



Moderation Study of Student Organization (Muslim and Non-Muslim Student Activity Units) Diversity: Student Ethics and Habits

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ABSTRACT

Moderation is a concept that means a middle way that promotes balance in the form of beliefs and morals expressed in the religious attitudes of individuals or groups amidst diversity. The aim of this research is to investigate student organization moderation at The State University of Semarang, specifically focusing on Muslim and non-Muslim student activity units on ethics and habituation. This study uses a quantitative method by collecting data through a questionnaire. Selection of the sample using an accidental sampling technique. The number of research respondents was 120 students of Semarang State University – data analysis using SPSS. The main point on comprehending and applying religious teachings in a way that ensures their consistency, moderation is known as religious moderation. Here, moderate refers to not being excessive or extreme. Thus, it is the practice of religion that is moderated here rather than the religion itself. Since religion derives from the All-Perfect God, it is flawless in and of itself. Everyone interprets and applies religious teachings differently, though.



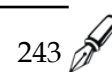
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INTRODUCTION

The function that education plays in multicultural education is moderation, which is best understood through the lens of social reality and philosophy of life, which encompasses a variety of scientific fields such as sociology, anthropology, theology, and the social sciences. According to Zamroni (2011), the growth of multicultural education and education demands a conception of thinking as advancement in the technical field of education, as well as the role and development of education that necessitates collaboration between scientific disciplines and the knowledge that Allah's students possess.

An awareness of the importance of multicultural education can develop properly, if multicultural education is carried out continuously, resulting in quality education for the next generation through multicultural education which is implied in the educational curriculum (Parekh, 2000). Multicultural education teaches mutual respect and respect for differences of opinion in living together. Because multicultural education is so effective in resolving both vertical conflicts, like those involving education, the economy, and all aspects of politics in Indonesian society, as well as horizontal conflicts, like those involving religion, race, and politics, an attitude of mutual respect and respect among people, will develop future generations that give mutual respect and respect to other people and other cultures (Delanty, 2002).

The previous chapter explored general aspects of students' thinking in developing a personal understanding of academic topics, but these differ so much between subjects that disciplinary ways of thinking must be identified (Zamroni, 2010). The aim of this research is to investigate the moderation of student organizations in the Student Activity Unit (Muslim and Non-Muslim) at Semarang State University. This research provides a useful general model for describing



differences in disciplinary thinking, and student characteristics, but cannot accommodate the full specificities involved. An alternative approach, continuing our research, identifies a common goal among academics, namely, to enable students to think about religious tolerance and develop student character (Subaidi, 2020). This section then explores the specific ways of thinking and practices adopted in different disciplines and character education allowing the findings to be fully contextualized Yulianti & Lestari (2018). Detailed examples of this way of thinking illustrate why it is important to research teaching at the level of a discipline, and the characteristics of students in a particular course module (Benson & Johnson, 2009). The conception of thinking as advancement in the technical field of education, as well as the role and development of education necessitates collaboration between scientific disciplines and the knowledge that Allah's students possess.

The phenomenon that often occurs in Student Organization Studies (Muslim and Non-Muslim Student Activity Units) Diversity at Semarang State University (UNNES). Muslim students as the majority of students dominate Student Organization activities compared to Non-Muslim Students, so that there is a balance between Muslim and Non-Muslim Student Activity Units, so that there is a balance between Muslim and Non-Muslim Student Activity Units, it is necessary to provide each other with equal opportunities and opportunities to develop activities between Muslim and Non-Muslim Student Activity Units. Muslim. Nowadays there is moral decadence involving the younger generation. The accessibility and speed of the internet have caused moral decadence, especially among the millennial generation who are still forming their identities (Iskarim, 2016). Advances in technology and science inevitably lead to situations that reflect moral damage (Haidar, 2012). It is interesting to see changing values and giving rise to stories about radicalism, terrorism, intolerance, exclusivism, and radicalism, so it is necessary for Student Ethics and Habits to be developed in the Muslim and Non-Muslim Student Activity Unit of The State of University Semarang to pay attention to these problems.

