

DEVELOPMENT OF RELIGIOUS MODERATION THROUGH RELIGIOUS AND CULTURAL LITERACY

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The objective of the research is to foster religious moderation by enhancing religious and cultural literacy. The growth of religious moderation through religious and cultural literature is hindered by the intricate nature of varied civilizations, the prevalence of radical acts and extremism within religious circles, and the exclusive qualities of the radical educational environment. This research utilizes literary studies to gather information pertaining to the progression of religious moderation via religious and cultural literature. The research findings indicate that religious and cultural literacy can be effectively fostered through the Madrasah Literacy Movement (GLM) program, which consists of three key stages: 1) the initial phase of adaptation, 2) the cultivation of reading interest, and 3) the enhancement of access to reading resources. The Ministry of Religion implements the Intercultural Religious Literacy (LALB) program, which focuses on three key competencies: 1) personality, 2) comparison, and 3) collaboration.

Keywords: Religious Literacy, Cultural Literature, Religious Moderation

In order not to give rise to conflict between religious believers, religious moderation is crucial to understand and practice religious teachings in a moderate manner. The development of religious moderation in Indonesia is faced with several challenges, such as the varying complexity of society, the presence of radical acts and extremism in religion, and an educational environment which is a place for the growth of exclusivism which tends towards radical thinking. In this way, efforts need to be made to increase religious and cultural literacy in society, especially among the younger generation, in order to develop religious moderation that is balanced and not extreme.

Several studies have been conducted to develop religious moderation through religious and cultural literacy. According to Dinar and Syamsul (2021), educational institutions are one place to implement religious moderation and national insight. Reading parks for literacy development are also a solution for developing literacy for the younger generation (Arifin et al., 2021). In Madrasas, religious and cultural literacy can be implemented through 1) the adjustment stage, 2) growing interest in reading, 3) increasing access to reading materials (Mustolehudin, 2019).

The Cross-Cultural Religious Literacy Program (LALB) is also a way to implement religious and cultural literacy. Religion and culture are both integrated with each other. According to Moore in (Seiple & Hoover, 2021), several characteristics of someone who is literate in religion and its relation to cross-cultural religious literacy include the ability to understand the basic principles of history, main texts, beliefs, practices, and the latest developments of various religious traditions in the world when they emerged and continue to be influenced by particular social and historical contexts, as well as the ability to distinguish and explore aspects of political, social, and cultural expression in different contexts of time and place. Some of the competencies of people who are literate in religion and across cultures include

personality, comparative and collaborative competencies (Seiple & Hoover, 2021).

Method

This study adopts the literature analysis method. The literature analysis method is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials. This study is also often referred to as a framework, concept or orientation for analyzing and classifying facts collected in the research carried out. The reference sources (books, journals, magazines) referred to should be relevant and up-to-date (state of art) and in accordance with those contained in the reference literature. The literature analyzed includes books and scientific articles on religious moderation as well as literature on cultural literacy.

Results and Discussion

Concept of Religious and Cultural Literacy

In linguistic studies, literacy comes from the word *litteratus*, which means reading and writing skills. UNESCO defines literacy as a person's ability to identify, understand, interpret, create and communicate various texts or objects (Yusuf, 2021). According to the term, literacy is associated with literacy. However, currently literacy has a broad meaning, so that reading and writing skills no longer have a single meaning but include various meanings or multiliteracies (Kardi, 2013). Multiliteracy means the ability to express and understand ideas and information in different ways, using various forms of text (both traditional and innovative), symbols and multimedia (Kemendikbud, 2016).

There are various kinds of literacy, for example religious literacy. Prothero is the person who coined the term religious literacy. Religious literacy means the ability to understand the basic components of religious traditions and apply them in everyday life, including important concepts such as symbols, doctrine, conventions, language, characters, metaphors and

stories. The term was initially used to describe a new direction of educational reform in a secular country that was struggling to integrate religious literacy into the national education system (Habibah, 2020).

