

## Mapping the Religious Moderation of Students by Using Importance Performance Analysis Model

Muizzudin

Cendekia Abditama University, Indonesia, muizviva@gmail.com

**Abstract:** Introduction/Main Objectives: With the increasing phenomena of the so-called radicalism and fundamentalism among university students, it is a must that a measurable tool to identify and map the students' perception and practice on the religiosity and later take the corrective actions. The purpose of this paper is to promote managing the religious moderation among university students. It studies perceived values and practices of religious moderation dimensions, namely commitment to the nation, tolerance, anti violence, and accommodating to local cultures. Research Methods: This paper adopts importance performance analysis to identify students' perception and practice on religious moderation and later classify what measurable action to take: to prioritize, maintain the current level of religious moderation, maintain but think again about weighting the aspects, or reduce the emphasis. Finding/Results: With the use of importance performance analysis, students' perceived values practice practices on religious moderation aspects can be mapped in the said four classifications. Conclusion: It is expected that the paper can be used to promote managing the perceived values and practice on religious moderation aspects among the university students.

**Keywords:** religious moderation, importance performance analysis, radicalism, fundamentalism

### INTRODUCTION

Terrorism, radicalism, violence, intolerance, and the like have been hot topics in the news and top shared concerns nowadays. It is not impossible that Indonesia can be targeted or infiltrated by such movements in the name of the religion. Reported cases of terrorism, radicalism, and intolerance have become unquestionable proof that Indonesia is targeted. To respond to the cases and to anticipate the unexpected experience, the government, religious leaders and faith communities, academicians, and other stakeholders have been discussing the topics and have been producing or making laws, rules, policies, strategies, and programs. One of the is campaigning and practicing religious moderation.

Religious moderation is indeed needed because the terrorism, radicalism, violence, intolerance are not in line with the essence of religious teachings themselves. Such attitudes in the name of religion very often cause conflict, hatred, and even prolonged wars that can destroy civilization. Such attitudes need to be moderated since the teachings of religion actually teach kindness, mutual respect and appreciation, and not being hostile to other people who have different religions from us.

As young generation and leaders of the future, university students are undoubtedly exposed to such isms and without question they need to be protected. It is, then, necessary to campaign and practice religious moderation among university students. There are many ways to do so. One of them is managing religious moderation among university students by using importance performance analysis model.

This study explores the concept of religious moderation, the tool and the analysis model to manage the religious moderation among university students. Related studies have been conducted by some researches such as Nuraliah Ali “Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era” (Nuraliah Ali, 2020), Nisa et al “Moderasi Beragama: Landasan Moderasi dalam Tradisi Berbagai Agama dan Implementasi di Era Disrupsi Digital” (Nisa et al., 2021). Nuraliah Ali uses a qualitative-quantitative descriptive research. The data collected from the respondents answers “agree” or “disagree” to the questions developed from four factors in the questionnaire. The respondents are Muslim Students at Public Colleges in Kalimantan. Nisa et al uses a qualitative approach to collect the data from research object regarding the factors of religious moderations of various formal religions. The study in this paper uses a quantitative descriptive research. The data is collected from the respondents answers “Strongly Disagree”, “Disagree”, “Neutral”, “Agree”, “Strongly Agree” to the questions developed from five factors in the questionnaire. The data is also analyzed with the importance performance model. The respondents are students of the faculty of Islamic economics and Business Cendekia Abditama University.

Reflecting on the previous studies, this study is aimed at proposing the tool to conduct measurable and manageable research on religious moderation among university students. The study results are expected to identify students’ perception and practice on religious moderation and later classify what measurable action to take: to prioritize, maintain the current level of religious moderation, maintain but think again about weighting the aspects, or reduce the emphasis.

#### The meaning of “religious moderation”

The term “religious moderation” as well as terrorism, radicalism, violence, and intolerance actually refers to all religions. The ism is only in the name of the religion not the religion itself. Based on the research violent extremism have three drivers: Micro, Meso, and Macro. Micro drivers are individual pull factor such as socialization to violence, cognitive vulnerability, or ideological training; meso drivers are social and cultural pull factors such as religious, ethnic, or group identity; and macro drivers are situational push factors such as governance failures or political grievances (Harriet Allan et al., 2015). This violent extremism can happen to followers of any religion, any community, and any country. However, in this study it refers to religious moderation among muslims. The term should be interpreted as moderation in understanding and implementing the religion.

