

MODERATION, PANDEMICS AND THE ERA OF DISRUPTION: STRENGTHENING LITERACY RELIGIOUS IN URBAN MILLENNIALS AFTER THE OUTBREAK OF COVID-19

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Abstract: This study will examine solutions to strengthen moderate religious literacy among millennials after the outbreak of Covid-19 in the era of disruption with the following research focus: Improving skills to strengthen the religious literacy of urban millennials after the outbreak of Covid-19; Explaining the contribution of these skills in improving religious moderation for urban millennials after the outbreak of Covid-19. This study uses a phenomenological qualitative approach. Data was collected using the method of participant observation and independent interview, so that this research is done in-depth, intensively, and in detail on the phenomenon that occurs. Data was analyzed by reducing, displaying, inference, and verification of data. To test the validity of the data, credibility, transferability, dependability, and confirmability are carried out. This study reveal that to strengthen millennial religious literacy means equipping students with the knowledge and skills to understand and discuss religions and issues around them confidently, accurately, critically through reflection, inquiry, empathy, analysis and evaluation skills, reasoning, synthesis, and communication. That way students will understand that a friendly, peaceful, friendly, tolerant, flexible, and inclusive face is the face of Islam in the framework of moderation. Contributions of religious literacy strategies in improving religious moderation, namely as follows: First, form mental adjustment and critical in understanding various religious content; Second, being able to identify differences in beliefs, and practice the teachings of Islam in the community; Third, have a preventive spirit from hate speech wrapped in religious content.

Keywords: Era of Disruption, Literacy, Millennial Generation Moderation, Religious.

Introduction

Simultaneously the concept of how to internalize religious moderates after the outbreak of the Covid-19 pandemic in this era of disruption is a topic that must still be studied and sought the best formula. In this era, strengthening religious literacy to the moderately charged millennial generation is very urgent to do. This is done to be able to compensate for social media-based conservatism, because the seeds of violence and intolerance in the name of religion have the characteristics of immortality,¹ in history has been proven the upheaval during the caliphate Of Ali ibn Abi Talib by the khawarij until the emergence of ISIS (*Islamic State of Iraq and Syria*), including in Indonesia.²

The results of the national survey ppim UIN Jakarta in 2017 have shown that the internet has a very big influence on the growing intolerance that exists in the millennial generation. Students who do not have access to the internet are much more able to be moderate compared to students who have access to the internet, data shows students who have access to the internet turned out to be larger, namely: 84.94 percent, while those who do not have internet access 15.06 percent. Even the source of student religious learning is more often obtained from the internet, data shows 54.37 percent of students learn religious knowledge through websites, social media, and blogs.

Indonesia as a Muslim-majority country whose population is approximately 85% is a follower of Islam, has social, religious, cultural, and political problems that are closely related to the problem of community moderation that began to fade and intolerance in the community. A recent form of intolerance problem happened in Medan a young man commits a suicide bombing.³ According to the results of a survey obtained from data from 2,237 Muslim educators from kindergarten to high school conducted by PPIM UIN Jakarta showed almost half of 43.5% think that intolerance (not tolerance) with adherents of religions other than Islam.⁴ Based on facts in the

¹ Masdar Hilmy, "Quo-Vadis Islam Moderat Indonesia? Menimbang Kembali Modernisme Nahdlatul Ulama Dan Muhammadiyah," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 36, no. 2 (2012): 262–81, <https://doi.org/10.30821/miqot.v36i2.127>.

² Kasinyo Harto and Tastin Tastin, "Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah : Upaya Membangun Sikap Moderasi Beragama Peserta Didik," *At-Ta'lim: Media Informasi Pendidikan Islam* 18, no. 1 (2019): 89, <https://doi.org/10.29300/attalim.v18i1.1280>.

³ Mu Aziz et al., "Comparison between Conventional Method and Modern Technology in Al- Qur ' an Memorization," *International Journal of Recent Technology and Engineering (IJRTE)* 18, no. 1 (2019): 289–94.

⁴ Ahmad Khoiri, "Moderasi Islam Dan Akulturasi Budaya; Revitalisasi Kemajuan Peradaban Islam Nusantara," *Islamadina: Jurnal Pemikiran Islam* 20, no. 2 (2019): 1–17, <https://doi.org/10.30595/islamadina.v0i0.4372>.

field, 27.59% of educators want the realization of an Islamic state.⁵ In addition, even more, surprising according to PPIM UIN Jakarta there is a risk of exposure to the teachings of intolerance and radicalism to the level of education of children and this is no exception for universities.

