
OBSERVING RELIGIOUS HARMONY THROUGH STRENGTHENING RELIGIOUS MODERATION AND RELIGIOUS ACCEPTANCE IN THE CATHOLIC COMMUNITY IN BITUNG CITY, NORTH SULAWESI PROVINCE

Marthinus Marcel Lintong

Sekolah Tinggi Pastoral Don Bosco Tomohon

Email: -

ABSTRACT

This study aims to find out how much the strengthening of religious moderation and religious Acceptance have influenced religious harmony in the Catholic community in Bitung City, North Sulawesi Province. The method used in this study is a quantitative research method with a correlative approach because it aims to test hypotheses regarding the magnitude of the influence and whether or not there is a relationship between various variables. The sample in this study was sought using the Slovin formula, and the results of the research sample were 95 people. The research instrument used was to distribute questionnaires with alternative answers that depended on the form of statements based on the Likert scale.

KEYWORDS Religious people, religious moderation, Catholic community



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International

How to cite:

Lintong M.M (2024). Observing Religious Harmony Through Strengthening Religious Moderation And Religious Acceptance In The Catholic Community In Bitung City, North Sulawesi Province. 4(12):

8097-8102

E-ISSN:

2775-3727

INTRODUCTION

The existence of plurality in various fields of life, both globally, nationally, and locally, is a reality that cannot be denied. Historically, the State of Indonesia is a country that has many traditions, cultures, religions, and beliefs that are widespread throughout all regions of Indonesia. The Indonesian state, which has been rich in cultural and religious pluralism since ancient times, has been so united with the motto "Bhinneka Tunggal Ika," which expresses the essence of unity in differences. This historical motto has similarities with the motto or motto of the United States, namely *E Pluribus General* (from many to one).

The reality of religious differences and beliefs in Indonesia has existed for centuries. The differences in religion and beliefs that have long been rooted in the archipelago, on the one hand, are a religious wealth that holds very rich cultural and social values. On the other hand, of course, there is the potential or possibility of conflicts and disputes that can trigger divisions among fellow members of society. Indeed, differences among fellow members of a religion and belief are a supernatural inevitability that cannot be denied and abolished because they have absolute divine roots.

Historically, the facts about religious plurality in Indonesia have a very dynamic story, and the ups and downs of facts and events are greatly influenced by differences in ethnicity, religion, race, and class. The history of negative and destructive events in the form of riots, disputes, massacres, arson, and various similar models has graced the face of the Unitary State of the Republic of Indonesia over the last few decades. Various negative experiences rooted in issues of ethnic, religious, racial, and inter-group differences have made all elements of the Indonesian nation, both the government and society in general, continue to be determined to find various efforts and ways to overcome and reduce the occurrence of various intolerant and radical events that greatly damage the unity and harmony of the life of the Indonesian nation.

Therefore, since 2017, the government of the Republic of Indonesia, through the Ministry of Religious Affairs, has begun to carry and implement the idea of "Religious Moderation" as one of the solutions to deradicalization and religious intolerance that occurs in Indonesia. The emergence of the idea of "Religious Moderation" actually displays two faces in one religious entity, namely that on the one hand, religious appreciation can be a source of peace, but on the other hand, it can also have the potential to cause conflict (Ichwan and Muttaqin, 2022).

Religious Moderation is actually not a completely new thing in Indonesia, but a solution and mediation effort in dealing with differences that arise from extreme and fundamental groups. Religious Moderation is also not a new ideology but a new perspective related to efforts or processes related to the efforts or process of understanding and practicing the teachings of their respective religions (KWI HAK Commission Team, 2022). In this context, the term "moderate" here can be understood as an attitude or way that is not exaggerated or extreme. So, what is moderated is how to practice or appreciate religion.

Religious Moderation has urgency and relevance as a cultural strategy in maintaining the unity of the Indonesian nation as a heterogeneous or

pluralistic nation and Pancasila as a unifying ideology from the past onwards. In that sense, the idea of Religious Moderation is a kind of 'new clothes' from the idea of religious tolerance, which has actually been a tradition in religious life in Indonesia for a long time (Soekarno, in the *KWI HAK Commission Team*, 2022).

