

Article HistoryReceived:
30-04-2025Revised:
26-06-2025Accepted:
28-06-2025DOI: <https://doi.org/10.33367/ijies.v8i1.7448>

Available Online: 30-06-2025

Developing a Scientific-Based Instrument to Measure *Wasathiyyah* Values among Islamic University Students**Muhammad Aji Nugroho,^{1*} Arif Billah,² Abd Razak Zakaria,³**^{1,2}Universitas Islam Negeri (UIN) Salatiga, Indonesia³University of Malaya, Malaysia¹ajinugroho@uinsalatiga.ac.id, ²arifbillahbadr@uinsalatiga.ac.id, ³abdrazak@um.edu.my

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Abstract

Wasathiyyah Islam is essential in shaping students' character in Islamic higher education. However, standardized instruments do not assess students' attitudes toward these values. This study aims to develop a valid and reliable instrument to measure *wasathiyyah* values among students at the Faculty of Islamic Education and Teaching (FTIK), UIN Salatiga. Using a Research and Development (R&D) design adapted from the Borg and Gall model, the study included item development, expert validation, field testing, and revision. The instrument was tested on 200 students from the Islamic Education and Science Education programs using a Likert scale. Data collection was conducted through surveys. Expert review confirmed content validity, and reliability testing using Cronbach's Alpha produced a score of $\alpha = 0.89$, indicating high internal consistency. The values measured: *tawasuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), *tawazun* (balance), *syura* (deliberation), *islah* (reform), *qudwah* (exemplary leadership), *muwathanah* (citizenship), and *musawwah* (equality), were theoretically integrated into the instrument. Results showed high student agreement with the values, supporting the instrument's effectiveness. This tool helps evaluate character education and can inform future research and curriculum development in Islamic higher education.

Keywords: Character Education, Student Attitude, Value Assessment, *Wasathiyyah*.**Citation in APA Style:**

Nugroho, M. A., Billah, A., & Zakaria, A. R. (2025). Developing a Scientific-Based Instrument to Measure Wasathiyyah Values among Islamic University Students. *Indonesian Journal of Islamic Education Studies (IJIES)*, 8(1), 73–92.
<https://doi.org/10.33367/ijies.v8i1.7448>

Introduction

In contemporary Islamic higher education, students' understanding, attitudes, and religious practices are shaped by a dynamic interaction between traditional sources, the Qur'an and hadith, and their social, cultural, and educational contexts. While the foundational texts remain constant, their interpretations fluctuate significantly, influenced by differences in digital literacy and exposure to narrow, often exclusive Islamic narratives (Kamil et al., 2023; Nugroho, 2023). Limited critical engagement with sacred texts and gaps in digital literacy can reinforce rigid interpretive frameworks and undermine a contextual

and dialogical approach to Islam. Without a grounding in scientific methodology and openness to plurality, such interpretation risks fostering exclusivity and intolerance, contradicting Islam's foundational principle as a mercy to all creation (*rahmatan lil 'alamin*).

Within Indonesia's pluralistic society, the values of *wasathiyah* (moderation, justice, tolerance, and balance) are more relevant than ever. However, the rise of digital and media-based religious learning landscapes, where extremist ideologies can easily penetrate through social platforms, presents serious challenges. Evidence shows that while students actively use digital media for religious knowledge, their sources often consist of mainstream or unvetted religious content, exacerbating echo chambers and limited exposure to moderate voices (Syahbudin et al., 2023). These conditions facilitate the growth of "us versus them" mentalities and intolerant behaviors, such as non-compliance with institutional norms and the belief in one's exclusive correctness, signs of emerging radical attitudes (Mahzumi et al., 2025; Tambak, 2021). In this context, reinforcing *wasathiyah* with robust digital and religious literacy becomes imperative to sustain social cohesion and guide character formation toward inclusive, moderate Islamic values.

Radical ideologies have increasingly infiltrated public spaces, including Islamic higher education institutions, raising concerns about the fragility of moderate religious values among university students (Mustakim et al., 2021). The Setara Institute (2019) confirms that these extremist currents exploit weaknesses in the education system, particularly its failure to internalize inclusive, dialogical, and tolerant Islamic principles (Setara Institute, 2019). Though fixed in form, the Qur'an and hadith are interpreted dynamically, shaped by social context, digital exposure, and the quality of religious education (Nugroho, 2023). Without a scientifically grounded and pluralistic interpretive framework, students are vulnerable to exclusivist views that counter the Islamic ideal of *rahmatan lil 'alamin*. It highlights the urgency for strengthening religious moderation through a structured pedagogical approach.

