://doi.org/10.31942/pgrs.v9i2.5713>.

¹⁷ Mustaqim Hasan, "The Principle of Religious Moderation in the Life of the Nation," *MUBTADIIN Journal* 7, no. 02 (September 16, 2021): 110–23.

Method

This research reveals the tendency of students to moderate their religious beliefs. The question was answered using a mixed research approach that combines quantitative and qualitative approaches. This study aims to understand the tendency of student religious moderation, namely student attitudes and behaviors that reflect a balance in religion without extremism or radicalism.

The mixed methods methodology used in this study includes two main phases: the quantitative and the qualitative. In the quantitative phase, data is collected through surveys or questionnaires designed to measure the tendency of religious Moderation among students. Statistical analysis is then used to describe the patterns and trends in the data. The qualitative phase involves in-depth interviews or focus group discussions with students to understand their experiences and views on religious Moderation in more detail. Using a mixed research approach in this study provides an opportunity to gain a more comprehensive understanding of religious Moderation among students. The participants of this study are students of the Syekh Ali Hasan Ahmad Addary State Islamic University Padangsidempuan (UIN Syahada Padangsidempuan) class of 2021 and 2022 totaling 433 spread across four faculties, 1) the Faculty of Tarbiyah and Teacher Training, 2) the Faculty of Sharia and Law, 3) the Faculty of Da'wah and Communication Sciences, and 4) the Faculty of Islamic Economics and Business.

The distribution of research participants can be seen in Table 1 in detail.

Table.1 Research Participants

No	Faculty	Sum	Percentage
1	Faculty of Tarbiyah and Teacher Training	240	55,4%

No	Faculty	Sum	Percentage
2	Faculty of Sharia and Law	26	6,0%
3	Faculty of Da'wah and Communication Sciences	97	22,4%
4	Faculty of Islamic Economics and Business	70	16,2%
Total		433	100%

Based on Table 3.1, the Faculty of Tarbiyah and Teacher Training has the highest number of participants, namely 240 students, which covers 55.4% of the total participants. This suggests that more than half of the participants are from this faculty, which may reflect the faculty size in the context of the overall student population or a higher level of participation than other faculties. The Faculty of Tarbiyah and Teacher Training, which focuses on education and teacher training, may have more students interested in this research topic related to religious Moderation and religious counseling.

The Faculty of Da'wah and Communication Sciences contributed the second most participants with 97 students, or around 22.4% of the total participants. This faculty, which focuses on communication and da'wah studies, has also shown significant interest in this research. The Faculty of Islamic Economics and Business has 70 participants (16.2%), which shows the considerable involvement of this faculty. This faculty may have students interested in the impact of religious Moderation in the context of Islamic business and economics.

The Faculty of Sharia and Law has the least participants, namely 26 students, or 6.0% of the total participants. Although this faculty has fewer participants, their participation is still important in providing perspectives from Islamic and sharia law studies.

The analysis of participant data based on Table.1 shows the distribution of participants from various faculties, with the majority coming from the Faculty of Tarbiyah and Teacher Training. This distribution provides a representative picture of the student population, although it is important to note that greater involvement of a single faculty may affect research outcomes. Using appropriate statistical analysis techniques and considering internal and external validity, this study is expected to provide a deeper understanding of religious Moderation and the role of religious counseling among students. The religious moderation instrument was prepared to reveal the tendency of religious Moderation among students. This instrument is compiled through the following steps, including 1) the determination of religious moderation variables; 2) operational definition; 3) the preparation of the grid; 4) preparation of statement items; 5) *instrument judgement* and readability test; and 6) validity and reliability test.

The first step in preparing this instrument is the determination of religious moderation variables. These variables include various aspects, including Faith, Islam, Ihsan, and the Concept of the Best Ummah. Determining these variables is important to ensure that the instrument measures aspects relevant to the research objectives. The next step is to define the meaning of Religious Moderation. Religious Moderation is the way students view, attitude, and behavior in taking a position in the middle, balanced, fair, tolerant and not extreme, both in religious practice and social relations. The next step is the preparation of grids and statement items that aim to organize the items that will be included in the instrument. This grid helps ensure that all aspects of the measured variables are comprehensively covered. Statement items should be designed in such

a way that they are easy to understand and relevant to the variable being measured. This item is usually a statement the participant must respond to with a likert scale or other type of scale.