According to Moore, the ability to relate social and religious life from different social, cultural and political views is religious literacy. The open attitude of someone who is literate in religion is able to understand the basis of faith, history and religious practices in certain socio-cultural and historical spheres (Nurzakiyah, 2018). The aim of literate people in religion is apart from basic knowledge, it is also to show individual and group identity that is oriented towards the vision and meaning of life. Apart from this goal, being literate is important to respond well to practical religious challenges by understanding changing times (Fujiwara, 2010).

It can be concluded that religious literacy is related to the basic ability to understand religion, practice it in diverse social and cultural conditions and respond to changes and challenges of the times. Research on religious literacy relates to the ability to read and write in religious and social contexts, this can be seen from Agus Iswanto's research. In his findings, Iswanto said that the ability to read and write is supported by the Palace and Islamic Boarding School. The contribution of these two institutions can be a positive historical record. The people's reading and writing abilities at that time can be found in Cirebon texts so that colonial texts are not the only historical source of the Indonesian people's reading and writing abilities (Iswanto, 2018). According to Rosowsky, there are four signs of religious literacy. First, focus on writing. Second, used between generations. Third, it becomes a religious ritual. Fourth, it becomes an individual or group identity (Jennifer Rowsell, 2015).

Religious literacy in Islam can be related to fundamental knowledge of Islamic history, the main practices of the pillars of Islam, fundamental symbols, heroes and stories of the holy books (Prothero, 2009). This statement implies two things,

firstly understanding the basis of religion and secondly understanding religion. For example, in Islamic studies, Iswanto's research can be examined as research on good religious literacy resulting from good relations between palaces and Islamic boarding schools. It can also be found in Elan Hillman's manuscript (Iswanto, 2018). Thus, religious literacy in the Islamic view is very fundamental and requires collaborative abilities so that you become a follower of Islam who fully understands religious teachings and follows a moderate and tolerant religious path.

According to Irawan, the term cultural literacy in English consists of 2 words, namely literacy and culture (Irawan, 2019). Ibda stated the term literacy is still similar to the words letter, literature, literary, which comes from the Greek *littera* which means text and the system that accompanies it (Ibda, 2018). According to Sagala, culture is an idea related to lifestyle, education, thoughts, feelings, beliefs and efforts that are appropriate to society, or can be interpreted as actions and social phenomena that reflect the identity and image of a society (Sagala, 2013). Urbayatun states culture is the nature, lifestyle, or principles held by a community in accordance with their beliefs and environment. Cultural literacy, or what is also known as cultural literacy in some sources, is an ability related to how a person interacts and is part of ethnic, racial and cultural diversity (Urbayatun, 2018). The ability to understand and show attitudes towards culture is called cultural literacy (Kemendikbud, 2017).

From this explanation, it can be concluded that someone can become a good individual and society if they are skilled at understanding various societies and their cultures. This is of course obtained by carrying out cultural literacy. According to the Ministry of Education and Culture's cultural literacy material development team (Kemendikbud, 2017), cultural literacy indicators consist of four things: first, the frequency of borrowing cultural-themed books in the library; The frequency of borrowing books with cultural themes is the number of

times books with cultural topics are borrowed by library visitors in a certain time period. This measures the popularity and interest of visitors in cultural-themed books and can help libraries determine new book purchasing strategies. In other words, the frequency of borrowing books on cultural themes shows how often books about culture are borrowed by library visitors, which can be seen as an indicator of the level of public interest in this topic.

Second, the number of madrasa activities, which are related to culture; The number of madrasa activities related to culture is the total of activities carried out in madrasas that are related to culture, which can be in the form of events such as cultural exhibitions, traditional performances, or special lessons about culture. The number of madrasah activities related to culture shows how often the madrasah promotes and introduces culture to its students. This can also show how important it is for madrasas to pay attention to and respect cultural heritage in their students' education. The number of madrasa activities related to culture is the number of madrasa activities that discuss and introduce culture to students, such as exhibitions, performances, or special lessons that show how important it is for madrasas to pay attention to and respect culture in education (Kemendikbud, 2017).

