

# Diversity and Religious Moderation: The Relationship between Diversity Knowledge and Religious Moderation Awareness

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Received: July 20, 2023 | Accepted: Dec 25, 2023

## Abstract

The objective of this study is to enhance understanding of variety, knowledge, and awareness of religious moderation among potential Islamic religious education teachers. The present study employs a quantitative methodology and utilizes correlational analysis as the primary research tool. This study aims to investigate the potential correlation between diversity in one variable and diversity in other variables. The empirical findings of the study provide evidence supporting the premise that there exists a significant positive correlation between awareness of variety and religious moderation. The statistical analysis reveals that the F value is 47.523, indicating a significant relationship. The associated probability value (sig.) is 0.000, further supporting the significance of the findings. The multiple linear regression model is deemed significant and the research hypothesis is accepted due to the probability value (sig.) of 0.000, which is significantly smaller than the conventional threshold of 0.05.

## Abstrak

Penelitian ini bertujuan untuk mengelaborasi pengetahuan tentang diversitas, pengetahuan dan kesadaran terhadap moderasi beragama calon-calon guru pendidikan agama Islam. Kajian ini mengadopsi pendekatan kuantitatif dan menjadikan uji korelasional sebagai metode kajiannya. Melalui metode ini kami berupaya mendalami apakah keragaman di salah satu variabel memiliki relasi dengan keragaman pada variabel yang lain. Hasil penelitian menunjukkan bahwa pengetahuan tentang diversitas dan moderasi beragama secara simultan memiliki relasi positif dengan moderasi

beragama dan terbukti secara empiris dan signifikan. Hal ini ditunjukkan oleh nilai F sebesar 47,523 dengan nilai probabilitas (sig.) 0,000. Karena nilai probabilitas (sig.) 0,000 jauh lebih kecil dari 0,05; maka model regresi linear berganda dinyatakan signifikan sehingga hipotesis penelitian ini dinyatakan diterima.

### **Keywords**

Diversity, religious moderation, knowledge, awareness

### **Introduction**

Many parties frequently perceive Islamic religious education teachers as lacking a moderate approach when it comes to implementing teaching and learning in educational facilities. Some attribute instances of religious intolerance among pupils to perceived incompetence of Islamic religious education teachers in delivering tolerant and amicable religious instruction. These claims are not unfounded, as certain evidence indicates the presence of Islamic religious education teachers that possess a less amicable and tolerant religious comprehension. Certain Islamic religious education teachers exhibit zealous, intolerant, and disrespectful attitudes and conduct towards divergent viewpoints.

The veracity of this indication has been substantiated by a study conducted by Abdul Azis et al. (2020). A study conducted in Tasikmalaya City, West Java, has successfully gathered data on the knowledge, attitudes, and behaviour of Islamic religious education teachers in Junior Secondary Schools (SMP), Senior High Schools (SMA), and Vocational High Schools. In Tasikmalaya City, 26% of PAI teachers in middle school, high school, and vocational school have a very low level of understanding regarding tolerant PAI learning. Additionally, 42% have a low level of knowledge, 15% have a medium level, 11% have a high level, and 6% have a very high level. This result demonstrates that a significant portion of PAI teachers, specifically 68%, has a very deficient understanding of tolerant Islamic education.

Additional results from this study indicate that the religious beliefs of PAI teachers in middle schools, high schools, and vocational schools in Tasikmalaya City likewise exhibit a tendency towards lower levels of tolerance. Among PAI teachers, 23% hold highly intolerant religious attitudes, 38% are intolerant, 36% are tolerant, and 3% are extremely tolerant. This research reinforces the allegation that a significant number of PAI teachers had attitudes of religious intolerance. The most recent data obtained from this research indicates that the religious conduct of teachers at PAI Middle School, High School, and Vocational School is predominantly characterised by a lack of tolerance. Among PAI teachers, 27% exhibit

highly intolerant religious behaviour, 34% are moderately intolerant, 31% are tolerant, and the remaining 8% are highly tolerant.

These research findings naturally prompt additional inquiries on the process by which Islamic religious education teachers acquire educational experience at the tertiary level, enabling them to become proficient in their role as teachers of Islamic religious education. Did they get substantial educational experiences at their respective native universities? Does the inclusion of Islamic religious knowledge in university curricula promote the adoption of moderate and tolerant religious attitudes and behaviour?

These inquiries necessitate further investigation to enable Islamic Religious Universities, both public and private, to conduct rigorous assessments aimed at enhancing the educational and learning processes. This will ensure that the learning experience becomes more significant in the endeavour to cultivate future educators. Islam is a religion characterised by its tolerance and moderation.

