

The Influence of Cultural Literacy on the Students' Accommodative Attitudes Towards Religious Moderation and Local Culture Preservation at *Ma'had al-Jami'ah* of State Islamic University (PTKIN)

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Abstract

This study examines the level of cultural literacy among the students of *Ma'had al-Jami'ah* at PTKIN as an indicator for assessing perspectives and attitudes related to religious moderation, particularly in terms of accommodative attitudes towards local culture. Previous studies on the influence of literacy on religious moderation present mixed findings. Mahmudah and Handayani emphasize a significant correlation between literacy levels and religious moderation, while Wulan argues the opposite. This research employs a quota sampling method. The population consists of *Ma'had al-Jami'ah* students from four institutions: UIN Syarif Hidayatullah Jakarta, UIN Sunang Gunung Djati Bandung, UIN Walisongo Semarang, and UIN Maulana Malik Ibrahim Malang, with a total sample of 365 students. The findings reveal a very high level of cultural literacy among the students, with a score of 100 on the scale and an index of 83.03%. This was assessed based on three cultural literacy indicators. There are religiosity values (88.59%), cultural sensitivity (86.67%) and intercultural interaction (76.01%). The accommodative attitudes towards local culture were measured at 79.33%. Hypothesis testing indicates that cultural literacy has a significant impact on accommodative attitudes towards local culture, with a coefficient of 0.4665 or 32.28%. The results suggest that the higher the level of cultural literacy, the stronger the students' religious moderation.

Keywords: *Cultural literacy, accommodative attitudes, religious moderation, local culture, Ma'had al-Jami'ah.*

Abstrak

Penelitian ini mengkaji tingkat literasi budaya pada mahasiswa Ma'had al-Jami'ah PTKIN sebagai bahan indikator pengukuran pandangan dan sikap moderasi beragama pada aspek akomodatif

terhadap budaya lokal. Kajian pengaruh literasi terhadap moderasi beragama sudah dilakukan oleh Mahmudah dan Handayani yang menegaskan bahwa ada pengaruh signifikan dari tingkat literasi pada tingkat moderasi beragama, sedangkan Wulan menyatakan hal yang sebaliknya. Metode sampling yang digunakan pada penelitian ini adalah metode Quota Sampling. Objek penelitian ini adalah mahasiswa yang tersebar di empat Ma'had al- Jami'ah, yaitu Ma'had al-Jami'ah UIN Syarif Hidayatullah Jakarta, UIN Sunang Gunung Djati Bandung, UIN Walisongo Semarang, dan UIN Maulana Malik Ibrahim Malang dengan ukuran sampel sebesar 365 mahasiswa. Hasil penelitian ini adalah tingkat literasi budaya mahasiswa Ma'had al-Jami'ah sangat tinggi, berada pada skala 100 dengan indeks sebesar 83,03%. Hal ini diukur dari tiga indikator literasi budaya, yaitu nilai keberagaman pada 88,59%, kepekaan budaya pada 86,67%, dan interaksi keberagaman budaya pada 76,01%. Tingkat akomodatif budaya lokal pada 79,33%. Dari hasil pengujian hipotesis diketahui bahwa literasi budaya memiliki pengaruh yang signifikan sebesar 0,4665 atau 32,28% terhadap akomodatif terhadap budaya lokal di kalangan mahasiswa. Semakin tinggi tingkat literasi budaya, maka semakin tinggi tingkat moderasi beragama.

Kata kunci: Literasi budaya, Akomodatif terhadap budaya lokal, moderasi beragama, budaya lokal, Ma'had al-Jami'ah.

INTRODUCTION

One of the essential elements to explore and to understand scientific concepts is literacy. Literacy encompasses not only the ability to read but also the capacity to reconstruct a text through interpreting words, integrating sentence meanings, identifying themes, and critically analyzing texts to draw conclusions.¹

The rise in digital literacy within society has not been accompanied by increasing cultural literacy. One contributing factor to the low level of cultural literacy is the declining public interest in accessing traditional folklore media. Among the various dimensions of cultural literacy, cultural knowledge has been the most significant improvement, while dimensions related to cultural attitudes and behaviors have shown minimal progress. Cultural literacy serves as an inter-generational bridge, ensuring that younger and future generations do not lose their sense of direction in life. In the Indonesian context, cultural literacy functions as a crucial medium for preserving Indonesian culture as a lasting symbol of national identity.²

¹ N.S. Wulan, *Pengembangan Model Literasi Keluarga Berbasis Simplifikasi Cerita Rakyat*. (Sleman: CV Pena Persada, 2021).

² Y. Abidin, Tita Mulyati, Yeni Yuniarti, and Trifalah Nurhuda. "The Effects of Integrating Folklore and Mixed Reality toward Student's Cultural Literacy". *International Journal of Society, Culture & Language (IJSCL)* 11, no. 1 (2023): 307-319.

Literacy studies need to address the effectiveness aspect of literacy in influencing individual behavior.³ It has a positive and significant correlation with religious moderation. The higher the level of literacy, the greater the degree of religious moderation.⁴

The role of cultural literacy and peace education for indigenous communities is reflected in their efforts to construct and to develop a strong cultural identity through social interactions among citizens, including harmonious relationships with the surrounding natural environment. The leadership of the traditional kingdom of *Sekala Brak* plays a pivotal role in shaping local politics and fostering inter-religious harmony. The community adheres to the authority and decrees of their traditional leaders, treating them as internal legal norms that support the realization of religious harmony. Therefore, it can be concluded that the sociology-cultural characteristics of the indigenous community of *Kepaksian Sekala Brak* in West Lampung have contributed to fostering inter-religious harmony, ultimately playing a significant role in preventing social conflict within the society.⁵

Cultural literacy facilitates a proper understanding and appreciation of culture as a core component of national identity. A lack of cultural literacy awareness can lead to conflicts among groups within multicultural societies.⁶ Coexisting in such societies is often complex and frequently results in social tensions. Therefore, cultural literacy skills are essential for fostering stability in multicultural communities and achieving religious tolerance through the integration of local wisdom.⁷ Future studies should explore the role of cultural literacy in religiously diverse indigenous communities.⁸ Literacy is perceived to have a positive and significant effect on individuals' perspectives and attitudes towards religious moderation.⁹ This is evident in the case of fifth-grade

³ N.S. Wulan, "Pengaruh Literasi Membaca terhadap Pemahaman Moderasi Beragama Mahasiswa PGSD". *Jurnal BASICEDU* 6, no. 1 (2022): 372-385.

⁴ Mahmudah, M., *Korelasi Literasi Budaya dan Literasi Digital terhadap Moderasi Beragama pada Siswa Jenjang Madrasah Aliyah di Kota Madiun*. (Tesis Universitas Islam Negeri Malang Maulana Malik Ibrahim, 2021).

⁵ Idrus Ruslan and Muhammad Aqil Irham. "The Role of Cultural Literacy and Peace Education in Harmonization of Religious Communities" *Journal of Social Studies Education Research (JSSER)* 13, no. 3 (2022): 174-204.

⁶ L. David van Broekhuizen, *Literacy in Indigenous Communities* (Amerika Serikat: Pacific Resources for Education and Learning/ERIC Clearinghouse, 2000). <https://eric.ed.gov/?id=ED450582>.

⁷ Fawaizul Umam and Mohamad Barmawi. "Indigenous Islamic Multiculturalism. Interreligious Relations in Rural East Java, Indonesia". *Ulumuna* 27, no. 2 (2023): 649-691.

⁸ K. P. Dewi. "Indigenous Knowledge: Develop Cross-Cultural Literacy and Character of Indonesia in Multicultural Society" *2nd International Conference on Social Science and Character Educations (ICoSSCE 2019) Indigenous* (2020) 398, 1-4. <https://doi.org/10.2991/assehr.k.200130.041>.

⁹ Burhanuddin Arafah and Muhammad Hasyim. "Digital Literacy on Current Issues in Social Media: Social Media as a Source of Information". *Journal of Theoretical and Applied Information Technology* 101, no. 10

students in SD Gugus Banyuning (elementary school), where the level of digital literacy significantly impacts their degree of religious moderation, as demonstrated by a p-value of less than 0.05 in the statistical analysis.¹⁰

In another research, the effect of literacy on religious moderation was found to be insignificant. Among 85.28% of first-year students at UPI Purwakarta who demonstrated a strong understanding of religious moderation, only 17.39% were influenced by reading literacy, while the remaining 82.61% were affected by other factors, even though students' reading literacy level reached 66.2%.¹¹

Higher education institutions play a pivotal role in enhancing students' literacy. On the other hand, universities must provide adequate information and communication technology for infrastructure and resources. Educators should also leverage it to support effective and meaningful learning activities.¹²

PPIM found that 58.5% of university students in Indonesia had been exposed to the dissemination of radical ideologies. This reported that only 20.1% of students exhibited moderate behavior.¹³ In 2021, PPIM concluded that students demonstrated moderate behavior with an average score of 3.14 out of 6, characterized by their ability to seek information and make an effort to understand others' circumstances.¹⁴ This finding contrasts with earlier research, which indicated that 66.36% of Islamic boarding school students displayed moderate, particularly in terms of tolerance and adaptation to local culture.¹⁵ These suggest that Islamic boarding schools for university students play a significant role in fostering values of religious moderation among students.

