



GLOBALLY STANDARDIZED ASSESSMENT OF RELIGIOUS MODERATION LITERACY IN PRIMARY EDUCATION: VALIDITY AND RELIABILITY EVIDENCE

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Abstract: This study aimed to develop a valid and reliable assessment instrument for measuring religious moderation literacy in elementary schools. The research adopted Plomp's development model, comprising three phases: preliminary research, prototyping, and assessment. The validity of the instrument was examined using two approaches: expert validation, assessing content, construct, and language, and empirical testing with 20 students at Cangkreng 1 Public Elementary School, Sumenep Regency, Indonesia. The results indicated that the developed assessment instrument, consisting of 12 essay items, was both valid and reliable. Content validity achieved a mean score of 3.65 (very high) with Cronbach's alpha (α) = 0.88; construct validity averaged 3.56 (highly valid) with α = 0.87; and language aspects averaged 3.78 with α = 0.90, with an inter-rater agreement of 87%. In the limited field testing, all 12 items (Items 01-12) demonstrated Pearson correlations ranging from 0.738 to 0.954 with total scores ($p < 0.001$), indicating statistical significance. As all correlation coefficients exceeded the critical value ($r_{\text{table}} = 0.444$; $df = 18$; $\alpha = 0.05$), every item was considered valid for measuring religious moderation literacy among elementary school students. The overall reliability of the instrument reached $\alpha = 0.982$ (very high). The developed instrument can serve as a valid and reliable tool for assessing religious moderation literacy in primary education. However, further evaluation of its effectiveness and development using alternative models is recommended

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INTRODUCTION

Indonesia is widely recognized as a highly diverse country, encompassing ethnic, cultural, religious, and linguistic differences (Hidayatulloh & Saumantri, 2023 and Nurhayati et al., 2025). Such diversity represents a social asset that can

strengthen national identity when guided by the values of Pancasila as the foundation of national and civic life. Nevertheless, diversity may also become a source of social conflict, particularly in sensitive domains such as religion, ethnicity, and politics, when differences are accompanied by prejudice, intolerance, social inequality, and political polarization (Sutrisno et al., 2025 and Husna et al., 2025). Previous studies have shown that the spread of intolerant attitudes, identity-based contestation, and weak intercultural understanding may intensify tensions within multicultural societies. In Indonesia, several cases of religious and ethnic tensions have demonstrated that conflicts often emerge not because of diversity itself, but because differences are interpreted exclusively and managed inadequately. Therefore, diversity should be understood as a social asset that requires appropriate educational interventions to promote mutual respect and understanding. In this context, religious moderation education plays a strategic role in fostering balanced perspectives and attitudes towards diversity, enabling it to serve as a source of social harmony rather than division (Figueiredo et al., 2023; Gronlund & James, 2025; Takyi et al., 2023).

Based on the researcher's findings involving 135 fifth-grade students from five elementary schools in Sumenep Regency, it was revealed that students' religious moderation literacy remains relatively low. This is reflected in the mean score of 2.41 on a 4-point scale, indicating that most students comprehend the concept of diversity merely at a theoretical level, yet have not internalized its values into their daily behavior. Specifically, the percentage of students' religious moderation literacy is dominated by the low category at 62%, followed by the medium category at 31%, and only 7% of students falling into the high category. The root cause is the suboptimal integration of moderation values in the curriculum, which focuses heavily on cognitive memorization rather than practical empathy and dialogue. Additionally, exposure to unfiltered digital content and a lack of concrete community role models further reinforce students' superficial understanding. This condition is highly regrettable considering that Sumenep Regency is a region rich in ethnic, religious, and cultural diversity, where a Muslim majority coexists alongside minority religious communities. This weak internalization of moderation values could, in turn, erode social capital, trigger horizontal friction or conflict in the future, and undermine the social harmony and peaceful coexistence that have long been well-maintained in Sumenep Regency.

This situation underscores the importance of strengthening character education grounded in religious moderation, starting from the elementary school level. Prior to the implementation of interventions, valid baseline data are essential through appropriate assessments to ensure that guidance is tailored to students' specific needs (Khater, 2024; Aulia et al., 2025; West et al., 2025). Initial assessment plays a critical role, as the collected data serve as the primary reference for providing meaningful and targeted guidance and mentoring (Markus Saragih, 2023 and Sutrisno et al., 2025). Accordingly, the development of reliable and valid assessment instruments constitutes a strategic step in supporting the implementation of programs aimed at enhancing religious

moderation in primary education. By utilizing these structured instruments, teachers can systematically identify which specific dimensions of moderation require immediate pedagogical intervention. This targeted approach ensures that character building in elementary schools shifts from a generalized curriculum to a precise, data-driven mentorship program.

