

Development of a Moderation- Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces

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1 Development of a Moderation-Based Islamic Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces

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Abstract

Keywords:
Learning
Model
Development;
Religious
Moderation;
Student
Tolerance.

The Indonesian nation is a large nation that has very diverse ethnic groups, races, cultures, and religions. This diversity will be very dangerous if it is not addressed properly by its adherents. Conflicts of religion, ethnicity, become something that cannot be avoided when every society does not have a strong attitude of tolerance. Islamic education as an educational system has a moral responsibility in order to form a moderate society in an effort to strengthen the tolerance attitude of students through the learning model that it provides. This study seeks to uncover and analyze the development of Islamic education based on religious moderation in an effort to strengthen student tolerance in public universities in the provinces of Lampung and Banten. The research method used in this study is research and development design, namely research used to produce certain products and test the effectiveness of these products. The results of this study indicate that moderation-based PAI learning has a major role in the formation of student tolerance attitudes in public universities in the provinces of Lampung and Banten. PAI learning based on religious moderation has a strong commitment to instilling multicultural values into students so that they can respect the appeasement that occurs in the community. The results of the Development of Islamic Religious Moderation-Based Learning Model for students show that the PAI learning model can significantly increase students' religious tolerance. Therefore, the development of this learning model is highly recommended to be applied in the context of public universities, especially in the provinces of Lampung and Banten because they have a strong contribution to produce students who have a high

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tolerance attitude.

Abstrak

Kata Kunci:
Pengembangan
Model Pembelajaran
PAI; Moderasi
Beragama; Toleransi
Mahasiswa

Perguruan tinggi sebagai pelaksana pendidikan memiliki tanggungjawab moral dalam rangka membentuk masyarakat yang moderat dalam upaya memperkuat sikap toleransi mahasiswa melalui model pembelajaran yang dilaksanakan. Penelitian ini bertujuan untuk menungkap dan menganalisis pengembangan model pembelajaran PAI berbasis moderasi beragama dalam upaya memperkuat toleransi mahasiswa di Perguruan Tinggi Umum di Provinsi Lampung dan Banten. Metode penelitian yang digunakan dalam kajian ini adalah desain *research and development*, yaitu penelitian yang digunakan untuk menghasilkan produk tertentu dan menguji keefektifan produk tersebut berdasarkan prosedur yang dilaksanakan dari tahapan perencanaan, pengembangan, uji coba, revisi, dan pelaksanaan produk yang berupa model pembelajaran PAI. Model pembelajaran yang dikembangkan adalah model pembelajaran PAI dengan *small group discussion* di mana mahasiswa dituntut untuk mendiskusikan tema tentang moderasi serta memecahkan persoalan tertentu berkaitan dengan moderasi. Hasil penelitian ini menunjukkan bahwa pembelajaran PAI berbasis moderasi memiliki peran yang besar terhadap pembentukan sikap toleransi mahasiswa di Perguruan Tinggi Umum di Provinsi Lampung dan Banten. Pembelajaran PAI berbasis pada moderasi beragama memiliki komitmen kuat di dalam menanamkan nilai multikultural kepada mahasiswa sehingga mereka dapat menghormati perbedaan yang terjadi dalam lingkungan masyarakat. Hasil dari Pengembangan Model Pembelajaran PAI Berbasis Moderasi Beragama mahasiswa menunjukkan bahwa model pembelajaran PAI dapat meningkatkan sikap toleransi beragama mahasiswa secara signifikan. Oleh karena itu, pengembangan model pembelajaran tersebut sangat direkomendasikan untuk diaplikasikan dalam konteks perguruan tinggi umum khususnya di Provinsi Lampung dan Banten sebab memiliki kontribusi kuat dalam rangka mencetak mahasiswa yang memiliki sikap toleransi yang tinggi.