Third, the level of student compliance with the rules and regulations at the madrasah is the level of student compliance in complying with the regulations implemented by the madrasah. This measures how well students understand and follow the rules implemented by the madrasah, such as rules of conduct, clothing policies, or other rules. The level of student discipline regarding madrasa rules is important because it helps create a safe, comfortable and productive learning environment. The high or low level of student discipline regarding madrasa rules can also be an indication of the student's level of discipline and responsibility. In other words, the level of student discipline regarding madrasa rules measures how well students understand and comply with the rules

implemented by the madrasa including things such as adhering to study times, complying with disciplinary rules such as complying with uniforms, and respecting the rights of others. Good student discipline is very important because it helps create a safe, comfortable and productive learning environment for all students. In addition, students' level of orderliness also shows their level of discipline and responsibility, which are important qualities for their success in the madrasa and in the future (Kemendikbud, 2017).

Fourth, tolerance for diversity in madrasas is the level of understanding to accept and respect differences in culture, religion, race, gender and sexual orientation from other students. A high level of tolerance helps form a positive and empathetic attitude towards others, which is an important quality for their success in life and working together with others. Students' ability to accept and respect differences in culture, religion, race, gender and sexual orientation from other students is the level of students' tolerance for diversity in madrasas (Kemendikbud, 2017).

Cultural Literacy from an Islamic View

Diversity cannot be eliminated by human life. Tolerance and mutual respect are obtained precisely from diversity and breadth of insight and knowledge. As mentioned in the Koran, God created humans to be diverse (Rahman, 2018). In the Quran, Surah Al-Hujurat verse 13: Allah says: O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. According to Asriadi (Asriadi, 2019), to display a positive and constructive attitude towards diversity requires an understanding of this verse. The purpose of creating diversity is to get to know each other (Rahman, 2018). A positive attitude will build positive relationships, thereby encouraging tolerance, respect and appreciation for others.

The characteristic of literacy in culture is tolerance in religion, a citizen who understands his rights and obligations well related to the establishment of good relations between individuals and the government. In other words, harmonizing harmony in a country is realized from the collaborative support of elements of citizens and government in politics and law (Ghazali, 2016). Verse An-Nisa 59 commands that a citizen must obey God, the Prophet and his government. This is in line with previous statements regarding the importance of support from government elements in creating harmony and harmony between citizens (Kurdi, 2017).

From the previous explanation, it can be concluded that Islam teaches the concepts of diversity, community and obedience to the government. This understanding is obtained from the behavior of exercising the rights and obligations as citizens. All of this can be obtained with cultural literacy.

Concept of Religious Moderation

According to Simpson, etymologically moderation comes from the words moderation, *moderare*, which means to control (Simpson, 2005). According to KBBI (Bahasa, 2020), moderation is defined as actions to reduce violence and avoid extremism and not be extreme (Simpson, 2005). In Arabic, moderation is often interpreted as *wasath* or *wasathan*, which means the middle between two things. This term is often used as a synonym for moderation and has the same meaning. (Ikhsan, 2019). According to Davids (Davids, 2017), moderation is an attitude of avoiding extremes and choosing a middle path. And according to Muclis M. Hanafi in (2015), moderate is a method of thinking, behaving and interacting in a *wasath*, *ta-wazun* and *i'tidal* manner. According to Quraish Shihab (Shihab, 2020), moderate is something that is between two ends and is part of both, also considered the middle point of everything.

According to the Ministry of Religion's religious moderation guidebook (Kemenag, 2019), moderation is defined as a

middle way. Not taking sides with anyone as the moderator said. Between these two excessive things there is something in the middle. The wasteful and stingy nature among them is generous. Moderation in religion also refers to an attitude that is not too extreme or too loose. By implementing moderation, religious people will be moderate and not blind fanaticism, let alone extreme religion (Ministry of Religion, 2019).

