



RELIGIOUS PARADIGM AND LITERACY IN THE RELIGIOUS MODERATION OF THE DAWUHAN KREJENGAN PROBOLINGGO COMMUNITY

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Abstract:

This research aims to examine the religious paradigm and literacy of the Dawuhan Krejengan Probolinggo community from the perspective of religious moderation. This research uses qualitative research methods with a descriptive approach. The qualitative method is research where the data is in the form of descriptions in the form of words. The data sources in this research are the attitudes or views of literacy and religion of the people of Dawuhan Krejengan Probolinggo in religious moderation as well as secondary data sources, namely obtained from articles and books. Based on the results of the analysis carried out, it can be concluded that the views of the people of Dawuhan Krejengan Probolinggo towards religion and literacy in religious moderation are very good in a harmonious religious life with beliefs, morals, character and character that prioritizes balance in the midst of social life.

Keywords: Literacy, Religious Moderation, and Society

INTRODUCTION

Talking about religious moderation, in a religious context, moderation is defined as wasathiyah, which refers to a balanced attitude to life or frame of mind in all aspects of life. This term was first introduced by Yusuf Al-Qardawy, who emphasized that he only developed the concept of Islam on the basis of a Muslim's religious attitude, both in worship, muamalat, this world and the hereafter. Moderation in religion includes views and behavior related to beliefs, morals and character that emphasize balance amidst diversity and diversity. The aim is to create a religious life that is harmonious, peaceful, and avoids extremism or excessive behavior in religious practices. Religious literacy involves reading and studying sources of religious knowledge, including morals, manners, and morals, in various formats such as text, oral, digital, and visual.

In social life, of course, we can never be separated from the diversity of customs, culture and traditions, all three of which are related to religious moderation, therefore the importance of understanding religious moderation is important because it is a key solution to creating a harmonious, peaceful and balanced religious life. , both in the personal, family and community spheres.

Religious paradigms are also the focus of this research, where paradigms are a point of view for understanding the complexity of the real world without considering philosophical aspects, both existential and epistemological. Religion, as a guide for humans in living life, has various definitions but the essence remains the

same, namely as a guide to truth by obeying God's commands. If the paradigm is used to understand difficulties in the real world, and religion is a guide to human life, then literacy is explained as the ability to read and write internationally, where individuals who have this ability are called literates. The combination of literacy and religion refers to the activity of studying religion through reading, which involves moral, moral and other aspects, in various formats such as oral, written, digital and visual.

Dawuhan Village is a village in Krejengan District, Probolinggo Regency, with a male population of 1274 and 1342 women, the majority of whom are Muslim and work as agricultural laborers considering that the agricultural land in Dawuhan village is quite large. There are many mosques, prayer rooms, Islamic schools such as Islamic boarding schools as well as places where many people can study the Koran and study the Islamic religion. Researchers chose the village of Dawuhan subdistrict. Krejengan district. Probolinggo is the object of research because researchers are interested in the Dawuhan people who are united in carrying out their social life as Muslims, which can be proven by the unity of the Dawuhan people, for example in participating in enlivening every religious event, as well as taking part in mutual cooperation activities in building mosques, schools and so on.

RESEARCH METHODS

This research uses a qualitative method with a descriptive approach. Qualitative research methods are research that describes words and images. The source of this research is the literacy and religious attitudes or views of the people of Dawuhan Krejengan Probolinggo in religious moderation. To provide more information and references for this research, secondary data sources such as books and articles are available. Data collection methods in this research include literature study and documentation. The library study method involves using data sources to search for references and collect data related to the research being conducted.

RESULTS AND DISCUSSION

1. *Conveying Messages of Religious Moderation in Community Life*

Islamic communities everywhere certainly want the realization of good Muslim personalities, so that at the next stage they can create an intelligent Muslim society that understands the various essences of its religious beliefs and moral attitudes. Society must of course study morality which aims to know what is good and what is bad. Moreover, Islamic communities who always adhere to their life guidelines (the Koran and Hadith) must be able to differentiate between good and bad. If steps like this are realized, it will be easy to spread messages of moderation and eradicate extreme attitudes in all dimensions of life, especially in religious life.

