Construction of a Religious Moderation Measuring Tool

for Student of Mataram State Islamic University

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Abstract :The purpose of this study is to construct a measuring instrument for religious moderation as a tool that can be used to detect the level of religious moderation in students so that interventions to increase the level of religious moderation in UIN Mataram students can be more targeted. The preparation of this scale uses quantitative methods with a psychometric approach. This research produces a measuring tool for religious moderation for UIN Mataram students in the format of a measuring scale called the Moderama Scale. The Moderama Scale is made with a Likert scale model consisting of five response options with a favorable item format. The number of items in this scale is 25 items from four aspects of religious moderation. This Moderama Scale can be used to measure the level of religious moderation of students because it has met the valid and reliable requirements.

Keywords : Religion Moderation, Moderama Scale's

Introduction

Religious moderation is a concept promoted by the Ministry of Religion as an effort to strengthen the foundations of harmony in diversity. Moderation means having an attitude of tolerance towards diversity that is shared by all communities from various ethnic groups, religions, values and beliefs, where individuals are asked to position themselves so as not to always feel "most" than other individuals so as to minimize the risk of conflict arising.

Conflicts between individuals as citizens can be said to occur quite a lot in Indonesia and quite a few of these are caused by disputes over the interests of a group or differences in beliefs between religious adherents. This is proven by a survey conducted by the Research and Development Center for Religious Guidance and Religious Services, Research and Development and Training Agency of the Ministry of Religion in 2019. Regarding religious harmony in Indonesia, it shows a decline from 2015. [1]Based on the results of the survey, it was found that the index of religious harmony in Indonesia is namely 73.83 which is seen from three indicators, namely tolerance with a value of 72.37, equality with a value of 73.72, and cooperation with a value of 75.40. *The baseline* religious harmony index of 73.83 in 2019 experienced a decline from 2015 which had an index of 75.40.

This religious harmony index is an indicator to see how strong religious moderation is in Indonesia in order to create harmony between religious communities so that social harmony in social life can be built. This shows that religious moderation in Indonesia is not yet strong. This figure needs to be increased further to achieve the target for the religious harmony index in 2024, namely 75.8. Therefore, strengthening religious moderation is included in one of the strategic issues in the mission of mental revolution and cultural development, where this mission is included in the seven development agendas in the National Medium Term Development Plan (RPJMN) 2020-2024 (Presidential Regulation Number 18, 2020).

If you look at the 2020-2024 RPJMN, four years is a very short time considering that there are many agendas that need to be carried out, not only by the Government

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[1]Research and Development Center for Religious Guidance and Services Religious. (2019). Annual report Religious Life. Ministry of Religion Research and Development and Training Agency.

but also require the role of many actors in the process. One of the actors who has a big role in helping to achieve national development is the role of researchers and academics. The strategic issues outlined in the RPJMN are a shared responsibility. If we return to discussing the strategic issue of religious moderation, the research performance of researchers and academics is very necessary to carry out many studies, evaluations and strengthening regarding this issue.

One of several things that researchers and academics can do regarding the issue of religious moderation is to formulate as many boundaries, measures and indicators as possible to determine whether an individual's religious perspective, attitudes and behavior can be classified as moderate or not. The basic basis that researchers can use to study religious moderation more massively is by looking at the conceptualization of religious moderation published in books by the Ministry of Religion. In the book, it is stated that there are four aspects of religious moderation that can be used, namely: (1) national commitment; (2) tolerance: (3) non-violence; and (4) accommodating to local culture.[2]

The four aspects of religious moderation mentioned above need to be elaborated further so that their meaning is not abstract so that it is easier to operationalize in describing religious moderation in individuals both in terms of attitudes and visible behavior. One way that can be done is to operationalize the concept of religious moderation into a construct or concept that can be measured and observed. [3]By operationalizing the concept of religious moderation into a construct, it will make it easier for researchers to create measuring tools. Having a tool to measure religious

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[2]Ministry of Religion Drafting Team. (2019). Moderation Religious. In the Ministry of Religion. Body Ministry of Religion Research and Development and Training R.I.