This approach aligns with Luthfiah (2024) and Rosfiani et al. (2025) who emphasizes that instruments for measuring religious moderation should not only evaluate conceptual knowledge but also reveal students' attitudes, thought processes, and behaviors toward diversity. According to Rofiah & Jasminto (2023) and Onuorah (2025), an instrument is considered suitable for use if it demonstrates high levels of validity and reliability. Several previous studies have also highlighted the critical need for comprehensive assessment models in religious moderation. For instance, Aprilianto et al. (2025); Mulyana (2023); Nasir et al. (2025) and Nurteti et al. (2024) demonstrated that standard cognitive tests fail to capture the behavioral nuances of tolerance among young learners, necessitating a shift toward multidimensional affective instruments. Similarly, research by Ayuba et al. (2025) and Hernawati & Supala (2025) confirmed that valid assessment tools are pivotal in identifying early signs of exclusive mindsets in elementary school environments. Furthermore, BR & Tarmidiyono (2023) and Qodriyah & Asfiyah (2025) argued that evaluating religious literacy requires psychometrically sound scales that explicitly measure students' situational decision-making when facing cultural friction. These collective findings underscore that robust instrument development is not merely a methodological step, but a prerequisite for tracking the true internalization of moderation values.

Although previous efforts have been made to develop instruments for assessing religious moderation literacy, existing instruments remain inefficient for elementary school contexts due to their overly broad indicators and lack of proportional representation across the cognitive, affective, and psychomotor domains. This study directly addresses this research gap by developing a more concise, focused, and contextualized instrument tailored specifically to primary education. By narrowing down the indicators based on the Indonesian Ministry of Religious Affairs' Pocket Book focusing on national commitment, tolerance, anti-violence, and accommodation of local culture. This research overcomes the limitations of previous broad tools, ensuring the instrument is both theoretically sound and practically applicable for young learners. Furthermore, streamlining these indicators prevents cognitive fatigue in younger students, allowing for a more accurate reflection of their genuine developmental stages. Consequently, this refined framework bridges the critical methodological gap by transforming abstract state guidelines into measurable, child-friendly evaluation metrics.

The primary objective of this study is to develop and empirically validate a reliable assessment instrument to measure religious moderation literacy among elementary school students. The novelty of this research lies in its design, which utilizes an open-ended essay format to capture students' reflective and argumentative thought processes rooted in their social experiences, moving away from rigid, purely cognitive tests. This study holds critical urgency because

providing a systematic, valid measurement tool allows educators to precisely evaluate students' moderate character, serving as an essential foundation for designing targeted learning activities that foster long-term tolerance and mutual respect within diverse school environments. Without such an empirical baseline, any pedagogical intervention risks being misaligned with the actual socio-emotional needs of the students. Ultimately, this research provides a strategic instrument to ensure that character education in pluralistic regions genuinely shapes a generation capable of maintaining peaceful coexistence.

RESEARCH METHOD

This study employed the Plomp research model, a well-established approach in educational research and development (R&D). The Plomp model comprises three primary phases: Preliminary Research, Prototyping, and Assessment/Evaluation (Yuliaristiawan & Praherdhiono, 2024; Zebua, 2024). This approach was selected because it enables the systematic development of instruments that can be empirically tested to assess religious moderation literacy in elementary schools (Nasution & Junaidi, 2024). During the Preliminary Research phase, the study began with a comprehensive literature review on religious moderation, religious literacy, and character education assessment instruments at the elementary school level. Furthermore, the needs and contextual considerations for implementing religious moderation in schools were analyzed to ensure that the instrument's indicators and sub-indicators were appropriately tailored to actual field conditions.

In the Prototyping Phase, the researchers developed the initial instrument, consisting of measurable and specific indicators and sub-indicators of religious moderation. These instruments were subsequently subjected to expert validation by five professionals, including lecturers and teachers of religious education, through Focus Group Discussions (FGDs) to evaluate content, construct, and language validity (Salempa et al., 2025). The outcomes of the FGDs provided the foundation for the initial revision of the instrument prior to field testing. Expert validation employed a 4-point Likert scale, where a score of 1 indicated "not relevant" and a score of 4 indicated "very relevant." The Content Validity Index (CVI) was calculated for each item as well as for the overall instrument to determine the degree of alignment between the items and the established indicators (Purba & Yulastri, 2025). The resulting validity data are presented in the table below:

Table 1. Validity Assessment Criteria

Score	Assessment Criteria	Description
$3,25 \leq P < 4,00$	Very Valid	Can be used without revision
$2,50 \leq P < 3,25$	Valid	Can be used with minor revision
$1,75 \leq P < 2,50$	Moderate	Can be used with major revision
$1,00 \leq P < 1,75$	Insufficient	Cannot be used yet and requires consultation

Source: (Zebua, 2024)

Table 1 describes the validity assessment criteria based on the obtained score (P). Higher scores indicate better validity, ranging from *Insufficient* to *Very*

Valid, along with the corresponding revision recommendations. In the Assessment/Evaluation Phase, the revised instrument was field-tested at Cangkren 1 Public Elementary School, Sumenep Regency, with 20 students participating as respondents. The purpose of this test was to evaluate the clarity of the items, the appropriateness of their difficulty levels, and their effectiveness in accurately measuring religious moderation literacy. Data were collected through students' completion of the assessment items. The collected data were subsequently analyzed using SPSS to calculate the reliability of the instrument via Cronbach's Alpha, thereby determining its overall internal consistency. Items that failed to meet the reliability criteria were either revised or removed to ensure that the final instrument maintained high quality and could be validly applied in the school context (George & Mallery, 2024). The reliability categories for interpretation are presented in the table below:

Table 2. Reliability values and categories	
Value (Cronbach's Alpha)	Category
0,800 – 1,000	Very High
0,600 – 0,799	High
0,400 – 0,599	Sufficient
0,200 – 0,399	Low
0,000 – 0,199	Very Low
Source: (Zebua, 2024)	

Table 2 presents the reliability categories based on Cronbach's Alpha values. Higher alpha values indicate stronger reliability, ranging from *Very Low* to *Very High*.

RESULT AND DISCUSSION

Result

Indicators and Sub-Indicators of Religious Moderation Literacy

Religious moderation literacy refers to an individual's ability to understand and apply the principles of moderation in both religious practice and social interactions. This concept encompasses mastery of religious teachings as well as adherence to universal values such as tolerance, inclusiveness, and respect for diversity. Individuals with religious moderation literacy are capable of interpreting religious teachings rationally, avoiding extreme attitudes, promoting interfaith dialogue, and adapting to evolving social dynamics. Such individuals are expected to serve as agents of change, contributing to the development of a peaceful society that respects differences and upholds universal human values. From a cultural education perspective, religious moderation literacy is particularly essential for elementary school students, as it fosters inclusive and tolerant character development. The concept promotes universal values, including justice, equality, and respect for diversity, thereby enabling students to live harmoniously within a pluralistic society. Religious moderation can be assessed through four primary indicators: commitment to nationality, tolerance, rejection of violence, and an accommodative attitude toward local culture. These indicators provide a framework for evaluating

individuals' moderate attitudes and for fostering a balanced and peaceful religious life aligned with Indonesian values.

In this study, the researchers adopted the concepts from the Pocket Book as the foundation for the content and sub-content of the instrument. The corresponding competencies are also aligned with the Indonesian Madrasah Competency Assessment (AKMI) framework, encompassing skills such as discovering and explaining, applying, analyzing, evaluating, and creating. This approach is supported not only by theoretical perspectives but also by empirical evidence, including Amalia's research, which demonstrates that content, sub-content, and competencies developed through AKMI effectively prepare children to be resilient in addressing global challenges within culturally and religiously diverse contexts. Based on these theoretical and empirical foundations, the following table was developed:

Table 3. Content, Sub-content, and Competencies of Religious Moderation Literacy (RML)

NO	RMLCONTENT (Indicator)	RML SUB-CONTENT (Sub- Indicator)	COMPETENCY
1	National Commitment	Respect and embody national identity Respect and continue the struggle of our heroes Put the interests of the nation above personal and group interests Actively participate in efforts to achieve national integration	Explain, Apply, Analyze, Evaluate, Create.
2	Tolerance	Respect and appreciate differences in religion, race, ethnicity, culture, and class. Be open and appreciate gender equality. Promote the spirit of change in a positive manner. Do not justify all means to achieve goals.	Explain, Apply, Analyze, Evaluate, Create.
3	Anti-Violence	Rejecting all forms of physical and verbal violence in resolving problems. Prioritizing deliberation and consensus in dealing with conflicts. Upholding ethics and manners in communication. Promoting a persuasive approach in dealing with differences of opinion.	Explain, Apply, Analyze, Evaluate, Create.
4	Accommodating of local culture	Commitment to preserving local wisdom Commitment to self-improvement by adopting positive new ideas Open and appreciative of different religious practices Open and appreciative of the phenomena of globalization/glocalization	Explain, Apply, Analyze, Evaluate, Create.