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1. Introduction

As social beings, humans have a big responsibility to themselves to be able to interact and socialize with other humans. That interaction is a consequence of the basic principles of humans, who always want to group and associate with other humans. This basic principle needs fairness and equality of rights and obligations, which at the same, it becomes a human right that every human being must always uphold.¹ In this context, we must be aware of the existence of

¹ Dedi Hantono and Diananta Pramitasari, "Aspek Perilaku Manusia sebagai MakhluK Individu dan Sosial pada Ruang Terbuka Publik," *Nature: National Academic Journal of*

¹ differences. These differences are manifestations of the *sunnatullah*, so they must be addressed wisely by tolerating and respecting one another. Sp. (ETS)

These differences imply that it is possible for disputes, friction, and even conflict to occur. This conflict can occur in every element and society stratification, from the lowest to the highest. The differences that should be addressed wisely are still far from the expectations of our nation, this can at least be seen from the social phenomena that have occurred in society recently, the occurrence of the destruction of worship houses, the burning of residential complexes, clashes between groups because of differences on ethnic, racial and religious. This problem must be solved because the integrity of the nation and state is the most important aspect rather than just the interests of certain groups.

Such conflicts are understandably very disturbing to our life together. An atmosphere of unrest, anxiety and fear haunts many people's lives. Suspicion, revenge, and hostility create an inconducive atmosphere to live safely. These conflicts are very disruptive to development activities as a whole. One very worrying thing is the emergence of intolerance in society which will certainly lead to national disintegration and the spread of religious indifference and intolerance. The intolerant attitude will trigger tensions in relations between adherents of different religions. If this happens, the coveted harmony will be hard to realize.

To anticipate the problem above, education must be present in instilling the values of moderation and tolerance in society from an early age. Multicultural education is very effective in instilling those values because multiculturalism teaches acceptance of all forms of differences. Sonia Nieto in her writing notifies that "*Multicultural Education is a process strategy used in school comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers represent. Multicultural education permeates the curriculum and instructional schools, as well as the interactions among teachers, students, and parents, and the very way that schools conceptualize the nature of teaching and learning.*"²

In the context of the Republic of Indonesia, the opening of the 1945 Constitution of the Republic of Indonesia stated that "By the grace of God Almighty and motivated by the noble desire of the Republic of Indonesia which shall be built into a sovereign state based on a belief in the One and Only God". Furthermore, article 28E (1) states, "Every person shall be free to choose and to practice the religion of his/her choice, to choose one's education. (2) Every person shall have the right to the freedom to believe his/her faith. It is also stated in Article 28J (2) "In exercising his/her rights and freedoms, every person shall have the duty to accept the restrictions established by law for the sole purposes of guaranteeing the recognition and respect of the rights and freedoms of others and of satisfying just demands based upon considerations of morality, religious

Architecture 5, no. 2 (December 28, 2018): 86, <https://doi.org/10.24252/nature.v5i2a1>.

² Khalil El-Saghir, "From Multicultural Education Advocacy to Social Justice Quest: Sonia Nieto's Ideas and Thoughts," May 16, 2015, <https://doi.org/10.13140/RG.2.1.1342.3527>.

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values.³ Everything stated in the Preamble and Article 28E/J is confirmed in Chapter XI Religion Article 29 "(1) The State shall be based upon the belief in the One and Only God. (2) The State guarantees all persons the freedom of worship, each according to his/her own religion or belief."⁴

One important component of society to keep the operation of the tolerance principles is the college students. In society, they are considered as one of the groups, important sub-elements of society because they have great potential in creating a certain form of order. College students are human beings filled with idealism.⁵ They are considered *new shoots* that will replace the leaders' roles in the future. The nation's future will depend on the hands of college students. The leadership transition will be passed to them. Apart from their status as the successors of the nation's leadership, they play a bigger role as agents of change.⁶ Therefore, the development of tolerance in religion needs to be given and emphasized to students, especially in learning Islamic religious education in higher education institutions. Through Islamic religious education courses, it is expected to develop an attitude of religious tolerance in students.