[3]Hasan, I. (2006). *Research analysis with statistics* . Jakarta: Bumi Literacy.

moderation will make it easier for researchers, academics and practitioners to measure a person's level of religious moderation so that implementation of strengthening the value of religious moderation is more targeted.

According to Abdul Hamid Halim as Chair of the Religious Harmony Commission of the Indonesian Ulema Council (MUI) Southeast Sulawesi as reported by mui.or.id, there are several points that can be done to strengthen moderation in religion, one of which is by carrying out early detection regarding the emergence of sects or ideologies that do not contradict the values of moderation in society.[4]

Researchers can follow up on early detection of beliefs that are contrary to the moderation values in the points mentioned by Abdul Hamid by creating standard measuring instruments to measure whether someone adheres to moderate values or not. The approach that can be taken in preparing a tool to measure religious moderation is to consider indicators of religious moderation, especially the fourth indicator, namely local cultural values. [5]This means that religious moderation has a pluralistic natural basis which has quite strong cultural roots and high levels of social collectivity. Therefore, more cultural-based research from various cultures and regions needs to be carried out so that the pattern of religious moderation in Indonesia is represented and depicted as a whole.

In the context of preparing measuring instruments for religious moderation, there are several studies that have been carried out in various cultural and age *settings* , including, preparing measuring instruments to measure the religious moderation

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[4] Halim, A.H. (2020). This is an important point to strengthen religious moderation. Accessed from https://mui.or.id/berita/28532/ini-enam-poin-important-perkuat-moderasi-beragama/

[5] *Ibid*

attitudes of high school (SMA) and equivalent students in Pangkal Pinang City [6], preparing moderation measuring instruments religion among university students at UIN Sunan Gunung Djati Bandung [7], as well as the preparation of a measuring tool for religious moderation among students in Kalimantan. [8]From these studies, we can see that the preparation of measuring tools for religious moderation is still very minimal in describing the representation of cultural diversity in Indonesia, so it is important to prepare tools for measuring religious moderation from other cultures. Apart from that, another consideration is that *the case* regarding religious moderation is actually very broad and occurs in almost all regions in Indonesia. For example, as happened in Lombok, there were demonstrations against the construction of the As-Sunnah mosque in Mamben Daya village, East Lombok [9]and the burning of the house of a Buddhist in Ampenan.[10]

Based on the background description above, the researcher will develop a measuring instrument for religious moderation in Lombok with the subject being students from the Mataram State Islamic University. Mataram State Islamic University students were chosen as research participants because in one of the strategic targets of

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[6] Pratama, D. (2020). Development of the Thurstone scale with the equal appearing interval method to measure religious moderation attitudes of high school students. Journal of Theoretical and Applied Psychology, 11(1)

[7]Natanael, Y., Ramdani, Z., (2021). Instrument development and testing Psychometric properties of moderation scales religion in higher education. *Journal religious training, Vol.15, No.2* , 196-208.

[8]Ali, N. (2020). Measuring religious moderation among Muslim students at public colleges in Kalimantan facing disruption era. INFERENCE: *Journal of Social Research Religion,* 14(1), 1–24. https://doi.org/10.18326/infsl3.v14i1.1-24

[9]Gazali, M. (2021). The construction of a mosque in Mamben Daya, East Lombok, was rejected by a number of residents. Accessed from https://radarlombok.co.id/pembangunan-masjid-di-mamben-daya-lombok-timur-ditolak-semulai-warga.html

[10]CNN Indonesia. (2022). The houses of West Lombok residents were burned down due to a misunderstanding about the sound of firecrackers. Accessed from https://www.cnnindonesia.com/nasional/20220504125412-12-792884/rumah warga-lombok-barat-dibakar-dipicu-lahan-paham-bangun-petasan

Mataram State Islamic University, there is an activity target to increase the index of moderation and religious harmony as part of the larger goals of the Ministry of Religion and also a national ideal.

Methods

This research uses a psychological measuring instrument construction method with a quantitative approach which aims to obtain a religious moderation scale that meets the requirements for validity and reliability.

