

Religious Moderation: The Effect of Understanding Religious Moderation on Tolerance Perceptions and Behaviors of Subur Insani Vocational High School Students

Moderasi Beragama: Pengaruh Pemahaman Moderasi Beragama Terhadap Persepsi dan Perilaku Toleransi Pada Siswa SMK Subur Insani

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ABSTRACT

Based on the heterogeneous condition of SMK Subur Insani students based on ethnicity and religion, all students are male, and there have been no cases of religious moderation. This study aims to examine: 1) the level of understanding of religious moderation among students; 2) the level of students' perception of tolerance; 3) the level of student tolerance behaviour; 4) the influence of students' understanding of religious moderation on students' perceptions of tolerance; and 5) the influence of students' understanding of religious moderation on students' tolerant behaviour at Subur Insani Sambas Vocational School. The research procedure used quantitative data; there were 66 respondents, but only 55 students filled out the questionnaire. Data was collected using an understanding of religious moderation questionnaire, a tolerance perception questionnaire, and a tolerance behaviour questionnaire. Data analysis uses descriptive and statistical analysis. The findings of this research are: 1) The level of understanding of students' religious moderation is very high $n = 85.80\%$; 2) The level of perception of students' tolerance is very high $n = 91.91\%$; 3) The level of student tolerance behavior is very high $n = 91.10\%$; 4) Understanding religious moderation (X) has a positive and significant influence on the perception of tolerance variable (Y1) seen from the statistical test results obtained $t_{count} > t_{table}$, namely $8.467 > 1.67412$; 5) Understanding religious moderation (X) has a positive and significant influence on the tolerance behavior variable (Y2) in students at Subur Insani Sambas Vocational School as seen from statistical tests showing $t_{count} > t_{table}$, namely $5.247 > 1.67412$.

Keywords: *Understanding Religious Moderation, Perception of Tolerance, Tolerant Behavior*

ABSTRAK

Dilatar belakang oleh kondisi Siswa SMK Subur Insani heterogen dari suku dan agama, semua siswanya laki-laki, serta belum ada kasus moderasi beragama. Penelitian ini bertujuan mengkaji: 1) Tingkat pemahaman moderasi beragama dikalangan pelajar; 2) Tingkat persepsi siswa terhadap toleransi; 3) Tingkat perilaku toleransi siswa; 4) Pengaruh pemahaman siswa terhadap moderasi beragama terhadap persepsi siswa terhadap toleransi; 5) Pengaruh pemahaman siswa tentang moderasi beragama terhadap perilaku toleransi siswa di SMK Subur Insani Sambas. Prosedur penelitian menggunakan kuantitatif, responden berjumlah 66, namun hanya 55 siswa yang mengisi angket. Data dikumpulkan menggunakan angket pemahaman moderasi beragama, angket persepsi toleransi dan angket perilaku toleransi. Analisis data menggunakan analisis deskriptif dan statistik. Temuan penelitian ini: 1) Tingkat pemahaman moderasi beragama siswa sangat tinggi $n = 85,80\%$; 2) Tingkat persepsi toleransi siswa sangat tinggi $n = 91,91\%$; 3) Tingkat perilaku toleransi siswa sangat tinggi $n = 91,10\%$; 4) Pemahaman moderasi beragama (X) mempunyai pengaruh yang positif dan signifikan terhadap variabel persepsi toleransi (Y1) dilihat dari Hasil uji statistik diperoleh $t_{hitung} > t_{tabel}$ yaitu $8,467 > 1,67412$; 5) Pemahaman moderasi beragama (X) mempunyai pengaruh positif dan signifikan terhadap variabel perilaku toleransi (Y2) pada siswa SMK Subur Insani Sambas dilihat dari uji statistik menunjukkan $t_{hitung} > t_{tabel}$ yaitu $5,247 > 1,67412$.

Kata Kunci: *Pemahaman Moderasi Beragama, Persepsi Toleransi, Perilaku Toleransi*

INTRODUCTION

Tolerance in Indonesia has become part of the understanding of religious moderation, which is rooted in the teachings of Islam, the religion of rahmatan lil 'alamin. So, an anti-violence attitude in people's lives is very necessary. Differences or diversity become the dynamics of social life as part of a civil society ([Fahri & Zainuri, 2019](#)). Apart from that, the existence of Pancasila as a guideline for

the nation and state also strengthens the existence of religious moderation in an effort to maintain Indonesian unity in the context of the third principle, namely Indonesian unity. Efforts to maintain Indonesian unity require the intention to build the nation and foster the character of nationalism possessed by religious communities, as well as trying to spread benefits by maximizing potential and working together to maintain unity ([Hadi Himawan, 2021](#)).

The results of research conducted by the Jakarta Institute for Islamic and Peace Studies were truly surprising and unexpected. Research conducted between October 2010 and 2011 detected that 49% of Islamic Religious Education teachers and students (middle school and high school) in Jabodetabek agreed with acts of radicalism for the sake of religion ([Rokhmad, 2012](#)). Other research by Rokhmad ([2012](#)) found that in textbooks and worksheets on Islamic religious education subjects at the high school level, various statements appeared that could encourage students to hate or be anti-other religions and nations. Interpretation of the issue of Jews and Christians, the issue of choosing leaders who cannot be Jews or Christians, the decline of Muslims is caused by Western influence, and intermarriage will be the entry point for the emergence of hostile attitudes towards other religions. This attitude is one of the ideas that is used as the basis for radicalism among Muslims.

