

Religious Moderation Reviewed from the Aspect of Spiritual Leadership and Diversity Activities of Madrasah Aliyah Teachers in Southeast Sulawesi



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ABSTRACT

This study aims to prove the influence of spiritual leadership and religious activities on religious moderation. Of the One Hundred and Seventy-Six teachers as the unit of analysis, the data is analyzed using path analysis after all variables are entered into the Covariance matrix. The results of the study showed that there was a direct influence and indirect influence of: 1) the direct influence of spiritual leadership on religious moderation by 0.25 or 25% 2) the direct influence of religious activities on religious moderation by 0.33 or 33%; 3) the direct influence of spiritual leadership on religious activities is 0.28 or 28% and 4) the indirect influence of spiritual leadership on religious moderation through religious activities with a Sobel value of 2.869 and a t-count of 6.218 greater than the t-table of 1.974. Based on the findings of this study, it can be concluded that any change regarding the increase in religious moderation of teachers is influenced by the effectiveness of spiritual leadership and the increase in religious activities. Therefore, these two variables can be considered in creating and increasing the religious moderation of Madrasah Aliyah teachers.

1. INTRODUCTION

Total freedom of religion and belief in Indonesia is guaranteed by the Constitution and several other conventions that have been approved and ratified by the government (Rizkiyah & Istiani, 2021). Article 28E of the 1945 Constitution, after being amended, reads, "Everyone has the right to freedom to adhere to a religion that he adheres to. Paragraph 2 of Article 28E states that Article (1) of the Constitution clearly states the right to life, the right not to be tortured, the right to freedom of thought and conscience, and the right to freedom to adhere to a religion that he adheres to.

Freedom of Religion and Belief (KBB) has a strong legal basis in Indonesia (Bielefeldt & Wiener, 2022). It is very important to maintain and fulfill the right regarding Freedom of Religion and Belief (KBB) because Indonesia is a pluralistic country with many religions and beliefs. In addition, the rights of Freedom of Religion and Belief (KBB) are considered important for realizing a peaceful life because they enhance and respect human dignity with mutual respect.

The concept and practice known as religious moderation is the concept and practice of carrying out religious teachings in a balanced, non-extreme, and prioritized harmony and



tolerance between religious communities (Drafting Team of the Ministry of Religion, 2019). In the Islamic tradition, this term is often referred to as "wasathiyah", which means to be in the middle or moderate. One of the goals of religious moderation is to prevent conflicts and violence that are often triggered by extreme attitudes in religion and to create harmony in a plural and diverse society.

Religious moderation requires openness, acceptance, and collaboration from various parties, (Saifuddin, 2019). Therefore, people of all religions, ethnicities, ethnicities, cultures, and politics should listen to each other and practice each other's skills to confront and support a wide range of religious understandings.

According to Nizar (2020), four main indicators can be used to measure how well religious moderation is in people's lives: religious activities, violence prevention, tolerance, and acceptance of local customs (Ali, 2010).

By accepting religious culture and activities, religious moderation increases. In a book published by the Ministry of Religion of the Republic of Indonesia which discusses how to apply the concept of religious moderation in Islamic religious education, it is stated that the following factors affect religious moderation: 1) religious activities; 2) tolerance; 3) fighting violence; and 4) adjusting to local culture (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Duchon and Plowman state that spiritual leadership includes a person's understanding and feelings of personal spirituality, meaning, work purpose, spiritual well-being, and relationship with community through membership (Duchon & Plowman, 2005), as cited by Fry (2003). It also includes the attitudes,

values, and behaviors that a person must change to encourage himself and others to do certain things (Fry, 2003).

According to Astuti (Violita, 2018), the characteristics of spiritual leadership based on religious ethics are as follows: 1) Honesty; 2) Focusing on righteous deeds; 3) Open to change; 4) Discipline in work but remain flexible in setting policies and smart by remaining humble; 5) Have humility; 6) The spirit to do righteous deeds (Violita, 2018).

