



Religious Moderation in the Frame of Religiosity and Science Education

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ABSTRACT

This study aims to determine the percentage of science education subjects at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru that are influenced by their level of religiosity and religious moderation. An experimental design is employed as the research methodology. A purposive sample technique was employed in this study's sampling. The study encompassed 100 participants, all students at the school. The data were analyzed using the SPSS tool in data analysis. The findings of the study indicate that students who receive instruction in religion moderation typically have a more comprehensive and in-depth understanding of their faith. The fact that students in the control group scored significantly higher than those in the study group is indicative of this. The results of this research indicate that there is a substantial relationship between students' science education and religion and religion. Parents' and students' knowledge, as well as the school's curriculum, are factors that affect religion and science education. Religious education has the power to mold the personalities of religiously moderate students.

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1. Introduction

A nation's laws or government regulations govern the comfort and tranquility of religion inside the nation. Article 29, Paragraph 2 of the 1945 Constitution defines the Indonesian people's human rights, including the freedom of religion and belief. This section governs religion in the country. When radicalism and terrorism were committed in the name of particular religions, the religious understanding of the Indonesian people deteriorated. The suggestion to reintroduce religious moderation was presented by Lukman Hakim, the 22nd Minister of Religious Affairs of the Republic of Indonesia, in order to overcome this (ABROR 2020). Promoting tolerance and respect in a multireligious society is achieved through religious moderation. The practice of understanding and putting religious principles and beliefs into practice in a way that promotes respectful coexistence and harmony between followers of other religions is known as religious moderation. Religious moderation offers a crucial basis for social harmony and cohesiveness in multireligious societies.

Promoting tolerance and respect in a multireligious society is achieved through religious moderation. The practice of understanding and putting religious principles and beliefs into practice in a way that promotes respectful coexistence and harmony between followers of other religions is known as religious moderation (Muadin and Ilyasin 2024; Yusnawati, Wira, and Afriwardi 2021). Religious moderation offers a crucial basis for social harmony and cohesiveness in multireligious societies.

Promoting tolerance and appreciation for diversity is one of the key objectives of religious moderation. This involves acknowledging that no one religious tradition has the exclusive right to truth and that every individual has the freedom to follow any religion they want. Religious moderates, on the other hand, work to build rapport and cooperate with those of different religions in order to foster respect and understanding between them. All religions instill the value of respect for other religions, their adherents, and people whose beliefs diverge from our own. The story of the young man who kicked offerings on Mount Semeru is one instance of how religious moderation fails (Maharani 2022).

Egypt is one of the leaders in both moderate Islam and religious moderation. Egypt is considered a leader in moderate Islam because of the Al-Azhar educational institution, which has been successful in fostering a culture of harmony, modernism, and tolerance among many groups, both inside and outside of Islam. Here, modernity means: First, making sure that Islamic moderation does not transgress or go beyond the fundamental principles (tsawâbit) of Islamic doctrine. Second, encouraging tolerance through promoting world peace and establishing communication between different religions. The rationale is that, in line with the motto "qabûl al-akhar" (accepting others), differences in religious understanding are entities that have to be acknowledged and safeguarded.

Researchers' findings in this area about religious moderation problems can be summed up as follows, in the perspectives of the students, there are still several issues: a) tribalism still takes precedence over tolerance; b) students are not fully understanding the material on religious moderation; c) students still prioritize their own interests over those of others; d) students are unable to distinguish between tolerance and moderation; e) students continue to believe that there is only one authentic Islamic group; f) students still fail to recognize the significance of mutual respect for other religious communities.

Findings from other researchers' earlier study also support the issues mentioned above. Considering the findings (Rohmah and Ali 2022) It was discovered that a number

of impediments prevented teachers from effectively implementing the process of internalizing the principles of religious moderation. Teachers try to get beyond challenges by thinking things thoroughly and using a persuasive strategy, like giving examples of actual views about moderation in religion. The study "Religious Modernization: The Role of Teachers, Madrasah Heads, and Supervisors" was then carried out by Senjaya (Senjaya 2021). According to this study, religious modernity must be implemented by instructors, madrasa leaders, and supervisors as a kind of moderation. Religious moderation is a way of viewing, acting, and behaving in a neutral, impartial position.

