

DEVELOPMENT OF RELIGIOUS MODERATION MEASUREMENTS

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Abstract

This research with qualitative and quantitative approaches in order to develop measurements of religious moderation. There are stages that will be carried out, first determining the definition or concept of religious moderation, with a prototype methodology approach. Search, explain and describe individuals who have moderate nature in religion. Prototype methodology is used to obtain constructs of psychological variables, including cognitive, conative and psychomotor. Subsequent research compiles or develops measuring instruments for religious moderation. The first study was analyzed qualitatively, while the second study used quantitative analysis. Based on reliability tests with an alpha internal consistency approach, reliability was obtained of 0.90. Based on confirmatory analysis, it was found that chi-square 295.103 (DF = 164, p = 0.000), CMIN / DF = 1.799, GFI = 0.877, TLI = 0.887 and RMSEA = 0.062. Conclusion The criteria for acceptance of the model are met or have been as required. The proposed model design is the same as the empirical data or the model proposed fit. This means that religious moderation can be explained through tolerant behavior towards other people's religions and beliefs, having a

national commitment, non-violence and being able to behave and behave accommodating with local culture.

Keywords: *Development, Measurement, Measurement Tools, Religious Moderation*

A. Introduction

Indonesia is a country that has various tribes, cultures, languages and religions that are almost unrivaled in the world.¹ Diversity is God's gift and provision; not difficult to make His servants uniform and one of a kind. But it is God's will that humanity should be diverse, ethnically and nationally, with the aim of making life dynamic, learning from each other, and getting to know each other. With that, diversity becomes very beautiful and we need to thank for God with diversity of the Indonesian people.

However, in order to carry out the pluralistic religious life above, it is necessary to continuously establish and foster a situation of harmony in carrying out religious life by fostering and cultivating an attitude of moderate religion, respecting the different understanding, not positioning oneself or a group for religious extremism, intolerant and anarchist on differences.

Definitely impossible to eliminate the diversity in religion. Look for similarities and not to sharpen differences is the basic idea of moderation. There are three main reasons why we need religious moderation: *First*, to safeguarding human dignity and the glory of creation. Every belief has a purpose to be welfare and peace. According to this condition, confidence always shows balance in various aspects of life; and make the protection of human life a priority; killing one life is tantamount to eliminating all mankind.

¹Kementerian Agama RI *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, (2019), 54.

Moderate religion upholds the human's values. Radical groups always carry out religious activities in order to defend God's religion, but violate human values. Radicals argue that degrading human dignity in the name of God is a natural act. Even worse, many people use religious doctrine to fulfill personal interest, passions, and political interest. Exploitation in the name of religion, has damaged the order of religious life. Religious behaviour becomes extreme and excessive. Moderate religion becomes useful to restore to the essence of religion, protect human dignity and most importantly away from conflict.

Second, a long time passed, the human community multiplied, ethnicities, nations, skin colors, scattered in different religions and countries. This is also experienced in religion, experiencing rapid development. Some scientific works that discuss this, are considered out of date. Religious texts also undergo interpretation, variations in truth. Adherents of certain beliefs, there are still many who are fanatical about their religion, even this is used as a tool in politics.

The complexity in human and religious life has resulted in conflicts occurring in various parts of the world, Indonesia and even the Asian region. At this point, an understanding of religious moderation becomes important, in order to avoid divisions and conflicts, especially related to religion.

Third, in the situation of Indonesia, moderate religion is needed to maintain the values that have prevailed in Indonesia. For the founding fathers of the country, Pancasila was seen as a tool that could unite various religions, tribes, languages and cultures. The founders agreed that Indonesia is not a religious state, but it does not separate religion from the daily lives of its citizens. Religious values are maintained, combined with these values local wisdom and customs, several religious laws are institutionalized by the state, religious and cultural rituals are intertwined with harmony and peace.

The spirit of moderation in religion is an attempt to place oneself in a balance between two different places. In one place,

there are adherents of religions who are “rigid” who believe in the absolute truth of one interpretation of a religious text, while considering other adherents to be incorrect. In other places, there are adherents of religions who are also “rigid” in using arbitrary reason in interpreting religion, and make religion lose its sanctity. The two different positions need to be moderated.