Claims of universities as a place to spread the teachings of radicalism surfaced after the National Counterterrorism Agency (BNPT) in 2018 conveyed the results of its research that there are indications of the emergence of radicalism in universities. In addition, the community was also shocked by the capture of three alumni of Riau University (UNRI) by Densus 88 who are suspected to have assembled bombs to blow up certain places. The top two events show that radicalism has entered college and this needs to get the attention of all parties.

After the outbreak of the Covid-19 pandemic outbreak and this era of disruption demands changes in the learning system online, of course, adding to the increasing number of problems owned by this country, but the dangers and threats of radicalism, terrorism, and intolerance need to continue to be wary. Moreover, based on the results of an *Alvara Research Center* survey in August 2019 showed the strengthening potential of young people to be exposed to the teachings of radicalism and intolerance. This is because of the religious teachings they get from social media. Moreover, the situation of the Covid-19 pandemic outbreak requires the process of learning online or with an online system. For this reason, the potential of young people who have such a great religious spirit must certainly be balanced with literacy and moderate religious teachings.

The focus of this study is the strengthening of moderates in urban millennials after the outbreak of the Covid-19 pandemic, the object of the study targets students of Islamic State Universities by offering improved religious literacy skills. The urgency or importance of this study is based on the urgent need for learning formulations that not only focus on *the transfer of knowledge* but must also be able to strengthen moderates in millennials after the outbreak of the Covid-19 pandemic. The location of this study is at the Kediri State Islamic Institute located in the Kediri city area. The results of this study are expected to reduce the rise of acts of intolerance in the name of religion that is in the spotlight of various parties both from home and abroad.

For the study to be achieved properly, researchers use qualitative research approaches while the type of research is phenomenology. Data is collected by observation, interview, and documentation. So that the data obtained is credible, triangulation techniques are used by researchers to unify

⁵ Ibid.

data from various sources, namely text, and context. The data analysis model used is to reduce data, present data, and verify data as the analysis model from Miles and Huberman.

The phenomenon of intolerance that mushroomed makes the sharper religious sentiment that exists in Indonesia. As a result, Indonesia as a nation becomes compartmentalized based on their respective religions and beliefs. This results in the tenuous sense of family and harmony of the Indonesian nation. It is even ironic that some Muslims become actors of the conflict. This fact should not be left alone because it is related to the future of nationality and also the integrity of the Indonesian state.

The research setting in this study took the city of Kediri, precisely the Kediri State Islamic Institute. The reason for taking the city of Kediri as a place of research is because the city of Kediri labels itself as one of the cities of santri. This argument is reinforced that the city of Kediri is a warehouse for kiai with more than 220 Islamic boarding schools. The area of the city of Kediri has religious diversity and ethnic diversity which has a tendency to be able to eliminate the emergence of primordial frictions. In addition, the city of Kediri shows a miniature in social, cultural, economic and religious life with its level of plurality. This fact makes the city of Kediri a very varied place to present data. The approach used in this study is a phenomenological qualitative approach.⁶ Data was collected using the participant observation method and independent interview, so that this research was carried out in depth, intensively, and in detail on the phenomena that occurred.⁷ The data are collected in a qualitative descriptive form. The data presented is in the form of verbal words or verbally, and not in the form of numbers. Data is analyzed by reducing, displaying, drawing conclusions and verifying data.⁸ To test the validity of the data, credibility, transferability, dependability, and confirmability were carried out.⁹

The Concept of Islamic Moderation

In this study, the terminology moderation (*wasathiyah*) is a word of moderation derived from the Arabic name *wasath*.¹⁰ The word *wasath* has a middle meaning, *the word wasath* is used to indicate an attitude that is in the middle between *ghulw* (excessive) and *qasr* (less) attitudes. The notion of

⁶ Samsu, *Metode Penelitian: Teori Dan Aplikasi Penelitian Kualitatif, Kuantitatif, Mixed Methods, Serta Research & Development* (Jambi: Pusaka Jambi, 2017).

⁷ Nur Hikmatul Auliya et al., *Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: Pustaka Ilmu Group, 2020).

⁸ Matthew B and A Michael Huberman Miles, *An Expanded Sourcebook: Qualitative Data Analysis* (London: Sage Publication, 1994).

⁹ Ibid.

¹⁰ Maimun dan Mohammad Kosim, *Moderasi Islam Di Indonesia* (Yogyakarta: LKiS, 2019).

moderation not only takes a position in the middle between radical and liberal but more than that as a form of the method of thinking that has an impact on the application of ethical actions.¹¹

In Indonesian, *the word wasath* is translated as the word moderate. Moderate action is an action done based on rational thinking. Quoting from John M. Echol *the word rational* has a sense of meaning.¹² Therefore, moderate action is an action that is done based on sound reason, full of reasonable considerations, and done with the care that leads to what is done can bring good luck for both himself and others. Looking at various understandings of the theoretical concepts of moderates, the author takes the concept of Muslim academic thought by looking at *novelty* (novelty) and coherence of the theme of moderation following the research conducted.