Religious moderation is a way of viewing, acting and behaving in a neutral, impartial position (Hefni 2020). In order to prevent one or both of the extreme attitudes from controlling a person's ideas and attitudes, an impartial attitude entails choosing a middle ground. In general, moderation refers to a state of harmony in morals, order, behavior, attitudes, and beliefs. This indicates that Islam is an extremely moderate religion that is peaceful, non-extreme in its principles, and not excessive in anything (Senjaya 2021).

Husna defines religious moderation as valuing harmony in morals, beliefs, and character as a way for individualists or certain groups to express their religious views. A balanced attitude toward practicing one's own faith while showing respect for the customs of other religions with differing views can also be seen as religious moderation (Husna 2022; Husna and Thohir 2020; Politeknik and Banjarmasin 2020; Syahrizal, Putri, and Sari 2018). Religion should be moderated in order to teach people to respect one another regardless of their color, ethnicity, gender, or affiliation with any group. This leads to the conclusion that acting in the middle of how religion is understood and maintaining a moderate attitude, perspective, and action are all components of religious moderation.

Religious moderation was contained in the Qur'an long before religious moderation was initiated by the Ministry of Religious Affairs. This is written in QS. Al-Kafirun verse 6 and QS. Al-Baqarah verse 143 (Indonesia 2002).

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning:

6. For you your religion, and for me my religion."

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَحِيمٌ

Meaning

143. And likewise, we have made you (Muslims) a "medieval people" so that you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may be a

witness to your (deeds). We did not make it the qibla that you (formerly) turned to, but that We may know who follows the Messenger and who turns back. Indeed, moving the Qibla is very difficult, except for those who have been guided by Allah. And Allah will not waste your faith. Indeed, Allah is Most Gracious, Most Merciful to humans.

The two verses mentioned above give a very clear explanation of the mentality and stance that Muslims should adopt inside their religion in order to accept other faiths. In Islam, this is referred to as moderation. Radicalism in a person can be prevented or eradicated with this moderate mindset.

Moderation in religion and religiosity are closely associated. The source of religiosity is religion, which is connected to religion or a person's innate religious inclination (Thontowi 2016). Another definition of religiosity is one's comprehension or conviction in religion. A person's perception of the religion he practices is intimately linked to his religious beliefs. According to an alternative interpretation, religiosity is the pursuit of a truthful path pertaining to a sacred object. Religious teachings, values, and ethics that are internalized, believed in, known, understood, interpreted, and lived by religious people are what Hafiz and Aditya define as religiosity. This commitment is then required to be fulfilled in the form of worship, rituals, and day-to-day activities (El Hafiz and Aditya 2021).

According to Ananto, a person's religion can take on many different shapes and dimensions, including:

- a. Accepting the doctrines of a particular religion is one way to become religious, even if one is not compelled to associate with a community of followers. It is possible for someone to join and identify with a religious organization, yet in reality, he may not adhere to its precepts.
- b. From an objective standpoint, a person's religiosity—whether it takes the form of adhering to teachings or joining a religious community—comes from its inherent applications or advantages. It's possible that the usage of benefits whose actual aim is more extrinsic in nature is the reason, rather than the intrinsic use or benefits. Ultimately, four theological elements can be identified: internal and extrinsic aspects, as well as intrinsic and extrinsic social dimensions (Thontowi 2016).

The development of human knowledge and comprehension of the natural world is greatly aided by science education. This suggests that when making decisions about science and scientific education evaluation procedures, teachers' beliefs matter more than their expertise. This is so because the definition of teaching tasks and the arrangement of knowledge and data pertinent to class assignments are greatly influenced by the opinions of the teachers. There are other factors than teachers' views that influence and direct their teaching practices. The way that teachers conduct their classes is also explained by other elements or psychological constructs that are connected to their beliefs (such as attitudes, self-efficacy, teaching experience, or subject-matter and pedagogical knowledge). But among the most important variables affecting learning assessment behavior, with a particular emphasis on science education, are personal beliefs (Sudirman et al. 2022).