Therefore, in order for religious moderation to be easily understood and to become a problem solver for religious problems, it is necessary to carry out various studies on this theme, one of which is to develop a measure of religious moderation. Measurement is the most important part of scientific activity. As a part of science that is still new, the existence of the concept of moderation in religion is required to do various things, especially measurements so that when viewed from a theoretical and application perspective, it is better and more reliable. Related to the science of measurement or measurement is a branch of psychometry which has the intention of upholding the basics of developing better tests, which can obtain tests that are able to reveal human behavior in a good, valid and accountable manner. The measurement itself can be defined as giving a number to an attribute or continuum variable.²

The concept of religious moderation and the construction of its measurement tools are the aims of this study. In addition, that the preparation of measuring instruments requires various theories regarding dimensions, therefore, *First*, the concept of religious moderation is based on religious constructions, which are then of course heavily influenced by the situation and culture that surrounds it. The term religious moderation has been used in the context of Indonesian society. However, this concept needs to be tested operationally: how can people be said to have moderate understanding and behavior in religion in the Indonesian context.

²Nunnally, J. *Psychometric Methods*. 1967, Newyork: McGraw-Hill.

Second, religious moderation instruments have been carried out as carried out by Ali³ with quantitative and qualitative methods, data collection is carried out simultaneously and alternately on a short time. Google forms is a basic data collection technique, especially for students. Through this technique, information about students' religious moderation is obtained based on existing indicators. However, in this study there was no information regarding the validity and reliability of the measuring instruments used. The Moderation Attitude Scale developed by Azwar⁴ consists of 42 valid items and the resulting KR-20 reliability value is very high at 0.98. but there is no confirmatory test information on this measuring instrument. Another research was carried out by Nathanael and Ramdani⁵ who attempted to formulate and test a scale of religious moderation that was created to measure students' religious moderation conditions at the higher education level. The quantitative research method of construction measurement models is used to create a psychological scale that measures students' religious moderation. Purposive sampling technique was carried out in this study and collected 470 as active respondents. The results show that the religious moderation scale that was made fulfills the validation of experts and has discriminatory power that meets the prerequisites of psychometric properties. The coefficient of religious moderation scale is 0.804 (very reliable) and the confirmatory factor analysis shows that the scale meets the fit model as a good measurement tool. However, this research was not supported by qualitative information.

³Ali, N. Measuring religious moderation among muslim students at public colleges in Kalimantan facing disruption era. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 14(1), (2020), 1–24. <https://doi.org/10.18326/infsl3.v14i1.1-24>

⁴Azwar, sudarman, S. 'Quality of Primary Health Services during the COVID- 19 Pandemic : A Literature Review', (2021), 10 (1), 197–205. doi: 10.30994/sjik.v10i1.593.

⁵Natanael, Y dan Ramdani, Z. Pengembangan Instrumen dan Pengujian Properti Psikometri Skala Moderasi Beragama di Perguruan Tinggi. *Tatar Pasundan:Jurnal Diklat Keagamaan*, 15 (2), (2021), 96-207.

Based on the explanation above, it can be emphasized that valid and reliable measuring instruments are very important in determining the moderation position of one's religion. Therefore, the purpose of this research is to develop the concept of religious moderation scale using qualitative and quantitative approaches.

B. Discussion

This research include two stages. First, it is about definition or concept of religious moderation. This study uses a prototype methodology approach, explain and describe individuals who have a certain religious moderation. The prototype methodology is used to obtain constructs of psychological variables, such as from a cognitive, conative and psychomotor perspective. As for the next research is to compile or develop measuring instruments of religious moderation. The first research or study was analyzed qualitatively, while the second research or study used quantitative analysis.

All students of the State Islamic College in Central Java, Indonesia, are planned to be participants in this study. The sampling technique uses random but purposeful (non-probability sampling).