The research began by formulating theoretical concepts to obtain a strong basis for thinking in formulating the scale. Through this theoretical concept, the researcher then develops a form of operationalization of the theoretical concept that has been obtained so that it takes the form of a construct. Next, this construct is reduced to aspects which are then further reduced to behavioral indicators and then reduced to statement items.

The form of items in this scale uses an item format in the form of a statement, where the form of the statement is provided in several response options which may describe the condition of the participant who fills in the scale. Then, the statement format is presented in the form of a declarative sentence regarding what the individual as a participant might feel, which in this case leads to statements that describe the level of religious moderation that the participant has. Items are written in a *favorable* direction , namely items that support or show conformity with the behavioral description in the indicator, and *unfavorable items* are items that do not support the behavioral indicators.

The response format for items in this scale uses three types of responses, namely positive responses, negative responses and neutral responses. A positive response is a response that supports the content of the statement in the item. A negative response is a response that opposes the content of the statement. Meanwhile, a neutral response is a response that is in between the two (neither positive nor negative), which indicates that the participant has not yet determined their attitude in responding to the statement item.

Variations in the form of choosing an answer or response to an item statement include: Strongly Agree [SS] - Agree [S] - Neutral [N] - Disagree [TS] - Strongly Disagree [STS].

This research will be carried out at the Mataram State Islamic University starting from March 2023 to August 2023 with the target population for the religious moderation measuring tool being all students who are studying at the undergraduate level at UIN Mataram. Meanwhile, the number of samples from the population will be calculated using the following *Bernoulli formula* :

$$N = \frac{\left(\frac{Z\alpha}{2}\right)^2 . p. q}{e^2}$$

N: minimum sample number

α: confidence level (95%)

Z(α/2) : normal distribution value (1.96)

e   : error rate (5%)

p   : the proportion of the number of questionnaires

that are considered correct (95%)

q   : proportion of the number of questionnaires

considered incorrect (5%)

The data collection method is by using a religious moderation scale that has passed the readability test of measuring instruments. This data collection method is carried out to test the scale or what we call a *field test* to be able to test the psychometric quality of the scale that has been prepared, before the scale is finally ready for use.

Testing of item discrimination is carried out by calculating the correlation coefficient between the item score distribution and the scale score distribution and correcting the *spurious overlap effect* (*corrected-item total correlation*) and   the   scale   reliability testing method in this research is *Cronbach's Alpha* . To see the extent to which an item represents the construct being measured, the researcher will estimate content validity using *the content validity coefficient* through the *Aiken's V formula* .

Scoring is done through a response scaling process by calculating the score weight through the process of placing the five answer choices to be calculated along a

quantitative continuum so that the location of each answer choice is found which is then used as a value or score. The categorization of scores in preparing the religious moderation scale is carried out in two ways, hypothetically and empirically. The empirical method is to use as a reference the participants in the population because the high or low meaning of a score depends on the population. Meanwhile, hypothetically using a measuring instrument as a reference, the high or low score depends on its position in the range of scores that are possible to obtain on a measuring instrument.

Results and Discussion

The preparation of a measuring tool for religious moderation for UIN Mataram students, which we then called the Moderama Scale, was carried out through several processes, the first stage was through literature study to strengthen the theoretical basis for the definition of the religious moderation variable and find the accompanying aspects. Through this literature study, we found that there are four aspects contained in religious moderation which are quoted from the book on religious moderation issued by the Ministry of Religion, namely National Commitment, Tolerance, Non-Violence, and Accommodation to Local Culture.

The second stage is the preparation of indicators. The preparation of indicators is also carried out through literature studies . This is because there is no established theory that discusses religious moderation as well as behavioral indicators. From the four aspects of religious moderation, we then formulated behavioral indicators for each aspect based on the results of literature studies, including the National Commitment aspect reduced to three indicators, the Tolerance aspect reduced to four indicators, the Anti-Violence aspect reduced to four indicators, and the Accommodative aspect of Local Culture is reduced to three indicators. So the total number of indicators is 14.