Literally, the word “moderation” is a noun derived from the verb “to moderate” meaning “to lessen the intensity or extremeness of” or “to avoid extremes of behavior or expression” (*Merriam Webster Dictionary*, 2022). This word is adopted as the Indonesian word “moderasi”, which is translated into two meanings: reducing violence and avoiding extremism (*KBBI Daring*, 2022). A moderate person is, then, a person holding moderate views or opinions, as in politics or religion (*Collins Dictionaries*, 2022). Moreover, the word “moderation” is equivalent to “wasat” meaning standard or level regarded as usual (*Almaany*, 2022a) or “wasatiyah” meaning averageness or normality (*Almaany*, 2022b).

al-Asfahaniy mentions that the word “wasat” in al Baqara: 143 means equality, justice and fairness (al-Raghib al- Asfahani, 2008, p. 869)

Religious moderation should be viewed as a balanced approach to religion that balances practicing one's own religion with respecting the practices of other faiths (Research, Development, Training, and Education Agency & The Ministry of Religious Affairs, 2021, p. 18). This moderate approach to religion will unavoidably prevent overreaction to fanaticism, extremism, and revolutionary ideologies in the practice of religious teachings. The presence of two extreme poles in religion—an ultraconservative or extreme right pole on one side and a liberal or extreme left pole on the other—can be resolved by religious moderation. Nahdlatul Ulama (NU) the first largest muslim organization in Indonesia emphasizes the meaning of religious moderation as not too right (extreme) and not too left (liberal) and it is one of the orders in the Holy Book (*Begini Konsepsi Moderasi Islam Menurut PBNU*, 2019). The second largest muslim organization in Indonesia, Muhammadiyah, put the similar emphasis on the meaning of the word “wasat” in Quranic verses adding that it has three dimension: something very good; the attitude that is not extreme and not exaggerating either in worship (human-God relation) or *muamalah* (human-human relation); behaving in line with science and law (“Moderasi Beragama Dalam Perspektif Muhammadiyah,” 2021).

At the local, national, and international levels, religious moderation is in fact the key to fostering harmony and tolerance. For the sake of preserving civilization and fostering peace, moderation—by rejecting radicalism and liberalism in religion—is the key to balance. Religious groups can coexist peacefully and harmoniously while treating one another with respect and accepting their differences in this way.

#### Religious Moderation Variables and Indicators

As indicated by its term, religious moderation is about the religiosity of its followers. Religiosity indicates a person's degree of adherence to his or her religious beliefs and practices in daily living (Hassan Fathelrahman Mansour & Mohammed Elzubier Diab, 2016). From this point of the view, the religiosity include at least two indicators: performing the religious practices as a muslim and having knowledge about the religious practices performed. The second, third, fourth, fifth variables and their indicators is adapted from the Ministry of the Religious Affairs (Research, Development, Training, and Education Agency & The Ministry of Religious Affairs, 2021, pp. 41–43). The second variable is national commitment. It has three indicators: believing that Pancasila is in line with the religion, having to defend Pancasila from any ideology against it, and having to prioritize the principles of nationalism under the constitution and the laws that follow. The third variable is tolerance. It covers two indicators: respecting any person having a different belief or religion and accepting the differences as part of us as Indonesian citizens. The fourth variable is non-violence. It consists of three indicators: refusing violence in the verbal form in the name of the religion to make changes in the social and political systems, refusing violence in the physical form in the name of the religion to make changes in the social and political systems, and refusing violence in the form of thought in the name of the religion to make changes in the social and political systems. The fifth variable is accommodating local culture. It comprises two indicators: being friendly to the local cultures around and being friendly to the practices of people with different beliefs or religions around.