In study 1 the measuring instrument used consisted of one item with open questions. Like "what do you think is meant by religious moderation?" then "how is the person who has high religious moderation?". Participants were asked to answer whatever was on their minds about people who have high religious moderation consisting of traits, behaviors or characteristics. After that, data was collected from the participants' answers and coding was done and categories were made based on the participants' answers. Making categories based on the similarity of answers and discussions with experts.

In study 2 the researchers created a religious moderation measure based on the indicators found in the first study. The steps in this 2nd research activity are preparing measuring instruments

used in research such as choosing a scale, translating and preparing measuring instruments to be used until they are completely ready for use in research, collecting research data, conducting item analysis, conducting analysis empirically with the help of the SPSS and Amos programs.

The first step taken after data collection in research one, is to organize the data. Next, make coding based on responses that come from open questions about religious moderation. Participants' answers were grouped based on the similarity or similarity of the answers so that they became one category. The category results were then tested and discussed with other researchers if there were differences in determining responses to certain categories. The final results show that there are four categories.

Based on the research results, one category that has the highest percentage describing people who have high religious moderation is tolerance (31.5%), research participants interpret people who have high religious moderation as people who are tolerant of differences in religion and beliefs of others and respect the rights others. Some examples of respondents' answers “ *orang yang mempunyai moderasi beragama tinggi adalah orang yang menghargai orang lain saat melaksanakan ibadah menurut agama dan kepercayaan masing-masing*” (people who have high religious moderation are people who respect other people when carrying out worship according to their respective religions and beliefs). In this context, religious moderation is behavior and an attitude of respecting and appreciating the religions and beliefs of other people who are different.

Second, national commitment (28.5%). National commitment is an attitude of loyalty to the basic provisions of the nation, when associated with ideology which means accepting Pancasila as the state ideology. Some examples of respondents' answers related to this category, namely: “ *orang yang mempunyai moderasi tinggi adalah orang Indonesia yang bangga dan setia terhadap pancasila sebagai dasar negara Republik Indonesia*” (people who have high moderation are

Indonesians who are proud and loyal to the foundation of the country, namely Pancasila).

Third, anti-violence (22.0%). Non-violence is a polite attitude towards other people and groups even though they have different views in interpreting religion without using violent means. Like the respondent's answer "*tidak berbuat anarkis, atau tidak memaksakan kebendak dengan cara kekerasan seperti menendang, memukul*" (don't do anarchy, or don't force your will by means of violence such as kicking, hitting).

Fourth, accommodative to local culture (18.0%). Accommodating to local culture is how individuals behave religiously who also accept the practice of religious practice based on the accommodation of local traditions and culture. Moderate individuals have a polite openness to various local traditions and culture as long as they do not conflict with religious principles. As the respondent answered, "*Indonesia mempunyai kekayaan sejarah dengan berbagai peninggalan seperti dalam bentuk bangunan atau barang misalnya candi, masjid, pusaka, barang-barang antik dan makam-makam juga dalam bentuk tradisi dan seni misalnya jatilan, reog, tablilan yang perlu di jaga kelestariannya*" (Indonesia has a rich history with various heritages such as buildings or goods such as temples, mosques, heirlooms, antiques and the tombs are also in the form of tradition and art such as jatilan, reog, tahlilan which need to be preserved).

In general, the results of the categories in the first study show that individuals with religious moderation are better understood in attitudes and behavior of being tolerant of other people's religions and beliefs, having a national commitment to being non-violent and able to act and behave accommodatively or adapt to local culture.

1. Results of the Quantitative Approach to the Concept of Moderation of Religion

In the second study, the construction of a religious moderation scale was carried out based on the results of the

first research exploration. The steps in compiling a scale of religious moderation are as follows:

First, identify the moderation construct of religion. The religious moderation construct used in this study is based on the findings of the first study. People who have the attitude and behavior of religious moderation in this study are defined as individuals who are free from anything excessive, make something without elements of violence or extremism, meaning positioned in the middle. Not exaggerating in certain places, not too leaning to the right or too leaning to the left, but the individual is in a straight religious position.

