

CORRELATION OF RELIGIOUS AND CULTURAL LITERACY BUILDING RELIGIOUS MODERATION IN ISLAMIC EDUCATION

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ABSTRACT

This research is motivated by the urgent need to understand the correlation between religious and cultural literacy in shaping religious moderation in the context of Islamic education. The purpose of this study is to identify and analyze the correlation between religious and cultural literacy in the context of Islamic education and see its impact on the formation of religious moderation. The research method used is qualitative with a review of literature studies. Data were collected and analyzed to identify patterns and relationships between religious literacy, cultural literacy, and religious moderation. The results showed a strong relationship between a good understanding of religion and the integration of cultural values in the formation of religious moderation. Islamic education that focuses on religious and cultural literacy can be an effective solution to face the challenges of extremism and intolerance. This research makes a significant contribution by providing a more in-depth look at how religious and cultural literacy can play a role in creating moderate Islamic education. The implications of these findings can be used as a basis for designing an Islamic education curriculum that is more effective and relevant to the demands of the times, producing Muslim individuals who are not only religiously competent but also have a moderate and tolerant attitude in facing the dynamics of global society.

1. INTRODUCTION

The paradigm of religious moderation in Islamic education has so far only correlated with religious literacy discourse as an instrument in contributing to the realization of religious and human values. The development of religious literacy involves experts in the field of religion who will later be able to bridge literacy into practical steps that can become material for the community to implement into a religious experience (Amrullah & Islamy, 2021).

Religious moderation in the present has undergone many changes and continues to develop as the problems faced become increasingly complex. Moderation faces challenges both internally and externally, ranging from social, economic, political, cultural issues, even to education (Hidayah, 2022). Religious moderation in Islamic education is an effort to develop Islamic values that are embodied through education and the importance of enthusiasm in understanding diversity so that religious moderation in Islamic education will be able to face changes and developments in the era of globalization (Soean, Nur, & Wekke, 2022).

Religious literacy and the religious moderation paradigm are conceptual frameworks that cannot be separated (Wahyudi & Kurniasih, 2022). The concept of religious moderation is very important

because this attitude will encourage a balanced religious attitude between practicing one's own religion (exclusive) and respect for the religious practices of other people who have different beliefs (inclusive). This balance or middle way in religious practice will prevent a person from excessive extreme attitudes, fanaticism and revolutionary attitudes in religion. Religious moderation is a solution to two extreme poles in religion, ultra-conservative or extreme right poles on the one hand and liberal or extreme left poles on the other (Ministry of Religion of the Republic of Indonesia, 2019). According to Dr. Stephan Prothero, religious literacy can be defined as the ability to understand and internalize religious values in everyday life starting from religious traditions which include main concepts including symbols, doctrine, practices, sayings, characters, metaphors and narratives (Masrukin & Wahyuni, 2022). Diane L More defines religious literacy as the ability to see and analyze the intersection between religion and social, political and cultural life from various points of view. People who are said to be religiously literate will have a basic understanding of history, central texts, beliefs and practices of religious traditions that were born in a particular social, historical and cultural context (Nurzakiyah, 2018).

On the other hand, in developing religious moderation, other instruments are needed that can go hand in hand in realizing religious moderation in Islamic education, namely through cultural literacy. Cultural literacy can be said to be the ability to understand and behave towards culture. Cultural literacy is needed to have the ability to explore information contained in various cultural elements. The development of cultural literacy is needed as a basis for introducing culture and the cultural learning process for society. (Wantini et al., 2023) According to Van Peursen, culture is connected with human activities that work, feel, think, initiate and create. Therefore, culture can be understood as the result of a process of human feeling, intention and creativity. Implicitly, human beings who are said to be cultured are people who work to increase human honor and dignity. The strategy used by cultural terminology is to simplify cultural operational practices in everyday life (Kistanto, 2017)

Cultural literacy as part of the way cultural operations work is needed to have the ability to explore the information contained in various cultural elements. The development of cultural literacy is needed as a basis for introducing culture and the cultural learning process for society. By developing cultural literacy, the next generation will be built who has a spirit and character in accordance with the nation's cultural values. By developing cultural literacy, the next generation will be built who has a spirit and character in accordance with the nation's cultural values (Saepudin, Damayani, & Rusmana, 2018).