Table. 2 Research Instrument Grid

Aspect s	Sub Aspec ts	Indicator	No State ment	Numbe r of Statem ents	Tot al
Moder ation in Faith, Islam, and Ihsan	Iman	Students are able to appreciate the differences in understanding of fellow believers in Islam	1 – 2	6	29
		Students do not disbelieve others	3		
		Students do not engage in intimidating, provocative and discriminatory behavior	4 – 6		
	Islam	Students are balanced in understanding Islamic law, between text and reality	7 – 8	7	
		Students are balanced in carrying out worship with muamalah	9 – 13		
	Ihsan	Students behave well towards themselves	14 – 16	16	

Aspect s	Sub Aspec ts	Indicator	No State ment	Numbe r of Statem ents	Tot al
		Students have a good relationship with their families	17 – 21		
		Students relate well to others	22 – 24		
		Students have a good relationship with nature	25 – 29		
The Concep t of the Best Umma h	Honest	Students are able to behave honestly anytime and anywhere	30 – 31	2	12
	Trusted	Students are able to carry out religious and social commitments	32 – 34	3	
	Istiqomah	Students are consistent and continuous in carrying out the commands of Allah and His Messenger	35 – 38	4	
	Please Help	Students are able to be loyal to friends and mutual cooperation and help in kindness	39 – 41	3	
Total Number of Statements					41

The next step, Judgment instrument, is important in preparing research instruments to ensure that the items prepared follow the operational definition and research objectives. This judgment is carried out by experts in the field relevant to the research topic. In this research, the judgment was made by Prof. Dr. Syamsu Yusuf LN, M.Pd and Dr. Nandang Budiman, M.Si. The last step is the validity and reality test.

The validity and reliability test of student religious moderation instruments was carried out through the analysis of the *Rasch Model*. The results of the *Rasch Model* analysis are described in detail below.

1. **Unidimensionality.** Item analysis should be performed on data that already meets the unidimensionality assumption (Netemeyer, Bearden, & Sharna, 2003) and Local independence¹⁸. If it is proven that an instrument consists of more than one dimension, then the grain analysis must be carried out in each dimension. Unidimensionality analysis identifies what attributes or dimensions an instrument is measured. This unidimensionality analysis uses Output Table 23 by paying attention to the values of *Raw variance explained by measures* and *Unexplained variance in 1st to 5st contrast* (minimum priority is given for *Unexplained variance in 1st contrast*). The unidimensionality of the measurement can be proven if *the raw variance explained by measures* $\geq 20\%$, the general criteria for interpretation are: enough if 20-40%, good if 40-60%, and very good if above 60%] and if *the unexplained variance in 1st to 5st contrast of residuals* is $< 15\%$ respectively [note: Referring to Fisher's (2007) opinion, the interpretation criterion is more than 15% categorized as Poor, 10-15% are categorized as Fair, 5-10%

¹⁸ Bambang Sumintono and Wahyu Widhiarso, *Aplikasi Pemodelan Rasch Pada Assessment Pendidikan* (Trim Komunikata Publishing House, 2015).

are categorized as Good, 3-5% are categorized as Very Good, and less than 3% are categorized as Excellent).

The results of data analysis showed that the raw variance explained by measures was 43.7%, including the sufficient category. Meanwhile, the unexplained variance in 1st to 5th contrast of residuals was 4.5%, 4.1%, 3.4%, 2.6%, and 2.4%, respectively. It appears that each is less than 15%. Thus, the construct of the instrument used really measures one unidimensional variable, namely religious Moderation

2. **Grain Analysis.** The difficulty level and the suitability of the item are two things described in this section. The following are the results of the analysis.

a. **Item Item Difficulty.** To find out the difficulty level of the item, you can review Table 13: Item Measure. From the table, it is known that the elementary school value is 1.15. This SD value when combined with the average value of the logit can be grouped into the very difficult category (greater than +1 SD), the difficult category (0.0 logit + 1 SD), the easy category (0.0 logit - 1 SD), and the very easy category (less than -1 SD). Thus, the value limit for the very difficult category is more than 1.15, the difficult category is 0.00 to 1.15, the easy category is -1.15 to less than 0.00, and the very easy category is less than -1.33.