In the daily Kompas, April 2, 2015, it was written that the influx of radicalism in the world of education was proven by the discovery of radical content in Islamic Religious Education and Character Education textbooks at the secondary school level. In the book Islamic Religious Education and Character, students become polytheists and may be killed. Next, based on data from research from the Center for the Study of Islam and Society of the Syarif Hidayatullah State Islamic University, respondents were taken from pupils, students, teachers, and lecturers in Indonesian state schools. Of the 1,859 students, 20–25 were intolerant and sympathetic to radicalism movements ([Syafei, 2019](#)). The findings from this research are, of course, both worrying and disturbing. Educational institutions, which were originally expected to foster moderate attitudes, have instead become triggers for the proliferation of anti-moderation attitudes among students and even teachers.

According to Ropi ([2019](#)), it is important for Indonesian society to ensure that people with different backgrounds have a sense of unity so that everyone can share pride and attachment to their community and the country. Sambas Regency, which is located in the northern part of West Kalimantan, was originally a kingdom that was familiar with the concept of diversity. This was because the structure of society at that time was a heterogeneous entity, recognizing non-Malay ethnic groups as part of the structure of society, especially the Dayak and Chinese communities. Even though the Dayak ethnic group is known as a native ethnic group that has inhabited Kalimantan for a long time, they also accept the presence of the Malay community, resulting in a variety of cultures, values, and stratification. Likewise, ethnic Chinese have carried out economic activities in the Sambas Kingdom ([Sunandar dan Tomi, 2021](#)).

Then, based on research conducted by Mahrus et al. ([2020](#)) on Islamic manuscripts in Sambas, including manuscripts written by Maharaja Imam Sambas containing educational messages on religious moderation, the manuscript mentions the principles of flexibility and renewal (*tajdid*), convenience (*taysir*), and tolerance (*tasamuh*). Apart from that, Maharaja Imam Sambas also founded a madrasa, which is also the oldest madrasa in West Kalimantan and provides education about religious moderation.

Based on the statement above, we can see that the Sambas people in general have genetics in terms of tolerance towards others, even though different ethnicities and religions do not make them easily divided. With the development of times that make population mobilization easier, today the level of community heterogeneity in Sambas is also increasing.

Students' understanding of religious moderation is considered important in providing a comfortable social situation for religious people. One method used in an effort to provide education about religious moderation is to include material about religious moderation in subjects. Material about religious moderation includes tolerance and ethics in relationships, loving peace, being able to carry out deliberation, and democracy. Then the question that arises is whether the material provided has been successfully understood by students and then put into practice in their daily lives as part of society.

Based on an interview with an Islamic religious education teacher to find out the social conditions of SMK Subur Insani Sambas students who are heterogeneous (religion and ethnicity) and all of the students are male, the teacher stated that so far in the school there have never been any cases related to religious moderation. Students make friends with other students without discrimination.

A balanced religious attitude that balances practicing one's own religion exclusively with inclusively respecting the religious practices of others with different beliefs is known as religious moderation ([Ropi, 2019](#)). Students who have a solid knowledge of moderation are better able to perceive diversity in all its manifestations in their social surroundings. With this solid knowledge, students may also develop a tolerant mindset that will preserve social peace. Therefore, the author wants to see how far students understand religious moderation so that it can shape or influence their perceptions and tolerant behavior in social life. Therefore, the author wants to measure the understanding, perception, and behavior of students at Subur Insani Vocational School. The students at Subur Insani Vocational School are unique in that they are all male and come from various religions and ethnicities. By measuring the influence of students' understanding of religious moderation on their perceptions and behaviors of tolerance, the results become data measuring the success of Subur Insani Vocational School in instilling the value of moderation in its students.

Unlike previous research, this study is unique in that it tests the influence of variables such as understanding moderation, perception of tolerance, and tolerant behavior on students. Researchers want to examine the influence of understanding religious moderation in shaping students' perceptions of tolerance and perceptions related to the behavior shown by students. Previous research asserts that instilling religious and cultural values forms the basis for fostering tolerance among believers ([Widhayat & Jatningsih, 2018](#)). However, there is a tendency in religious-based educational institutions for students to minimize interaction with people of other religions and to isolate themselves ([Mujahidin et al., 2021](#)). In addition, Abubakar and Hedayat ([2020](#)) assert that educational institutions like Salafi Islamic Boarding Schools typically do not promote the development of nationalism and tolerance. There is a tendency to reject the democratic system among Salafi-purist Islamic boarding schools. This could potentially erode national identity. Even though it prohibits bughāt (rebellion or rebellion against a legitimate ruler), there is no guarantee that its students will be committed to the doctrine of bughāt whenever there is an opportunity and movement to replace

the democratic system with an Islamic-based political system. According to Mustakim et al. (2021), promoting moderate Islam in the education sector to prevent radicalism and violent extremism is considered important. Indeed, this phenomenon is fascinating to observe. Therefore, conducting this research at Subur Insani Sambas Vocational School is considered quite appropriate.