According to Fuadi (2004), religious activities are lifestyles or attitudes that are based on religious values about what is good and bad. Since religious values are related to what is good and bad, every action of a person must always be based on religious values (Fuadi, 2012).

Some indicators that can be used to measure religious activities, according to Mualimin (2017) include: 1) Attendance at places of worship: A person's presence in a place of worship can be a strong indicator of religious activities; 2) Participation in religious activities: This can include participation in scripture, prayer groups, or other religious events; and 3) Personal worship practices: Practices such as prayer, meditation, reading the holy book, can also indicate religious activities; 4) religious people and religious social activities: Participating in social activities organized by religious communities, such as feeding the poor, caring for the sick, or helping people in need, can indicate a level of religious activity; 5) religious education in religious education institutions; 6) Applying religious principles in daily life can include talking about religion with others (Yunaldi et al., 2021).

The purpose of religious moderation is to create harmony between religious communities.



Religious moderation aims to create harmonious relationships between people of various religions, so that they can coexist peacefully and respectfully. Preventing conflict and violence by avoiding extremism and promoting dialogue, religious moderation can prevent the occurrence of conflicts and violence that are often triggered by religious intolerance and fanaticism.

Religious moderation builds an inclusive society. Religious moderation plays a role in building an inclusive society, where everyone has the same right to practice their beliefs without feeling threatened or discriminated against (Arif, 2020).

Religious moderation is an approach that prioritizes a balanced, tolerant, and inclusive attitude in carrying out religious teachings. By teaching the values of balance, tolerance, inclusivity, justice, and social care, religious moderation aims to create harmony, prevent conflict, and build a harmonious and peaceful society. A moderate attitude in religion is not only beneficial for individuals, but also for the community and society as a whole (Tungkagi, 2023).

Meanwhile, there are many cultures owned by the Indonesian people. Diversity based on culture, religion, and ethnicity. Even though the country is not religious, the constitution provides religious freedom to its people, which is based on the prevailing religious teachings in Indonesia. Facing difficulties in finding ways to balance their religious rights with religious activities. Religious moderation links religious beliefs and loyalty to the nation. Basically, being Indonesian is essentially a religion according to beliefs (Mariasusai, 1995).

According to the Great Dictionary of the Indonesian Language (KBBI), moderation also means not taking extreme actions. In Arabic, the

idea of Islamic moderation is called al-wasatiya or al-Islamiya. Al-Qadrawi mentions the words tawazun, itidar, taadr and istikoma. Islam is of the view that occupies a middle position between two opposing and excessive attitudes and does not allow either of these two attitudes to dominate a person's mind and attitude (Amin, 2014).

Four main factors, along with several interrelated indicators, show the success of religious moderation in the life of the Indonesian people: 1) national commitment; 2) Tolerance; 3) Anti-violence.; and 4) Acceptance of local traditions.

The need for religious moderation in religious and national life is to 1) strengthen the importance of religious teachings in community life; 2) Overcoming differences in religious interpretation and preservation of Indonesian identity in the context of one nation, the Unitary State of the Republic of Indonesia.

In reality, there are several obstacles to implementing religious moderation, namely: 1) the emergence of perspective; 2) excessive (extreme) religious attitudes and practices; 3) depriving human dignity; 4) the emergence of subjective truth claims and the influence of economic and political interests that can cause conflicts; 5) the emergence of a religious spirit that is not in harmony with the love of the nation.

Religious moderation according to human rights is a fundamental human right inherent in every human being. Everyone has the right to choose and practice a religion or belief according to their conscience. They are also free from discriminatory behavior, whether it is carried out by the religious majority group in society or by the state (Faturrohman et al., 2024).



Freedom of religion and belief (KBB) is considered to be able to increase social harmony because it raises human dignity. Therefore, the harmony in question is in the context of the implementation of these rights. In addition, it should be remembered that the harmony and harmony of religious and religious people and beliefs is not a stagnant situation; It changes constantly and is influenced by many factors. External factors, such as changes in social, political, and economic conditions, also fall into this category.