The purpose of meaningful learning in religious education is to cultivate moderate and tolerant attitudes and behaviour. This involves ensuring that PAI teacher candidates completely comprehend and internalise the knowledge they acquire, so that they may apply it effectively in fostering a secure, harmonious, and tranquil social environment. Prospective PAI teachers may only really appreciate and internalise Islamic teachings, which are a blessing for nature (*rahmat li al-'alamin*), through a meaningful learning experience. Islamic Higher Education will struggle to produce graduates with moderate and tolerant religious attitudes and behaviour if it does not acquire substantial learning that is backed by an inclusive religious vision and spirit.

Researchers are interested in examining the correlation between knowledge about diversity and religious moderation among potential Islamic religious education teachers at Islamic Religious Universities.

## Literature Review

### *The Nature of Diversity*

Diversity encompasses the distinctive attributes of each individual, such as their history, personality, life experiences, and views, which collectively define their identity (Emami & Safipour, 2013). Diversity encompasses a range of distinctions that influence an individual's perception of the world, mindset, and manner of engaging with oneself and the surroundings (Pietzonka & Kolb, 2021). Diversity enables the exploration of differences within a secure, constructive, and supportive setting. Diversity

refers to the act of comprehending one another by surpassing mere tolerance and ensuring that everyone genuinely values their differences (Piekut & Valentine, 2016). This enables individuals to fully accept and cherish the abundant variety of characteristics present inside each person, while also recognising and valuing diversity within society.

Diversity, by its own definition, centres around variations and distinctions, whereas multiculturalism specifically emphasises the various cultural elements present. There is ongoing debate on the precise definition of diversity. Govaris and Kaldi (2012) provide a definition that considers power disparities and acknowledges the historical disadvantages associated with race and gender. Alternative scholars propose a comprehensive definition that includes all variations (Simmons et al., 2010). Some academics acknowledge the mutually beneficial relationship between the perspectives and support definitions that combine elements from both approaches (Chen & Hamilton, 2015). Researchers endeavour to narrow the divide by providing explicit definitions of cultural variety. They describe cultural diversity as the presence, within a same social system, of individuals who belong to diverse cultural communities (Warren et al., 2021).

The concept of diversity is frequently examined in the context of legal dimensions, such as equal employment chances and affirmative action (Behrenbruch et al., 2013). Diversity programmes may involve terms such as protected groups, adverse repercussions, compliance, and lawsuits. Regarding job possibilities, companies are prohibited from engaging in discriminatory practices based on factors such as gender, race, skin colour, ethnicity, or religion. These attributes, in addition to the more recent emphasis on disability, age, and sexual orientation, are commonly regarded as components of diversity initiatives. Nevertheless, akin to scholars, professionals also employ several perspectives when delineating diversity (Warren et al., 2021).

The extent to which an individual will adapt within a society is contingent upon the cultural community's level of tolerance for uncertainty, expectations for adherence to social norms, and the significance attributed to diversity, cultural uniformity, and assimilation (Webb & Rosenbaum, 2021). Individuals have the ability to make one of four special customisations tailored to a certain group. According to Merino (2010), multiculturalism is commonly regarded as the most effective approach for managing diversity both within and between nations. A limited perspective on diversity centres on embracing the favourable elements of all cultures and utilising this knowledge to establish novel and significant modes of engagement. Although it is beneficial to emphasise the positive features when fostering new relationships, it is also necessary to recognise and address potential negative components of a culture (Beck et al., 2018).

### *Concept of Religious Moderation*

Religious moderation refers to a viewpoint, mindset, and application of religion in communal existence, which involves embodying the fundamental teachings of religion that safeguard human dignity and promote collective welfare. It is grounded in the principles of fairness, equilibrium, and adherence to the constitution as a national consensus (Husni, 2019). Religious moderation can be defined as a harmonious religious approach that involves both devoutly following one's own faith (exclusive) and showing respect for the religious practices of other beliefs (inclusive) (Yaakub, 2016). Religious moderation is a religious ideology that opposes the rationale for violence and extremism. Religious moderation fosters a tranquil and secure religious existence by harmoniously embracing the principles of one's own faith without experiencing any sense of conflict or coercion. Moreover, moderation inherently cultivates a dedication to tolerance.