In terms of terminology, according to Hanafi, *al-waas-thiyah* (moderate) refers to a method of thinking, interacting, behaving that is based on a balanced attitude in responding to two behavioral situations that can be analyzed and compared, so that an attitude can be found that is appropriate to the conditions and does not conflict with the values the value of religious teachings and community traditions (Hanafi, 2009).

Yusuf Qardhawi stated moderation (*al-wasathiyah*) in the same terminology as *al-tawasuth* or *al-tawazun*, namely an effort to maintain balance between two opposing or opposing sides or ends. This is done so that no one side dominates and suppresses the other side (Qardhawi, 1983). It can be concluded that moderation is a middle way of religion, avoiding religion that is carried out with violence, so as to avoid ways of religion that cause conflict. Religion is a system that regulates the system of faith (belief) and worship of Almighty God as well as rules relating to human interactions and humans and their environment. Jhon R. Benet believes that religion is related to the rules of faith, belief in the existence of absolute substances beyond human power (Ansari, 2004). Behavior that is in accordance with religious observance is the meaning of the word religion itself which is supported by an understanding of religion. These characteristics can be grouped into the characteristics of religious people, including the characteristics of being openly religious (Ahmad Zamakhsari, 2020).

There are two main principles in religious moderation, namely fairness and balance. A person who is moderate in religion must be flexible without excessively siding with one side (Ministry of Religion, 2019). Moderation in religion functions

to return religious teachings to their essence, namely maintaining human dignity and advancing civilization in a better direction. This is often overlooked in the understanding of religion, for example justifying conflict and violence against fellow believers, even though this attitude will actually be detrimental to humanity and lead to the decline of civilization. Therefore, it is important to know the indicators, limits or measurements that can indicate a person's level of moderation in religion in Indonesia (Ministry of Religion, 2019).

Lukman Hakim Saifudin explained that there are four main points in the indicators of religious moderation. First, national commitment, demonstrated by accepting the basic principles of nationhood in the 1945 Constitution and its derivatives. Obedience to religion means that one is also obedient as a citizen, this can take the form of love for one's country and obedience to the government (Ministry of Religion, 2019). Second, tolerance; It means that even though people have different beliefs, they still respect other people's differences by not destroying other people's rights to believe, express their beliefs, express their opinions (Ministry of Religion, 2019). Third, a non-violent attitude; shows rejection of acts of violence that are often shown by extreme religious groups. These groups often conflict with the existing social system and use religion as an excuse to carry out violent or extreme actions in the form of thoughts, words and actions. However, actually there are no religious teachings that contain violence (Ministry of Religion, 2019). Fourth, acceptance of local culture refers to behavior, willingness to accept religious practices and rituals that accommodate local culture and traditions. In moderate behavior, a person will be friendly towards belief practices based on local folk culture and traditions, as long as they do not conflict with religious teachings. In Indonesia, people usually practice culturally friendly beliefs. Acceptance of local culture is accepting religious practices that accommodate local culture and traditions in a more friendly manner (Ministry of Religion, 2019).

Religious Moderation in Islamic Views

The concept of moderation in Islam is found in the phrase *wasatha* which is repeated five times, namely in the Quran Surah Al-Baqarah: 143 and 238, Al-Qalam: 28, Al-Adiyat: 5, and Al-Maidah: 89. The verse most relevant to the concept of moderation (*wasathiyah*) is found in Surah Al-Baqarah: 143 (Shihab, 2020). According to Shihab, (Shihab, 2000), medieval people were moderate and exemplary. With a middle position, Muslims do not take sides on one side or another, so that it can be seen by all parties from various points of view.