Religious Moderation will be more effective and efficient if it is lived together with the practice of deep religious tolerance and acceptance. Since the last decade, the idea of tolerance has been increasingly criticized and seen as needing to be improved with the latest idea of "religious acceptance," as developed by Cespedes (2021) and Bender and Klassen (2019). Experts in religious life argue that a tolerant attitude is still not able to truly create harmony in today's pluralistic and dynamic society. A tolerant attitude sometimes means being passive and simply accepting differences without any effort to build the expected brotherhood and harmony. Nowadays, we need an attitude and pattern of "religious acceptance" in which we are not only aware or understand the existence of religious differences but are actually able to accept those differences as an integral and inseparable part of building harmony and harmony between religious communities. Religious Acceptance prioritizes openness, communication, cooperation, and humility in accepting differences without justifying one's own teachings. The experts have conducted research in various countries in Europe, America, and even Asia to test the idea of "religious acceptance." They prove that most modern and adult societies prefer to accept differences moderately without having to highlight the truth of their own religion. Thus, a well-developed and responsible religious acceptance will greatly support the creation of harmony among people of different religions and beliefs. Because harmony between fellow humans is important so that all humans can coexist peacefully and have "unity of heart." Harmony positively affirms relationships based on a sense of understanding and respect and agrees not to cause division and conflict. The creation of a harmonious and peaceful atmosphere does not only depend on one person or certain group, but it is also a shared responsibility.

The Catholic community in the parishes in Bitung City is one of the religious communities in Bitung City, which is the second largest city in North Sulawesi Province, after Manado City. The existence of Catholics in these parishes is surrounded by the progress and complexity of religious life in Bitung City, which is known as an industrial city. The challenges and problems of religious harmony faced by Catholics include a lack of understanding and appreciation of the true nature of religious moderation, pseudo-and superficial religious tolerance, and acceptance. Interfaith dialogues that are only dominated by religious elites and do not take root in the grassroots community offend and demonize other people's religious practices through social media, the habit of talking about and criticizing other people's religions and beliefs in formal and informal conversations, the practice of religious fanaticism that tends to prioritize the truth of their own religious teachings, such as the activity of installing religious symbols publicly, There is a lack of open dialogue and communication efforts in understanding the teachings and practices of other people's religions or beliefs, as well as disturbances in public security and order triggered by differences in interpretation of certain religious beliefs and practices.

Based on the background of the problem that has been described and also taken from the results of the researcher's observations in the field, the researcher made a research proposal with the title "OBSERVING RELIGIOUS HARMONY THROUGH STRENGTHENING RELIGIOUS MODERATION AND RELIGIOUS ACCEPTANCE IN THE CATHOLIC COMMUNITY IN BITUNG CITY, NORTH SULAWESI PROVINCE".

Problem Identification

Based on the above background, the author identifies several problems to be researched, namely:

1. The understanding of the essence of religious ModerationModeration is still superficial.
2. The practice of strengthening religious moderation is only limited to religious elites.
3. The people still lack respect and accept religious differences as lessons and commonwealth.
4. People are more likely to talk about the religious shortcomings and beliefs of others than to try to understand openly and sincerely.
5. The existence of religious fanaticism with the public placement of religious symbols
6. There is a potential for social security disturbances due to unilateral intervention and interpretation of other religious teachings and beliefs through social media.

Problem Limitations

In order for this research to be carried out more focused and in-depth, the researcher views that the research problems raised need to be limited by the variables. Therefore, the researcher limits it to "Observing Religious Harmony Through Strengthening Religious Moderation and Religious Acceptance in the Catholic Community in Bitung City, North Sulawesi Province".

Problem Formulation

1. What is the effect of strengthening religious moderation on the harmony of the people in each parish in Bitung City?
2. How does religious acceptance affect the harmony of the people in every parish in Bitung City?
3. How much influence does the strengthening of religious moderation and religious acceptance have on the harmony of the people in each parish in Bitung City?