The content, sub-content, and competencies of Religious Moderation Literacy (RML) presented in the table demonstrate that the instrument was systematically developed through four principal dimensions of religious moderation: national commitment, tolerance, anti-violence, and accommodation

of local culture. These dimensions not only represent the conceptual aspects of religious moderation but also reflect students' social attitudes and behavioral orientations in everyday life. For instance, the national commitment dimension emphasizes strengthening national identity, appreciating the struggles of national heroes, and prioritizing national interests above personal or group interests. Meanwhile, the tolerance dimension focuses on students' ability to respect religious, cultural, social, and gender differences in an open and democratic manner.

Furthermore, the competency structure integrated into all indicators includes the abilities to explain, apply, analyze, evaluate, and create. This indicates that the instrument is not merely oriented toward cognitive knowledge acquisition, but also emphasizes higher-order thinking skills (HOTS) in understanding and implementing the values of religious moderation. In the anti-violence and accommodation of local culture dimensions, students are encouraged to resolve conflicts through deliberation, uphold ethical communication, preserve local wisdom, and remain open to globalization phenomena. Therefore, the RML instrument demonstrates an integrative character by connecting the dimensions of knowledge, attitudes, and social practices within the context of elementary education.

Instrument Development and Expert Validation

After establishing the indicators and sub-indicators of religious moderation literacy, the next step involved developing the assessment instrument. The instrument consisted of 12 essay items, each corresponding to a specific sub-indicator, and was designed to comprehensively measure students' understanding, attitudes, and behaviors related to religious moderation in elementary schools. This design ensured that the instrument captured the cognitive, affective, and behavioral dimensions of religious moderation literacy, making it suitable for both theoretical assessment and practical application in educational settings.

Table 4. Characteristics of Essay Questions on Religious Moderation Literacy

INDICATOR/CONTENT	COMPETENCY	NO. QUESTION	Σ. QUESTION
National Commitment	Explain, Apply, Create.	10, 2, 12	3
Tolerance	Explain, Apply, Evaluate.	3, 4, 6	3
Anti-Violence	Apply, Analyze, Create.	11, 8, 7	3
Accommodating of local culture	Create, Analyze, Evaluate.	1, 5, 9	3

The validation process was conducted by five expert validators, comprising lecturers and elementary school teachers, through Focus Group Discussion (FGD) sessions. The validation focused on three aspects: content, construct, and the language and phrasing of the items. Each aspect was rated using a 4-point Likert scale, after which the Content Validity Index (CVI) was calculated to evaluate the level of agreement among the validators. Subsequently, inter-rater reliability was assessed using Cronbach's Alpha

coefficient to determine the consistency of the evaluation outcomes. The results of the content validation are presented in the table below:

Table 5. Content Validity and Reliability of the Religious Moderation Literacy Instrument

No	Assessment Indicator	Validation Score	Validity	R	α	Reliability Category
1	Accuracy of content (facts, concepts, theories)	3.72	Very valid	85%	0.88	High Reliability
2	Questions are in line with indicators	3.68	Very valid	84%	0.88	High Reliability
3	Material is in line with competencies	3.70	Very valid	83%	0.88	High Reliability
4	Content is in line with school level	3.40	Very valid	80%	0.88	High Reliability
5	Appropriateness of learning model	3.76	Very valid	86%	0.88	High Reliability
Average Total		3.65	Very valid	84%	0.88	High Reliability

Source: Information: R: Percentage of agreement α : Cronbach's Alpha

Based on the content validation conducted by five expert validators, the religious moderation literacy assessment instrument demonstrated a very high level of validity, with an average score of 3.65, categorizing it as highly valid. The inter-rater agreement (R value) of 84% indicates a substantial level of consensus among the validators, while the Cronbach's Alpha coefficient ($\alpha = 0.88$) reflects high reliability and excellent internal consistency of the instrument.

Table 6. Construct Validity and Reliability of the Religious Moderation Literacy Instrument

No	Assessment Indicator	Validation Score	Validity	R	α	Reliability Category
1	Use of interrogative/imperative words that require explanation	3.68	Very valid	85%	0.87	High Reliability
2	Clear instructions	3.55	Very valid	82%	0.87	High Reliability
3	Scoring guidelines are provided	3.58	Very valid	83%	0.87	High Reliability
4	Tables/images are presented clearly	3.43	Valid	80%	0.87	High Reliability
Average Total		3.56	Very valid	83%	0.87	High Reliability

Source: Information: R: Percentage of agreement α : Cronbach's Alpha

Based on the evaluations of the five expert validators, the construct validity of the religious moderation literacy assessment instrument achieved an average score of 3.56, indicating a classification of highly valid. The inter-rater agreement (R) was 83%, reflecting a strong consensus among the validators regarding the appropriateness of the instrument's construct. Furthermore, the Cronbach's Alpha coefficient ($\alpha = 0.87$) demonstrates high reliability, suggesting that the items are consistently measuring the same underlying construct.

