

Bootstrapping Analysis of Factors Affecting Religious Moderation in Medan City

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ARTICLE INFO

Article history:

Received 29 October 2022

Revised 16 March 2023

Revised 26 September 2023

Accepted 27 September 2023

Available online 15

December 2023

Keywords:

Bootstrapping Analysis

Medan City

Religiosity

Religious Moderation

Tolerance

To cite this article with

APA Style:

Sazali, Hasan., Matondang, R. A. (2023). Bootstrapping Analysis of Factors Affecting Religious Moderation in Medan City

ABSTRACT

This study aims to analyze the influence of religiosity, religious tolerance, and communication that directly and indirectly affects Religious Moderation in Medan City. This study uses a quantitative method with bootstrapping analysis using the Smart PLS3.01 application. Respondents in this study were Muslims in Medan City aged 17-45 years who were drawn based on the Slovin formula with a significance degree of 0.10. The sample of this study amounted to 100 people determined by proportional random sampling, which was drawn evenly based on the population of Medan City per sub-district. The results of this study show that religiosity and religious tolerance directly affect religious moderation in Medan City. The communication variable as an intervening variable failed to indirectly influence religiosity and religious tolerance on religious moderation in Medan City. The recommendations are: Religious moderation needs to be a solution amid the problems of intolerance and disintegration in Medan by promoting effective communication. Values in religious moderation are still too general and abstract to be applied in various regions



Profetik: Jurnal
Komunikasi, 16 (2), 259-
275.

with different cultural conditions and styles. For that, we need a local formulation to implement how religious moderation works, Further research is needed on aspects of local culture to strengthen moderation in Medan City.



INTRODUCTION

Medan is one of the most intolerant cities in Indonesia. This argument comes from the results of research conducted by the SETARA Institute regarding the 2018 tolerant city index (SETARA Institute, 2019). Based on the results of this research, Medan City is ranked 86th out of 94 cities surveyed, with a score of 3710. Medan City is ranked as the ninth lowest city of tolerance in Indonesia. This research shows that Medan was included as an intolerant city in Indonesia in 2018 (SETARA Institute, 2019).

The results of research in 2020 from the SETARA Institute still present Medan as one of the most intolerant cities in Indonesia. Medan was ranked 89th or sixth from the bottom (SETARA Institute, 2021). In other words, there is an increase in the values of intolerance that plague the city of Medan.

The issue of intolerance in the city of Medan became even more intense when, in 2019, the GBI church was raided on Jalan Indah 4 block 8 Griya Martubung no.31 Kelurahan Besar, Medan Labuhan Subdistrict, North Sumatra (Santosa, 2019). This condition reinforces the problem of moderate and mutual respect for differences in beliefs in the city of Medan.

To respond to acts of intolerance in Medan, the Mayor has ratified Perwal No. 28 of 2021 concerning Guidelines for Organizing Religious Life and Forum for Religious Harmony in Medan City (Medan, 2021). The regulation states that religious harmony is a joint responsibility of the Medan City government and the diverse people of Medan City. The Ministry of Religion of Medan City assists efforts to create religious harmony are assisted by the Ministry of Religion of Medan City. The exciting thing about the Mayor's regulation above is that the steps

for structuring religious harmony are not explained in detail, so this rule does not seem to accommodate the intolerance in the city of Medan.

Answering the problem of intolerance that occurs in the city of Medan certainly requires a formula. The formula is used to reduce the occurrence of cases of intolerance in the city of Medan. One of the formulations being echoed is religious moderation (Apriani & Aryani, 2022; Fajron & Hum, 2020). Religious moderation has a balanced meaning in carrying out religious orders as individuals and respect for the beliefs of others. (Abror, 2020; Arif, 2020; Hamdi et al., 2021; Heriyanto, 2018; Kosasih, 2019; Subchi et al., 2022).