One promising response is transformative pedagogy rooted in *wasathiyah* values moderation, justice, tolerance, and balance. This model does not merely transmit religious knowledge but cultivates critical thinking, empathy, and peaceful conflict resolution. Azizah et al. emphasize that the spread of transnational ideologies through social media has contributed significantly to the radicalization of the millennial generation, underscoring the failure of education to provide students with digital resilience and religious moderation (Azizah et al., 2023). However, their study lacks empirical tools to measure the

internalization of moderate values among students. A more evaluative framework is needed to assess how deeply such values are absorbed and practiced in students' daily lives.

The digital age and globalization have also intensified the circulation of unverified religious content. According to Haryani, social media algorithms frequently create echo chambers that reinforce extremist narratives while silencing moderate voices (Haryani, 2019). This phenomenon reduces opportunities for cross-group dialogue and promotes a narrow, absolute understanding of Islam. Although Haryani's findings are insightful, they stop short of proposing actionable strategies to improve digital literacy among students or incorporating those strategies into religious education. The challenge remains to design an integrated model of education that merges digital literacy with religious moderation, helping students navigate and critically engage with online religious content.

Grounding *wasathiyyah* values in Islamic higher education requires collaborative and systemic action. Moderate Islamic narratives can bridge divisions, reduce religiously motivated conflict, and promote social harmony (Amri et al., 2024; Setinawati et al., 2025). Yet, the current discourse often lacks a strategic framework involving collaboration among educators, policymakers, religious leaders, and media actors. Moreover, many educational programs still do not include tools to measure students' alignment with *wasathiyyah* principles such as *tawasuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), and *muwathanah* (citizenship). Addressing this gap, the present study seeks to develop a valid and reliable instrument to assess the internalization of *wasathiyyah* values among university students, offering a concrete contribution to implementing moderate Islamic education in a digitalized, pluralistic society.

While studies on Islamic moderation are growing, most remain conceptual and lack empirical tools to assess how deeply *wasathiyyah* values are internalized by students. There is a clear gap in standardized instruments that measure cognitive understanding, attitudes, and behaviors reflecting moderation, tolerance, and justice. This shortfall is critical amid rising radical tendencies in campuses, as Setara Institute shows. Few studies address how digital environments affect students' religious orientations or offer tools to evaluate educational interventions. This study responds to that gap by developing a valid and reliable instrument to measure *wasathiyyah* values in Islamic higher education. Its novelty is translating abstract Islamic ethics into measurable constructs, offering a data-driven basis for character education reform, curriculum design, and counter-radicalization strategies in the digital age.

In Indonesia's State Islamic Religious Higher Education institutions (PTKIN), especially at UIN Salatiga, implementing *wasathiyah* values is essential in shaping students as agents of religious and social transformation. UIN Salatiga, through its Faculty of Education and Teacher Training (FTIK), embeds core *wasathiyah* principles, *tawassuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), *tawazun* (balance), *syura* (consultation), *islah* (reform), *qudwah* (exemplary leadership), *muwathanah* (citizenship), and *musawwah* (equality), into its curriculum and character education. However, challenges persist: students' limited conceptual grasp of moderation, exposure to extremist narratives via social media, and the absence of reliable tools to assess internalization of *wasathiyah* values hinder effective moderation education.

Current programs lack systematic integration and practical application, making internalization inconsistent and difficult to evaluate. This study aims to fill that gap by developing a valid, reliable instrument to measure students' *wasathiyah* orientation at FTIK UIN Salatiga. The research strengthens moderation-based education at PTKIN by providing measurable insights to support curriculum development and character formation that aligns with Indonesia's vision of Islam as peaceful, tolerant, and socially engaged.

Methods

This study adopts a Research and Development (R&D) approach following the model developed by Borg and Gall, which emphasizes systematic stages including needs analysis, design, development, expert validation, limited field trials, revision, and large-scale testing (Borg & Gall, 1983). Each phase was implemented with precision: preliminary research involved a review of literature and stakeholder interviews to identify core *wasathiyah* values to be measured (Creswell & Clark, 2017). The instrument, a five-point Likert scale questionnaire, was designed to assess dimensions such as moderation (*tawasuth*), justice (*i'tidal*), tolerance (*tasamuh*), balance (*tawazun*), consultation (*syura*), and equality (*musawwah*). These dimensions were theoretically grounded in Islamic educational literature.