Students who participate in science immersion become knowledgeable, engaged members of society, and their understanding of science and its supporting knowledge bases better prepares them to make evidence-based decisions and solve problems in their daily lives (Mujahidin and Martanegara 2020). An investigation into science integration

reveals that educators have a positive view of scientific literacy and are cognizant of the challenges faced by different students when it comes to language use in science classes, particularly with regard to the impact of local languages, the application of scientific terminology, and writing in a scientific manner (Sinyanyuri et al. 2022).

The author's research also revealed that mathematics instructors must possess professional competency that is connected with the principles of Islamic religious education for the 21st Century (Giantara, Hitami, and Risnawati 2024). In order for science and religion to support one another and facilitate life, this will fortify both disciplines. When compared to the development of religiously enriched science materials, research on science education in Indonesia over the past ten years has centered on the creation of science materials enhanced with religious texts (Mujahidin and Martanegara 2020).

This study intends to determine how much students' science education at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru is influenced by their level of religiosity and religious moderation. The extent to which religious moderation affects students' science education and the degree of religiosity at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru is the subject of a research hypothesis that resulted from this.

2. Method

The study's variables are divided into three categories: social education, religiosity, and religious moderation. The study instruments that are employed will show the relationship, connection, and influence of these three variables. Questionnaires and interviews were the research instruments utilized in this study (Apriandi et al. 2023). Surveys are the main tool used to gather data for research projects. Interviews, on the other hand, are secondary or supplementary data collection methods that bolster the research's conclusions.

This study employs quantitative methods. The methodology of quantitative research is grounded in positivism (Sugiyono 2018). The goal of quantitative research is to identify patterns and provide an explanation for why quantifiable social facts change over time (Samsu 2017; Yusuf 2019). An experimental design is employed as the research methodology. Although the study was quasi-experimental in nature randomization was not employed to assign research group subjects the findings were very significant in terms of both internal and external validity (Jalil 2022; Shrotryia and Dhanda 2019).

The study encompassed 496 participants, all of whom were Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru students. A purposive sample technique was employed in this study's sampling. By taking specific factors into consideration during sampling, the purposive sampling technique is use (Indriani, Widnyana, and Laintarawan 2019; Rahi 2017). From 496 people, a sample of 100 people was taken with consideration of the representation of the population.

Research hypotheses, validity, and reliability are tested through the use of the SPSS tool in data analysis. Use Cronbach's Alpha value for validity and reliability (Madosi, Spangenberg, and Ramdhany 2020). Instrument validity uses two criteria, namely, content validity and construct validity.

Content validity refers to the content of the instrument, both from the outside appearance and the content of the instrument items. This validity is qualitative and not

derived from field data. Construct validity confirms the characteristics of the instrument, whether the instrument is able to show what it should show (Subando 2022).

The content validity of an instrument is determined by using Aiken's formula as follows (Retnawati 2016):

$$V = \frac{\sum S}{N(c - 1)}$$

Keterangan:

V : Index of expert agreement on item validity

S : $r - l_0$

r : The number given by the expert

l_0 : Lowest validity rating number

c : The number of categories selected by the validator

N : Number of experts/validators

Table 1. of Content Validity Criteria

Indeks Aiken (V)	Validitas
$0 \leq V \leq 0,4$	Invalid (low)
$0,4 \leq V \leq 0,8$	Valid (moderate)
$0,8 \leq V \leq 1,0$	Very Valid (high)

3. Finding and Discussion

Finding

The table below describes and illustrates the findings of gender-based research done at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru.

Table 2. Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	35	35,0	35,0	35,0
	Female	65	65,0	65,0	100,0
	Total	100	100,0	100,0	

With 65 women and 35 men, Table 2 shows that more women than men completed the research questionnaire. This is a result of the higher proportion of female students at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru than male students.