Second, item scaling and writing. The model for compiling the Religious Moderation scale uses the Likert model with five types of choices (Highly Appropriate, Appropriate, Fairly Appropriate, Less Appropriate, Not Appropriate) with ratings from 0 to 4. The next step is to make a blue print (see Table 2) and create items based on aspects and indicators totaling 28 items, which consist of aspects of mutual agreement, mutual respect, peace-loving and accommodating local customs.

2. Review and Trial

The next step is to review the items that have been written. Reviews are carried out by lecturers/researchers who are considered competent in understanding the concept of religious moderation. The aim is to do a review to improve the quality of the item content, suitability with the blue print (content validity) and to find out the grammar on the scale of religious moderation. Furthermore, trials were carried out to determine the reliability and to see the item's discriminatory power. Based on the reliability test with the alpha internal consistency approach, a reliability of 0.90 was obtained. After the item-total correlation test was carried out, eight items were

dropped (value ≤ 0.30). Then an exploratory factor analysis was carried out using 20 items. The aim is to find out the structure or components that are formed in the concept of religious moderation.

3. Reliability of the Religious Moderation Scale

Based on the analysis of reliability estimation using the internal consistency approach through the Alpha Cronbach method, the following results are obtained:

Table 1.
Coefficient of reliability, variance and standard deviation of the religious moderation scale

Religious Moderation Aitem	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation
Saya merasa sangat bangga menjadi warga negara Indonesia	36,61	272,935	,615
Saya merasa masalah yang terjadi di Indonesia menjadi permasalahan saya juga	36,35	266,172	,811
Saya setia pada Negara Kesatuan Republik Indonesia	36,49	274,918	,596
Saya sulit meninggalkan negara Indonesia	36,69	271,348	,691
Saya menerima Pancasila sebagai ideologi negara	36,82	278,989	,599
Saya menghargai akan keragaman ideologi lain yang ada di negara ini	36,83	293,752	,163
Membantu jika ada teman berbeda agama mendapat musibah	36,50	271,327	,679

Bersedia berorganisasi dengan teman berbeda agama	36,55	269,002	,786
Saya dapat merasa nyaman dengan keberadaan kelompok agama lain	36,45	265,743	,801
Kebebasan beragama seseorang tidak boleh melanggar kebebasan beragama orang lain	36,68	278,867	,599
Saya yakin bahwa orang yang berbeda agama dengan saya dapat menjadi warga negara yang baik	36,69	272,921	,758
Saya yakin bahwa orang yang berbeda aliran/mazhab dengan saya dapat menjadi warga negara yang baik	36,90	295,852	,089
Menggunakan cara kedamaian dalam menyalurkan pendapat akan menimbulkan kebaikan dan kenyamanan	36,65	276,905	,627
Tidak memaksakan kehendak dalam berpendapat pada orang lain	36,50	272,842	,766
Tindak kekerasan atas dasar agama tidak dibenarkan	36,04	274,027	,579
Agama tidak mengajarkan saya kekerasan, maka saya bersikap bijak dalam bertindak	36,42	267,301	,800
Tindak kekerasan atas dasar agama tidak dibenarkan	36,40	269,708	,712
Apabila ada perselisihan berkaitan agama dan antar agama, saya akan lebih mengutamakan jalan kedamaian	36,42	267,301	,800
Agama mengajarkan saya untuk menghargai setiap budaya lokal	36,93	297,209	,036
Setiap budaya memiliki nilai yang baik	36,28	270,821	,730
Saya menghargai keragaman budaya lokal yang ada	36,04	274,027	,579

Apabila kebudayaan lokal bertentangan dari agama saya, maka saya tetap menghargai budaya tersebut	36,83	293,752	,163
Bersikap toleransi dengan banyak kebudayaan adalah tindakan yang tepat	36,42	267,301	,800
Aneka ragam kebudayaan di Indonesia perlu di lestarikan	36,59	274,890	,646

The results of the reliability test for this scale are 0.940. This shows that this scale can be used for assessments and for collecting research data on religious moderation.

4. Confirmatory and Exploratory Factor Analysis

In this study using exploratory factor analysis and confirmatory factor analysis. The first analysis is exploratory factor analysis. This analysis was conducted on 20 religious moderation items. In this exploratory factor analysis, it is used with the intention as stated by Steven⁶ to identify the factors formed in a measurement. Meanwhile, before carrying out whether a data is suitable for exploratory factor analysis, initial testing is needed first.