Ma' had al-Jami'ah is an Islamic higher education institution that emphasizes deep Islamic studies while preserving the traditions of classical Islam. Islamic boarding schools for university

(2023): 3943-3951; and Mahmudah M., *Korelasi Literasi Budaya dan Literasi Digital terhadap Moderasi Beragama pada Siswa Jenjang Madrasah Aliyah di Kota Madiun*.

¹⁰ Ni Nyoman Lisna Handayani and I Putu Suardipa. "Peningkatan Literasi Digital dan Moderasi Beragama Melalui Learning Management System Berbasis Trikaya Parisudha pada Siswa SD Gugus Banyuning" *Jurnal Lampuhyang* 13, no. 2 (2022): 144-155.

¹¹ N.S. Wulan, *Pengembangan Model Literasi Keluarga Berbasis Simplifikasi Cerita Rakyat*.

¹² Rahmat Budiman and Andre Iman Syafrony. "The digital literacy of first-year students and its function in an online method of delivery" *Asian Association of Open Universities Journal* 18, no. 2 (2023): 176-186.

¹³ Yunita Faella Nisa, et al. *Gen Z: Kegagalan Identitas Keagamaan* (Jakarta: Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2018).

¹⁴ Arie Subhan, et al. *Penguatan Simpul Moderasi Beragama di Kampus Islam* (Jakarta: Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2021).

¹⁵ Irfan Mas'ud Abdullah, et al. "Toleransi di Kalangan Mahasantri dalam Menjalankan Moderasi Beragama di Lingkungan Ma'had Aly". *Refleksi* 20, no. 2 (2021): 137-168.

students function as student support centers that contribute to the realization of university's vision and mission. This form of Islamic higher education can be regarded as a new model of Islamic educational institutions in Indonesia.¹⁶ *Ma'had al-Jami'ah* is established with the aim of fostering and mainstreaming the values of religious moderation among its students.¹⁷ This objective has been implemented by several *Ma'had al-Jami'ah* across Indonesia, such as *Ma'had al-Jami'ah LAIN Pekalongan* and *LAIN Syekh Nurjati Cirebon*.¹⁸

This study aims to examine the level of cultural literacy among the students in the *Ma'had al-Jami'ah* environment, the degree of accommodative attitudes toward local culture within the framework of religious moderation, and the influence of cultural literacy on these accommodative attitudes in the context of *Ma'had al-Jami'ah*.

METHODS

This study employs a quantitative approach aimed at describing and explaining a phenomenon in a manner that allows for the generalization of the findings. It was implemented through a survey method administered to the students in order to measure the variable under investigation. The research subjects consist of the students from four institutions: UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Djati Bandung, UIN Walosongo Semarang, and UIN Maulana Malik Ibrahim Malang.

The sampling technique used in this study is quota sampling, in which the research subjects are grouped into strata-namely, the four *Ma'had Al-Jami'ah*. From each stratum, samples were drawn using accidental sampling with proportional composition. The sample size was determined using the Estok Navitte Cowan¹⁹, where the proportion value was set up $p = 0.5$, the z-score at a 5% significance level was $z = 1.96$ and the margin error was $E = 0.05$. Given the total population of

¹⁶ Ministry of Religious Affairs of the Republic of Indonesia. *Modul Penyelenggaraan Ma'had Al-Jami'ah di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN)* (Jakarta: Directorate of Higher Islamic Education, Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia, 2021); and Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia* (London: Routledge, 2011).

¹⁷ Imam Sujono, et al. "Efforts to Strengthen Islamic Moderation of Islamic Religious Universities in Indonesia" *Proceedings of the 6th Batusangkar International Conference, BIC* (Batusangkar: Batusangkar Publisher, 2021).

¹⁸ Muhammad Mufid and Ahmad Tabi'in. "Eksistensi Ma'had Al-Jami'ah Dalam Penguatan Moderasi Beragama Pada Era Revolusi Industri 4.0" *At-Ta'lim: Media informasi Pendidikan Islam* 20, no. 1 (2021): 40-53.

¹⁹ Melissa Estok, Neil Nevitte, and Glenn Cowan, *The Quick Count and Election Observation: An NDI Handbook for Civic Organizations and Political Parties* (Washington: Nasional Democratic Institute for International Affairs, 2002).

the students in *Ma'had* N = 7029, the minimum required sample size was calculated to be 365 students. The following is the sample size for each *Ma'had*:

Table 1. Distribution of Research Population and Sample

Ma'had al-Jami'ah	Population Size	Sample Size
Ma'had Al-Jami'ah UIN Jakarta	757	40
Ma'had Al-Jami'ah UIN Bandung	520	27
Ma'had Al-Jami'ah UIN Semarang	2052	106
Ma'had Al-Jami'ah UIN Malang	3700	192
Total	7029	365

This study involves two types of variables: observed and latent variables. Observed variables refer to those that can be directly measured, while latent variables are not directly observable and are instead constructed and measured indirectly through a set of indicators. Latent variables in this research are categorized into two types: exogenous (independent) latent variables, represented by cultural literacy,²⁰ and endogenous (dependent) latent variables, represented by accommodative attitudes toward local culture within the framework of religious moderation among the students.²¹ The implementation of the variables used in this study is outlined below:

Table 2. The Implementation of Research Variables

Variable	Dimensions	Indicators
Cultural Literacy (ξ) (NCREL and Meteri Group (2003))	Value of diversity	Perspectives on diversity
		Understanding of diversity
	Cultural sensitivity	Knowledge of Indonesian cultural history
		Sensitivity to issues related to ethnicity, religion, race, and inter-group relations
	Interaction with cultural diversity	Attitude of cultural diversity
		Behavior of cultural diversity
		Worship practices
		Deviant sects

²⁰ NCREL and Metiri Group, *Engauge 21st Century Skills: Literacy in Digital Age* (Illinois: NCREL, 2003).

²¹Ministry of Religious Affairs of Republic of Indonesia. *Moderasi Beragama* (Jakarta: Agency for Research and Development, and Training of the Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Variable	Dimensions	Indicators
Accommodative Attitudes Toward		
Local Culture in the Framework of		
Religious Moderation (η)		
(Ministry of Religious Affairs, 2019)		
		Local wisdom

Based on the operational variables above, a questionnaire consisting of 23 items was developed and the instrument underwent validity and reliability testing, confirming that all items were appropriate for use in the data collection process.

The statistical hypotheses of this study are as follows:

1. H_0 = The level of cultural literacy does not influence accommodative attitudes toward local culture within the framework of religious moderation among students of *Ma'had al-Jami'ah*
2. H_1 = The level of cultural literacy influences accommodative attitudes toward local culture within the framework of religious moderation among *students of Ma'had al-Jami'ah*.

DISCUSSION

Modeling the Influence of Cultural Literacy on Local Accommodation in Religious Moderation Using Structural Equation Models (SEM)- Partial Least Square

In this study, Structural Equation Models were employed to observe the influence of cultural literacy on local cultural accommodation, where both are considered latent variables that cannot be directly observed. The construct of cultural literacy was measured through three dimensions: appreciation of diversity, cultural sensitivity, and engagement in cross-cultural interactions, comprising a total of 15 indicator items. Meanwhile, the latent construct of local cultural accommodation, which constitutes one of the dimensions of religious moderation, was assessed using eight indicator items. The data analysis was conducted using the SmartPLS version 3.0 software.

Path Diagram and Parameter Estimated result

The following presents the path diagram of the Structural Equation Models along with the estimated parameters obtained through the Partial Least Square method, illustrating the relationships between items, dimensions, and the latent variable of cultural literacy, as well as its influence on local cultural accommodation among the students.