So, the task of maintaining tolerance must be made more effortful. One way to maintain this unity is to provide appropriate religious moderation education to students, because they are people who will live in the future and will face more extreme global challenges. To promote variety in educational institutions, religious moderation must be strengthened (Muhlisin et al., 2023). Wildan and Muttaqin (2022) discovered that CISForm's indirect and gentle approach might remake Islamic boarding schools into moderate Islam. Researchers observed that sociology of religion students grasp campus and community religious moderation (Nisar et al., 2022).

This research aims to examine: 1) the level of understanding of religious moderation of students at SMK Subur Insani Sambas; 2) the level of perception of tolerance of students at SMK Subur Insani Sambas; 3) the level of tolerant behavior of students at SMK Subur Insani Sambas; 4) the influence of students' understanding of religious moderation on students' perceptions of tolerance at SMK Subur Insani Sambas; and 5) the influence of students' understanding of religious moderation on students' tolerant behavior at SMK Subur Insani Sambas. It is hoped that the results of this research can contribute to studies regarding the understanding of religious moderation in public schools among multi-ethnic and multi-religious students, influencing the formation of tolerant perceptions and behaviors. Of course, this study adds empirical evidence to the success of religious moderation as a value that is able to maintain the unity and integrity of the Indonesian nation today and in the future.

The results of this study contribute as empirical evidence that the implementation of religious moderation and tolerance can be a unifying force or anti-violence instrument in vocational high school environments.

LITERATURE REVIEW

Intolerant understandings are now even spreading in society through educational institutions, the reason being that students or young people are objects that are very easily influenced by deviant thoughts. Even those who spread these thoughts are not aware that what is being indoctrinated to young people is a very dangerous thought; usually this thought is wrapped in the embellishment of religion from an imperfect understanding. Religious moderation is an alternative to being able to overcome all kinds of problems related to radicalism and extremism movements (Saputera, 2022). Religious moderation is a solution in dealing with various differences that lead to religious intolerance and facing the many extreme and fundamental religious groups. The government makes schools the center of teaching religious moderation (Tuju et al., 2022). Therefore, producing tolerant and multicultural graduates is an inseparable package as an effort to reduce intolerance and radicalism in the country (Hanafi et al., 2022).

Understanding in Anderson and Krathwohl's Taxonomy, according to Wilso (2021), is building meaning from various types of functions, be it written or graphic messages or activities such as interpreting, exemplifying, classifying, summarizing, concluding, comparing, or explaining. Nickerson also discusses the nature of understanding, what it means to understand something, and

how to assess understanding. According to him, understanding is an active process. This requires connecting facts, relating newly acquired information to what is already known, and weaving pieces of knowledge into an integrated and cohesive whole. In short, this requires not only knowledge but also doing something with it ([Nickerson, 1985](#)). Understanding is divided into three forms, namely: understanding as a reception, understanding as an acquisition, and understanding as a realization ([Helmstad, 1999](#)). Meanwhile, religious moderation with the concept of Islam wasathiyah has several principles, including the following: taking the middle path; continuous, straight, and firm; tolerance; egalitarian; and deliberation ([Kementerian Agama RI, 2019b](#)). Thus, the understanding of religious moderation in this study is interpreted as an understanding in the sense of accepting, obtaining, and realizing the principles of religious moderation, which consist of taking the middle path, being continuous, straight and firm, tolerant, egalitarian, and deliberative.

Perception is a process that describes a person's perspective, understanding, and meaning of an object using the senses so that they can convey opinions, responses, and perspectives on the object in front of them, which then influence their behavior ([Triyono & Febriani, 2018](#)). Perception does not suddenly appear, but through a process, so that someone can assess an object that is of concern to them with knowledge. The presence of perception starts with recognition and ends with interpretation. According to OU ([2017](#)), there are three stages in the process of perception, namely: selection, organization, and interpretation.

There are three basic components that shape a person's behavior, namely cognitive, affective, and behavioral components, which are explained as follows by Dahniar ([2019](#)) and Haddock & Maio ([2008](#)): The cognitive component is an individual's understanding or belief in an object that occurs through the processes of observation, hearing, and feeling. The understanding or belief that comes from this information will form an attitude towards an object. So in simple terms, the cognitive component is the relationship between understanding and belief or confidence in the object being responded to. For example, the emergence of a person's perception of an object will form an opinion (view) that can become a patterned stereotype in his mind. Affective component is a component related to an individual's emotional problems towards an object. This component is very subjective because it is related to feelings of pleasure or displeasure and like or dislike of an object. If he likes the object, the attitude that appears will be positive, but if he does not like the object, the attitude that appears will be negative. Feelings can influence attitudes because of affective reactions after obtaining perceptions from the image of the attitude object. Behavioral component, a component that describes that people have a tendency to act according to the attitude object. Because a person's behavior in certain situations and conditions towards stimuli is determined by their beliefs and feelings towards the existing stimulus. The tolerance indicators developed by Hjerm et al. ([2020](#)) include dimensions of acceptance, respect, and appreciation of diversity. Thus, tolerance behavior in this study is defined as cognition, affect, and behavior towards tolerance, which is divided into dimensions of acceptance, respect, and appreciation of religious stimuli.