Table 3. Reliability Statistics Religious moderation

Cronbach's Alpha	N of Items
,801	20

Table 3 above displays the reliability values for the variables related to learning outcomes. When the instrument's Cronbach's Alpha value is greater than or equal to 0.60, it is considered dependable. The aforementioned table's Cronbach's Alpha value is 0.801. This indicates that the religious moderating variable is dependable, as indicated by the value of $0.801 > 0.60$.

Table 4. Reliability Statistics Religiosity

Cronbach's Alpha	N of Items
,846	15

Table 4 above displays the reliability values for the learning outcome variables. The instrument is considered dependable if its Cronbach's Alpha value is greater than or equal to 0.60. In the preceding table, the Cronbach's Alpha value is 0.846. This indicates that the religious moderation variable is dependable, as indicated by the value of 0.846 > 0.60.

Table 5. Reliability Statistics Science Education

Cronbach's Alpha	N of Items
,796	13

Table 5 above displays the reliability values for the learning outcome variables. The instrument is considered dependable if its Cronbach's Alpha value is greater than or equal to 0.60. In the preceding table, the Cronbach's Alpha value is 0.796. This indicates that the religious moderating variable is dependable, as indicated by the value of 0.796 > 0.60.

The One-Sample Kolmogorov-Smirnov analysis was used to perform the normality test. Finding out if all of the data is regularly distributed or not is the goal of the normality test. A parametric test is used for data analysis if the data is regularly distributed, whereas a non-parametric test is used if it is not. The normality test findings for the three research variables are shown below.

Table 6. One-Sample Kolmogorov-Smirnov Test

		Moderation	Religiosity	Science
N		100	100	98
Normal Parameters ^{a,b}	Mean	61,2100	50,2000	37,7653
	Std. Deviation	7,94208	6,23448	5,95655
Most Extreme Differences	Absolute	,063	,082	,062
	Positive	,053	,058	,061
	Negative	-,063	-,082	-,062
Kolmogorov-Smirnov Z		,631	,821	,611
Asymp. Sig. (2-tailed)		,821	,510	,850

a. Test distribution is Normal.

b. Calculated from data.

In the table above, it can be seen that the Asymp. Sig. (2 Tailed) for moderation variable 0.821, religiosity variable 0.510, and science variable 0.850. Based on this value, it can be seen that the three values have a number greater than α (0.05), which means that the three variables are normally distributed.

It is necessary to perform a homogeneity test to ascertain whether the samples utilized have the same characteristics. This study's homogeneity test employed One-Way ANOVA analysis with the aid of the SPSS software.

Table 7. Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
R	1,770 ^a	22	70	,138
HB	1,128 ^b	22	68	,341

a. Groups with only one case are ignored in computing the test of homogeneity of variance for Religiusitas.

b. Groups with only one case are ignored in computing the test of homogeneity of variance for Sains.

Based on the results of the homogeneity test calculation of all research variables, it appears that the samples used are similar. This can be seen from the magnitude of the Sig. Value for each variable, namely 0.138 and 0.341, which means that this value is greater than α (0.05).

The study's findings demonstrate the extent to which religious moderation affects students' studies of science and religion at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru. The table that follows shows these findings.

Table 8. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,615 ^a	,378	-,244	4,29022

a. Predictors: (Constant), Science, Religiosity

As can be shown in table 8 above, the relationship value between the independent and dependent variables is 0.378, or 37.8%. The moderating variable and the variables of religion and science education are related, according to the values found. With a score of 0.615, or 61.5%, the influence exists in addition to the relationship.

