

Qur'anic Foundations of Religious Moderation: A Case Study of Students at UIN Raden Mas Said Surakarta

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Abstract

Recent national surveys in Indonesia, including reports from the Ministry of Religious Affairs and independent research institutions, indicate a decline in religious tolerance among students, raising concerns about the effectiveness of religious education in fostering religious moderation. This study examines the Qur'anic foundations of religious moderation by mapping students' understanding of selected Qur'anic verses on tolerance and analyzing their relationship with religious moderation among students at UIN Raden Mas Said Surakarta. In this study, mapping refers to an empirical assessment of students' perceptions and comprehension of tolerance-related Qur'anic verses and their association with moderating religious attitudes. Employing a quantitative survey design, data were collected from 352 students across five faculties using stratified systematic sampling. Correlation and regression analyses were applied to examine the relationship between the variables. The findings reveal a positive and statistically significant relationship between students' understanding of Qur'anic tolerance verses and religious moderation ($r = 0.505$, $p < 0.01$), indicating a moderate strength of association. Regression analysis further confirms the model's robustness. The results suggest that stronger comprehension of Qur'anic principles of tolerance is associated with higher levels of religious moderation, shaped by curricular content, lecturers' pedagogical approaches, and students' social environments. These findings provide empirical support for strengthening Qur'an-based educational policies and instructional strategies to promote religious moderation within State Islamic Higher Education Institutions (PTKIN).

Keywords: *Foundations, Islamic Higher Education, Qur'anic, Religious Moderation, Tolerance.*

Abstrak

Survei nasional terkini di Indonesia, termasuk laporan Kementerian Agama dan sejumlah lembaga riset independen, menunjukkan kecenderungan menurunnya toleransi beragama di kalangan mahasiswa. Kondisi ini menimbulkan kekhawatiran terhadap efektivitas pendidikan keagamaan dalam menumbuhkan moderasi beragama. Penelitian ini bertujuan untuk mengkaji fondasi Qur'ani moderasi beragama dengan memetakan pemahaman mahasiswa terhadap ayat-ayat Al-Qur'an tentang toleransi serta menganalisis hubungannya dengan sikap moderasi beragama pada mahasiswa UIN

Raden Mas Said Surakarta. Pemetaan dalam penelitian ini dimaknai sebagai penilaian empiris terhadap persepsi dan tingkat pemahaman mahasiswa atas ayat-ayat toleransi dalam Al-Qur'an serta keterkaitannya dengan sikap keberagamaan yang moderat. Penelitian ini menggunakan pendekatan kuantitatif dengan desain survei yang melibatkan 352 mahasiswa dari lima fakultas, yang dipilih melalui teknik *stratified systematic sampling*. Data dianalisis menggunakan teknik korelasi dan regresi. Hasil penelitian menunjukkan adanya hubungan positif dan signifikan secara statistik antara pemahaman terhadap ayat-ayat toleransi dalam Al-Qur'an dan moderasi beragama ($r = 0,505$; $p < 0,01$), dengan kekuatan hubungan pada tingkat sedang. Analisis regresi selanjutnya menegaskan signifikansi model yang digunakan. Temuan ini menunjukkan bahwa semakin baik pemahaman terhadap prinsip-prinsip toleransi dalam Al-Qur'an, semakin tinggi tingkat moderasi beragama mahasiswa. Penelitian ini memberikan dasar empiris bagi penguatan kebijakan dan strategi pembelajaran berbasis Al-Qur'an dalam upaya memperkuat moderasi beragama di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN).

Kata Kunci: *Al-Qur'an, Moderasi Beragama, Pendidikan Islam, PTKIN, Toleransi.*

A. Introduction

Religious moderation has emerged as a central concern in 21st-century social and religious studies, particularly in plural societies where diversity simultaneously offers opportunities for coexistence and risks of ideological polarization.¹ In Indonesia, home to the world's largest Muslim population, religious moderation is widely regarded as a key framework for sustaining social harmony and preventing religious extremism. Nevertheless, recent national surveys indicate fluctuating levels of tolerance and moderation, with university students appearing particularly vulnerable due to their exposure to ideological contestation during formative stages of identity development.²

Empirical evidence suggests that intolerance and radical tendencies remain persistent challenges within higher education contexts. National reports reveal that a considerable proportion of Indonesian students demonstrate susceptibility to radical ideologies and exhibit low levels of religious tolerance and moderation.³ These findings highlight the strategic role of higher education institutions, including Islamic universities, in cultivating moderate religious attitudes and preventing the spread of exclusivist interpretations of religion.