By looking at the logit value of each item in Table 13 of the Measure column, in order based on the level of difficulty (from the most difficult item to the easiest) it is known that 5 items are included in the very difficult category, namely item number 38, 37, 14, 40, and 27. There are 19 items in the difficult category, namely numbers 30, 4, 13, 15, 2, 33, 1, 3, 5, 22, 34, 28, 26, 31, 39, 6, 24, 10, and 29. There are 11 items in the easy category, namely numbers 35, 20, 12, 32, 41, 23, 25, 16, 11, 21, and 8. While the category is very easy

there are 6 items, namely numbers 19, 36, 18, 7, 17, and 9.

b. **Item Item Conformity Level.** To see the suitability of the item with the model (item fit) which explains whether the item item functions normally, the measurement is carried out so that there is no misconception in the self of the item item, it can be analyzed based on the data in Table 10: Item Fit Order, namely the OUTFIT mean square (MNSQ), OUTFIT Z-standard (ZSTD), and point measure correlation (PT MEASURE CORR) columns. The criteria for checking the suitability of items (item fit) or non-conformity of items (outlier or misfit) according to Booner et al. (2014) are as follows: (1) The value of OUTFIT MNSQ is greater than 0.5 and less than 1.5 and the closer to 1 the better; (2) ZSTD OUTFIT values greater than -2.0 and smaller than +2.0 are closer to 0 the better; and (3) the value of PT MEASURE CORR is more than 0.40 and less than 0.85. An item can be considered fit if it meets at least 1 of these 3 criteria.

Another way to assess the suitability of an item is to sum the mean value of the median infit squared (mean INFIT MNSQ) by its standard deviation (INFIT MNSQ S.D.). Items with an INFIT MNSQ value greater than the result of summing the mean INFIT MNSQ with its standard deviation (INFIT MNSQ S.D.) are then declared inconsistent (Sumintono & Widiarso, 2014). Based on the data in Table 10: Item Fit Order, namely the INFIT mean square (MNSQ) column, it is known that the average is 1.02 and SD is 0.35 so that the value is $1.11 + 0.30 = 1.37$; so that the MNSQ Infit value greater than 1.37 is an indication of an item that does not conform.

Based on the criteria of Booner et al. (2014), in this case using the MNSQ OUTFIT value, it is known that 2 items are misfit, namely numbers 2 and 8 which have MNSQ

OUTFIT values of 2.04 and 1.72, respectively. Meanwhile, by referring to the criteria of Sumintono & Widiarso (2014), 5 items have an INFIT MNSQ value greater than 1.33, namely numbers 2, 3, 8, 22, and 1. Thus, as many as 36 items of religious Moderation were declared fit in the sense that they function normally and can be understood correctly by the participants and can measure what must be measured in this case is student religious moderation

1. **Rating Scale Diagnostic.** This diagnosis was made to find out whether the participants understood the difference in answer choices on a scale of 1, 2, 3, 4, and 5. The difference in answers is understood by respondents if the observed *average* and *andrich threshold* values in Table 3.3 show conformity and both increase in alternative answers 1, 2, 3, 4, 5. The data in the output of Table 3.3 shows the similarity of the increase in observed *average* and *andrich threshold* values with answer choices on a scale of 1, 2, 3, 4, 5. The analysis results show a consistent increase in the value of both things along with the increase in the *rating scale*. Thus, it can be stated that the difference in answer choices 1, 2, 3, 4, and 5 can be understood by the participants, therefore the alternative answers 1, 2, 3, 4, and 5 as used in the instrument of religious Moderation can be clearly understood by the participants.
2. **Instrument Analysis.** Instrument analysis is used to find out general information about instruments based on the following *table summary statistics*.

Tabel 3. Summary Statistics

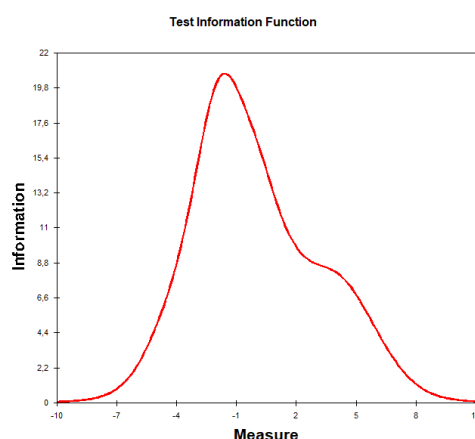
	Me an	SD	Separat ion	Reliabi lity	Cronb ach Alpha
Pers on	3,5 0	1,8 5	3,63	0,93	0,95
Item	0,0 0	1,3 2	11.47	0,99	

