

The Correlation Between Attitude Toward Religious Moderation and Academic Achievement of Islamic Higher Education Students

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The understanding of religious moderation in higher institutions has an essential role for students, such as influencing academic achievement. This study aims to find the relationship between the religious moderation attitude of the students and students' achievement. This study uses quantitative research methods by taking a sample of 1681 students at Universitas Islam Negeri Raden Mas Said Surakarta. The results of the study showed that students performed a high degree of immoderateness in the six dimensions of religious moderation. Among the highest percentage lies in the enforcement of the khilafah in Indonesia. In addition, the results of the analysis show that there was a significant relationship between the attitude of moderation and academic achievement of sig. $0.048 < 0.05$ (Significant at 95%).

Keywords: religious moderation, academic achievement, radical understanding, understanding of intolerance, student understanding, nationalist understanding

INTRODUCTION

Today's radicalization is an obvious fact. Several studies conducted at several state universities and high schools have shown surprising results (Basri & Dwiningrum, 2019; Saifullah et al., 2021). In his research, Setara Institute reported shocking facts. Firstly, there were certain groups of the *salafi-wahabi*

movement, the *tarbiyah* movement and the *tahririyah* movement on state campuses. This is a threat to Pancasila, democracy and the defense of Republic of Indonesia. If there is an appropriate political trigger, there will be reproduction and indoctrination that threatens social harmony and national unity which produces conspiracies and *ghazwul fikri* or wars of thought. Secondly, the dissolution of Hizbut Tahrir Indonesia (HTI) does not eliminate the narrative of intolerance and exclusivity of the Islamic movement because the exclusive Islamic movement has existed since twenty years ago (Kurniawan, 2018).

Alvara's latest research proves that universities are fertile ground for the development of exclusive thoughts and attitudes in religion. The National Agency for Combating Terrorism in 2020 reported that 18% of university students who were indicated to be exposed to radicalism (Malik et al., 2020). This statement attracted the government's attention in making strategic steps in tackling religious radicalism. The Ministry of Religion as one of the ministries responsible for fighting radicalism has made religious moderation as one of its priority programs. UIN Raden Mas Said Surakarta, which is under the auspices of the Ministry of Religion, automatically makes a task force of religious moderation on its main programs. The program has four indicators, namely national commitment, non-violence, tolerance and acceptance of traditions (Saifuddin, 2019).

In Islamic boarding schools, acts of terrorism and radicalism are also carried out by a handful of students (Ridlwani, 2019). *Santri* or students of Islamic boarding school who do not study Islamic religion well or the students who do not have a broad view of religion. It can be considered that students who do not graduate the program are students whose low academic achievements because they do not understand religion comprehensively. In this case, of course, religious moderation is closely related to the academic achievements performed by students. The more they have a good spirit of religious moderation, the more they will have high academic achievements. Conversely, if they have a low moderation spirit, then his academic achievement will also be low (B. Abar et al., 2009).

From some of the facts above, the relationship between religious moderation and student achievement at UIN Raden Mas Said Surakarta is very interesting to study. The students come from many various backgrounds. The university has experienced cases of radicalism several times. So, this research is an effort to prioritize evidence-based policy in education. It will reveal student academic achievement, whether there is a relationship between religious moderation and academic achievement. So that the results of this study are able to present guidelines in the policies adopted by the leadership in the application of religious moderation. With this research, a recommendation and input emerged for leaders in making policies and strategic steps in strengthening religious moderation in higher education. Therefore, the purpose of this research is to describe the moderation level of UIN Raden Mas Said Surakarta students and to see the influence of religious moderation on their academic achievement.

LITERATURE REVIEW

The Current Context of Religious Moderation

The understanding of religious moderation in Indonesia needs to be improved. The latest research in 2021 examined the application of religious moderation in the Baru village community, Deli Serdang District. It was reported that religious moderation in the village is very weak (Zuhri et al., 2021). This is known from the many people who do not understand about religious moderation. However, in practice, the people of Baru village really respect ethnic and religious diversity. The community consists of several ethnic groups such as Batak, Javanese, and Malay ethnic groups.