Research Objectives

1. To find out how the effect of strengthening religious ModerationModeration on the harmony of the people in each parish in Bitung City
2. To find out how religious AcceptanceAcceptance affects the harmony of the people in each parish in Bitung City
3. To find out how and how much influence the strengthening of religious ModerationModeration and religious AcceptanceAcceptance together on the harmony of the people in each parish in Bitung City

The expected results of this study are:

The expected result through this research is to be able to produce works that can be published in national journals accredited by SINTA 4.

RESEARCH METHODOLOGY

Place and Time of Research

This research was conducted in St. Anthony Padua - Girian Parish, Stella Maris - Bitung Parish, and Maria Ratu Para Apostle - Manembo-nembo Parish in Bitung City, North Sulawesi Province, in June and July 2024.

Methods used

The research to be carried out uses a quantitative approach. Quantitative research is a more detailed and systematic research and is explained using tables and graphs (Ghodang and Hantono, 2020: 2). Quantitative research methods test various theories to find out the relationship between the variables studied (Kusumastuti et al. 2020: 1). With quantitative research methods, researchers will examine the influence of the culture of gratitude and tolerance on the harmony of the people.

Population and Sample

Therefore, based on the description above, it can be concluded that the population is the entire object or subject to be studied. Therefore, the population that will be studied by the researcher is Catholics in Bitung City which amounts to around 1900 people.

Data Collection and Data Analysis Techniques

This study uses a quantitative approach with a non-experimental type of research. This study is correlative research because it aims to test hypotheses regarding the magnitude of the influence and whether or not there is a relationship between various variables. Therefore, in this study, the researcher wants to describe the relationship and how much influence religious moderation and religious acceptance have on the harmony of the people in Bitung City. The results of this study are based on the results of data analysis with the help of the program *IBM SPSS 25 for Windows*.

Research Instruments

The researcher will create a questionnaire or questionnaire or question sheet for the respondent to answer. The following are alternative answers, along with scores on the Likert scale.

Table 1. Alternative Answer

Alternative Answer	Positive Statement Score	Negative Statement Score
Strongly Agree	4	1
Agree	3	2
Disagree	2	3
Strongly disagree	1	4

The questionnaire is in the form of closed statements that are prepared based on a grid.

Table 2. Religious Moderation Grid

Variable	Indicators	Item No.
Religious Moderation	Respecting Differences	1, 2, 3, 4
	Opening Yourself to Differences	5, 6, 7, 8
	Be honest and sincere in the truth of other religions	9, 10, 11
	Cooperation between religions and beliefs	12, 13, 14, 15

Table 3. Religious Acceptance Grid

Variable	Indicators	Item No.
Religious Acceptance	Acknowledging religious pluralism as a supernatural fact	1,2,3,
	Providing space for freedom of religion and worship	4,6,7, 8
	Do not impose religious will and teachings on others	9, 10, 11
	Developing respect and appreciation for other religions	12, 13, 14,
	Building genuine and inclusive harmony	15, 16, 17

Table 4. The Grid of Harmony of the People

Variable	Indicators	Item No.
Harmony of the People	Fraternity and unity	1,2,3,4
	Quality of harmony	5,6,7,8
	Accepting each other	9,10,11
	Efforts to create harmony	12,13,14,15

RESULTS AND DISCUSSION

Research Results

To determine the effect of strengthening religious ModerationModeration and religious AcceptanceAcceptance on the harmony of the people in Bitung City, a questionnaire instrument was used as a data collection technique for the variables X1 (Religious Moderation), variable X2 (Religious Acceptance) and Variable Y (Harmony of the Ummah). Hypothesis testing uses statistical formulas with *IBM Statistical Product and Service Solutions (SPSS) 25 for Windows software* applications that are considered relevant.

