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Contribution of religious moderation among multicultural counseling competence

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ABSTRACT

The issue of religious moderation in Islamic counseling is part of the ethical and moral values of the counselor. Religious moderation education should be able to improve multicultural competence, especially in prospective Islamic counselors. This study aims to analyze whether religious moderation contributes to the development of multicultural counseling competence. The study used ex-post facto to examine the relationship between religious moderation and the multicultural counseling competence. The research was conducted through a survey using a google form to 30 students of Islamic Guidance and Counseling at UIN Sultan Maulana Hasanuddin Banten and 30 students of guidance and counseling at the University of PGRI Palembang. The results showed that religious moderation contributes to the development of multicultural counseling competencies. Religious moderation supports the development of multicultural insight regarding differences in values and a person's perspective in religion.



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Introduction

Religious moderation is not just a scientific trend but an attitude needed by the Indonesian people. Awareness of religious moderation related to tolerance in diversity. Strengthening religious moderation is not only about differences in beliefs but more than that. Religious moderation is needed at this time so that all parties can live in harmony (Darmayanti & Maudin, 2021). Thus, religious moderation can prevent conflicts between groups and improve the quality of social life (Nurwahyudi, 2021).

The Ministry of Religion of the Republic of Indonesia emphasized that the basic idea of moderation is to find similarities and not sharpen differences (Muhammad, 2021). Moderation is an individual's strength to live in peace and live a life free from fear and suspicion (Akhmadi, 2019). Thus moderation is needed in various life settings.

Various studies were conducted in order to strengthen religious moderation in Indonesia. Religious moderation is closely related to a wise attitude towards religious plurality, so that a mental revolution needs to be encouraged, namely forming a mindset. It requires the ability to think objectively and comprehensively regarding existing problems, especially in viewing issues of religious plurality (Islam, 2020). The role of educational institutions in a pluralistic society is to serve as a laboratory basis for religious moderation and to carry out a socio-religious approach in religion and the state (Sutrisno, 2019). Higher education must strengthen religious moderation content through the digital space by counter-narratives to create substantive and essential religious framing, namely moderate and tolerant (Hefni, 2020).

The issue of religious moderation in Islamic counseling is mainly in the ethical and moral values of the counselor. To make a qualified Islamic counselor, good ethics, behavior, and personality under Islamic

sharia values need to be improved (Haryati, 2018). The concept needs to be understood more deeply, not just textual and requires a concept that describes the implementation of the personal integrity of an Islamic counselor. A shallow understanding of the enforcement of Shari'a often leads to religious conflicts, both inter-religious and inter-religious (Prasetiawati, 2017).

In Islamic counseling, religious moderation is needed as a personal competence that respects the religious values that he and the client believe. Even religious moderation in the counselor's competence is a form of multicultural sensitivity (Rassool, 2015). Religious moderation education should be able to improve multicultural competence, especially in prospective Islamic counselors. With an understanding of religious moderation, the counselor will appreciate the differences in the values of the Shari'a adopted and try to adjust the views of each other.

Multicultural competence is manifested in understanding and being aware of their assumptions, beliefs, and prejudices. Recognize diversity and embrace a cross-cultural approach supporting the worth, dignity, potential, and uniqueness of people (ACA, 2014; ASERVIC, 2018). Wise attitude and have high awareness in dealing with clients of different religions or religious understandings (Basis, 2020). Thus, this study aims to analyze whether religious moderation contributes to the development of multicultural counseling competence.

Method

The study used ex-post facto to examine the relationship between religious moderation and the multicultural counseling competence of the research sample. The research was conducted through a survey using a google form to 30 students of Islamic Guidance and Counseling at UIN Sultan Maulana Hasanuddin Banten and 30 students of guidance and counseling at the University of PGRI Palembang. The research instrument uses a religious moderation scale and a multicultural competency questionnaire. The religious moderation domains measured can be seen in table 1.

Table 1. Domain religious moderation (Natanael & Ramdani, 2021)

Domain	Description
Commitment	A person's perspective, attitudes, and religious practices that have an impact on loyalty to the fundamental national consensus
Tolerance	The attitude to give space and not interfere with the rights of others to believe, express their beliefs, and express opinions, even though it is different from what they believe.
Anti-Violence	The attitude of rejecting and being wary of ideas or ideas and understandings that want to make changes in a radical way
Accommodative	Attitude and willingness to accept a religious practice that accommodates local culture and specific traditions.

The multicultural counseling competence measured can be seen in table 2.

Table 2. Domain of multicultural counseling competence (Hastuti & Marheni, 2017)

Domain	Description
Beliefs	Has cultural awareness and sensitivity Understands influence of culture on experiences. Recognizes limitations Comfortable with differences
Knowledge	Has specific knowledge of particular group one is working with Understands impact of culture on personality, preferences (e.g., vocation, counseling styles) Understands sociopolitical influences
Skills	Show a high tolerance for the stress and frustration of the counselee. Able to deal with clients' diversity. Communicate effectively, and be able to overcome bias.

