

# DEVELOPMENT OF CAMPUS MOSQUE PROSPERITY MODEL IN DEVELOPING RELIGIOUS MODERATION FOR STUDENTS

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**Abstract:** This study developed a Campus Mosque Prosperity model to foster understanding of religious moderation among students. Using the Research and Development (R&D) approach of the ADDIE model, this model was tested through pretest and posttest to measure changes in understanding. The results of the statistical analysis showed a significant difference ( $p < 0.05$ ) between the pretest and posttest, indicating that the model is effective in improving understanding of religious moderation. Expert validation also showed the feasibility of the material, media, and language with a score of 89%-90%, so this model is feasible to apply.

**Keywords:** Prosperity of campus mosques, religious moderation, for students

## INTRODUCTION

Religion has had a central role in human life, including in Indonesia. Religion plays an important role in everyday life in society.(Kusnawan & Rustandi, 2021). The government recognizes and supports every religion, provides facilities for religious communities, and respects the existence of all religions.(Faisal, 2020). In fact, constitutionally, Article 18 of the Universal Declaration of Human Rights states that every individual has the right to think, believe, and practice his/her religion, as stated in Articles 28A to 28J.(Yasonna, 2021).

Practicing religions such as: Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism. and around 87% of the total population of Indonesia adheres to Islam, while around 6.9% are Christian, 2.9% Catholic, 1.7% Hindu, 0.7% Buddhist, and 0.05% Confucian(Official Website of the Republic of Indonesia • Indonesian Information Portal, 2023). Religious diversity is one of the important elements of Indonesia's cultural richness.(Purwanto et al., 2019). The presence of this diversity is the main factor that enriches and makes Indonesia have uniqueness and abundant cultural wealth and the diversity of religions and cultures in Indonesia is considered a very valuable asset.(Nisa et al., 2021; Sugiarti & Roqib, 2019).

Behind religious diversity, conflicts such as radicalism, secularism, violence and crime can also arise, including hate speech/insults and hoaxes, especially in the name of religion.(Anwar & Muhayati, 2021; Arsudin, 2021). Radicalism in religion has poisoned the minds of students because on average students are still in the process of searching for a new paradigm of understanding regarding religion, especially those that are limited in fulfilling needs.(Wiji Asmoro Sadarusalam et al., 2018). Other research conducted by(Sugiarti & Roqib, 2019)identify ten leading state universities that are exposed to radicalism.

The universities include UI Jakarta, IPB, ITB, UGM Yogyakarta, UNY, Unibraw Malang, Unair, Unram, UIN Jakarta, and UIN Bandung. The highest level of exposure occurred in IPB and ITB. In the Religious Higher Education (PTK) environment, exposure occurred in UIN Jakarta and UIN Bandung. Even included in the radicalism of students is the phenomenon of the niqab which was once used as an indicator of the development of radicalism in a place or campus(Nisa et al., 2021).

Despite previous opinions, existing data shows that most campuses exposed to radicalism occur more in general campus environments than in religious colleges.(Murtadlo, 2021). In fact, if viewed from Religious Higher Education (PTK), there are few cases of exposure to radicalism. However, if traced further, PTK that opens general study programs such as medicine and science technology tend to be more vulnerable to exposure to radicalism.

The presence of these general study programs has become an entry point for radicalism in the PTK environment. This fact states that this occurs because the majority of them have an understanding of religion that is still binary or black and white. (Anwar & Muhayati, 2021). Furthermore, it is also feared that radicalism will give rise to the view that people of different religions are parties that can be fought. So that a view of attitudes like terrorists who justify suicide in the name of fighting different religious groups emerges. (Lutfiyani & Ashoumi, 2022).

Religious moderation education in higher education has an important role in dealing with the phenomenon of religious moderation among students. (Jannah et al., 2022). Religious moderation is seriously included in the 2020-2024 RPJMN through Presidential Regulation No. 18 of 2020. So it is a must that religious moderation is implemented in all educational institutions. Therefore, this study aims to create a model for the prosperity of mosques in campus areas considered as an important step to overcome the problem of religious moderation, by increasing the space for dialogue between student groups and the campus community and avoiding the dominance of the interests of certain groups that can narrow the space for dialogue for other groups. By involving students directly in finding solutions to social and national problems, it is hoped that a balance will be created between religion and science which is the key to solving the problem of religious moderation in the campus environment.

