



Configuration of Moderate Values for Teachers at the Border of North Sumatera

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Abstract. The purpose of this study is to examine the role of communication skills in religious moderation education in the border regions of North Sumatera. A quantitative analysis was conducted using survey data collected from respondents within the border area, employing a statistical approach as the primary research method. The relationships among the variables of religiosity, religious moderation, religious communication, and religious tolerance were analyzed. The findings highlight the critical role of communication in fostering religious moderation. However, the effectiveness of communication is limited in certain contexts, particularly in addressing the interconnectedness of these variables. To gain a more comprehensive understanding of the factors influencing the application of religious moderation, further research with a more extensive and integrative design is necessary. This study provides an initial insight into the role of communication in religious moderation education. By focusing on inclusive and effective communication to promote interfaith dialogue and understanding, this research contributes to the improvement of religious moderation education in North Sumatera's border regions.

Keywords: Communication, Moderate Teachers, Border Areas, North Sumatera.

1 Introduction

The border regions of North Sumatera, characterized by significant ethnic and religious diversity, have experienced recurring and profound religious conflicts. These conflicts include violent clashes between religious groups and interfaith tensions that hinder effective communication and mutual understanding. The root causes of these impediments can be traced to ideological differences, miscommunication, societal polarization, and external influences such as religious intolerance and political tensions [1]. Religious conflicts in these borderlands adversely affect social stability, intergroup interactions, and the development of local communities. Religious differences across regions, coupled with border security concerns, frequently influence the socio-religious climate of the area. In some instances, religious disputes and intolerance exacerbate tensions, creating instability and security challenges for the region [2]–[6].

Despite these challenges, certain border areas in North Sumatera possess a strong legacy of interfaith tolerance and cooperation. In these regions, diverse religious communities actively engage in harmonious coexistence and mutual support [6]. In such settings, religious pluralism can serve as a source of strength and a model of social diversity for other societies to emulate. However, this positive dynamic requires continuous efforts from governments and stakeholders to monitor and sustain

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religious harmony in these areas. Proactive measures to address religious tensions, mitigate conflicts, and promote interfaith dialogue and collaboration are essential. These efforts are critical for ensuring the stability, security, and sustainable development of border regions.

Religious dynamics in the borderlands of North Sumatra vary significantly depending on the locality and historical context. Some border regions have a long-standing tradition of interfaith cooperation, where communities with diverse religious backgrounds live and interact peacefully. Conversely, other areas face persistent religious tensions and conflicts, often fueled by opposing beliefs and practices. Religious friction in these areas can arise from various sources, including differences in beliefs, traditions, and cultural norms. Such conflicts and tensions not only disrupt community stability and security but also create broader social, political, and economic challenges [7].

The religious diversity and socio-political complexities in North Sumatra's border regions necessitate nuanced approaches to conflict resolution and peacebuilding. Efforts should focus on fostering inclusivity, enhancing communication, and promoting education that emphasizes religious moderation and tolerance. This approach can serve as a foundation for building resilient communities that thrive on mutual respect and understanding, ultimately contributing to regional stability and growth.

Illustrations of devout pressures on the border of North Sumatra may incorporate issues such as:

- 1 Inter-religious debate, counting fights between devout bunches.
- 2 Separation and out of line treatment against particular devout bunches
- 3 Development of offices or places of revere might lead to inter-religious strife.
- 4 Dismissing conventions and traditions from other religions.
- 5 Examine devout lessons and elucidations.

The government and relevant authorities must implement appropriate measures to address the persistent issue of religious tensions in North Sumatra's border regions. These efforts should encompass promoting interfaith tolerance and collaboration, addressing the fundamental root causes of conflict, and facilitating dialogue and communication among individuals of diverse religious backgrounds [8]. Such measures are essential to ensure stability, security, and sustainable development in these border areas.

Based on the aforementioned understanding, a comprehensive framework is required to identify and strengthen factors that support religious moderation. Variables such as religiosity [9][10], religious tolerance [11], and communication [12]–[14] play pivotal

roles in shaping moderate attitudes. Understanding how these components interact and influence religious behavior can guide effective interventions.