Individual ability in cultural literacy is the individual's ability to adapt to society as part of culture. The correlation between religious and cultural literacy in Islamic education moderation is a series of efforts to maintain and develop human nature and human resources by implementing Islamic religious teachings absolutely and by recognizing the existence of other parties, being tolerant and

respecting differences of opinion, and not imposing will-by means of violence, and respecting pluralism and the willingness to interact as well as wise and polite religious expression. (Karim, 2019). This conception of cultural literacy is very important considering that in society culture is a form of language, beliefs, values, norms or habits that become a lifestyle in a particular society. Culture can also be passed on from generation to generation through a process of socialization and interaction (Aprinta, 2013). The importance of cultural literacy skills as one part of developing religious moderation in Islamic education is very important to develop considering the character of the Indonesian nation as a multicultural and multireligious society.

2. METHODS

The research used in this article is qualitative with a literature review. Data collection techniques were obtained through descriptive-analytic analysis of the literature. This method uses library research, namely a method of collecting data by understanding and studying theories from various literature related to the research (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022). After collecting data from the literature study, analytical descriptive analysis will be carried out. Based on the study findings from these readings, various sources can be used as a basis for discussing material and answering research problems.

3. RESULTS AND DISCUSSION

Religious and cultural literacy to build religious moderation in Islamic education has 2 correlations as follows: First, religious literacy in Islamic education. Religious literacy includes understanding Islamic teachings, including the Koran, Hadith, and other Islamic teaching principles. Good Islamic education must provide students with a solid foundation for understanding religion (M. Astuti et al., 2023). Through an emphasis on religious literacy, students can develop a deep understanding of Islamic values, morality and ethics that can shape moderate character. The importance of religious literacy can be measured from a person's ability to relate religious teachings to the context of everyday life. For example, through religious literacy, students can understand the principles of tolerance, justice and compassion applied in Islamic teachings. This can form a moderate mindset and keep away from extremism.

Religious literacy plays an important role in forming the moderate character of students. By exploring Islamic values through religious literacy, students can develop attitudes of tolerance, justice and compassion. A deep understanding of these principles helps prevent erroneous or extreme understanding of Islamic teachings. Religious literacy opens the door to interreligious dialogue and increases understanding of cultural diversity, thereby creating a harmonious society that respects differences (Mulyadi, Sartika, & Setiawan, 2023). Religious literacy also allows students to relate religious teachings to the context of everyday life. With a deep understanding, they can take practical lessons and guidance from Islamic teachings in facing life's challenges and situations. Religious

literacy creates critical and reflective thinking, which in turn helps students make decisions that are in accordance with Islamic values (Destriani, Rasmini, Amriyadi, & Jeniati, 2022). Thus, religious literacy is not only about theoretical knowledge, but also about applying these values in real action to form individuals who are responsible and have good morals.

Second, culture as a context for religious moderation. Culture plays an equally important role in shaping religious moderation. Local culture can be a filter for understanding religion, creating a form of Islam that is appropriate to the social and cultural context (H. J. P. Astuti, 2018). By understanding and utilizing local culture, Islamic education can design a curriculum that is relevant and able to respond to community needs. Culture can also be a means of building interreligious dialogue. Through recognition and appreciation of different cultures, individuals can form an attitude of tolerance and mutual respect. Islamic education that includes elements of local culture can form individuals who are not only believers but can also live side by side with a heterogeneous society (Mubin & Aryanto, 2022).

Culture as a context for religious moderation also includes a role in designing an Islamic education curriculum that is responsive to community needs. By understanding local wisdom, traditions and cultural norms, Islamic education can integrate these elements into its curriculum. This not only makes Islamic education more relevant, but also helps create an inclusive learning environment, where students feel connected to the learning material. Cultural inclusion in Islamic education allows people to feel that religious teachings can be a concrete solution to the challenges faced in their cultural context (Daheri, 2023). Culture as a context for religious moderation opens the door to interreligious dialogue. Through respect for cultural diversity, individuals can build attitudes of tolerance and mutual understanding between religious communities. Islamic education that promotes interreligious dialogue and recognizes shared values between various cultures can help reduce tensions between religious groups (Krismiyanto & Kii, 2023). By understanding cultural differences as a gift and not an obstacle, people can live side by side in peace and mutual respect. Culture as a context for religious moderation creates a strong foundation for building an inclusive and harmonious society (Fajri, 2023).