The conception of moderation according to Khaled El Fadl, that keyword lies in the existence of awareness for a Muslim about doctrinal beliefs and the reality of where and when a person lives. One appreciates the abuse produced in the past but the person is also aware that they are living in the present. Khaled El Fadl also expressly interprets moderates as contrasted with puritanical terms. Moderate Muslims do not position Islam as a frozen monument but position Islam in an active and dynamic perspective of the faith. Moderate Muslims believe in Islam as a true belief, believing and practicing the pillars of Islam and accepting Islamic traditions while also making modifications from certain aspects.¹³

The characteristics of the religious practice of a moderate Muslim according to Mukhlis Lubis and Afrizal Nur are:¹⁴ *Tawassuth*, which is to take the middle ground through understanding and practice of religion in no exaggeration (*ifrath*) and also does not reduce it (*tafrith*); *Tawazun*, which is understanding and practicing religion in balance on every aspect of worldly and ukhrawi life, has a firm principle so that it can sort between *inbiraaf* / deviation and *ikhtilaf* / difference; *I'tidal* is firm and straight by placing something in its place and fulfilling rights and obligations proportionally; *Tasamuh* is tolerance for a difference in the realm of *ikhtilaf*, does not mean justifying or acknowledging unequal

¹¹ Zaenal Arifin, "Nilai Moderasi Islam Dalam Proses Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Pertama Islam Al-Azhar Kota Kediri," in *Proceedings Annual Conference for Muslim Scholars (AnCoMS)* (Kopertais Wilayah IV Surabaya, 2019), 23–24, <https://doi.org/10.36835/ancoms.v3i1.270>.

¹² John M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia: An English-Indonesian Dictionary* (Jakarta: Gramedia Pustaka, 2009) Cet. 29, 384.

¹³ Khaled Abou El Fadl, *Selamatkan Islam dari Muslim Puritan* (Jakarta: Serambi, 2006), 117-122.

¹⁴ Afrizal Nur dan Mukhlis Lubis, "Konsep Wasathiyah Dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir Dan Aisar At-Tafâsir)," *Jurnal An-Nur* 4, no. 2 (2015): 205–25.

beliefs. *Tasamuh* can be interpreted as a tolerant attitude to differences in religious issues, especially in *the khalafiyah* region and also on cultural and societal issues. As an example, is the application of the teachings of Amar Ma'ruf Nahi Munkar, Afandi explained that the demonstration of this teaching is highly upholds the value of tolerance. Because to run it must use a good way too. *Musawah* is egalitarian, not discriminating against differences, origins, traditions, and beliefs; *Shura*, which is deliberation is done to complete a settlement by upholding the principle of good; *Islah*, namely the reform is carried out in order to accommodate progress based on *maslahah 'ammah* / general benefit, as the principle of "*al muhafadzah 'ala al qadimi al shalih wa al akhdzu bi al jadidi al aslah*" preserved traditions that are still relevant and the taking of new things that are more relevant; *Aulawiyah* is *Aulawiyah*, which is something whose priority takes precedence, something more important to be implemented first than something lower in importance; *Tathawur wa Ibtikar* is dynamic and innovative means open to the progress of the times and creates something new for the progress of the people; *Tabadhadhur*, which is civilized in human life as a form of *khairu ummah* character starts and has identity and integrity.¹⁵

According to Hilmy in the context of Indonesian Islam moderation has several characteristics, namely: spreading Islam with a nonviolent ideology; adopting modern ways of life including democracy, human rights, and science and technology; using a rational way of thinking; understanding Islam with a contextual approach; Using *ijtihad* as a form of intellectual work that produces legal opinions if it is expressly not found in the Qur'an or hadith. More broadly these characteristics become characters, namely harmony, cooperation between religious groups, and tolerance.¹⁶

From the explanation above *the word, wasathiyah* has terminology that is contextual and dynamic. As stated by Ministry of Religious Affairs that *wasathiyah* is an integrated and comprehensive approach.¹⁷ This concept directs Muslims to become Muslims who can balance and comprehensively practice Islam at every joint of life, the hope is that the quality of human life is improved in terms of knowledge, politics, economics, finance, education, defense, nationality, unity, and so on. Related to the operationalization of *Wasathiyah* Islam can be divided into three levels of meaning, namely:

¹⁵ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Jurnal Intizar* 25, no. 2 (2019): 95–100, <https://doi.org/doi.org/10.19109/intizar.v25i2.5640>.

¹⁶ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 20–21, <https://doi.org/10.15642/JIIS.2013.7.1.24-48>.