Instrument Test Results

In this study, the researcher conducted an instrument test on Catholics in Bitung City, with a total of 95 respondents. In order for the results of the research and the conclusions in this study not to be erroneous, valid, reliable, and consistent and not to give a picture that is much different from the actual situation, a validity test and reliability test are carried out on the instruments in this study. Testing of this instrument was carried out using *the IBM Statistical Product and Service Solutions (SPSS) 25 for Windows software application*.

a) Validity Test

In the data analysis technique, validity tests were carried out on variables X1, X2, and Y variables to determine the validity of the research instruments used. An instrument is said to be valid if it can measure what is to be measured. According to (Sugiyono, 2013:177), an item is said to be valid if the index value is valid with a validity value ≥ 0.3 . Below is the data from the validity test of the research questionnaire on variables X1 (Religious Moderation), Variable X2 (Religious Acceptance), and Variable Y (Harmony of the Ummah), namely:

Table 5. Instrument Validity Test Results

No	R Count X	Conclusion	R Count X2	Conclusion	R counts Y	Conclusion
1	0.604	Valid	0.801	Valid	0.561	Valid
2	0.658	Valid	0.706	Valid	0.649	Valid
3	0.518	Valid	0.693	Valid	0.729	Valid
4	0.651	Valid	0.777	Valid	0.680	Valid
5	0.595	Valid	0.759	Valid	0.554	Valid
6	0.720	Valid	0.685	Valid	0.536	Valid
7	0.555	Valid	0.763	Valid	0.683	Valid
8	0.759	Valid	0.783	Valid	0.630	Valid
9	0.368	Valid	0.708	Valid	0.672	Valid
10	0.641	Valid	0.776	Valid	0.780	Valid
11	0.396	Valid	0.763	Valid	0.745	Valid
12	0.528	Valid	0.758	Valid	0.688	Valid
13	0.526	Valid	0.774	Valid	0.700	Valid
14	0.694	Valid	0.827	Valid	0.571	Valid
15	0.612	Valid	0.696	Valid	0.536	Valid
16			0.636	Valid		
17			0.634	Valid		

Based on Table 10 above, it can be seen that of the 15 questions in the X1 variable (Religious Moderation), 17 questions in the X2 variable (Religious Acceptance), and 15 questions in the Y variable (Harmony of the Ummah) have been tested, it is proven that they have a calculated R value greater than 0.3 so that it can be concluded that all questions can and should be used as research instruments.

b) Reliability Test

According to Sugiyono (2013: 183), a reliability test is a type of test used to measure the extent to which measurement results using the same object will produce the same data. The reliability test for the variables in this study uses *the Cronbach's Alpha method*. If the correlation value of R is calculated > 0.7 , then the research instruments on variable X1 (Religious Moderation), Variable X2 (Religious Acceptance), and variable Y (Religious Moderation Attitude) are reliable. On the other hand, if the correlation value R is calculated < 0.7 , then the research instrument is less reliable. The guidelines for measuring this reliability test use the category of reliability coefficient according to Sugiyono (2013: 257) as follows:

Table 6. Correlation Coefficient Interpretation Guidelines

Coefficient Interval	Reliability Level
0,80-1,000	Very High
0,60- 0,799	Tall
0,40 -0,599	Keep
0,20 - 0,399	Low
0,00 - 0,199	Very Low

After conducting the test using *the SPSS 25 for Windows* application, the results of the reliability test on the research variables can be seen in the following table:

Table 7. Instrument Reliability Test Results

Research Variables	Cronbach's Alpha	Reliability Level
Religious Moderation (X1)	0.868	Very High
Religious Acceptance (x2)	0.944	Very High
Harmony of the Ummah (Y)	0.904	Very High

Based on Table 12 of the reliability test results above, it can be concluded that the variable instruments X1 (Religious Moderation), X2 (Religious Acceptance), and variable instrument Y (Harmony of the Ummah) are reliable because both have a very high level of reliability. That way, these instruments have met the requirements and are suitable for use in this study.

1. Results of the Classic Assumption Prerequisite Test

a) Normality Test

The normality test used by the researcher is the *Kolmogorov-Smirnov* statistical test to find out whether a regression model, bound variables, and free variables have a normal distribution or not. The data is said to be normal if the price of *the Asymptotic coefficient of Sig. in Kolmogorov – Smirnov* is greater than *alpha*, which is 0.05 (Ghozali, 2009: 32). The following is a table of normality test results:

Table 8. Data Normality Test Results

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		95
Normal Parameters	Mean	.0000000
	Std. Deviation	2.87108841
Most Extreme Differences	Absolute	.118
	Positive	.087
	Negative	-.118
Kolmogorov-Smirnov Z		1.152
Asymp. Sig. (2-tailed)		.141
a. Test distribution is Normal.		