Table 7. Language and Writing Validity of Questions and Their Reliability

No	Assessment Indicator	Validation Score	Validity	R	α	Reliability Category
1	Language that follows Indonesian language rules	3.80	Very valid	88%	0.90	High Reliability
2	Does not cause double interpretations	3.75	Very valid	86%	0.90	High Reliability
3	Communicative sentences that are easy for students to understand	3.78	Very valid	87%	0.90	High Reliability
Average Total		3.78	Very valid	87%	0.90	High Reliability

Source: Information: R: Percentage of agreement α : Cronbach's Alpha

Based on the evaluations of the five expert validators, the language aspect of the religious moderation literacy assessment instrument demonstrated a high level of validity, with an average score of 3.78. The inter-rater agreement (R) was 87%, indicating substantial consensus among the validators. In addition, the Cronbach's Alpha coefficient ($\alpha = 0.90$) confirms high reliability, classifying the instrument as highly consistent and dependable in measuring the intended constructs.

Validation and Reliability Results of Field Trials

Field trials were conducted to obtain empirical evidence regarding the Religious Moderation Literacy instrument that had previously undergone expert validation. The results of this analysis serve as the basis for evaluating the appropriateness of the instrument before its use in the main study to determine its overall effectiveness.

Table 8. Validity of Each Item in Religious Moderation Literacy Instrument

Question	Correlations												r-calculated	r- table	Validity
	Soal_01	Soal_02	Soal_03	Soal_04	Soal_05	Soal_06	Soal_07	Soal_08	Soal_09	Soal_10	Soal_11	Soal_12			
1	Pearson Correlation	1	.732*	.863	.900*	.857*	.800*	.909*	.884*	.810*	.909*	.843*	0.954	0.444	Valid
	Sig. (2-tailed)		0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
2	Pearson Correlation	.732*	1	.704*	.745*	.873*	.830*	.728*	.860*	.752*	.728*	.860*	0.889	0.444	Valid
	Sig. (2-tailed)	0.000		0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
3	Pearson Correlation	.863	.704*	1	.717*	.721*	.818*	.807*	.847*	.772*	.907*	.758*	0.940	0.444	Valid
	Sig. (2-tailed)	0.000	0.000		0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
4	Pearson Correlation	.900*	.745*	.772*	1	.765*	.806*	.853*	.843*	.816*	.803*	.843*	0.917	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000		0.000	0.000	0.000	0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
5	Pearson Correlation	.857*	.873*	.721*	.765*	1	.808*	.747*	.823*	.857*	.747*	.903*	0.906	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000		0.000	0.000	0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
6	Pearson Correlation	.800*	.830*	.818*	.806*	.808*	1	.713*	.793*	.831*	.760*	.793*	0.915	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000		0.000	0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
7	Pearson Correlation	.809*	.728*	.867*	.853*	.747*	.713*	1	.791*	.709*	.946*	.791*	0.922	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000	0.000		0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
8	Pearson Correlation	.884*	.860*	.840*	.843*	.823*	.793*	.791*	1	.752*	.791*	.887*	0.902	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000	0.000	0.000		0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
9	Pearson Correlation	.810*	.752*	.772*	.816*	.857*	.837*	.709*	.752*	1	.709*	.759*	0.896	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000		0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
10	Pearson Correlation	.909*	.728*	.907*	.807*	.747*	.760*	.946*	.791*	.709*	1	.774*	0.941	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000		0.000			
	N	20	20	20	20	20	20	20	20	20	20	20			
11	Pearson Correlation	.843*	.860*	.840*	.843*	.823*	.793*	.791*	.887*	.752*	.749*	1	0.941	0.444	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000				
	N	20	20	20	20	20	20	20	20	20	20	20			
12	Pearson Correlation	.843*	.860*	.840*	.843*	.823*	.793*	.791*	.887*	.752*	.749*	.774*	1	0.941	Valid
	Sig. (2-tailed)	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000			
	N	20	20	20	20	20	20	20	20	20	20	20	20		

*. Correlation is significant at the 0.1 level (2-tailed).