¹⁷ Kementerian Agama RI, *Moderasi Beragama Kemenag RI* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

theological level, ideological level, socio-political level.¹⁸ *Wasathiyah* Islam in the theological level meaning is related to the interpretation of sacred texts in the Qur'an and Hadith. *Wasathiyah* Islamic doctrine is seen as religious teaching that is comprehensively interpreted and must be understood and applied.¹⁹

Covid-19 Pandemic and The Era of Disruption

Pandemic according to health terms is an outbreak of disease that affects many victims and it occurs in various countries. While the term Covid-19 is also known as coronavirus took place in 2019. According to *the World Health Organization*. Because Covid-19 is endemic to all corners of the world, it is designated as a pandemic. In addition to establishing a *global pandemic* status also declared as an international emergency, thus all clinics and hospitals must prepare themselves to be able to handle patients affected by the disease.²⁰

The spread of Covid-19 is also no exception to the outbreak in Indonesia. As a result, the impact on every joint of life is no exception to the education sector. To prevent the spread of Covid-19, starting from March 2020 all educational institutions are closed, including universities. As the Ministry of Education issued SE No. 3 Th. 2020 on "Prevention of Covid-19 in the Education Unit", for that learning is carried out by using online networks. This condition makes the technology-based learning system of higher intensity. By looking at the development of the spread of the virus, of course, the use of digital systems in learning activities experienced a revolution that was so fast, whereas previously the learning system with digital was only an option now turned into the main system in learning.

Discussing the era of disruption is closely related to the industrial revolution 4.0, which is a change that occurs in the field of the industry caused by the rapid development of technology including *virtual reality*, *robotics*, *the internet of things*, *artificial intelligence*, and so on. So it can be interpreted that disruption is a human lifestyle that undergoes changes in solving problems and also replaces the old system with a system that has no precedent. The Covid-19 outbreak has been proven to be the theory of

¹⁸ Arhanuddin Salim, "Eksistensi Moderasi Islam Dalam Kurikulum Pembelajaran PAI Di SMA," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 9, no. 2 (2018): 181–94, <https://doi.org/10.24042/atjpi.v9i2.3622>.

¹⁹ Sumarto dan Emmi Kholilah Harahap, "Mengembangkan Moderasi Pendidikan Islam Melalui Peran Pengelolaan Pondok Pesantren," *Ri'ayah: Jurnal Sosial Dqan Keagamaan* 4, no. 1 (2019): 21–30.

²⁰ Andik Matulesy Diah Setia Utami, Budi Anna Keliat, Thika Marliana, *Pedoman Dukungan Kesehatan Jiwa Dan Psikososial Pada Pandemi Covid-19* (Jakarta: Direktorat Pencegahan Dan Pengendalian Masalah Kesehatan Jiwa Dan Napza, Direktorat Jenderal Pencegahan Dan Pengendalian Penyakit, Kementerian Kesehatan RI, 2020).

disruption as it happens in education, namely the digitization of learning by beating the learning system online. The learning system certainly does not have careful planning, as is known the system is a little/minimal transfer of knowledge and is more likely to give a burden to students or students with various tasks. Apart from the ineffectiveness of the learning system, of course, this is a study material for the government to regulate and utilize digital technology in the world of education to provide maximum benefits.²¹

Religious Literacy

According to Mkandawire in Yenuri, the meaning of literacy can be defined in a narrow and broad sense. Literacy is a skill for reading and writing. While according to the broad meaning, literacy is competence, skills, and knowledge in certain fields. When viewed from this understanding that refers to a particular field in this case in the field of religious literacy. *Religious literacy* is a very important aspect to foster a comprehensive religious understanding. The high level of religious literacy of a person can be seen from the extent to which religious literacy is accessed, used, used as a source, and actualized. Religious literacy can be conceptually seen from the ability of religious people in using and using religion as the basis of their lives, especially related to the concept of religious narratives, doctrines, characters owned, metaphors, symbols, and religious practices in their lives.²²

The American Academy of Religion defines religious literacy more broadly, which includes the ability to analyze and distinguish fundamental intersections of religion and social, political, and cultural life through a variety of viewpoints. While *the All-Party Parliamentary Group* defines religious literacy as having 4 important parts. First, it is a basic level of knowledge of certain beliefs, traditions, and practices of religion. Second, awareness of beliefs, interpretations of texts, and traditions that may be possible in everyday life by individuals. Third, critical awareness to recognize, analyze and criticize religious stereotypes. And fourth, ability to introduce plurality and respect to others or other religious groups, to establish good and effective communication about religion.²³

Improving literacy skills is a lifelong learning process, literacy activities are a skill to be able to understand various forms of literacy, not just

²¹ Yulita Pujilestari, "Dampak Positif Pembelajaran Online Dalam Sistem Pendidikan Indonesia Pasca Pandemi Covid-19," *Adalah: Buletin Hukum Dan Keadilan* 4, no. 1 (2020): 49–56, <https://doi.org/10.15408/adalah.v4i1.15394>.