Despite the historical and sociological diversity of the country, the majority of Indonesians are Muslims. However, if you look at the province or regional level, for instance at the district or city level, you will find Christians, Catholics, Hindus, Buddhists, and Confucians living there. Article 29 of the 1945 Constitution of the Republic of Indonesia guarantees the freedom of religion and belief for all Indonesian citizens. The 1945 Constitution's Article 29 is divided into two paragraphs that say: -Paragraph 1: "The Supreme God Esa is the foundation of the state" - Paragraph (2) reads: "The state guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs."

Facts and information about Indonesia's religious diversity illustrate that, while it enriches the country's religious life, it also poses a potential threat to the Republic of Indonesia's unity, as stated in Article 29 of the 1945 Constitution concerning Freedom of Religion and Its Meaning (Darlis, 2017). Here is where achieving peace requires the participation of every citizen. Educating the public about multiculturalism is a difficult task that even raises awareness of the historical necessity of diversity. It is more challenging to instill a just attitude when handling diversity because views on diversity frequently align with different social, political, and economic interests (Widana, 2017).

Student Organizations and Types of Student Activity Units (UKM) within Semarang State University can be broadly grouped into three groups of student activities. Based on the list of names of LK-UKM chairmen of Semarang State University in 2022, there are approximately 61 active Student Activity Units. These UKM activities fall into three categories: leadership, environment, and sports-related activities. Everyone is required to respect others' human rights in order to maintain order in society, the country, and the state, according to Article 28J, paragraph 1. One example of how human rights are implemented in the 1945 Constitution is found in Article 28 of the Republic of Indonesia's Constitution. Then, as per Article 28 J, paragraph 2, in the exercise of their rights and freedoms, every individual is required to abide by the legal limitations for the exclusive purpose of ensuring the acknowledgment and protection of

others' rights and freedoms, as well as to satisfy reasonable demands in line with moral principles, religious beliefs, public safety, and order (Schwartz, 2012).

The following are some ways that the advantages of multicultural education can be applied to reduce division-causing differences: 1) One way to lessen differences that may arise from division is through multicultural education. The writer was inspired to investigate the Moderation Study of Multicultural Education of Student Organizations (Muslim and Non-Muslim Student Work Units) by these facts. Within Semarang State University, there is diversity. Indonesian society in the Unitary State of the Republic of Indonesia has diversity, covering various ethnicities, languages, religions, cultures, and social statuses. 2) as a study of multicultural education in various State Universities. 3) Although it can bring society together, diversity can also lead to conflicts (Hidayanti et al., 2020).

Student ethics in the campus environment, the campus is the main center of student activity, namely a place to gain knowledge, insight, and experience. Ethics is needed by students in everyday life on campus. Some of the ethics that students need to pay attention to on campus include: 1) obeying the rules set by the University, Faculties, and Lecturers who educate us. 2) regard fellow students as colleagues who must help each other and regard them as healthy competitors in competing for academic achievement. 3) uphold scientific honesty by adhering to applicable scientific principles such as avoiding cheating, plagiarism, falsifying attendance signatures, and other disgraceful actions. 4) behave politely and politely in socializing in the campus environment and in the general public as a manifestation of maturity in thinking and acting. 5) look elegant according to the current fashion without having to violate the dress code on campus. 6) Think critically, rationally, and scientifically in accepting new knowledge, being able to consider which is right and which is wrong by testing each input by confirming it to the source. 7) have clear principles of standing based on humility without having to appear arrogant or arrogant (Wicasari, & Ernaningsih, 2016).