Spiritual leadership is a component that influences religious moderation, which means determining to the person or group how they view the problems that arise related to national activity must be considered. The current problem is that there are many beliefs that are not in accordance with the culture and principles of the nation. Creating an environment that allows each religion to develop and coexist peacefully is part of religious activities in the context of religious moderation, which shows the influence that shows religion.

Research conducted by the Moderation Drafting Team of the Ministry of Religion of the Republic of Indonesia, 2019. This is what sets this study apart. The results of the research were carried

out by the Moderation Drafting Team of the Ministry of Religion of the Republic of Indonesia. Factors that affect religious moderation are behaviors related to religious expressions that are in accordance with local culture. Moderate behavior can be used to measure the extent to which a person can accept the local culture, as long as it does not conflict with religious teachings. Meanwhile, this article proves the influence of spiritual leadership and religious activities on religious moderation.

The purpose of this article is to prove that religious moderation is directly influenced by spiritual leadership and religious activities. On the other hand, there is an indirect influence of spiritual leadership on religious moderation through religious activities.

2. METHOD

This research is a type of survey and uses path analysis. The study investigated how one variable impacts another. The design of the structure model is based on two types of endogenously controlled variables: spiritual leadership (X1) and religious activity (X2) towards religious moderation (Y). The following theoretical framework is used to describe exogenous variables.

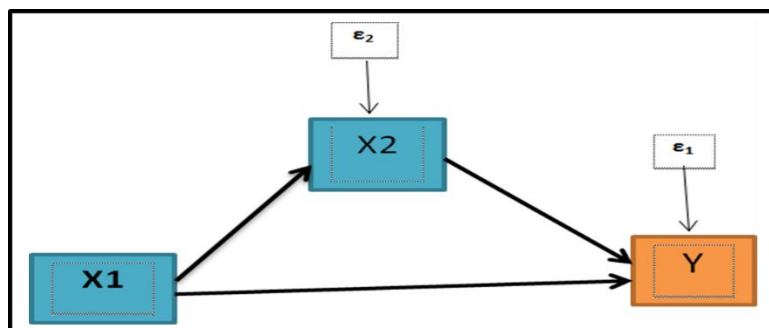


Figure 1. Structural Model Design

The study involved 176 teachers. To guarantee the accuracy of this study, the sampling process

is carried out in its entirety. All instruments used in this study are in the form of questionnaires:

spiritual leadership instruments, religious activity instruments, and religious moderation instruments, to collect data. using a scoring scale for each variable, which has five types of response options. a) strongly agree, b) agree, c) hesitate, d) disagree, dane) strongly disagree Path analysis is a data analysis method used to test hypotheses. Before testing the hypothesis, the Kolmogorov-Smirnov normality test and variance linearity analysis were performed. All

tests were carried out at $\alpha=0.05$.

3. RESULT AND DISCUSSION

Path analysis involves the use of two analysis requirements tests, namely the normality test and the linearity test, to test the hypothesis. The results of the normality test using the Kolmogorov-Smirnov SPSS program from the following table.

Table 1. Normality Test Calculation
One-Sample Kolmogorov-SmirnovTest

		Leadership Spiritual	Activity Diversity	Moderation Religious	
N		176	176	176	
Normal Parameters ^{a,b}	Mean	146.5795	153.1818	156.5568	
	Std.Deviation	13.04692	11.34503	10.74628	
Most Extreme Differences	Absolute	0.100	0.081	0.067	
	Positive	0.100	0.081	0.046	
	Negative	-0.060	-0.040	-0.067	
TestStatistic		0.100	0.081	0.067	
Asymp. Sig. (2-tailed)		0.093	0.076	0.095	
Monte Carlo Sig. (2-tailed)	Sig.	.054 ^d	.184 ^d	.402 ^d	
	95% Confidence Interval	LowerBound	0.049	0.177	0.392
		UpperBound	0.058	0.192	0.411

a. Test distributionis Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. Based on 10000 sampledtables with starting seed 2000000.