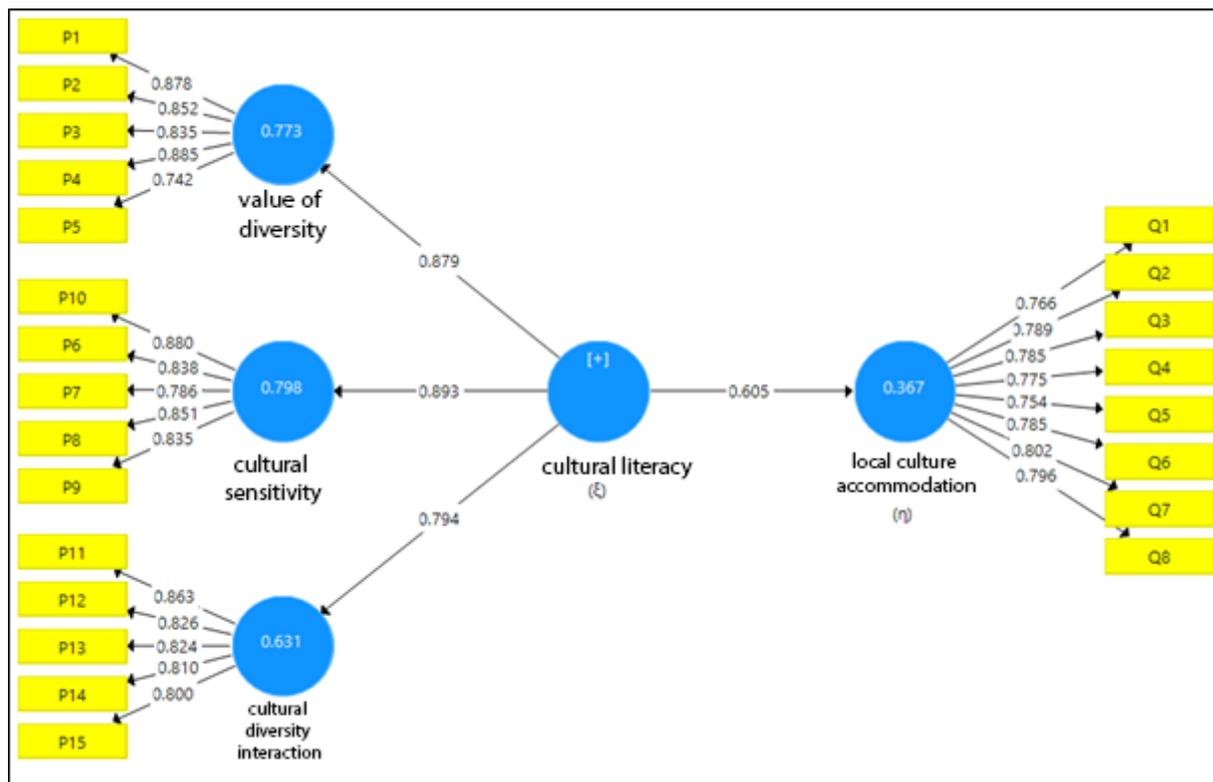


Figure 1. Path Diagram of Parameter Estimated result

Evaluation of the Outer Model Fit

The outer model evaluation is conducted to assess the accuracy of observed variables in representing their respective constructs. The measurement model testing includes both validity and reliability assessments. Convergent validity is evaluated by examining the standardized loading factors and t-statistics of the indicators. The table below presents the standardized loading factor values and corresponding t-statistics for both the first and second-order confirmatory factor analysis (CFA) measurement models.

Table 3. Assessment of Outer Model Validity

Variable	Loading Factor	T- statistics	Explanation
<u>1stCFA</u>			
<i>Value of Diversity</i>			
P1	0.878	38.899	Valid
P2	0.852	32.849	Valid
P3	0.835	38.114	Valid
P4	0.885	52.246	Valid
P5	0.742	22.374	Valid
<i>Cultural Sensitivity</i>			
P6	0.838	34.670	Valid
P7	0.786	27.834	Valid
P8	0.851	38.277	Valid
P9	0.835	37.901	Valid
P10	0.880	56.192	Valid
<i>Interaction with Cultural Diversity</i>			
P11	0.863	65.940	Valid
P12	0.826	44.961	Valid
P13	0.824	45.284	Valid
P14	0.810	40.513	Valid
P15	0.800	38.202	Valid
Accommodative Attitudes Toward Local Culture			
Q1	0.766	26.085	Valid
Q2	0.789	33.358	Valid
Q3	0.785	31.167	Valid
Q4	0.775	36.740	Valid
Q5	0.754	29.867	Valid
Q6	0.785	29.817	Valid
Q7	0.802	28.980	Valid
Q8	0.796	31.912	Valid
<u>2stCFA</u>			
<i>Cultural Literacy</i>			
<i>Value of diversity</i>	0.879	50.898	Valid
<i>Cultural Sensitivity</i>	0.893	62.751	Valid
<i>Interaction with Cultural Diversity</i>	0.794	30.540	Valid

Source: Data Analysis Result

The results of the analysis showed that all loading factor values in both the first and second-order CFA measurement models demonstrate good validity. This is in accordance with established

validity criteria, where the factor loading t-statistics exceeds the critical value (t-statistics ≥ 1.96) and the standardized loading factors are ≥ 0.5 . Therefore, it can be concluded that the observed variables (questionnaire items) in the first-order CFA model appropriately measure each respective dimension, delivered to Appreciation of Diversity, Cultural Sensitivity, and Interaction with Cultural Diversity as well as the dimension of Local Cultural Accommodation. Similarly, the second-order CFA model shows that the dimensions of Appreciation of Diversity, Cultural Sensitivity, and Interaction with Cultural Diversity serve as valid indicators of the latent variable Cultural Literacy; all factors loading t-statistics meet or exceed the critical value (t-statistics ≥ 1.96) and loading factor value ≥ 0.5 .

Furthermore, a reliability test was conducted to assess the consistency of the observed variables in measuring their respective construct collectively. The values of Composite Reliability (CR) and Discriminant Validity (AVE) for each construct are represented below for both the first and second-order confirmatory factor analysis (CFA) measurement models.

Table 4. The Results of the Outer Model Reliability

Construct	<i>Composite Reliability (CR)</i>	<i>Discriminant Validity (AVE)</i>	Explanation
<u>1stCFA</u>			
The Value of Diversity	0.923	0.706	Good (<i>fit</i>)
Cultural Sensitivity	0.922	0.703	Good (<i>fit</i>)
Interaction with Cultural Diversity	0.914	0.680	Good (<i>fit</i>)
Accommodative Attitudes Toward Local Culture	0.926	0.611	Good (<i>fit</i>)
<u>2stCFA</u>			
Cultural Literacy	0.940	0.511	Good (<i>fit</i>)

Source: Data Analysis Result

According to the results of the outer model reliability testing, all construct reliability values for the dimensions of diversity values, cultural sensitivity, interaction with cultural diversity, and accommodation of local culture exceed the threshold of 0.70, while the average variance extracted values also surpass the minimum requirement of 0.50. These indicate a high level of reliability in the first-order confirmatory factor analysis for all four constructs. Therefore, it can be concluded that the items within each dimension are sufficiently consistent to measure their respective constructs. Similarly, the second-order CFA model demonstrates that the dimensions of diversity

values, cultural sensitivity, and interaction with cultural diversity effectively and reliably measure the latent variable of cultural literacy.

Evaluation of the Inner Model Fit

After the evaluation of the outer model (measurement model), the next step is to assess the inner model (structural model). The evaluation of the inner model fit or overall model fit is conducted using the Q-Square predictive relevance. The *R-Square* values for each dimension are shown below:

Table 5. The Evaluation of the Inner Model

Construct	<i>R-Square (R²)</i>
The Value of Diversity	0.773
Cultural Sensitivity	0.798
Interaction with Cultural Diversity	0.631
Accommodative toward Local Culture	0.367

The result of *Q-Square*:

$$Q^2 = 1 - (1 - R_1^2)((1 - R_2^2)(1 - R_3^2)(1 - R_4^2))$$

$$Q^2 = 1 - (1 - 0.773)(1 - 0.798)(1 - 0.631)(1 - 0.367)$$

$$Q^2 = 0.989$$

Based on the result above, the *Q²* values were found to be close to 1. It can be concluded that this is a good predictive relevance of the inner model or the overall model fit. Therefore, the structural model demonstrates strong adequacy in representing the latent variable measurement.

Cultural Literacy among the Students of *Ma'had Al-Jami'ah*

In the structural modeling, the latent variable of cultural literacy was measured through three dimensions: value of diversity, cultural sensitivity, and interaction with cultural diversity²², each assessed by several questionnaire items. After conducting the CFA using the SmartPLS software, factor scores for each dimension were obtained. These were subsequently converted or re-scaled to a 0-100 scale and then categorized into four categories. The following section presents the findings related to the measurement of the cultural literacy variable and its dimensions among students in *Ma'had Al-Jami'ah*.

²² NCREL and Metiri Group, *Engauge 21st Century Skills: Literacy in Digital Age*.

Cultural literacy covers the ability to understand diverse cultural perspectives and the skills required to overcome stereotypes and prejudice in everyday life.²³ It is defined as an individual's capacity to comprehend, appreciate, and function effectively within various cultural contexts. This includes awareness of cultural diversity, understanding differing worldviews, and applying such knowledge in both social and professional interactions in a globalized environment.²⁴ The others also refer to an individual's ability to adapt to and engage with the surrounding community, eventually integrating into that social group.²⁵

From another perspective, cultural literacy is conceptualized within the framework of power relations, as it involves not only understanding the differences but also recognizing the dynamics of power that underpin cultural oppression and dominance. Consequently, it requires the capacity to challenge dominant narratives and to create spaces for marginalized voices.²⁶ It is reflected through behavior, actions, and creative expression.²⁷

The Students' Perspective on the Value of Diversity

The value of diversity encompasses three main aspects: cultural diversity, general diversity, and individual responses to such diversity.²⁸ Cultural diversity values are closely linked to social and emotional competencies, including empathy, tolerance, and the ability to collaborate with diverse teams.²⁹ As such, diversity reflects the wisdom to perceive cultural variation as a fundamental reality in social life.³⁰ Recognizing cultural diversity can contribute to the reduction of conflict and violence that often arise from stereotypes and prejudice.³¹ The dimension of diversity value was measured using five questionnaire items, namely: (1) cultural and regional diversity across the Indonesian archipelago,³² (2) mutual respect for cultural differences, (3) appreciation of Indonesia's cultural diversity, (4) acceptance of ethnic, religious, racial, and social group diversity in Indonesia,

²³ James A. Banks, *An Introduction to Multicultural Education* (New York: Pearson, 2008).