## METHOD

This research uses the descriptive quantitative method. The primary data is taken from the questionnaire. The instrument of the data collection goes through the tests of

validity and reliability. After the fulfilment of the two tests, each statement item in the questionnaire is put in its suitable level of quality: very good, good, acceptable, poor, or very poor with weighted scores of 5, 4, 3, 2, 1 accordingly. After that, the Importance-Performance Analysis Model is used to map what statement item in what classification out of the four classifications accordingly in order to classify what measurable and manageable action to take: to prioritize, to maintain the current level of religious moderation, to maintain but think again about weighting the aspects, or to reduce the emphasis.

Supported with the Importance-Performance Analysis Model, each statement item is mapped based on its average score and its position in the X axis and the Y axis. The X axis represents the performance which indicates the real situation of religious moderation students have. The Y axis represents the importance that is perceived to be the standard of the expected or the targeted religious moderation either the standard set by the university or by the students themselves.

The respondents of the research are all of the researcher's students in the morning class and the evening class of the eighth semester in the faculty of Islamic economics and business Cendekia Abditama in the academic year of 2021-2022.

To maximize the responses, all the respondents have to complete the online questionnaire provided in the google form on the last day of the lecture before they have the final test. The data collected is analyzed with the use of SPSS.

## RESULT AND DISCUSSION

### The Questionnaire Model

Developed from the variables of the religious moderation and indicators of each variable, mentioned above, the questionnaire has twelve statement items and the respondents are required to choose one of the options provided: "Strongly Disagree", "Disagree", "Neutral", "Agree", or "Strongly Agree".

The twelve statements can be used to explore the real situations of the religious moderation. If the expected standards of the religious moderation is from the side of the students, that is, the future expected situations of the religious moderations, two columns are made in such a way. If the expected standards are set by the university, there will be no column of the expected situation.

### The Respondents' Profile

The profile of the respondents is shown in Table 1. The respondents are the students in the eighth semester of 2021-2022 at the faculty of Islamic economics and business, Cendekia Abditama University Tangerang Banten Indonesia. There are 15 male students and 35 female students.

Table 1: Respondents' Profile

Genders	Frequency	Percentage
Male	15	30
Female	35	70
Total	55	100%

Source: The Primary Data, 2022

## The Values of the Statement Items

The processed data as seen in Table 2 shows the total and the average of each statement item from the real situation of the religious moderation.

Table 2. The Values of the Statement Items

Statement	Real Situation of the Religious Moderation	Remark
Item 1	4.36	good
Item 2	4.32	good
Item 3	4.6	very good
Item 4	4.04	good
Item 5	4.36	good
Item 6	4.56	very good
Item 7	3.92	good
Item 8	4.36	good
Item 9	4.16	good
Item 10	4	good
Item 11	3.96	good
Item 12	4.2	good
TOTAL	50.84	
AVERAGE	4.2	good

Source: The Primary Data, 2022

## The Validity of The Questionnaire

The instrument used in this study has to be valid and reliable. The validity test and the reliability test shown in this section is based on IBM SPSS Statistics 25. The result of Pearson Correlation with sig. (2-tailed) taken from SPSS is simplified in Table 3 and Tabel 4. With r Count of each statement item is above r Table, all of the items are valid.

Table 3. Validity Test of The Questionnaire

	Item	r Count	r Table	Reference	Remark
Real Situations of the Religious Moderation	Item 1	0.890	0.279	r Count > r Table	Valid
	Item 2	0.793	0.279	r Count > r Table	Valid
	Item 3	0.805	0.279	r Count > r Table	Valid
	Item 4	0.795	0.279	r Count > r Table	Valid
	Item 5	0.776	0.279	r Count > r Table	Valid
	Item 6	0.848	0.279	r Count > r Table	Valid
	Item 7	0.891	0.279	r Count > r Table	Valid
	Item 8	0.703	0.279	r Count > r Table	Valid
	Item 9	0.749	0.279	r Count > r Table	Valid
	Item 10	0.847	0.279	r Count > r Table	Valid
	Item 11	0.809	0.279	r Count > r Table	Valid
	Item 12	0.866	0.279	r Count > r Table	Valid

Source: The Primary Data, 2022

## The Reliability of the Questionnaire

Following the reference that the variable with score of Cronbach's Alpha of above 0.6 expresses its reliability (Wiratna Sujarweni, 2015), the variable used in the research

is reliable. The figures can be seen in Table 4. The score of Cronbach's Alpha for the the real situation is 0.891.