Based on the results of the normality test, it is known that there is a significance value of $0.141 > 0.05$, so it can be concluded that the residual value is normally distributed.

b) Linearity Test

The linearity test can be determined by using the price of the F coefficient in the *deviation from the linearity line* in the ANOVA table of the output of *Statistical Product and Service Solutions* (SPSS). The criterion for the regression line to be said to be linear is if the significant value is greater than *alpha*, which is 0.05 (Imam Ghozali, 2009: 152). The following is a table of linearity test results.

Table 9. Linearity Test Results X1 and Y

ANOVA Table							
			Sum of Squares	Df	Mean Square	F	Sig.
Harmony of the Ummah * Religious Moderation	Between Groups	(Combined)	1569.545	15	104.636	10.656	.000
		Linearity	1329.591	1	1329.591	135.400	.000
		Deviation from Linearity	239.954	14	17.140	1.745	.063
	Within Groups		775.760	79	9.820		
Total		2345.305	94				

Based on the results of the linearity test, it is known that the value of *Sig. Deviation from linearity* is $0.063 > 0.05$, so it can be concluded that there is a linear relationship between the variable X1 (Religious Moderation) and the variable Y (Harmony of the Ummah).

Table 10. Linearity Test Results X2 and Y

ANOVA Table							
			Sum of Squares	Df	Mean Square	F	Sig.
Harmony of the Ummah * Religious Acceptance	Between Groups	(Combined)	1688.849	21	80.421	8.943	.000
		Linearity	1400.108	1	1400.108	155.696	.000
		Deviation from Linearity	288.741	20	14.437	1.605	.075
	Within Groups		656.457	73	8.993		
Total		2345.305	94				

Based on the results of the linearity test, it is known that the value of *Sig. Deviation from linearity* is $0.075 > 0.05$, so it can be concluded that there is a linear relationship between the variable X2 (Religious Acceptance) and the variable Y (Harmony of the Ummah).

c.) Multicollinearity Test

A multicollinearity test is used to test whether the linear regression model has a correlation between independent variables. A good regression model means that there is no correlation, and the condition is to detect the presence or absence of

multicollinearity by paying attention to the variance inflation factor (VIF) figure. If the VIF value is less than 10, there is no multicollinearity. On the contrary, if the VIF value is more than 10, there is multicollinearity. The following are the results of the Multicollinearity test.

Table 11. Multicollinearity Test Results

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
Type		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	7.579	3.887		1.950	.054		
	Religious Moderation	.463	.103	.401	4.497	.000	.453	2.209
	Religious Acceptance	.355	.066	.476	5.348	.000	.453	2.209

a. Dependent Variable: Harmony of the Ummah

Based on the data from the table above, it can be seen that the VIF value for Variable X1 (Religious Moderation) is $2.209 < 10$, and the VIF value for Variable X2 (Religious Acceptance) is $2.209 < 10$ as well as the tolerance value for Variable X1 (Religious Moderation), which is $0.453 > 0.100$, and the VIF value for variable X2 (Religious Acceptance), which is $0.453 > 0.100$. Therefore, it can be concluded that there is no symptom of multicollinearity.

5. Data Analysis Results

a. Hypothesis Test 1

The first hypothesis test uses the hypothesis of a partial correlation test with the aim of seeing the correlation relationship between the strengthening of religious

Moderation as a variable X1 and the harmony of the community as a variable Y and can be calculated using the formula:

$$r_{y1-2} = \frac{r_{xy1} - (r_{xy2})(r_{x1x2})}{\sqrt{(1 - r_{xy2}^2)(1 - r_{x1x2}^2)}}$$

The significance test of the partial correlation coefficient uses the t-test, which uses the formula:

$$t = \frac{r\sqrt{N} - 2}{\sqrt{1 - r^2}}$$

In order to know whether or not there is a significant partial correlation, the result of the t calculation is compared to the t of the table, and the condition is said to be significant, namely, the calculation of the > from the t table. The t-test was used to see how far the influence of the independent variable on the dependent variable was $\alpha = 0.05$. There are several criteria for the t-test, namely:

- If t is calculated > the table and the table is significant < 0.05, then the independent variable has a significant influence on the dependent variable.
- If t is calculated < t table and the significant value > 0.05, then the independent variable does not have a significant influence on the dependent variable. The following are the results of the Hypothesis 1 test:

Table 12. Results of Hypothesis Test 1
Coefficients^a

Type		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	7.579	3.887		1.950	.054
	Religious Moderation	.463	.103	.401	4.497	.000
	Religious Acceptance	.355	.066	.476	5.348	.000

a. Dependent Variable: Harmony of the Ummah

Based on the table above, it is known that the t-value of the table is 5.348 > 1.985, and the significance value is 0.00 < 0.05. Therefore, the independent variable has a significant influence on the dependent variable.

b. Hypothesis Test 2

The second hypothesis uses the partial correlation test hypothesis with the aim of seeing the correlation relationship between religious Acceptance as the X2 variable and harmony as the Y variable and can be calculated using the formula:

$$r_{y1-2} = \frac{r_{xy1} - (r_{xy2})(r_{x1x2})}{\sqrt{(1 - r_{xy2}^2)(1 - r_{x1x2}^2)}}$$

The significance test of the partial correlation coefficient uses the t-test, which uses the formula:

$$t = \frac{r\sqrt{N} - 2}{\sqrt{1 - r^2}}$$

In order to know whether or not there is a partial correlation, the result of the t calculation is compared to the t of the table, and the condition is said to be significant, namely the t calculation of the > from the t table. The t-test was used to see how far the influence of the independent variable on the dependent variable was $\alpha = 0.05$. There are several criteria for the t-test, namely:

- If t is calculated > the table and the table is significant < 0.05, then the independent variable has a significant influence on the dependent variable.
- If t is calculated < t table and the significant value > 0.05, then the independent variable does not have a significant influence on the dependent variable. The following are the results of the Hypothesis 2 test:

Table 13. Results of Hypothesis Test 2

		Coefficients^a				
		Unstandardized Coefficients		Standardized Coefficients		
Type		B	Std. Error	Beta	t	Sig.
1	(Constant)	7.579	3.887		1.950	.054
	Religious Moderation	.463	.103	.401	4.497	.000
	Religious Acceptance	.355	.066	.476	5.348	.000

a. Dependent Variable: Harmony of the Ummah

Based on the table above, it is known that the t-value of the table is 5.348 > 1.985, and the significance value is 0.00 < 0.05. Therefore, the independent variable has a significant influence on the dependent variable.

c. Hypothesis Test 3

The third hypothesis test uses R² double regression with the aim of finding out how much influence there is between two or more variables, namely independent variables and dependent variables. Therefore, in this study, the double regression analysis aims to prove the effect of strengthening religious moderation and religious acceptance on the harmony of the people in Bitung City. Correlation (R²) is used to determine the relationship between variables X1 and X2 together, affecting variable Y using the following formula:

$$Ry-(12) = \frac{\sqrt{b_1 \sum x_1 y + b_2 \sum x_2 y}}{\sum y^2}$$

This formula, if squared, will obtain a double correlation of the squares of R^2 called the determination coefficient, and the results of the determination coefficient show the magnitude of the influence of the independent variables together on the dependent variables. The determination coefficient can be formulated as follows:

$$KD = R^2 \times 100\%$$

After R^2 is obtained, the F test is continued, which aims to determine the influence of all independent variables that together affect the dependent variables using the formula:

$$F = \frac{\frac{R^2}{k}}{\frac{(1 - R^2)}{n - k - 1}}$$

Information:

R^2 : Coefficient of Determination

k: Number of Independent Variables

n: Number of Data Members or Cases

The requirement to find out whether the double correlation is significant or not is by comparing the F calculation obtained with the F table with a risk level or significant 5% with the following criteria:

1. H_0 is accepted if $F \text{ counts} > F \text{ table}$ or the sig value < 0.05
2. H_0 is rejected if $F \text{ counts} < F \text{ table}$ or the sig value > 0.05

