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CORRELATION OF RELIGIOUS LITERACY AND CULTURAL LITERACY TOWARDS RELIGIOUS MODERATION

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ABSTRACT

This quantitative research aims to investigate the influence of religious literacy and cultural literacy on religious moderation in students of the Postgraduate Islamic Religious Education (PAI) B Study Program at the State Islamic Institute (IAIN) Ponorogo. This research uses a quantitative approach with a correlational study design. Data was collected through a questionnaire that measured the level of religious literacy, cultural literacy and religious moderation. Data analysis was carried out using multiple linear regression techniques. The results of the research show that there is a positive and significant influence of religious literacy and cultural literacy on religious moderation in PAI B Postgraduate students at IAIN Ponorogo. This means that students who have a high level of religious literacy and cultural literacy tend to have a better level of religious moderation. These findings show the importance of developing religious literacy and cultural literacy in increasing attitudes of tolerance and better understanding of religious and cultural differences among PAI students.

Keywords: Religious Literacy, Cultural Literacy, Religious Moderation, and PAI B Students

INTRODUCTION

Indonesia is known as a country rich in diversity and complex plurality. This diversity brings richness in terms of ethnicity, religion, language and cultural customs. Furthermore, these differences in identity should not be a divider, but should be made an integral part of the identity of the Indonesian nation. In a deeper perspective, religion can be considered as part of cultural heritage, and vice versa, culture is also part of religion (Baghir, 2009).

The current status quo, where religious moderation is being adopted in the context of the country's multiculturalism, has sparked awareness at all levels of society to initiate change. Especially in strengthening and reviving the core values of diversity, by viewing religious moderation as a basis for thinking and acting in the face of societal diversity. Religious moderation plays an important role in opening horizons and a broader understanding of the meaning and implementation of religious teachings, so that people are directed to practice them with a moderate attitude (Aspinall et al., 2019). The plurality of identities possessed by this nation is truly an invaluable gift. However, like a double-edged sword, the pluralism inherent in Indonesia also contains two different sides. On the one hand, this diversity becomes richness and uniqueness that enriches national identity.

Intolerance is still a problem that often occurs in Indonesia, where understanding of cultural diversity tends to decline. This is caused by a lack of comprehensive

understanding of Indonesian cultural values that respect differences. Apart from that, the spread of hate speech on social media also worsens the situation by increasing conflict between religions (BPIP Says Intolerance Arises Due to Incomplete Cultural Understanding, 2020).

The educational environment, especially on campus, is a place where young intellectuals gather to exchange ideas and views on various issues. However, this condition also provides an opening for radical thinking to spread, because students have a great desire to explore new ideas. If it is not anticipated early, campuses can become places that produce radical thinking and have the potential to become birthplaces for acts of terrorism (Coordinating Ministry for Political, Legal and Security Affairs: Campuses are prone to becoming hotbeds of radicalism and giving birth to terrorists, 2024).

This incident is an important problem to investigate the cause. If the cause is not sought, it will have a negative impact on a lack of understanding of religion and culture which can lead to identity confusion and a moral crisis (Maghfirani & Romelah, 2023) and having a narrow view of differences which can lead to increased social conflict and discrimination, as well as hampering efforts. to build an inclusive and harmonious society (Karno, 2023).

This initial field assessment aims to determine the influence of religious literacy and cultural literacy on religious moderation in the Islamic Religious Education (PAI) B class class of 2023 Postgraduate IAIN Ponorogo. In the current academic and social context, religious literacy and cultural literacy play an important role in forming moderate attitudes in religion. Therefore, this research focuses on how a deep understanding of religious teachings and cultural diversity can influence the religious moderation attitudes of students, who are expected to become agents of change in an increasingly complex and multicultural society.

METHOD

The method used in this research is a quantitative descriptive method, namely making systematic, factual and accurate descriptions of the facts and relationships between the phenomena being investigated, with the aim of testing the hypothesis which states whether there is a relationship between the independent variables (X1) and (X2).) with the dependent variable (Y) (Sugiyono, 2010). The sample for this research consisted of 12 PAI B students class of 2023 Postgraduate IAIN Ponorogo.