Within this broader national context, UIN Raden Mas Said Surakarta represents a particularly salient case. Located in Surakarta, a city often associated with religious tension and ideological contestation, this institution occupies a strategic position while simultaneously

¹ Dauda, B. (2021). Religious Moderation in Plural Societies; Hasan, M.A.K. (2018). Interfaith Tolerance and Its Relevance to the Indonesian Diversity. *Ulumuna*, 22(2), 333-362; Nafisah et al. (2024).

² Wijaya. (2024); Halili et al. (2023).

³ BNPT. (2017); PPIM-UIN Jakarta. (2021); Huda et al. (2018).

confronting social realities marked by incidents of religious violence and the presence of radical networks.⁴ These conditions underscore the urgency of examining how students at UIN Raden Mas Said Surakarta understand and internalize religious values that support moderation.

From an Islamic perspective, religious moderation is closely linked to one's understanding of foundational religious sources, particularly the Qur'an. Religious understanding plays a decisive role in shaping attitudes and behavior,⁵ while a sound comprehension of tolerance-related Qur'anic teachings constitutes an essential foundation for fostering moderation in religious life.⁶ The Qur'an articulates principles of tolerance and coexistence through various verses such as Al-Baqarah: 256, Al-Hujurat: 13, and Al-Mumtahanah: 8, which emphasize freedom of belief, mutual respect, and peaceful interaction. However, the extent to which these Qur'anic principles are understood by students and translated into attitudes of religious moderation remains empirically underexplored.

Previous studies have examined religious tolerance and moderation from conceptual, sociological, and pedagogical perspectives. Scholars have highlighted Islam's normative support for tolerance,⁷ identified sociocultural and educational factors shaping students' tolerance levels,⁸ and demonstrated a positive relationship between religious understanding and religious moderation.⁹ Nevertheless, few studies have empirically mapped students' understanding of specific Qur'anic verses on tolerance and examined how such understanding relates to religious moderation within a clearly defined institutional context.

Addressing this gap, the present study aims to examine the Qur'anic foundations of religious moderation by mapping students' understanding of tolerance-related Qur'anic verses and analyzing their relationship with their attitudes toward religious moderation at UIN Raden Mas Said Surakarta. Using a quantitative survey approach, this study aims to generate measurable evidence to inform educational strategies and institutional policies for strengthening religious moderation within State Islamic Higher Education Institutions (PTKIN), in line with national priorities articulated in the National Medium-Term Development Plan (RPJMN) 2020–2024.

⁴ Wildan. (2013); Baidhawiy. (2019); Hakim. (2020).

⁵ Santalia & Aulia. (2024).

⁶ Al-Asyhar. (2022).

⁷ Abidin, M.Z. et al. (2024). Konsep Toleransi Antar Umat Beragama Perspektif Islam, 05(02); Ismail, Y. et al. (2023). Toleransi Antar Umat Beragama Perspektif Al-Qur'an. *Jurnal Studi Al-Qur'an*, 19(1), 143-154.

⁸ Ayuni Mardika Iga. (2021); Rahmawati, C.A. et al. (2023). Toleransi Beragama Di Perguruan Tinggi. *Media Ilmiah Komunikasi Umat Beragama*, 15(1), 29-38; Ma'arif et al. (2024).

⁹ Santalia & Aulia. (2024).

B. Research Method

This study employs a quantitative survey approach to examine the relationship between students' understanding of Qur'anic verses on religious tolerance and their attitudes toward religious moderation. The research was conducted at UIN Raden Mas Said Surakarta, a State Islamic Higher Education Institution (PTKIN), and involved undergraduate students from five faculties: Ushuluddin and Dakwah, Adab and Language, Economics and Islamic Business, Tarbiyah, and Sharia.

The research population comprised all active undergraduate students enrolled in the 2023/2024 academic year. A total of 352 students participated in the study and were selected using a stratified systematic sampling technique. Stratification was based on faculty affiliation to ensure proportional representation across academic disciplines, and systematic sampling was used within each faculty member's department using official student enrollment lists. Participation was voluntary, and only active students who provided informed consent were included in the analysis.