The balanced aspect in carrying out religious practices becomes an important instrument to protect oneself from extreme views and excessive fanaticism in religion. Understanding moderation is a synthesis for every individual not to deviate from two perspectives, too left (communist, etc.) or too right (pragmatism, radicalism, terrorism) (Akhmadi, 2019; Hasan, 2021; Kirdiş, 2019; Larkin & Nasasra, 2021; Speed & Fowler, 2021; van Es et al., 2021).

To promote religious moderation in Medan City, the Medan City government, through the Medan City Ministry, periodically holds activities to emphasize the importance of religious moderation. The massive efforts to promote religious moderation in Medan City are interesting. Is the formulation of religious moderation effective to be applied in Medan City? This question is part of an essential premise in this study that wants to see the effectiveness of religious moderation, especially for Muslims in Medan City. Does this moderation become a solution or bring up an imaginary construction of the human



mind on reality without presenting reality itself essentially?

Based on the above understanding, a narrative is needed to see what factors can strengthen religious moderation. Factors such as religiosity (Jumala, 2019; Sholahuddin & Eko Putro, 2020), religious tolerance (Maurer & Gellera, 2020), and communication (Susi, 2021) certainly have attachments in influencing moderate attitudes. Religiosity, which is an individual's conception of understanding religion or belief, certainly has an influence in determining a person's moderate behavior (Adhim, 2009; Amalia et al., 2021; Carreras & Verghese, 2020; Jumala, 2019; Ne'eman-Haviv et al., 2020). Furthermore, religious tolerance, which is a manifestation of respect for other people's beliefs and does not try to interfere with different beliefs, is certainly able to influence the moderate attitude of individuals (Alabdulhadi, 2019; Alkazemi, 2019; Rahmah & Amaludin, 2021; Syros, 2019; Wijaya Mulya & Aditomo, 2019). Furthermore, communication in which religious messages are spread can influence the moderate attitude of individuals (Asep S Muhtadi, 2019; Dhona et al., 2022; Gultom, 2021; Kudus, 2020; Ma'arif, 2022; Schwörer & Romero-Vidal, 2020; Sorong et al., 2022; Susi, 2021). It is interesting to study and analyze the factors that influence religious moderation in Medan City, where religiosity, religious tolerance, and communication are the determining factors in viewing moderate attitudes.

To strengthen the results of the analysis of the factors that influence religious moderation, this study conducts a special analysis of communication theory, where religious development is the focus point. Religious development communication plays a role as one of the

approaches that can be taken to eliminate injustice (Jenatsch & Bauer, 2016; Sazali, 2020; Servaes, 2008; Venkatappiah, 1984).

Religious development communication is conveying information and understanding of religious values and teachings to the public effectively and efficiently (Fer, 2020; Sazali, 2019). The aim is to help strengthen and enrich people's faith and belief in their religion and create a more tolerant and inclusive society. Religious development communication involves various communication activities and processes, such as teaching, discussion, mass communication programs, and many more.

This is done through various media, such as books, electronic media, and social media. Religious development communication is an important part of building a peaceful and tolerant society and helps maintain and strengthen a sense of togetherness and solidarity among religious communities (Fer, 2020; Mahfud et al., 2022). Therefore, it is important for policymakers, communities, and individuals to actively participate in the communication process for developing religion.

The process of religious development communication is an important instrument to see how issues related to religious development are related to regulations in religious tolerance or the aspect of this paper is religious (Sazali, 2020; Servaes, 2008). Using the theory of religious development communication, the existing reality can explain the factors influencing religious moderation in Medan City.