The data collection method in this research uses questionnaires or questionnaires via Google form which contain questions related to the research variables, namely religious literacy, cultural literacy and religious moderation to respondents. The type of questionnaire used in this research is an indirect or Multiple Choice questionnaire. Respondents simply choose one alternative answer. The answer choices in the questionnaire consist of 4 answer choices including 1. Strongly Disagree, 2. Disagree, 3. Agree, and 4. Strongly Agree.

The data analysis used is regression and correlation analysis using the SPSS 22 program. Regression analysis means testing whether or not there is a functional relationship between the independent variable and the dependent variable. Meanwhile, correlation analysis wants to know how close the relationship is between the dependent variable and the independent variable and so that the results of the decision can be justified, the correlation coefficient needs to be tested for significance.

THEORETICAL

Religious Literacy

The knowledge available to anyone who wishes to explore and understand religion is an important part of religious literacy. Many definitions and conceptualizations of

religious literacy highlight the importance of knowledge as the main foundation. One of the most famous and influential definitions in the discussion of religious literacy is presented by Stephen Prothero. According to him, religious literacy is the ability to master and apply the basic principles of various religious traditions in everyday life. This includes a deep understanding of the key terms, symbols, doctrines, practices, sayings, characters, metaphors, and narratives inherent in these religions (Prothero, 2008). In essence, Prothero's definition emphasizes that religious literacy involves detailed knowledge of theology, religious celebrations, holy books, and religious rituals that underlie the practices and beliefs of religious communities.

The definition of religious literacy proposed by Dianne Moore, which is under the auspices of the Religious Literacy Project at Harvard Divinity School and supported by the American Academy of Religion, provides a broader view of the concept. Moore states that religious literacy includes the ability to understand and analyze the essential intersections between religion and social, political, and cultural life through various lenses. Specifically, religiously literate individuals are expected to have a basic understanding of history, central texts (if any), beliefs, practices, and contemporary manifestations of various religious traditions around the world, which are shaped and influenced by social, historical, and cultural contexts. In addition, religious literacy also includes the ability to recognize and explore religious dimensions in political, social, and cultural expressions in various periods and locations, enabling individuals to appreciate the complexity and relevance of religion in a broader context (Moore, 2006).

Cultural Literacy

In Indonesia, there is a rich and diverse culture, with various tribes, races and ethnicities recognized in its society. Therefore, cultural literacy that is appropriate to the nation's situation is multicultural literacy, which involves awareness of understanding and appreciating the similarities and differences in various cultures, customs and beliefs. Thus, indicators of cultural literacy in Indonesian children can be formulated (Group, 2003): First, the value of diversity. Understanding the importance of the value of diversity is the main basis for developing cultural literacy. This understanding will be achieved when someone has extensive knowledge about various cultures and realizes that this diversity arises from various situations and factors that support them. Apart from that, cultural diversity also produces diverse perspectives, lifestyles and belief systems. Therefore, it is important to address differences between cultures with a positive attitude and remain respectful of each other.

Second, sensitivity to culture. Having cultural sensitivity means that someone understands the history of their nation, which is the origin of the various existing cultures. Apart from that, sensitivity to phenomena and issues related to ethnicity, religion, race and class also creates an attitude of tolerance towards differences and helps reduce the potential for conflict. Third, interaction with various cultures. Interacting with various cultures requires a person to have good communication skills and the ability to adapt and position oneself appropriately in the interaction process. Apart from that, the habit of understanding and respecting the values and norms that apply in local society will also facilitate the process of interacting with various cultures. In this way, a person will appear flexible and dynamic in interacting with various cultures.

By fulfilling a number of these indicators, it is hoped that someone can develop knowledge, understanding, appreciation and respect for the various cultures that are present and developing in society. This will allow it to have a more inclusive and open view of existing diversity. In this way, it is hoped that cultural heritage in society can be well maintained.