Expert validation involved three specialists in Islamic education and two in educational psychometrics, selected based on academic credentials and publication experience (Johnson & Christensen, 2019). They reviewed the instrument for construct relevance, clarity, and cultural appropriateness (Creswell & Creswell, 2018). Sampling for field testing used a stratified random technique, targeting 200 students from the Islamic

Education (PAI) and Science Education (Tadris IPA) programs at FTKI UIN Salatiga. The reliability coefficient obtained via Cronbach's Alpha was $\alpha = 0.89$, indicating strong internal consistency. At the same time, Cronbach's Alpha is appropriate; reliance on local methodological sources was complemented with internationally recognized reliability standards and discussions in recent peer-reviewed literature (Tavakol & Dennick, 2011).

Data were analyzed using SPSS for coding, frequency distributions, and reliability diagnostics. This validated instrument contributes significantly to the empirical study of Islamic moderation, offering a replicable tool for character education development, longitudinal attitude tracking, and strengthening PTKIN's role in promoting tolerant, pluralistic religious identities (Idris et al., 2024; Misdah et al., 2025; Mulasi & Saputra, 2024). By operationalizing abstract religious values into measurable constructs, this study bridges theoretical moderation discourse with practical assessment frameworks, an innovation still largely absent in Islamic education research.

Results and Discussion

Development of a *Wasathiyyah* Attitude Measurement Instrument for Students

The development of an instrument to measure attitudes toward *wasathiyyah* values in Islamic higher education is urgently needed, given the strategic role of moderation in shaping balanced, inclusive, and tolerant student character. *Wasathiyyah* Islam, rooted in the concept of *ummatan wasatan* from the Qur'an, embodies moderation, balance, and justice in religious practice and social life (Kamali, 2015). This concept emphasizes avoiding extreme attitudes and prioritizing inclusivity in social life (Wildan & Muttaqin, 2022). Moderation in Islam is not just about being in the middle; it also involves fairness, openness to differences, and the ability to interact harmoniously within a pluralistic social context (Ahmad, 2015).

Within Islamic higher education, internalizing *wasathiyyah* values is essential to prepare a generation capable of facing contemporary challenges without losing their authentic Islamic identity. It can be seen from the following statement;

"The university has embedded wasathiyyah principles in its academic and extracurricular programs to promote balanced thinking, moderation, and tolerance among students. This is crucial in countering extremism and preserving Islamic identity in a plural society." (HRM, personal communication, 2024).

The statement above is supported by class activities in the lecturer's learning process: *"In my classes, I always emphasize wasathiyyah as a core Islamic value. It*

encourages students to be critical yet respectful, religiously committed yet open-minded. This balance is essential in a modern context where identity is constantly challenged." (SNL, personal communication, 2024).

The above activities are fully supported by the study program manager, as stated: "*Our curriculum review has intentionally included modules that promote wasathiyyah. We want our graduates to be intellectually grounded, socially responsible, and spiritually strong, embodying the middle path of Islam.*" (LPS, personal communication, 2024).

The interviews reflect a strong commitment to *wasathiyyah* values at institutional, teaching, and curriculum levels. These insights help develop an instrument to assess students' attitudes toward balance, tolerance, and openness. Ensuring content validity and reliability is essential so that the results truly reflect students' understanding of Islamic moderation. Without proper testing, the data may be biased, making it hard to plan effective strategies (DeVellis, 2016; Tavakol & Dennick, 2011). A valid and reliable tool is key to accurate and meaningful assessment.

Many instruments are too general and fail to connect with students' real-life behavior. It is important to see how values like tolerance, justice, and balance appear in social life, campus activities, and community service (Center for Religious Moderation UIN Salatiga, 2024). A contextual and scientifically tested tool can guide further research and help Islamic universities produce moderate, inclusive, and globally competitive graduates who contribute to building peaceful and just societies (Ali et al., 2021; Muqowim et al., 2022). The nine developed *wasathiyyah* values are described as follows: First is *tawasuth*, central to shaping a just and balanced academic community (Kamali, 2016). At universities, it guides ethics and academics by promoting responsible freedom, inclusivity, and dialogue. It avoids extremes and builds tolerant, integrity-driven individuals (Team, 2024).

Second, *i'tidal*, the principle of justice and balance, shapes an academic community that is fair, wise, and full of integrity (Jayana et al., 2022). In universities, it supports fair assessment, respectful dialogue, and inclusion, while balancing intellectual and spiritual needs (Team, 2024). Third is *tasamuh*, or tolerance, which teaches respect for differences as part of God's will. In universities, it builds an inclusive and harmonious culture (Nugroho, 2024). *Tasamuh* encourages open dialogue and shapes empathetic, fair-minded graduates who value diversity and peaceful coexistence (Team, 2024).