In addition, a group's understanding of Pancasila ideology is also relatively weak. In a recent study on the controversy over the implementation of *khilafah* in Indonesia, it was explained that a group of people considered *khilafah*, another system of government that wanted to be implemented in Indonesia (Yustika et al., 2018). In fact, sociologically, they believed that the teachings of the *khilafah* were not suitable for application in Indonesia. The Indonesian population is diverse in ethnicity, religion, race and culture. The most appropriate in a pluralistic country is the motto *Bhinneka Tunggal Ika*. Indonesia, which has different ethnicities, races, languages and religions but is always united.

In another study on *khilafah* from the perspective of historical thinking, Ali Abdul Raziq explained that Muslims are not obliged to establish a government with a model of *khilafah*, because the Prophet Muhammad was sent as the Messenger of Allah, not as a king or government leader (Siregar, 2018). The Prophet also never invited his people to establish a new state above a state, especially countries with a *khilafah* model. He also quoted from the story of Prophet Isa bin Maryam as an Apostle to Christians, not as a king. Proven in the Bible: 22 verse 21, Prophet Jesus ordered his people to follow the emperor. Moreover, Zaeny explained that the *khilafah* has two functions, namely religion and leadership (Zaeny, 2015). In religion, the Prophet served as a Prophet who brought messages and religion of mercy to the entire universe. On the other hand, the Prophet also served as a leader for a country, namely the city of Medina. In a history, the Prophet Muhammad became the pioneer of the establishment of the Medina charter which became the basic foundation for laws governing relations and harmony between religious communities.

This research focuses on the application of religious moderation in educational institutions. Based on previous research, the aspect of one's religiosity greatly influences one's self, especially the academic aspect. A study reports that a person's belief in God affects various aspects of life, one of which is academic achievement (B. Abar et al., 2009). A previous research also reported that there is a correlation between religious moderation and student academic achievement (Munir & Herianto, 2020). Previous researches became the theoretical basis of this research, especially in examining the relationship between religious moderation and academic achievement. Meanwhile, in terms of approach, this study tries to examine students' attitudes of religious moderation more objectively by using a quantitative approach.

Attitude Toward Religious Moderation

Religious moderation plays a crucial role in building a harmonious and tolerant society, where differences in beliefs are appreciated and respected. The principles of *tasamuh*, *tawasuth*, *I'tidal*, *tawazun*, and *amar ma'ruf nahi munkar* serve as the foundation for individuals to live in peaceful coexistence, supporting, valuing, and reinforcing virtuous values in their daily lives (Junaedi, 2019). By applying religious moderation, it is hoped that society can overcome conflicts and divisions and create an environment conducive to progress and shared prosperity. This attitude has been a guiding principle since the inception of Islam (Fahri & Zainuri, 2019).

Tawassuth or neutral is an attitude that mediates between two minds that have extreme differences: between freewillism or *Qadariyah* and fatalism or *Jabariyah*, *Salaf* orthodox and *Mu'tazilah* rationalism, or between philosophical Sufism and *salafi* Sufism. *Tawasuth* means not having an inclination. In the interests of the nation and this thinking accommodates various kinds of interests and differences to find a solution together (Fahri & Zainuri, 2019). The value of *tawasuth* is also applied in a religious context, especially in understanding the Qur'an and Hadith. These two core Islamic teachings are understood contextually without reducing textual understanding. Religious texts are understood in depth according to linguistic conventions including *Nawhu*, *Sharaf*, *Balaghah*, and at the same time interpreted in a down-to-earth manner according to the circumstances of the times. The implication of the application of *tawasuth* is a consensus that emerges Pancasila and the 1945 Constitution as ideologies that have been imbued with the spirit or spirit of Islamic teachings, so that Islamic law does not need to be formalized (Nikmah, 2018).

Tasamuh or tolerance is an attitude that contributes to the pluralism of thoughts. All existing thoughts that grow in society get appreciation and recognition. A wide openness to accept various opinions is a powerful weapon in reducing various internal conflicts of the people. In Islamic legal thought, this discourse is the most realistic and the most in touching to society (Fahri & Zainuri, 2019). In socio-cultural discourse, religious moderation prioritizes tolerance towards traditions that have developed in society, without involving themselves in their substance, but still trying to direct them towards a better direction (Nisa et al., 2021). Tolerance gives a special and deep meaning related to its relationship with the human dimension more broadly. It attracted the sympathy of many Muslims in various regions of the world. Openness of thought and attitude is a necessity. This will lead them to the vision of a world life that gives grace under the principle of Belief in the One and Only God.