The term "moderation" in the study of moderation is derived from the English word "moderation," which denotes a temperate and non-exaggerative attitude (John & Hassan, 2009). *Wasatiyah* is defined as something that demonstrates justice. The word "alwasatiyah", derived from the word "wasat", denotes something that lies between two extremes, whereas the word "awsat" denotes the middle point. The Latin word "moderatio", which means moderation (not excess and lack), is where the word moderation originates. When it comes to how all paired concepts are viewed, addressed, and practiced, religious moderation is impartial and balanced. The three definitions of fair in the KBBI are as follows: (1) not being biased or partial; (2) supporting the truth; and (3) appropriate or non-arbitrary (Ministry of Religion of the Republic of Indonesia, 2019).

Multicultural education has different dimensions in moderation studies than it does in cultural education. People frequently become mired in word definitions without understanding where they came from, leading to a definition that is unrelated to the goal of multicultural education itself (Djohar, 2003). Many times, people become bogged down in their quest to define culture and multiculturalism, from which multicultural education is derived. Put differently, it can be said that multicultural education aims to teach different facets of Indonesian culture, beginning with language, music, attire, etc. In order for the fundamental idea of multicultural education to become biased and fall short of the desired outcomes. In the United States, multicultural education began as a movement for educational reform (Banks, 2002). to get rid of (or at least lessen) racial and ethnic prejudice and the cultural connotations surrounding it, and work toward granting everyone equal access to educational opportunities (Wahyuni, 2016). A set of ideas and justifications known as multicultural education acknowledges and evaluates the significance of cultural and ethnic diversity in forming people's social experiences, identities, and lifestyles as well as their access to education for individuals, communities, and nations. Tilaar (2002) asserted that the idea of interculturalism awareness that emerged following World War II is where multicultural education got its start. In addition to being connected to global political

developments pertaining to human rights, freedom from colonialism, and racial discrimination, the emergence of this concept and awareness (interculturalism) also increased plurality in Western countries themselves as a result of increased migration from newly independent countries in America and Europe. These recommendations are as follows: 1) Education should foster an awareness of and acceptance of the values inherent in gender, community, and cultural diversity. and acquire the capacity to interact, share, and work together with others. 2) Education ought to fortify identity and promote the coming together of concepts and solutions that bolster harmony, fraternity, and unity among people and the community. 3) Since education should strengthen students' capacity for peaceful, nonviolent conflict resolution, it should also foster a greater sense of peace in their minds, enabling them to develop more resilient traits like tolerance, patience, willingness to share, and maintain peace.

One campus that approaches conservation from an angle is the State University of Semarang. Semarang State University's mission statement comprises: 1) To establish a university with a stellar reputation and to lead the way in innovative education from a conservation standpoint. 2) A perspective and way of behaving that is focused on the concepts of conservation that is, the preservation, upkeep, development, and preservation of natural resources and sociocultural values is known as conservation insight. The foundation of *tri dharma* activities in higher education is this principle. 3) A university with a global reputation is one that enjoys positive standing in international relations and is widely cited in *tri dharma* initiatives pertaining to higher education abroad (Hanifah, 2019).

The State University of Semarang Student Organization has a Student Activity Unit (UKM). Student Organization Activities and Student Activity Units (UKM) for Muslim and Non-Muslim Students at Semarang State University have prayer facilities, such as the Ulul Albab Mosque and prayer rooms spread across each faculty for prayer activities for Muslim students and prayer facilities for non-Muslim students. Muslims such as churches and monasteries are also available around campus for worship activities and other activities for non-Muslim students. There is a sports hall Prof. Soegijono, which includes badminton courts, and indoor basketball where you can exercise in the open, The State University Semarang also has outdoor facilities, such as an athletics track, soccer field, and swimming pool, which are organized into Student Organizations and Student Activity Units (UKM) The State University of Semarang.

The characteristics of diversity include the following: 1) diversity means the condition or characteristics of a religious person which includes the condition, pattern, or nature of the understanding of the spirit and the level of obedience to carry out the teachings of the religion he adheres to, and the circumstances of his daily life behavior after he became a follower of a religion. Religiosity is behavior that originates directly or indirectly from texts (legal provisions). 2) Diversity refers to a series of human actions, in the activity of a believer in carrying out the religious teachings he believes in, such as religious adherence to teachings that have been formed concretely in everyday life (Siregar, 2010).