The following are the results of hypothesis test 3

Table 14. Results of Hypothesis Test 3

ANOVA ^b						
Type		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1570.449	2	785.225	93.231	.000a
	Residual	774.856	92	8.422		
	Total	2345.305	94			

a. Predictors: (Constant), Religious Acceptance, Religious Moderation

b. Dependent Variable: Harmony of the Ummah

Model Summary^b

Type	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.818a	.670	.662	2.902

a. Predictors: (Constant), Religious Acceptance, Religious Moderation

b. Dependent Variable: Harmony of the Ummah

Based on Table 19 above, it is known that the F value of the table is 93.231, and the significance value is $0.00 < 0.05$. Therefore, the independent variable has a significant influence on the dependent variable. Then, it was found that the value of *R Square* was 0.670. This means that the influence of Variables X1 (Religious Moderation) and X2 (Religious Acceptance) on Variable Y (Harmony of the Ummah) is 67%. In the table of guidelines for the interpretation of the determination coefficient, the coefficient interval of 67% is included in the category of having a high or strong influence. Thus, for hypothesis 3, what is accepted is H_a , while H_o is rejected.

6. Discussion of Research Results

In this study, data collection was carried out by distributing questionnaires on Religious Moderation, Religious Acceptance, and Harmony of the People among Catholics in Bitung City with a total of 95 respondents. The questionnaire consisted of 47 items, with the number of variable items X1 consisting of 15 statement items, X2 consisting of 17 statement items, and variable Y consisting of 15 statement items. This section contains a discussion of the results of the research, which includes a discussion of the results of the partial correlation test analysis and a discussion of the results of the R^2 multiple regression analysis.

1) Discussion of the Results of the Analysis of the Partial Correlation Test

The first and second hypothesis tests use the partial correlation test hypothesis with the aim of seeing the correlation relationship between the strengthening of religious Moderation as variable X1 and the harmony of the Ummah as variable Y and between religious Acceptance and the harmony of the Ummah as variables X2 and Y.

Based on the partial correlation test that has been carried out between the variables X1 and Y, it is known that the t-value of the table is $5.348 > 1.985$, and the significance value is $0.00 < 0.05$. Likewise, the X2 and Y variables that obtained the t-value of the table were $5.348 > 1.985$, and the significance value was $0.00 < 0.05$. Therefore, it can be concluded that the independent variable has a significant influence on the dependent variable.

2) Discussion of R^2 double regression

The research entitled "Observing Religious Harmony Through Strengthening Religious Moderation and Religious Acceptance in the Catholic Community in Bitung City, North Sulawesi Province" shows a strong and significant influence. This is evidenced by the results of the calculation of *IBM SPSS 25 for Windows*, which is the result of a determination coefficient of 67%.

This shows that religious moderation and religious acceptance contribute 67% to the Harmony of the Ummah in Bitung City, North Sulawesi. If religious Moderation and religious Acceptance are implemented better, then the harmony of the Ummah will also be better formed.

CONCLUSION

Based on the results of the research and discussion on "Observing Religious Harmony Through Strengthening Religious Moderation and Religious Acceptance in the Catholic Community in Bitung City, North Sulawesi Province," can be concluded as follows: Based on the results of the partial analysis test X1 and Y, it is known that the t-value of the table is $5.348 > 1.985$ and the significance value is $0.00 < 0.05$, so it is concluded that the variable X1 (Religious Moderation) has a good influence on the variable Y (Harmony of the Ummah). Based on the results of the X1 and Y partial analysis tests, it is known that the t-value of the table is $5.348 > 1.985$ and the significance value is $0.00 < 0.05$, so it is concluded that the variable X2 (Religious Acceptance) has a good influence on the variable Y (Harmony of the Ummah). Religious Moderation and Religious Acceptance have an influence on the Harmony of the Ummah in Bitung City. This can be proven by the results of calculations using the R^2 double regression test. From the results of the calculation, it was found that the magnitude of the correlation/relationship value (R) was 0.818, and the value of the determination coefficient (R Square) was 0.670. This means that the influence of variable X1 (Religious Moderation) and variable X2 (Religious Acceptance) on variable Y (Harmony of the Ummah) is 67% in the category of having High or Strong Influence. The rest may be influenced by other factors that still need further research.