Tawazun means balance, not being one-sided, not exaggerating, not reducing one element over another (Hasan, 2021). In political language it is called the “middle way” or an alternative between the two extreme poles of thought (extreme right and extreme left). This pattern is built more for problems that have a socio-political dimension. In other languages, religious moderation aims to create integrity and social solidarity among the people. Promoting religious moderation can foster a harmonious and inclusive society, where people from different backgrounds and beliefs can coexist peacefully. It encourages mutual respect, understanding, and tolerance, ultimately contributing to a more stable and unified community.

Ta`adul means being straight, not leaning to the right or left. This word is taken from “*al-`adlu*” which means justice. Allah has placed Islamic teachings in all kinds of goodness, and all goodness must be found between the two ends, namely *tatarruf* or extreme and *taharrur* or liberal. This principle and character of *ta`adul* must be applied in all fields, so that Muslims can always be a witness and can measure the truth for all human behavior (Hasan, 2021). This fourth part (*ta`adul*) is almost the same as the third part or *tawazun*, but has more of an intellectual dimension than a socio-political one. Through his work, *tahafut al-falasifah*, al-Ghazali attacked philosophers who made mistakes and deviation. The thoughts of philosophers who talk about metaphysical issues were considered to have confused and misled the people. Al-Ghazali, through his book, tried to stop the wave of Hellenistic philosophy and invited Muslims to return to the pure teachings of Muhammad.

Correlation of Religious Moderation With Learning Achievement

Understanding Religious moderation which consists of national commitment, tolerance, anti-violence, and accommodative culture based on the above arguments is related to academic achievement. Academic achievement is the result of behavior change which includes the cognitive, affective, and psychomotor domains which are a measure of student success (C. A. A. P. Abar & Carnevale de Moraes, 2019; Farhan & Rofi`ulmuiz, 2021). People who have good religious moderation will affect their attitude and mindset, so that it can affect their academic achievement (Carol & Schulz, 2018). Students with religious moderation tend to be open in their views, they also have a lot of experience and extensive association. So, this will affect academic achievement which consists of cognitive, affective, and psychomotor.

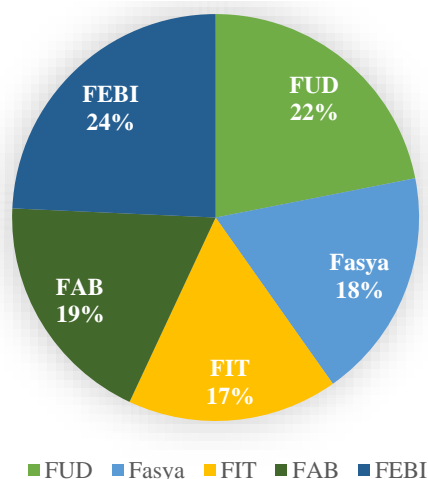
Several factors influence learning achievement, including maturity, mental capacity, experience, and physical and spiritual health conditions (Corcoran et al., 2020). This aligns with religious moderation, which refers to someone’s views, attitudes, and actions that always seek the middle way, act fairly, and avoid extremes in religion (Munir & Herianto, 2020). Religious moderation is closely related to the maturity of one’s thinking, which in turn affects learning achievement. In Islamic universities, this concept becomes part of the institution’s vision and mission to influence students in integrating religion with academic competence (Rifa’i et al., 2021).

METHOD

Population and Sample

This research on the characteristics of students’ religious moderation was conducted at UIN Raden Mas Said Surakarta. Specifically, this study tried to reveal the data related to the religious moderation attitude of the students on UIN Raden Mas Said Surakarta. Students were grouped based on five faculties including Faculty of *Tarbiyah* Sciences (FIT), Faculty of Culture and Language (FAB), Faculty of *Ushuluddin* and Da`wah (FUD), Faculty of Islamic Economics and Business (FEBI) and Faculty of Sharia (FASYA). The population of this study amounted to 18,713 students and their distribution is shown in diagram 1 below:

FIGURE 1
STUDENT POPULATION OF UIN RM SAID SURAKARTA



The research is classified as a descriptive research referring to Agung’s opinion (2006), so that the data is normally distributed. The research sample is at least 1000 respondents taken randomly (random). The application of the random technique in collecting research data provides an opportunity for respondents who want to fill out a questionnaire and fill it out completely. The distribution of the samples from this study is shown in table 1 below:

TABLE 1
DISTRIBUTION OF RESPONDENTS BY FACULTY

No	Faculty	Frequency	Percent	Valid Percent	Cumulative Percent
1	Faculty of Culture and Language (FAB)	296	17.6	17.6	17.6
2	Faculty of Sharia (FASYA)	183	10.9	10.9	28.5
3	Faculty of <i>Ushuluddin</i> and Da’wah (FUD)	392	23.3	23.3	51.8
4	Faculty of <i>Tarbiyah</i> Sciences (FIT)	257	15.3	15.3	67.1
5	Faculty of Islamic Economics and Business (FEBI)	553	32.9	32.9	100.0
	Total	1681	100.0	100.0	

Based on the descriptive table above, the percentage of research respondents was spread evenly across all faculties at UIN Raden Mas Said Surakarta. The largest sample came from the Faculty of Islamic Economics and Business (FEBI) with 32.9%. This was appropriate that it was the faculty with the largest population at UIN Raden Mas Said.

Research Design

This research design referred to the nature of the research objectives that seek to reveal data in a comprehensive and objective manner. Therefore, this study used a survey design with descriptive and correlational analysis methods. This method was used to describe attitude patterns and examine the

relationship between the two variables (Ary et al., 2018). In this study the variable that was seen as a correlation was the attitude of religious moderation with the academic achievement of UIN Raden Mas Said Surakarta students.

Data Collection Techniques

Data collection in this study used two techniques. Firstly, the questionnaire in this study was used to collect data related to the attitude of religious moderation of Universitas Islam Negeri Raden Mas Said Surakarta students. This questionnaire was used to collect respondents' answers regarding religious moderation. The scale used is a dichotomous scale or nominal scale, where the value was 1 (one) for agree and 0 (zero) for disagree answer. In addition, there were positive and negative questions or questions asked to respondents. The student religious moderation attitude questionnaire was developed based on four indicators including, national commitment, tolerance (*tasamuh*), anti-violence and accommodating local traditions. The validity and reliability of this questionnaire had been based on the religious moderation manual published by the Indonesian Ministry of Religion and had also been reviewed by experts. Secondly, documentation was used to collect data in the form of Grade Point Average (GPA) of Universitas Islam Negeri Raden Mas Said Surakarta students. The GPA data was then used to describe student achievement. This GPA data were private official data that comes from academic information system or SIAKAD of UIN Raden Mas Said Surakarta which is in accordance with the research sample.

Data Analysis Techniques

This research carried out two important procedures. Firstly, descriptive analysis in processing research data was carried out by looking at the frequency of respondents' answers, which then calculated the percentage. Meanwhile, to see the tendency of respondents' answers, by looking at the data graph and the normal curve, if the slope of the curve leads to the positive pole, the tendency of the respondents' answers was positive and vice versa. Secondly, correlation analysis was tested using a descriptive technique and then tested by using the Spearman's Rho correlation technique. It was used to determine the relationship between religious moderation and student academic achievement (GPA). As for the practical analysis of this research, both descriptive and correlation tests used SPSS assistance to facilitate and produce accurate results.

RESULTS

Description of the Attitude of Religious Moderation of UIN Raden Mas Said Surakarta Students

The attitude of religious moderation based on the responses of UIN Raden Mas Said Surakarta students can be seen in table 2 below:

TABLE 2
STUDENTS ATTITUDE TOWARD RELIGIOUS MODERATION

No.	Religious Moderation Indicators	Criteria (answer)	Frequency	Percent	Valid Percent	Cumulative Percent
1	Prioritizing relationships with humans over relationships with God.	Agree	202	12.0	12.0	12.0
		Disagree	1479	88.0	88.0	100.0
2	There is no point in believing in God, because everything depends on effort.	Agree	117	7.0	7.0	7.0
		Disagree	1564	93.0	93.0	100.0
3	Apart from Islamic religious knowledge, we do not need to study other religions.	Agree	744	44.3	44.3	44.3
		Disagree	937	55.7	55.7	100.0