²⁴ NCREL and Metiri Group, *Engage 21st Century Skills: Literacy in Digital Age*.

²⁵ Eric Donald Hirsch. "Cultural Literacy". *The American Scholar* 52, no. 2 (Spring 1983): 159-169.

²⁶ Fred Dervin. *Cultural Identity, Representation and Othering* (London: The Routledge Handbook of Language and Intercultural Communication, 2011).

²⁷ Setyawan Pujiono dan Wening Sahayu. "Literasi Budaya Mahasiswa di Era 4.0". *Lingua: Jurnal Babasa, Sastra, dan Pengajarannya* 17, no. 2 (2021): 110-120.

²⁸ Bhikhu C. Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (Cambridge, Harvard University Press, 2011).

²⁹ NCREL and Metiri Group, *Engage 21st Century Skills: Literacy in Digital Age*.

³⁰ Musa Asy'arie, *Beroikar Multidimensional: Keluar dari Krisis Bangsa* (Yogyakarta: LESFI, 2008), 103.

³¹ Amartya Sen, *Identity and Violence: The Illusion of Destiny* (London: W.W. Norton & Company, 2006).

³² The World Bank. *Indonesia Overview*, (20 October 2021). Retrieved from <https://www.worldbank.org/en/country/indonesia/overview>.

and (5) awareness of individuals' behavior. This is shaped by their cultural backgrounds. Diversity is viewed as a universal gift to humanity and should not serve as a basis for comparison or discrimination among individuals.³³

The following presents an overview of the students' perspectives on cultural literacy in relation to the diversity value.

Table 6. Level of Diversity Values among the Students

Code	Category	Frequency	Percentage
1	Very Low	4	1.10%
2	Low	3	0.82%
3	High	50	13.70%
4	Very High	308	84.38%
TOTAL		365	100%

The table above illustrates that the majority of students exhibit a very high level of diversity values. A total of 308 students, or 84,38% of all respondents, achieved the very high category in terms of their appreciation for diversity. This indicates that most students possess a strong understanding of the importance of diversity, demonstrate respect for differences, and adopt inclusive attitudes in their daily lives. Meanwhile, 50 students or 13,70% fell into the high category, suggesting a fairly good understanding of diversity, although there may still be needed to enhance in certain areas. Three students (0,82%) were categorized as low and four students (1,10%) as very low. This data reveal that a small proportion of respondents have yet to fully understand or internalize the diversity values. When assessed using a 0-100 scale index, the average score of the students' perspectives on the value of diversity within the framework of cultural literacy reached 88.59, which falls under the very high category. Cultural diversity not only enriches individual experiences but also contributes to the development of a more harmonious and inclusive society. Enhancing awareness and appreciation of diversity enables students to better adapt to and collaborate with complex and multicultural environments.³⁴

These findings are consistent with the previous studies indicating that faith-based educational institutions tend to exhibit a higher awareness of diversity,³⁵ as such environments are

³³ Aasha Abdill. "When Diversity Is A Given And Not The Goal: Inclusive Interactions Among A Culturally Diverse Group" in *Shifting Paradigms* (New York: Humanity in Action Press, 2016), 78-87.

³⁴ J. W. Meyer, et al. "World Society and the Nation-State" *American Journal of Sociology* 103, no. 1 (1997): 144-181.

³⁵ Sauqi Futaqi and Saepudin Mashuri. "Multicultural Leadership of Kiai for Managing Diversity in Indonesian Context. Spiritual, Intellectual, and Social Integration". *Cultural Management: Science and Education* 6, no. 2 (2022): 57-73; Hamdan et al. "The Implementation of Multicultural Islamic Religious Education

believed to enhance pedagogical, personal, social, and professional competencies.³⁶ The inclusive atmosphere of education in *pesantren*, which is open to diverse perspectives, contributes significantly to the reinforcement of diversity values among students. In this study, approximately 80% of the students showed a good to very good understanding of diversity. This aligns closely with the current survey results, where the majority of students fell into the very high and high categories regarding diversity values.³⁷ Other studies have also shown that there is no significant difference between Islamic and general educational institutions in terms of cultivating religious character.³⁸

On the other hand, several studies have also identified a small group of students who still lack a comprehensive understanding of diversity values. This is consistent with the findings of the present survey, in which 1.92% of students were categorized as having low to very low levels of diversity awareness. Contributing factors may include family environment, limited cross-cultural interaction, and educational curricula that do not fully promote inclusivity. Therefore, continuous efforts are needed to strengthen diversity values, particularly through targeted programs aimed at this specific group.³⁹ Another influencing factor is the ease of access to information via social media platforms, which may lead some students to accept content without verifying it through authoritative.⁴⁰

Graphically, the overview of these perspectives is illustrated as follows:

Model at Darul Muhajirin Praya High School”. *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 165-178; and Dwi Surya Atmaja, et al. “Islam and the Struggle for Multiculturalism in Singkawang, West Kalimantan. Local Ulama, Theological-Economic Competition, and Ethnoreligious Relations”. *Ulumuna* 27, no. 1 (2023): 172-200.

³⁶ Syamsul Arifin et al. “Improving the Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren”. *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 386-402.

³⁷ A. Zainuddin. “Kesadaran Keberagaman di Kalangan Santri: Studi Kasus di Pesantren Modern”. *Jurnal Pendidikan Islam* 18, no. 2 (2020): 143-156.

³⁸ Yosef Y. “Using E-Module in Guidance Lessons to Enhance Multicultural Self-Efficacy of Islamic and Public High School Students”. *Islamic Guidance and Counseling Journal* 6, no. 2 (2023): 2614-1566.

³⁹ Z. Amin. “Faktor Lingkungan dalam Pembentukan Nilai Keberagaman di Pesantren”. *Jurnal Pendidikan Multikultural* 12 no. 3 (2018): 101-110.

⁴⁰ Muhammad Khalilullah et. al. “Islamic Understanding in the Digital Age among University Student Associations: A Social Network Perspective”. *Millati, Journal of Islamic Studies and Humanities* 8, no. 2 (2023): 191-215.

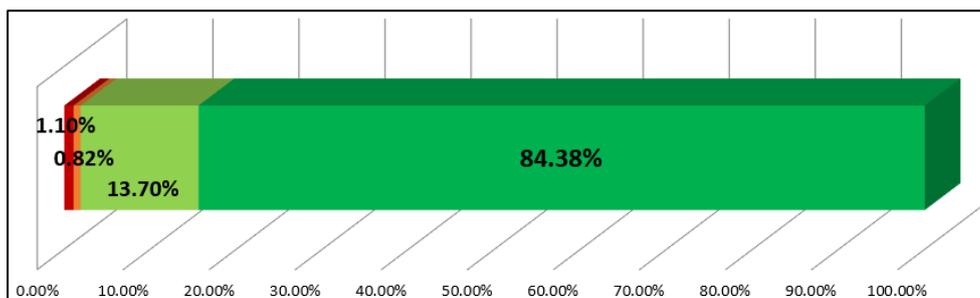


Figure 2. The Level of the Students' Perspectives on Diversity Values

The Students' Perspectives on Cultural Sensitivity

Cultural sensitivity includes the ability to perceive, appreciate and engage with diverse cultural backgrounds, along with the capacity for critical thinking and adaptability in multicultural contexts. It is essential for building effective and respectful relationships among individuals from differing cultural heritages.⁴¹ Understanding the cultural and historical contexts of the interactions is pivotal to facilitating constructive dialogue⁴² and enabling more effective adaptation, particularly within groups composed of members from a multicultural background.⁴³

The dimension of cultural sensitivity was measured through five items, namely Indonesia's independence achieved through an attitude of sensitivity toward the nation's cultural diversity, understanding of positive values in every culture, national unity undermined by a lack of cultural sensitivity among citizens, inter-ethnic conflict leading to nation disintegration, and cultural differences approached with mutual respect. Cultural sensitivity to diverse communities involves not only an understanding of cultural diversity and the ability to operate effectively in heterogeneous contexts but also requires critical consideration of how to navigate and engage with systems of inequality.⁴⁴

The following presents an overview of the *mahasantri's* perspectives of cultural literacy regarding cultural sensitivity.