The National Commitment aspect is reduced to three behavioral indicators, namely: (1) Proud of Indonesia's national identity, such as the national language, namely Indonesian; (2) Actualizing Pancasila values; and (3) Maintaining identity, culture and national values . The Tolerance aspect is reduced to four behavioral indicators, namely: (1) Accepting differences; (2) Respect other people; (3) Respect other people's beliefs; (4) Don't force your wishes. The Non-Violence aspect is reduced to four behavioral indicators, including: (1) Avoiding speech, writing, images, symbols or body movements that are against the law to bring about the desired change; (2)

Respect the process in the demand for expected changes or avoid instant and drastic changes; (3) Choose wisely affiliates that do not promote unlawful violence; (4) Able to express feelings felt in a way that does not conflict with the prevailing social system. Finally, the aspect of Accommodation to Local Culture is reduced to three behavioral indicators, namely: (1) Not opposing local traditions in the implementation of religious rituals; (2) Willingness to accept cultural elements in religious rituals; (3) Participate in cultural processions held by the community.

The third stage is item preparation. The preparation of this item was carried out after the behavioral indicators for the four aspects of religious moderation were compiled. To create a measuring tool, aspects that are still very broad are reduced more specifically into behavioral indicators. These behavioral indicators are then *broken down* into statement items. Responses to the items of this statement then become a measuring tool for religious moderation.

The four aspects were reduced to 14 indicators, and each indicator was *broken down* into four statement items, so that the total number of statement items that the researcher compiled was 56 items. These items are then analyzed by external *judgment* to assess the suitability of the item's sound with its behavioral aspects and indicators.

The fourth stage after the statement items have been prepared is to carry out a content validity test by an expert, which is called *expert judgment* .[11] *Expert judgment* is carried out by six *judges* or external experts who have expertise in the fields of Islamic psychology, psychometrics, developmental psychology, social psychology, and *mind brain and performance psychology* . This assessment by experts is carried out by

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[11]Furr, M.R., Bacharach, V.R. (2013). *Psychometrics: An Introduction* (2 nd ed.) Amazon: SAGE Publisher.

providing an assessment form where the experts will select a score on the rating of the answer choices for each item to assess the suitability of the item to its aspects and indicators. Answer option 1 is chosen if the statement item is assessed as Very Not Representative of the Aspect. Answer option 2 can be chosen if the statement item is assessed as not representing an aspect. Answer option 3 can be chosen if the statement item is assessed as Sufficiently Representing the Aspect. Answer option 4 is chosen if the statement item is assessed as representing an aspect. And answer option 5 is chosen if the statement item strongly represents the aspect.

After the six experts provide assessments on all scale items, the next stage is the fifth stage, namely analyzing the results of *the expert judgment* both quantitatively by calculating numerical scores using *Aiken's V calculations* to obtain content validity figures and qualitatively by improving the statement items according to input from the experts.

Based on the calculation results of the *Aiken's V analysis* , it shows that the content validity score of the 56 items ranges between 0.63-1.00. According to the *Aiken's V* formula calculation , with six judgers, the content validity limit that is considered good is 0.79 and the perfect score is 1, so that items with an *Aiken 's v score* below 0.79 are considered not to meet the good and item criteria. it falls. Of the 56 items, there were three items that were dropped, namely item 26 with an *Aiken's v score* of 0.63, item 27 with an *Aiken's v score* of 0.75, and item 28 with an *Aiken's v score* of 0.75. Therefore, based on the results of *expert judgment* , the remaining items are 53 items.

We have inventoried the qualitative input from the *judgers and corrected the item statements based on this input*. The thing that most influences the change in

pattern in the preparation of moderama items is based on the qualitative input of the *judges* , namely that there is one indicator that is considered to overlap with other indicators in the tolerance aspect, namely the indicator "Not forcing desires". So we substitute items in this indicator with items in other indicators in the tolerance aspect. So, initially there were 14 indicators on the moderate scale, but they were cut down to 13 indicators.