Etymologically, moderation is equivalent to the term "*wasatiyah*" in Arabic. *Wasat*, also known as *wasatiyyah*, is an Arabic phrase that refers to the concept of being the best, centred, balanced, and following a moderate approach in an Islamic setting. In Islam, *qasd* and *iqtisad* are other terms used to describe moderation, signifying the "right way," "middle way," and "the honest and true path." The phrase is also employed in the Qur'an and Hadith to denote moderation (Yaakub, 2016). As an illustration, the specific verses mentioned are Surah Nahl (16) verse 9, Surah al-Ma'idah (5) verse 66, Surah Taubat (9) verse 42, Surah Luqman (31) verses 19 and 32, and Surah Fatir (35) verse 32. Individuals who adhere to *wasat/qasd* are referred to as *wasati/wasiti/muqsidin'*. In addition, the hadith also includes the terms "*ittidal'*" and "*saddad'*" which convey the concept of moderation. However, "*saddad'*" is more frequently used and encompasses several meanings such as rectifying, aligning, settling debts, sealing gaps, and executing actions, among others (Ma'arif, 2019). The term *tasdid* can be defined as the act of enhancing or guiding one's vision towards a specific direction. Within numerous instances in the hadith, we encounter the phrase "*saddidu wa qaribu*," which signifies the act of rectifying the righteous route or adopting a moderate approach and becoming nearer. This phrase also serves as an instruction to the imam and preacher to arrange the rows for prayer or congregational worship in a straight manner.

Moderation, also known as *wasatiyyah*, is intricately linked to justice and refers to the act of selecting a balanced stance between two opposing extremes. The term "moderation" is frequently used synonymously with "average," "core," "standard," "caution," and "out of tune" (Yaakub, 2016). The antithesis of *wasatiyyah* is *taṭarruf*, a term that denotes a proclivity

towards the periphery and is sometimes referred to as "extremism," "radicalism," and "excess." In Arabic, the term "*wasatīyyah*" is also used to refer to the optimal or most excellent choice. This may be seen in the following hadith: "The Prophet was the best (*awsat*) among the descendants of the Quraysh."

In Arabic, the term "Wasat" also signifies qualities such as quality, fairness, purity, nobility, and high position. *Wasatīyyah* also denotes power, exemplified by the sun at midday, when it is at its highest temperature in comparison to the start or conclusion of the day (Yaakub, 2016). This may also be stated about the vigour embodied by youth, which holds a middle ground between the frailty of childhood and the frailty of old age. Similarly, the mention of "middle prayer" (*al-ṣalāh al-wuṣṭā*, *al-Baqarah*, 2:238) in the Qur'an refers to the most excellent prayer, specifically *Asr*, which is the evening prayer positioned in the middle of the five daily prayers.

The Qur'an refers to the Muslim community as the most middle community (*ummatan wasaṭan*), which signifies that it is the finest community created by God. This designation is further elaborated in another verse (*Ali-Imran*, 3:110), highlighting the community's exceptional efforts in fostering virtue, preventing wrongdoing, advancing societal progress, and upholding justice.

## Method

This study employs a quantitative methodology and utilises correlational analysis as the research technique. The correlational method is a research approach that focuses on describing the extent of the association between variables (Santoso, 2005). This method aims to investigate whether there is a correlation between diversity in one variable and diversity in other variables, as determined by the correlation coefficient value. The research was conducted at many Islamic Religious Universities (PTKI) located in the West Java Province. The study was conducted on students enrolled in the PTKI located in West Java Province. Concurrently, specimens were collected from a subset comprising 2% of the entire populace. According to data collected from multiple universities, the combined enrollment of students in the PAI study programme at the four PTKIs is 6,350. Hence, the research sample consisted of 127 students. Data for the research was gathered by the administration of questionnaires and conducting interviews. Interviews are tools for gathering data in which researchers engage in communication with research subjects. A questionnaire is a document consisting of questions, statements, or opinions that is completed by the respondent.

Statistical tests were employed to do data analysis. Prior to conducting the hypothesis test, the researcher performed several prerequisite tests, including the normality test, linearity test, autocorrelation test, and multicollinearity test. The research involved doing hypothesis testing utilising correlation and regression analysis, including both simple and multiple regression. The significance test employs the t test and F test with a significance level of  $\alpha = 0.05$ . The correlation coefficient values, denoted by  $r$  and  $R$ , as well as the regression equation, can be derived from these results. This allows for the determination of the status of the suggested hypothesis, whether it is accepted or rejected.