Data were collected between April and May 2024 using a structured questionnaire administered online via Google Forms. Before completing the questionnaire, respondents were informed about the study's objectives and procedures and provided electronic informed consent. The instrument measured two main variables. The independent variable was students' understanding of Qur'anic verses on religious tolerance, operationalized through items assessing comprehension of selected tolerance-related verses, including Al-Baqarah: 256, Al-Hujurat: 13, and Al-Mumtahanah: 8. The dependent variable was religious moderation, measured using an adapted version of the religious moderation instrument developed by the Indonesian Ministry of Religious Affairs, which encompasses dimensions such as tolerance, commitment to national values, and non-violence.

Content validity was established through expert review by scholars in Qur'anic studies and Islamic education. Reliability analysis using Cronbach's alpha indicated satisfactory internal consistency, with all coefficients exceeding the acceptable threshold of 0.70. Data analysis was conducted using the Statistical Package for the Social Sciences (SPSS). Descriptive statistics were used to summarize respondent characteristics, followed by assumption tests. Pearson correlation analysis was used to assess the strength of relationships between variables, while regression analysis was used to assess the overall significance of the model, as indicated by the F-statistic.

C. Finding Research

1. Tolerance and Religious Moderation in the Qur'an

Linguistically, the term *tolerance* derives from the Latin *tolerantia*, which denotes patience, forbearance, and openness to difference or discomfort. In social and religious contexts, tolerance refers to mutual respect and appreciation of differences among individuals or groups, including differences in religion, ethnicity, culture, and worldview.¹⁰ In multicultural societies, tolerance functions as a fundamental principle for maintaining social harmony and peaceful coexistence.

In the Islamic tradition, a concept closely related to tolerance is *tasāmuḥ*. The term *tasāmuḥ* conveys meanings of openness, generosity, and acceptance of difference. Islamic teachings emphasize *tasāmuḥ* as an essential ethical principle that encourages respect for human diversity while maintaining religious integrity. Numerous verses in the Qur'an explicitly highlight values associated with religious tolerance and peaceful interaction.

Based on references compiled by the Ministry of Religious Affairs of the Republic of Indonesia, the Qur'anic foundations of religious tolerance can be identified through the following verses:

Table. No. 1

No	Surah and Verse	Tolerance Value
1	QS: Al-Baqarah: 256	Freedom of Religion
2	QS: Ali Imran: 64	Finding Common Ground Among Religious Followers
3	QS: Al-An'am: 108	Respecting and Not Mocking Beliefs
4	QS: Al-Anfal: 61	Prioritizing Peace
5	QS: Al-Maidah: 5	Humanistic Social Interaction
6	QS: Yunus: 99-100	Religious Plurality as an Inevitable Reality
7	QS: An-Nahl: 125	Preaching with Wisdom
8	QS: Al-Hajj: 40	Prohibition on Destroying Places of Worship
9	QS: Al-Mumtahanah: 8	Social Interaction with Justice
10	QS: Al-Kafirun: 6	Exclusivism in Belief

¹⁰ Ismail, Y. et al. (2023). Toleransi Antar Umat Beragama Perspektif Al-Qur'an. *Jurnal Studi Al-Qur'an*, 19(1), 143-154; Rafi'ie et al. (2022).

These verses collectively indicate that, from a Qur'anic perspective, religious tolerance entails openness, respect for others' beliefs, and rejection of coercion in matters of faith. At the same time, the Qur'an emphasizes that tolerance does not require the abandonment or dilution of one's own religious principles. Rather, tolerance is strongly encouraged insofar as it upholds justice, peaceful coexistence, and moral integrity.

Religious moderation, on the other hand, derives from the Latin term *moderatio*, which signifies balance and self-restraint. In Islamic terminology, moderation is commonly expressed through the concept of *wasatiyyah*, which encompasses meanings such as middle positioning (*tawassuṭ*), justice (*i'tidāl*), and balance (*tawāzun*). The opposite of moderation is *taṭarruf*, which denotes excessiveness, extremism, and radical attitudes.

Religious moderation thus represents an effort to adopt a middle path that avoids both excess and neglect in religious practice. This approach seeks to harmonize belief, practice, and social interaction through balanced and just conduct. In Islamic teachings, moderation is understood as an essential characteristic of the faith, originally exemplified by the Prophet Muhammad and later challenged by various social and ideological influences.

One key indicator of religious moderation is a tolerant attitude toward religion. Such tolerance contributes to collective well-being and helps prevent social harm arising from religious intolerance. Therefore, the values of religious tolerance articulated in the Qur'an are crucial to understand and internalize, particularly among students. Through this understanding, Islam may be practiced and presented as *rahmatan li al-'ālamīn* a source of mercy, peace, and benefit for all creation.