The results of the Normality test with Kolmogorov-Smirnov using SPSS show that:

1. The Spiritual Leadership Variable has an Absolute Value = 0.100 with Kolmogorov Table at N = 176 ($\alpha = 0.05$) which is 0.347, so $0.100 < 0.347$, which indicates that the Spiritual Leadership Variable has a normal distribution. The results of the Probability

Test of Calculation Results with SPSS on the Asymp Value. Sig. (2-tailed) is 0.093 greater than 0.05, which indicates that the spiritual leadership variable is normally distributed.

2. Results of the Calculation Probability test with SPSS on the Asymp Value. Sig. (2-tailed) with an Absolute Value of 0.081 with Kolmogorov Table at N = 176 ($\alpha = 0.05$)



which is 0.347, so $0.081 < 0.347$, which indicates that the Religious Activity Variable is normally distributed.

3. The results of the Probability Test of Calculation Results with SPSS on the Asymp Value. Sig. (2-tailed) with an Absolute Value of 0.067 with Kolmogorov Table at $N=176$ ($\alpha = 0.05$) which is 0.347, so $0.067 < 0.347$, which indicates that the Religious Moderation Variable is normally distributed.

The results of the linearity test using the SPSS program are as follows:

1. Spiritual Leadership towards Religious Moderation of Teachers. The results of the linearity calculation showed that there was a significant linear relationship between the variables of spiritual leadership and religious moderation, because the value of F-count = 1.164 was less than the F-table (0.05,44,130) = 1.470. Based on the significance value, the deviation value of the linearity of sig. = 0.089, which is greater than 0.05, so it can be concluded that there is a significant linear relationship between the spiritual leadership and religious moderation variables.

2. Variable of Religious Activities on Religious Moderation of Teachers: F-count value = 1.076 less than F-table (0.05,40,134) = 1.485. This shows that there is a significant linear relationship between the variables of Religious Activities and Religious Moderation of Teachers. There was a significant linear relationship between the variables of Religious Activity and Religious Moderation, because the deviation value of Significance = 0.601 was greater than 0.05.
3. Spiritual leadership towards religious activities. There was a significant linear relationship between the variables of spiritual leadership and religious activity, as the value of F-count = 1.392 was less than F-table (0.05,44,130) = 1.470. There was a significant linear relationship between the variables of spiritual leadership and religious activity, as the value of the deviation from the linear scale = 0.144 was greater than 0.05.

Hypothesis testing with path analysis was obtained The value of the path coefficient was calculated using Lisrel software The results are as follows.

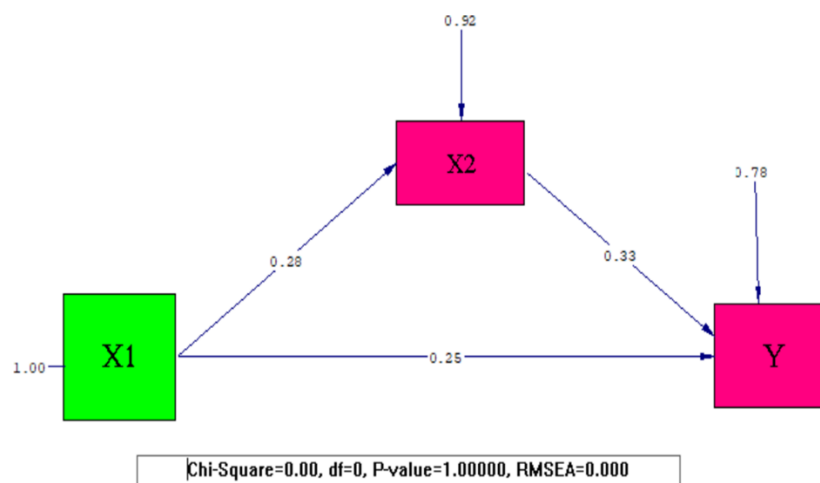


Figure 2. Results of Calculation of Standardized Solution with the help of Lisrel 8.80 (Student Edition).