## Results and Discussion

The data collected from a questionnaire administered to 127 prospective Islamic Religious Education teachers from four Islamic Religious Colleges (PTKI) in the East Priangan area revealed that the average score for knowledge about the diversity of these teachers was 41.0. The median score was also 41.0, with a variance of 56.23 and a standard deviation of 7.49. This average indicates that the level of understanding of the variety of PAI teacher candidates is quite low.

Knowledge of religious moderation among Islamic Religious Education teacher candidates in the East Priangan area has an average score of 77.47, indicating that PAI teacher candidates possess a good level of knowledge in this subject. In addition to possessing extensive knowledge of religious moderation, they also demonstrate a high level of awareness of religious moderation, as evidenced by an average score of 58.05.

The test results of the primary hypothesis of this research, which states that "knowledge about diversity and religious moderation have a positive correlation with religious moderation," yielded a correlation coefficient of 0.659. This indicates that the link among the three variables falls within the moderate range. The test findings yielded a F value of 47.523, along with a probability value (sig.) of 0.000. Given that the probability value (sig.) of 0.000 is significantly smaller than 0.05, the multiple linear regression model is deemed significant. Consequently, the third hypothesis of this study is likewise accepted.

The findings of this study demonstrate a significant correlation between understanding of diversity and recognition of religious moderation. The results indicate that there is a positive correlation between the level of knowledge of prospective Islamic Religious Education teachers on diversity and their understanding of religious moderation. According to Ponterotto and Potere (2003), this demonstrates that an individual's knowledge plays a

role in their level of awareness. Knowledge, as a facet of the cognitive domain, has the ability to enhance an individual's consciousness on a certain matter. Acquiring knowledge, which is closely linked to comprehension, can stimulate individuals to gain a deeper understanding and ultimately foster empathy (Dođru & Demirbař, 2021). Knowledge is a factor that promotes the development of understanding, comprehension, and empathy.

Social diversity encompasses intricate attributes. Diversity encompasses variations in religion, culture, race, age, sex/gender, life orientation, and handicap. Cultural variety pertains to an individual's ethnicity and typically encompasses a collection of norms that are gained from the society in which they were brought up or from their family's values. Racial variety pertains to the categorization of individuals according to their physical attributes, yet it is important to note that the prevailing scientific perspective considers race to be a social construct rather than a biologically established factor. Some examples of races are Arab, Caucasian, African, Latin, European, and Asian. Religious diversity holds significant importance within the scope of this inquiry. Religious diversity denotes the presence of multiple religions and spiritual views within a society.

In addition to religious, cultural, and racial diversity, there is also difference in terms of age. Age diversity refers to the coexistence of individuals from various age groups, particularly distinct generations. For instance, individuals belonging to the millennial, GenZ, and GenX generations can coexist within the same societal framework. Another aspect of diversity that is closely linked to the understanding of religious moderation is sex or gender. The terms "sex" and "gender" can be employed in the conventional manner to refer to the biological and sociocultural distinctions between males and females. Communities aiming for equal representation between individuals identifying as men and women often use the phrase "gender balance" to describe this objective. Nevertheless, with the evolving understanding of gender, the word "gender diversity" may be more fitting, as it acknowledges the existence of numerous gender variances within specific social settings.

Another aspect of variety that is associated with the understanding of religious moderation is disability. Disabilities encompass a wide range of illnesses, both mental and physical, that are chronic in nature. Many communities frequently offer appropriate adjustments to facilitate the inclusion of those with disabilities, such as the installation of wheelchair ramps or the provision of mental health assistance. Additionally, several communities are modifying their surroundings to guarantee inclusivity in the process.



Based on the findings of this study, the level of understanding among prospective Islamic Religious Education teachers on diversity is directly linked to their awareness of religious moderation. Prospective Islamic Religious Education teachers will acquire an understanding of religious moderation, particularly its significance, if they possess a thorough understanding of diversity. The existence of diversity is an unavoidable and undeniable reality that cannot be disregarded or overlooked. Diversity is an inherent and enduring reality that every group and culture will inevitably encounter. It is undeniable that diversity is not only an unavoidable reality, but also a powerful factor that strengthens the structure and basis of civilization.

Religious moderation, a wonderful virtue found in various religions including Islam, serves a dual purpose. It not only validates the genuineness of religion, but also fosters the establishment of a fair, equitable, inclusive, tolerant, and respectful social and environmental milieu. Religious moderation refers to the state in which an individual or a group demonstrates respect, appreciation, recognition, and commitment towards a moderate, just, balanced, and tolerant religious stance. This condition is closely associated with an understanding of diversity and knowledge about religious moderation, as indicated by the aforementioned research conducted by Jung (2021).