Table 7. The Level of Cultural Sensitivity among *Mahasantri*

Code	Category	Frequency	Percentage
1	Very Low	3	0.82%
2	Low	2	0.55%

⁴¹ NCREL and Metiri Group, *Engauge 21st Century Skills: Literacy in Digital Age*.

⁴² E. W. Said, *Orientalism* (New York: Pantheon Books, 1978).

⁴³ G. Hofstede, *Culture's Consequences: International Differences in Work-Related Values* (London and Beverly Hills: Sage Publications, 1980).

⁴⁴ Nghi D. Thai and Ashlee Lien. "Respect for Diversity" in Leonard A. Jason et. al. *Introduction to Community Psychology* (Pressbooks, 2019). Link: <https://press.rebus.community/introductiontocommunitypsychology/chapter/respect-for-diversity/>.

3	High	75	20.55%
4	Very High	285	78.08%
TOTAL		365	100%

Based on the table above, it can be concluded that the majority of students hold a very positive perspective on cultural sensitivity, accounting for 78.08%, while 20.55% demonstrated a positive view. In contrast, only 0.55% and 0.82% of *mahasantris* showed low and very low perspectives. These suggest that most students possess a strong understanding and positive attitude toward cultural diversity in their surroundings. However, a small proportion may not yet fully grasp the importance of cultural sensitivity in social interactions. The level of students' perspectives on cultural sensitivity within the context of cultural literacy reached a score of 86.67 when it was converted to an index on a scale of 0-100. It means that the result is a very positive category.

These findings are consistent with several previous studies that also emphasize the importance of cultural sensitivity in educational contexts and social interactions. The level of cultural sensitivity among *santri* in *pesantren* has been reported to range between 75% and 80%.⁴⁵ This study demonstrates that *pesantren* that facilitates intercultural dialogue significantly contributes to the development of cultural sensitivity among *santri*. The study result is 78.08% indicated that education in *pesanteren* serves as a critical factor in fostering cultural awareness.

The other studies showed that the level of cultural sensitivity among university students in higher education institutions reaches 76%. It means that inclusive education and intercultural interaction can enhance cultural sensitivity among both students and university students.⁴⁶ Another study reveals that the majority of students at Bina Nusantara University are at the acceptance stage, wherein individuals are able to appreciate, respect, and acknowledge the values, beliefs, and behavior of cultures different from their own.⁴⁷ Additionally, research on the young ethnic group *Orang Rimba* in North Musi Rawas indicates a strong understanding of multiculturalism, particularly in terms of cultural sensitivity.⁴⁸ The convergence of these findings shows that values related to diversity and cultural sensitivity are becoming increasingly embedded among students and *mahasantri*. However, it is important to pay attention to the small group of students who exhibit

⁴⁵ A. Zainuddin. "Kesadaran Keberagaman di Kalangan Santri: Studi Kasus di Pesantren Modern".

⁴⁶ M. Mustofa. "Pengaruh Pendidikan Inklusif terhadap Kepekaan Budaya Mahasiswa". *Pendidikan Multikultural* 12, no. 3 (2018): 101-110.

⁴⁷ Anastasia Teoriman. "Intercultural Sensitivity among Private University Students in Jakarta, Indonesia". *International Journal of Interdisciplinary Cultural Studies* 11, no. 2 (2016): 29-41.

⁴⁸ Hendra Harmi. "How Great Is the Level of Youth Cultural Sensitivity? A Multicultural Education from One Ethnic in Indonesia". *Education Research International* (2022): 1-9.

low or very low levels of cultural sensitivity. Three key factors have been identified as influential in cultivating cultural sensitivity among students. Those are lived experiences with diversity, awareness of Indonesia's multicultural landscape, and acceptance of differences.⁴⁹

In different circumstances, a minority of the students in *pesantren* still hold limited views on diversity, which may stem from a lack of exposure or educational engagement with cultural differences.⁵⁰

The distribution of these perspectives is visually represented in the following figure:

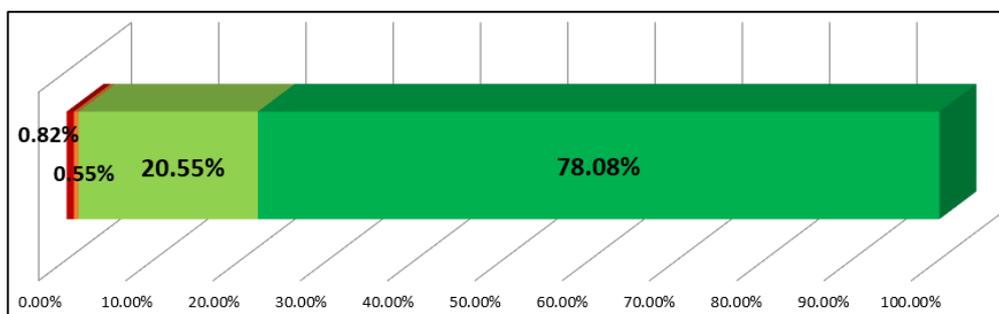


Figure 3. Level of Cultural Sensitivity Perception among the Students

Perspectives on Cultural Diversity Interaction among Students

Intercultural interaction engages more than mere tolerance of differences. It involves the cultivation of advanced communication skills, collaborative competencies and immersive empathy. Engagement with cultural diversity enriches individual experiences and equips individuals to participate actively and effectively in an increasingly interconnected global society.⁵¹ It is also expected to reduce stereotypes and prejudices and foster mutual respect among diverse groups.⁵² The dimension of cultural diversity interaction is measured through two indicators represented by five questionnaire items. This form of interaction may arise from an understanding of cultural differences, such as the contrast between individualistic and collective value systems.⁵³ Furthermore, intercultural interaction and collaboration serve as key components in the creation of a more harmonious and inclusive society.⁵⁴ These interactions can also lead to the improvement

⁴⁹ Murni Yanto. "Intercultural Sensitivity of Educational Management Students as the Future's Educational Leaders in Indonesia". *International Journal of Sociology of Education* 11, no. 3 (2022): 263-290.

⁵⁰ Z. Amin. "Faktor Lingkungan dalam Pembentukan Nilai Keberagaman di Pesantren".

⁵¹ NCREL and Metiri Group, *Engauge 21st Century Skills: Literacy in Digital Age*.

⁵² E. W. Said, *Orientalism*.

⁵³ G. Hofstede, *Culture's Consequences: International Differences in Work-Related Values*.

⁵⁴ M. G. Smith, *The Plural Society in the British West Indies* (California: University of California Press, 1965).

of new understanding and more complex, dynamic identities.⁵⁵ The cultural diversity interaction dimensions is assessed through five indicators: (1) an attitude that does not discriminate against friends from different cultural or ethnic backgrounds, (2) having friendships across diverse cultural groups, (3) the absence if interpersonal conflict with peers of differing cultural background, (4) the willingness to engage with local cultures regardless of geographical location, and (5) the ability to adapt and to integrate with different cultural environments.

This section outlines the students’ perspectives on cultural diversity related to interactions with culturally diverse contexts.

Table 8. The Degree of Cultural Diversity Interaction among the Students

Code	Category	Frequency	Percentage
1	Very Low	6	1.64%
2	Low	17	4.66%
3	High	126	34.52%
4	Very High	216	59.18%
TOTAL		365	100%

The data above described that the majority of students have a highly positive perception of cultural diversity interaction accounting for 59.18% and 34.54% expressed a positive perception. In contrast, only 4.66% and 1.64% of the respondents reported low and very low perceptions. When measured on a scale ranging from 0 to 100, the overall perception index of cultural diversity interaction within the framework of cultural literacy was 76.01. This is indicative of an very good category.

These findings align with the previous studies. Zainuddin reported that 60% of *santri* possessed a good to excellent understanding of cultural diversity interaction. His study emphasized that an inclusive *pesantren* fostering intercultural dialogue significantly contributes to the improvement of positive attitudes among *santri* in engaging with cultural diversity.⁵⁶ In a different context, 62% of university student respondents indicated a positive perception of cultural diversity. This study underscores the critical importance of integrating cultural diversity understanding and intercultural interaction into educational curricula to promote inclusive attitudes both university students and students in the *Ma’had al-Jami’ah*.⁵⁷

⁵⁵ H. K. Bhabha, *The Location of Culture* (London, New York: Routledge, 1994).

⁵⁶ A. Zainuddin. “Kesadaran Keberagaman di Kalangan Santri: Studi Kasus di Pesantren Modern”.

⁵⁷ Saifuddin Herlambang. “Implementation of Mandatory Regulations for Ma’had Al-Jami’ah and Strengthening the Interpretation of The Qur’an for New Students”. *Millati, Journal of Islamic Studies and Humanities* 8, no. 1 (2023): 85-100; dan M. Mustofa. “Pengaruh Pendidikan Inklusif terhadap Kepekaan Budaya Mahasiswa”.