- 1) **Person Measure.** The *person measure* of 3.5 logit shows the average score of all participants working on the instrument items for disclosing religious moderation data. The average value of the person is greater than the average item (where the average item is 0.00 logit) indicates that the ability of the participant is generally greater than the difficulty of the item item
- 2) **Person and Item Reliability.** Based on the Summary Statistics Table, it is known that the Cronbach Alpha value, which represents the interaction between the person and the items as a whole, of 0.95 is a very good category. Furthermore, the Person Reliability value is 0.93 as an indicator **of the consistency of** respondents' answers, including the special category. Meanwhile, the Item Reliability of 0.99 as an indicator of the quality of items in the instrument, is classified as a special category.
- 3) **Person and Item Separation.** The reliability value in Rasch modeling is shown by individual separation and item separation. Individual segregation indicates how well a set of items in a religious moderation instrument spreads along the range of logits. The greater the price of individual separation, the better the instrument is arranged because the question items in it are able to reach individuals with high-level to low-level abilities. Whereas item separation indicates how much sample subjected to measurement is spread along a linear interval scale. The higher the grain separation, the better the measurement is made. This index is also useful for defining the meaning of the measured construct. Separate person or item, must be equal to or

greater than 3.

From the Summary Statistics Table output, it is known that the separation for person is 3.63 and for items is 11.47. The greater the separation value, the better the quality of the person and instrument. The separation value is calculated more carefully through the formula: $H = \{(4 \times \text{separation}) + 1\} / 3$. Thus the separation value for a person is 5.17 rounded to 5, while the separation for an item is 15.62 rounded to 16. This means that the research participants have diverse abilities that can be categorized into five groups. Meanwhile, the difficulty level of item items spread across 16 groups ranging from the easiest to the most difficult group.

1) **Test Information Functioning.** The measurement information function shows the reliability of the measurements made. The higher the peak of the information function, the higher the reliability value of the measurement performed. Regarding the measurement results/measurement focus, an overview was obtained that indicated that the items of religious Moderation were more likely to produce high information in individuals with moderate ability.



Gambar 1. Test Information Functioning

Overall, the instrument measures one dimension, namely student religious

Moderation. The participants can clearly understand and differentiate all alternative answers, namely scales 1, 2, 3, 4, and 5. The difficulty level of the item is below the participant's general ability, although, the difficulty of item items spreads from very difficult to very easy with sequential details based on the level of difficulty (from the most difficult item item to the easiest) It is known that 5 items belong to the very difficult category, namely item number 38, 37, 14, 40, and 27. There are 19 items in the difficult category, namely numbers 30, 4, 13, 15, 2, 33, 1, 3, 5, 22, 34, 28, 26, 31, 39, 6, 24, 10, and 29. There are 11 easy categories, namely numbers 35, 20, 12, 32, 41, 23, 25, 16, 11, 21, and 8. While the category is very easy there are 6 items, namely numbers 19, 36, 18, 7, 17, and 9. In addition, 2 items did not meet the standard criteria as a measuring tool, namely numbers 2 and 8 outliers and were too easy for most participants to agree on.

Items that are outlier (numbers 2 and 8) and non-compliant (numbers 1, 2, 3, 6, and 22) are declared as inappropriate items, so they are not used in data collection. Thus, the adequate items used in the instrument of disclosure of religious moderation data are 36 items.

Furthermore, the Cronbach Alpha value, which represents the interaction between the person and the items as a whole, is included in the good category Furthermore, the *Person Reliability value* is an indicator of the consistency of respondents' answers, including the cuup category. Meanwhile, *Item Reliability*, an indicator of the quality of items in the instrument, is classified as a special category. Religious moderation items are more likely to produce high information in individuals with moderate ability.

