

DEVELOPING AN ASSESSMENT MODEL FOR ISLAMIC MODERATION UNDERSTANDING OF PTKI STUDENTS: CONCEPTUAL, FUNCTIONAL, AND PROCEDURAL DIMENSIONS

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Abstract

This study aimed to develop and test an assessment model for Islamic moderation understanding of Islamic higher education (PTKI) students. The assessment model was developed based on the dimensions of Islamic moderation understanding which includes the dimensions of conceptual understanding, functional understanding, and procedural understanding. The subjects were students of Sultan Aji Muhammad Idris State Islamic University Samarinda, Tarbiyah College Balikpapan, and Islamic College Sangatta, with a total of 224 students. The data collection instrument used was a test instrument. The data obtained were then analyzed using the Confirmatory Factor Analysis technique with the LISREL 8.51 program. The results of the data analysis show that the assessment model developed for Islamic Moderation understanding of PTKI students has very good validity and reliability. All item items have a factor loading value of > 0.3 and the assessment model has a Goodness of Fit Index (GFI) > 0.90 . Thus, the assessment model for Islamic moderation understanding is very appropriate to be used as a reference for further research because theoretically, it is in accordance with empirical data obtained from subjects in the field.

Keywords: *Assessment Model Development, Islam Wasathiyah, Religious Moderation*

Abstrak

Penelitian ini bertujuan untuk mengembangkan dan menguji model asesmen pemahaman Islam Wasathiyah mahasiswa PTKI. Model asesmen disusun berdasarkan dimensi dari pemahaman Islam Wasathiyah yang meliputi dimensi pemahaman konseptual, pemahaman fungsional dan pemahaman prosedural. Subjek yang peneliti gunakan adalah mahasiswa dari Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Sekolah Tinggi Ilmu Tarbiyah Balikpapan dan Sekolah Tinggi Agama Islam Sangatta, dengan total keseluruhan sebanyak 224 mahasiswa. Instrumen pengumpulan data yang peneliti gunakan adalah instrumen tes, data yang diperoleh kemudian di analisis menggunakan teknik Confirmatory Factor Analysis dengan program LISREL 8.51. Hasil dari analisis data menunjukkan bahwa model asesmen pemahaman Islam Wasathiyah mahasiswa PTKI yang peneliti susun memiliki validas dan reliabilitas yang sangat baik, hal ini karena seluruh butiran aitem memiliki nilai factor loading > 0.3 dan model asesmennya memiliki Goodness of Fit Index (GFI) > 0.90. Dengan demikian, model asesmen pemahaman Islam Wasathiyah mahasiswa ini sangat layak untuk menjadi acuan penelitian selanjutnya karena secara teoritis sesuai dengan data empiris yang diperoleh dari subjek di lapangan.

Kata Kunci: *Moderasi Beragama, Islam Wasathiyah, Pengembangan Model Asesmen*

A. INTRODUCTION

Islam is known as the religion of rahmatan lil alamin which regulates all aspects of human life related to worship, rituals, and the world. Islam provides guidance for human life, starting from personal matters to issues of religious and social life. In addition, Islam also teaches its followers about the importance of establishing peaceful relations within the framework of inter-religious tolerance.¹ Efforts to build tolerance values require understanding and awareness that differences in religion are inevitable as explained in the Qur'an surah Al-Kafirun verse 6, "for you is your religion and for me is my religion". From this verse, it is clear that Muslims do have an obligation to believe that only the teachings of their religion are the most correct, but in the context of social relations, this claim should not interfere with followers of other religions to live peacefully. For this reason, Islam encourages its followers to coexist peacefully with followers of other religions without insulting each other.

The attitude of tolerance between religious communities should become an awareness for all human beings because peace can only be created by establishing a tolerance for harmony and if this attitude of tolerance for harmony can be realized it will minimize counter-productive behavior towards harmony between religions.² Even so, the

¹ Andi Muhammad Iqbal Salam, 'Lanskap Corak Filsafat Islam', *Islamika: Jurnal Ilmu-Ilmu Keislaman* 20, no. 1 (6 August 2020): 73–79, <https://doi.org/10.32939/islamika.v20i01.567>.