In this context, it is necessary to develop an educational model for learning Islamic Religious Education in higher education institutions that can develop moderation and religious tolerance in students. One of the educational models in learning Islamic religious education that can be developed is by carrying out multicultural-based learning. This multicultural-based learning is expected to develop tolerance attitudes in students.

Several studies have discussed similar topics to this research. First, a study conducted by Abdul Rosyid⁷ entitled *Religious Moderation in Religious Higher Education Environments*.⁷ This study aims to reveal the extent of the moderation level and look at the mapping of the response analysis of private higher education institutions to the implementation of moderation policies at the higher education level. This study reveals that various religious higher education institutions have different perceptions and responses regarding the implementation of moderation value policies at the higher education level. Every religious higher education institution has the same perception about the urgency of implementing and instilling moderation values for the academic community on campus.

³ "Undang-Undang Dasar Negara Republik Indonesia Tahun 1945,"

⁴ "Undang-Undang Dasar Negara Republik Indonesia Tahun 1945."

⁵ Anur Alfutriani, Teguh Erawati, and Suyanto Suyanto, "Pengaruh Idealisme, Relativisme, Pendidikan Etika Bisnis, dan Love of Money Terhadap Persepsi Etis Mahasiswa Akuntansi Tentang Krisis Etika Akuntan (Studi Kasus pada Mahasiswa Akuntansi UST)," *INVOICE: JURNAL ILMU AKUNTANSI* 3, no. 2 (September 30, 2021): 265, <https://doi.org/10.26618/inv.v3i2.6031>.

⁶ Faridahtul Jannah and Ani Sulianti, "Perspektif Mahasiswa Sebagai Agen of Change Melalui Pendidikan Kewarganegaraan," *ASANKA: Journal of Social Science and Education* 2, no. 2 (September 30, 2021): 181, <https://doi.org/10.21154/asanka.v2i2.3193>.

⁷ Abdul Rosyid, "Moderasi Beragama di Lingkungan Tinggi Keagamaan," *Tarbawi: Jurnal Pemikiran dan Pendidikan Islam* 5, no. 2 (August 24, 2022): 106, <https://doi.org/10.51476/tarbawi.v5i2.388>.

Second, a¹ research conducted by Rosyida Nurul Anwar and Siti Muhayati entitled Efforts to Build an Attitude of Religious Moderation Through Islamic Religious Education in Public Higher Education Students.⁸ This research was conducted to look at the role and efforts made by higher education institutions, especially in Islamic Religious Education courses in instilling the values of moderation for their students. This research concludes that Islamic Religious Education's efforts to instill moderation values are done by providing the correct understanding and methodology of Islamic teachings and studies, providing a substantive curriculum oriented towards the moderate character, and through modeling shown by educators/lecturers.

Third, the research conducted by Abdul Aziz, Najmudin Najmudin under the title Religious Moderation in Teaching Materials for Islamic Religious Education (PAI) Courses at Private Public Universities (Studies at STIE Putra Perdana Indonesia Tangerang).⁹ This research exhibits the scope, description, and elements of moderation in teaching materials for PAI courses in that institution. The study results imply that the content of PAI teaching materials taught to students contains moderation values that are integrated into the aspects of *aqidah*, *shari'ah*, and morals.

From some above studies, not much research on the development of the Islamic religious education learning model with religious moderation-based to prevent the emergence of radicalism in higher education institutions, especially in the provinces of Lampung and Banten. The previous study was still normative-narrative, so it had not touched on the pattern of developing the Islamic education model. This study, therefore, gives a description and discussion of this matter and will be presented in the framework of developing concepts and theories about religious moderation that are integrated into learning Islamic Religious Education in higher education institutions.