Respecting, valuing, acknowledging, and dedicating oneself to a religion that is moderate, fair, equitable, and tolerant is a valuable asset for a society to establish and achieve a system and culture of a civilised and wealthy pluralistic society. In the absence of dedication and reverence towards religious moderation, a diverse community will inevitably result in strife and fragmentation.

The concept of diversity will acquire significance when it is linked to the concept of relationships. Within such framework, the notions of diversity and relationships are grounded in several theoretical foundations. One discovery from social cognitive theory (Bandura, 1997) is that beliefs are an individual's cognitive understanding that is continuously influenced by behaviour, the external environment, and social diversity. There are reciprocal interactions and effects between personal beliefs, behaviour, the external environment, and social variety. However, these influences and consequences alter depending on the specific activities and situations (Bandura, 1997). Beliefs in educational research are frequently examined through the lens of cognitive theory.

According to Ullucci (2007), beliefs serve as the foundation for interpersonal connections within the framework of social diversity. The social and familial milieu can be influenced by an individual's perception of

others, as stated by Nelson and Guerra (2014). These beliefs serve as cognitive filters, shaping the way issues or tasks are perceived, and directing human intentions and actions in the midst of social variation (Fives & Buehl, 2012). In order to foster community growth, it is necessary for individuals to allocate time for deliberate introspection on their views and to comprehend the potential ramifications of such beliefs (Fives & Buehl, 2016).

An individual's ideas are deeply ingrained and frequently mirror the prevailing norms of society. These beliefs are shaped by the social, cultural, and historical circumstances they encounter during their lifetime (Schultz, Jones-Walker, & Chikkatur, 2008). Beliefs are regarded as dynamic and susceptible to change (Thompson, 1992). Conversely, beliefs tend to be very steadfast and unyielding due to their connection to an individual's own experiences (Kagan, 1992, Richardson, 2003). Studies on the development of an individual's beliefs emphasise the significant influence of parental socialisation (Knowles, 1992), educational experiences (Richardson, 2003), and cross-cultural life experiences (Garmon, 2004).

Nevertheless, beliefs are highly prone to alteration (Milner, 2010). Within the scope of this study, which focuses on aspiring Islamic Religious Education teachers, these individuals may encounter unfavourable perceptions on cultural diversity (Gay & Kirkland, 2003). For instance, certain prospective teachers may possess ingrained racial prejudices (Glock, 2016), or have specific ideas that dismiss the cultural knowledge and experiences that students bring to the educational setting (Ladson-Billings, 1995). Teachers who hold such beliefs may lack awareness or fail to employ effective instructional strategies for effectively teaching students from varied backgrounds (Aronson and Laughter, 2016; Hachfeld et al., 2015). In order to achieve this objective, teacher education is regarded as a crucial method of guaranteeing that teachers acknowledge and question their own convictions regarding cultural diversity in education.

The study and conceptualization of teacher beliefs exhibit significant diversity (Levin, 2015), maybe because a comprehensive framework of teacher beliefs has not yet been established. In addition, the absence of shared vocabulary has resulted in perplexity among scholars in the field of education (Kane, Sandretto, & Heath, 2002). Fives and Buehl (2012) recognised the intricate nature of teacher beliefs and emphasised the significance of distinguishing teacher beliefs in various domains instead of perceiving them as unified structures. This review applies the categorization suggested by Fives and Buehl (2012) to teachers' perspectives on cultural diversity in education, which is considered a multifaceted and intricate concept (Gay, 2015). This research especially examines teacher training programmes that focus on various aspects of cultural diversity beliefs. It

evaluates the areas of belief that are addressed and positively influenced, while also noting potential improvements for teacher preparation.