Effective interaction among diverse cultural elements serves as an important key in harnessing the region's existing potentials, such as the diversity of natural resources strategically integrated to promote regional tourism development,⁵⁸ including religious tourism exemplified by mosques, whose architectural variations reflect the influence of local cultural heterogeneity.⁵⁹

Several steps can be undertaken to foster intercultural interaction, including the cultivation of awareness when engaging with individuals from different cultural backgrounds, preparing oneself to adopt an appropriate stance in such interactions, eliminating negative prejudices, nurturing curiosity about other cultures to understanding, recognizing and appreciating cultural differences through various means, demonstrating enthusiasm in intercultural exchanges, being mindful of differing communication styles, exercising caution, and positioning oneself as an equal partner in intercultural dialogue.⁶⁰ These contribute to the creation of an inclusive space that will prioritize the lived experiences of minority groups, ensure adequate representation within communities, and encourage the sharing of diverse perspectives.⁶¹ Interactions in a community of varied backgrounds must be grounded in the concept of *Theophany*, which entails a wise, impartial approach aimed at fostering mutual benefit. To create a conducive environment, it is necessary to develop attitudes and behaviors that do not cause harm to oneself or to others.⁶²

In another way, a small proportion of the students in *pesantren* still exhibit limited intercultural interaction. This highlights the need to enhance educational programs that emphasize the understanding and practice of cultural diversity.⁶³ Fostering an inclusive intercultural attitude requires the implementation of effective strategies, careful consideration, and comprehensive mapping of learners' backgrounds to ensure that educational interventions are appropriately tailored and well-understood.⁶⁴

⁵⁸ Eko Haryono et. al. "Linking Geodiversity and Cultural Diversity in Geoheritage Management: Practice from Karst of Sangkulirang-Mangkalihat, Indonesia". *GeoJournal of Tourism and Geosites* 42, no. 2 (2022): 671-682.

⁵⁹ Zuber Angkasa, Sandra Eka Febrina, and Erfan M. Kamil. "Islamic Architecture: The Correlation Between Cultural Diversity and Mosque Roof Types in Palembang". *Journal of Islamic Architecture* 8, no. 1 (2024): 161-171.

⁶⁰ Marya Axner. "Section 2. Building Relationships with People from Different Cultures" *Community Tool Box*. <https://ctb.ku.edu/en/table-of-contents/culture/cultural-competence/building-relationships/main>.

⁶¹ Aasha Abdill. "When Diversity Is A Given And Not The Goal: Inclusive Interactions Among A Culturally Diverse Group"

⁶² Zulkarnaen, et. al. "Building Religious Moderation through Theophany Concept with Philosophy and Religion Approaches". *Millati, Journal of Islamic Studies and Humanities* 8, no. 1 (2023): 37-48.

⁶³ Z. Amin. "Faktor Lingkungan dalam Pembentukan Nilai Keberagaman di Pesantren".

⁶⁴ Meina Zhu. "Addressing Learner Cultural Diversity in MOOC Design and Delivery: Strategies and Practices of Experts". *Turkish Online Journal of Distance Education-TOJDE* 22, no. 2 (2021): 1-25.

This perspective can be illustrated graphically as follows:

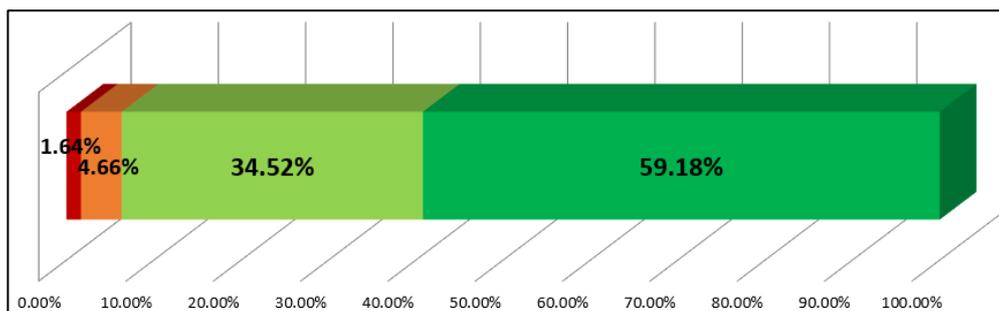


Figure 4. The Degree of Cultural Diversity Interaction Perception among the Students

Cultural Literacy Level of students in *Ma’had Al-Jami’ah*

Cultural literacy involves the ability to understand, appreciate, and engage with diverse cultures.⁶⁵ This variable is measured through the three above, implemented using 15 questionnaire items distributed across each dimension.

An overview of students’ perspectives on cultural literacy in *Ma’had Al-Jami’ah*, as follows:

Table 9. Cultural Literacy Level of students in *Ma’had Al-Jami’ah*

Code	Category	Frequency	Percentage
1	Very Low	2	0.55%
2	Low	12	3.29%
3	High	83	22.74%
4	Very High	268	73.42%
TOTAL		365	100%

According to the data above, 73.42% (268 students) reached a very high of cultural literacy, while 22.74% (83 students) were categorized as having a high level. In contrast, 3.29% (12 students) were classified at a low level and 0.55% (2 students) at a very low level. The cultural literacy index among students reached a score of 83.03 when it is measured on a scale of 0-100. It indicates a very high category.

This is a figure to describe the cultural literacy level of the students:

⁶⁵ NCREL and Metiri Group. *Engauge 21st Century Skills: Literacy in Digital Age*.

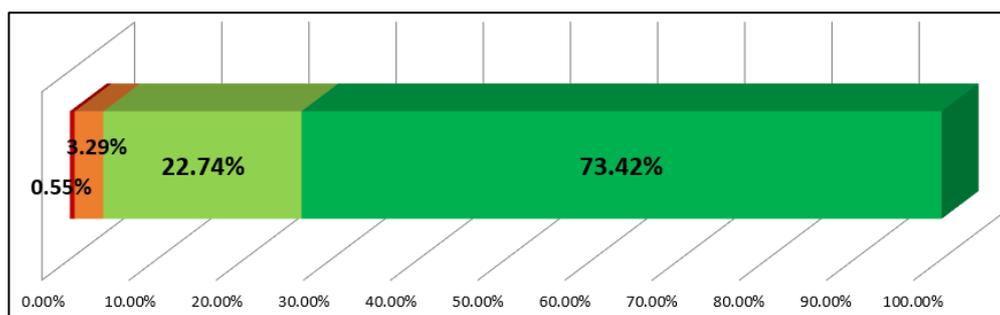


Figure 5. The Students' Perception Levels of Cultural Literacy

The Accommodation of Local Cultural Perspectives of students in Religious Moderation

The accommodation of local culture refers to an attitude of accepting and practicing rituals in religious ceremonies aligning with local traditions and culture.⁶⁶ It is a strategy employed by the Prophet Muhammad and *Walison* to introduce Islam to local communities.⁶⁷ The relevance of accommodating local wisdom must embrace both its ideological and practical aspects, which have implications for societal acceptance.

The local wisdom approach in a community can be utilized to resolve conflicts in urban areas. The accommodation of local wisdom in conflict resolution is seen as a means to foster unity amidst the heterogeneity of cultural, religious, and ethnic differences in urban regions.⁶⁸ A challenge in urban areas is the rapid cultural development which may lead to the degradation of local wisdom practices and values.⁶⁹

This issue is not only evident in urban societies but is also experienced by indigenous communities. Religious moderation in Donggo (Dou Donggo) is unified by various cultural expressions and local wisdom, reflecting the accommodation of local culture rather than being solely driven by religious factors. Meanwhile, religious moderation has become increasingly rooted amidst religious pluralism, because it is supported by the use of symbols, identity, and the *Budaya Raju* as social cohesion tools that transcend religious boundaries.⁷⁰

⁶⁶ Ministry of Religious Affairs of the Republic of Indonesia, *Moderasi Beragama*.

⁶⁷ Supardi, Adang Kuswaya, and Muhammad K. Ridwan. "Wasathiyah Islam in Local Language Commentaries in Indonesia: An Analysis of Readers' Reception of Sundanese, Javanese, And Malay". *Millati, Journal of Islamic Studies and Humanities* 8, no. 1 (2023): 101-121.

⁶⁸ Ashadi L. Diab et. al. "Accommodation of local wisdom in conflict resolution of Indonesia's urban society". *Cogent Social Sciences* 8, no. 1 (2022).

⁶⁹ Dahliani D. "Local Wisdom in Built Environment in Globalization Era". *International Journal of Education and Research* 3, no. 6 (2015): 157-166.

⁷⁰ Aksa S., dan Nurhayati N. "Moderasi Beragama Berbasis Budaya dan Kearifan Lokal pada Masyarakat Donggo di Bima (Tinjauan Sosio-Historis)". *HARMONI: Jurnal Multikultural & Multireligius* 19, no. 2 (2020): 338-352.