Religious Moderation

Religious moderation can be reflected in four key indicators, namely 1) national commitment; 2) tolerance; 3) nonviolence; and 4) accommodating to local culture (RI, 2019). The first indicator is commitment to nationality. People who are moderate in religion prioritize their national identity above religious differences. They feel bound to the values and principles that encourage unity and unity in social life, without ignoring their religious beliefs. Apart from that, tolerance is also an important indicator of religious moderation. This includes an open attitude and respect for differences in religion and belief, as well as the ability to coexist harmoniously amidst religious diversity. A tolerant person not only recognizes the existence of other religions, but also treats them with respect and politeness.

Another indicator of religious moderation is a non-violent attitude. People who are moderate in religion reject all forms of violence or intolerance based on religious differences. They choose to resolve conflicts in a peaceful and dialogical manner, without inciting conflict or adopting attitudes that harm other parties. Apart from that, an accommodating attitude towards local culture is also an important indicator. This includes the ability to appreciate and understand local cultural values, as well as participate in religious or cultural activities that involve the local community without creating tension or conflict. Thus, religious moderation creates an inclusive and harmonious environment where religious and cultural diversity is appreciated and celebrated.

RESULTS AND DISCUSSION

Validity test

Table 1. Validity test

Statement Items	Significance Value	Criteria
1	0.000	Valid
2	0.001	Valid
3	0.000	Valid
4	0.000	Valid
5	0.000	Valid
6	0.003	Valid
7	0.000	Valid
8	0.005	Valid
9	0.000	Valid
10	0.008	Valid
11	0.000	Valid
12	0.000	Valid
13	0.001	Valid

14	0.000	Valid
15	0.000	Valid

Based on the results of the questionnaire validity test, the results showed that all statement items had a significance value of <0.05 . Thus it can be concluded that the 15 statements are valid. So all of them can be used in collecting research data.

Reliability Test

Tabel 2. Uji Reliabilitas

Cronbach's Alpha	N of Items
.970	15

Based on the results of the reliability test on 15 statement items, a Cronbach's Alpha value of 970 was obtained. The value is >0.60 , which means that all the items are reliable or consistent to be tested repeatedly.

Descriptive Analysis of Religious Literacy, Cultural Literacy, and Religious Moderation

Table 3. Descriptive Analysis

	N	Minimum	Maximum	Mean	Std. Deviation
Religious Literacy	12	9.00	20.00	17.0000	3.38446
Cultural Literacy	12	10.00	20.00	16.4167	2.93748
Religious Moderation	12	7.00	20.00	17.7500	3.67114
Valid N (listwise)	12				

Based on table 1. with 12 respondents in the PAI B Postgraduate class at IAIN Ponorogo, descriptive data was obtained regarding three variables, namely religious literacy, cultural literacy and religious moderation. Religious literacy received the lowest score of 9.00 and the highest score of 20.00. Cultural literacy gets the lowest score of 10.00 and the highest score of 20.00. Religious moderation gets the lowest score of 7.00 and the highest score of 20.00. Based on the explanation above, the 12 respondents had a religious literacy level of 66.6%, a cultural literacy level of 50%, and religious moderation of 80%.

Normality test

**Tabel 4. Uji Normalitas
One-Sample Kolmogorov-Smirnov Test**

		Unstandardized Residual
N		12
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	1.75554983
	Most Extreme Differences	
	Absolute	.162
	Positive	.103
	Negative	-.162
Test Statistic		.162
Asymp. Sig. (2-tailed)		.200 ^{c,d}

Based on the table above, the Asymp value is obtained. Sig. (2-tailed) of 0.200. Because the value of 0.200 is greater than 0.05, it can be concluded that the data in the study is normally distributed and meets the requirements for a correlation test.