Results of Item Discrimination Power Analysis or Item Discrimination Power Test

Item discrimination power testing is carried out to look for items that have good internal consistency in order to increase the overall reliability of a scale. This test was carried out twice. The results of the first test show that of the 53 items, there are two items that have a value below 0.3 in the *corrected item total correlation* . Values below 0.3 can be considered to be dropped so that the reliability value can increase or it could be said that items with a value below 0.3 have poor internal consistency, thereby contributing to a low reliability coefficient. [12]These items are item 1 and item 22. So by dropping these two items, the number of items remaining is 51 items.

To reconfirm the discriminatory power of each item after dropping two items in the first test, ideally a second test needs to be carried out using the same procedure. From this second test, we obtained the result that there were no items that had a score below 0.3, so it can be said that the 51 items of the moderate scale had good internal consistency and contributed to increasing the overall scale reliability coefficient.

Corrected item total correlation is a score that shows the ability of an item to differentiate subjects based on their performance or the ability of an item to differentiate

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[12]Azwar, S. (2017). *Preparation of psychological scales* . Yogyakarta: Student Library.

subjects in high and low group categories. [13]Corrected *item total correlation* is also a parameter to see the suitability of an item's function with the overall scale function. The higher the item score on the *corrected item total correlation* , the better its function is to see consistency on the scale. [14]Therefore, this score can increase or decrease reliability which can be seen in the *Cronbach's alpha if item deleted column* . *The Cronbach's alpha if item deleted column* shows the scale reliability coefficient due to the influence of an item.

So based on this function, in selecting items based on the different power score in the *corrected item total correlation column* , the researcher chose a score above 0.3 because according to Azwar a score below 0.3 is an item that is less able to differentiate the subject's performance so that item may be dropped because it will affects the overall consistency of the scale or can reduce the scale reliability value. [15]

From *the corrected item total correlation* of the first test, it can be seen that items 1 and 22 have a different power score below 0.3 so we can drop these two items. After items 1 and 22 have been dropped, a second test is carried out which shows the results, namely the different power score in the *corrected column. item total correlation* for all items is above 0.3, which means the item differentiation value is good.

Reliability Calculation Results

The next analysis after selecting items through the differential power test is to look at the reliability of the scale. Reliability is the consistency of score results if testing is

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[13] *Ibid*
[14] *Ibid*
[15] *Ibid*

carried out again on the same subject using the same test equipment at different times.[16]

The results of the scale reliability calculation before 53 items were eliminated because they did not meet the good criteria in the previous item discrimination test showed a reliability coefficient of $\alpha = 0.945$. The scale reliability level before items were eliminated was already in the high category because the reliability coefficient above 0.65 is the minimum limit for overall reliability.[17] After two items were eliminated, reliability testing was carried out again and it showed the same value as the first test, namely $\alpha = 0.945$. The high level of reliability illustrates that this scale has excellent consistency when used repeatedly on the same subjects at different times.

The four aspects that were the basic theory used in the initial preparation of the Moderama scale were the National Commitment aspect, the Tolerance aspect, the Non-Violence aspect, and the Accommodation aspect to Local Culture. Apart from aspects, first, indicators are also included which are derivatives of 14 aspects. This indicator is then reduced again to statement items. There are 56 statement items which are initial items before being assessed and tested.

The results of the item discrimination power test and the numbers in the column show the reliability figures between items. The minimum value that is the standard for an item category to pass selection at this stage is a value above 0.3, while items below 0.3 are recommended for elimination. Of the total items, there were two items that

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[16]Anastasi, A. & Urbina, S. (1997). *Psychological testing* (7th Ed.). Indiana, NJ: Prentice-Hall Publishers.

[17]Cohen and Swerdlik (2009). *Psychological testing and assessment: an introduction to test and measurement* . United States: McGraw-Hill.

were eliminated because they had an inter-item reliability figure below 0.3, which indicated that the item was not good.