No.	Religious Moderation Indicators	Criteria (answer)	Frequency	Percent	Valid Percent	Cumulative Percent
4	The <i>madzab</i> (a school of thought within <i>fiqh</i>) that is adhered to is the most correct.	Agree	670	39.9	39.9	39.9
		Disagree	1011	60.1	60.1	100.0
5	Moderate is considering all religions are the same.	Agree	719	42.8	42.8	42.8
		Disagree	962	57.2	57.2	100.0
6	A Muslim is allowed to commemorate the holidays of other religions.	Agree	213	12.7	12.7	12.7
		Disagree	1468	87.3	87.3	100.0
7	The democratic system does not violate religious rules.	Disagree	223	13.3	13.3	13.3
		Agree	1458	86.7	86.7	100.0
8	The system of <i>khilafah</i> must be upheld in Indonesia.	Agree	765	45.5	45.5	45.5
		Disagree	916	54.5	54.5	100.0
9	Countries that do not adhere to the <i>khilafah</i> system are <i>thogut</i> (contravene Islamic rule).	Agree	373	22.2	22.2	22.2
		Disagree	1308	77.8	77.8	100.0
10	Traditions that are not in the Al-Qur'an and Al-Hadith are traditions that are prohibited by religion.	Agree	609	36.2	36.2	36.2
		Disagree	1072	63.8	63.8	100.0

Based on the description of the research results in table 2, the description of the attitude of religious moderation of UIN Raden Mas Said Surakarta students can be concluded as follows:

- a. Most respondents disagreed the attitude about prioritizing relationships with humans over relationships with God. Table 2 shows that 88% of respondents do not agree if they have to prioritize their relationship with humans before their relationship with God.
- b. Most respondents disagree that there is no use in believing in God, because everything depends on effort. Table 2 shows that 93% of respondents do not agree that believing in God has no use value.
- c. Most respondents disagreed the attitudes about study other religions. Table 2 shows that 55.7% of respondents do not agree that as Muslims they only study their own religion, but they also need to study other religions. As a percentage, the difference between respondents who agree with this attitude and those who disagree is 11.4%.
- d. Most respondents disagreed the attitudes about the *madzab* that is adhered to is the most correct. Table 2 shows that 60.1% of respondents disagree if the *madzab* they adhere to is the most correct, which means that they also acknowledge the existence of truth in other schools of thought. Meanwhile, 39.9% of students believed that the madhhab they adhered to was the most correct.
- e. Most respondents disagreed the attitudes about the moderate is considering all religions are the same. Table 2 shows that 57.2% of respondents disagree if moderate means that all religions are the same. Meanwhile, 42.8% agreed that a moderate attitude is seeing all religions as the same.
- f. Most respondents disagreed the attitudes about a Muslim is allowed to commemorate the holidays of other religions. Table 2 shows that 87.3% of respondents do not agree if a Muslim participates in commemorating the holidays of another religion. It means that the celebration of certain religious holidays is only commemorated by that religion (their respective adherents).

- g. Most respondents agreed the attitude about democratic system does not violate religious rules. Table 2 shows that 86.7% of respondents agree that the democratic system does not violate religious rules, especially Islam. Meanwhile, 13.3% of respondents disagreed.
- h. Most respondents disagreed the attitudes about *khilafah* system must be upheld in Indonesia. Table 2 shows that 54.5% of respondents do not agree if the *khilafah* system is enforced in Indonesia. Meanwhile, respondents who agree are 45.5%. The gap in student attitudes is 9%.
- i. Most respondents disagreed that countries do not adhere to the *khilafah* system are *thogut*. Table 2 shows that 77.8% of respondents do not agree if the state does not adhere to the *khilafah*, then it includes *thogut*. Meanwhile, respondents who agree are 23.2%.
- j. Most respondents disagreed the attitudes about traditions that are not in the Al-Qur'an and Al-Hadith are traditions that are prohibited by religion. Table 2 shows that 63.8% of respondents do not agree if religious traditions other than the Al-Quran and Hadith are called forbidden traditions. Meanwhile, those who agree are 36.2%.