² Ahmad Mustafidin, 'Moderasi Beragama Dalam Islam Dan Relevansinya Dengan Konteks Ke Indonesiaan', *Progress: Wahana Kreativitas Dan Intelektualitas* 9, no. 2 (27 December 2021): 208–2018,

phenomenon that exists in society today is far from the word “peace and harmony”, moreover the understanding of Muslims about Islam itself has been divided into fundamentalist, liberalist, and moderate groups.³ Fundamentalist Islamic groups are very strict about interpreting Islam from what is textually contained in the Quran, so the basic teachings of Islam are maintained, such as avoiding all forms of superstition, bid'ah, and superstition.⁴ In contrast to the fundamentalist group, the liberalist Islamic group provides logical space as a consideration in interpreting Islamic law, thus this group only accepts religious doctrine according to reason alone.⁵ Meanwhile, moderate Islamic groups interpret Islam by looking at the contents of the Qur'an and sharia principles and trying to mediate from two or more points of view by considering tolerance in viewing social issues.⁶ This research focused on the moderate Islamic group in the study.

Moderate Islamic groups can also be called Islam Wasathiyah, in society, this group is known to be more humane because it is more concerned with the benefit of the people and can protect various social layers, both ethnic and religious.⁷ Islam Wasathiyah is categorized as theocentric humanism, namely a religion that focuses itself on faith in God while directing its struggle to human glory.⁸ This understanding is not new *ijtihad* nor an Islamic thought that is oriented towards a particular *madhab*, group, and culture because the moderate Islamic teachings existed along with the revelation of 14 centuries ago.⁹ However, currently, Islamic moderation is becoming an increasingly widespread, phenomenal Islamic discourse and is finding its momentum to become a filter for extremism, radicalism, acts of terror, and *takfiri* phenomena which are clearly contrary to the true teachings of Islam.¹⁰ As a candidate for the pillars of national leaders, a comprehensive understanding of Islamic moderation by students is critical in order to understand the essence and implementation of Islamic teachings for the benefit of religious life and society in a broad sense.¹¹ Therefore, in assessing Islamic moderation

<https://doi.org/10.31942/pgrs.v9i2.5713>.

³ Mallia Hartani and Soni Akhmad Nulhaqim, ‘Analisis Konflik Antar Umat Beragama Di Aceh Singkil’, *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (13 August 2020): 93–99, <https://doi.org/10.24198/jkrk.v2i2.28154>; Alamul Huda, ‘Epistemologi Gerakan Liberalis, Fundamentalis, Dan Moderat Islam Di Era Modern’, *De Jure: Jurnal Hukum Dan Syar'iah* 2, no. 2 (30 December 2010): 178–94, <https://doi.org/10.18860/j-fsh.v2i2.2977>.

⁴ Moh Syaeful Bahar and Rofii Ali, ‘Pemikiran Dan Gerakan Islam Fundamental’, *KASBANA: Jurnal Hukum Ekonomi Syariah* 1, no. 2 (31 July 2021): 101–9, <https://doi.org/10.53948/kasbana.v1i2.26>.

⁵ Muhammad Harfin Zuhdi, ‘Tipologi Pemikiran Hukum Islam: Pergulatan Pemikiran Dari Tradisionalis Hingga Liberalis’, *Ulumuna* 16, no. 1 (4 November 2017): 41–70, <https://doi.org/10.20414/ujs.v16i1.189>.

⁶ Asep Abdurrohman Abdurrohman, ‘Eksistensi Islam Moderat Dalam Perspektif Islam’, *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 14, no. 1 (5 March 2018): 29–40, <https://doi.org/10.31000/rf.v14i1.671>.

⁷ Khairan Muhammad Arif, ‘Konsep Moderasi Islam Dalam Pemikiran’, *Millah: Jurnal Studi Agama* 19, no. 2 (14 February 2020): 307–44, <https://doi.org/10.20885/millah.vol19.iss2.art6>.