Multiculturalism's epistemological meaning is derived from the terms multi (many), culture (culture), and ism (flow/understanding). Multiculturalism is culture, specifically, culture understood in terms of its role as a manual for human existence. Essentially, multiculturalism is a worldview that can be applied to different cultural policies that highlight the acceptance of religious diversity, plurality, and multicultural realities in people's daily lives. Another way to think of multiculturalism is as a worldview that becomes political consciousness (Kriyantono, 2010).

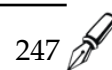
Multicultural education is built on the pillars of social justice, educational equality, and commitment to help all students reach their full potential and become conscious, engaged citizens on a local, national, and international level (Bertens, 2004). In light of this, multicultural education can be seen as a process of equalizing learning opportunities for all students as well as a revitalization movement. as a process and renewal movement to establish an equal learning environment for every student. As per Banks's assessment in (2007). Argued that the following

guidelines should be present in multicultural education, at the very least: 1) The political movement known as multicultural education seeks to ensure social justice for all citizens, irrespective of their current background. 2) There are two components to multicultural education: learning (classes) and institutions (schools), which need to be addressed through extensive reforms rather than being kept apart. 3) The emphasis of multicultural education is on the necessity of critically analyzing the power structure in order to implement comprehensive educational reforms. The primary objective of multicultural education is to ensure that every student has the chance to perform to the best of their abilities. 5) All students benefit from multicultural education, regardless of their background (Mahfud, 2008).

Based on the Regulation of the Chancellor of Semarang State University Number 19 of 2019. Concerning the Ethics and Discipline of Semarang State University Students. Student activities in social relations are social ethics in everyday life both on campus and off campus. As a student, you must be able to sort out the pros and cons of association in everyday life (Intan, & Kuntarto, 2020). The association is one of the main factors supporting the good or bad ethics of a person. Students should be used as an example in association both on campus and in society. As for what needs to be considered in the association in everyday life both on campus and outside the campus, among others: 1) be polite and friendly to anyone, be it lecturers, the community, campus friends, seniors, or juniors. Pay attention to others. 2) always try to take care of other people's feelings. 3) being willing to help fellow friends and the community in the environment where we live. 4) have a high sense of tolerance. 5) can master yourself, and control emotions in any situation. Student Ethics. 6) in dress, clothing really reflects a person's good and bad attitude and behavior. Ethics in dress is very important and vital for students both on campus and off campus. Moreover, as a student, you must be able to apply culture both on campus and outside campus. Students should also be an example in terms of clothing to the community, by getting used to wearing polite clothes (Suherman, 2018).

According to Henry (2009), discipline is an attitude of respect, respect, obedience, and obedience to applicable rules, both written and unwritten, and the ability to carry them out and not avoid accepting sanctions if he violates the duties and authority that were granted. Frans (2000) contends, however, that discipline is any attempt to use rules and incentives to regulate a person's behavior going forward. According to the definition given above, discipline is the attempt to structure behavior so that it becomes ingrained and is motivated by rewards and punishments. There are two types of factors that affect student discipline: internal and external. Non-social variables that are external include the state of the air, specifically the state of the air, the temperature, the location, the time, and the educational resources (Wahyuni, 2016). Pupils who have a dedicated study space and access to resources to supplement their education are typically better at learning. The element of time is equally significant; students who have good time management skills will study in a focused and organized way (Mulyana, 2010).