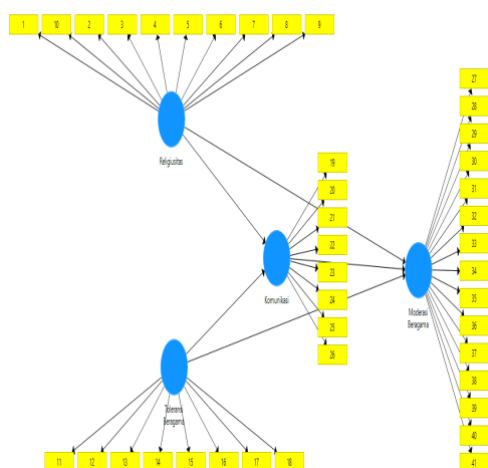
METHODOLOGY

This study uses a quantitative method with a *path analysis approach*



(Saptomo & Rimawati, 2020; Tiro et al., 2020). This approach was chosen to see the direct and indirect effects of the factors influencing religious moderation in Medan City. The following is the path analysis model used in this study:

Figure 1. Research Path Analysis Model



Source: Author's Calculation, 2022

Indicators of religious moderation from the Ministry of Religion, namely national, non-violent, and accommodating commitment to local culture with 15 statements (Apriani & Aryani, 2022). For indicators of religiosity, use Huber and Huber's indicators, namely intellectual, ideological, public practice, private practice, and religious experience, with ten statements (Huber & Huber, 2012). For indicators of religious tolerance, the Walt indicator is used, namely *Denial of difference*, *Defense against difference*, *Minimization of difference*, *Acceptance of difference*, *Adaptation to difference*, and *Integration of difference* with eight statements (Walt, 2014). And communication indicators using De vito indicators include Openness, Empathy, Support, Positive sense and equality with 8 statements (DeVito, 2016).

The population in this study is the population of Medan City, amounting to 2,460,858. Sampling was carried out using the *Slovin formula* with a significance of 0.01 (Mega, 2021), and a sample of 100 was obtained. Furthermore, the criteria for determining the sample are the Muslim population of Medan City aged 17-45 years, which is determined by the proportional random sampling technique (Arya Pering, 2020). In other words, 100 respondents were taken based on the percentage of the population of Medan City per District, and then the average percentage was taken. The data collection technique uses the *Google Forms feature*, distributed randomly to respondents who meet the criteria (Herlina et al., 2019; Iqbal et al., 2018). The analytical technique used in this study is *bootstrapping analysis* (Rachman et al., 2018), where this analysis seeks to see the level of significance of the direct and indirect effects and the total effect using the Smart PLS 3.01 application (Arya Pering, 2020; Budhiasa, 2016; Bukhari et al., 2021; Edeh et al., 2022; Memon et al., 2021; Purwanto et al., 2021)

RESULTS AND DISCUSSIONS

Characteristics of Respondents

This study has distributed questionnaires to 100 people in the city of Medan based on 21 sub-districts in the city of Medan. The distribution of respondent data based on gender, age, occupation and religious affiliation can be seen in table. 1.

Table 1. Distribution of Respondents by Gender

No	Gender	Percentage
1	Man	64

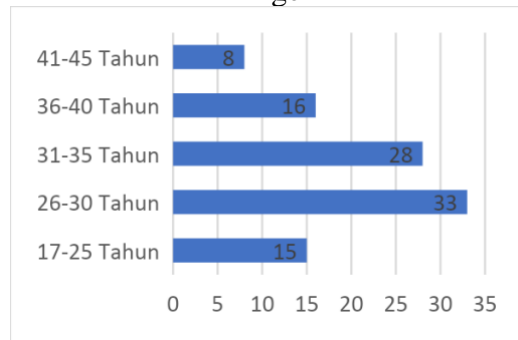


2	Woman	36
	Total	100

Source: Author's Calculation, 2022

The table above shows that the results of *proportional random sampling* are 64% of men and 36% of women. This study's outcome better describes the response of men. Furthermore, in terms of age, it can be seen as follows:

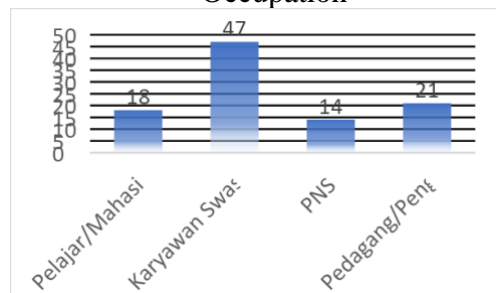
Figure 2. Distribution of Respondents by Age