The dimension of local cultural accommodation is measured using three indicators: worship practices, deviant sects, and local wisdom.⁷¹ This dimension is further evaluated through eight items of inquiry. Those are local culture as a means of religious preaching, acceptance of local culture that does not contradict religious teachings, respect for differences in the determination of religious holidays, the existence of local culture straightening with religious teachings, religious tolerance in addressing the presence of local culture, religious traditions such as *halal bi halal* which are seen positively, the diversity of Eid celebrations as something rooted in religious teachings, and the role of Islamic propagation in Indonesia as an embodiment of religious outreach within the framework of local culture.

This finding reinforces several previous discoveries in various aspects: the acceptance of differences in worship practices, attitudes to the deviant sects, and accommodation of local wisdom. Indonesian Muslims exhibit an attitude of acceptance towards differences in worship practices. One of the cases is between NU and Muhammadiyah notable differences in the implementation of various religious practices, such as the number of *rak'ah* in *tarawih*, the use of *qunut* in Subuh, the recitation of *dhikr*, and others.⁷² This phenomenon is not found in rural areas where local populations reside but also extends to urban regions with migrant populations,⁷³ an even to transmigration areas.⁷⁴

Indonesian Muslims also carry on a diverse range of local wisdom, which scholars have used as a consideration in interpreting religious texts from a moderate perspective. As such, not all cultural heritage is rejected or discarded.⁷⁵ The relationship between the different sources of religion and tradition can give rise to the concept of local wisdom, where religion is a parameter of truth. It can be used to view tradition as an object to be assessed from a broader perspective, seeking common ground between religion and tradition.⁷⁶ Islam notices tradition as an object that must be respected and preserved. When there are some values that do not align with Islamic teachings,

⁷¹ Ministry of Religious Affairs of the Republic of Indonesia, *Moderasi Beragama*.

⁷² Hamid Fahmi Zarkasyi. "Appraising The Moderation of Indonesian Muslims with Special Reference to Muhammadiyah and Nahdlatul Ulama". *Addin; Media Dialektika Ilmu Islam* 12, no. 1 (2018): 1–30.

⁷³ Masdar Hilmy. "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU". *Journal of Indonesian Islam* 7, no. 1 (2013): 24-48.

⁷⁴ Abdul Rozak et. al. "Preventing radicalism and managing cultural diversity in transmigration areas in Indonesia". *International Journal of Civil Engineering and Technology* 8, no. 8 (2017): 1068-1080.

⁷⁵ Syamsu Syauqani and Zulyadain. "Interpretation of Tuan Guru of Indonesian Ulema Council (MUI)-West Lombok on Religious Moderation Verses". *Millati, Journal of Islamic Studies and Humanities* 8, no. 2 (2023): 65-83.

⁷⁶ Syarifah Sajila Apjan. "Tolak Bala: A Relation Between Islam and Tradition". *Millati, Journal of Islamic Studies and Humanities* 4, no. 1 (2019): 87-98.

Islam does not eliminate the existing traditional rituals but instead undergoes a process of assimilation and Islamization of the cultural rituals.⁷⁷

The degree of accommodation to the local culture is influenced by the recognition of cultural, doctrinal, and religious differences. This awareness fosters a profound grasp of diversity and contributes to the reduction of negative sentiments.⁷⁸ In others, the effect of religious organization and the guidance provided by *ustadz* remains highly significant. Most students continue to seek validation of religious information obtained through social media by consulting figures they perceive as authoritative.⁷⁹

The following chart presents an overview of *mahasantri*' perspectives on religious moderation in relation to the accommodation of local cultural values.

Table 10. The Levels of Cultural Accommodation in the Context of Religious Moderation

Code	Category	Frequency	Percentage
1	Very Low	3	0.82%
2	Low	8	2.19%
3	High	120	32.88%
4	Very High	234	64.11%
TOTAL		365	100%

Based on the table above, the majority of students have a very strong perspective regarding the accommodation of local culture, accounting for 64.11% and 32.88% hold a positive view. In contrast, only 2.19% and 0.82% of the students exhibit low and very low levels of cultural accommodation. When measured on a scale of 0-100, the index of the students' perspectives on cultural accommodation in the context of religious moderation stands at 79.33, which falls into the very good category.

A graphical representation of these findings is presented below:

⁷⁷ Aida Hayani and Aris Armeth Daud Al Kahar. "Problematic of Katoba Tradition: Study of Islamic Rituals in Muna Communities". *Millati, Journal of Islamic Studies and Humanities* 5, no. 1 (2020): 81-97.

⁷⁸ Muh Saerozi, Rifqi Aulia Erlangga, and Nor Adha bt Abdul Hamid. "Fostering Tolerance: The Effectiveness of The Religious Education Policy Model in Religion-Based Higher Education in Creating a Culture of Religious Tolerance". *Millati, Journal of Islamic Studies and Humanities* 8, no. 2 (2023): 123-144.

⁷⁹ Muhammad Khalilullah et. al. "Islamic Understanding in the Digital Age among University Student Associations: A Social Network Perspective".

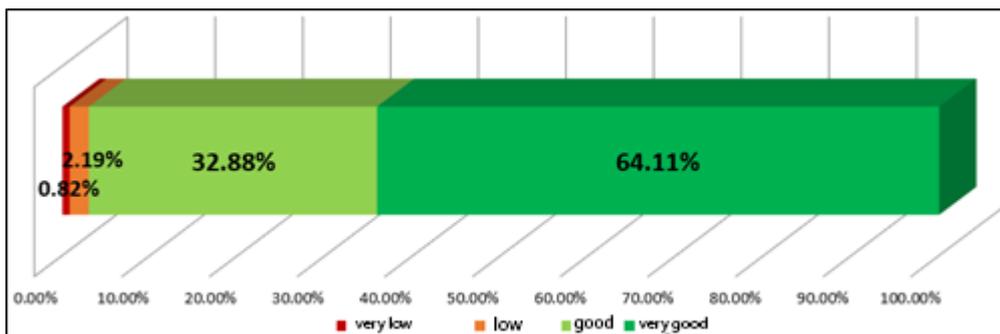


Figure 6. The Levels of students Perspectives on Local Cultural Accommodation

The Effect of Cultural Literacy on Local Cultural Accommodation in Religious Moderation

After presenting a descriptive overview of the variables both cultural literacy and local cultural accommodation, the next step involves conducting an analysis to examine the effect of cultural literacy on local cultural accommodation in the context of religious moderation among students in *Ma’bad al-Jami’ah*.

The diagram below illustrates the relationship between the two variables based on the results of data processing.

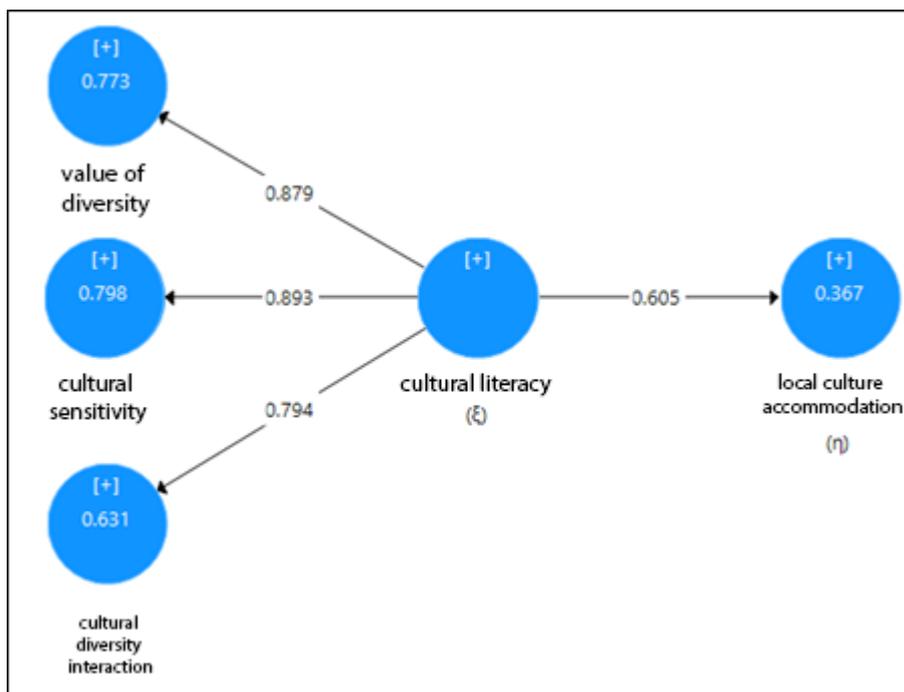


Figure 7. Path Diagram of the Structural Model for Latent Variables

Based on the data above, a hypothesis test was conducted to assess the extent to which cultural literacy influences local cultural accommodation. The following section presents the hypothesis testing derived from the processed data:

Table 11. Hypothesis Test

Hypothesis of the Study	Hypothesis	Loading Factor	p-value	Decision	Conclusion
The Effect of Cultural Literacy on Local Cultural Accommodation	$H_0 : \gamma = 0$ $H_1 : \gamma > 0$	$\gamma = 0.605$	0.000	Reject H_0	Exert significant impact

Based on the table above, the results indicate that cultural literacy has a significant and positive impact on the local cultural accommodation of students in *Ma'had al-Jami'ah* in the context of religious moderation. This is evident from the p-value being less than 0.05, so it leads to the rejection of H_0 . Consequently, it can be concluded that cultural literacy has significant and positive effect on the local cultural accommodation. Therefore, the higher the level of cultural literacy among the students, the more accommodating their behavior, toward local culture will be. Conversely, if students possess low cultural literacy, their accommodation toward local culture will also be low.