⁸ Syamsul Huda and Yoga Irama, ‘Resiliensi Muslim Moderat Di Era Post Truth: Tipologi, Teori Dan Praktik Di Indonesia’, *EL BUHUTH: Borneo Journal Of Islamic Studies* 3, no. 2 (2021): 223–45, <https://doi.org/10.21093/el-buhuth.v3i2.3558>.

⁹ Abdul Jamil Wahab, *Islam Radikal Dan Moderat: Diskursus Dan Kontestasi Varian Islam Indonesia* (Elex Media Komputindo, 2019), <https://books.google.co.id/books?id=69HGDwAAQBAJ>.

¹⁰ Sofyan Hadi, ‘Urgensi Nilai-Nilai Moderat Islam Dalam Lembaga Pendidikan Di Indonesia’, *Jurnal Kajian Agama Hukum Dan Pendidikan Islam (KAHPI)* 1, no. 1 (30 July 2019): 1–13, <https://doi.org/10.32493/kahpi.v1i1.p1-13>.

¹¹ Ahmad Sodikin and Muhammad Anas Ma'arif, ‘Penerapan Nilai Islam Moderat Dalam

understanding, students need to involve several aspects as a unit to get a complete and integrated picture of understanding. The purpose of this research was to develop an assessment model for the Islamic moderation understanding of PTKI students.

The understanding of Islamic moderation or Islam wasathiyah (these two terms will be used interchangeably in this article) refers to an understanding of moderate religious attitudes and behavior, namely being able to take a middle stance, not exaggerating, and being at the point of being perpendicular to the truth. This attitude is the behavior of Muslims in upholding justice with full awareness and wise consideration.¹² An understanding of this moderate attitude can also be a balancer in life from two extreme attitudes such as between human values and *rabbaniyyah*, spirit and matter, the world and the hereafter, reason and revelation, past and future, individual and social, ideal and reality, and between what is fixed and what changes; In the context of social life, Islamic moderation understanding is needed to bridge the gap between the teachings of the Quran and social reality.¹³ According to Arif, Islamic moderation understanding seeks to apply Islamic teachings in accordance with the cultural context and plurality of a nation; Thus, even though this understanding does not really justify the existence of radical thoughts in religion, the Islamic moderation understanding also does not ignore the content of the Quran as the main legal basis, so that people see this understanding as tending to be more tolerant but also not tenuous in understanding Islamic teachings.¹⁴

The Islamic moderation understanding of students in this research refers to an understanding of various perspectives, principles of implementation, and implementation of Islamic moderation in the life of religion, society, nation, and state. The indicators of Islamic moderation understanding are classified into three dimensions consisting of conceptual, functional, and procedural understanding.¹⁵ Conceptual understanding includes knowledge about the substance of the meaning of Islamic moderation, namely the equivalence of words and the meaning of the role of Islamic moderation in bridging differences and separating radicalism, and strengthening human values. Functional understanding refers to the principles of Islam Wasathiyah, namely *al-Tawassuth* (taking the middle way), *al-Tawâzun* (balanced), *al-I'tidâl* (straight and firm), *al-Tasâmuḥ* (tolerance), *al-Musâwât* (egalitarian), *al-Syûrâ* (deliberation), *al-Ishlâḥ* (reform), *al-Aulawiyyah* (prioritizing), *al-Tathawwur wa al-Ibtikâr* (dynamic and innovative) and *al-Tahadldlar* (civilized). Meanwhile, procedural understanding refers to the implementation of Islamic moderation in the aspects of *aqeedah*, worship, and morals as well as for religious, social, national, and state life.

Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 2 (27 August 2021): 188–203, <https://doi.org/10.32729/edukasi.v19i2.702>.

¹² Andika Putra et al., 'Pemikiran Islam Wasathiyah Azyumardi Azra Sebagai Jalan Moderasi Beragama', *Jurnal Riset Agama* 1, no. 3 (15 December 2021): 212–22, <https://doi.org/10.15575/jra.v1i3.15224>.