Source: Author's Calculation, 2022

The chart above shows that the majority of respondents in this study are in the age range of 26-30 years (33%) and the age range of 31-35 years (28%). Furthermore, from the aspect of work, it can be seen as follows:

Figure.3. Distribution of Respondents by Occupation

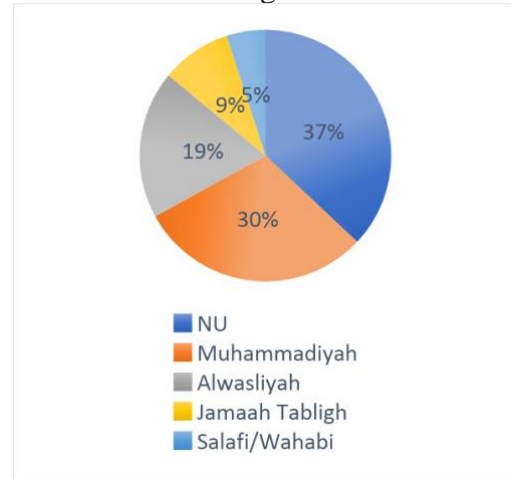


Source: Author's Calculation, 2022

Based on the chart above, it can be seen that the largest distribution of respondents by occupation is private employees (47%). Furthermore, the distribution of respondents from the

aspect of religious affiliation can be seen as follows:

Figure. 4. Distribution of Respondents Based on Religious Affiliation



Source: Author's Calculation, 2022

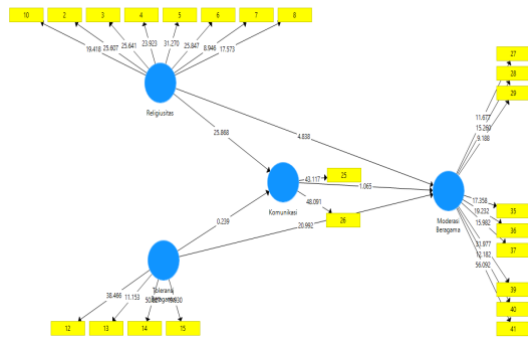
Based on the diagram above, it can be seen that the largest distribution of respondents is respondents with religious affiliations of Nahdatul Ulama (37%) and Muhammadiyah (30%).

Path Analysis

Path analysis in this study uses *Bootstrapping analysis* as one of the analyses to see the direct *effect* and indirect *effects* between religiosity, religious tolerance (exogenous variable), communication (intervening variable), and religious moderation (endogenous variable). The following is the *Bootstrapping* analysis model in this study:

Figure 5. Bootstrapping Analysis Model





Source: Author's Calculation, 2022

The picture above looks different from the path analysis model in Figure 1. This is because in the analysis process, there are indicators that are not valid. After all, they have a loading factor value of < 0.70 . Based on the picture above, for the religiosity variable, there are eight statements (reduced by 2), the tolerance variable has four statements (reduced by 4), communication has two statements (reduced by 8), and religious moderation has nine statements (decreased 6). The results of the *bootstrapping analysis* can be seen in the following table:

Table 2 Direct Effect

Hypothesis	O.Sampl e	t test	P-Value
RG-KM	0.933	26,442	0.000
RG-MB	0.286	4,896	0.000
TB-KM	-0.012	0.254	0.799
TB-MB	0.706	21,253	0.000
KM-MB	0.060	1.034	0.301

Source: Author's Calculation, 2022

The results of the bootstrapping analysis of the five direct effects are:

1. Religiosity has a positive and significant effect on communication. This can be seen from the t statistic ($26,442 > 1,66$), the significance value ($0.000 < 0.05$) and the original sample (0.933, positive).

