



The Influence of Multiculturalism Education and Pancasila Student Profile on Religious Moderation of Students

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Abstract

This study aims to prove that religious moderation is an important and urgent matter among students. Religious moderation will be seen in relation to multicultural education and Pancasila student profile. This study was conducted at Karitas Tomohon Catholic High School with 205 students as respondents. This study is a causality study using a quantitative approach. Before the data was analyzed using multiple linear regression analysis, data normality, data linearity and data multicollinearity tests were first carried out. From the results of the data analysis, the R value was obtained as 0.688 and R² as 0.473 with a significance of 0.000. The results of this study indicate that there is a positive and significant influence of multicultural education and Pancasila student profile on religious moderation of Karitas Tomohon Catholic High School students.

Introduction

All religious people want to live in harmony with each other. Religious and non-religious people aspire to have a good attitude so that they can live together and communicate with each other in a family atmosphere (Qasim 2020). This is something natural because basically humans want happiness, harmony and peace. Things that endanger life and civilization will be avoided. This attitude is the official teaching of every religion because in essence every religion requires religious moderation in its followers (Arifinsyah et al., 2020; Khasanah et al., 2023; Arwandi, 2023).

The word moderation is a loan word from the Latin word 'moderatio' which means "moderation" (First 2016). The Great Dictionary of the Indonesian Language defines the word moderation as reducing violence and avoiding extremes (Indonesia 2018; RI, 2021). Therefore, moderate people will always try to avoid extreme attitudes and tend to position themselves in the middle ground.

According to (Sutrisno 2019) religious moderation is closely related to a balanced attitude between practicing one's own religion and respecting the different religious practices of others. Religious moderation cannot be separated from tolerance. Tolerance is an attitude of respecting differences and diversity that exist in society. A tolerant attitude is expected to enable society to live side by side amidst the various differences that exist (Ministry of National Education, 2010 Eko & Putranto, 2019).

Religious moderation supports the creation of religious harmony. Harmony is not only about the existence of an atmosphere of mutual respect and appreciation, but also realizing a society with a life of mutual cooperation in the diversity of religions, cultures or customs (Mursyid, 2008).

Education is related to the culture that supports it as a consequence of the goals and direction of education (Paige et al., 2003). It is not easy to achieve because it will always be faced with cultural differences. Education that is able to educate students to be tolerant is very much needed. Education must have a multicultural basis so that it can be a way out to develop quality human resources.

Multiculturalism, which is often interpreted as an ideology, becomes a concept about efforts to unite various different cultural groups (Bissondath 2002; Johansson, 2024). Multicultural education is a solution to the reality of cultures that have differences so that they become a potential to appreciate plurality and differences as a consequence of the diversity of tribes, religions and races. Efforts that can be fought for to increase religious moderation are multicultural education.

Multicultural education can be said as education that discusses cultural diversity. Multicultural education is a new movement to strive for an equal educational environment for all students (Mahfud 2013; Doucette et al., 2021; Karacsony et al., 2022). According to Dickerson, multicultural education is education that promotes cultural pluralism and social equality. This education is also a program to reflect on diversity, and provide materials that can provide certainty about equality for all students (Baidhawiy 2005).

The Pancasila student profile is compiled based on national education goals and serves as a guideline that provides direction regarding education policies and references for teachers to develop the character and competence of students (Nursalam & Suardi, 2022; Kholisoh et al., 2023). The Pancasila student profile is an implementation of Indonesian students as lifelong learners who have global capabilities and have behavior that is in line with Pancasila. The Pancasila student profile strengthens the values of Pancasila in students to achieve national education goals (Pribadi et al., 2023; Nugroho et al., 2020).

Religious moderation will be formed among students if multicultural education and the Pancasila student profile are truly implemented in schools. However, there are still many problems in the field of religious moderation that occur among students, for example, the lack of deep understanding of religion among students (Aminah et al., 2024; Mahmud & Sakinah, 2024). They only understand a small part of religious teachings, so they are easily influenced by erroneous understandings. As a result, radicalism and intolerance are quite widespread among students. They easily adopt extreme ideologies in the name of religion and tend to commit violent acts. Many students feel that their religious group is the most correct and look down on other religions. In addition, there are students who like to share incorrect and misleading information regarding other religions, which can trigger hostility.

Based on this background, the author wants to conduct a study that focuses on the problems that occur in the field of religious moderation. In this regard, the title raised in this study is the influence of multiculturalism education and the profile of Pancasila students on the religious moderation of students at Karitas Tomohon Catholic High School. Thus, the formulation of the problem in this study is how do multiculturalism education and the profile of Pancasila students influence the religious moderation of students at Karitas Tomohon Catholic High School?