¹³ M. Alifudin Ikhsan, 'Al-Quran Dan Deradikalisasi Paham Keagamaan Di Perguruan Tinggi: Pengarusutamaan Islam Wasathiyah', *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 2, no. 2 (12 October 2019): 98–112, <https://doi.org/10.35132/albayan.v2i2.71>.

¹⁴ Muhammad Khairan Arif, 'Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, as-Sunnah Serta Pandangan Para Ulama Dan Fuqaha', *Al-Risalah* 11, no. 1 (8 January 2020): 22–43, <https://doi.org/10.34005/alrisalah.v11i1.592>.

¹⁵ Ahmad Muzakki, 'Menggali Nilai-Nilai Islam Wasathiyah Dalam Kitab-Kitab Pesantren Sebagai Modalitas Mewujudkan Perdamaian Dunia', *HUMANISTIKA: Jurnal Keislaman* 8, no. 2 (30 June 2022): 176–203, <https://doi.org/10.55210/humanistika.v8i2.833>.

Based on these theories and dimensions, a design model for assessing Islamic moderation understanding of students can be developed as shown in the following diagram:

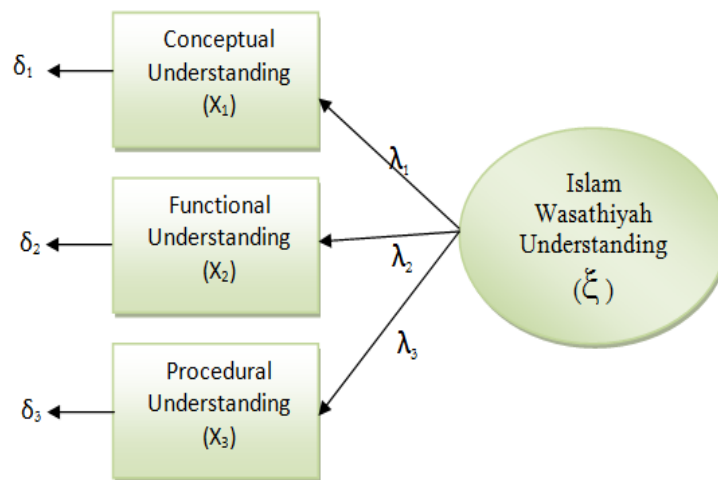


Figure 1. Assessment Model for Islamic Moderation Understanding

B. RESEARCH METHOD

This study used a research and development (R&D) approach which is in general mapped into three stages, namely: pre-development, development, and model trial.¹⁶ The first step was pre-development which began with determining the theory and dimensions of Islamic moderation understanding as an assessment model, followed by preparing indicators for each dimension. The second step was development in which research involves experts in the field of evaluation of Islamic religious education and Islamic Moderation through Focus Group Discussions (FGD) to confirm the design of the assessment model for Islamic moderation understanding of students that has been developed. The third step was the trial of the model which aimed to determine the validity and reliability of the assessment model for the Islamic moderation understanding of students.

Researchers involved 224 PTKI students in East Kalimantan consisting of Sultan Aji Muhammad Idris State Islamic University Samarinda, Tarbiyah College Balikpapan, and Islamic College Sangatta, as the subjects of the model trial. The subjects were selected by purposive sampling with the criteria of Islamic Higher Education students in East Kalimantan. Data collection was carried out using a test instrument with an instrument grid that had been discussed with experts through FGDs. The assessment instrument grid of Islamic moderation understanding is presented in the following table:

Table 1: Instrument Grid of Islamic Moderation Understanding

X₁	CONCEPTUAL UNDERSTANDING
X _{1.1}	Terminology of Islam wasathiyah
X _{1.2}	The essence of Islam wasathiyah
X _{1.3}	Equivalence of wasathiyah meaning

¹⁶ Risa Nur Sa'adah and Wahyu Wahyu, *Metode Penelitian R&D (Research and Development) Kajian Teoretis Dan Aplikatif* (Malang: Literasi Nusantara, 2020).