This verse explains Islam as a witness and a good example for others, and the Prophet Muhammad is used as a good example in his behavior. According to Shihab, The presence of Muslims in a middle position (*wasathiyah*) makes them not trapped in materialism and away from spiritualism, and vice versa. The middle position allows humans to combine physical and spiritual, material and spiritual in everyday attitudes and behavior. By knowing the middle position, humans will realize their dual duties as *khalifatullah* (God's representative) to prosper the earth and as 'Abdullah (God's servant) who always submits, prostrates and bows to Him (Shihab, 2020).

Quraish Shibah explained that the *wasathiyah* attitude (moderation or middle position) encourages Muslims to interact, dialogue and be open with all parties, including religion, culture and civilization. This is important because Muslims cannot be witnesses or be fair if they close themselves off from the global environment and developments. The concept of religious moderation emerged as a response to intolerant behavior in religion, where some people use religion as an excuse to commit violence against certain religions and groups. In Islam, the concept of religious moderation places more emphasis on religious tolerance, as explained in the QS. Al-Kafirun [109]:1-6 (Shihab, 2020).

According to Shihab, Religious tolerance refers to an attitude of mutual respect and appreciation between religious

communities. Every religious community has the freedom to carry out their religious teachings in accordance with their beliefs and religious teachings. However, religious tolerance does not mean mixing religious teachings. Mixing religious teachings is no longer included in tolerance, but is an act of blasphemy against religion (Shihab, 2020).

And finally, according to Shihab, Moderation in religion does not mean being indifferent to the conditions of the surrounding environment or being apathetic towards various immoral behaviors displayed either directly or through the media. In Islam, it is not enough to simply command or encourage goodness (*amar ma'ruf*), but it must also be balanced by forbidding evil (*nahy munkar*), whether shown intentionally or secretly (Shihab, 2020).

Religious Moderation Development Program through Religious and Cultural Literacy

The Madrasah Literacy Movement (GLM) is a program to increase religious and cultural literacy. To develop students' willingness to read and write in Madrasas, the GLM program is being held, namely, providing a variety of books for continuity of learning, managing knowledge, so that literacy culture in the madrasa environment can increase for the absorption capacity of residents in the madrasa environment who understand literacy (Barokah & Bentari, 2019).

This program aims to increase students' interest in reading and literacy skills through familiarizing themselves with reading activities, growing interest in reading, and increasing access to reading materials. The GLM program consists of three stages, namely the adjustment stage, growing interest in reading, increasing access to reading materials (Mustolehudin, 2019). The following are the adjustment stages (Mustolehudin, 2019).

Table 1. The adjustment Stages

No	Indica- tor	Time	Place	Execu- tor	Characteristic
1	There is a read- ing activity for 15 minutes every day, which can be done by reading silently or reading aloud, at the be- ginning, middle or towards the end of the lesson.	Once a week	Class	Subject teachers	Mandatory
2	For at least one se- mester, reading activities have been carried out for 15 minutes every day.	Once a week	Class	Subject teachers	Not manda- tory
3	Students have a daily reading jour- nal.	Once a week	Out- side of the class- room	Subject teachers	Mandatory
4	Teachers, mad- rasa heads, and/or educa- tion staff be- come models in reading activi- ties by reading along during the activity.		Class		Mandatory
5	There is a library, reading corners in each class, and a comfortable read- ing area with a collection of non- study books.	Once a week		Subject teachers	
6	Reading cam- paign posters are displayed in classrooms,	Every day	Out- side of the		Mandatory

No	Indicator	Time	Place	Executor	Characteristic
	corridors and/or other areas in the madrasah.		class-room		
7	There are text-rich materials displayed in every classroom.		In class and outside of class	Subject teachers	
8	The madrasa environment is clean, healthy and rich in text, with posters about clean, healthy and beautiful living habits.	Once a week	Class		Not mandatory
9	Madrasah seeks to involve the public such as parents, alumni and elements of society to develop madrasa literacy activities.	Once a week	Class	Subject teachers	Not mandatory
10	The madrasa head and his staff are committed to implementing and supporting the madrasa literacy movement.	Once a week		Subject teachers	

According to Mustolehudin (2019), there many stages of growing interest in reading. Table 2 show the stages of growing interest in reading.