The categorization of religious Moderation in this study is divided into three levels, namely very moderate, moderate, and less moderate, which is an effort to measure

and understand the extent to which a person or group implements moderation values in their religious life. In this instrument, the guidelines for categorizing religious Moderation refer to the ideal values listed in the following formulation.¹⁹

Table.4 Guidelines for the Categorization of Religious Moderation

No	Score interval	Category
1	$X \geq + \bar{X}_i 1Sbi$	Very Moderate
2	$\bar{X}_i - 1.Sbi < X < + \bar{X}_i 1,8 SBi$	Moderate
3	$X \leq - \bar{X}_i 1Sbi$	Less Moderate

Information:

X (empirical score)

\bar{X}_i (ideal average) = $1/2$ (max score + min score)

Sbi (ideal standard deviation) = $1/6$ (max score – min score)

Based on the instrument of religious Moderation, the following data were obtained.

Table.5 Ideal Score of Religious Moderation

No	Aspects	N
1	Ideal Highest Score	180
2	Ideal Lowest Score	36
3	Mean Ideal	108
4	SD Ideal	24
5	Range Ideal	144

From the guidelines for categorizing religious Moderation and the ideal score of religious Moderation, intervals were obtained as a benchmark for determining the tendency of religious Moderation of students. The interval and benchmark of optimism are described as follows.

Table 6. Categorization of Religious Moderation

No	Score interval	Category
1	$X \geq 132$	Very Moderate
2	$84 < X < 132$	Moderate
3	$X \leq 84$	Less Moderate

Results and Discussion

The research data analysis uses a descriptive approach, which explains the tendency of religious Moderation of students at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. The analysis is assisted by using the Rasch Model to categorize student groups based on religious moderation criteria.

A descriptive approach in the research data analysis is used to provide an overview of the tendency of students to moderate religiously at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. Descriptive analysis involves collecting, organizing, and presenting data in an easy-to-understand form, such as tables, graphs, and descriptive statistics (e.g., mean, median, and mode). The goal is to describe phenomena in the studied population without making causal or predictive conclusions.

In the context of this study, descriptive analysis will help to identify and explain how students at the university practice religious Moderation. For example, by using descriptive statistics, researchers can determine the proportion of students who show a moderate attitude in religion and the distribution of religious moderation characteristics among students from various faculties. The data generated from this descriptive analysis will provide a solid basis for understanding how students practice and perceive religious Moderation.

This study uses the Rasch Model to categorize students based on religious moderation criteria. This process involves several steps, including testing items in the instrument to ensure that each item has the appropriate difficulty level and can distinguish well between individuals with different levels of religious Moderation.

¹⁹ Wahyu Widhiarso, "Making a Category of Score Results from Scales," *Faculty of Psychology. Gadjah Mada University. Yogyakarta*, 2010.

Using the Rasch Model in this study allows researchers to categorize students into groups based on their level of religious Moderation. These categories can include different levels of religious Moderation, such as very moderate, moderate, and less moderate. This categorization is important to identify certain patterns in the data and understand the factors that affect religious Moderation among students.

The combination of the descriptive Approach and the Rasch Model provides several important benefits in the data analysis of this study. First, the descriptive Approach provides an overview of the tendency of religious Moderation among students, which is important for understanding the context and characteristics of the population studied. Second, using the Rasch Model allows for more in-depth and accurate analysis, by identifying items that work well and categorizing students based on their level of religious Moderation.

Student religious moderation is divided into three categories: moderate, moderate, and less moderate. In detail, the explanation of the three categories is 1) very moderate: students are very consistent in their views, attitudes, and behaviors taking a position in the middle, balanced, fair, tolerant and not extreme, both in religious practice and social relations; 2) moderate: students are quite consistent in their views, attitudes, and behaviors taking a position in the middle, balanced, fair, tolerant and not extreme, both in religious practice and social relations; 3) Less moderate: students are inconsistent in their views, attitudes, and behaviors taking a position in the middle, balanced, fair, tolerant and not extreme, both in religious practice and social relations.

The three categories are determined

statistically through the results of processing the ideal score referring to the opinion ²⁰ which combines the ideal mean (\bar{X}_i) with the ideal standard deviation ($\bar{X}_i S_{bi}$). Based on the processing results, it is known that the ideal mean is 108 and the ideal standard deviation is 24. Thus, the level of religious Moderation of students can be grouped into very moderate (greater than or equal to 132), moderate (between 84 and 132), and less moderate (less than or equal to 84). The following is the tendency of religious Moderation of students.