X _{1.4}	Equivalence of the word wasathiyah
X _{1.5}	Islam wasathiyah in bridging differences
X _{1.6}	Islam wasathiyah in separating radicalism
X _{1.7}	Islam wasathiyah and humanity values
X _{1.8}	Concept reference of Islam wasathiyah
X _{1.9}	The theological meaning of Islam wasathiyah
X _{1.10}	Ideological meaning of Islam wasathiyah
X _{1.11}	Socio-political meaning of Islam wasathiyah
X _{1.12}	The essence of Islam wasathiyah in religious life
X₂	FUNCTIONAL UNDERSTANDING
X _{2.1}	Principles of <i>Al-Tawassuth</i>
X _{2.2}	Principles of <i>Al-Tawazun</i>
X _{2.3}	Principles of <i>Al-I'tidal</i>
X _{2.4}	Principles of <i>Al-Tasamuh</i>
X _{2.5}	Principles of <i>Al-Musawat</i>
X _{2.6}	Principles of <i>Al-Syura</i>
X _{2.7}	Principles of <i>Al-Islah</i>
X _{2.8}	Principles of <i>Al-Aulawiyah</i>
X _{2.9}	Principles of <i>Al-Tathawwur wa al-Ibtikâr</i>
X _{2.10}	Principles of <i>Al-Tahadldlar</i>
X₃	PROCEDURAL UNDERSTANDING
X _{3.1}	Implementation of Islam wasathiyah in <i>aqeedah</i> aspect
X _{3.2}	Implementation of Islam wasathiyah in the worship aspect
X _{3.3}	Implementation of Islam wasathiyah in religious life
X _{3.4}	Implementation of Islam wasathiyah in social life
X _{3.5}	Implementation of Islam wasathiyah in the nation and state life

From the instrument grid that has been agreed upon through the FGD above, the items were prepared to be used in assessing the Islamic moderation understanding of students; To ascertain whether the item details can reflect students' understanding of Islam Wasathiyah, it is necessary to conduct a validity test. Researchers used construct validity to measure the accuracy of the construct theoretically. Each item of the instrument was declared valid if it has a factor loading value of at least 0.3. After obtaining valid items, it is necessary to carry out a reliability test to ensure that the assessment model for Islamic moderation understanding has stability or consistency; the rules used in this test refer to Cronbach's Alpha coefficient value which at least reaches a minimum of 0.7. Overall, the researchers used CFA (Confirmatory Factor Analysis) data analysis techniques with the assistance of the LISREL 8.51 program. This analysis technique aims to obtain an assessment model of Islamic moderation understanding. A good assessment model is determined based on several criteria, namely: Chi-Square (χ^2) which has a probability greater than 0.05 ($p > 0.05$), Root Mean Square Error of Approximation (RMSEA) < 0.08 , and Goodness of Fit Index (GFI) > 0.90 .¹⁷

¹⁷ Hengky Latan, *Structural Equation Modeling: Konsep Dan Aplikasi Menggunakan Program LISREL 8.80* (Bandung: Alfabeta, 2013).

C. FINDINGS

The results of the confirmatory factor analysis of the assessment model for Islamic moderation understanding of PTKI students on items overall obtained a factor loading value of more than 0.3 in which the lowest factor loading value was 0.31. While the results of the per-dimensional confirmatory factor analysis show that the lowest factor loading value on the conceptual understanding dimension is 0.34, the functional understanding dimension is 0.48 and the procedural understanding dimension is 0.31. These factor loading values indicate that the instrument items that the researcher developed are valid ($\lambda > 0.3$) and meet the requirements for testing the assessment model.