Table 2. The Stages of Growing Interest in Reading

No	Indicator	Time	Place	Executor	Characteristic
1	Every day reading activities are carried out for 15 minutes, either by reading silently or reading aloud at the beginning, middle or towards the end of the lesson.	Once a week	Class	Teacher	Mandatory
2	There are various follow-up activities in the form of oral and written responses.	Once a week	Class	Subjects	
3	Students have a portfolio containing a collection of reading response journals.	Once a week	Class	Teacher	Mandatory
4	The teacher becomes a model in reading activities by reading along during the activity.		Class	Subjects	Mandatory
5	Non-academic assessment is carried out through oral and written statements.	Once a week		Subject teachers	Mandatory
6	Students' reading response journals are displayed in classrooms and/or Madrasah corridors.		Class	Subject teachers	

No	Indicator	Time	Place	Executor	Characteristic
7	The library, reading corners in each class, and a comfortable reading area with a collection of non-learning books are used for various literacy activities.	Once a week		Subject teachers	Mandatory
8	There is appreciation for students' achievements in regular literacy activities.		Class	Subject teachers	
9	Reading campaign posters displayed in Madrasas.	Every day		PAI Teachers, Home-room Teachers, and Subject Teachers	Mandatory
10	There are academic activities that support Madrasah literacy culture, such as library tours or mobile library visits to Madrasahs.	Every day	Outside of the classroom	Subject teachers	
11	There are activities to celebrate certain days with a literacy theme.	Once a week	Outside of the classroom	Subject teachers	
12	There is a Madrasah Literacy Team which was formed by the head of the Madrasah and consists of language teachers, teachers of other subjects and educational staff.				

According to Mustolehudin (2019), there are the stages of increasing access to reading materials. Table 3 show the stages of increasing access to reading materials.

Table 3. The stages of increasing access to reading materials

No	Indicator	Time	Place	Executor	Characteristic
1	The activity of reading outside 15 minutes before learning has become a habit and necessity for Madrasah residents, and appears to be carried out by all Madrasah residents.	Once a week	Class	Homeroom Teacher and Subject Teacher	Mandatory
2	Reading activities for 15 minutes every day before class time are followed by other activities which can be in the form of non-academic or academic bills.	Once a week	Class	Home-room Teacher and Subject Teacher	Mandatory
3	There is the development of various reading strategies.	Once a week	Class	Homeroom Teachers and Teachers	Not mandatory
4	Non-textbook reading activities related to textbooks are carried out by students and teachers, with academic bills for students.	Once a week	Class	Subjects	Mandatory
5	There are various follow-up activities in the form of producing oral and written responses, and implementing various strategies to understand texts in all	Once a week	Class	Home-room Teacher and Subject Teacher	Mandatory

No	Indicator	Time	Place	Executor	Characteristic
	subjects.				
6	Various strategies are used to understand texts in all subjects, such as using graphic organizers.	Once a week	Class	Home-room Teacher and Subject Teacher	Mandatory
7	Academic assessment using verbal and written statements.	Once a week	Class	Home-room Teacher and Subject Teacher	Mandatory
8	Students utilize the physical, social, affective and academic environment with a variety of literacy-rich reading (print, visual, auditory, digital) outside of textbooks to expand knowledge in subjects.	More than 1 week	Outside of the classroom	Home-room Teacher and Subject Teacher	Mandatory
9	Students' response journals containing the results of reading reading books and textbooks (which are the result of academic bills) are displayed in the classroom and/or corridor of the Madrasah.	Once a week	Class	Home-room Teacher and Subject Teacher	Mandatory
10	There are awards for students' achievements in literacy activities, which are based on academic bills.	Once a week	Class	Home-room Teacher and Subject	Mandatory