The initial test is by looking at the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) first. KMO aims to see whether the data or sample is adequate for exploratory factor analysis. KMO has a value from 0 to 1. After seeing KMO, the next step is to look at Bartlet's value. Bartlet's test aims to assess whether a variable is significantly correlated with other variables with the criteria of $p < 0.01$. Measures of sample of adequacy (MSA) aims to see the correlation between

⁶Stevens, S.S. On the Theory of Scales of Measurement. *Science*, 103(2684), (1946), 677-680.

variables in research data. Factor analysis can be performed if the correlation between variables is greater than 0.5.⁷

The results showed that $KMO = 0.899$, $\chi^2 (730, N = 129) = 3310.136$, $p = 0.000$. The results show that all variables are greater than 0.5. This shows that all variables can be included in the follow-up analysis. By accepting all preliminary tests, a factor analysis of the 20 items can be carried out.

According to Fabrigar, et al.,⁸ principal component analysis (PCA) is a suitable method for reducing data. Therefore in reducing the factors in this study with principal component analysis (PCA). The results of factor analysis on the 20 items formed 4 factors.

Based on phase 1 research, the aspect of religious moderation consists of four aspects, tolerant attitudes and behavior towards other people's religions and beliefs, having a national commitment to, anti-violence and being able to act and behave accommodatively or adapt to local culture. Because the aspect of religious moderation in the exploratory factor analysis also includes four factors or four aspects, it is easier for researchers to give names to these factors.

Based on the results of factor analysis using exploratory factor analysis, the Kaiser Meyer Olkin (KMO) value was 0.802 (<0.7) with a significance value of 0.000 (<0.05). According to Leech et al (2005), if the KMO value is greater than 0.7 with a significance value of <0.05 it indicates high correlation items so that factor analysis can be carried out. The results of rotation with orthogonal rotation (varimax) show the formation of

⁷Hair, et. al. *Multivariate Data Analysis* (6th ed.). Upper Saddle River, New Jersey: Prantice Hall, Inc. 2006, 78-79.

⁸Fabrigar, L. R., Wegener, D. T., MacCallum, R. C., & Strahan, E. J. Evaluating the use of exploratory factor analysis in psychological research. *Psychological Methods*, 4(3), (1999), 272–299. <https://doi.org/10.1037/1082-989X.4.3.272>

four factors. A complete description of the analysis results can be seen in table 2.

Costello and Osborne⁹ said that the factor structure is pure or fit if the loading factor is greater than 0.3. In summary, the results of the exploratory analysis conducted by the researcher are as follows:

Table 2.
Results of Exploratory Analysis of Religious Moderation Scale
Component Matrix^a

Aitem Moderasi Beragama	Component			
	1	2	3	4
Saya merasa sangat bangga menjadi warga negara Indonesia	,671			
Saya merasa masalah yang terjadi di Indonesia menjadi permasalahan saya juga	,841			
Saya setia pada Negara Kesatuan Republik Indonesia	,666			
Saya sulit meninggalkan negara Indonesia	,728			
Saya menerima Pancasila sebagai ideologi negara	,629			
Membantu jika ada teman berbeda agama mendapat musibah		,699		
Bersedia berorganisasi dengan teman berbeda agama		,812		

⁹Costello, A. B. and Osborne, J. W. **Best practices in exploratory factor analysis:** Four recommendations for getting the most from your analysis. *Practical Assessment, Research & Evaluation*, (2005). 10, 1-9.