Table 2: Parameter Value of *Loading Factor*

X₁	CONCEPTUAL UNDERSTANDING	<i>Loading Factor</i>
X _{1.1}	Terminology of Islam wasathiyah	0.36
X _{1.2}	The essence of Islam wasathiyah	0.45
X _{1.3}	Equivalence of wasathiyah meaning	0.57
X _{1.4}	Equivalence of the word wasathiyah	0.39
X _{1.5}	Islam wasathiyah in bridging differences	0.66
X _{1.6}	Islam wasathiyah in separating radicalism	0.47
X _{1.7}	Islam wasathiyah and humanity values	0.67
X _{1.8}	Concept reference of Islam wasathiyah	0.34
X _{1.9}	The theological meaning of Islam wasathiyah	0.38
X _{1.10}	Ideological meaning of Islam wasathiyah	0.56
X _{1.11}	Socio-political meaning of Islam wasathiyah	0.62
X _{1.12}	The essence of Islam wasathiyah in religious life	0.36
X₂	FUNCTIONAL UNDERSTANDING	
X _{2.1}	Principles of <i>Al-Tawassuth</i>	0.62
X _{2.2}	Principles of <i>Al-Tawazun</i>	0.56
X _{2.3}	Principles of <i>Al-I'tidal</i>	0.51
X _{2.4}	Principles of <i>Al-Tasamuh</i>	0.64
X _{2.5}	Principles of <i>Al-Musawat</i>	0.52
X _{2.6}	Principles of <i>Al-Syura</i>	0.56
X _{2.7}	Principles of <i>Al-Islah</i>	0.61
X _{2.8}	Principles of <i>Al-Aulawiyyah</i>	0.50
X _{2.9}	Principles of <i>Al-Tathawwur wa al-Ibtikâr</i>	0.58
X _{2.10}	Principles of <i>Al-Tahadldlar</i>	0.48
X₃	PROCEDURAL UNDERSTANDING	
X _{3.1}	Implementation of Islam wasathiyah in <i>aqeedah</i> aspect	0.64
X _{3.2}	Implementation of Islam wasathiyah in the worship aspect	0.38
X _{3.3}	Implementation of Islam wasathiyah in religious life	0.31
X _{3.4}	Implementation of Islam wasathiyah in social life	0.38
X _{3.5}	Implementation of Islam wasathiyah in the nation and state life	0.36

Furthermore, the results of the analysis of the assessment model test showed the Chi-Square (χ^2) value of 1672.21, the p -value of 0.063 ($p > 0.05$), the Root Mean Square Error of Approximation (RMSEA) of 0.023 (RMSEA < 0.08) and the value of Goodness of Fit Index (GFI) of 0.92 (GFI > 0.90). The results of the confirmatory factor analysis in

testing the assessment model all met the requirements that became the provisions of a good assessment model, thus all indicators from each dimension of Islamic moderation understanding were reliable to be used to assess Islamic moderation understanding of PTKI students in East Kalimantan. The test analysis results of the assessment model for the Islamic moderation understanding of PTKI students can be seen in the following figure:

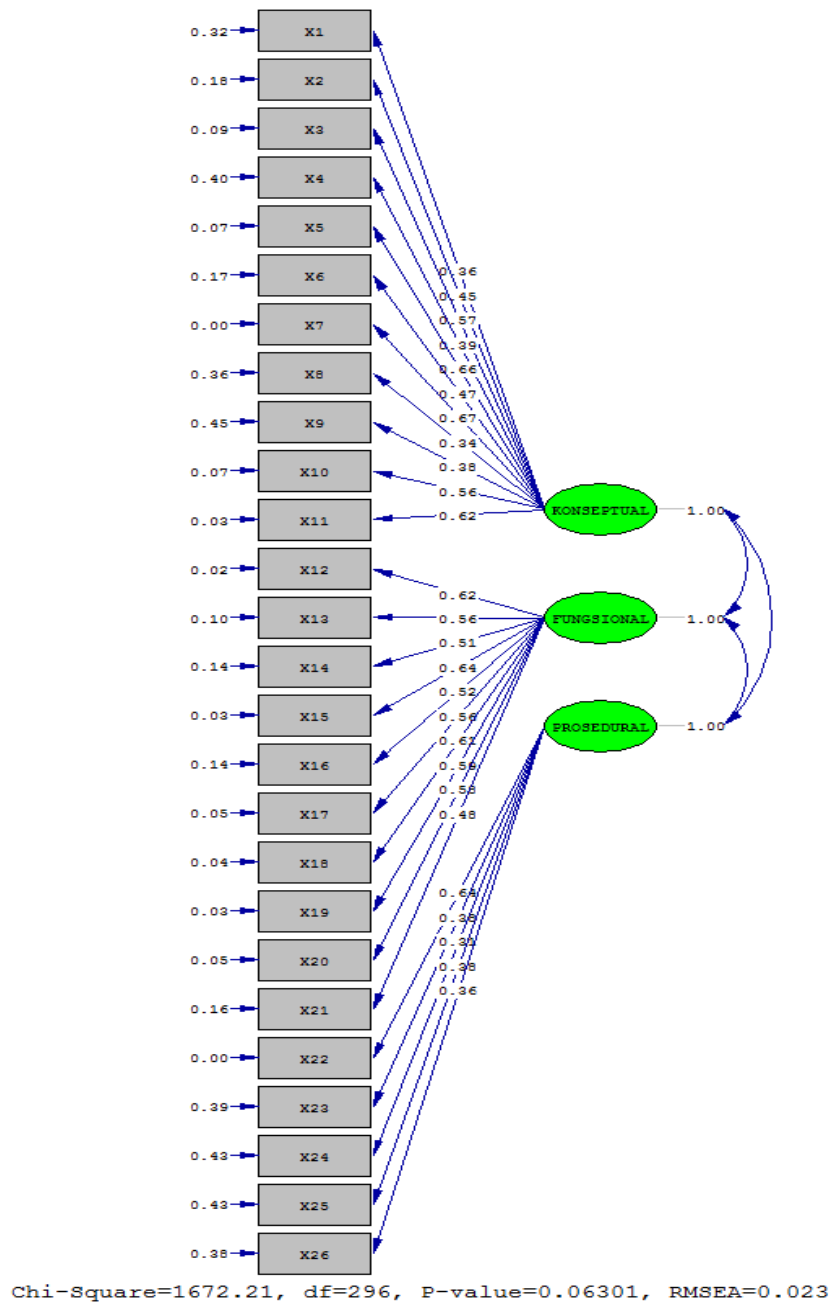


Figure 2. Factor Analysis Results of Assessment Model for Islamic Moderation Understanding

D. DISCUSSION

This research on the assessment model for Islamic moderation understanding of students is not the only one that has been done, therefore this research is an extension of previous research that focuses on assessment models such as Helmy, Kubro, and Ali's research which emphasized the aspects of justice, balance, and tolerance on the assessment model.¹⁸ In addition, similar research was conducted by Sayyi who used the dimensions of spiritual values, social integration values, nationalism, and religious attitudes, as well as integrity values based on local wisdom as indicators of the understanding of Islamic moderation.¹⁹ Most recently, research from Muzakki concluded that wasathiyah is a combination of the concepts of *ta`adul*, *tawazun*, and *tawassuth* in every pattern of thought, action, and behavior, thus at the practical level it exists and is an indicator of the understanding of Islam wasathiyah covering the values of *aqeedah*, *sharia*, *Muamalah*, and *akhlaq*.²⁰ While in this research, the indicators of the understanding of Islam wasathiyah refer to the dimensions of conceptual understanding, procedural understanding, and functional understanding.

Conceptual understanding refers to the underlying knowledge about the question "what should be done and why it should be done".²¹ Conceptual understanding is seen from individual behavior; More specifically, individuals with conceptual understanding can see the relationship between concepts and procedures and can provide arguments to explain why certain phenomena occur in society and what kind of attitude is required when faced with these phenomena. Individuals are able to organize their knowledge into a whole, which enables them to learn new ideas by connecting previously known ideas.²²

Procedural understanding is the knowledge that focuses on skills in behaving and acting accurately, flexibly, and efficiently.²³ In addition, this understanding is also related to a series of sequences about the steps to be followed; for that this understanding requires skill in doing a calculation by following the correct steps and knowing when those steps are applied.²⁴ Individuals with procedural understanding are able to determine the steps

¹⁸ Muhammad Irfan Helmy, Achmad Darajat Jumadil Kubro, and Muhamad Ali, 'The Understanding of Islamic Moderation (Wasathiyah al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens', *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377-401., <https://doi.org/10.18326/ijims.v11i2.377-401>.