The model of mosque prosperity in the campus area can be a bridge between the two, facilitating discussions, teachings, and meetings that promote inclusive and balanced understanding. The goal is for students to not only develop a deeper understanding of religion but also to be able to combine this thinking with science in everyday life. Thus, it is hoped that the problem of religious moderation can be overcome by creating an environment that supports this balance for students.

## METHOD

Research and development in this research uses the ADDIE development model using modifications. Research and development procedures were carried out in several stages adapted from Sugiyono (2017).

## RESULTS AND DISCUSSION

### a. Overview of the Campus Mosque program

Campus mosques play an important role in community empowerment through education and skills training programs. For example, Al-Furqon Mosque organizes skills training such as sewing and handicrafts to help residents improve their economic independence. A similar program is also held by Salman Mosque which raises funds to support the education of children from underprivileged families.

Ikomah Mosque focuses on health by providing free health services and education related to healthy lifestyles. Meanwhile, the Grand Mosque collaborates with the Indonesian Red Cross to educate the community about the importance of blood donation. These programs not only improve practical skills, but also build solidarity and social independence within the community.

Through this training, the mosque is not only a place of worship. But also a center of empowerment that encourages social and economic welfare, and strengthens social networks in society.

### b. Systematics/format of Campus Mosque Prosperity Model

The Campus Mosque Prosperity Model to Foster Religious Moderation for Students begins with a needs analysis, which identifies the need for facilities such as an interfaith library to support interfaith dialogue. The model planning focuses on the topic of religious moderation, with core competencies such as understanding the concept of moderation and active involvement in campus mosque activities. Learning activities are designed to foster understanding through discussion, study, and social activities.

The model design systematically organizes the material, starting with an introduction to religious moderation, continuing with the core material, and ending with reflection. The model then went through a trial and revision involving 40 students to evaluate their understanding. Based on feedback, the model was revised for improvement. In the implementation and evaluation stage, the model was applied at the Ikomah Mosque, with an evaluation to improve and refine the model according to input from students and validators.

### c. Feasibility of Campus Mosque Prosperity Model

This study tested the feasibility of the Campus Mosque Prosperity model in fostering religious moderation through expert validation and field testing. The results of expert validation of materials, media, and language showed scores of 89% to 90% respectively, indicating the suitability of the model with learning objectives. Suggestions from experts include adding details of activities and logos for design professionalism.

Field testing with 40 students showed that this model is effective, relevant, and feasible to implement. With an average score of 89%, the model is considered ready to be implemented for the prosperity of campus mosques in the context of religious moderation.

### 1. Expert Validation Results

Expert validation results are in-depth evaluations by experts on a product or instrument to ensure its quality, relevance, and reliability before wider use. In this process, experts assess several key aspects, such as content accuracy, relevance to objectives, ease of use, and consistency of results. Based on this assessment, experts provide suggestions or revisions that help improve the product. The results of this validation ensure that the product being developed meets the expected standards and is ready for the next stage. This validation involves 3 experts, namely material, media and language experts. The following list of validators can be seen in the following table:

Table 4.1  
List of Expert Validators

No	Name	Expert	Information
1.	Material Validator 1	Material	Prof. Dr. KH Nanat Fatah Natsir, MS.
2.	Material Validator 2	Material	Dr. H. Saefuloh, S.Ag.,M.Pd.I
3.	Media Validator 3	Material	H.Mukhtarom, M.Si
4.	Media Validator 1	Media	Dr. Asep Dadang, Shi, S.Pd.I M.Sc
5.	Media Validator 2	Media	Nandang Nursaleh, SS, S.Pd., MA
6.	Language Validator 1	Language	Salim Rusli, ST.,M.Ikom.
7.	Language Validator 2	Language	Prof. Dr. K. H Nanat Fatah Nasir, Ms