METHODS

This research uses a quantitative-survey approach. Data was obtained from measurements and analyzed using statistical procedures and assumption testing ([Creswell, 2014](#)). The type of research

used is a survey method, which takes samples from a population using a questionnaire as the main data collection tool (Singarimbun & Effendi, 1989). Researchers collect the necessary information from respondents as data to be processed and analyzed.

The study will be conducted on students in the 11th grade at Subur Insani Sambas High School, located in the city of Sambas, and is scheduled to take place on August 1, 2023. The population is the number of people who will be investigated (Hadi, 1998). Based on this opinion, in this study, the population was all students in class XI of Subur Insani Sambas Vocational High School, totaling 66 students who were divided into 2 classes (XI TKRO: 31; XI TBSM: 35). So based on Arikunto's opinion (2019), if the population is less than 100 people, then the total number of samples is taken. If the population is above 100 people, then 10-15% or 20-25% of the population can be taken. Thus, this research uses the population as the sample to be studied.

This study uses three variables that will be the objects of research, namely variable X (understanding of religious moderation), variable Y1 (perception of tolerance), and Y2 (tolerant behavior).

The form of the instrument is related to the data collection method; for example, in the questionnaire method, the instrument is in the form of a questionnaire (Salim, 2019). The research scale blueprint is below:

Table 1. Blueprint for Research Scale

Variables	Aspects	Indicators	
Understanding Religious Moderation (X) (Helmstad, 1999; Kementerian Agama RI, 2019b; Nickerson, 1985; Wilso, 2021)	Acceptance of religious moderation	Accepting Moderate (in the middle, not extreme left, not extreme right)	
		Accepting justice means being straight and firm.	
		Accepting tolerance	
	Acquisition of religious moderation	Moderate Acquisition (in the middle, not extreme left, not extreme right)	Accepting Egalitarianism (equal/equal)
			Accepting deliberation
			Acquisition of tolerance
		The embodiment of religious moderation	Egalitarian Acquisition (equal/equal)
			Acquisition of deliberation
			Realizing Moderation (in the middle, not extreme left, not extreme right)
Perception of Tolerance (Y1) (Hjerm et al., 2020; OU, 2017; Triyono & Febriani, 2018)	Selection for tolerance	Realizing straight and firm	
		Realizing tolerance	
		Realizing Egalitarianism (equal/equal)	
	Organize tolerance towards	Realizing deliberation	
		Selecting acceptance of diversity	
		Selecting respect for diversity	
	Interpretation of tolerance	Selecting appreciation for diversity	
		Organizing acceptance of diversity	
		Organizing respect for diversity	
Cognitive tolerance towards	Organizing appreciation for diversity		
	Interpreting acceptance of diversity		
	Interpreting respect for diversity		
Affective tolerance towards	Interpreting appreciation for diversity		
	Believing in acceptance of diversity		
	Appreciating respect for diversity		
Behavior tolerance towards	Demonstrate behavior that appreciates diversity		

Table 2 Validity of the questionnaire on understanding religious moderation, perception of tolerance, and tolerant behavior

Understanding of Religious Moderation (X)	Perception of Tolerance (Y1)	Tolerance Behavior (Y2)
Items valid: 1,2,3,5,7,9,10,11,12,13,14	Items valid: 1,2,3,5,7,8,9	Items valid: 1,2,3,5,6

Based on table 2 above, of the 15 items of the questionnaire statement on understanding religious moderation, 11 items are valid. Next, of the 9 items of the tolerance perception questionnaire statement, 7 items are valid. Next, of the 6 items of the tolerance behavior questionnaire statement, 5 are valid. This shows that all questions in the three variables are valid and can be continued as a research data collection tool.

Table 3. Reliability Test Output

Understanding of Religious Moderation (X)	Perception of Tolerance (Y1)	Tolerance Behavior (Y2)
Cronbach's Alpha: .717	Cronbach's Alpha: .746	Cronbach's Alpha: .722

Based on tables and reliability test output, it is known that the Cronbach's alpha value is > 0.60, and this shows that all questions on the three variables are reliable and can be continued as research material. (delate)

According to Sugiyono (2018), an instrument will be called proficient if the cronbach alpha value is > 0.60. Based on the respondents' answers, the reliability test was calculated using the SPSS program with a research sample of 55 respondents. Based on table 3 above, the results of the reliability test show that the calculated r value of the questionnaire on understanding religious moderation n Cronbach's alpha = 0.717, the calculated r value of the questionnaire on perception of tolerance n Cronbach's alpha = 0.746, and the calculated r value of the questionnaire on tolerance behavior n Cronbach's alpha = 0.722. In other words, r value > 0.60.

A questionnaire is a tool used to obtain information, which is done by giving several written questions that are then answered by the respondent in writing (Margono, 2010). In this study, the researcher employed a questionnaire to gather primary and main data, including the topic of discussion, which is the effect of religious moderation on students' perceptions and tolerant attitudes. The questionnaire in this study used a closed questionnaire, namely a Google form, which provided alternative answers so that respondents just had to choose. The instrument takes the form of a positive statement. The measurement scale used is a Likert scale with five alternative answers.