¹⁹ Ach. Sayyi, 'Pendidikan Islam Moderat (Studi Internalisasi Nilai-Nilai Islam Moderat Di Pesantren Annuqayah Daerah Lubangsa Dan Pesantren Annuqayah Daerah Latee Guluk-Guluk Sumenep)' (Disertasi, Malang, Universitas Islam Malang, 2020).

²⁰ Muzakki, 'Menggali Nilai-Nilai Islam Wasathiyah Dalam Kitab-Kitab Pesantren Sebagai Modalitas Mewujudkan Perdamaian Dunia'.

²¹ Wahyu Susiloningsih, 'Analisis Pemahaman Konseptual Mahasiswa PGSD Pada Mata Kuliah Perencanaan Menggunakan Pendekatan Saintifik', *Jurnal Basicedu* 4, no. 1 (5 December 2019): 1-6, <https://doi.org/10.31004/basicedu.v4i1.270>.

²² Puji Astuti, Abdul Qohar, and Erry Hidayanto, 'Proses Berpikir Siswa Dalam Menyelesaikan Soal Higher Order Thinking Skills Berdasarkan Pemahaman Konseptual Dan Prosedural', *Jurnal Pendidikan: Teori, Penelitian, Dan Pengembangan* 4, no. 1 (30 January 2019): 117, <https://doi.org/10.17977/jptpp.v4i1.11910>.

²³ Mareta Puri Rahastine, Silvina Mayasari, and Natasha Sasmita, 'Strategi Public Relations PT Indotama Karya Gemilang Dalam Meningkatkan Pemahaman Proses Prosedural Tenaga Kerja Indonesia', *Cakrawala - Jurnal Humaniora Bina Sarana Dan Informatika* 19, no. 2 (16 September 2019): 237-42, <https://doi.org/10.31294/jc.v19i2.6487>.

²⁴ Nofa Sari, Intan Indiaty, and Dhian Endahwuri, 'Analisis Kemampuan Berpikir Kritis Matematika

required to solve a problem and are able to sort the level of difficulty of the problem to be solved first.²⁵

Functional understanding refers to the effort to link a concept with other concepts so that it can facilitate the process being carried out.²⁶ Functional understanding is mapped into functional concepts, functional relationships, and functional hierarchies. First, the functional concept is used to limit the scope of reasoning, so that it can focus on one problem to be solved. Second, functional relationships are used to find some ideas that can be solutions in solving problems. Third, functional hierarchies are responsible for representing the ideas that have been developed previously to be compiled or combined into one unit, thus the task of this functional hierarchy is to produce a creative and innovative solution in accordance with the needs of the problem.²⁷

E. CONCLUSION

Based on the results of the Confirmatory Factor Analysis and the discussion above, it can be concluded that the assessment model for Islamic moderation understanding of students developed by the researcher has good validity and reliability. In addition to that, all dimensions and indicators can significantly reflect the Islamic moderation understanding of PTKI students as evidenced by the value of goodness of fit statistics. The most dominant dimension in reflecting Islamic moderation understanding of students is the dimension of functional understanding and the weakest dimension reflecting students' understanding of Islam Wasathiyah is the dimension of conceptual understanding.

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²⁵ Budi Mulyono, Yaya S Kusumah, and Rizky Rosjanuardi, 'Cara Identifikasi Pengetahuan Prosedural Dan Pemahaman Konseptual Mahasiswa Terhadap Materi Limit', *Jurnal Pendidikan Matematika* 13, no. 1 (30 December 2018): 73–82, <https://doi.org/10.22342/jpm.13.1.6706.73-82>.

²⁶ Rina Oktaviyanthi and Ria Noviana Agus, 'Peningkatan Kemampuan Pemecahan Masalah Mahasiswa Calon Guru Melalui Keterampilan Fungsional Matematis', *Beta: Jurnal Tadris Matematika* 11, no. 1 (31 May 2018): 1–19, <https://doi.org/10.20414/betajtm.v11i1.142>.

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