### 2. Subject Matter Expert Validation

Validation by material experts was conducted to ensure the completeness and suitability of the content of the material in the Campus Mosque Prosperity Model in Cultivating Religious Moderation. This process aims to ensure that the material presented is relevant, in accordance with the needs of the congregation, and in line with the principles of moderation in religion. In addition, this validation also helps determine the accuracy and effectiveness of the delivery of the material. This is done so that it can be accepted and understood well by all participants, thus supporting the creation of an inclusive and tolerant campus mosque environment. The following table shows the results of the validation by material experts.

Table 4.1  
Results of Material Expert Validation Assessment

No	Validators	Total Score Obtained	Total Maximum Score	Percentage
1.	Validator 1	55	64	85%
2.	Validator 2	60	64	94%
3.	Validators	58	64	90%
Average validator of criteria material				89%
				Very Valid

The Campus Mosque Development Model in Cultivating Religious Moderation obtained a total average score of 89% from the assessment results of material experts. This score is included in the "very valid" category, which indicates that this model has met the high quality criteria and is worthy of use. Thus, this model can be an effective reference in guiding campus mosque activities and programs, while supporting the creation of an attitude of religious moderation among the congregation. This validation shows that the model can be implemented well according to the established standards. The input from the material expert validator is to add an implementation process in the Campus Mosque Development Model in Cultivating Religious Moderation.

### 3. Media Expert Validation

Validation was conducted to ensure that the visual, design, and layout aspects of the Campus Mosque Prosperity Model in Cultivating Religious Moderation support the delivery of material effectively and attractively. This validation includes an assessment of the use of color, typography, illustrations, and presentation structures that make it easier for participants to understand and absorb information. Media experts also evaluated whether these visual elements support the principle of religious moderation and are in line with the values of inclusivity promoted by the model. With media validation, the model is expected to be able to present material that is not only informative but also easily accessible and understood by all participants. Thus creating a comfortable and effective learning experience in the campus mosque environment. The following are the results of validation to media experts:

Table 4.2

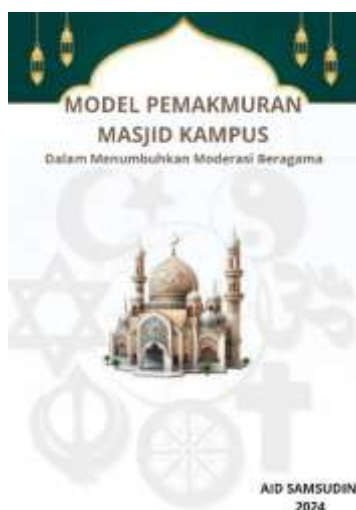
Media Expert Validation Assessment Results

No	Validators	Total Score Obtained	Total Maximum Score	Percentage
1.	Validator 1	63	68	88%
2.	Validator 2	62	68	92%
Average media validator criteria				90%
				Very Valid

The results of the assessment by media experts on the Campus Mosque Prosperity Model in Cultivating Religious Moderation showed a total average score with a percentage of 90%. This score places the model in the "very valid" category, indicating that the model is suitable for use and has met the established quality standards. Thus, the model is expected to be able to support efforts to improve understanding and implementation of religious moderation in the campus environment, providing a strong foundation for a more effective and relevant learning process.

The input from the media expert validator is to include the UPI logo on the Cover page or title of the existing teaching model. The following are revisions from the Media expert listed in the table below:

Before



After

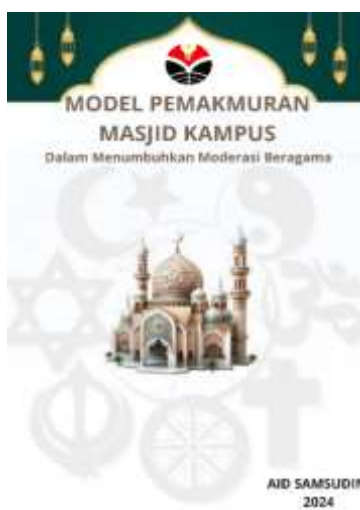


Figure 4.1: Material Expert Improvement

Source: Religious Moderation Model

#### 4. Linguist Validation

This development activity begins with an assessment or validation of the Campus Mosque Prosperity Model in Cultivating Religious Moderation. With input from language experts, this model is expected to have language that is not only in accordance with academic standards but also friendly to readers. So that it can support the learning objectives of religious moderation. The results of each validation stage provide clear direction for developers in improving the model to achieve optimal quality. The following are the results of validation to language experts:

Table 4.3

Expert Validation Assessment Results

No	Validators	Total Score Obtained	Total Maximum Score	Percentage
1.	Validator 1	42	48	87%
2.	Validator 2	44	48	91%
Average language validator criteria				89%
				Very Valid

The total score obtained from the validation of language experts for the Campus Mosque Prosperity Model in Cultivating Religious Moderation reached an average percentage of 89%. This shows that the model is very valid and worthy of use according to the established criteria.

However, there are some suggestions and inputs, one of which is an explanation using clear and concise language. The following are the results of the revision which include a comparison before and after being adjusted by the expert

validator, which can be seen in the table below. With this improvement, it is hoped that the model can be more effective in conveying the message of religious moderation to all groups. The following are the results of the revision before and after from the expert validator which are listed in the table below:

Table 4.4  
Linguist Improvement

Before "Interfaith libraries are important institutions that provide collections of literature from various religious traditions, such as Islam, Christianity, Hinduism, Buddhism, and Judaism. These libraries also function as discussion spaces to enhance interfaith understanding."	After "The interfaith library provides a collection of literature from religious traditions, including Islam, Christianity, Hinduism, Buddhism, and Judaism. In addition, this library also serves as a discussion space to increase interfaith understanding."
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Based on the analysis results from the three validators, namely material, media and language experts. The assessment results from each validator will be combined to get the final score. This score will then be calculated to get the average percentage with the following formula:

$$VaH1 + VaH2 + VaH3$$

$$R = 3$$

Information	It is known
R = Average	
Wow1 =Subject Matter Expert Validation	Vah1 = 89%
Wow2 =Media Expert Validation	Vah2 = 90%
Wow3 =Linguist Validation	Vah3 = 89%

$$\text{Then we get, } R = \frac{89\%+90\%+89\%}{3} = 89\%$$

This percentage indicates that the teaching model has achieved a high level of validity. Based on the criteria used, the percentage of 89% indicates that the teaching model is in the very valid category and is suitable for use in learning activities. These results are also a reference for making minor improvements according to expert advice, if necessary, so that the final product will have more optimal quality and meet learning needs well.

#### d. The Effectiveness of the Campus Mosque Prosperity Model in Cultivating Religious Moderation for Students

The results of the "Religious Moderation" model trial showed that the model was effective in improving students' understanding of religious moderation. Based on pretest and posttest data taken from 40 students, statistical analysis using SPSS showed a significant difference between the pretest and posttest scores, with a p value <0.05. The t value of -6.837 and the degrees of freedom of 39 indicate that the difference in scores did not occur by chance, but was the result of the influence of the model. Therefore, it can be concluded that this model is effective in fostering students' understanding of religious moderation.

After the model has been validated by experts and revisions have been made by researchers, the next stage is a trial of the evaluation instrument to obtain pretest and post-test scores. This trial aims to determine the extent of students' understanding of the concept of religious moderation before and after they study the model. Validation of the evaluation instrument was carried out on 40 students from various study programs and religious backgrounds. The results of the pretest and posttest will provide an overview of the effectiveness of the model in improving students' understanding of religious moderation, as shown in the table below.