Moderation messages, especially moderation in religion, can now be easily conveyed, for example in the life of the people in the village of Dawuhan Krejengan, Probolinggo, messages of moderation are conveyed by studying at Islamic schools, Islamic boarding schools, attending studies at mosques, and also through technological developments and information (social media). However, this must be conveyed without any bias towards any one person, either individuals or groups. If this has been done, then this will

really help people in practicing Islam properly and correctly in accordance with the guidelines of the Koran and Hadith. In this way, Islam can answer everything that exists in this life.

Islamic communities throughout the world certainly need to develop good character as Muslims, so the next step is to build an intelligent Islamic society, understanding the nature of various religious beliefs and moral attitudes, I hope that will become a reality. Of course society must care about morality, which aims to know what is good and what is bad. Furthermore, Islamic society must always adhere to the guidelines of life (Al-Quran and Hadith) and be able to differentiate between good and evil. If these steps are implemented, it will be easier to spread the message of moderation and eliminate extreme attitudes in all areas of life, especially in religious life.

The message of moderation, especially moderation in religion, is now easier to convey. For example, the message of moderation is taught in community life in Dawuhan Klejengan Village, Probolinggo through Islamic boarding schools, studying at Islamic boarding schools, and attending Islamic boarding schools. Schools teach lessons in mosques, but also through developments in technology and information (social media). However, this information needs to be communicated in an impartial manner, both individually and in groups. If this happens, it will really help people practice Islam correctly according to the guidelines of the Koran and Hadith. In this way, Islam can provide answers to everything that exists in this world.

2. *Views of Religious Moderation on the Religious Literacy of the Dawuhan Krejengan Probolinggo Community*

Recalling the meaning of moderation, moderation in religion is a perspective and behavior in terms of beliefs, morals and character that prioritizes balance amidst the diversity and diversity that surrounds it. If we look at the attitudes and behavior of the people of Dawuhan Krejengan Probolinggo which have been described previously, from a moderation perspective, it can be concluded that the people in Dawuhan Krejengan Probolinggo are very good at carrying out religious literacy in religious moderation, where religious knowledge here is not lost and relationships are established. who are harmonious and united among each other, social, economic and personality differences do not divide them, but instead become the reason for unity and living in harmony together.

3. *Characteristics of People Who Practice Moderation in Religion*

There are 4 characteristics of people who practice moderation in religion, the first is being tolerant or respectful of each other because of human nature. (maintaining tolerance is the same as protecting the hearts of others), second is national commitment, a national commitment based on living in diversity, third, acceptance of local wisdom, a sense of tolerance between traditions and culture. The fourth characteristic is non-violence. A moderate person is a person who avoids violence against differences in the diversity of national life.

Reading the characteristics of people who practice moderation in religion above, the Dawuhan community can be said to be among the majority of people who are included in this case seeing how the Dawuhan community

carry out their daily activities and activities as Muslims who adhere to religious orders and uphold literacy. religion and moderation in religion.

CONCLUSION

Linguistically, moderation is "wasathiyah" which means an attitude of life or thinking. Meanwhile, religious moderation itself is a perspective and behavior in terms of beliefs, morals and character that prioritizes balance amidst the diversity and diversity that surrounds it. In a religious literacy society, religious moderation is very important to build harmonious relationships between one community and another, so that there are no divisions in an environment due to differences. Apart from that, literacy in religious moderation also teaches people about the importance of religious knowledge so that people build religious educational institutions so that they do not become extinct and continue to function properly as taught in the Koran and Hadith. So religious literacy and moderation in a society can be said to be important, because it can create harmony and strengthen relationships in the environment they live in without looking at differences, both economically and visually.

After reading the statement in the article above, we can also find out the attitude of the Dawuhan-Krejengan community towards religious literacy in religious moderation, which in the village is developing well, because apart from the self-awareness of the local community, they also fully embrace religious values. With full religious values, citizens will better understand the behavior they must carry out towards other members of society, thereby creating harmonious relationships and a safe, peaceful and prosperous environment with an attitude of tolerance and mutual help. From the attitude reflected by the people of Dawuhan-Krejengan who really uphold religious moderation, we can imitate this in our villages so that our village can live peacefully and live in harmony without conflict because of differences.

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