²² Ali Ahmad Yenuri, "Penguatan Literasi Keagamaan Islam Moderat Bagi Peserta Didik," *Journal of Applied Linguistics and Islamic Education* 04, no. 1 (2020): 140–53, <http://dx.doi.org/10.33754/jalie.v4i01.239>.

²³ *Ibid.*

reading or writing. The ability to be literate is realized in the form of printed interactions in paper and digital, from which one can directly: understand and communicate a meaning; make connections into the text in person; critically analyze and be able to solve certain problems; make a variety of texts; can feel pleasure in reading or watching activities; participate in the socio-cultural community environment.

In the context of Islamic religious learning in college, a lecturer has a very important role to be able to motivate, encouraging, and encourage students to have a culture of literacy in everyday life as a form of lifelong learning. Lecturers build student literacy movements intending to increase their knowledge through various literacy, examples of reading and writing scientific works, literacy through digital, literacy through visuals, and so on. Lectures that use various literacy models can expand the insight of learning concepts. Education should be interpreted and focused on self-determination on learning that has a point of emphasis on learning how to learn, learning in a variety of contexts, learning in a non-linear way, both formally and informally. Learning with a wide variety of concepts is very suitable in learning through multi-modal, non-linear, and hypertext text made through digital electronics. Students also use the concept of literacy to be able to learn self-to-gain knowledge from various aspects of life. Guidelines used to strengthen moderate Islamic religious literacy can use student literacy skills development strategies with the following components: reflection, inquiry, empathy, interpretation, analysis and evaluation, reasoning, synthesis, and communication.²⁴

Millennial Generation

In the literature, the term Millennial Generation is a noun that has meaning as a group that had births from 1980 to 2000. Based on the definition of Amidjaya and Absher mentions that millennials are a group born between 1982-2002.²⁵ In 2020, the millennial generation is entering its peak or golden period in personal life as well as in people's lives. Things that must be considered when looking at or understanding the millennial generation towards the diversity of Islam, namely as follows: first about the religious views shared by the millennial generation and the second is the ideology owned and also political participation.

The influence of radicalism and intolerance in this day and age through the rapid spread of information using the internet and social media

²⁴ Ibid.

²⁵ Reza Mardiana, "Daya Tarik Dakwah Digital Sebagai Media" 10, no. 2 (2020): 148-58, <https://doi.org/10.35905/komunida.v7i2.http>.

has a worrying impact on millennials. The information received today without filtering or filtering becomes very dangerous and alarming, it is evident that radicalism movements and anti-Pancasila movements have begun to appear and appear among students as millennials.

Discussions about it can be summarized. First, millennial generate can be an agent of change in Islamic da'wah that is friendly and tolerant, appreciates differences, and brings grace to all nature if the process of religious literacy is properly implemented by the millennial generation.²⁶ Second, the Islamic generation must adhere to the principle of fairness and moderation on various things, foster harmony in life, tolerance, not to perform discrimination, humane acts and offer unity based on the Qur'an.

Urban Millennial Generation Religious Literacy Skills After the Spread of Covid-19

Religious literacy skills with reflection, investigation, empathy, analysis and evaluation, reasoning, synthesis and communication can bring the millennial generation of Islamic religious education students at IAIN Kediri to a broader and more complex view of Islamic religious learning. In addition, strengthening religious literacy invites students to be able to adopt technological changes in this era of disruption and the post-covid-19 condition in a critical, philosophical, and selective way.

Reflection Components of Millennial Generation Religious Literacy Activities

Activities carried out by the millennial generation for Islamic religious education students at IAIN Kediri in honing their reflection skills to strengthen religious literacy by reflecting on religious issues by writing about their experiences about things they experienced related to their religion. Through this reflection, students will understand that a friendly, peaceful, friendly, tolerant, flexible, and inclusive face is the face of Islam in the framework of moderation. We can find the answer to the concerns of rampant conflict through Islam.