Table 4 Reliability Test of the Questionnaire

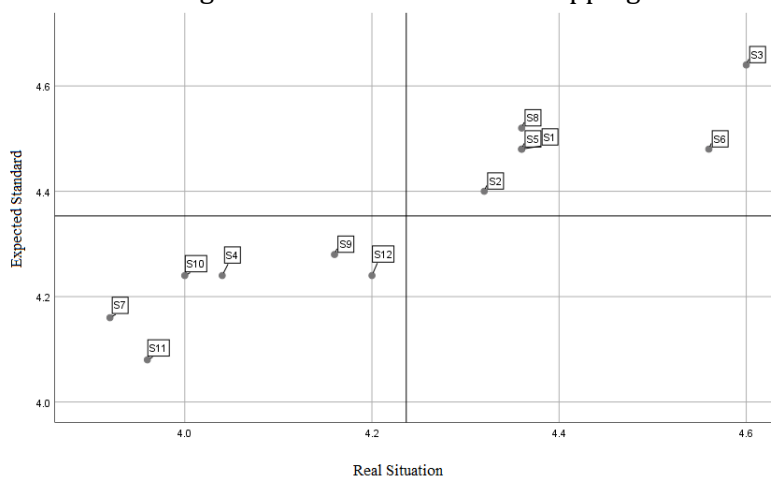
	N of Items	Cronbach's Alpha	Reference	Remark
Real situation	12	0.891	Cronbach's Alpha > 0.6	Reliable

Source: The Primary Data, 2022

### Importance-Performance Analysis Model

As mentioned before that importance is used to describe the expected standards of the religious moderation and performance is used to describe the real situation of the religious moderation. Importance-Performance Analysis is conducted to map what statement item belongs to what classification. The classifications based on the result of the Importance-Performance Analysis Model are seen in Diagram 1.

Diagram 1. The Results of the Mapping



Source: The Primary Data, 2022

Based on the result of the Importance-Performance Analysis Model, what statement item belongs to what classification can be mapped this way:

1. The first classification is used to spot an item to improve because the real situation of the religious moderation is in the low level and the expected standard of the religious moderation is in the high level. No single statement item belongs to the first classification.
2. The second classification is used to spot an item to maintain or keep going because the real situation of the religious moderation and the expected standard of the religious moderation at the same time are in the high level. Statement item numbers 1, 2, 3, 5, 6, and 8 belong to the second classification.
3. The third classification is used to spot an item to maintain but think about the weighting of it because the real situation of the religious moderation is in the low level and the expected standard of the religious moderation is also in the low level. Statement item numbers 4, 7, 9, 10, 11, and 12 belong to this classification.
4. The fourth classification is used to spot an item to reduce the emphasis if possible because the real situation of the religious moderation is in the high level and the expected standard of the religious moderation. No statement item belongs to the first classification.

The summary of the classification of each statement item used in the questionnaire is shown in Table 4.

Table 4. The Result of Importance-Performance Analysis Model

Classifications	Statement Items
Classification 1	None
Classification 2	<ul style="list-style-type: none"> <li>• Performing the religious practices as a muslim (Item 1);</li> <li>• Having knowledge about the religious practices performed (Item 2);</li> <li>• Believing that Pancasila is in line with the religion (Item 3);</li> <li>• Having to prioritize the principles of nationalism under the constitution and the laws that follow (Item 5);</li> <li>• Respecting any person having a different belief or religion (Item 6);</li> <li>• Refusing violence in the verbal form in the name of the religion to make changes in the social and political systems (Item 8);</li> </ul>
Classification 3	<ul style="list-style-type: none"> <li>• Having to defend Pancasila from any ideology against it (Item 4);</li> <li>• Accepting the differences as part of us as Indonesian citizens (Item 7);</li> <li>• Refusing violence in the physical form in the name of the religion to make changes in the social and political systems (Item 9);</li> <li>• Refusing violence in the form of thought in the name of the religion to make changes in the social and political systems (Item 10);</li> <li>• Being friendly to the local cultures around (Item 11);</li> <li>• Being friendly to the practices of people with different beliefs or religions around (Item 12).</li> </ul>
Classification 4	None