The nation of Indonesia is a pluralistic society with a wide range of cultures. Diversity encompasses variations in race, ethnicity, religion, culture, ethnicity, tradition, and more. Multicultural understanding and awareness that respects differences, pluralism, and a willingness to interact fairly with everyone is necessary in such a multicultural society, as tensions and conflicts between cultural groups frequently arise and have an impact on harmonious living (Ainul, 2005). A moderate attitude toward religion is required, one that respects differences in opinion, acknowledges the existence of other parties and refrains from using violence to impose one's will. To foster social interaction and religious moderation in the community, the government, local authorities, and religious educators all play important roles. Complementing the Introduction, the author is advised to look for some previous research with a similar theme. Not only mentioning the names of previous authors, but this section should also describe previous studies (and their findings) briefly and concisely (Zubaedi, 2011). After that, the author must state what is the research gap in this article. This is done so that the novelty in the article can be seen. Study objectives should also be written down as the main point of this



study, the researcher determined a research theme entitled: Moderation Study of Student Organization (Muslim and Non-Muslim Student Activity Units) Diversity: Student Ethics and Habits.

RESEARCH METHOD

According to Sugiyono (2018), the research employs quantitative descriptive methodology through the use of questionnaires. There were 120 respondents overall from The State University of Semarang's Muslim and non-Muslim student organizations who participated in the study. The respondents were chosen through random sampling. Using SPSS version 22, data was examined. This study used quantitative research methods. A correlational research design was employed by the investigator. According to Creswell (2012), a correlational research design gives the researcher the chance to quantify and characterize the strength of the relationship between two or more variables. It's employed to determine if there is a correlation between the variables. Because the researcher wishes to look into and gather empirical data regarding the direct relationship between X and Y variables without administering any treatment, a correlational research design was employed in this instance. Moderation Study of Student Organizations (Muslim and Non-Muslim Student Activity Units) Diversity: Student Ethics and Habits. The State University of Semarang (UNNES) is the study's "Y" variable, or dependent variable.

Population

One of the key components of any research project is its population. It includes every topic covered by the study. Population, in the words of Sugiyono (2014), is a generalization of a region made up of subjects whose quantities and qualities are predetermined by the researcher. In summary, a population is a collection of people with comparable traits who are the subjects of research of studies. The aforementioned statement indicates that the entire student body which is divided into Undergraduate (S1), Master Studies (S2), and Doctoral Programmed (S3), made up the population of this study (Arikunto, 2010).

Sampling Technique

A sample is a subset of the population that the study is focused on. According to Arikunto (2010), a sample is a small group that will be studied in a study. Sugiyono (2015), on the other hand, claims that a sample is a subset of the overall characteristics that belong to the population. In light of the foregoing explanation, it can be said that the sample is a representative portion of the population that will be studied. Furthermore, Arikunto (2010) points out that if a study's sample size is large-more than 100-it may be taken in the range of 10% to 15% or 20% to 25% or higher. Nonetheless, the entire sample should be taken if it is less than 100. There are non-homogeneous members or elements in the population, and they stratify proportionately. This indicates that every member of the population had an equal chance of being selected for the research sample thanks to the proportional random sampling technique. Furthermore, 15% of the students in each class were included in the research sample by the researcher. Furthermore, there exist various methods for selecting the research sample through proportional random sampling, including lottery-based methods.

Data Analysis

The data was gathered using the instrument. According to Sugiyono (2018) an instrument in a study is a tool used to measure variables. This indicates that the use of an instrument is crucial to the proper collection of data during research. In this study, a test served as the research instrument. The students have been administered questionnaire tests. It was employed to gauge questions the students' command. It was used to gauge the students' proficiency, particularly when it came to students having to choose descriptive on their own interpretation of the topic in order.

RESULTS AND DISCUSSION

Results

The results of the study of student organization moderation (Muslims and non-Muslims). Regarding the diversity of ethics and habits of The State University of Semarang students, they are as follows.

Gender Correlation Between Student Organization Moderation Studies and Student Ethics and Habits

Gender and interpersonal relationships are statistically and significantly correlated with each other. Although their means ($M_f = 4.83$ and $M_m = 4.49$) differ slightly in absolute terms, they are still statistically different. Table 1 shows gender correlation to student organization moderation study with student ethics and habits Against the diversity of ethics and habituation of The State University of Semarang students.