Table 7. The Tendency of Student Religious Moderation

No	Category	Interval	Gender		Sum	%
			L	F		
1	Very Moderate	$X \geq 132$	39	187	226	58,85%
2	Moderate	$84 < X < 132$	28	127	155	40,36%
3	Less Moderate	$X \leq 84$	1	2	3	0,78%
Total			68	316	384	100%

Table 7 provides an in-depth overview of the tendency of religious Moderation among students, divided by moderation category, grade interval, gender, number, and percentage. This data is very important for designing religious counseling programs that aim to develop religious Moderation among students.

The first category is "Very Modest" with a value interval of $X \geq 132$. In this category, there are 39 male students (L) and 187 female students (P), with a total of 226 students. This means that 58.85% of the total student sample is classified as moderate regarding religious Moderation. The number of very moderate female students is much higher than that of male students, showing that women tend to be more moderate in religion.

²⁰ Widhiarso (2010)

The second category is "Moderate" with a value interval of $84 < X < 132$. There are 28 male students and 127 female students in this category, with a total of 155 students. This represents 40.36% of the total sample. This category still shows that most students are in the moderate range, although not as strong as the first category. The difference in the number between male and female students in this category is also significant, with more female students.

The third category is "Less Moderate" with a value interval of $X < 84$. There were only 1 male student and 2 female students in this category, with a total of 3 students, which means only 0.78% of the total sample. The very small number in this category indicates that very few students have less moderate religious views.

Of the 384 students sampled, most were in the very moderate (58.85%) and moderate (40.36%) categories. This shows that most students have a balanced view and are not extreme in religion. The number of students in the less moderate category is very small (0.78%), indicating that extreme views are very rare among students.

Significant differences in the number of male and female students in each category show that women tend to have a higher level of religious Moderation than men. This could reflect differences in religious education, social experiences, or other factors that influence religious attitudes.

Islam teaches strong values of Moderation in all aspects of life, including worship and muamalah. Moderation in Islam contains principles such as washatiah (the tendency to choose a middle way), justice, tolerance, and peace. Some groups or individuals may adopt extreme or radical views, which are often contrary to the

teachings of Islamic Moderation. This can result from various factors such as ignorance, misinterpretation, or even political and social influences. Muslims need to continue to promote the values of Moderation, taking examples from the actions of the Prophet and his companions who showed an attitude of tolerance and justice in various situations. Reiterate that extreme views or intolerant actions cannot be considered as part of the true teachings of Islam. Educating the public about the values of Moderation and setting a good example is key to overcoming these challenges and promoting a correct understanding of Islam as a religion of peace and justice²¹.

The importance of religious Moderation is that a Muslim understands his religion again in the sense of understanding religion contextually, not just textual. Think more openly, dynamically and flexibly. Islam has always been moderate. But man's ignorance of understanding the wrong religion makes him radical, extreme and intolerant. Historically, Arabs before the arrival of Islam were known as an ignorant society. The term "jahiliyah" refers to the pre-Islamic period in which Arab societies lived in conditions that tended to be primitive and far from the values of a more advanced civilization. Some of the characteristics of the jahiliyah community that reflect these conditions include: (1) **Gender Discrimination**: There is significant inequality and discrimination between men and women. The kinship system is patrilineal, meaning lineage and inheritance take precedence over the male side. Women are not only neglected in inheritance, but are also considered objects of inheritance. (2) **Social Strata**: There is a sharp difference between rich and poor, which gives birth to the practice of slavery in

²¹ M. Lukmanul Hakim dkk Habibie, "Moderasi Beragama Dalam Pendidikan Islam," *JlIP - Jurnal*

Ilmiah Ilmu Pendidikan 5, no. 8 (2022): 3194–3203, <https://doi.org/10.54371/jiip.v5i8.820>.

society. The rich and prominent hold dominant political power, while the poor and low social strata often experience oppression (3) **Inter-Group Conflicts:** Ignorant Arab societies are often involved in tribal wars and inter-group conflicts. Constant tension and competition make Peace and social order difficult to enforce. (4) **Spiritual and Moral Conditions:** Spiritually, ignorant societies tend to practice polytheism (idolatry) and lack deep moral values as taught in monotheistic religions such as Islam. The arrival of Islam brought significant changes in Arab society, teaching moral values, social justice, and equality among humanity. This gave birth to an advanced civilization and influenced a major transformation in the history and culture of Arab societies and the Islamic world at large²²

The Islamic religion does carry out its mission as rahmatan lil'alamin, which means to be a blessing for the entire universe. The word "mercy" in this context includes the meaning of compassion, peace, tranquility, and security. Islam teaches that humans live in peace and tranquility, not only between fellow humans but also with all creatures in the universe.