Methods

This study is a causality study using a quantitative approach. The researcher has predicted the causal relationship so that the researcher can group the independent variables and dependent variables (Sanusi, 2011: 14). There are 2 independent variables in this study, namely multiculturalism education (X1) and Pancasila student profile (X2), while the dependent variable is religious moderation (Y).

The population of this study was all students of Karitas Catholic High School Tomohon, and after using the Slovin formula, a sample of 205 people was obtained with a 5% error rate. The population and sample in this study have qualities and characteristics that were first selected by the researcher to be studied and then conclusions drawn (Sugiyono 2013).

This study used a questionnaire to facilitate the data collection process. The questionnaire used alternative answers according to the Likert scale. There were three research questionnaires created, namely a questionnaire to measure multiculturalism education, a questionnaire to measure the profile of Pancasila students, and a questionnaire to measure religious moderation. Before these questionnaires were distributed to students, these questionnaires were first tested for validity and reliability of the instrument. After the data was collected, data normality, data linearity and data multicollinearity tests were carried out as a requirement for using linear regression analysis.

Linear regression analysis is used to prove the hypothesis. The first and second hypotheses are tested with partial correlation, while the third hypothesis is tested with multiple regression.

Results and Discussion

Before the data was analyzed using linear regression analysis, data normality, data linearity, and data multicollinearity tests were conducted. The *sig (2-tailed) Kolmogorov-Smirnov test value* of 0.514 indicates that the data is normally distributed. The *Deviation from Linearity (DfL) value* of religious moderation and multiculturalism education of 0.572 and *the Deviation from Linearity (DfL) value* of religious moderation and Pancasila student profile of 0.813 indicate that the independent variables and dependent variables have a linear relationship. The *Variance Inflation Factor (VIF) value* of 1.578 indicates that there is no multicollinearity symptom between the independent variables and the dependent variables. These three test results indicate that hypothesis testing in this study can be done using linear regression analysis.

This study has 3 hypotheses to be tested. The results of testing the three hypotheses are described as follows:

Hypothesis 1 states: “There is a positive and significant influence of multicultural education on religious moderation of students of Karitas Tomohon Catholic High School ” . To test whether there is a positive and significant influence of multicultural education on religious moderation, a partial correlation analysis was conducted using the t-test. The test results are shown in the table below:

Table 1. Multiculturalism Education t-test

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	21,264	2.298		9.251	.000
	Multiculturalism Education	.239	.046	.334	5.208	.000
	Pancasila student profile	.352	.052	.432	6.279	.000

a. Dependent Variable: Religious Moderation

The table above shows a B value of 0.239 and a t value of 5.208 for multicultural education with a significance level of 0.000. The B value is positive and when compared to 0.05 the significance value is smaller. Therefore, hypothesis 1 is accepted. So, there is a positive and significant influence of multicultural education on religious moderation of Karitas Tomohon Catholic High School students.

Hypothesis 2 states: “There is a positive and significant influence of the Pancasila student profile on religious moderation of students at Karitas Tomohon Catholic High School. To test whether there is a positive and significant influence of the Pancasila student profile on religious moderation, a partial correlation analysis was conducted using the t-test. The test results are shown in the table below:

Table 2. t-test of Pancasila Student Profile

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	21,264	2.298		9.251	.000
	Multiculturalism Education	.239	.046	.334	5.208	.000
	Pancasila Student Profile	.352	.052	.432	6,729	.000
a. Dependent Variable: Religious Moderation						

The table above shows a B value of 0.352 and a t value of 6.729 for the Pancasila student profile with a significance level of 0.000. The B value is positive and when compared to 0.05 the significance value is smaller. Therefore, hypothesis 2 is accepted. So there is a positive and significant influence of the Pancasila student profile on the religious moderation of Karitas Tomohon Catholic High School students.

Hypothesis 3 states: “There is a positive and significant influence of multicultural education and Pancasila student profile together on religious moderation of students at Karitas Tomohon Catholic High School. ” To determine the positive and significant influence of multicultural education and Pancasila student profile on religious moderation of students at Karitas Tomohon Catholic High School, an F test was conducted. The following are the results of the F test based on the ANOVA output:

Table 3. F Test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	739,756	2	369,878	90,602	.000 ^b
	Residual	824,654	202	4.082		
	Total	1564.410	204			
a. Dependent Variable: Religious Moderation						
b. Predictors: (Constant), Pancasila student profile, Multicultural education						

The table above shows the calculated F value of 90.602 with a significance level of 0.000, so hypothesis 3 is accepted. Therefore, it can be concluded that there is a positive and significant influence of multiculturalism education and Pancasila student profiles together on religious moderation of Karitas Tomohon Catholic High School students.