Description of Student Academic Achievement

Student academic achievement is taken from the average GPA achieved by students. The description of the GPA of UIN Raden Mas Said Surakarta students in 2022 is shown in table 3 below:

TABLE 3
AVERAGE ACADEMIC ACHIEVEMENT (GPA) BY FACULTY

No	Faculty	Average GPA	Minimum GPA	Maximum GPA	Standard Deviation
1	Faculty of Culture and Language (FAB)	3.6092	1.91	4.00	0.39684
2	Faculty of Sharia (FASYA)	3.6987	1.45	3.97	0.24524
3	Faculty of <i>Ushuluddin</i> and Da'wah (FUD)	3.6703	1.83	4.00	0.23859
4	Faculty of <i>Tarbiyah</i> Sciences (FIT)	3.7210	1.98	3.93	0.19987
5	Faculty of Islamic Economics and Business (FEBI)	3.7195	2.93	4.00	0.11628

Based on table above, it can be concluded that the highest average student academic GPA was at Faculty of *Tarbiyah* Sciences (FIT) with an average of 3.7210 and the lowest was at Faculty of Culture and Language (FAB), which was 3.6092. Based on the standard deviation value of all data based on faculties, it was below the average data, therefore the data was normally distributed.

Correlation Test of Religious Moderation Attitudes on Student Academic Achievement

The correlation test between religious moderation towards student academic achievement in this study uses the Spearman's rho analysis test model, while the calculation results are as follows:

**TABLE 4
CORRELATIONS**

			Attitude of Religious Moderation	Academic achievement
Spearman's rho	Attitude of Religious Moderation	Correlation Coefficient	1.000	.048*
		Sig. (2-tailed)	.	.048
		N	1681	1681
	Academic achievement	Correlation Coefficient	.048*	1.000
		Sig. (2-tailed)	.048	.
		N	1681	1681

*. Correlation is significant at the 0.05 level (2-tailed).

Based on the correlation analysis using the Spearman's rho model above, it showed that the significance number is 0.048 < 0.05, it could be concluded that there was a significant correlation between religious moderation and student academic achievement. This result indicated that students' attitude of religious moderation was closely related to their academic achievement.

DISCUSSION

Student Attitude Toward Religious Moderation

Based on the descriptive analysis in the sub-discussion, the description of students' attitudes of religious moderation is shown in the table 5:

**TABLE 5
SUMMARY OF STUDENT RELIGIOUS ATTITUDES**

No.	Attitude Description	Student Moderation Attitude			
		Agree		Disagree	
		F	P	F	P
1	Prioritizing relationships with humans over relationships with God.	202	12%	1479	88%
2	There is no point in believing in God, because everything depends on effort.	117	7%	1564	93%
3	Apart from Islamic religious knowledge, we do not need to study other religions.	744	44,3%	937	55,7%
4	The <i>madzab</i> that is adhered to is the most correct.	670	39,9%	1011	60,1%
5	Moderate is considering all religions are the same.	719	42,8%	962	57,2%
6	A Muslim is allowed to commemorate the holidays of other religions.	213	12,7%	1468	87,3%
7	The democratic system does not violate religious rules.	223	13,3%	1458	86,7%
8	The system of <i>Khilafah</i> must be upheld in Indonesia.	765	45,5%	916	54,5%
9	Countries that do not adhere to the <i>khilafah</i> system are <i>thogut</i> .	373	22,2%	1308	77,8%
10	Traditions that are not in the Al-Qur'an and Al-Hadith are traditions that are prohibited by religion.	609	36,2%	1072	63,8%
Total number		4635	28%	12175	72%

Based on the table 5 above that the percentage of students' immoderate attitudes was in:

- a. Attitudes towards the existence of other religions, that as Muslims, we do not need to study other religions, students showed an immoderate response of 44.3%.
- b. Attitudes towards the plurality of *madzab*, that are inclusive of other *madzab*, students showed an immoderate response of 39.9%.
- c. Attitude towards moderate meaning, assuming all religions are the same, students showed an immoderate response of 42.8%.
- d. Attitudes towards the establishment of the *khilafah*, that the necessity of upholding the *khilafah* system in Indonesia, students showed an immoderate attitude response of 45.5%.
- e. Attitudes towards the state system, that a country that does not adhere to the *khilafah* system is a *thogut* state, students showed an immoderate attitude response of 22.2%.
- f. Attitudes towards tradition, that traditions that are not in the Qur'an and Hadith are forbidden traditions, students showed an immoderate attitude response of 36.2%.