Heteroscedasticity Test and Multicollinearity Test

Table 5. Heteroskedastisitas Test

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	3.705	1.562		2.371	.042
Religious Literacy	-.203	.183	-.708	-1.109	.296
Cultural Literacy	.070	.211	.212	.332	.747

Table 6. Multikolineritas test

Model	Collinearity Statistics	
	Tolerance	VIF
1 Religious Literacy	.197	5.077
Cultural Literacy	.197	5.077

Product Moment Correlation Analysis (T Test)

Correlation of Religious Literacy and Religious Moderation

Table 7. Correlation of Religious Literacy and Religious Moderation

		Literasi Agama	Moderasi Beragama
Religious Literacy	Pearson Correlation	1	.878**
	Sig. (2-tailed)		.000
	N	12	12
Cultural Literacy	Pearson Correlation	.878**	1
	Sig. (2-tailed)	.000	
	N	12	12

Berdasarkan tabel hasil analisis di atas, diketahui bahwa nilai koefisien korelasi adalah sebesar 0.878, sedangkan nilai signifikansi sebesar 0.000. Hubungan variabel literasi agama dengan moderasi beragama menunjukkan korelasi yang kuat. Adapun nilai

signifikansi 0.000 menunjukkan bahwa hipotesis kerja diterima dan hipotesis nihil ditolak karena bernilai lebih kecil dari 0.05. Sehingga dapat disimpulkan bahwa terdapat hubungan yang signifikan antara literasi agama dan moderasi beragama.

Korelasi Literasi Budaya dan Moderasi Beragama

Table 8. Correlation of Cultural Literacy and Religious Moderation

		Literasi Budaya	Moderasi Beragama
Religious Literacy	Pearson Correlation	1	.778**
	Sig. (2-tailed)		.003
	N	12	12
Cultural Literacy	Pearson Correlation	.778**	1
	Sig. (2-tailed)	.003	
	N	12	12

Berdasarkan tabel hasil analisis di atas, diketahui bahwa nilai koefisien korelasi adalah sebesar 0.778, sedangkan nilai signifikansi sebesar 0.003. Hubungan variabel literasi budaya dengan moderasi beragama menunjukkan korelasi yang kuat. Adapun nilai signifikansi 0.003 menunjukkan bahwa hipotesis kerja diterima dan hipotesis nihil ditolak karena bernilai lebih kecil dari 0.05. Sehingga dapat disimpulkan bahwa terdapat hubungan yang signifikan antara literasi budaya dan moderasi beragama.

Analisis Korelasi Ganda Variabel X1 dan X2 simultan terhadap Variabel Y (Uji F)

Table 9. Simultaneous Correlation of Religious Literacy and Cultural Literacy on Religious Moderation

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.878 ^a	.771	.721	1.94083	.771	15.178	2	9	.001

Based on the table above, the R value shows the level of relationship between the independent variables, namely religious literacy and cultural literacy, on religious moderation. The R value is 0.878, which shows that the correlation between religious literacy and cultural literacy is simultaneously very strong. Meanwhile, a positive correlation coefficient means that the relationship between variables is positive, that is, the higher the value of the variable, the higher the value of the other variables.

The R-square value is 0.771. The R-Square value shows the simultaneous contribution or contribution made by the independent variable to the dependent variable. The R-Square value of 0.771 shows that the variables religious literacy and cultural literacy contribute simultaneously to religious moderation of 77.1%. Meanwhile, the remaining 22.9% is determined by other variables.

Meanwhile, the Sig.F Change value is 0.001 or less than 0.05, which means that the working hypothesis is accepted and the null hypothesis is rejected. So, it can be seen that there is a positive and significant correlation between religious literacy and cultural literacy on religious moderation.

CONCLUSION

In this research, it was found that religious literacy and cultural literacy had a significant correlation with religious moderation in students of the Postgraduate Islamic Religious Education (PAI) B Study Program at the State Islamic Institute (IAIN) Ponorogo. This shows that students who have a better understanding of religion and culture tend to have a more moderate attitude in viewing and acting towards religious differences. These findings underline the importance of developing religious literacy and cultural literacy in forming attitudes of tolerance and respect for diversity among PAI students. The implication of this research is the need for more attention in integrating aspects of religious and cultural literacy, as well as expanding the scope of teaching to enrich students' understanding and experiences in diverse religious and cultural contexts.

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