2. Methods

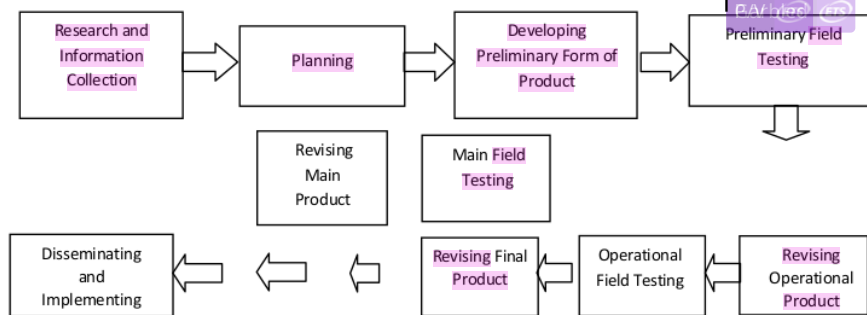
This study used a research and development design, R & D research referred to as a process used to develop and validate the results of education. The development in this case is the development of a moderation-based Islamic Religious Education learning model. The moderation-based learning model development is expected to be effective in developing student tolerance, especially at the University of Lampung and the University of Sultan Agung Tirtayasa.

⁸ Rosyida Nurul Anwar and Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (July 11, 2021): 1, <https://doi.org/10.24042/atjpi.v12i1.7717>.

⁹ Abdul Aziz and Najmudin Najmudin, "Moderasi Beragama dalam Bahan Ajar Mata Kuliah Pendidikan Agama Islam (PAI) di Perguruan Tinggi Umum Swasta (Studi di STIE Putra Perdana Indonesia Tangerang)," *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)* 6, no. 2 (December 31, 2020), <https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/9778>.

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Research and development or R&D is research design used to produce certain products and test the effectiveness of these products.¹⁰ Based on this understanding, it is implied that research and development (R&D) is a research design that aims to produce new products by conducting several tests until new products are found to be effective and can be accounted for.

This research and development design is based on the adaptation of the development model steps from Borg and Gall. The steps for R & D research that can be used for research in education fields are proposed by Borg and Gall in Sugiyono, involves 1) research and information collection, 2) planning, 3) developing preliminary form of product, 4) preliminary field testing, 5) revising main product, 6) main field testing, 7) revising operational product, 8) operational field testing, 9) revising final product, 10) disseminating and implementing.¹¹ The development procedure used in this development research is an adaptation of Borg and Gall's development model, as seen in the following figure.



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Figure 1. R & D method steps

3. Results and Discussion

3.1 The Urgency of Moderation-Based Islamic Religious Education in Cultivating Tolerance in Public Higher Education

Religious moderation-based learning is a way to teach diversity. It requires ethical rationalization, intellectual, social, and pragmatics. By teaching the ideals of inclusivism, pluralism, and mutual respect for all people and respect for other people's cultures.¹² Thus, the moderation-based learning model is learning conducted by paying attention to cultural diversity and requires human respect and tolerance for human honor and dignity wherever he comes from and regardless of culture. Through the development of a moderation-based Islamic religious education learning model, it is expected to develop an attitude of tolerance in students. Remarkably, religious conflicts can be minimized, and harmony between religions and the various existing streams within a religion can be created.

¹⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, R & D* (Bandung: CV Alfabeta, 2017), 48.

¹¹ Sugiyono, 49.

¹² Zakiyuddin Baidhaw, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), 8.

1 Formerly, there have been many criticisms of the ongoing implementation of religious education in schools and higher education that religious education is more verbalized and formalistic. The learning model for religious education changeless since then until now, even though the people we face have experienced many changes.¹³ The model that has been used is normative and conventional without being accompanied by illustrations of the socio-cultural context. Students need to fully appreciate religious values as values that live in everyday life.

The appearance of intolerance and SARA conflicts arise in society not solely because of the failure of religious education in schools and higher education. However, all of this can be moved by religious educators to re-examine and find alternative solutions through the development of religious education learning models not usually run in traditional-conventional ways.

Hasan Alwi defines tolerance as being tolerant (appreciating, allowing, permitting) stances (opinions, views, beliefs, habits, behavior, and so on) that are different or contrary to one's own stance.¹⁴ The definition of inter-religious tolerance is to believe that my religion is my religion and your religion is your religion. In other words, religious tolerance is mutual respect for other people's religions and may not force other people to adhere to their religion. The most important thing is not to vilify or criticize other people's religions for any reason because they are all human beings.