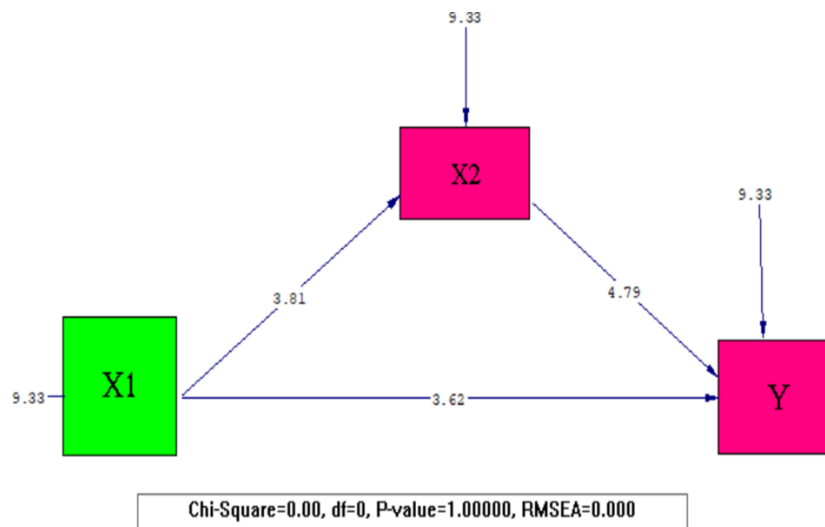


Figure 3. Results of Calculation of T-Values with the Help of Lisrel 8.80 (Student Edition)

Based on the results of the calculation in Substructure 1 using the Lisrel 8.80 (Student Edition) and SPSS programs. The determination coefficient for substructure-1 is $R^2_{YX1.2} = 0.221$. This shows that in addition to the two variables of Spiritual Leadership and Religious Activity, the variation in the variable of Teacher Religious Moderation (Y) can be explained by the variation of changes in Spiritual Leadership (X1) and Religious Activity (X2), with $\rho_{Y \varepsilon X1.2} = 0.78$ or 78%.

The overall F test, at the substructure-1 path coefficient, yields F-count = 24.601. Conversely, F table = F(0.05; 3; 173) in substructure-1 of 2,657. Therefore, F-count > F(0.05; 3; 173). As a result, H1 is accepted and $H_0: \rho_{Y1} = \rho_{Y2} = 0$ is rejected. All coefficients of the substructure-1 pathway are significant or significantly different if the t-calculated value is greater than t-table = t-0.05 (176-3-1) = 1.974, so the individual test or t-test can be continued. All coefficients of the substructure-1 path are real or significant, and the t-calculated values = 3.62 and 4.79 are greater than t-table = t-0.05 (176-3-1) = 1.974.

In substructure-2, X1 is an exogenous variable, and X2 is an endogenous variable. The results of

the calculations, the Lisrel 8.80 (Student Edition) program, and the SPSS software show that the path coefficient in substructure-2 is $R^2_{X2X1} = 0.077$, which shows that the variation in spiritual leadership change (X1) can explain 0.077 or 7.7% of the variation in the variable Religious Activity (X2). $\rho_{2 \varepsilon X1} = 0.923$ shows that in addition to the spiritual leadership variable, there are other variables that have an impact on religious activities with a value of 0.923, or 92.3%.

In substructure-2, X2 is the endogenous variable and X1 is the exogenous variable. Based on the results of manual calculations, the Lisrel 8.80 (Student Edition) program, and the SPSS software, the path coefficient in substructure-2 is known, which is $R^2_{X2X1} = 0.077$, which means that the variation in leadership change (X1) can explain 0.077 or 7.7% of the variation in the variable Religious Activity (X2). The influence of another variable on Religious Activity is $\rho_{2 \varepsilon X1} = 0.92$, which shows that in addition to the spiritual leadership variable, there are also other variables that have an influence of 0.923, or 92%, on Religious Activity.

The overall F test, or the F test based on the path

coefficient on the substructure-2, yields an F-count = 14.549. However, $F_{table} = F(0.05; 3; 173)$ on substructure-2 of 2.657, so F-count is greater than $F(0.05; 3; 173)$. As a result, $H_0: \rho_{21} = 0$ is rejected, and H_1 is accepted. This shows that the Spiritual Leadership variable (X_1) and the Religious Activity variable (X_2) can be effectively explained. Therefore, the individual test or the t-test can be continued. The results of the t-test calculation, which showed that the path coefficient of substructure-2 was real or significant, with a t-count value of 3.81 greater than the t-table value = $t_{0.05}(176-3-1) = 1.97$.