Saya dapat merasa nyaman dengan keberadaan kelompok agama lain	,826
Kebebasan beragama seseorang tidak boleh melanggar kebebasan beragama orang lain	,624
Saya yakin bahwa orang yang berbeda agama dengan saya dapat menjadi warga negara yang baik	,784
Menggunakan cara kedamaian dalam menyalurkan pendapat akan menimbulkan kebaikan dan kenyamanan	,646
Tidak memaksakan kehendak dalam berpendapat pada orang lain	,789
Tindak kekerasan atas dasar agama tidak dibenarkan	,563
Agama tidak mengajarkan saya kekerasan, maka saya bersikap bijak dalam bertindak	,872
Tindak kekerasan atas dasar agama tidak dibenarkan	,748
Apabila ada perselisihan berkaitan agama dan antar agama, saya akan lebih mengutamakan jalan kedamaian	,872
Setiap budaya memiliki nilai yang baik	,793
Saya menghargai keragaman budaya lokal yang ada	,563
Bersikap toleransi dengan banyak kebudayaan adalah tindakan yang tepat	,872
Aneka ragam kebudayaan di Indonesia perlu di lestarikan	,739

Extraction Method: Principal Component Analysis.

a. 4 components extracted.

In this study, researchers also conducted a confirmatory factor analysis. To see what the structure of the concept of religious moderation is like, the research subject is based on the data revealed through the religious moderation scale. The result is as follows:

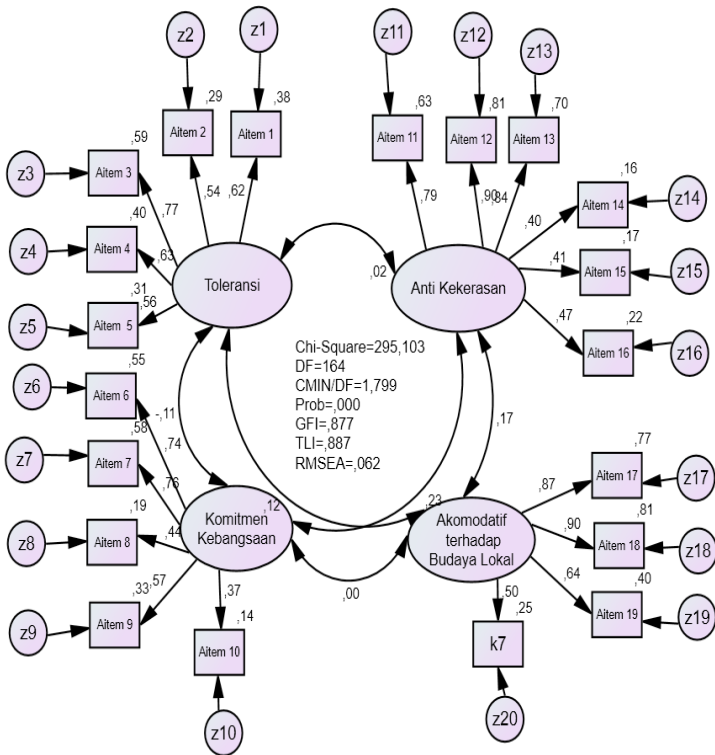


Figure 1.
Results of the Confirmatory Analysis on the scale of religious moderation

Based on Figure 1, it shows that the chi-square is 295.103 (DF= 164, p=0.000), CMIN/DF=1.799, GFI= 0.877, TLI=

0.887 and RMSEA = 0.062. Thus the criteria for model acceptance requirements can be met or are in accordance with what is required. In this way it can be stated that the proposed model design is the same as the empirical data or the proposed model is fit. This means that religious moderation can be explained through tolerant behavior towards other people's religions and beliefs, having a national commitment to anti-violence and being able to act and behave accommodatively or adapt to local culture.

This study aims to explore the concept of religious moderation in view of everyday life and secondly to create a measure of religious moderation based on the results of research 1, which is qualitative in nature. Based on the results of research 1, it was found that people who have religious moderation have characteristics in the form of having tolerance, national commitment, anti-violence and being able to act and behave accommodatively or adapt to local culture.

National commitment is a person's way of viewing, behaving and carrying out religious practices which has implications for being loyal to the basic provisions of the nation, when associated with ideology which means accepting Pancasila as the state ideology. National commitment in the context of religious moderation is a form of practicing religious teachings.

Tolerance is how individuals behave in opening the widest possible place that does not interfere with the rights of other individuals in belief and religion. Individual tolerance is followed by a sense of humility with humility towards differences and always thinks positively.