Tolerance is a basic element needed to foster an attitude of mutual understanding and respect for existing differences, as well as being an entry point for creating an atmosphere of dialogue and harmony between religious communities in society.¹⁵ In order to avoid conflicts between religious communities, tolerance should be developed into a collective awareness of all community groups from all societal levels; children, youth, adults, parents, students, employees, bureaucrats, and college students. Furthermore, tolerance principles must work to regulate people's lives effectively.

3.1 Implementation of Religious Moderation-Based Islamic Religious Education Learning Model Development in Public Higher Education in Lampung and Banten Provinces

Initial information is collected by analyzing the needs of students and lecturers to develop a moderation-based Islamic religious education learning model to develop students' religious tolerance at Lampung University and Sultan Ageng Tirtayasa University.

The followings are the initial information obtained from the results of the need analysis of lecturers and students in developing learning models.

1. The results of the Needs Analysis of the lecturers

- a. All lecturers stated that the need for students to understand the material in

¹³ Rofiqi, "Pendidikan Islam di Era Industri 4.0 (Studi Analisis Terhadap Tantangan Profesionalisme Guru Pendidikan Agama Islam)", *Fikrotuna: Jurnal Pendidikan dan Manajemen Pendidikan*, Vol. 10 No. 02, Desember (2019), 1244.

¹⁴ Hasan Alwi, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2008), 24.

¹⁵ Ariq Malik, "Membangun Nilai-Nilai Toleransi Antar Umat Beragama dan Pluralisme dalam Film Aisyah Biarkan Kami Bersaudara," *Copi Susu: Jurnal Komunikasi, Politik & Sosiologi* 3, no. 2 (September 30, 2021): 6.

- a. order to develop an attitude of religious tolerance was very high;
- b. In general, lecturers think that the recent learning model is less able to help students develop an attitude of religious tolerance;
- c. In general, lecturers consider the recent learning model to be less able to help students develop an attitude of religious tolerance;
- d. All lecturers stated that it required the development of a moderation-based Islamic Religious Education learning model to achieve learning objectives so that students could develop an attitude of religious tolerance.

2. Results of Needs Analysis of the Students

- a. Most students' attitude toward religious tolerance is categorized as low;
- b. The need for students to develop an attitude of religious tolerance is high;
- c. Students have difficulty developing an attitude of religious tolerance with the learning model used so far;
- d. According to students, the learning model used is less attractive and does not develop religious tolerance;
- e. All students (100%) need the development of a moderation-based Islamic Religious Education learning model to help religious tolerance.

There are several stages in the implementation of the development of religious moderation-based Islamic education learning model in Lampung and Banten Provinces, including;

1. Planning

The development of Islamic religious education learning models implemented by lecturers at Public Universities in Lampung and Banten Provinces is carried out in course units (SAP: *Satuan Acara Perkuliahan*) through several stages, namely; First, identify the general objectives of lectures that are oriented towards the value of religious moderation; Second, analyzing learning materials by considering the relevance and elements of religious moderation values; Third, determine the right strategy and method and represent an attitude of tolerance and respect for differences of opinion; Fourth, determine the evaluation model to be used.

Buna'i explained that a lesson plan/lecture system is essential because it will provide guidelines for implementing quality learning. Guidelines for learning with planning will provide a systematic scenario of how learning/lectures are appropriately conducted, effectively, and efficiently. Planning is done to obtain scenarios and guidelines on how the implementation of the lecture can smooth running and follow the context of the needs of students at universities in Lampung and Banten Provinces.

2. Developing Preliminary Form of Product

After planning, the next step is developing preliminary form of product of the religious moderation-based learning model. The learning model developed is the Islamic education learning model with small group discussions in which students are required to discuss themes (material content) regarding moderation and solve particular problems related to religious moderation. This model was

1 developed in 2 (two) important aspects; the content and learning design used in lectures.