There are two types of data analysis in this study, namely: descriptive statistical analysis using percentages and inferential statistical analysis. This research design uses descriptive statistics to analyze data by describing or illustrating the data that has been collected without intending to make general conclusions or generalizations (Sugiyono, 2017). The variables that will be examined with descriptive statistics in this research are the influence of understanding religious moderation on perceptions and behaviors of tolerance. Simple linear regression analysis is used to determine the

influence or linear relationship between an independent variable (X) and a dependent variable (Y) ([Sugiyono, 2017](#)). This simple regression model test is used to determine the positive or negative influence of the independent variable (X) on the dependent variable (Y). Data Normality Test. The normality test is a test to see whether the residuals obtained have a normal distribution. This statistical test uses the Kolmogorov-Smirnov test. If the significant value is > 0.05 , then it can be said that the residual is normally distributed, and vice versa ([Sugiyono, 2017](#)). Hypothesis testing is carried out to test whether the independent variable (X) has a significant influence on the dependent variable (Y). The form of testing is $H_0: X = 0$, where there is no significant influence of the independent variable on the dependent variable (Y).

The significance test is done by comparing the significance level (alpha) of 5% with the degrees of freedom $df = (n-2)$ from the count obtained with the following criteria: If $t_{count} > t_{count}$, then H_0 is rejected. If $t_{count} < t_{count}$, then H_0 is accepted. The hypotheses used in the research are as follows: Hypothesis 1: H_a : "There is a significant influence between variable X (understanding of religious moderation) and variable Y1 (perception of tolerance)." Hypothesis 2: H_a : "There is a significant influence between variable X (understanding of religious moderation) and variable Y2 (attitude of tolerance)."

The determination coefficient (R^2) shows the percentage influence of all independent variables on the dependent variable. The influence of the independent variables (partially) in the regression model on the value of the dependent variable can be determined using variance analysis. The statistical tool that can be used is analysis of variance (ANOVA). The result of the R^2 calculation is between zero and one with conditions. The determination coefficient, to see the magnitude of the contribution of the influence of the independent variable and the dependent variable, can be calculated using the formula: $D = r^2 \times 100\%$.

RESULTS AND DISCUSSION

Results

We conducted this research with 55 respondents from Subur Insani Sambas Vocational School, class XI, during the odd semester of 2023-2024. After distributing questionnaires regarding the influence of training on employee performance and careers, data was obtained regarding the characteristics of respondents, namely gender and age, which can be seen in the following table. The respondents in the study were male, namely 100%. Thus, it is known that Subur Insani Sambas Vocational High School is dominated by male students.

The ages of respondents in the study were dominated by 16 and 17-year-olds, 35% each. The youngest age is 15 years, $n = 5\%$; the middle age is 18 years, $n = 14\%$; and the oldest age is 19 years, $n = 11\%$. The ethnic characteristics of the respondents in the study were dominated by Malays ($n = 67\%$). The second largest is the Dayak tribe, $n = 22\%$, while the Chinese and Floresians have $n = 2\%$. The religious characteristics of respondents in the study were dominated by Islam, $n = 76\%$ (42). The second largest ethnic group is Catholic, $n = 17\%$ (9), while Protestant, $n = 7\%$ (4).

Data on Understanding Religious Moderation on Tolerance Perceptions of Class XI Students at Subur Insani Sambas Vocational School

The significance value of the Asymp. Sig. two-sided. value of 0.158c is greater than 0.05. The results of the Kolmogorov-Simirnov normality test indicate that the residual data in this regression model is normally distributed.

Table 4. Data Test

Kolmogorov-Smirnov Test	T test Variables X and Y1	Determination Test for Variables X and Y1
Asymp. Sig. .158 ^c	(Constant): 3.999 Variable X: .513 t: 8.467	R Square .575

To determine the relationship between the variables Understanding of Religious Moderation (X) and Perception of Tolerance (Y1), simple regression is used, as shown in the following table:

The positive relationship between Understanding of Religious Moderation (X) and Perception of Tolerance (Y1) can also be seen from the size of the intercept obtained from the results of calculations used by the SPSS 24 tool. The constant value $a = 3.999$ with Understanding of Religious Moderation = 0.513 From the value of the constant value of Understanding Moderation These religions are entered into a simple regression equation as follows: $Y1 = 3.999 + 0.513X$. In the equation, the constant value $a = 3,999$ shows that if the variable Understanding Religious Moderation (X) does not exist, then Perception of Tolerance (Y1) has a value of 3,999. The value of For every 1% level of understanding of religious moderation (X), the perception of tolerance (Y1) will increase by 0.513 (51.3%).

Hypothesis testing or influence testing functions to determine whether the regression coefficient is significant or not. Hypothesis 1: H_a "There is a significant influence between variable X (understanding of religious moderation) and variable Y1 (perception of tolerance)."

Based on Table, it is known that the t value for the variable understanding of religious moderation is 8,467, which is then compared with the t table value (1.67412) or the sig t value for the variable understanding religious moderation (0.000), which is smaller than alpha (0.05). From the results presented, it is known that $t_{count} > t_{table}$, namely $8.467 > 1.67412$, then H_0 is rejected and H_a is accepted, which means that the variable understanding of religious moderation (X) has a positive and significant influence on the variable perception of tolerance (Y1). To find out the truth of the hypothesis that there is a relationship between variable X's understanding of religious moderation and variable Y's perception of tolerance, we calculated it using SPSS version 20.0. From the Model Summary output above, the R square value is 0.575. This value means that the influence of understanding religious moderation (X) on perceptions of tolerance (Y1) is 57.5%. Meanwhile, 42.5% of Perception of Tolerance (Y1) is influenced by other variables not studied.