2. Religiosity has a positive and significant effect on religious moderation. This can be seen from the t statistic ($4,896 > 1,66$), the significance value ($0.000 < 0.05$), and the original sample (0.286, Positive).
3. tolerance has no significant effect with a potential negative effect on communication. This can be seen from the t statistic ($0.254 < 1.66$), the significance value ($0.799 > 0.05$), and the original sample (-0.012, negative).
4. Religious tolerance has a positive and significant effect on religious moderation. This can be seen from the t statistic ($21.253 > 1.66$), the significance value ($0.000 < 0.05$), and the original sample (0.706, Positive).
5. Communication has no significant effect on religious moderation with a potential positive effect. This can be seen from the t statistic ($1.034 < 1.66$), the significance value ($0.301 > 0.05$) and the original sample (0.060, positive).

Furthermore, the bootstrapping analysis also presents two indirect effects. The following table explains this:

Table 3 Indirect Effect

Hypothesis	O.Sampl e	t test	P Value
RG-KM-MB	0.056	1.019	0.309
TB-KM-MB	-0.001	0.185	0.853

Source: Author's Calculation, 2022

The table above explains as follows:

1. Religiosity has no indirect effect on religious moderation with communication as an intervening



variable. However, the influence is still in the positive category. This can be seen from the t statistic ($1.019 < 1.66$), the significance value ($0.309 > 0.05$), and the original sample (0.056, positive).

2. Religious tolerance does not indirectly affect religious moderation, with communication as an intervening variable. However, this influence is in the negative category. This can be seen from the t statistic ($0.185 < 1.66$), the significance value ($0.853 > 0.05$), and the original sample (-0.001, negative).

Based on the results of the *bootstrapping analysis*, 3 hypotheses were accepted, and four hypotheses were rejected. This condition indicates a problem in religious moderation in Medan City.

Direct Effect

Bootstrapping analysis shows that the variables of religiosity and religious tolerance have a positive and significant effect on religious moderation. This fact shows the individual's belief in his religion and the attitude of respecting one's beliefs. This condition is in line with Surah Al Imran verse 64, Allah reiterates,

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

" means: "Say by you (O Muhammad), 'O People of the Book! Let's go to the meeting point between us and you, namely that we worship none but Allah nor associate Him with anything, and that some of us do not appoint others as "gods" besides Allah!"

The verse above concludes that in the process of carrying out religion related to social activities, human values are needed, tolerance outside the view of religiosity related to the oneness of Allah SWT and there is no attempt to disagree.

Then religiosity has a positive and significant effect on communication. In other words, the individual's belief in his religion affects how he speaks, paying attention to every utterance so as not to offend. This condition aligns with the view (Ma'arif, 2022) that communication is important in the foundation of religion. The higher the level of individual religiosity, the more careful the individual will be in speaking and expressing opinions.

What is no less interesting is religious tolerance, which does not affect communication. and communication that does not affect religious moderation. This shows that the tolerant attitude of the individual is not in line with his ability to choose speech. In addition, the individual's speaking ability does not affect his moderate attitude. In other words, the communication aspect of the individual is less able to support tolerance and moderation.

Indirect Effect

Based on the results of the *bootstrapping test* on the indirect effect, it can be seen that communication cannot to mediate religiosity and religious tolerance towards the application of moderate attitudes in Medan City. In other words, the problem of religious moderation in the city of Medan can be seen from the weakness of the people of Medan in filtering every word when talking about religion. Although the aspects of religiosity and tolerance directly affect religious moderation, ineffective communication, will become a problem. This condition can be seen in



the case of the church's demolition in Martubung (Santosa, 2019). This case is a form of ineffective communication between the church and the Muslims who live around the church.

This fact also strengthens the results of research, which states that Medan City is an Intolerant City (SETARA Institute, 2019, 2021). This becomes clear when the existence of ineffective communication will have an impact on the decline in moderate values for the followers of Islam in the city of Medan. This condition is certainly not good for the growth of diversity in the city of Medan, which has been able to live side by side despite different beliefs, ethnicities and understandings.