No	Indicator	Time	Place	Executor	Characteristic
				Teacher	
11	There is a reading campaign poster which aims to increase the understanding and enthusiasm of Madrasah residents to become lifelong learners.	More than 1 week	Class	Home-room Teacher and Subject Teacher	Not mandatory
12	In celebration of certain days related to literacy, works are displayed which are the result of critical thinking skills and the ability to communicate creatively in verbal, written, visual or digital form.	Once a week	Class	Homeroom Teacher and Subject Teacher	Not mandatory
13	The Madrasah Library provides various kinds of reading books (both fiction and non-fiction) that students need to expand their knowledge.	Every day	Outside the classroom (library)	Homeroom Teacher and Subject Teacher	Mandatory/not mandatory
14	The task of the Madrasah Literacy Team is to plan, implement and evaluate the Madrasah literacy program.			Homeroom Teacher and Subject Teacher	
15	Madrasah collaborates with external parties to develop Madrasah literacy programs and increase the professionalism of Madrasah residents in terms of literacy.	More than 1 week	Outside of the classroom		Not mandatory

The Cross-Cultural Religious Literacy Program (LALB) is also carried out by the Ministry of Religion to increase cross-cultural religious literacy among madrasa teachers, Islamic boarding schools and religious counselors. The LALB program aims to strengthen the existence and peaceful collaboration between religions in Indonesia by introducing Cross-Cultural Religious Literacy for followers of different religions. One of the reasons this LALB had to be held was the rise of hate speech and religious blasphemy. Hate speech or even blasphemy that is often carried out by someone who changes beliefs, for example, is usually caused by a monolithic and exclusive source of religious literacy. This occurs due to misperceptions of religious groups or other sects (Wardhani & Ekawati, 2020). To overcome this, it is necessary to develop intercultural religious literacy (LALB), so that religion does not become a factor causing conflict in a pluralistic society.

There are three competencies to develop LALB. First, personal competence based on self-understanding. Second, comparative competence, which is reflected in the understanding of other people's religions. Third, collaboration, namely understanding the context of everyone who can be collaborated with. These three qualifications are a person who is a firm believer, non-syncretic (confusing faith), not secular (separating religion from worldly life), humble and does not look down on anyone, ready to listen, ready to learn and always respects other people (Seiple & Hoover, 2021).

Personal competence means understanding one's moral, epistemological, and spiritual framework, incorporating one's own texts (and/or oral traditions) and what they say about engaging others also includes understanding how and why one's character develops, and deepens. As noted above, traditional religious literature often places less emphasis on the self as a starting point, if at all it is included (Seiple & Hoover, 2021). Comparative competence means knowledge of a particular place where two (or more) different moral

frameworks, usually informed by different religions, meet as two individuals or institutions also have to accomplish a particular task (Seiple & Hoover, 2021). Collaboration competency is understanding spiritual, ethnic and organizational culture that is relevant to developing and implementing a project or program together (Seiple & Hoover, 2021).

Based on the explanation above, it can be concluded that these two programs can be carried out simultaneously to develop a religious moderation program. The GLM program can help improve students' literacy skills through reading habits, growing interest in reading, and increasing access to reading materials. Meanwhile, the LALB program can help increase interfaith understanding and tolerance among students through cross-cultural religious literacy.

Conclusion

The conclusion is that the development of religious moderation through religious and cultural literacy can be carried out through the Madrasah Literacy Movement (GLM) and Cross-Cultural Religious Literacy (LALB) programs. The GLM program is implemented in three stages, namely the adjustment stage, growing interest in reading, increasing access to reading materials to increase religious and cultural literacy in madrasahs. Meanwhile, the LALB program from the Ministry of Religion can also be used to increase religious and cultural literacy through personality competency, comparison and collaboration. Efforts to increase religious and cultural literacy in society can be carried out through educational institutions, such as madrasahs, and through programs from the Ministry of Religion. By increasing religious and cultural literacy, it is hoped that it can help improve religious moderation in educational institutions, especially in Madrasahs.

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