Fourth is *tawazun*, or balance, which promotes harmony between spiritual and material life, rights and duties (Sulaiman & Yusuf, 2023). On campus, it supports academic freedom with responsibility, blending achievement with social care. *Tawazun* nurtures wise, fair, and

value-driven graduates (Team, 2024). Fifth is *syura*, or deliberation, emphasizing dialogue, participation, and respect for diverse views (Makbul et al., 2021). In universities, it builds an inclusive culture where all voices contribute to decisions. *Syura* nurtures democratic leadership and graduates who support justice and social harmony (Team, 2024).

Sixth is *islah*, or continuous improvement, which promotes positive change for justice and the common good (Afsaruddin, 2013; Mutalib et al., 2022). At university, it encourages reflection, openness to feedback, and reform. *Islah* shapes responsible academics and leaders ready to face modern challenges with Islamic values (Team, 2024). *Seventh* is *qudwah*, or exemplary leadership, a model of integrity and morality (Afsaruddin, 2013; Mutalib et al., 2022). At university, it creates a culture where everyone leads by example. *Qudwah* nurtures honest, ethical leaders and graduates ready to inspire positive change (Team, 2024).

Eighth is *muwathanah*, or citizenship, emphasizing love for the homeland and social responsibility (Çayır, 2020; Jelin, 1996; Kaya, 2022). At university, it shapes loyal, law-abiding citizens who respect diversity. *Muwathanah* nurtures patriotic, intelligent graduates ready to lead positive change for a just nation (Team, 2024). Ninth is *musawah*, or equality, which emphasizes equal rights and dignity for all (Junaidi et al., 2023). The university fosters an inclusive culture by removing inequalities in learning and decisions. *Musawah* prepares graduates committed to social justice and a fair society (Team, 2024).

The data collectively emphasize *wasathiyyah* values like moderation, justice, tolerance, balance, and leadership as foundational for academic and social life. These principles inform the creation of a valid, reliable assessment tool that measures students' attitudes toward ethical responsibility, inclusivity, and social harmony. Grounded in consistent curricular and institutional practices, this instrument can accurately capture the multidimensional nature of Islamic *wasathiyyah* attitudes in higher education.

Formulation of Indicators and Expert Validation of Islamic *Wasathiyyah* Attitudes

Developing an instrument to measure *wasathiyyah* Islamic values in higher education requires a systematic process, using indicators from classical and contemporary scholars to shape students' inclusive, moderate, and tolerant character (Al-Qaradawi, 2003). The formulated indicators cover key dimensions such as *tawasuth*, *i'tidal*, *tasamuh*, *tawazun*, *syura*, *islah*, *qudwah*, *muwathanah*, and *musawah*, considering their relevance to students' lives. A five-point Likert scale is used due to its ability to quantitatively and flexibly measure attitude intensity

and its suitability for statistical analysis (Tavakol & Dennick, 2011). This format allows respondents to express their attitudes with greater nuance, providing more accurate and well-interpreted results within the context of Islamic education.

Initial surveys and interviews found that understanding Islamic values among FTIK UIN Salatiga students is still limited. Most students are only aware of the concept but struggle to relate it to their daily attitudes and actions. Many tend to adopt more extreme views, either radical or liberal, highlighting the urgent need for further moderation education at the university level (HRM, personal communication, 2024). Additionally, no scientific instrument can comprehensively measure students' attitudes toward *wasathiyyah* values. Existing tools focus mainly on cognitive knowledge and fail to assess affective and conative aspects, which are crucial for developing a moderate character.

Based on the findings from the problem identification, the instrument to measure attitudes toward *wasathiyyah* Islamic values was developed by referring to psychological and educational theories, particularly the attitude theory, which states that attitudes consist of three main components: cognitive (knowledge), affective (feelings), and conative (actions). The developed instrument covers nine key aspects of *wasathiyyah* values: *tawasuth*, *i'tidal*, *tasamuh*, *tawazun*, *syura*, *islah*, *qudwah*, *muwathanah*, and *musawwah*. The detailed descriptions are presented in the following table.