These findings align with previous studies that reveal significantly and positively affects local cultural accommodation including in the context of religious moderation among the groups,⁸⁰ such as the students of *Madrasah Aliyah* (senior high school),⁸¹ non-Muslim university students (State Christian Institute of Kupang)⁸² and among Indonesian Christian Students.⁸³

In a broader context, the harmonization of diverse communities in transmigration areas can be realized through the cultivation of cultural literacy, particularly in terms of intercultural interactions, so it fosters an accommodative attitude to the local culture.⁸⁴ Cultural literacy serves as a key to creating a harmonious and moderate society.⁸⁵ It helps individuals to recognize and to appreciate cultural differences, thereby contributing to the harmonization of life with values of

⁸⁰ Siti Arrifah. "Pengaruh utama Kearifan Lokal dalam Meneguhkan Kepelbagaian: Sebuah Praktik pada Masyarakat Plural". *MIMIKRI: Jurnal Agama dan Kebudayaan* 6, no. 1 (2020): 58-73; dan Burhanudin Jauhari, M. Yunan Hidayat, dan Sukari. "Pengaruh Literasi Budaya, Literasi Digital dan Kesadaran Beragama terhadap Moderasi Beragama Siswa". *Jurnal Darma Agung* 32, no. 1 (2024): 577-585.

⁸¹ Mahmudah, M., *Korelasi Literasi Budaya dan Literasi Digital terhadap Moderasi Beragama pada Siswa Jenjang Madrasah Aliyah di Kota Madiun*.

⁸² Fredericksen Victoranto Amseke. "Pengaruh Literasi Budaya dan Literasi Digital terhadap Moderasi Beragama Mahasiswa". *Voice Of Wesley: Jurnal Ilmiah Musik dan Agama* 7, no. 1 (2023): 100-110.

⁸³ O. R. Hutabarat. "Moderasi Beragama dan Keragaman untuk Kerukunan Umat Beragama pada Mahasiswa Kristen di Indonesia". *Voice of Wesley: Jurnal Ilmiah Musik dan Agama* 6, no. 1 (2022): 44-65.

⁸⁴ Yusron Al Fajri, *Pengaruh Literasi Budaya dan Literasi Digital terhadap Moderasi Beragama Peserta Didik di Madrasah Aliyah Negeri Lumajang* (Tesis UIN Kiai Haji Achmad Siddiq Jember, 2024); and Abdul Rozak et. al. "Preventing radicalism and managing cultural diversity in transmigration areas in Indonesia".

⁸⁵ Amartya Sen, *Identity and Violence: The Illusion of Destiny*

moderation.⁸⁶ When combined with critical literacy, cultural literacy enables individuals to become more aware of their rights and responsibilities in a diverse society, leading to the development of tolerant and moderate attitudes.⁸⁷ Both culture and religion function as guiding principles for communities believed to bring happiness through their practice.⁸⁸

On the other hand, the lower an individual’s level of cultural literacy, the lower the degree of religious moderation, particularly in the context of local cultural accommodation. A lack of cultural literacy causes a narrow perspective on cultural differences, which fosters intolerant behavior and disharmonious conditions.⁸⁹

The relationship between the variables of religiosity and green campus is illustrated in the following figure:

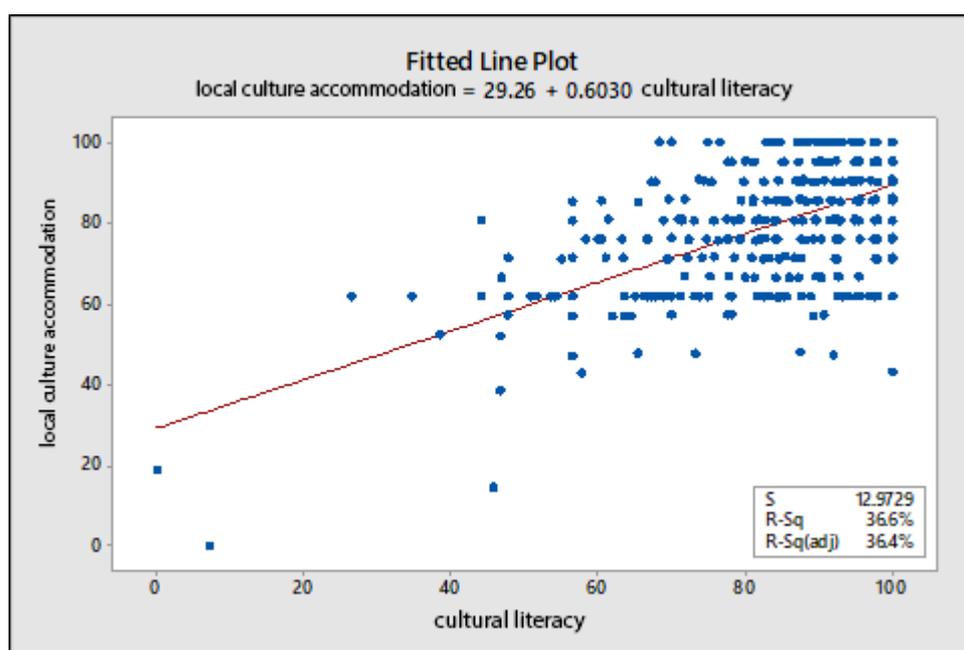


Figure 4.18 Scatter Plot of Relationship Between Cultural Literacy and Local Cultural Accommodation

The data presented that the distribution of the two variables delivered to the cultural literacy and accommodation of local cultural values follows a linear pattern, indicating a direct proportional relationship. This pattern suggests a positive and statistically significant correlation between the two variables, which is consistent with the results of the preceding statistical analysis. The presence of a significant positive relationship implies that cultural literacy exerts an influence on the

⁸⁶ H. K. Bhabha, *The Location of Culture*

⁸⁷ Paulo Freire, *Pedagogy of the Oppressed* (New York, London: Continuum, 1970).

⁸⁸ Max Gluckman, *Essay on The Ritual of social Relations* (Manchester: Manchester University Press, 1966), 32.

⁸⁹ L. David van Broekhuizen, *Literacy in Indigenous Communities*

accommodation of local cultural values. Specifically, cultural literacy accounts for 36.6% of the variance in the accommodation of local cultural values among the students, while the remaining 63.4% is attributable to other factors not captured within the current analytical model. In comparison, previous studies have reported an influence of 31.9%,⁹⁰ and in research involving students at Islamic senior high schools, the influence reached as high as 73.2%.⁹¹

CONCLUSION

Based on the results of the data analysis and statistical testing, it can be concluded that the level of cultural literacy among students in *Ma'had al-Jami'ab* is the excellent category, with an index score of 83.03. This overall score is derived from the assessment of three dimensions of cultural literacy: the dimension of diversity values, which was recorded as a very high level with an index of 88.59; the dimension of cultural sensitivity, which also fell within the excellent category with an index of 86.67; and the dimension of cultural diversity interaction, which obtained an index of 76.01, likewise categorized as excellent. These results reflect a moderate degree of awareness, attitudes, and behaviors shaped by reading materials and information received concerning issues of diversity, cultural sensitivity, and intercultural interaction.

Another finding pertains to the level of local cultural accommodation, which was measured across three indicators: worship practices, perspectives on deviant sects, and local wisdom. The composite index for these indicators reached 79.33 involving the excellent category. This score indicates that students of *Ma'had al-Jami'ab* demonstrate a moderate level of openness and adaptability in responding to variations in religious rituals, perceptions of deviant beliefs, and surrounding cultural traditions.

The final finding reveals that cultural literacy has a significant and positive influence on the accommodation of local cultural values among students in *Ma'had al-Jami'ab*. The higher the level of cultural literacy, the greater the tendency toward local cultural accommodation. This positive and statistically significant relationship accounts for 36.6% of the variance, indicating that the remaining 63.4% is influenced by other factors not explored within the scope of this study.

These findings offer valuable input for evaluating curriculum and educational systems, particularly in the context of strengthening cultural literacy amid the challenges of the digital age. Moreover, the findings provide a basis for enhancing curriculum design and pedagogical strategies

⁹⁰ Fredericksen Victoranto Amseke. "Pengaruh Literasi Budaya dan Literasi Digital terhadap Moderasi Beragama Mahasiswa".

⁹¹ Yusron Al Fajri, *Pengaruh Literasi Budaya dan Literasi Digital terhadap Moderasi Beragama Peserta Didik di Madrasah Aliyah Negeri Lumajang*

that foster religious moderation among students with the broader aim of reducing the potential for radical action in the university.

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