3. Preliminary Field Testing

Preliminary field testing was submitted to two experts, they are subject matter experts and course design experts at UIN Raden Intan Lampung. The researchers conducted the preliminary field testing by validating two aspects: on course design and material or content. Subject matter experts evaluate content validation on course unit (SAP), Islamic education (PAI) materials, and learning models.

4. Revising main product

Based on the preliminary testing results conducted by subject matter experts and course design experts, several suggestions were obtained for improving the developed learning model. Based on these suggestions, several revisions were made to the PAI learning model based on religious moderation.

5. Field Testing (Phase 1)

After the first stage of the trial, the implementation of the multicultural learning model was 76%. Based on the categorization above, the attitude of religious tolerance of students after phase 1 of field testing of the implementation of the religious moderation-based learning model was categorized as quite good.

6. Product Revision

The product testing phase 1 showed a decrease in students' religious tolerance before and after using the religious moderation-based Islamic education learning model. Students' attitudes toward religious tolerance increased after using the moderation-based Islamic education learning model that was developed. Based on the results of the product testing phase 1 and the results of consultations with the subject matter experts and course design experts, there is no need to revise the product. Therefore, the religious moderation-based Islamic education learning model can be directly tested in the wider 2nd stage, it involves 40 Lampung University students and 42 students of Sultan Ageng Tirtayasa University.

7. Field Testing (Phase 2)

After product revisions is conducted based on the advice of subject matter experts and course design experts and also considering the results of the first phase trial, the Islamic education (PAI) learning model that has been developed was ready to be field tested in a wider scope in the second stage testing, involving 40 students at the University of Lampung and students Sultan Ageng Tirtayasa University with a total of 42 students. Thus, phase II of product field testing was carried out at the University of Lampung and Sultan Ageng Tirtayasa University. Following are the results of the questionnaire about students' level of religious tolerance after learning to use the moderation-based Islamic religious education learning model that was developed.

There was an increase in the attitude toward religious tolerance at the

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University of Lampung students after the second stage of extensive testing. Thus, the application of the religious moderation learning model can increase the attitude of religious tolerance of Lampung University students. The average value after the testing is higher than the average value before the testing. In the significance test, the calculated t-value is greater than the t-table. Hence, the difference is declared significant. The conclusion is that the effective moderation learning model can increase the attitude of religious tolerance of the students at the University of Lampung because each test produces scores that tend to be higher.

There was an increase in the attitude of religious tolerance of Sultan Ageng Tirtayasa University students after the second stage of extensive testing. Moreover, similar results were found in applying the religious moderation learning model. It shows that it can increase the attitude of religious tolerance of Sultan Ageng Tirtayasa University students. The average attitude of religious tolerance after the testing is higher than the average value before the testing. In the significance test, the calculated t value is higher than the t table. In short, the difference is declared significant. The conclusion is that the learning model based on religious moderation is effective in increasing the attitude of religious tolerance of Sultan Ageng Tirtayasa University students because each test produces scores that tend to be higher.

8. Revising Final Product

Revising the final product was made based on findings in the field when the product was tested. Based on the results of phase I and phase II of the product field testing that had been conducted, it was found that students' attitudes toward religious tolerance increased. There were differences in students' religious tolerance attitudes before and after using the religious moderation-based Islamic Religious Education learning model. Furthermore, based on the results of consultations with subject matter experts and course design experts as well as PAI lecturers, by looking at the data from the small group (stage I) and large group (stage II) testings, it was concluded that the religious moderation-based PAI learning model does not need to be revised, and deserves to be disseminated and implemented.

9. Product Implementation

The product of the final religious moderation-based Islamic education (PAI) learning model is then implemented. The purpose of implementing this final product is to determine whether the product being developed has been effective, shown by the predetermined criteria, and can develop an attitude of religious tolerance among students at the University of Lampung and the University of Sultan Ageng Tirtayasa, Banten. Therefore, testing the research hypothesis was carried out by comparing the level of religious tolerance of students who used the moderation-based Islamic religious education learning model with those who did not.