Data on Understanding Religious Moderation on the Tolerant Behavior of Class XI Students at Subur Insani Sambas Vocational High School

For the two-sided Asymp Sig. value of 0.158c, the significance value is larger than 0.05. The Kolmogorov-Simirnov normality test findings show that this regression model's residual data has a normally distributed distribution.

Table 5. Data Test

Kolmogorov-Smirnov Test	T test Variables X and Y2	Determination Test for Variables X and Y1
Asymp. Sig. .158 ^c	(Constant): 8.135 Variable X: .245 t: 5.247	R Square .342

SSource: Processed Data, 2023

To determine the relationship between the variables Understanding of Religious Moderation (X) and Tolerant Behavior (Y2), simple regression is used, as shown in the following table:

The positive relationship between Understanding of Religious Moderation (X) and Tolerant Behavior (Y2) can also be seen from the magnitude of the intercept obtained from the calculation results used by the SPSS 24 tool: the constant magnitude $a = 8.135$ with Understanding of Religious Moderation = 0.168. From the constant value of the Understanding of Religious Moderation, it is entered into the simple regression equation as follows: $Y1 = 8.135 + 0.245X$. In the equation, the constant value $a = 8.135$ shows that if the variable Understanding Religious Moderation (X) does not exist, then Tolerant Behavior (Y2) has a value of 8.135. The value with $X = 0.245$ indicates that the value of Understanding Religious Moderation influences Tolerant Behavior by 0.245 (24.5%). For every 1% level of understanding of religious moderation (X), the perception of tolerance (Y2) will increase by 0.245 (24.5%).

Hypothesis testing or influence testing functions to determine whether the regression coefficient is significant or not. Hypothesis 2: H_a : "There is a significant influence between variable X (understanding of religious moderation) and variable Y2 (tolerant behavior)." Based on Table, it is known that the t value for the variable understanding of religious moderation is 5.247, which is then compared with the t table value (1.67412) or the sig t value for the variable understanding of religious moderation (0.000), which is smaller than alpha (0.05). From the results presented, it is known that $t_{count} > t_{table}$, namely $5.247 > 1.67412$, so H_0 is rejected and H_a is accepted, which means that the variable understanding of religious moderation (X) has a positive and significant influence on the variable tolerance behavior (Y2). To find the truth of the hypothesis of the relationship between the X variable and the understanding of religious moderation in the Y2 variable, the behavioral tolerance was calculated using the SPSS version 20.0 tool.

From the model summary output above, the R square value is 0.342. This value means that the influence of understanding religious moderation (X) on tolerant behavior (Y2) is 34.2%. Meanwhile, 65.8% of tolerance behavior (Y2) is influenced by other variables that were not studied.

Discussion

Students' Level of Understanding of Religious Moderation

The survey results found that 3.6% never wanted to understand and accept that deliberation would result in a joint agreement. Apart from that, it was also found that 7.3% of students always did not understand and did not realize that fellow humans or friends (same or equal) were creatures created by God Almighty. Of course, in the future, this will contribute to the creation of intolerance. Thus, it is necessary to increase understanding of this aspect.

Based on the percentage of items stating understanding of religious moderation with a value of 85.80%. This means that the level of understanding of religious moderation among Subur Insani

Vocational High School students is very high. The construct of religious moderation built into this research is based on the ministry of religion of the Republic of Indonesia (2019a), which refers to Islamic values. Although this research does not directly examine the factors of religion, ethnicity, and gender of the respondents, the findings of this research prove that male students with Islamic, Catholic, Protestant, Malay, Dayak, Javanese, Chinese, and Floresian religious backgrounds have a high level of understanding of religious moderation.

Overall, the efforts of schools, teachers, and students show very good results in understanding religious moderation. This means that students have a strong desire to become moderate individuals and maintain unity and integrity. In previous research (Wan Husin et al., 2021), almost 50% of respondents strongly agreed that religion plays an important role in influencing the level of ethnic tolerance among students and building a harmonious social system because all religions strongly emphasize values such as honesty, generosity, cooperation, and mutual respect in social life. Apart from Islam and Christianity, Buddhism and Hinduism also encourage the practice of tolerant values; tolerance is emphasized through the teachings of Buddha Dharma (also known as data), which emphasize a person's morals and good character in order to achieve nirvana, or perfect holiness. Meanwhile, in Hinduism, acceptance of diversity is the norm. Indirectly, the ability to accept religious diversity can be an indication of society's tolerant attitude (Rahman et al., 2013). This situation also occurs in Nigeria in relations between Muslims and Christians (Dowd, 2016).