The Quran, which was revealed to the Prophet Muhammad (peace be upon him), is considered a guide and guideline for mankind. The goal is for humans to live a peaceful, prosperous life, while maintaining balance with other creatures created by Allah SWT. This reflects Islamic principles about maintaining harmony with the universe and treating all beings with compassion and justice²³. Islam has a vision of humanity that can be seen in three ways: (1) The concept of fitrah: Islam recognizes that every human being is born with a nature that is willing to

know God and develop his human potential. This nature allows humans to achieve higher life goals, both spiritually and socially. (2) **Spirit of Tolerance:** Islam encourages its people to live in Moderation, fairness, and maintain a middle way. This principle underpins a high spirit of tolerance, both in the internal context of Muslims and in interreligious relations. Thus, Islam teaches to build a harmonious and dialogue society, as well as to stay away from violence and extremism. (3) **Principle of Benefit:** Islam prioritizes the general benefit (maslahah) in all aspects of life. This principle emphasizes that the laws and actions taken must produce the greatest benefit to society as a whole, without favoring any particular group or individual alone.

Thus, Islam is not only a religion that regulates matters of worship, but also provides a strong foundation for the achievement of welfare and social justice in society. Islam emphasizes the importance of maintaining harmonious relations between individuals, groups, and countries in the spirit of mutual respect and cooperation to achieve the common good²⁴.

Islam is a religion of peace, teaching affection and love for others, the presence of the Prophet Muhammad can prove it (saw) as a Prophet who was sent as a blessing for all mankind, not only to humans, but even plants and animals²⁵

Allah says in the Qur'an Surah Al-Anbiya: 107, And We have not sent you except as a mercy to the worlds. We did not send you (Prophet Muhammad), except as a blessing for the whole world.

Based on the above verse, it can be understood that the Prophet Muhammad (saw) who has been sent as a source of mercy

²² Amri rahman, "Islam Wasathiyah Sebagai Implementasi Islam Rahmatan Lil'Alamin," *REFERENSI ISLAMIKA: Jurnal Studi Islam* 1, no. 1 (2023): 21–28, <https://doi.org/10.61220/ri.volhiss1.0233>.

²³ Amri rahman.

²⁴ Amri rahman.

²⁵ Amri rahman.

for all mankind, so it can be ascertained that neither he nor his followers will be able to become a means of destruction and suffering for anyone in the world. That is the true teaching of Islam, which teaches peace and compassion²⁶.

Moderation in Islamic teachings is an approach per the mission of Rahmatan lil 'Alamin, which prioritizes non-violence, understanding and respecting differences, contextualization in understanding Divine verses, and using scientific and technological approaches to address societal problems. This is important to justify and overcome the social dynamics that exist in Indonesia. This approach also includes using *istinbath* (legal deduction from Islamic sources) to apply laws relevant to the times, as well as treating differences in attitudes as dynamism that enriches the social life of civil society. The existence of moderate Islam serves as a guardian of the consistency of Islamic teachings brought by the Prophet Saw., as well as an effort to restore the true image of Islam to other people. Thus, Moderation is the key so that other believers can feel and understand the essence of the truth of Islamic teachings as Rahmatan lil 'Alamin²⁷.

Conclusion

Based on the analysis of the tendency of religious Moderation among students, a comprehensive view of the tendency of religious Moderation among students was obtained, showing that most students have a very moderate view. Other research also supports the importance of religious Moderation in creating a peaceful and harmonious society.

Credit Authorship Contribution

Pahri Siregar: study design, investigation,

draft preparation, supervision. **Juntika Nurihsan:** study design, resources provision, review, editing. **Syamsu Yusuf LN:** methodology. **Nandang Budiman:** data analysis, validation. **Ridwan Gofur:** literature review, data curation.

Declaration of Competing Interest

The authors declare no competing interests related to this study. No financial or personal conflicts of interest are present.

Data Availability

Data are not available for sharing.

Acknowledgements

The authors thank Universitas Islam Negeri Sumatera Utara for their support and resources.

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²⁶ Amri rahman.

²⁷ Mohammad Fahri and Ahmad Zainuri, "Religious Moderation in Indonesia," *Intizar* 25, no. 2 (2019): 99.

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