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Table 1

Data Distribution on the Level of Student Religious Tolerance

Respondents Data	Experimental Group	Control Group
	36	36
Mean	126.11	103.14
Median	126.00	103.00
Mode	130	96 ^a
Std. Deviation	3.853	9.816
Minimum	120	84
Maximum	133	122
Sum	4540	3713

Source: Results of data processing through SPSS Version 20.0.

In the table, it is revealed that there are differences in the attitude toward religious tolerance of Lampung University students who use moderation-based Islamic religious education learning models, which is higher than the attitudes toward religious tolerance of Sultan Ageng Tirtayasa University students of Banten who do not use moderation-based learning. This is evidenced by the average attitude of religious tolerance of Lampung University students who use moderation-based Islamic religious education learning models, which is higher than the average attitude of religious tolerance of Sultan Ageng Tirtayasa University students of Banten who do not use moderation-based Islamic religious education learning models. This proves that the use of moderation-based Islamic religious education learning models can develop an attitude of religious tolerance.

Following are the percentage differences in the attitude toward religious tolerance of students in the experimental group and the control group:

Table 2.

Comparison of the Levels of Religious Tolerance of Experimental and Control Group Students

Level of Student Religious Tolerance	Percentage	Criteria
Experimental Group	78,8%	Good
Control Group	64,5%	Fair

In the table above, it is known that there are differences in the attitude of religious tolerance of students in the experimental group and the control group. It reflects that the moderation-based Islamic education learning model, which was developed to shape the attitude of religious tolerance of students, can increase the attitude of religious tolerance of students at the University of Lampung.

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Testing the effectiveness of the moderation-based Islamic education learning model that was developed to cultivate students' religious tolerance was carried out by the t -test with the following results:

Table.3
Data Validation Result of Moderation-Based Learning Model

Activity	Mean	SD	N	t-value	t-table
Experimental Group	126.11	3.853	36	14.490	2.00
Control Group	103.14	9,816	36		

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The data above shows that the average gain of the experimental group (126.11) is higher than the control group, which shows a value of (103.14). In addition, the t-value score also tends to be higher than the t-table score (2.00). Based on the data, it can be concluded that the learning model of Islamic Religious Education based on religious moderation can significantly increase students' religious tolerance. This means that the development of this learning model is highly recommended for application in the context of public higher education, especially in Lampung and Banten Provinces, because it strongly contributes to producing students with a high tolerance attitude.

4. Conclusion

Indonesia is a diverse and plural nation. Following that, it is essential to make educational modifications and innovations that uphold moderation values to strengthen tolerance. One crucial component of society in order to keep the principles of religious tolerance and moderation is the college students. In society, they are considered one of the important sub-elements since they have great potential to reform a particular form of order. It is necessary to develop a learning model for Islamic Religious Education. The development, in this case, is a learning model with religious-moderation based. The development of Islamic religious education learning models conducted by lecturers at Public Universities in Lampung and Banten Provinces is carried out in the form of course units (SAP) through several stages, namely; First, identifying the general objectives of lectures that are oriented towards the value of religious moderation. Second, analyzing learning materials by considering the relevance and elements of religious moderation values. Third, determining the right strategy and method and representing an attitude of tolerance and respect for differences of opinion. Fourth, creating the evaluation model to be used. The results of the Development of a Religious Moderation-Based Islamic Religious Education Learning Model in Efforts to Strengthen Student Tolerance at Public Universities in Lampung and Banten Provinces show that the Islamic Religious Education learning model based on religious moderation can significantly increase students' religious tolerance attitudes. This implies that the development of this learning model is highly recommended for application in the context of public higher education

¹ institutions, especially in Lampung and Banten Provinces, because it has a strong contribution to producing students who have a high tolerance attitude.

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