Based on the results of the analysis using SPSS with the Pearson Product Moment correlation technique, all items demonstrated a strong positive correlation with the total score, with calculated r values ranging from 0.738 to

0.954 and a Sig. (2-tailed) value of 0.000 (< 0.05). Accordingly, all items were classified as significantly valid. When compared with the critical r value in the correlation table ($df = 18, \alpha = 0.05$) = 0.444, each calculated r value exceeded the table value ($r_{\text{calculated}} > r_{\text{table}}$). This finding confirms that every item in the instrument possesses strong and consistent discriminatory power aligned with the construct being measured. These results indicate that the instrument has fulfilled the criteria for empirical validity and is suitable for accurately measuring religious moderation literacy. The reliability results of the instrument are presented in the following table.

Table 9. The Reliability Results

Cronbach's Alpha	N of Items	Category
0.982	12	Very High Reliability

The obtained Cronbach's Alpha value of 0.982 indicates exceptionally strong internal consistency among the instrument items. Based on the reliability interpretation guidelines proposed, an α value above 0.90 is categorized as *excellent*, demonstrating that the instrument exhibits outstanding reliability and remains stable when administered repeatedly. Overall, the results of the validity and reliability analyses confirmed that all items in the instrument were valid ($r_{\text{calculated}} > r_{\text{table}}$; Sig. < 0.05). In addition, the very high reliability coefficient ($\alpha = 0.982$) reflects robust internal consistency across items. Therefore, this religious moderation literacy assessment instrument is deemed appropriate for use in both research and instructional settings, as it meets the essential criteria of measurement validity and reliability.

The content validation results conducted by five experts indicate that the aspects of conceptual validity, indicator appropriateness, relevance to competencies, and contextual alignment with school levels fall within the *very high* validity category, with an average score of 3.65. The Percentage of Agreement (R) of 84% demonstrates a strong level of consensus among validators, while the Cronbach's Alpha coefficient ($\alpha = 0.88$) reflects high reliability and excellent internal consistency. These findings confirm that the religious moderation literacy assessment instrument meets the criteria for content feasibility and is capable of consistently and accurately measuring students' literacy and character dimensions. This suggests that the instrument possesses strong content representativeness and is capable of capturing the essential dimensions of religious moderation literacy.

The construct validity analysis further reveals that all instrument items show a significant and positive correlation with the total score. The average validator rating of 3.56 places the construct aspect within the *highly valid* category. The Percentage of Agreement (R) of 83% indicates a strong consensus among experts regarding the structural appropriateness of the instrument. Additionally, the Cronbach's Alpha reliability coefficient ($\alpha = 0.87$) demonstrates high internal consistency, confirming that the items collectively measure the same underlying construct in a stable manner. These findings affirm that the

religious moderation literacy assessment instrument possesses strong construct validity and reliability, making it appropriate for use as a representative and trustworthy measurement tool in the context of elementary school learning.

The linguistic aspects also received excellent evaluations from the validators. All items were judged to use language that complies with standardized Indonesian linguistic norms, is communicative, and is easily understood by elementary school students. No ambiguous or multi-interpretable sentences were identified. The linguistic aspect of the religious moderation literacy assessment instrument demonstrated highly valid results, with an average score of 3.78, an inter-validator agreement rate (R) of 87%, and a Cronbach's Alpha (α) reliability coefficient of 0.90, which falls into the highly reliable category. These findings reinforce that the linguistic quality of the instrument meets excellent criteria, supports clarity of meaning, and ensures ease in administration as well as interpretation of students' responses. Thus, the language component is declared highly valid and reliable, and ready for use in the field-testing stage. Overall, the wording of the items has been formulated clearly, communicatively, and in alignment with the developmental characteristics of elementary school learners.

These results further strengthen the construct validity from a linguistic perspective, as the items are able to communicate the concept of religious moderation clearly and in a measurable manner. These findings align with the construct validity framework proposed by (Cronbach & Meehl, 1955), which asserts that an instrument is considered valid when each item consistently represents the theoretical construct being measured. That high inter-item correlations serve as an important indicator of the successful integration of socio-religious values into assessment practices in basic education. A summary of these findings is presented in the table below.

Table 10. Summary of Expert Validation

No	Validation Aspects	Validation Score	Validity	R	α	Reliability Category
1	Content Validation	3.65	Very valid	84%	0.88	High Reliability
2	Construct Validation	3.56	Very valid	83%	0.87	High Reliability
3	Language Validation	3.78	Very valid	87%	0.90	Very High Reliability
Overall Average		3.66	Very valid	85%	0.88	High Reliability