Analysis of Development Communication in the Implementation of Religious Moderation in Medan City

An important finding in this study is that religious communication does not correlate strongly with increasing the various moderation processes in Medan City. This aspect is of course problematic. The condition of the people of Medan City who are multicultural without having a very dominant ethnicity or race can trigger acts of intolerance, especially those that intersect with religion.

A multicultural society should be close to tolerance, tolerance, and mutual respect (Sugianto & Hidayat, 2021; Sulistyani et al., 2021). However, the existence of communication channels that are not working can cause tensions in the people of Medan City.

The raiding case at a church in Jalan Indah 4 block 8 Griya Martubung no. 31 Kelurahan Besar, Medan Labuhan Subdistrict, North Sumatra, is one of the proofs regarding a serious problem in this communication. In this regard, religious

development communication inspired by development communication theory is an important thing to do.

Based on Servaes' view, development communication no longer makes society the object of development but a subject that needs to be considered for its position in the development process (Servaes, 2008). Related to the context of this research, the people of Medan City are no longer seen as objects of a religious moderation program initiated by the government to re-attach harmony. But here, the dynamics in the religion of the people of Medan City must be seen as an important entity, whether in the process there is a distortion of meaning or there is another interpretation related to religious moderation.

The diversity of religious viewpoints, such as Salafi, Tablighi Jamaat, and Alwasliyah, also illustrates that the religious narrative in Medan does not only belong to two large mass organizations such as NU and Muhammadiyah. The point of view of these schools in the end, also determines the face of religious moderation in the city of Medan. Based on the distribution of respondents in this study, a simple conclusion can be drawn out of 100 people who responded, 33% came from the three streams. This magnitude also influences the perspective of research on religious moderation, which ultimately shows that communication channels are not effective in spreading the notion of religious moderation in the city of Medan.

The results of research conducted by (Rambe et al., 2022; Syamsurijal, 2020) illustrate the moderation of Salafi schools where the strong stigma of intolerance provides space for the failure to implement religious moderation. However, this condition is not a justification that the Salafi movement is



an intolerant movement that comes out of the principles of moderation, but the expectations of the output of religious moderation are carried out a little differently, such as showing a polite, serene and not Islamic style that forces, then how to behave and a moderate way in managing various issues of faith, muamalah, and various elements of faith. This aspect is considered moderate in Salafi circles.

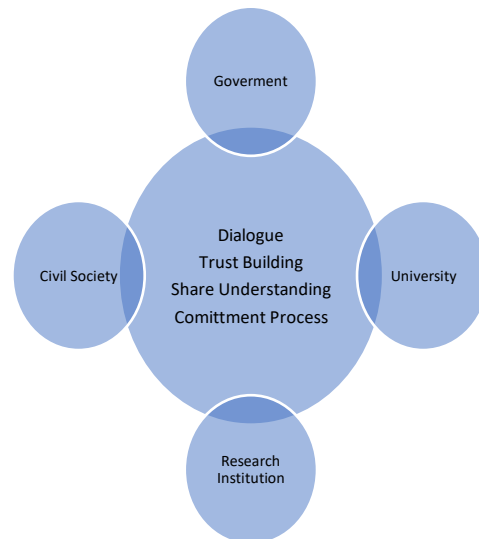
The conditions above also align with what happened to the Tabligh Congregation (Irfan, Uswatun, 2020; Sugianto & Hidayat, 2021). This can be seen from daily attitudes, namely trying to do what the Prophet Muhammad and his companions have exemplified. This is in line with the aim of their da'wah, which is to invite Muslims to return to Islamic teachings that are kaffah, namely by trying to revive traditions or sunnah practices which according to them have been exemplified by Rasulullah SAW.