Aspects of literacy that students learn to develop religious literacy skills by using reflection using inference in reading, namely reading through a thought process in the form of drawing conclusions based on statements in the discourse and finding out based on evidence. Conclusions are drawn automatically to obtain in-depth understanding. That way, student activities to reflect on religious issues that are currently developing will strengthen

²⁶ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012), 8.

students' religious literacy in order to broaden their perspectives and open students' thinking about the urgency of having an Islamic moderation attitude. As Zakiyuddin Baidhawiy that in the learning process, students will think openly, namely thinking how to respect the right to life, the right to education, the right to express, the right to embrace religion and not easily blame others. As a result of encounters with other worlds, religions, and diverse cultures, it will lead students to think more maturely and have perspectives and ways of understanding reality in various ways.²⁷

The Inquiry Component of Millennial Generation Religious Literacy Activities

Activities carried out by the millennial generation of Islamic religious education students at IAIN Kediri in honing inquiry skills to strengthen religious literacy are students conducting investigations or inquiries by collecting evidence about religion from various sources and organizing evidence from these sources. The problem based learning method is applied to students to analyze religious problems, especially contemporary problems in depth. The various views found do not necessarily make students agree with the whole, the tendency of students relatively still refers to the original view which is considered to be established. However, the purpose of applying this method is to make students aware that every difference of opinion in religion has a strong basis. Students are invited to explore the foundations of other people's thinking, so that the internalization of moderation in the form of understanding other people's points of view gradually becomes familiar to students.

Aspects of literacy that students learn to develop literacy skills using this inquiry are developing research skills, evaluating the usefulness or reliability of sources, finding information (in books and on the internet) synthesizing information from various sources, and grouping ideas into paragraphs introduced by topic sentences. As the Ministry of National Education, the implementation of learning emphasizes learning by scientific inquiry to develop the ability to think, work scientifically and be able to communicate as an aspect of life skills.²⁸ According to Ertikanto, inquiry skills are the ability to formulate problems, formulate hypotheses, plan investigations, carry out investigations, and make conclusions for

²⁷ Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Earlangga, 2005), 96.

²⁸ Menteri Pendidikan Nasional, *Peraturan Menteri Pendidikan Nasional Nomor 22 Tahun 2006 Tentang Standar Isi* (Jakarta: Menteri Pendidikan Nasional, 2006).

explanations.²⁹ Inquiry skills are skills to obtain information through observation or experimentation to solve a problem by using critical and logical thinking skills which include the stages of asking questions, formulating hypotheses, designing experiments, collecting data, interpreting data and concluding. So that the development of inquiry-based skills is an alternative learning model that can activate students in supporting their life skills.

The Empathy Component of Millennial Generation Religious Literacy Activities

The activity carried out by the millennial generation for Islamic religious education students at IAIN Kediri in honing empathy skills to strengthen religious literacy is to put themselves in the shoes of others. Students are given the opportunity to practice seeing other people's points of view and imagining what other people think. Role playing, active reading and discussing books or information circulating about current phenomena. Students can listen to their friends' conversations or opinions well in the learning process, which is also an activity carried out by students to hone literacy skills with empathy.

Aspects of literacy that students learn to develop literacy skills using empathy are role playing and using active reading strategies and listening well and appropriately are also part of the skills to hone empathy. As according to Golleman, there are 3 characteristics of empathic abilities that must be possessed as part of emotional intelligence, including: a. Listen well to other people's conversations; that is, an individual must be able to pay attention and be a good listener for all the problems that other people express to him. b. Accepting the other person's point of view; that is, individuals are able to see problems from the point of view of others so that it will lead to tolerance and the ability to accept all differences. c. sensitive to the feelings of others; that is, individuals are able to read other people's feelings from verbal and non-verbal cues, such as tone of voice, facial expressions, gestures, and other people's body language.³⁰

²⁹ Ismu Ertikanto, Chandra Viyanti, Wahyudi, "Kefektifan Pengetahuan Inkuiri Guru Sekolah Dasar Kota Bandar Lampung Dalam Pembelajaran Sains," in *Prosiding Seminar Nasional Pendidikan Sains* (Surakarta: Prosiding Seminar Nasional Pendidikan Sains, 2015), 106–16.

³⁰ Nasril dan Ulfatmi, "Melacak Konsep Dasar Kecerdasan Emosional," *Al-Irsyad: Jurnal Bimbingan Dan Konseling Islam* 1, no. 1 (2018): 16–25.

Interpretation Components of Millennial Generation Religious Literacy Activities

The activities carried out by the millennial generation for Islamic religious education students at IAIN Kediri in honing interpretation skills to strengthen religious literacy are that students suggest and appreciate various meanings for words, stories, symbols, and actions in religion and make conclusions and deductions. Interpretation can be part of an interpretation, the depiction of information in the form of oral, written, picture, or various other forms of language. Complex meanings can arise when the interpreter consciously or unconsciously cross-references an object by placing it in a broader framework of experience and knowledge. Strengthening students' religious literacy through interpretation has an important value to strengthen religious moderation, because sometimes religious expressions are played by adherents radically. Religion is understood literally or textually. As a result, religion is expressed according to the text as it is without a holistic interpretation or interpretation. In the extreme, radical understanding of religion when brought into the political space, it will certainly ignore inclusive, egalitarian and democratic values.