All path coefficients in the structural model are significant, as shown by the path coefficients of substructure-1 and substructure-2. The results of the calculation of the path coefficient for hypothesis testing. Since the path coefficient is significant when the t-count is greater than the t-table, we must know the t-count statistics for each path coefficient in order for this hypothesis to be tested. The results of the complete hypothesis decision are:

Hypothesis 1. Spiritual leadership (X_1) has a direct effect on religious moderation, The results of the calculation show that the path coefficient X_1 to Y (ρ_{Y1}) is 0.25 with t-count = 3.62 on $\alpha = 0.05$ and $t_{table} = 1.97$, which shows that the path coefficient is significant because the value of t-count (3.62) is greater than t-table (1.97) and rejects H_0 and accepts H_1 . The results show that spiritual leadership directly has a positive impact on teachers' religious moderation. In other words, improving spiritual leadership will lead to an increase in teachers' religious moderation.

Hypothesis 2. The influence of religious activities (X_2) on teachers' religious moderation has a significant influence. The result of the path coefficient X_2 to Y (ρ_{Y2}) is 0.34, with t-count = 4.79 and t-table = 1.97 at $\alpha = 0.05$. Since the t-

count value (4.79) is greater than the t-table (1.97), the path coefficient is significant. Based on these findings, it can be said that religious activities really have a direct positive influence on teachers' religious moderation. In other words, changes in religious activities lead to an increase in teachers' religious moderation.

Hypothesis 3 states that spiritual leadership (X_1) has a direct effect on religious activities (X_2). The calculation shows that the path coefficient X_1 to X_2 (ρ_{21}) is 0.28 with t-count = 3.814 and t-table = 1.97 at $\alpha = 0.05$. Since the t-count value (3.814) is greater than the t-table (1.97), the path coefficient is significant. The results show that spiritual leadership has a real direct positive effect on religious activities. In other words, changing transformational leadership results in an increase in religious activity.

Hypothesis 4. There is an indirect influence of spiritual leadership (X_1) on the religious moderation of teachers (Y) through religious activities (X_2). Both the variables of spiritual leadership (X_1) and religious activity (X_2) have a direct and indirect influence on teachers' religious moderation (Y). The direct influence of spiritual leadership (X_1) on religious activities (X_2) has a non-standard coefficient value of 0.190, and the direct influence of religious activities (X_2) on the religious moderation of teachers (Y) has a non-standard coefficient value of 0.316. Based on these findings, it can be said that spiritual leadership has a real positive impact on teachers' religious moderation through religious activities. Thus, teachers' religious moderation increased as a result of changes in spiritual leadership and an increase in the variables of religious activities.

Discussion

Based on the results of this study, it can be detailed as follows: First, spiritual leadership has



a direct positive effect on teachers' religious moderation by 0.25. It shows the difference in spiritual leadership with indicators: 1) Honesty; 2) Emphasis on righteous deeds; 3) Openness to accept change; 4) Discipline at work but remain flexible; 5) Humility; 6) The enthusiasm to do righteous deeds is 0.25 or 25 percent.

The findings of this study strengthen the results of research conducted by the Case Study of K.H. Abdul Ghofir Nawawi. This research explores the spiritual leadership of K.H. Abdul Ghofir Nawawi in fostering a life of religious moderation at Salafiyah Syafi'iyah Randangan Gorontalo Islamic Boarding School. The method used is qualitative descriptive with a phenomenological approach. The results of the study show that the spiritual leadership of K.H. Abdul Ghofir Nawawi includes an honest attitude, Faimes' attitude, and humility in fostering religious moderation.