In line with the two points of view above, (Zuhrah & Yumasdaleni, 2021) state that differences in thoughts and views within certain schools/schools in the Muslim community of Medan City do not cause internal conflicts in Muslim society. However, it must be acknowledged that differences in views often provide room for weak implementation of religious moderation

Regarding this aspect, the government needs to find a formula for spreading a view of religious moderation that can be applied or included in the thinking space of religious schools in Medan City. (Sazali, 2020), Formulating a recommendation in the form of RDICS (Religion Development Information Communication System), where the components include government, universities, research institutions, and civil society. Where the four components process and exchange information and

contribute to building the strengthening of religion. However, what was conveyed by Sazali above is still a recommendation in a scientific context, where religious moderation is a central issue discussed and discussed by the four components.

Figure 6. Analysis of Religion Development Communication



Source: Author's Calculation, 2022

The picture above shows that efforts to realize religious moderation with integrated communication channels must be formed. Borrowing the term Gash collaboration (Ansell & Gash, 2008), then to form this integration requires a collaboration where the collaboration forms an intense dialogue or communication, then building or building trust, share understanding where these values become shared values, process commitment which makes the value of religious moderation a long process of commitment carried out by each component.

This condition certainly needs development at a more implementable stage. Contributions related to shared values in religious moderation such as commitment to the development and



integration of the nation, anti-violence, and accommodation with local culture need to be universal values interpreted in each sect's teachings. Simply put, each religious sect may apply existing teachings, but in the three aspects instilled in religious moderation, it must be included in practice in everyday life.

CONCLUSION

Based on the research findings, it can be concluded that religiosity positively and significantly influences communication and religious moderation. These results indicate that individuals with higher levels of religiosity tend to exhibit stronger positive associations with communication skills and demonstrate a more moderate approach to religious matters. Religious tolerance also demonstrates a significant positive impact on religious moderation, but it does not exhibit a statistically significant influence on communication. Even with this, it is important to acknowledge that communication may still positively impact religious moderation, albeit without achieving statistical significance.

This research sheds light on the pivotal role of religiosity, religious tolerance, and communication in fostering a harmonious and peaceful society that embraces and respects religious diversity and differing viewpoints.

Based on the analysis, it can be concluded that religiosity and religious tolerance do not indirectly affect religious moderation when communication is considered an intervening variable. However, it is observed that religiosity still shows a positive influence, while religious tolerance demonstrates a negative influence, even though these influences are not statistically significant. The

findings highlight the complex relationships between these variables, emphasizing the need for further research to understand better how communication, religiosity, and religious tolerance collectively contribute to shaping religious moderation. Despite the absence of statistically significant indirect effects, it is essential to recognize the potential impact of these factors on fostering a more moderate and harmonious religious environment.

Furthermore, religious development communication within the framework of religious moderation is an effort to create a harmonious and peaceful society, with mutual respect and tolerance for differences in religions, beliefs, and views. Therefore, policymakers, communities, and individuals need to understand and uphold the values of moderation in building an inclusive and peaceful society.

The recommendations that can be proposed in this research are, Religious moderation must be an important solution amid the problems of intolerance and disintegration in the city of Medan by promoting effective communication. Values in religious moderation are still too general and abstract to be applied in various regions with different cultural conditions and styles. For that, we need a local formulation to implement how religious moderation works. Further research is needed on aspects of local culture to strengthen moderation in Medan City.

The limitations of that study are this study focuses on religiosity, religious tolerance and communication to see the factors that influence religious moderation in Medan City. In this case, of course, many other variables can be studied, such as aspects of local culture and socio-economic conditions.



This research does not focus on local cultural aspects so the application of religious moderation in Medan City with local characteristics is not seen in this study.

In addition to what was previously described, this research is expected to be an analysis that can provide solutions in grounding moderate values, especially in the city of Medan. This refers to the finding that effective communication in Islamic development is indispensable in the process of implementing moderate values in society

DECLARATION OF COMPETING INTEREST

We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

ACKNOWLEDGMENTS

The authors would like to thank all the FGD participants involved in the research. Many thanks are also addressed to the reviewers and editor of the Profetik: Jurnal Komunikasi.

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