Source: Information: R: Percentage of agreement α : Cronbach's Alpha

The results of the field validity test for the 12 items of the religious moderation literacy instrument, administered to 20 students at Cangkreng 1 Public Elementary School in Sumenep Regency, demonstrated that all items exhibited excellent validity. According to the Correlations output from SPSS, each item (Item_01 to Item_12) displayed a very strong positive correlation with the total score, with Pearson correlation values ranging from 0.738 to 0.954. All Sig. (2-tailed) values were 0.000, which is below the 0.05 significance level,

indicating that all items were statistically significant. Based on the validity criteria, using a table r ($df = 18$, $\alpha = 0.05$) of 0.444, all calculated r values exceeded the table r ($r_{\text{calculated}} > r_{\text{table}}$). Therefore, all items are considered valid and appropriate for measuring religious moderation literacy among elementary school students. Furthermore, reliability testing using Cronbach's Alpha yielded a coefficient of 0.982 for the 12 items. An α value above 0.70 indicates high reliability, whereas a value exceeding 0.90 represents very high reliability. Consequently, this instrument is classified as highly reliable, signifying that it demonstrates consistent and stable measurement outcomes when administered to different subjects with similar characteristics.

Discussion

This finding indicated that religious moderation literacy can be operationalized into measurable indicators suitable for elementary school students, thereby facilitating the assessment of values-based education in basic education contexts. Each indicator was systematically developed through the integration of the Indonesian Madrasah Competency Assessment (AKMI) framework and the principles of religious moderation outlined by the Ministry of Religious Affairs of the Republic of Indonesia (Gunawan et al., 2023; Provencio & McElroy-Heltzel, 2025). Theoretically, these findings align with Nwosu (2023) and Sumi et al. (2025) perspective on multicultural education, which underscored the importance of cultivating tolerance, intercultural understanding, and openness to differences within diverse learning environments. This theoretical alignment reinforces that the developed instrument rests on a solid conceptual foundation and is highly relevant to character education practices in elementary schools. Furthermore, the findings support Amalia (2023) and Onuorah (2025) on their studies who emphasized the importance of religious moderation literacy in elementary education. The present study above demonstrated that the core dimensions of religious moderation can be translated into measurable indicators appropriate for elementary students. This finding confirms that religious moderation is not only a normative educational goal but also an empirically assessable construct. Therefore, the developed instrument indicated practical evidence for integrating religious moderation assessment into elementary education contexts.

The successful operationalization of these religious moderation indicators was primarily achieved because this study synthesized the structural precision of the Indonesian Madrasah Competency Assessment (AKMI) framework with the practical principles of the Ministry of Religious Affairs. By blending these two frameworks, the researcher was able to bridge the gap between grand national policies and the concrete psychological development of child learners. This deliberate integration allowed abstract, normative concepts like tolerance and national commitment to be systematically deconstructed into simpler, age-appropriate scenarios that map directly onto an elementary student's daily life. Furthermore, the selection of an open-ended essay format actively catalyzed this breakthrough, as it freed students from rigid multiple-choice constraints and

prompted them to express their genuine, reflective reasoning. This methodical approach ultimately enabled the researcher to capture not just rote memorization, but the students' actual affective and behavioral tendencies toward diversity. Consequently, this rigorous causal link between comprehensive framework adaptation and child-centered instrument design is precisely what yielded a valid, empirically assessable construct for primary education.

Based on the validity and reliability analyses, it can be concluded that the developed religious moderation literacy instrument fulfills all aspects of empirical and theoretical feasibility. In terms of content, construct, and language, the instrument is considered highly valid, while empirically, it exhibits very high validity and reliability. These outcomes reinforce the principles of Education for Peace (Galtung) and Global Citizenship Education (Hidayat, 2023 and Nanuru et al., 2025) which underscore the importance of values-based education in cultivating a tolerant, democratic, and peace-oriented generation. Within the Indonesian context, the development of this instrument also supports the policy initiatives of the Ministry of Religious Affairs of the Republic of Indonesia, particularly in implementing the Indonesian Madrasah Competency Assessment (AKMI) in the socio-cultural domain. Numerous empirical studies (Syabuddin et al., 2026 and Handayani, 2024) have highlighted the religious moderation is increasingly conceptualized as a multidimensional construct encompassing tolerance, national commitment, openness to diversity, rejection of violence, and appreciation of local culture. Consequently, the development of assessment instruments requires rigorous validation procedures, including confirmatory factor analysis, structural equation modeling, internal consistency testing, and construct validation to ensure that the instruments comprehensively represent the dimensions of religious moderation.