Students showed a high degree of immoderate attitude in the six attitudes above. Among the highest percentages lies in the enforcement of the *khilafah* in Indonesia, which was equal to 45.5%. Attitude towards the existence of other religions was an important attitude in building togetherness. This was in line with Paul's research which concluded that someone who was able to understand religion well would be able to accept and celebrate diversity. Besides that, he would always realize that his existence was always related to other people, so that his existence remains as co-existence. This co-existence awareness ultimately lead a person to grow in a pro-existence paradigm. Furthermore, he said that this crucial moment in the midst of various violence that occurred in the name of religion in Indonesia must be encouraged. So, it could be concluded that when this moderate attitude does not develop it would have an impact on threatening the values of togetherness between religious adherents.

An immoderate attitude towards other schools of thought was shown by the student response of 39.9%. This condition was in line with the results of research conducted by Zukhdi in Aceh. Which, his research found that the majority of the people of Aceh are fanatical towards the Shafi'i madhab. The existence of schools of thought and differences of opinion in society had continued to develop in Aceh's Islamic society to this day. However, this difference was still difficult for both traditional and modernist circles to accept. To avoid these differences, it was suggested to deepen understanding of Islamic jurisprudence; It was also suggested to scholars and intellectuals to open objective dialogue forums both at the internal and external levels (Zukhdi, 2017).

The attitude of students towards the wrong meaning of moderate, namely viewing all religions as the same, was 42.8%. The true meaning of moderate according to a research study from Malia Fransisca, that moderate had explicit and implied meanings. The explicit meaning of the word moderate was middle. While the implied meaning was someone who was called moderate if he demanded that he always found a middle way to overcome the problems he faced. Finding a middle ground also meant having a high attitude by not prioritizing each other's ego. All these moderate people want was peace, concord, no violence, excessive conflict and death. Therefore, a moderate attitude was needed in every element such as organization and education (Fransisca, 2019).

The immoderate attitude of students was shown by the support for enforcing the *khilafah* system in Indonesia by 45.5%. This condition was based on research that was conducted by Basri and Dwiningrum on Balikpapan State Polytechnic students, the immoderate attitude of students was caused by the affiliation of student organizations with organizations outside the campus (Basri & Dwiningrum, 2019). According to Abdul Fadhil, the categories of religious organizations in State Universities could be grouped into at least three types, namely: 1) Religious Academic Activities, 2) Activities of Student Religious Institutions, and 3) Activities of Religious Study Groups. The pattern of religious da'wah movements was dominated by *tarbiyah* with the contestation areas of campus mosques, campus da'wah organizations and student executive organizations, which in general were mapped into national and transnational da'wah movements, and there were da'wah movements which were allegedly still affiliated with carrying out a *khilafah*. In the built narrative, there were four keywords, namely Islam *Kaffah*, Islam *Syamil*, Islam *Ahlu Sunnah*, and Islam *Rahmatan lil Alamin*. Their responses to the phenomenon of diversity in Indonesia could be mapped into two types, namely views that tended to be exclusive; considered that diversity in Indonesia was not yet

or not in accordance with sharia, and an inclusive view; view that diversity in Indonesia was in accordance with the *Shari'a* in its context (Hakam et al., 2019).

The immoderate attitude of students who choose countries that do not choose the *khilafah* system as *toghut*, was 22.2%. In line with that, in the analysis conducted by Karman and Joko Waluyo on the website of JAT or *Jamaah Ansharu Tauhid* found that the Government of Indonesia was different from JAT in terms of religion. JAT delegitimized the Indonesian government with language techniques. The government was symbolized as *thoghut*, presented in the text in negative ways (with negative pseudo titles and epithets). On the other hand, JAT included terrorist actors by way of honorification. The inclusion and delegitimacy of the Indonesian government as a democratic country started from religion as an idiosyncratic and radical system of meaning (Karman & Waluyo, 2018).