Student Tolerance Perception Level

Based on the table, 49.1% of students always regulate their beliefs to respect friends who have different views. Even though it is still in the high score interval of 83.18%, this is an important note that needs to be improved for Subur Insani State Vocational School students. Based on the percentage of tolerance behaviour statement items with a value of 91.91%. This means that the level of perception of tolerance among students is very high, and the highest of variables X and Y2. The high level of perception of tolerance among students at Subur Insani State Vocational School cannot be separated from the roles of teachers at school, parents, and preachers. This is confirmed by research results (Rahayu, 2018) that to realise a tolerant attitude among educated people, a good understanding of religion is also needed, and the role of parents, teachers, and preachers is needed in conveying advice and preaching that is contextually appropriate to religious texts. In addition, the findings of this study are supported by the results of a study (Wan Husin et al., 2021), which found 378 Malay, Chinese, and Indian students at three Malaysian public universities who focused on the domain of religious practice and interethnic relations, which showed that the students were at a very tolerant level.

Level of Student Tolerance Behaviour

Based on the percentage of tolerance behavior statement items with a value of 91.10%. This means that the level of tolerant behavior among students is very high. The high level of tolerant behavior among Subur Insani Vocational School students is a big asset for maintaining harmony and harmonization at school. This is reinforced by the explanation (Khotimah, 2013) that with a tolerant attitude, it is hoped that students who consist of various groups or groups can live in harmony and

peace. This is how the Qur'an explains the principle of tolerance. Islam sees that the reason humans can live in harmony with each other is by recognizing and accepting elements that are naturally different. The findings of this research show that differences in religion and ethnicity support a high level of tolerance among Subur Insani Vocational School students.

According to a previous study, the religious sector has the biggest influence on ethnic tolerance, with over 90% of respondents agreeing. Thus, religious values must be instilled more strongly, and respondents suggested introducing religious instruction in primary school ([Wan Husin et al., 2021](#)). Religion's influence on ethnic tolerance is strong since every religion teaches good and beneficial ideals for a decent society and human interaction, which is rewarded with God's punishment and reward ([Idris et al., 2016](#)). Through tolerance, cross-ethnic connections improve personal and societal social cohesiveness. Discussions and debates on ethnic community interests will promote institutional inter-ethnic relations. If two people from different ethnicities can accept differences and be tolerant in ordinary encounters, religious differences won't prevent collaboration. Friendly interactions amongst tribes will also help them accept and comprehend differing traditions, faiths, languages, and political views. Cross-ethnic connections developed at the individual level will extend at the community level via contacts across ethnic groups, strengthening mutual respect even at the institutional level. Fostering reciprocal regard for ethnic group interests reduces ethnic violence ([Baharuddin, 2001](#)).

The Effect of Understanding Religious Moderation on the Perception of Tolerance of Class XI Students at Subur Insani Sambas Vocational School

From the research results, it is known that the t value for the variable understanding of religious moderation is 8.467, which is then compared with the t table value (1.67412) or the sig t value for the variable understanding religious moderation (0.000), which is smaller than alpha (0.05). From the results presented, it is known that $t_{count} > t_{table}$, namely $8.467 > 1.67412$, so H_0 is rejected and H_a is accepted, which means that the variable understanding of religious moderation (X) has a positive and significant influence on the variable perception of tolerance (Y1).

Based on the results of the determination test, the R square value is 0.269. This value means that the influence of understanding religious moderation (X) on perceptions of tolerance (Y1) is 57.5%. Meanwhile, 42.5% of Perception of Tolerance (Y1) is influenced by other variables that were not studied. The findings of this research confirm the findings of a study conducted by Wike and Grim ([2010](#)) entitled "Western View Towards Muslims: Evidence From A 2006 Cross-National Survey." This research was conducted in the United States, France, England, Germany, and Spain. Views about minority groups, perceptions of security threats, and demographic factors influence tolerance. According to Wan Husin et al. ([2021](#)), there are numerous ways to develop tolerance. Students must share dorms or lab groups with students from other ethnicities at certain colleges to develop cross-ethnic interactions. This ethnic socialization practice attempts to improve student comprehension and prevent misperceptions. Chinese folks often visit Malay friends' houses during Eid al-Fitr. The present high degree of ethnic tolerance in Malaysia can be maintained if the supporting elements are managed appropriately. Based on the findings of this study and previous studies, it can be concluded that the perception of tolerance is influenced by moderate understanding factors, such as views on minority

groups, perceptions of security threats, and demographic factors. On the other hand, to increase tolerance, activities can be designed that support the growth of awareness to be tolerant. Thus, SMK Subur Insani can use the variable Understanding of Religious Moderation to create students who have a perception of tolerance.

The Effect of Understanding Religious Moderation on the Tolerant Behavior of Class XI Students at Subur Insani Sambas Vocational High School

From the research results, it is known that the t value for the variable understanding of religious moderation is 5.247, which is then compared with the t table value (1.67412) or the sig t value for the variable understanding religious moderation (0.000), which is smaller than alpha (0.05). From the results presented, it is known that $t_{\text{count}} > t_{\text{table}}$, namely $5.247 > 1.67412$, so H_0 is rejected and H_a is accepted, which means that the variable understanding of religious moderation (X) has a positive and significant influence on the variable tolerance behavior (Y2). Based on the results of the determination test, the R square value is 0.119. This value means that the influence of understanding religious moderation (X) on tolerant behavior (Y2) is 34.2%. Meanwhile, 65.8% of tolerance behavior (Y2) is influenced by other variables that were not studied.