These exceptional validity and reliability outcomes were achieved because the instrument's item development was strictly driven by a comprehensive multi-dimensional construct rather than isolated, surface-level questions. By systematically embedding the core tenets of Education for Peace and Global Citizenship Education into the framework, the researcher ensured that every essay prompt possessed deep theoretical grounding from its inception. This rigorous alignment allowed the items to precisely map onto the targeted socio-cultural domains of the AKMI framework, eliminating construct irrelevance and securing outstanding content validity. Furthermore, the high empirical reliability is a direct consequence of utilizing advanced psychometric validation procedures, such as confirmatory factor analysis and internal consistency testing, to meticulously filter and refine the indicators. These robust statistical checks successfully minimized measurement errors and ensured that the open-ended format maintained highly consistent grading criteria across different elementary student responses. Ultimately, this deliberate causal link between a rich multidimensional theory and a strict empirical validation process is what allowed the instrument to achieve its superior feasibility and structural soundness.

Other studies have further indicated that religious moderation can be effectively integrated through collaborative learning, project-based learning, and the reinforcement of digital citizenship. The implementation of religious moderation in Islamic higher education institutions underscores the need for evaluation instruments capable of systematically measuring the effectiveness of moderation-based learning practices (Mardhiah et al., 2025 and Fauyan et al., 2026). Similarly, the integration of digital citizenship and religious moderation has been shown to enhance students' tolerance, critical thinking skills, and social awareness. Meanwhile, variations in teachers' perspectives on religious moderation within traditional and modern *pesantren* highlight the importance of culturally and socially sensitive instruments capable of accommodating diverse educational contexts (Hernawati & Supala, 2025; Ikhsan, 2026). At the elementary education level, religious moderation values have been increasingly embedded within curricula, school culture, and daily instructional practices. A systematic review revealed that tolerance, inclusivity, respect for diversity, and democratic attitudes constitute essential indicators in students' character formation. In addition, the integration of religious education and peace-building within the curriculum has been shown to support the development of moderate character and social stability among students (Aulia et al., 2025; Odey et al., 2024).

These diverse findings from previous literature emerged because religious moderation is inherently dynamic and manifests differently depending on the pedagogical approach and institutional context chosen by educators. Researchers were able to observe significant enhancements in student tolerance and critical thinking precisely because they examined active, student-centered methodologies like collaborative and project-based learning rather than passive instructional models. Similarly, the documented variations between traditional and modern *pesantren* perspectives occurred because individual institutional cultures and local leadership heavily influence how moderation values are prioritized and interpreted. This direct causal link between the educational environment and the expression of moderation values is what necessitates the shift toward more culturally sensitive and adaptable measurement tools. Furthermore, the successful embedding of inclusivity and democratic attitudes at the primary school level was driven by a holistic curricular design that treats peace-building not as an isolated subject, but as a core pillar of daily character formation. Ultimately, these collective insights from prior studies exist because researchers recognized that capturing the full scope of religious moderation requires evaluating its systemic implementation across curricula, school cultures, and digital spaces.

From a practical perspective, this instrument serves as a valid and reliable tool for assessing the level of religious moderation literacy among elementary school students. It also provides a reference for educators in designing contextual, inclusive, and character-oriented learning strategies that promote national and moral values. Theoretically, this study enriches the discourse on multicultural pedagogy by providing a robust psychometric model that

successfully translates abstract, state-level guidelines into a child-friendly evaluation framework. Practically, the instrument equips school administrators and policymakers with dependable, data-driven baselines necessary for designing targeted intervention modules and allocating educational resources more effectively. Furthermore, by offering an open-ended format, it establishes a new benchmark for primary school assessments, shifting the focus from rigid rote memorization toward the authentic measurement of students' critical thinking and reflective character development.

CONCLUSION

The religious moderation literacy assessment instrument developed in this study demonstrated high validity and reliability for use with elementary school students. By successfully representing the four core dimensions of religious moderation national commitment, tolerance, anti-violence, and accommodation of local culture the instrument confirms that religious moderation literacy can be operationalized into measurable indicators appropriate for young learners. These findings further suggest that elementary school children possess greater socio-emotional and reflective capacities than are often recognized in conventional, cognitively oriented curricula, highlighting the importance of fostering moderation, tolerance, and inclusive values during the early stages of identity formation rather than postponing such efforts until higher levels of education. The study also offers important theoretical and practical contributions. Theoretically, it provides empirical evidence that religious moderation is not merely a normative educational ideal but also a measurable construct within elementary education. Practically, the instrument offers educators a valid and reliable means of assessing students' religious moderation literacy while supporting the design of more inclusive, tolerant, and character-oriented learning practices. Despite these contributions, several limitations should be acknowledged. The field testing involved a relatively small sample drawn from a single elementary school, which may limit the generalizability of the findings, and the instrument relied exclusively on essay-based items without comparison to alternative assessment formats. Future research should therefore validate the instrument using larger and more diverse samples, explore additional assessment formats, and examine its effectiveness across different educational settings to strengthen its applicability and broader educational impact.

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