Table 1. Assessment indicators *wasathiyyah* values

No.	<i>Wasathiyyah</i> Values	Assessment Indicators	Sample question items
1	<i>Tawasuth</i> / Moderation	An instrument that measures the extent to which students can maintain balance in their attitudes and actions, avoiding radical thinking, and reflecting a moderate stance in their religious and social lives.	1. "I always try to avoid being too extreme when expressing my religious opinions." 2. "I prefer a moderate approach when resolving social issues in my community."
2	<i>Tasamuh</i> / Tolerance	An instrument that measures students' attitudes in appreciating religious, cultural, and worldview differences within society and their efforts to maintain harmony in religious diversity.	1. "I appreciate the religious and cultural differences around me." 2. "Tolerance is the key to creating peace among different religious communities."
3	<i>Tawazun</i> / Balance	An instrument focusing on students' ability to balance worldly and spiritual life and rights and responsibilities, aiming to achieve academic success and spiritual growth.	1. "I believe that worldly success and spiritual fulfillment should go hand in hand." 2. "I strive to ensure that all my efforts are blessed in this world and the hereafter."

No.	Wasathiyyah Values	Assessment Indicators	Sample question items
4	<i>Syura/</i> Deliberation	An instrument that emphasizes the importance of <i>syura</i> in decision-making, both in social and organizational contexts. Students who embody the value of <i>syura</i> prioritize discussion and collective decisions when resolving issues.	1. "I believe that deliberation is the best way to solve problems." 2. "Decisions made together are more effective than those made individually."
5	<i>Islah/Reform</i>	An instrument focused on improving oneself and the surrounding environment, both personally and within the community.	1. "I always strive to improve myself to become a better person." 2. "I feel a sense of responsibility to help improve the social conditions around me."
6	<i>I'tidal/Justice</i>	An instrument that focuses on upholding laws and policies fairly and without bias for personal gain. Students are expected to embody the principles of Islam as a mercy for all (<i>rahmatan lil 'alamin</i>), promoting justice, impartiality, and the common good.	1. "I always treat everyone fairly, regardless of their background." 2. "Islam commands justice for all people."
7	<i>Qudwah/</i> Exemplary Leadership (Role Model)	A questionnaire instrument focused on being a role model for others. Students are expected to set a good example through their words and actions.	1. "I strive to be a role model for my peers." 2. "Being a good example in daily life is important."
8	<i>Muwathanah/</i> Citizenship (Nationalism)	An instrument that emphasizes the importance of love for the homeland and responsibility toward the nation. Students are expected to contribute to nation-building by actively participating in community life.	1. "As a citizen, I feel responsible for contributing to the nation's development." 2. "I believe that love for the homeland is an integral part of faith."
9	<i>Musawwah/</i> Equality	An instrument that teaches equality before the law & within society. Students are expected to treat everyone fairly, without discrimination based on ethnicity, religion, race, or group.	1. "I treat everyone equally, regardless of their background." 2. "Equality is a principle that must be upheld in everyday life."

A Likert-scale questionnaire was developed and tested on 200 FTIK UIN Salatiga students from PAI and T.IPA programs to measure attitudes toward *wasathiyyah* Islamic values. The instrument showed excellent validity and high reliability (0.89), making it dependable. Expert validation from Islamic education, psychometrics, and moderation ensured clear, relevant items, improved by Content Validity Ratio (CVR) and feedback (Almanasreh et al., 2019). That refined the instrument's clarity and design. Grounded in theory and expert input, it is a strategic

tool to measure and strengthen *wasathiyyah* values, fostering a moderate, tolerant, just, and strong-charactered Muslim generation (Sal Moslehian et al., 2022).

Based on the trial results, several interesting findings emerged. First, most students demonstrate a moderate attitude toward religious tolerance and social justice, yet many still hold conservative views regarding democracy and human rights principles. Second, although students generally reject extremism, some segments remain influenced by radical narratives, particularly in political and social contexts. These findings indicate that while UIN Salatiga's education fosters moderate attitudes, more intensive efforts are needed to teach democracy and human rights integral to *wasathiyyah* Islamic values. A more holistic approach is also required to develop students' moderate character, focusing on cognitive aspects and affective and conative dimensions.

Validity and Reliability Testing of the Islamic Moderation Attitude Instrument for Students

Validity and reliability tests are crucial in developing an instrument to measure attitudes toward *wasathiyyah* values, ensuring consistent and accurate results. A key indicator of internal reliability is Cronbach's Alpha, which in this study scored 0.89, showing strong internal consistency and effective measurement of students' attitudes. According to Nunnally and Bernstein, values above 0.70 are adequate for exploratory research, and above 0.80 indicate high reliability (Nunnally & Bernstein, 1994). Thus, this instrument is reliable and trustworthy for accurately assessing students' attitudes toward *wasathiyyah* values.