Source: The Primary Data, 2022

## CONCLUSION

1. From this research it can be concluded that the religious moderations of the university students can be measured, identified, and managed in order to take corrective actions to develop the real situation of the religious moderation.
2. Each item of the real situation of the religious moderations among university students can be measured and identified as very good, good, acceptable, poor, or very poor.
3. With the four classifications, it gives clear guidance on what to improve, what to maintain the level of the religious moderation, what to maintain but think about the weighting of it, and what to reduce the emphasis if possible.
4. Since this research is still limited to measuring the real situation of the religious moderation among the university students in one faculty, it is suggested that the following research should target students from a variety of faculties.

## REFERENCE

- al-Raghib al- Asfahani. (2008). *Mu'jam Mufradat Alfadz al-Qur'an*. Dar al-Fikr.
- Begini Konsepsi Moderasi Islam Menurut PBNU*. (2019, March 12). Republika Online. <https://republika.co.id/share/po8xih320>
- Definition of MODERATION*. (2022). Massachusetts. <https://www.merriam-webster.com/dictionary/moderation>
- Harriet Allan, Andrew Glazzard, Sasha Jesperson, Sneha Reddy-Tumu, & Emily Winterbotham. (2015). Drivers of Violent Extremism: Hypotheses and Literature Review. *Royal United Services Institute*. <https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2a>

- hUKEwi-  
h8XN1er5AhX8G7cAHc3ZAr4QFnoECB0QAQ&url=https%3A%2F%2Fassets.publishing.service.gov.uk%2Fmedia%2F57a0899d40f0b64974000192%2FDrivers\_of\_Radicalisation\_Literature\_Review.pdf&usg=AOvVaw1GnEQcvi6prjXkaMSh2CeW
- Hassan Fathelrahman Mansour, I., & Mohammed Elzubier Diab, D. (2016). The relationship between celebrities' credibility and advertising effectiveness: The mediation role of religiosity. *Journal of Islamic Marketing*, 7(2), 148–166. <https://doi.org/10.1108/JIMA-05-2013-0036>
- Moderasi. (2022). KBBI Daring. <https://kbbi.kemdikbud.go.id/entri/moderasi>
- Moderasi Beragama dalam Perspektif Muhammadiyah. (2021, November 19). *Muhammadiyah*. <https://muhammadiyah.or.id/moderasi-beragama-dalam-perspektif-muhammadiyah/>
- Moderate. (2022). Collins Dictionaries. <https://www.collinsdictionary.com/dictionary/english/moderation>
- Nisa, M. K., Yani, A., Andika, A., Yunus, E. M., & Rahman, Y. (2021). Moderasi Beragama: Landasan Moderasi dalam Tradisi berbagai Agama dan Implementasi di Era Disrupsi Digital. *Jurnal Riset Agama*, 1(3), Article 3. <https://doi.org/10.15575/jra.v1i3.15100>
- Nuraliah Ali. (2020). *Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era*. 14(1), 1–24.
- Research, Development, Training, and Education Agency & The Ministry of Religious Affairs. (2021). *Religious Moderation* (2nd ed.). Ministry of Religious Affairs of the Republic of Indonesia. [https://simlitbangdiklat.kemenag.go.id/simlitbang/assets\\_front/pdf/1640010683religious\\_moderation.pdf](https://simlitbangdiklat.kemenag.go.id/simlitbang/assets_front/pdf/1640010683religious_moderation.pdf)
- Wasat. (2022a). <https://www.almaany.com/en/dict/ar-en/%D9%88%D8%B3%D8%B7/>
- Wasatiyah. (2022b). <https://www.almaany.com/en/dict/ar-en/%D9%88%D8%B3%D8%B7%D9%8A%D8%A9/>
- Wiratna Sujarweni, V. (2015). *SPSS untuk Penelitian*. Pustaka Baru Press.