Table 9. ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	22,388	2	11,194	,608	,622 ^b
1 Residual	36,812	2	18,406		
Total	59,200	4			

a. Dependent Variable: Moderation

b. Predictors: (Constant), Science, Religiosity

The degree of the linear relationship between the religious moderation variable and the variables measuring students' science education and religiosity is displayed in Table 9 above. By examining the Sig value, one can compute the strength of the link. A linear relationship exists between the two variables if the Sig value is less than 0.05. The religious moderation variable and the variables pertaining to the students' religiosity and science education do not exhibit a linear relationship, as indicated by the sig value of $0.622 > 0.05$ in table 9. This analysis shows that religiosity and student learning outcomes are influenced by their understanding of religious moderation. In addition, there are also other factors that affect religiosity and student learning outcomes that are not examined in this study.

Discussion

Based on the findings of interviews conducted with Ustad Burlian, S.Sos.I. concerning the teaching and learning activities of students at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru, it was discovered that both male and female students at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru are already familiar with the high level of religious values, having been raised in the Madrasah Aliyah Pondok Pesantren. This is consistent Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru's Vision and Mission. Almost all the students have a prior understanding of religious moderation. Respect for one another, acceptance of differences, and refraining from singling out any one group or style of instruction are among the lessons that children learn here. To avoid falling for doctrines that pose as Islam but actually stray far from its precepts, students are advised to continue studying the Islamic faith's teachings.

This research found that religious moderation has an influence on students' understanding of religiosity at Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru. Religious moderation referred to in this research includes a tolerant attitude, an inclusive attitude towards differences, as well as the application of religious values that are appropriate to the context of modern life. This statement is in line with the results of Syahputra and Hendrik's research, which states that the influence of aspects of religiosity and the concept of religious moderation in religion-based universities in Kupang has quite a significant influence from aspects of religiosity on the concept of religious moderation (Adriani 2018).

The findings of the study indicate that students who receive instruction in religious moderation typically have a more comprehensive and in-depth understanding of their faith. They comprehend the moral and ethical principles that religion teaches, in addition to ritual and legal features. The fact that students who received religious moderation education scored significantly higher on understanding religiosity than the control group is indicative of this.

It has also been demonstrated that moderation in religion improves student learning outcomes. Students who comprehend religion more fully typically perform better academically. This phenomenon can be explained by a number of factors:

- a. **Intrinsic Motivation:** Students who have a strong understanding of religious principles are typically more driven to learn. As part of their holistic self-development and dedication to God, they view learning.
- b. **Self-Control:** Religious moderation instruction places a strong emphasis on the virtues of self-control and accountability. Students who practice self-control in their worship also frequently exhibit this discipline in their academic pursuits.
- c. **Positive Social Relationships:** A peaceful and encouraging learning atmosphere is produced by religious moderation, which promotes an inclusive and accepting mindset. Students who have social environment support will have higher motivation to learn (Juwaini 2023).

The study's findings indicate that there is a substantial relationship between students' science education at Madrasah Aliyah Dar El Hikmah Pekanbaru and religious moderation and religiosity. This has ramifications for Madrasah Aliyah Dar El Hikmah's educational system. There are numerous significant ramifications for Madrasah Aliyah's curriculum creation and instructional techniques.

- a. Integration of Religious Moderation Principles: Every subject in the curriculum must expressly incorporate religious moderation principles. This holds true for general topics as well as religious ones.
- b. Teacher Preparation: Before using a religious moderation method in the classroom, teachers must undergo sufficient preparation. Their ability to instruct students in religion must be inclusive and life-relevant.
- c. Holistic Approach: Students' intellectual, moral, and spiritual growth should all be included as parts of the holistic process that is education. This strategy will produce well-rounded, successful people.

4. Conclusion

For 62.2% of students, religious moderation had a significant favorable impact on religiosity and learning results; the remaining 37.8% are influenced by factors not included in this study. Parents' and pupils' knowledge, as well as the school's curriculum, are factors that affect religious moderation. Religion and science education are strongly associated, and science education has the power to mold the personalities of religious people. These discoveries mean that scientific integration across all subjects will be necessary going forward. Only samples from Madrasah Aliyah Pondok Pesantren Dar El Hikmah Pekanbaru were used in this study. Furthermore, not much data is still employed in the study.

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