2. Mapping Students' Understanding of Religious Tolerance in the Qur'an at UIN Raden Mas Said Surakarta

This study was conducted between April 20 and May 31, 2024, by distributing research instruments to students from five faculties at UIN Raden Mas Said Surakarta. A total of 352 valid responses were collected, comprising 159 students from the Faculty of Ushuluddin and Dakwah, 41 from the Faculty of Adab and Language, 62 from the Faculty of Economics and Islamic Business, 45 from the Faculty of Tarbiyah, and 45 from the Faculty of Sharia.

The results of the normality test indicate a significance value of 0.000 ($p < 0.05$), suggesting that the data met the statistical assumptions required for further analysis. The linearity test shows a deviation from linearity value of 0.240 ($p > 0.05$), indicating a linear relationship between students' understanding of tolerance-related Qur'anic verses and their attitudes toward religious moderation.

Subsequent correlation analysis reveals a positive and statistically significant relationship between understanding Qur'anic tolerance verses and religious moderation. The strength of this relationship is moderate ($r = 0.505$) and statistically significant ($p < 0.01$). These results indicate that greater understanding of tolerance-related Qur'anic verses is associated with greater religious moderation among students. Conversely, lower levels of understanding correspond to lower levels of religious moderation. The significance of this relationship is further supported by a statistically significant F-test ($p < 0.01$).

Faculty-level analysis shows that, in general, the data from all faculties met the assumptions required for statistical testing. However, three faculties—the Faculty of Economics and Islamic Business, the Faculty of Tarbiyah, and the Faculty of Sharia—exhibited comparatively lower distribution quality. Despite this variation, linearity tests conducted for each faculty indicate a linear relationship between understanding tolerance-related verses and religious moderation across all faculties.

Correlation analysis at the faculty level further demonstrates that the relationship between understanding of Qur'anic tolerance verses and religious moderation is statistically significant across all faculties. Among the five faculties, students from the Faculty of Ushuluddin and Dakwah exhibit the strongest relationship between the two variables, followed by students from the Faculty of Tarbiyah, the Faculty of Sharia, the Faculty of Adab and Language, and the Faculty of Economics and Islamic Business.

D. Discussion of Analysis Results

The findings of this study indicate that, across faculties, students at UIN Raden Mas Said Surakarta generally demonstrate a relatively good understanding of Qur'anic verses related to religious tolerance. More importantly, the statistical analysis reveals a positive and statistically significant relationship between students' understanding of tolerance-related Qur'anic verses and their attitudes toward religious moderation. The moderate strength of this association ($r = 0.505$, $p < 0.01$) suggests that a deeper comprehension of Qur'anic teachings on tolerance is meaningfully associated with more moderate religious attitudes among students.

This finding corroborates previous empirical studies, which emphasize that religious understanding is a key determinant of religious moderation.¹¹ In this context, religious understanding should not be viewed merely as cognitive familiarity with scriptural texts, but rather as a process of internalizing values that shape attitudes and behavioral orientations. The linear relationship identified in this study indicates that improvements in students' understanding of Qur'anic verses on tolerance are consistently accompanied by higher levels of religious moderation, reinforcing the role of scriptural comprehension in shaping moderate religious orientations.

Variations in the strength of this relationship across faculties further highlight the influence of academic context. Students from the Faculty of Ushuluddin and Dakwah exhibit the strongest association between understanding Qur'anic tolerance verses and religious moderation, followed by students from the Faculties of Tarbiyah, Sharia, Adab and Humanities, and Islamic Economics and Business. This pattern may be explained by differences in curricular emphasis, particularly the intensity and depth of engagement with Qur'anic and Islamic studies. Faculties that prioritize foundational Islamic disciplines tend to provide students with more systematic exposure to Qur'anic interpretation, including verses addressing tolerance, thereby facilitating deeper internalization of moderate religious values.

The curriculum and lecturers' roles emerge as important contextual factors in interpreting these findings. Curricula that explicitly integrate themes of tolerance, pluralism, and religious diversity offer structured opportunities for students to critically engage with Qur'anic teachings. In addition, lecturers play a strategic role not only through the content they deliver but also through pedagogical approaches that encourage dialogue, critical reflection, and openness to difference. Such practices help translate textual understanding into lived attitudes of moderation rather than confining tolerance to a purely theoretical domain.