Correlation (R) is used to determine the magnitude of the influence of the multiculturalism education variable (X1) and the Pancasila student profile (X2) together on religious moderation (Y). The following are the results of multiple regression analysis based on the *Model Summary output*:

Table 4. Multiple Regression Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.688 ^a	.473	.468	2.021

a. Predictors: (Constant), Pancasila student profile, Multicultural education

The table above shows that the R value is 0.688 and R *square* is 0.473. This means that multiculturalism education and the Pancasila student profile together have an influence on the religious moderation of Karitas Tomohon Catholic High School students by 47.3%, while 52.7% is influenced by other variables not examined in this study. The influence of 47.3% can be classified as a fairly high influence.

The Influence of Multicultural Education on Students' Religious Moderation

Multicultural education plays a crucial role in promoting religious moderation. By equipping individuals with a deep understanding of cultural, religious, and worldview diversity, it creates a strong foundation for tolerance, mutual respect, and peaceful coexistence.

The first hypothesis test shows a positive and significant influence of multicultural education on religious moderation of students at Karitas Tomohon Catholic High School. This means that the higher the multicultural education, the higher the religious moderation of students at Karitas Tomohon Catholic High School and vice versa, the lower the multicultural education, the lower the religious moderation of students at Karitas Tomohon Catholic High School. Multicultural education has an influence on students' religious moderation because when students receive good multicultural education, especially in teaching and learning activities, students will find more new insights and knowledge that can influence students' religious moderation.

The Influence of Pancasila Student Profile on Students' Religious Moderation

The Pancasila student profile is a concept designed to shape students' character into people who are faithful, pious, have noble character, are globally diverse, work together, are independent, think critically, and are creative. This concept has a very close correlation with the values of religious moderation. The Pancasila student profile instills the values of tolerance and mutual respect among fellow human beings, including between adherents of different religions. This helps students to accept religious moderation.

The second hypothesis test shows a positive and significant influence of the Pancasila student profile on religious moderation of students at Karitas Tomohon Catholic High School. This means that the higher the Pancasila student profile, the higher the religious moderation of students at Karitas Tomohon Catholic High School, and vice versa, the lower the Pancasila student profile, the lower the religious moderation of students at Karitas Tomohon Catholic High School. The Pancasila student profile is actually a means for students to have good character so that religious moderation will grow in a better direction.

The Influence of Multicultural Education and Pancasila Student Profile on Students' Religious Moderation

Multiculturalism education and Pancasila student profiles are two complementary concepts in encouraging the creation of religious moderation. Both work synergistically to form individuals who are tolerant, respect differences, and are able to live side by side peacefully in diversity.

Multicultural education provides knowledge and understanding of diversity, while the Pancasila student profile provides the framework of values and attitudes needed to apply this knowledge in everyday life. The Pancasila student profile provides a strong foundation for building moderate student character, while multicultural education provides concrete learning experiences to hone this character.

The third hypothesis test shows that there is a positive and significant influence of multicultural education and Pancasila student profile on religious moderation of students at Karitas Tomohon

Catholic High School. So the better the multicultural education and Pancasila student profile in learning at school, the better the students' religious moderation will be. Supervision of students in their personal development is important, so good cooperation is needed between the school and parents so that students' good characters in religious moderation are increasingly formed.

Conclusion

Many higher education institutions in Saudi Arabia are using SMS as a communication tool to reach out more students with one SMS or email. Findings of the current study revealed inadequate uses of the Tawasul System as it is used to send SMSs about logistics but not instructional and language learning issues. Being a one-way SMS system is another weakness. There is no student engagement with the SMSs they receive. The students cannot send queries and comments on the SMSs they receive from their instructors. For SMS to be a useful and effective adjunct tool to teaching and learning, the present study recommends that course instructors send language learning tips, quiz questions and resources to the students. Adding a feature to the Tawasul System by its developers that enables the students to reply, make comments and send queries to their instructors will add to the benefits of such as online SMS Service. Instructors who are not currently using Tawasul should be encouraged to use it and should be introduced to Tawasul and how it is used. Those who are proficient at using Tawasul can help their colleagues who are having problems with it. This way, utilization of Tawasul will be more effective. Finally, communication among administrators, instructors and students can be achieved through social media such as Facebook and Twitter, webconferencing software, Learning Management Systems and a Cbox or Chat Box App (Al-Jarf, 2020; Al-Jarf, 2016; Al-Jarf, 2018; Al-Jarf, 2005; Al-Jarf, 2011).

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