The aspect of literacy that students learn to develop literacy skills using this interpretation is exploring ways of engaging with the text in a variety of ways (visualizing, relating to one's own experiences, annotating, etc.), as well as using inferential and deductive skills. As the Ministry of Home Affairs makes strengthening religious moderation as one of the priority programs is the way of view, attitude, and practice of religion in common life by expressing the essence of religious teachings that protect human dignity and build benefits based on the principle of fairness, balance and adherence to the constitution as a national agreement.³¹ In this case, religious moderation becomes important, believers must interpret the sacred text. Each text is ensured to have a context that is not necessarily understood based on literal text. Excavation of sacred texts with holistic interpretations will give birth to universal meaning according to context.³²

Analysis and Evaluation Component of Millennial Religious Literacy Activities

Activities carried out by millennials in students of Islamic religious education IAIN Kediri in honing analytical and evaluation skills to strengthen religious literacy are students who know and know all the books that have been recommended by lecturers. To get to know and know all the

³¹ Kementerian Agama RI, *Moderasi Beragama Kemenag RI*.

³² Muhammad Aziz Hakim, *Moderasi Islam: Deradikalisasi, Deideologisasi Dan Kontribusi Untuk NKRI* (Tulungagung: IAIN Tulungagung Press, 2017).

books that have been recommended by lecturers, students are encouraged to engage their thoughts and emotions with the process of reading through productive activities both orally and in writing. The ability to know various kinds of books is one of the skills that should be done based on the ability of students to think at a high level. Therefore, knowing the book that is communicated is not only done so that students want to read but a process that involves all mental activities and thinking skills of students in understanding, mythic, and producing a written discourse based on the reader's point view.

Aspects of literacy developed from the activities of analysis and evaluation of students to the books for which the lecture refers are recognizing bias and objectivity, distinguishing facts from hypotheses, theories or opinions, evaluating the reliability and validity of information, justifying points of choice, and explaining views. As Silberman that the value of moderation is illustrated in the student process in selecting possible problem-solving. The breadth of views allows students to be more careful in looking at problems before determining attitudes to a problem.³³

Reasoning Component of Millennial Religious Literacy Activities

Activities carried out by millennials in students of Islamic religious education IAIN Kediri in honing reasoning skills to strengthen religious literacy is a repetitive process that students do to revise their ideas, repeat the stages of writing so that they can devote ideas and ideas in the form of writing that is following the ideas or ideas developed. That way reasoning skills can be honed which includes understanding, thinking logically, understanding negative examples, deductive thinking, systematic thinking, consistent thinking, drawing conclusions, determining methods, making excuses, determining strategies, supporting ideas with strong reasons and evidence, setting logical arguments, recognizing paradoxes and understanding their place in religious arguments, concluding and deciding.

The literacy aspect that students learn to develop literacy skills using this reasoning is to use a link that connects various ideas throughout the text, uses reading strategies to support deduction, and uses appropriate text. According to Abidin, writing literacy is a reasoning skill as a means of understanding certain texts or scientific concepts, and honing the skills to criticize certain information or concepts that are being learned.³⁴ Entering the era of globalization and the advancement of information technology and the

³³ Budiyo, "Model Pendidikan Moderasi Beragama Berbasis Kearifan Lokal Di IAIN Pontianak," *Jurnal Pendidikan: Riset Dan Konseptual* 4, no. 3 (2020): 405-13.

³⁴ Najibul Khoir, "Literasi Pendidikan Agama Islam Siswa SMA Khadijah Surabaya Pada Era Revolusi Industri 4.0" (Universitas Islam Negeri Sunan Ampel Surabaya, 2019).

era of disruption, reason plays an important role in life, be it personal life or group life, including religious life under the auspices of a Pancasila state. For this reason, students become very important to sharpen their reasoning skills so as not to easily fall or get stuck with radical ideas. Moderation contains justice so that a person does not get caught up in the view and way of life of extremities. When looking at religious moderation, students need to understand religious moderation by reasoning without having to get caught up in extremism.

Synthesis Component of Millennial Religious Literacy Activities

The activities carried out by millennials as students of Islamic religious education IAIN Kediri in honing synthesis skills to strengthen religious literacy is students identifying the values and ideas shared by people from different religious communities, connecting distinctive ideas to make an understanding, a coherent picture of the world's religions or religions other than those embraced by students, then make conclusions. The thinking skills necessary to be able to contribute positively to modern life. One is what he calls *the synthesizing mind*: the ability to produce synthesis — meaningful integration — of information of various kinds.

The aspect of religious literacy that students develop through this synthesis is integrating information about religion from various sources into the coherent forms and connections used to connect ideas. Bloom classifies cognitive abilities hierarchically based on learning outcome behaviors related to internal abilities and operational verbs, one of which is synthesis, which is to unify or combine information elements into related units of information and have a clearer meaning.³⁵ Students who are trained in finding, sorting, and applying sources of information in completing their work Information literate students will be critical when they find hoax information. Students who are information literate will be difficult to be pitted against sheep because of certain interests.