Education plays a central role in fostering religious moderation and serves as a powerful tool for shaping religious beliefs and attitudes. By offering a deeper understanding of diverse religions and promoting tolerance and acceptance of differing beliefs, education can contribute to the creation of a harmonious society where individuals coexist peacefully despite differences [15]. Educational programs designed to emphasize shared values, respect for diversity, and mutual understanding can mitigate conflicts and foster interfaith harmony.

Direct educators hold a particularly significant role in mitigating religious conflicts and advancing tolerance. They act as mediators, fostering mutual respect, reducing polarization, and building bridges between religious communities. Through facilitating interfaith dialogue, creating safe spaces for discussion, and encouraging the exchange of perspectives, educators enhance understanding and appreciation of religious differences. By doing so, they support reconciliation processes and promote interfaith harmony within the border regions of North Sumatra.

Comprehensive and in-depth research is crucial for effectively addressing religious conflicts in North Sumatra's border areas. Research should aim to uncover the root causes of these conflicts, including differences in beliefs, lack of understanding, and societal polarization. Moreover, it should analyze the impact of external factors such as religious intolerance and political tensions on the region's religious dynamics. By identifying the triggers and underlying factors of conflicts, research provides evidence-based insights essential for designing effective interventions.

Investigative efforts also contribute to the development of strategies and programs that address religious tensions. These include policy recommendations, conflict mediation programs, and initiatives aimed at fostering religious tolerance and collaboration. The findings from such research not only offer practical solutions for conflict resolution but also lay the groundwork for building a cohesive and resilient society in North Sumatra's border regions.

Research serves as a critical empirical foundation for addressing religious conflicts in North Sumatra's borderlands. By understanding the root causes, identifying challenges, and formulating precise strategies and intervention programs, research facilitates the creation of a harmonious society. It enables the reduction of religious tensions and conflicts while promoting resilience and interfaith cooperation. The implementation of research findings into actionable policies and programs is vital for achieving long-term peace, stability, and development in these diverse and complex border regions.

2 Methodology

This investigate employments quantitative strategies with a way examination approach [17]. This approach was chosen to see the coordinate and circuitous impacts related to direct values within the border locale of North Sumatra. The hypothetical foundation of advancement communication on the impact of religiosity and devout resistance on devout balance, with devout communication as an interceding variable, is especially important within the setting of madrasah instructors at the border of North Sumatra. Through this approach, devout communication gets to be key to building comprehensive understanding and cultivating balance in devout hones in assorted devout zones.

Madrasah instructors play a central part in forming students' discernments and demeanors towards religion and encouraging interfaith discourse in society. By viably utilizing devout communication, madrasah instructors can offer assistance advance values of resistance, common understanding, and religious moderation among understudies and the neighborhood community. Typically, vital considering the potential for interreligious strife within the border regions of North Sumatra, where devout and cultural differing qualities is noticeable. Hence, the development communication approach gives a solid hypothetical establishment for understanding and encouraging the method towards agreeable devout balance within the locale.

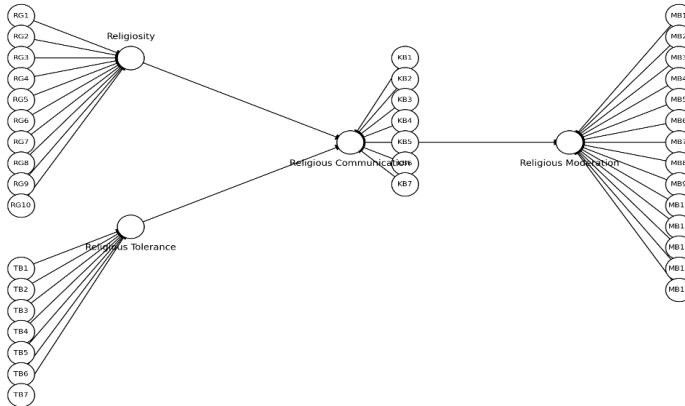


Fig.1. Model of Research

This research is conducted on an open population of visitors, but the data studied are samples taken from the population, so that a causal relationship between variables that is appropriate for the population will be found [18]. Variance Based Structural Equation Model (VB-SEM) analysis or commonly called Partial Least Square (PLS) is used to see the relationship and influence between variables using survey data conducted.