A Cronbach's Alpha value of 0.89 also implies that very few items in the questionnaire are inconsistent or deviate from the main construct. It strengthens the assumption that the indicators used to measure values such as *tawasuth*, *i'tidal*, *tasamuh*, *tawazun*, *syura*, *islah*, *qudwah*, *muwathanah*, and *musawah* were accurately formulated and effectively translated into statements that respondents consistently understood. This internal consistency is crucial because scores vary primarily due to differences in respondents' attitudes rather than weaknesses in the instrument's design (Tavakol & Dennick, 2011). Therefore, with a high reliability value, researchers can continue data analysis with confidence that the instrument has met the basic requirements for the quality of measuring instruments in quantitative research.

Although the instrument proved reliable, initial testing faced challenges. Some questions had extreme responses, making the data less balanced and more challenging to interpret. Certain statements were too long or confusing, like the broad consultation item, which was revised to "I

agree that consultation is important in decision-making within campus organizations" based on expert feedback. Two items with low correlations (below 0.30) were removed, improving Cronbach's Alpha from 0.86 to 0.89 (Hair et al., 2016). These revisions balanced statistical results and expert input, ensuring quality over quantity in the instrument.

The instrument validation process involved theology, pedagogy, and psychometrics experts who helped assess and align the content with real-world needs. For example, in the *muwathanah* (citizenship) indicator, experts emphasized the importance of social responsibility within the campus context, adding items like "I feel responsible for maintaining harmony among students from diverse cultural backgrounds." With a Cronbach's Alpha of 0.89, this instrument has proven to be consistent and reliable, as well as relevant for supporting research and the development of moderate character in Islamic higher education institutions.

Analysis and Evaluation of Students' Understanding and Attitudes Toward *Wasathiyyah*

After the data were collected, statistical analysis was conducted to identify patterns in students' attitudes toward *wasathiyyah* Islamic values. The study included descriptive statistics, such as frequencies and percentages for each Likert scale item, and mean scores for each dimension of the *wasathiyyah* values. Below is a sample frequency distribution table for several questionnaire items based on the Likert scale.

Table 2. Student response frequency distribution table based on Likert scale

No.	Question Item	Strongly Agree (SA)	Agree (A)	Neutral (N)	Disagree (D)	Strongly Disagree (SD)
1	I try to avoid being too extreme when expressing my religious opinions.	110 (55%)	75 (37.5%)	15 (7.5%)	0 (0%)	0 (0%)
2	I strive to maintain a balance between worldly life and the hereafter.	120 (60%)	75 (37.5%)	5 (2.5%)	0 (0%)	0 (0%)
3	I appreciate the religious and cultural differences around me.	110 (55%)	85 (42.5%)	5 (2.5%)	0 (0%)	0 (0%)
4	I believe that deliberation (<i>syura</i>) is the best way to solve problems.	115 (57.5%)	75 (37.5%)	10 (5%)	0 (0%)	0 (0%)
5	I always strive to improve myself in both my personal and social life.	125 (62.5%)	75 (37.5%)	0 (0%)	0 (0%)	0 (0%)
6	I strive to be a behavior and attitude role model for my friends.	110 (55%)	85 (42.5%)	5 (2.5%)	0 (0%)	0 (0%)

No.	Question Item	Strongly Agree (SA)	Agree (A)	Neutral (N)	Disagree (D)	Strongly Disagree (SD)
7	I feel responsible for contributing to the progress of the country.	105 (52.5%)	80 (40%)	15 (7.5%)	0 (0%)	0 (0%)
8	I treat everyone equally without discriminating based on social status.	120 (60%)	75 (37.5%)	5 (2.5%)	0 (0%)	0 (0%)

The analysis shows most students strongly agree (55%) or agree (37.5%) that they avoid extreme views in religious opinions, reflecting strong *tawasuth* (moderation). For *i'tidal* and *tawazun* (justice and balance), 60% strongly agree and 37.5% agree that they balance worldly life and the hereafter. On *tasamuh* (tolerance), 55% strongly agree and 42.5% agree that they respect religious and cultural differences. Regarding *syura* (deliberation), 57.5% strongly agree and 37.5% agree that consultation is key to solving problems, showing strong support. For *islah* (self-improvement), 62.5% strongly agree and 37.5% agree they strive to improve personally and socially, showing strong acceptance without uncertainty or disagreement. For *qudwah* (role model), 55% strongly agree and 42.5% agree they set a good example, with 2.5% unsure and none disagreeing. *Muwathanah* (citizenship) shows 52.5% strongly agree and 40% agree they contribute to the nation, with 7.5% unsure. *Musawwah* (equality) has 60% strongly agree and 37.5% agree on equal treatment, with 2.5% unsure and no disagreement.