The results of the analysis using the *Aiken's V formula* , where with a total of six raters carried out at *the expert judgment stage* , the tolerable V value limit is 0.79, V values below that can be eliminated. This V value is a calculation to measure the content validity of each item. So items that do not pass *Aiken's V analysis* have low content validity. Of the 56 items, there were three items that had a V value below 0.79 so we eliminated them. So the remaining items are 53 items.

Qualitative input results carried out at the *expert judgment stage* by experts. From these inputs, we then revised the items whose legibility was still unclear, whose sentence structure was not yet effective, and which were still not properly aligned with the indicators and behavioral aspects.

The revised item form is based on qualitative input from experts. We then tested these 53 items which had been revised to see the value of their item discrimination power and general reliability.

Based on the overall results of the psychometric testing that has been carried out, we then consider whether the 53 items are retained or eliminated. Based on various considerations, of the 53 items, 25 items were retained and 28 of them were eliminated.

The discussion section is a description of the researcher's analysis of the research results obtained, by linking them to the results of previous studies. The maximum number of pages is 30–40% of the entire manuscript . The description in this section focuses on critical and substantial analysis of research results and comparison with previous findings based on the results of relevant, up-to-date and primary literature

reviews. Comparisons should lead to differences with previous research findings so as to show the contribution of research to the development of science.

Score Categorization (Measuring Instrument Norms)

Creating Moderama scale norms begins with testing the assumption of data normality to ensure whether the data obtained from the 82 subjects in this study is normally distributed or not because this is a prerequisite test before determining the method for creating further norms. Statistical analysis using Kolmogorov-smirnov and Shapiro-wilk shows the following results:

Table. 1

Kolmogorov-Smirnov		Shapiro Wilk	
df	Sig.	df	Sig.
82	0.200	82	0.675

The table above shows insignificant results which can be seen in the Sig column. which has a significance value of more than 0.05 (p>0.05) in both tests, both Kolmogorov-smirnov and Shapiro-wilk. These insignificant results indicate that there is no difference between the data obtained from 82 research subjects and ideally normal data, which means the data obtained is normal.

After ensuring that the data is normally distributed, then calculating the categorization of scores as norms on the Moderama scale can be continued with the following steps:

The answer choices provided in this scale using the Likert scale model are five responses, so the weighting of the scale responses is 1-5 (one to five). The number of

valid items tested on subjects was 25 items. Therefore, if the subject chooses the lowest answer, the score they will get is 1x25=25 (*Xmin*), whereas if the subject chooses the highest answer, the score they will get is 5x25=125 (*Xmax*). Therefore, the range of values from the highest and lowest is 125-25=100 (*Range*). The standard deviation value in a normal curve is 6 so that each standard deviation has a value of 100:6=16.7 rounded to 17 (*SD*). Then in a normal curve the average location is always in the middle so to determine the average value it is enough to divide it by two, namely (125+25):2=75 (*Mean*).

Next, enter the *Mean* and *SD values* obtained as above into the formula to obtain the following results:

Table. 2

Score Category	Calculations in Formulas
Low	X < M − 1SD X < 75 - 17 X < 58
Currently	M − 1SD ≤ X < M + 1SD 75 - 17≤ 58 ≤ X <92
Tall	M + 1SD ≤ 75 + 17 ≤

	92 ≤

Based on the results of the categorization calculations above, the following norms are obtained, namely that subjects who get a score below 58 will fall into the low religious moderation score category. Subjects who obtain a score between 58 and 92 will fall into the moderate religious moderation score category. Meanwhile, subjects who get a score above 92 will fall into the high religious moderation score category.

Conclusion

The form of measuring tool for religious moderation for UIN Mataram students is in a measuring scale format which we call the Moderama Scale. The Moderama scale was created using a Likert scale model consisting of five response options, namely strongly agree, agree, neutral, disagree, and strongly disagree and with a *favorable item format* . The number of items in this scale is 25 items spread across seven items in the National Commitment aspect, seven items in the Tolerance aspect, six items in the Non-Violence aspect, and five items in the Accommodation towards Local Culture aspect. This Moderama Scale can be used to measure students' level of religious moderation because it meets the requirements for validity and reliability.

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