The population in this study are teachers who are in the area of the Ministry of Religious Affairs of the Republic of Indonesia, especially in Muara Sipongi, Besitang and Torgamba Districts. The population used is based on the cluster of the number of teachers in each sub-district based on BPS data [19]–[21]. The following table explains this:

Table 1. Population Distribution by Subdistrict

No	Besitang	Muara Sipongi	Torgamba
MI	47	0	39
MTS	99	84	206
MA	12	6	120
Total	158	90	365
Total Populasi		613	

The table above shows that the total population in this study was 613 teachers. Furthermore, the sample was drawn using the Slovin formula with a significance of 0.05. This can be seen as follows:

$$\frac{N}{1 + Ne^2}$$

n = sample size

N = Population size

e = value of per cent error rate (0,05)

$$\frac{613}{1 + 6130,05^2} = 245,2/245$$

Based on the above results, a sample size of 245 teachers was obtained. Furthermore, the distribution of samples per sub-district can be drawn proportionally as follows:

Table 2. Distribution of samples by sub-district

District	Population	Persentation(%)	Sample	Result Sample
<i>Besitang</i>	158	26	64	59
<i>Muara Sipongi</i>	90	15	37	40
<i>Torgamba</i>	365	59	144	120
<i>Total</i>	613	100	245	219

Based on the above, the total sample taken in this study was 245 people with a distribution for Besitang District 64 samples, Muara Sipongi 37 samples and Torgamba 144 samples. The criteria for determining the sample were teachers aged 23-60, had taught for at least 1 year and lived for at least five years, and were active in religious activities.

Based on data collection conducted in the field, there are differences in the number of participants/respondents present. This can be seen based on the table above where for

Besitang sub-district there were 59 respondents, Muara Sipongi was 40 respondents and Torgamba sub-district was 120 respondents.

The expert perspective used as an informant in this research refers to the expert perspective. Informants in the study were obtained from the Office of the Ministry of Religion of Langkat Regency, Mandailing Natal and South Labuhanbatu and the KUA of each sub-district as part of the institution that has the main task and function in spreading religious moderation.

3 Results and Discussions

a. R Square

The R square value can provide information about the extent to which a particular independent variable affects the dependent variable in the model.

Tabel 3. R Square

	R_{Square}	$R_{Square\ Adjusted}$
Religious communication	0,450	0,430
Religious Moderation	0,592	0,569

In the context of this study, there are two constructs, Religious Communication and Religious Moderation, which have RSquare values. R Square indicates the percentage of variation in the dependent variable that can be explained by the associated independent variables.

For the Religious Communication construct, the R square value is 0.450, which indicates that 45% of the variation in the dependent variable can be explained by the Religious Communication independent variable in the model. In other words, religiosity and religious tolerance are able to influence teacher communication in North Sumatra Province in the religious aspect.

For the Religious Moderation construct, the Rsquare value is 0.592, which indicates that 59.2% of the variation in the dependent variable can be explained by the Religious Moderation independent variable in the model. In other words, religiosity and religious tolerance are able to influence the moderate views of teachers in North Sumatra Province.

a. Direct Effect

Based on the results of the bootstrapping test above, the results of the analysis can be seen from the following table:

Tabel 4. Hasil *Path Coeficient*

	Original Sampel	$T_{Statistic}$	P_{Value}	Hypotesis
Religiosity-Religious Communication	0,358	3,037	0,003	Accepted

Religiosity –Religious Moderation	0,279	2,743	0,006	Accepted
Religious Tolerance-Religious Communication	0,471	4,319	0,000	Accepted
Religious Tolerance-Religious Moderation	0,494	4,331	0,000	Accepted
Religious Communication- Religious Moderation	0,183	1,307	0,192	Rejected

Table 4 is the result of path analysis conducted in the study related to the relationship between variables of religiosity, religious tolerance, religious communication, and religious moderation. The analysis results show a significant relationship between these variables.

It can be seen that the relationship between religiosity and religious communication has a path coefficient of 0.358, indicating a positive relationship. This result is also supported by the significant p value (0.003), which indicates that the relationship is statistically accepted. That is, the higher the level of one's religiosity, the stronger the religious communication.