Table 1. Gender correlation to student organization moderation study with student ethics and habits

Sum of Squares	Df	Mean Square	Descriptions	
			F	Sig.
Between Groups	429.000	60	4.271	.002*
Within Groups	462.493	60		

Gender	N	Mean	SD	Descriptions	
				Minimum	Maximum
Male	60	4.63	.451	2.40	4.00
Female	60	4.29	.412	2.20	4.00

df = Degrees of freedom * $p < 0.05$

Based on Table 1, the results are in accordance with several previous studies such as Schwartz (2006), which reconfirms that women report fewer negative effects than men. In addition, these results have confirmed the theory in this study that the study features moderation of student organizations (Muslims and non-Muslims). Against the diversity of ethics and habits of Semarang State University students, there is a significant difference where women report fewer negative effects than men.

Correlation Between Muslim and Non-Muslim Students in Student Organization Moderation Studies with Student Ethics and Habits

The correlation of religion to the study of student organization moderation (Muslim and non-Muslim). Against the diversity of ethics and habits of Semarang State University students, there are statistically significant differences and significantly correlated with one another. Although their means ($M_f = 3.83$ and $M_m = 3.49$) differ slightly in absolute terms, they are still statistically different. Table 2 shows the correlation of religion to the study of student organization moderation (Muslim and non-Muslim). Against the diversity of ethics and habits of Semarang State University students, there are significant differences, and significantly correlated with each other. Although their means ($M_f = 3.83$ and $M_m = 3.49$) differ slightly in absolute terms, they are still statistically different.

Table 2 shows results that are in accordance with several previous studies such as Schwartz (2006), which reaffirms that students who are non-Muslim are more religious slightly negative effect compared to Muslim students. Furthermore, these results have confirmed the theory in this research that the study features moderation of student organizations (Muslims and non-Muslims) and the characteristics of the diversity of ethics and habits of Semarang State University students were significantly different in that non-Muslim students reported fewer negative effects compared to Muslim students.

Table 2. The correlation of religion to the study of student organization moderation (Muslim and non-Muslim)

Religion	Df	Mean Square	Descriptions	
			F	Sig.
Between Groups	429.000	60	3.861	.004*
Within Groups	462.493	60		

Religion	N	Mean	SD	Descriptions	
				Minimum	Maximum
Muslim	60	4.64	.481	2.30	5.00
Non-Muslim	60	4.45	.412	2.30	5.00

df = Degrees of freedom * $p < 0.05$

Correlation of Student Education Level to Student Organization Moderation Studies with Student Ethics and Habits

Correlation between educational background and student organization moderation studies (Muslims and non-Muslims). and the characteristics of the diversity of ethics and habits of Semarang State University students show that there is a significant relationship between the level of education and the moderation of student organizations (Muslim and non-Muslim), while the second table shows the average difference. Table 3 shows the significance of the correlation of educational level to student organization moderation studies with student ethics and habits.

Table 3. Correlation of educational level to student organization moderation studies with student ethics and habits

Sum of Squares	Df	Mean Square	Descriptions	
			F	Sig.
Between Groups	429.000	60	4.271	.002*
Within Groups	462.493	60		

Education Level	N	Mean	SD	Descriptions	
				Minimum	Maximum
Strata 1	60	4.73	.409	2.30	4.00
Strata 2	48	4.66	.407	2.95	4.30
Strata 3	12	4.62	.402	2.30	4.95

df = Degrees of freedom * $p < 0.05$

Table 3 shows the correlation of educational level to student organization moderation studies with student ethics and habits in a post-hoc comparison using the Schaeffer test which shows that the highest average score at the educational level results in a bachelor's degree ($M = 4.73$, $SD = 0.409$) > bachelor's degree ($M = 4.66$, $SD = 0.407$) > undergraduate level, doctoral degree or Ph.D. or degrees ($M = 4.62$, $SD = 0.402$). In addition, the post-hoc test in Table 3 shows the correlation of educational level to student organization moderation studies with student ethics and habits of the results of bachelor's degree > bachelor's degree > bachelor's degree, and bachelor's degree > bachelor's degree > bachelor's degree or Doctoral/Ph.D. There is a significant difference in the average of each level, namely the higher scores for the Bachelor's degree are significantly different from the Master's, and the lowest score is for Doctors/Ph.D. degrees.