Data analysis in this study used the Pearson technique with significant correlation ($p < .05$). Regression analysis is used to predict how far the change in multicultural competence is based on the value of religious moderation.

Results and Discussion

The researchers conducted a causal correlation analysis on RM (Religion Moderation) and MC (Multicultural Counseling Competence) in the first stage. The results showed a linear relationship between religious moderation and multicultural counseling competence, as seen from $r = 0.317$ and $p = 0.014$. The description of the results of data processing can be seen in Table 3.

Table 3. Correlations relationship between religious moderation and multicultural counseling competence

		RM	MC
RM	Pearson Correlation	1	.317*
	Sig. (2-tailed)		.014
	N	60	60
MC	Pearson Correlation	.317*	1
	Sig. (2-tailed)	.014	
	N	60	60

*. Correlation is significant at the 0.05 level (2-tailed).

Next, a simple linear regression test was performed on two variables. The test results can be seen in table 4.

Table 4. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.317 ^a	.100	.085	3.715

a. Predictors: (Constant), RM

Based on table 3, it can be seen that there is a positive linear relationship between religious moderation and multicultural counseling competence. While in table 4, it is known that the contribution of the religious moderation variable affects multicultural counseling competence by 0.317 or 31.7%. This shows a significant contribution from religious moderation to the development of multicultural counseling competencies. The research findings support the previous research conducted by Owen et al. (2014) which states that cultural humility is moderated by the client's and counselor's religious commitment.

Religious moderation is part of the counselor's competence. In religious moderation, there are attitudes and ways of individuals looking at diversity. Moderation is self-confidence and action and increases self-awareness and self-responsibility to others (Zayed, 2014).

A person who ignores moderation, empathy, or other civil compliance is likely to become aggressive and cause conflict (de Graaf & van den Bos, 2021). Religious moderation involves coping skills and the counselor's perspective. A moderate attitude can prevent the emergence of incredible frustration and violent emotions or even extreme behavior (Shah et al., 2002 ; Kruglanski et al., 2014) .

The terminology of religious moderation in Islam is adopted from the term al-wasathiyah which leads to 'fair', 'humble', 'middle', and 'istiqomah'. The wasath perspective can be developed in several focus studies, namely Islamic Aqeedah, Takfirism, Multicultural and Religious society. Multicultural internalization in religious moderation for Muslims promotes mutual respect, complemented by da'wah, seeking mutual understanding (lita'arafu), and cooperation in promoting goodness in society (Yousif & El-Muhammadi, 2019).

This view is in line with the core competencies of multicultural counseling competencies. Moderation is a means to achieve counseling goals and create better relationships (Zayed, 2014). First, it is necessary to be aware of the differences and biases that will be faced by taking an inventory of values and biases (Clauss-Ehlers et al., 2019; Ratts et al., 2016). Second, aligning oneself with the client's views, attitudes, and beliefs (Benuto et al., 2018;). Third, communicate how they will overcome bias in professional counseling relationships (Clark et al., 2017).

The correlation between religious moderation and multicultural counseling competence is found in cognitive and affective aspects. The accommodative and tolerant aspects of religious moderation will not be achieved if someone has a non-deep/cutting understanding of a religious value (Ardi & Hamzanwadi, 2019). Likewise, multicultural competence will not be achieved if the counselor does not know the client's culture, including values, norms, and the environment (Latif, 2017).

Multicultural insight is essential to provide effective counseling services to all diverse service targets (Wibowo, 2015). Multicultural insight serves to predict how the counselee's identity will be the basis for different intervention strategies. With this insight, the counselor can manifest a sense of cognitive empathy with the counselee to see and accept other worldviews in a non-judgmental way (Triningtyas, 2019).

Thus, the contribution of religious moderation in the development of multicultural counseling competence is an additional insight regarding the diversity of values and perspectives in religion which is part of cultural diversity. Differences in religious values will affect the behavior, way of looking at the problem, and the client's emotional reaction..

The results of this study provide a strengthening of the importance of religious moderation education for students as prospective counselors. However, this research is still limited to describing the relationship between variables. Therefore, there is a need for further studies on educational programs regarding religious moderation relevant to the context of counseling services.

Conclusion

Religious moderation contributes to the development of multicultural counseling competencies. The results showed that religious moderation contributed 31.7%. Religious moderation supports the development of multicultural insight regarding differences in values and a person's perspective in religion. The research strengthens the opinion that religious moderation is needed in developing student competencies as prospective counselors. Further research is expected to develop educational programs regarding religious moderation relevant to the context of counseling services.

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