The relationship between religiosity and religious moderation also shows a positive relationship with a path coefficient of 0.279. The significant p value (0.006) indicates that this relationship is statistically accepted. This indicates that the higher a person's level of religiosity, the more likely he or she is to have a moderate attitude in practising religion.

There is a positive relationship between religious tolerance and religious communication, with a path coefficient of 0.471. The highly significant p value (0.000) indicates that this relationship is statistically accepted. This indicates that the higher one's level of religious tolerance, the better one's ability to communicate about religion with others.

The relationship between religious tolerance and religious moderation also shows a positive relationship with a path coefficient of 0.494. The highly significant p value (0.000) indicates that this relationship is statistically accepted. That is, the higher a person's level of religious tolerance, the more likely he or she is to have a moderate attitude in religion.

The relationship between religious communication and religious moderation shows a relatively low path coefficient (0.183) and an insignificant p value (0.192). This indicates that there is no significant relationship between religious communication and religious moderation in the context of this study.

The results of path analysis show that there is a significant relationship between religiosity and religious communication, religiosity and religious moderation, religious tolerance and religious communication, and religious tolerance and religious moderation. However, there was no significant relationship between religious communication and religious moderation.

a. Indirect Effect

Indirect effect examination could be a extraordinary characteristic of speculation testing utilizing the way examination strategy. This strategy is utilized to test the speculation by looking at the relationship between factors within the nearness of one interceding variable. Within the setting of this inquire about, the middle person variable is devout communication, whereas the exogenous factors (religiosity and devout resilience) have the potential to influence devout control by implication through their relationship with devout communication.

By utilizing way examination, analysts can assess the degree to which the mediator variable (devout communication) intervenes the relationship between the exogenous factors (religiosity and devout resistance) and the endogenous variable (devout control). Within the setting of this consider, the investigation gives knowledge into how much the circuitous impact of religiosity and devout resistance on devout control through devout communication.

With the circuitous impact examination, this consider can highlight the significance of the part of devout communication in interceding the relationship between these factors. The comes about of this examination will give a more comprehensive understanding of the instrument of impact between factors and clarify how devout communication can be a critical calculate in affecting devout control among respondents in this think about.

Tabel 5. Indirect Effect

	Original Sampe	T_{Statistic}	P_{Value}	Hypothesis
Religiosity-religious Communication- Religious Moderation	0,066	1,102	0,271	Rejected
Religious Tolerance-religious Communication- Religious Moderation	0,086	1,241	0,215	Rejected

Within the relationship between religiosity, devout communication, and devout control, the way coefficient esteem is 0.066. The t-statistic esteem of 1.102 and the p-value of 0.271 indicate that this relationship isn't measurably noteworthy. Hence, the theory that this relationship exists should be rejected.

Something comparative happens within the relationship between devout resilience, devout communication, and devout balance. The way coefficient of 0.086, the t-statistic esteem of 1.241, and the p-value of 0.215 show that this relationship is additionally not measurably noteworthy. Hence, the speculation that this relationship exists ought to moreover be rejected. In conclusion, the comes about of the investigation appear that there's no noteworthy relationship between religiosity, devout communication, and devout balance, as well as between devout resilience, devout communication, and devout control within the setting of this ponder.

b. Moderate Space in the Border Region of North Sumatra

The comes about of this think about demonstrate a noteworthy relationship between factors related to religiosity, devout communication, devout resilience, and devout control. In this ponder, there are a few acknowledged connections, to be specific between religiosity and devout communication, religiosity and devout balance, devout resilience and devout communication, and devout resistance and devout balance. These comes about recommend that levels of religiosity and devout resilience can impact more comprehensive communication and devout balance.

In any case, there were moreover connections that were rejected in this ponder, to be specific between devout communication and devout balance, as well as between religiosity-religious communication-religious control and devout tolerance-religious communication-religious control. This result demonstrates that the relationship between these factors does not appear a critical impact within the setting of this think about.

The comes about of this study provide imperative suggestions within the setting of the North Sumatra border. In arrange to construct a direct society and reduce devout strife, endeavors ought to be made to extend the level of comprehensive religiosity, successful devout communication, and tall devout resilience. Direct instructors play an imperative part in instructing the values of resistance, advancing comprehensive communication and forming direct devout demeanors.