Summaries

Based on the research results, gender, religion and level of education show three results and this discussion provides an overview of the results of the quantitative research approach as follows: 1) descriptive statistical results of the correlation of religion in the study of moderation of student organizations (Muslim and non-Muslim). Regarding the diversity of ethics and habits of Semarang State University students, there are differences that are statistically significant and

significantly correlated with each other. 2) The results are in accordance with several previous studies such as Schwartz (2006) reaffirms that Muslim students are more religious, with few positive impacts compared to Non-Muslim students. 3) Shows that the highest average score at the educational level was obtained at the undergraduate level ($M = 4.73$, $SD = 0.409$) > Master ($M = 4$, $SD = 0.407$) > doctoral or Ph.D. degree ($M = 4.62$, $SD = 0.402$). In addition, the post-hoc test in Table 3 shows the results of bachelor's > master's degree > Doctoral/Ph.D.

Discussions

Gender correlation with student organization moderation studies (Muslim and non-Muslim).

Table 4 shows the correlation between gender and student organization moderation studies (Muslims and non-Muslims). and the characteristics of the diversity of ethics and habits of The State University of Semarang students as follows:

Table 4. Gender correlation with student organization moderation studies (Muslim and non-Muslim)

Model 1	R	R Square	Descriptions	
			Adjusted R Square	Std. Error of the Estimate
Gender	.114 ^a	.003	.002	4.480

Predictors: (Constant), gender

Table 4 shows the correlation of gender with the moderation study of student organizations (Muslims and non-Muslims), which is 0.114 from the results of the determination coefficient (R Square) which is 0.003, meaning there is a relationship between the gender of the moderation study of student organizations (Muslims and non-Muslims). and characteristics of the diversity of ethics and habits of The State University of Semarang students. Based on Table 4, there are visible coefficients of gender correlation with the study of moderation of student organizations (Muslims and non-Muslims). and characteristics of the diversity of ethics and habits of The State University of Semarang students. Based on table 4 shows a significant gender in the study of student organization moderation (Muslims and non-Muslims). coefficients table 5, it obtained a significantly different value of $0.004 < 0.005$, so that part of the gender demography there is a significant difference in ethical diversity and habituation of The State University of Semarang students.

Findings

The results of the regression analysis for student organization moderation studies such as Bhuono, (2005). Show that there is an influence between genders which is indicated by a significantly different value of 0.004 where the value is lower than 0.005. The results of the regression analysis for the diversity of ethics and habits of Semarang State University students show a significantly different value of 0.004, which is lower than 0.005, so it can be concluded that gender background influences the study of student organization moderation and student habituation at The State University of Semarang.

Table 5. Gender coefficient with moderation study of student organizations (Muslims and non-Muslims).

Model 2	Unstandardized Coefficients	Standardized Coefficients	Descriptions	
			T	Sig.
Male	.46.630	.440	49.594	
Female	.483	.440	1.450	.004*

Dependent variable. Gender coefficient with moderation study * $p < 0.05$

Based on Table 5, it can be seen that the correlation between religion and the study of student organization moderation and student habituation at The State University of Semarang. Table 5 shows the magnitude of the correlation/relationship value of 0.048 from the output, the



coefficient of difference of determination (R Square) is 0.002 which means that the relationship between religion and student organization moderation studies (Muslims and non-Muslims). Against the diversity of ethics and habituation of The State University of Semarang students. Based on table 4.6 shows the coefficient of religious background and the nature of the moderation study of student organizations (Muslims and non-Muslims). Based on table 5 shows the significance value of the coefficient, and obtained a significance value of $0.004 < 0.005$, so it can be concluded that the background between religion and the study of student organization moderation (Muslims and non-Muslims).