Anti-violence is an individual who can be said to have high religious moderation by prioritizing a polite attitude towards

other people and groups even though they have different views in interpreting religion without using violent means.

As for being accommodative to local culture, is how individuals behave religiously who also accept religious amaliyah practices based on accommodation of local traditions and culture. Moderate individuals have polite openness to various local traditions and culture as long as they do not conflict with the main teachings of religion.

The finding of the second study are quantitative. It was showed that the reliability coefficient of the composite score achieved by the Moderation scale of religion was 0.90. However, it should be noted that the reliability coefficient of each variable (component) moves from 0.777 to 0.872. This shows that the reliability of each sub-scale in the Moderation of religion scale used in this study is unsatisfactory, based on the consensus that satisfactory reliability is achieved at a coefficient of 0.9 or more¹⁰, although the results of item analysis show that the total item correlation is achieved by each item on each component of the high majority. Unsatisfactory reliability coefficient because there are items that get low scores.

The factor analysis was carried out by exploratory and confirmatory factor analysis. In the exploratory factor analysis data from all research subjects, it was found the subject's religious moderation scale was composed of four factors, namely tolerance, national commitment to, anti-violence and being able to act and behave accommodatively or adapt to local culture.

The exploratory factor analysis are also consistent with the confirmatory factor analysis. The confirmatory factor analysis showed the data obtained by measuring using

¹⁰ Azwar S. Quality of Primary Health Services During the Covid-19 Pandemic; A Literature Review, (2021), 197-205.

a moderation scale of religion fit (matched) with the model (the theory used as the basis for preparing the measuring instrument) on the subject.

This study are in accordance with the scale of the concept of religious moderation, finding four main common factors using data obtained from 211 students studying in tertiary institutions to produce four factors, namely tolerance, commitment to nationality, anti-violence and being able to act and behave accommodatively or adapt to local culture .

This study provides findings in the form of a religious moderation measuring tool that has been developed. Several studies in Indonesia on religious moderation still use a lot of qualitative research which has difficulties in collecting data and getting data quickly.

Based on the previous explanation, this research focuses on two things, namely exploring public to understand the concept and to construct the religious moderation instruments. First, the concept of religious moderation in line with local social and cultural influences. The term or word Moderation of religion is a term for how to behave in a religion that is adapted and used in the context of Indonesian society. However, this concept is not operationally clear: how can a person be said to be moderate in religion in the Indonesian context. Therefore, it is necessary to understand what people who are moderate in religion as like as in society, especially students.

The instrument about moderation in religion for this study uses a prototype methodology, which is a way to conceptualize or construct psychological attributes. The prototyping approach has proven to be effective for describing and constructing psychological attributes as it is done Frei

and Shaver, and Langdon.¹¹ Reliability estimation uses internal consistency with alpha cronbach technique. Meanwhile, the validity of the instrument uses content-based validity, which is a study of the extent to which the item contents match the construct being measured Furr,¹² which is strengthened by factor analysis. In this way, we hope the measurement of the construct of moderation especially for religious can be identified accurately and in accordance with the context of Indonesian society.

C. Conclusions

The result of this study, it was recommended for researchers on religious moderation that based on the results of the research it shows that the reliability coefficient of the composite score achieved by the scale of religious moderation is 0.90. This shows that this scale can be used for assessments as well as for collecting research data on religious moderation. Measurement of religious moderation shows a high reliability coefficient (composite score) and also indicates construct validity, although the reliability of its components still needs to be improved. Thus, this scale of religious moderation can be utilized optimally as a tool for data collection on religious moderation for researchers in Indonesia.

¹¹ Frei J.R and Shaver P.R Respect in Close Relationship. Prototype Definition; Self Report Assesment and Initial Correlate. Personal Relationship. p. 121-139. Langdon S.W (2007). Conceptualization of Respect; Qualitative and Quantitative Evidance of Four (Five) Themes. *The Journal of Psychology* (2002). 469-484.

¹² Furr R.M Scale Construction an Psychometrics for Social and Personality Psychology. London: Sage Publication. (2011), 10.

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