This study supports earlier studies ([Mariani, 2022](#); [Pelupessy et al., 2022](#); [Rofi & Setiawan, 2023](#); [Suparti & Daliman, 2023](#)) that religion moderation affects students' social relationships with good values and tolerance. The elements of religious moderation affect tolerance. Understanding religious moderation contributes 34.2% to student relationships' tolerance. Curriculum and subjects taught by the teacher might also contribute 65.8%. A previous study by Aslan and Aybek ([2020](#)) indicated that multicultural education-based multidisciplinary curricula enhance students' critical thinking, morals, and tolerance attitudes. Research ([Saefudin et al., 2023](#)) indicates that textbooks for Islamic religious education and character in Class IX junior high school teach values such as i'tidal (perpendicular), tasamuh (tolerance), shura (deliberation), tawassuth (moderateism), islah (improvement), qudwah (pioneering), and muwathanah (love of the country) in a textual and contextual manner.

Tolerance is an essential virtue that every citizen must possess in order to foster the advancement of democracy and human rights in a democratic society ([Weidenfeld, 2002](#); [Widmalm, 2005](#)). The notable disparity between the criteria used to evaluate students' tolerance values in the pre-test and post-test results indicates that students cultivate tolerance values via the implementation of a diverse curriculum grounded in intercultural education. The study activities have facilitated the development of students' tolerance towards individuals from many ethnicities, religions, languages, impairments, and socio-economic backgrounds ([Aslan & Aybek, 2020](#)). This research concludes that understanding religious moderation significantly and positively influences tolerant behavior. Thus, Subur Insani Vocational School can use the variable Understanding Religious Moderation to create students who have tolerant behavior.

CONCLUSION

After the data analysis stage was carried out, the research conclusions were as follows: 1) The level of understanding of religious moderation of students at Subur Insani Sambas Vocational High

School was 85.80%, meaning very high; 2) The level of perceived tolerance of students at Subur Insani Sambas Vocational High School is 91.91%, meaning very high; 3) The level of student tolerance behavior at Subur Insani Sambas Vocational School is 91.10%, meaning very high; 4) The results of statistical tests found that $t_{\text{count}} > t_{\text{table}}$, namely $8.467 > 1.67412$, so H_0 was rejected and H_a was accepted, which means that the variable understanding of religious moderation (X) has a positive and significant influence on the variable perception of tolerance (Y1) in Vocational High School students Subur Insani Sambas; 5) The statistical test findings show that $t_{\text{count}} > t_{\text{table}}$, namely $5.247 > 1.67412$, then H_0 is rejected and H_a is accepted, which means that the variable understanding of religious moderation (X) has a positive and significant influence on the variable tolerance behavior (Y2) in Subur Insani Vocational School students Sambas.

Based on the findings above, it is necessary to: 1) increase understanding of aspects of deliberation and equality as creatures created by God Almighty. Based on survey findings, as many as 3.6% never want to understand and accept that deliberation will produce a joint agreement. Then, 7.3% of students always do not understand and do not realize how to recognize that fellow humans/friends (equal/equal) are creatures created by God Almighty; 2) strengthening by Islamic Religious Education teachers the aspect of respect for friends with different views. This is based on survey findings that 49.1% of students always regulate their beliefs to respect friends who have different views.

Judging from the background of all male students, religions consisting of Islam, Protestant, and Catholic, as well as ethnic differences ranging from Malay, Dayak, Javanese, Chinese, and Flores, Islamic religious learning at the Subur Insani Sambas Vocational School succeeded in producing students who had moderate and very high tolerance levels. So this research has implications for the learning of Islamic Religious Education at the Subur Insani Sambas Vocational School, which can be used as a reference and improvement in certain aspects according to the suggestions above. In addition, the findings of this research enrich empirical evidence that the understanding of religious moderation based on Islamic values or universal values recognized by other religions is implemented by Subur Insani Sambas Vocational School students. For research on religious moderation and tolerance, the findings of this study also prove that there is an influence between understanding religious moderation and perceptions of tolerance. And it proves that there is an influence between religious understanding and tolerant behavior among students at the Subur Insani Sambas Vocational School.

For research on religious moderation and tolerance, the findings of this study also prove that there is an influence between understanding religious moderation and perceptions of tolerance. And it proves that there is an influence between religious understanding and tolerant behavior among students at Subur Insani Sambas Vocational School of 34.2%. The remaining 65.8% of tolerance behavior (Y2) is influenced by other variables not studied. As research findings ([Nasir & Rijal, 2021](#)) show, the curriculum is designed to be eclectic and reflect moderate values, such as national commitment, tolerance, non-violence, and accommodation to local culture. This research is limited to only examining the "results" of the implementation of the curriculum, learning by teachers, and the social environment of the Human Fertile Vocational School in the form of the influence of

understanding religious moderation on the perceptions and behavior of students. Apart from that, of the 66 respondents, only 55 were willing to fill out the questionnaire.

Research recommendations for Islamic Religious Education teachers serve as a reference to strengthen several aspects of understanding religious moderation and perceptions of tolerance that still need to be improved. For future researchers, you can focus on studying religious and ethnic differences in students to see if they can contribute directly to the understanding of religious moderation and perceptions and behaviors of tolerance.

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