Examining further the concept of literacy according to UNESCO in the Prague Declaration of 2003 which states that individual literacy abilities today are not only the ability to read, write and count, along with the development of digital technology and rapid world changes have had an impact on the definition of literacy becoming broader among others include the ability to identify, understand, interpret, creativity, communicate, use text-based media (text mediated), and access various information (information rich) (Mandels, 2021).

A person is said to be literate if he has the correct knowledge and abilities to use in every activity that requires literacy to function effectively in society; and literacy obtained through reading, writing and arithmetic makes it possible to use it for oneself and the development of society (Nurzakiyah, 2018)

The concepts contained in conservative literacy terminology only include calistung competencies, while contemporary literacy includes data literacy, technological literacy and human literacy. Data literacy is related to the ability to read, analyze and make thinking conclusions based on the data and information (big data) obtained. Technological literacy is related to the ability to understand how machines work. Application of technology and work based on technology products to get maximum results. Human literacy is related to communication, collaboration, critical thinking, creative and innovative abilities (Fauziyah & Syah, 2022)

Literacy is not just reading and writing activities, but requires critical thinking skills in assessing knowledge sources in print, visual, digital and auditory forms which are expected to be able to develop attitudes. Attitude is a relatively enduring organization of beliefs, feelings and behavioral tendencies towards socially significant objects, groups, events or symbols. The three components of an attitude support each other, namely: the cognitive component is a representation of what the individual holding the attitude believes, the affective component is a feeling involving emotional aspects, and the conative component is an aspect of a certain behavioral tendency in accordance with the attitude held by a person (Nusuki, Rifli, & Ihsan, 2020).

Religious moderation in Islamic education is a set of noble values that can be developed through important instruments in it. There are good wasathiyah or moderate principles for the continuation of a peaceful and loving life. The principles of religious moderation include the concepts of tawazzun (balanced), i'tidal (straight and firm), tasamuh (tolerance), tawassuth (taking the middle path), yura (deliberation), islah (reform), tahadhdhur (civilized), musawah (egalitarian), aulawiyah (putting priorities first), tathawwur wa ibtikar (dynamic and innovative) (Habibie, Al Kautsar, Wachidah, & Sugeng, 2021).

In line with Diane More's concept of seeing the intersection of religion through various points of view, it can be concluded that religious conceptions are born from social, historical and cultural contexts. In analyzing the concept of culture, Talcott Parsons offers the AGIL model in his theory which is composed of four different sub-systems, each of which has a function to solve various kinds of problems. In fact, Parson claims that these four subsystems must exist in a society or order system if it is to survive for a long time. (Aprilia & Juniarti, 2022).

Talcott Parsons also developed the concept of functional imperatives to make systems survive. This imperative is usually referred to as AGIL, which stands for Adaptation, Goal Attainment, Integration, and Latency. a.) Adaptation, this is the ability of society to interact with the existing environment and the natural environment. b.) Goal Attainment, this second imperative is the ability to determine and set future goals and make decisions in accordance with these goals. Solving political problems and social goals is part of this need. c.) Integration is the harmony of all members of a social system after reaching a mutual agreement regarding the values or norms of society. This is the role of these values as integrators of a social system. d.) Latency is the maintenance of models, in this case certain social values such as culture and language.

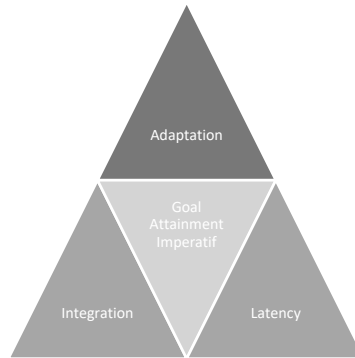


Figure 2. Parson's Conception Pyramid in the AGIL concept

Moderation in Islamic education can also be interpreted as an effort in education that conveys the values of Islamic teachings so that they can be accepted by all groups and suit their needs without causing discrimination or dichotomy in its implementation. This principle of moderation in education prioritizes diversity in various aspects of Islamic education, from planning, content and implementation (Muhidin, Makky, & Erihadiana, 2021).

4. CONCLUSION

From this discussion, it can be concluded that religious and cultural literacy have a close correlation in the formation of religious moderation in Islamic education. Religious literacy provides a deep understanding of Islamic teachings, while culture is a context that allows the implementation of these teachings in everyday life. Therefore, effective Islamic education must integrate religious and cultural literacy as a main component in its curriculum. In this way, Muslim society can develop into individuals who are moderate, tolerant, and able to contribute positively in a multicultural environment.

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