BIBLIOGRAPHY

- Arifinsyah, et al. (2018). Reason for Harmony: Caring for the Diversity of the Nation Guarding the Republic of Indonesia, Ed. 1, Jakarta: Prenadamedia Group.
- Bagir, A. Z. (2015). Religious Harmony: Perspectives of Religions, Bandung: Mizan.
- Bender, C., & Klassen, E. P. (2019). Religious Acceptance, Minority Rights, and Civic Integration. New York: Columbia University Press.
- Cespedes, L. K. (2021). The Power of Interfaith Spirituality: A Journey Toward Acceptance and Appreciation, New World Library: California.
- Ghodang, Hironymus & Hanton. (2020). Quantitative Research Methods: Basic Concepts & Applications of Regression and Path Analysis with SPSS, Medan: Group Partner Publishers.
- Ghozali, Imam. (2019) Application of Multivariate Analysis with SPSS Program, Semarang: Undip Publishing Agency.
- Hartono. (2019). Research Methodology, Pekanbaru: Zanata Publishing.
- Ichwan, M., & Muttaqin, A. (eds.). (2022). Religious Moderation from an Islamic Perspective Indonesia. Yogyakarta: Center for Religious, Political and Community Studies University of Muhammadiyah Yogyakarta.

- Minhaji, A., & Maarif, S. (2022). *Multicultural Education: Building Efforts Religious Harmony in Indonesia*, Jogjakarta; Ar-Ruzz Media.
- Mursyid, Hasbullah, et al. (2018) *Complications of Laws and Regulations on Inter-Religious Harmony*, Jakarta: Center for Research and Development of Religious Life.
- Ohoitumur, J., Lintong, M. M., Raco, R., Raton, Y., Rottie, R., Tumewu, W. T., & Sopotan, M. E. J. (2023). "Determining The Strategic Priority Factors For Religious Moderation: Case Study In North Sulawesi ." *Proceedings of the 3rd APTIK International Conference 1*(November), 53-56.
- Peace, H. J. (2020). *Religious Pluralism and Interfaith Dialogue: Beyond Tolerance in a Global World*, Routledge: New York.
- Priyono. (2021). *Regression and Correlation Analysis for Survey Research (Practical Guide to Data Processing and Interpretation: Equipped with Manual Calculation Methods*, Bogor: Guepedia.
- Riyanto, S., & Hatmawan, A. (2020). *Research Methods Quantitative Research in the Field of Management, Engineering, Education and Experimentation*, Yogyakarta: Deepublish.
- Sugiyono. (2013). *Quantitative, Qualitative, and R&D Research Methods*, Bandung: Alfabeta.
- Sugiyono. (2011). *Quantitative, Qualitative, and R&D Research Methods*, Bandung: Alfabeta.
- Team of the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia. (2017). *Religious Moderation*, Jakarta: Agency for Research and Development and Training of the Ministry of Religion of the Republic of Indonesia.
- KWI HAK Commission Team. (2022). *Religious Moderation from a Catholic Perspective*, Jakarta: Torch Publishers.
- The Language Center Dictionary Preparation Team. (2022). *Great Dictionary of Indonesian*, Jakarta: Balai Pustaka.
- Ali, Muhamad. (2017). "Building Religious Tolerance in Harmony of the Ummah Religion in Indonesia ." *Walisongo Journal*, 25 (1), 15-18.
- Burhanudin, Maarif. (2018). "Religious Moderation in Indonesia: Challenges and Hope". *Maarif Journal: Islamic and Social Thought Currents* 13 (1), 13-16.
- Krutz, C. E., & Lehmann, D. (2020). "Fostering Religious Acceptance and Peace Through Education ." *Journal of Peace Education*, 17 (2), 20-21.
- Morris, W. A. C., Rusell, D. L., Bettis, J. C. (2022). "The Development of Religious Acceptance in Higher Education Students". *Journal of College and Character* 23 (2), 45-48.