The comes about of the investigation highlight the significance of building comprehensive understanding, viable communication and tall resistance in actualizing devout balance within the borderlands of North Sumatra. Moderate instructors have an awfully critical part in forming students' demeanors and understanding of religion, as well as advancing inclusive communication and tall resilience. In any case, these endeavors moreover ought to be backed by broader methodologies, counting bolster from the government, instructive teach and neighborhood communities.

c. The Urgency of Communication in Moderation Education

Communication plays an imperative part in balance instruction within the border locale of North Sumatra. Successful, comprehensive and open communication approaches can offer assistance construct a wide understanding of the values of devout control and encourage helpful exchange between people with distinctive devout foundations. In this setting, great communication empowers viable instructing of devout balance, makes space for understudies to share encounters and extend understanding of other religions, and encourages valuable exchange on delicate devout issues. It is imperative to lock in instructors, instructive educate, confidence communities and other partners in promoting control instruction that's supported by successful, comprehensive and open communication.

Communication disappointments can to have a critical impact on teachers' usage of devout balance within the border locale of North Sumatra. Communication

disappointments can prevent students' understanding of devout control, repress exchange and positive trade of sees on distinctive religions, decrease teachers' capacity to get it students' particular challenges and needs, and reinforce negative recognitions or inclinations against certain religions. Subsequently, genuine consideration must be given to the advancement of effective and comprehensive communication abilities for instructors and other education partners.

Devout improvement communication is additionally a critical elective in executing direct values within the border zones of North Sumatra. Devout advancement communication can offer assistance reduce interreligious clashes and pressures by advancing a broader understanding of devout balance, building up comprehensive discourse between devout people and bunches, underlining the significance of shared values in devout balance, and empowering dynamic community cooperation in executing direct values. In this case, devout improvement communication should be carried out through a successful approach and focus on common values to attain wide understanding, agreeable exchange and dynamic participation of the community in maintaining devout moderation.

Communication incorporates an exceptionally important role in balance instruction in the border regions of North Sumatra. With a great communication approach, both within the setting of formal instruction and through devout improvement communication, it can make a wide understanding, agreeable discourse, and dynamic cooperation in applying the values of control in religion. It is critical to proceed to improve the quality of communication in instruction and pay consideration to the extraordinary needs and challenges within the border areas of North Sumatra.

4 Conclusion

Communication plays an imperative part in devout control instruction within the border locale of North Sumatra. The discoveries propose that an compelling, comprehensive and open communication approach can offer assistance construct a wide understanding of the values of devout control, encourage useful discourse and energize interfaith resistance. In any case, the results also demonstrate impediments within the victory of communication in a few settings, particularly in connecting factors such as religiosity, communication, and devout control.

A few proposals can be made. To begin with, it is essential to make strides teachers' understanding and communication aptitudes in conveying devout control messages successfully and comprehensively. Preparing and advancement of communication competencies can be an imperative step in planning instructors to support the usage of devout control values within the border ranges of North Sumatra. In expansion, it is additionally vital to create instructive techniques that center on positive and comprehensive communication, such as utilizing exchange and teaching approaches that include different devout foundations.

This research also has a few restrictions that got to be considered. To begin with, this think about was as it were conducted within the border locale of North Sumatra, so

the generalizability of the discoveries as it were applying to that setting. Moreover, this consider employments measurable examination strategies that are restricted to the cause-and-effect relationship between the factors considered. Other factors that may impact the usage of devout control, such as social, social and security perspectives, have not been completely examined. In this manner, advance inquire about with a more comprehensive and comprehensive plan seem give a more profound understanding of these variables.

This consider gives an initial understanding of the part of communication in devout control instruction within the border locale of North Sumatra. The discoveries highlight the significance of viable, comprehensive and open communication in building wide understanding, concordant exchange and the application of devout balance values. In arrange to move forward the victory of control instruction in this locale, maintained endeavors are required to create teachers' communication skills, pay consideration to social, social and security settings, and involve different partners to make an instructive environment that bolsters and empowers the application of devout balance values.

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