Frequency data show most FTIK UIN Salatiga students, especially from Islamic Religious Education and Natural Sciences Education, hold very positive attitudes toward *wasathiyyah* Islamic values. They strongly agree with statements on *tawasuth*, *i'tidal*, *tasamuh*, *tawazun*, *syura*, *islah*, *qudwah*, *muwathanah*, and *musawwah*. Lower scores on *syura* and *islah* suggest students grasp personal values more than social-political ones. This challenge calls for experiential learning and community projects to embed character education as campus culture, not just theory.

Identifying the Need to Measure Attitudes toward *Wasathiyyah* Values

The analysis above shows that the students generally internalize Islamic moderation values well. However, for specific values such as *syura* (consultation) and *islah* (improvement), further strengthening is needed through educational programs or activities involving students in discussions and social reform. After calculating the average scores (mean scores) for each dimension of *wasathiyyah* Islamic values, the following results were obtained:

Table 3. Mean score for each dimension *wasathiyyah* values

Dimension of <i>Wasathiyyah</i> Values	Mean Score	Attitude Category
<i>Tawasuth</i> (moderation)	4.35	Very Positive
<i>I'tidal</i> (justice),	4.30	Very Positive
<i>Tasamuh</i> (tolerance)	4.35	Very Positive
<i>Tawazun</i> (balance)	4.30	Very Positive
<i>Syura</i> (deliberation)	4.10	Generally Positive
<i>Islah</i> (reform)	4.15	Generally Positive
<i>Qudwah</i> (exemplary leadership)	4.30	Very Positive
<i>Muwaththanah</i> (citizenship)	4.35	Very Positive
<i>Musawwah</i> (equality)	4.35	Very Positive

Data analysis using a Likert scale shows most PAI and Tadris IPA students at FTIK UIN Salatiga have a very positive attitude toward Islamic *wasathiyyah* values. *Tawasuth*, *i'tidal*, *tasamuh*, *tawazun*, *qudwah*, *muwaththanah*, and *musawwah* scored highly, indicating strong internalization of moderation and self-improvement. However, *Syura* and *Islah* need to strengthen themselves through education and training. The instrument proved valid and reliable, offering insights for reinforcing moderate character development. Overall, findings reveal strong student support for *wasathiyyah* principles, with most responses in “Agree” and “Strongly Agree” categories.

The descriptive analysis shows *tasamuh* (tolerance) as the most accepted value, with an average score of 4.35 out of 5, indicating students’ strong awareness of living harmoniously amid religious, cultural, and viewpoint differences. Over 70% “Strongly Agree” on accepting diversity and rejecting extremism. That aligns with Azra’s view that Islamic higher education shapes an inclusive, tolerant character through balanced traditional and modern values (Azra, 2023). Students show positive attitudes toward Islamic moderation, supported by the academic environment and lecturers. However, critical social awareness needs strengthening, consistent with Helmawati’s view (Helmawati et al., 2024). Results reflect positive attitudes and highlight the need for integrative teaching strategies.

Reliability Test of the *Wasathiyyah* Attitude Measurement Instrument Using Cronbach's Alpha

Reliability testing measures how consistently an instrument assesses a variable, such as students' attitudes toward Islamic *wasathiyyah* values. Cronbach's Alpha is a standard method to evaluate internal consistency by calculating correlations among instrument items.

Values range from 0 to 1, with values above 0.7 indicating reliability. This study's Cronbach's Alpha score of 0.89 shows strong consistency. Data from 200 students completing a questionnaire on Islamic *wasathiyyah* values supported this reliability test, confirming the instrument's effectiveness in measuring attitudes consistently.

Table 4. Sample for reliability testing using Cronbach's Alpha

No.	Student ID	Item 1 (<i>Tawasuth</i>)	Item 2&4 (<i>I'tidal & Tawazun</i>)	Item 3 (<i>Tasamuh</i>)	Item 5 (<i>Syura</i>)	Item 6 (<i>Islah</i>)	Item 7 (<i>Qudwah</i>)	Item 8 (<i>Muwathanah</i>)	Item 9 (<i>Musawwah</i>)	Total Score
1	M001	5 (SS)	4 (S)	5 (SS)	4 (S)	5 (SS)	4 (S)	5 (SS)	4 (S)	37
2	M002	4 (S)	5 (SS)	5 (SS)	5 (SS)	5 (SS)	4 (S)	4 (S)	5 (SS)	37
3	M003	3 (R)	4 (S)	4 (S)	4 (S)	4 (S)	5 (SS)	5 (SS)	3 (R)	33
...
20	M200	5 (SS)	4 (S)	5 (SS)	5 (SS)	5 (SS)	5 (SS)	5 (SS)	5 (SS)	39