Beyond formal instruction, the broader academic environment, including extracurricular activities and student organizations, also provides spaces for students to encounter diversity and practice tolerance in concrete social contexts. Participation in these activities may reinforce classroom learning and contribute to the observed relationship between Qur'anic understanding and religious moderation by enabling students to apply tolerant values in real-life interactions.

From a theoretical perspective, these findings can be interpreted through the lens of religious socialization and value internalization. Religious understanding functions not merely

¹¹ Santalia & Aulia. (2024).

as knowledge acquisition, but as a process through which scriptural values are gradually internalized and translated into attitudes and behavior. Students who engage more deeply with Qur'anic verses on tolerance are more likely to internalize principles such as respect for difference, non-coercion, and peaceful coexistence, which subsequently shape their orientation toward religious moderation.

Within the higher education context, this internalization process is reinforced through sustained educational interactions, including formal instruction, pedagogical engagement, and institutional culture. When tolerance-oriented Qur'anic teachings are consistently embedded within curricula and supported by dialogical learning environments, students are more likely to develop reflective and balanced religious attitudes rather than rigid or exclusionary interpretations. This interpretation aligns with previous studies emphasizing that religious moderation is not an automatic outcome of religious education but rather the result of ongoing processes that integrate textual understanding with lived experience.

Overall, the findings of this study support the argument that strengthening students' understanding of Qur'anic principles of tolerance constitutes an important pathway for fostering religious moderation in Islamic higher education. Consistent with prior research,¹² this study suggests that educational strategies grounded in inclusive and tolerance-oriented religious teachings can effectively cultivate moderate religious attitudes among students. For State Islamic Higher Education Institutions (PTKIN), these results underscore the importance of systematically integrating tolerance-oriented Qur'anic education into curricula, pedagogical practices, and campus life as part of broader institutional efforts to promote religious moderation.

E. Conclusion

This study demonstrates that students at UIN Raden Mas Said Surakarta generally possess a relatively good understanding of Qur'anic verses on religious tolerance and that this understanding is positively and significantly associated with their attitudes toward religious moderation. The correlation analysis indicates a moderate yet meaningful relationship between the two variables ($r = 0.505$, $p < 0.01$), thereby confirming the study's central hypothesis that deeper understanding of tolerance-related Qur'anic verses is associated with higher levels of religious moderation among students.

¹² Abidin, M.Z. et al. (2024). Konsep Toleransi Antar Umat Beragama Perspektif Islam; Budi, S. & Amnest, M.E.P. (2022). Konsep Toleransi Menurut Quraish Shihab Pada Surah Al-Kafirun. *Minhaj: Jurnal Ilmu Syariah*, 3(2), 178-192.

The primary contribution of this study lies in its empirical mapping of students' understanding of specific Qur'anic verses on tolerance and its direct examination of how such understanding relates to religious moderation within a clearly defined institutional context. In contrast to previous studies that predominantly emphasize conceptual or normative discussions, this research provides quantitative evidence that Qur'an-based religious understanding plays a measurable role in shaping moderate religious attitudes.

Faculty-level analysis further reveals that students from the Faculty of Ushuluddin and Dakwah exhibit the strongest association between understanding Qur'anic verses on tolerance and religious moderation. This pattern may be attributed to curricular emphases on in-depth Islamic and Qur'anic studies, suggesting that curriculum design, pedagogical approaches, and students' social learning experiences collectively contribute to the internalization of values of tolerance and the formation of moderate religious orientations.

Despite these contributions, this study has several limitations. First, its focus on a single State Islamic Higher Education Institution limits the generalizability of the findings. Second, the reliance on self-reported survey data may introduce response bias. Future studies are therefore encouraged to employ longitudinal designs, incorporate qualitative methods, or extend the scope of investigation to multiple PTKIN institutions to enable broader comparative and contextual analyses.

From a policy perspective, the findings support national initiatives to strengthen religious moderation in higher education, particularly those articulated by the Ministry of Religious Affairs, such as Kepmenag No. 93 of 2022. Integrating tolerance-oriented Qur'anic education into curricula, pedagogical practices, and campus culture represents a strategic approach to fostering inclusive and moderate religious attitudes among students.

In conclusion, strengthening students' understanding of Qur'anic principles of tolerance should be viewed not merely as a theological endeavor but as a strategic educational pathway for cultivating religious moderation and promoting social harmony within Islamic higher education and the broader Indonesian society.

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