Table 4.5  
Student Understanding Questionnaire Results

No	STUDENT NAME	STUDY PROGRAM	RELIGION	Pretest	Post-test
1.	English	Information Technology	Islam	55	80
2.	English	Public health	Islam	75	90

3.	Bella Santoso	Law	Christian	75	75
4.	Bimo Widodo	Chemical Engineering	Islam	80	75
5.	Chandra Wijaya	Medical	Hindu	65	65
6.	Miss Rahmawati	Indonesian Literature	Christian	80	85
7.	Mr. Saputra	Management	Islam	75	90
8.	English	Psychology	Islam	65	85
9.	Eka Putri	Economy	Islam	65	80
10.	Evi Rahayu	Agribusiness	Catholic	75	80
11.	The Dawn of the Universe	English literature	Christian	65	90
12.	Faris Ramadhan	Dental Education	Islam	75	90
13.	Gina Princess	Communication Studies	Islam	75	80
14.	The Greatest Showman	French Literature	Islam	85	90
15.	Haris Gunawan	Agribusiness	Islam	65	80
16.	English: Henry Kurniawan	Computer Science	Islam	65	85
17.	Beautiful Ramadhani	Pharmacy	Catholic	65	70
18.	Ines Lestari	International Relations	Christian	75	70
19.	Jihan Kusuma	Nutritional Science	Islam	65	75
20.	English	Electrical Engineering	Islam	75	80
21.	Goddess Kartika	Management	Hindu	65	75
22.	Kiki Ananda	Veterinary Medicine	Islam	75	85
23.	Laila Maulid	Biology	Islam	65	85
24.	Leo Santoso	Communication Studies	Buddha	75	85
25.	Maya Wulandari	Pharmacy	Islam	80	85
26.	Miko Prasetyo	Political Science	Islam	90	85
27.	Nina Aulia	Japanese Literature	Islam	80	85
28.	Nino Suwandi	Mechanical Engineering	Catholic	90	80
29.	English	Geography	Buddha	65	80
30.	Oki Anggoro	Agronomy	Islam	75	90
31.	Princess Anggraeni	Social welfare	Christian	65	90
32.	Rina Marlina	Political Science	Islam	75	90
33.	Rizky Darmawan	Accountancy	Islam	70	85
34.	Santi Gems	International Relations	Islam	60	90
35.	Taufik Rahman	Civil Engineering	Islam	50	80
36.	Umi Hartati	Law	Catholic	50	75
37.	Vina Melati	Statistics	Islam	60	85
38.	Revelation of Pratomo	Industrial Engineering	Christian	70	80
39.	Yuli Andriana	Anthropology	Hindu	50	90
40.	Zaki Fauzan	Legal studies	Islam	40	90

Data were collected through questionnaires, which were then analyzed using SPSS version 25.0. to determine the results of the pretest and post-test validation. The results of the validation analysis can be seen in the table below:

Table 4.6  
SPSS 25.0 Results

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	69.25	40	10,774	1,704



posttest	82.63	40	6,503	1,028
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#### Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	Pretest & posttest	40	.038	.816

#### Paired Samples Test

		Paired Differences				T	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error	95% Interval of the Difference Lower Upper			
Pair 1	Pretest posttest	-13,375	12,372	1,956	-17,332 -9,418	-6,837	39	.000

Based on the results of statistical analysis, there is a significant difference between the pretest and posttest scores taken from the tested sample. The results of the t-test show a t value of -6.837 with a degree of freedom (df) of 39, and a significance value (p-value) of 0.000. A p-value smaller than 0.05 indicates that the difference between the pretest and posttest scores is very statistically significant, which means H<sub>0</sub> is rejected. In other words, the use of the "Religious Moderation" model has a significant effect on increasing students' understanding of religious moderation.

### CONCLUSION

Campus mosques play an important role in community empowerment through education and skills training programs. For example, Al-Furqon Mosque organizes skills training such as sewing and handicrafts to help residents improve their economic independence. A similar program is also held by Salman Mosque which raises funds to support the education of children from underprivileged families. Ikomah Mosque focuses on health by providing free health services and education related to healthy lifestyles. Meanwhile, the Grand Mosque collaborates with the Indonesian Red Cross to educate the community about the importance of blood donation. These programs not only improve practical skills, but also build solidarity and social independence within the community.

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