The sample above can be described as follows: 1) Student ID: Indicates the identity of each student participating in the study; 2) Items 1 to 8: Represent questions that reflect the values of Islamic *wasathiyyah*, measured using a Likert scale (1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree); 3) Total Score: Refers to the overall score obtained by each student based on their responses to all items. The data were collected from 200 students using a questionnaire to assess attitudes toward Islamic *wasathiyyah* values. The total variance of scores and the variance of each item in the instrument were calculated. The formula used to compute Cronbach's Alpha is as follows:

$$\alpha = \frac{N}{N - 1} \left(1 - \frac{\sum_{i=1}^k \text{Varians Item}_i}{\text{Varians Total}} \right)$$

After calculating Cronbach's Alpha, we obtained a value of 0.89, indicating a very high internal consistency level. That suggests that the instrument is highly reliable and can be confidently used to measure students' attitudes toward the values of Islamic *wasathiyyah*. A Cronbach's Alpha of 0.89 demonstrates that the items in the instrument are strongly correlated with one another and consistently measure the intended construct. Therefore, this instrument can be reliably used in future research assessing students' attitudes toward moderate Islamic values.

Strengths and Limitations of the *Wasathiyyah* Measurement Instrument

The instrument used to measure students' attitudes toward *wasathiyyah* values in this study has several strengths. One of its main advantages lies in its content validity, which experts in Islamic education and psychometrics have reviewed. The instrument includes indicators such as *tawasuth*, *tasamuh*, *syura*, and *musawah*, all developed in alignment with the local context of Islamic higher education. This validation process ensures that each item accurately reflects the Islamic moderation values intended to be measured while aligning with the students' curriculum needs and academic culture.

The instrument showed strong reliability with a Cronbach's Alpha of 0.89, confirming its internal consistency and statistical reliability (Cronbach, 1951). That supports the trustworthiness of data on students' attitudes toward moderation. Adapting to the Faculty of *Tarbiyah* and Teacher Training at UIN Salatiga enhances its relevance for *wasathiyyah*-based character education. However, the instrument has not undergone Confirmatory Factor Analysis (CFA), which is crucial to confirm construct validity (Hair et al., 2016). Without CFA, it's uncertain if indicators fully represent *wasathiyyah* dimensions; this limitation and the pilot test's narrow scope affect generalizability, needing future research (Borg & Gall, 1983).

This instrument has also not incorporated multivariate analysis techniques such as Exploratory Factor Analysis (EFA) or regression (Creswell & Clark, 2017). These methods are essential for gaining deeper insights into the relationships among values, the factor structure underlying moderation attitudes, and the role of each variable in shaping students' perspectives. Without such analyses, mapping students' attitude dimensions remains superficial, and opportunities to derive richer insights from the collected data are limited (Widodo, 2019).

Another notable limitation is the potential for sampling bias and the absence of qualitative approaches in the measurement process. Using simple random sampling across only two study programs may restrict the representativeness of the data. Moreover, qualitative methods such as interviews or case studies have yet to be utilized to explore how *wasathiyyah* values are understood and practiced by students in real-life contexts. Integrating quantitative and qualitative approaches is highly recommended to make this instrument more holistic, meaningful, and applicable across Islamic higher education settings.

Conclusion

Based on surveys, interviews, and data analysis conducted among students at FTIK UIN Salatiga, it was revealed that their understanding of Islamic *wasathiyyah* values is still general and has not been fully internalized into daily attitudes and behaviors. While most students show a positive and moderate orientation toward these values, a portion still exhibits extreme perspectives, particularly in social and political domains. That indicates a gap between cognitive understanding and affective or behavioral application of *wasathiyyah* principles. The findings emphasize the importance of introducing the concept intellectually and ensuring its internalization through consistent reinforcement and contextual practice.

The results imply that educational strategies at the university level must go beyond theoretical exposure by integrating cognitive, affective, and conative aspects into curriculum design. It is recommended that FTIK UIN Salatiga implement more participatory and reflective learning models such as project-based learning, group dialogue, and community engagement that actively involve students in practicing moderation. Character education programs should also be strengthened to build habits and attitudes aligned with Islamic moderation. Future research should focus on longitudinal studies to assess long-term behavioral changes and develop a valid and reliable instrument to measure *wasathiyyah* attitudes more precisely across diverse student populations.

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