According to Fives and Buehl (2012), teachers' beliefs regarding cultural diversity can be categorised into five distinct yet interconnected areas: (1) beliefs about their own ability to effectively navigate their own cultural background, (2) beliefs about the influence of cultural and environmental factors, (3) beliefs about the content or knowledge related to different cultures, (4) beliefs about teaching practices and approaches that are sensitive to cultural differences, and (5) beliefs about culturally diverse students and their families. The initial domain encompasses educators' perception of their effectiveness in addressing cultural diversity, specifically in terms of their self-confidence in employing culturally responsive teaching strategies. The notion that teachers can have a positive impact on learning outcomes has been identified as a separate and quantifiable concept (Siwatu, 2007). The second domain pertains to attitudes towards the cultural or environmental setting. These ideas pertain to the teaching context and instructional environment, specifically to teaching in schools that are highly culturally and ethnically diverse, as well as in different geographic regions (Haberman, 1996). The third domain pertains to beliefs on cultural substance or knowledge. These views pertain to the content of the subject matter, such as beliefs regarding what should be taught (e.g., teaching history that includes marginalised communities) (Virta, 2009). The fourth category encompasses views regarding culturally sensitive teaching strategies and methodologies, such as culturally responsive teaching (Gay, 2010) and transformative learning (Mezirow, 1978). Fives and Buehl (2012) incorporated perceptions of students and their families within the fifth domain. Given the potential impact of these ideas on teacher-student interactions, this review also encompasses studies on training programmes that examine and question assumptions regarding culturally diverse students and their families.

Islamic Religious Higher Education Institutions (PTKI), whether public or private, have developed various teacher education programmes with the objective of examining cultural diversity in education. These programmes include courses in Social Sciences and Basic Culture, Multiculturalism, Multicultural Education, Citizenship Education, and others. The lectures encompass various key elements, including time, format, learning activities, and the objective of critically transforming these ideas, which exhibit significant variation (Castro, 2010). Furthermore, the aspect of diversity training that is often disregarded is the context in which it takes place, such as the requirements for attendance and the choice between self-paced and integrated approaches (Bezrukova, Spell, Perry, & Jehn, 2016). An examination of essential training elements and an

understanding of how training is situated and strengthened in teacher education might yield valuable understanding of the impact of cultural diversity training on cultural diversity beliefs.

The majority of these research that assert the efficacy of lectures on teachers' cultural diversity views rely on cross-sectional evaluations (Sleeter & Owuor, 2011). While these studies provide valuable information on potential factors that contribute to the acceptance of cultural variety, it is important to note that correlational research cannot definitively establish a cause-and-effect relationship between training and the development of specific views. Furthermore, there is a discrepancy in the results obtained from cross-sectional and longitudinal research concerning the impact of it (Sleeter, 2008). A comprehensive understanding of the impact of teacher training on beliefs necessitates a thorough examination of the evolution of such ideas throughout time. Longitudinal assessments offer useful insights into the development of teacher candidates (Boyd et al., 2009; Kagan, 1992). Thus, in order to enhance the validity of the findings and provide practical guidance, this review only considered longitudinal studies that examined the impact of training on attitudes towards cultural diversity.

In the past ten years, multiple study studies have been conducted on the topic of educating future teachers to be prepared for living in diverse cultural environments (Castro, 2010; del Prado Hill et al., 2012; Gay, 2015; Sleeter and Owuor, 2011; Trent et al., 2008). These assessments frequently emphasise particular approaches to teacher training that aim to tackle beliefs, such as cultural immersion field experiences (del Prado Hill et al., 2012). These reports have consistently found that research on teacher training focused on beliefs about cultural diversity is fragmented (Gay, 2015), with various ways of operationalizing these beliefs (Trent et al., 2008). Furthermore, there is a need for further research to monitor the changes and development of pre-service teachers' beliefs during their training (Castro, 2010).

## **Conclusion**

The research findings indicate that the level of knowledge on diversity among prospective Islamic Religious Education teachers at four Islamic religious universities in the East Priangan area is quite low. The research findings indicate that prospective Islamic Religious Education teachers at four Islamic religious colleges in the East Priangan area possess a high level of knowledge regarding religious moderation. This also serves as evidence that PAI teacher candidates in the region demonstrate a strong understanding of moderation, tolerance, respect, and appreciation for individuals with differing beliefs. The findings of this study indicate that the

level of understanding on religious moderation among potential Islamic Religious Education teachers at four Islamic religious colleges in the East Priangan region falls within the high range. These findings demonstrate that PAI teacher candidates in the region possess a strong consciousness of moderation, tolerance, respect, and admiration towards others who possess distinct characteristics. The test results for the main hypothesis, which states that there is a positive link between knowledge of diversity and religious moderation, yielded a F value of 47.523 with a probability value (sig.) of 0.000. Given that the probability value (sig.) of 0.000 is significantly smaller than 0.05, the multiple linear regression model is deemed significant. Consequently, the third hypothesis of this study is likewise accepted.

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### **Acknowledgements**

Thanks to colleagues who have shared, discussed, and provided their comments which were very useful for improving the manuscript.

### **Conflict of Interests**

There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

### **Ethical Considerations**

The sources of this research—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

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