The results of the regression analysis for religion show that there is an influence between religious background on the moderation study of student organizations (Muslims and non-Muslims), as indicated by a significance value of $0.004 < 0.005$, where the value is lower than 0.005. The results of the regression analysis showed that there was an influence between religious background on the ethical diversity and habits of The State University of Semarang students, which was indicated by a significance value of 0.003 where the value was lower than 0.005. so, it can be concluded that religious background equally influences the study of student organization moderation (Muslim and non-Muslim), with the ethical diversity and habituation of Semarang State University students, (Schwartz, 2006). Table 4.8 shows the results of the correlation between religious background and the moderation study of student organizations (Muslims and non-Muslims).

Table 6. Correlation between educational background and student organization moderation studies (Muslim and non-Muslim).

			Adjusted R Square	Std. Error of the Estimate
			F	Sig.
Education Level	.017 ^a	.000	-.006	7.139
			Unstandardized Coefficients	Standardized Coefficients
				Descriptions
Strata 1			90.064	.046
Strata 2			.312	.046
Strata 3			90.064	.046

df = Degrees of freedom * $p < 0.05$

Table 6 shows the magnitude of the correlation/relationship value of 0.017 from the output, the coefficient of determination (R Square) is 0.000, meaning that the relationship between the educational background of student moderation studies (Muslims and non-Muslims). of 0.000 (Bhuono, 2005). Table 6 shows the results of the coefficients of educational background and ethical diversity and habits significant value of the coefficient table above obtained a significance value of $0.003 < 0.005$, so it can be concluded that educational background influences the moderation study of student organizations (Muslims and non-Muslims). Against the diversity of ethics and habits of The State University of Semarang students.

The results of the regression analysis for educational level show that there are studies on the moderation of student organizations (Muslims and non-Muslims), as indicated by a significance value of $0.004 < 0.005$, where the value is lower than 0.005. The results of the regression analysis for Indonesia show that there is an influence between educational background on ethical diversity and the habits of The State University of Semarang students, which is indicated by a significance value of 0.003 where the value is lower than 0.005. So, it can be concluded that educational background equally influences the moderation study of student organizations (Muslims and non-Muslims). Against the diversity of ethics and habits The State University of Semarang students (Schwartz, 2006).

Summaries

Based on findings discussion of the results of regression analysis for, gender, religion and level of education show three results and this discussion provides an overview of the results of the quantitative research approach as follows; 1) The results of the regression analysis for student organization moderation studies such as Schwartz (2006), show that there is an influence between genders which is indicated by a significantly different value of 0.004 where the value is lower than 0.005. 2) The results of the regression analysis for religion show that there is an influence between religious background on the moderation study of student organizations (Muslims and non-Muslims), as indicated by a significance value of $0.004 < 0.005$, where the value is lower than 0.005. 3) The results of the regression analysis for educational level show that there are studies on the moderation of student organizations (Muslims and non-Muslims), as indicated by a significance value of $0.004 < 0.005$, where the value is lower than 0.005.

Research findings show that students' religious understanding, reactions and practices all score very well. In each aspect, the level of moderate indicators is greater than the level of extreme or non-moderate indicators. Students' understanding of the tagline "religious moderation" is still lacking in the realm of knowledge, and religious moderation resources are available in the form of socialization or scientific discussion forums. The activities of The State University of Semarang student organizations demonstrate respect for religious diversity, tolerance, rejection of violence, and accommodation of local customs. Regarding the religious approach, students who are classified as moderate in dealing with religious issues prioritize maintaining the students' moral principles, identity, and character.

CONCLUSION

The research conclusions show that: 1) Muslim student activity units are not dominant to non-Muslim student activities, 2) there is a correlation between gender, religious differences, and educational background with the educational structure of ethics and student habits, 3) there is no significant difference between Muslim student activity units and non-Muslims on ethical diversity and habituation, 4) there is no significant difference between Muslim and non-Muslim student activity units on ethical diversity and habituation. The findings of this study show that Semarang State University's Muslim and non-Muslim student activity units have experienced organizational moderation.

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