Spiritual leadership is essential for developing religious moderation. Leadership can assist teachers in developing an attitude of tolerance, love, and humility when exercising their religion through a spiritual approach. This study shows that spiritual leadership, both from the perspective of Sufism and educational leadership, can help build a peaceful and inclusive society.

Second, there is a direct positive influence of Religious Activities on Religious Moderation of Teachers by 0.33, which shows that the variation of Religious Activities with the following indicators: 1) Attendance at places of worship; 2) Participation in religious activities; 3) Practice of personal worship; 4) Religion and socio-religious activities; 5) Religious education; and 6) The application of religious values in daily life is 0.33 or 33%.

The findings of this study strengthen the results of research conducted by Asshidqi. (2023) This study was conducted at the UII Islamic Boarding School and researched how religious activities affect the religious moderation of students. This research was conducted qualitatively and used a sociological normative approach. The results of the study show that religious activities in the UII Islamic Boarding School affect the development of the character of students. For a long time, students have understood the concept of religious moderation and have applied it in their social lives (Asshidqi et al., 2023).

According to research conducted at PP UII on how religious activities have an impact on the implementation of religious moderation by PPUII students, researchers found that PP UII students understand the concept of religious moderation well. The curriculum of the UII Islamic Boarding School is very influential in building a moderate Muslim character. It is evident that courses such as fiqh da'wah, which teaches how to preach to both Muslims and non-Muslims, have changed the way students think so that they can better understand the differences. Some students said that courses such as sirah nabawiyah or the story of the prophetic journey helped them become more moderate with the wisdom they gave.

Third, there was a direct positive influence of spiritual leadership on religious activities of 0.28. It shows the difference in spiritual leadership with indicators: 1) Honesty; 2) Emphasis on righteous deeds; 3) Openness to accept change; 4) Discipline in work but still flexible; 5) Humility; 6) Enthusiasm to do righteous deeds. It also shows the influence on religious activities with the following criteria: 1) Attendance at places of worship; 2) Participation in religious activities; 3) Practice of personal worship; 4) Religion and activities by 0.28 or

28%. The study found that spiritual leadership helped teachers' religious activities. Leaders who practice spiritual leadership can inspire and motivate organization members to participate more actively in religious teachings and religious activities. This shows the important role of spiritual leaders in building a religious environment and supporting spiritual growth.

The findings of this study reinforce the results of research on spiritual leadership has a significant influence on religious activities both in schools, Islamic boarding schools, and higher education institutions. Leaders who have strong spiritual leadership tend to be able to inspire and motivate organizational members to be actively involved in various religious activities. This shows the importance of the role of spiritual leadership in building a religious and harmonious environment.

Fourth, the mediation variable of Religious Activities showed a positive indirect influence of spiritual leadership on teachers' religious moderation, with a significance value of 2.869 and an indirect influence of 0.0952. This shows that there is a difference in spiritual leadership with the criteria: 1) Honesty; 2) Emphasis on righteous deeds; 3) Openness to accept change; 4) Discipline in work but still flexible; 5) Humility; 6) Enthusiasm to do righteous deeds. It also shows that there is a difference in teacher religious moderation (Y) with the following criteria: 1) national commitment; 2) anti-violence; 3) attitude of tolerance; and 4) acceptance of local traditions through religious activities (X2), with the following indicators: 1) Attendance at places of worship; 2) Participation in religious activities; 3) Practice of personal worship; 4) Religion and socio-religious activities; 5) Religious education; and 6) The application of religious values in daily life is 0.0952 or 9.52%.

4. CONCLUSION

According to the above description, it can be concluded that spiritual leadership has a positive direct influence on teachers' religious moderation, where an increase in teachers' religious moderation can occur as a result of effective spiritual leadership. In addition, religious activities also play an important role in increasing teachers' religious moderation, showing that success in religious activities can support the achievement of better moderation. Spiritual leadership, in turn, influences the religious activities of teachers, which ultimately contributes to an increase in religious moderation. In other words, good spiritual leadership improves teachers' religious activities, which ultimately increases their religious moderation. Therefore, these two factors—spiritual leadership and religious activity—are elements that need to be considered in an effort to increase religious moderation among teachers.

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