The attitude of being immoderate by rejecting traditions that were not in the Al-Qur'an and Al-Hadith by calling them forbidden, was 36.2%. This was according to research conducted by Joko Tri Haryanto in Surakarta, showing the result that the meeting between the two groups supporting the Javanese tradition and the puritan groups opposing the tradition led to a unique relationship. This research with a qualitative approach aimed to reveal the relationship between supporters of the Javanese tradition and puritans. This study concluded that although there was a dissociative relationship in terms of diversity, it did not lead to direct physical conflict (Haryanto, 2015).

Based on the discussion above, it can be concluded that a moderate attitude was shown by students at:

- a. The first moderate attitude, namely not prioritizing the relationship with humans over the relationship with God.
- b. The second moderate attitude, that is, resignation still has its benefits, even if there is endeavor.
- c. The sixth moderate attitude, namely the democratic system does not violate religious rules.
- d. The seventh attitude of moderation, namely not agreeing if you have to commemorate other religious holidays.

While the attitude is not moderate with a fairly high percentage (> 20%) is shown in:

- a. The third attitude of religious moderation, namely as Muslims we do not need to study other religions.
- b. The fourth attitude of religious moderation, namely inclusiveness towards other schools of thought.
- c. The fifth attitude of religious moderation, namely the meaning of moderation as the commonality of all religions.
- d. The eighth attitude of religious moderation, namely the necessity of upholding the *khilafah* system in Indonesia.
- e. The ninth attitude of religious moderation, namely a country that does not adhere to the *khilafah* system is a *thogut* country.
- f. The tenth attitude of religious moderation, namely traditions that are not in the Al-Qur'an and Hadith are forbidden traditions.

The Relationship (Relationship) of Students' Religious Moderation With Their Academic Achievement (GPA)

Correlation analysis between religious moderation variables and student academic achievement showed that there was a significant relationship between religious moderation and achievement, with a sig. $0.48 < 0.05$ (Significant at 95%). From these results it can be concluded that the more moderate a student was, the better his academic achievement would be.

Similar research supports this research, such as research from Fikri Farhan, M. Abdul Rofi'ulmuiz. The results of his research showed that religiosity and emotional intelligence had a positive effect on learning motivation; motivation to learn has a positive effect on learning achievement. Learning motivation mediated the relationship between religiosity and emotional intelligence on learning achievement (Farhan & Rofi'ulmuiz, 2021). Furthermore, the results of this study showed that the results relevant to previous studies. A study showed that religious commitment can in fact affect student academic achievement (B. Abar et al., 2009). The results of this study are not in line with the results of research conducted by Rosleni

Marliani, who concluded that there was no relationship between religiosity and achievement (Marliani, 2016).

CONCLUSION

This research proceeds through the stages of theoretical studies, research methods (research design), data collection, and data analysis. Based on the results of descriptive and correlation data analysis, the research on religious moderation attitudes of UIN Raden Mas Said Surakarta students can be clearly concluded by assessing ten indicators. Six out of ten indicators are said to be less moderate in indicator 1) the attitude of not having to study other religions, 2) the attitude of inclusiveness towards other *madzhab*, 3) the attitude of moderate meaning as the commonality of all religions, 4) the attitude of upholding the *khilafah* system in Indonesia, 5) the attitude adhering to the *khilafah* system is a *thogut* state, and 6) the attitude of judging traditions that are not in the Qur'an and Hadith is a forbidden tradition. From the description of the student's attitude of religious moderation, it turns out that there is a significant (significant) relationship (correlation) between the attitude of religious moderation and student academic achievement. With a significance of $0.048 < 0.05$, there is a significance level of 95%.

Based on the conclusions above, the researchers suggest that the UIN Raden Mas Said Surakarta institution and related institutions with an interest, to carry out routine and continuous research or surveys related to attitudes of religious moderation (programmed and systemized). Indications of an immoderate student attitude that need to be anticipated include; 1) closedness to other religious teachings, 2) exclusivity towards the existence of other schools of thought, 3) errors in the meaning of moderate, 4) the necessity of upholding the *khilafah* system in Indonesia, 5) The view for non-*khilafah* countries is *thogut*, 6) religious traditions that are not in the Al-Qur'an and Al-Hadith are prohibited. For policy makers at the regional and national levels, the results of this research can be used as a basis for formulating policies related to counteracting radicalism in society, especially in educational institutions. Furthermore, future researchers can conduct research studies with similar models at different loci and also variables that are more variety.

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