Communication Component of Millennial Religious Literacy Activities

Activities carried out by millennials as students of Islamic religious education IAIN Kediri in honing communication skills to strengthen religious literacy are students expressing ideas, information, thoughts, feelings, conclusions, about religious understanding, using technical terms that can be recognized, listening to others or other students. Good communication skills are needed by a student in the process of learning

³⁵ Kemendikbud, *Buku Kurikulum Pendidikan Tinggi* (Jakarta: Direktorat Jenderal Pendidikan Tinggi, 2014).

activities. Communication is the process of conveying ideas from one person to others.

Aspects of religious literacy developed by students through this communication are using vocabulary or diction related to key concepts related to Islamic moderation, listening for a specific purpose and being able to remember or summarize important points, organizing information clearly and precisely, depending on the purpose either orally, in writing, or visual or chart form. Discussion, Q&A, and group work are forms of honing communication skills. By discussing, Q&A, and group work students' thinking skills can be honed, critical thinking, creative and argumentative. In addition, according to Zakiah Darajdat which is to training communication by fostering cooperation between students through group work can foster and maintain a sense of unity and unity in a group, train student leadership, develop a sense of friend loyalty and a please-help attitude, provide opportunities for students to actualize themselves in planning something for the common good, directing the student's personal growth and development in life society.³⁶ Therefore, this group's working method is part of the strategy in instilling religious moderation for students so that students are flexible and not exclusive in religion.

Contribution of Diversity Literacy Skills in Improving Religious Moderation for Urban Millennials After the Outbreak of Covid-19

Strengthening students' religious literacy through the skills of reflection, investigation, empathy, analysis and evaluation, reasoning, synthesis, and communication can develop rational *thinking* skills, *self-awareness skills* and form awareness of the importance of millennial students IAIN Kediri understand themselves as god beings and are aware of the potential of self (physical and psychological). As Costa and Kallick, religious literacy skills present learning that has a value of relevance with high accuracy to the reality of life today.³⁷ Learning outcomes have a strong bond with the reality that students face. A series of academic processes that provide the same vision of learning to all students. With this process, the habit of thinking that makes sense can be well embedded. This is important to do to grow effective thinking habits in every learning.

³⁶ Samsul AR, "Peran Guru Agama Dalam Menanamkan Moderasi Beragama," *Jurnal Al-Irfan* 3, no. 1 (2020): 37–51.

³⁷ Angga Teguh Prastyo dan Ulfatul Aini, "Strategi Pembelajaran Pendidikan Agama Islam Bagi Generasi Millennial Di Era Revolusi Industri 4.0 (Studi Multisitus Di SMA Surya Buana Kota Malang Dan SMA Islam Nusantara Kota Malang)," in *Proceeding of International Conference on Islamic Education: Challenges in Technology and Literacy* (Malang: Faculty of Education and Teacher Training, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2019), 434–44.

The contribution of religious literacy strategies in improving religious moderation for the millennial generation of IAIN Kediri through the skills of reflection, investigation, empathy, analysis, evaluation, reasoning, synthesis, and communication, namely as follows: *First*, form mental adjustment and critical in understanding various religious content. So that this mentality forms IAIN students not to taklid (*anti-totalistic*) from literacy such as online media and other media. Every religious information is examined critically and rationally, and there is room for students to think based on a *religious worldview*. *Second*, being able to identify differences in beliefs, and practice the teachings of Islam in society. This is crucial for increasing the level of thinking of students, strategies like this have important content that meets various educational goals that empower students. Because, the characteristics of learning that are carried out emphasize interactive, student-lecturer partnership, and democratic dialogue as a core process in learning. Thus, students feel they can have a high level of learning in studying religion. *Third*, have a preventive spirit from hate speech wrapped in religious content.³⁸ This strengthens the opinion of Majid and Andayani who stated that *life skills* play an important role in optimizing students' ability to study, adjust and actualize Islamic religious education in campus and community spaces.³⁹

Conclusion

After the outbreak of the Covid-19 pandemic and this era of disruption, demands for a change in the online learning system, however, the dangers and threats of radicalism, terrorism, and intolerance need to be continuously monitored. For this reason, strengthening religious literacy for the millennial generation of IAIN Kediri is very important to equip students with knowledge and skills in understanding and discussing religion and the problems around them confidently, accurately, and critically. In order to strengthen moderate Islamic religious literacy, there are several strategies that can be used to develop religious literacy skills for the millennial generation of IAIN Kediri students, namely reflection, investigation, empathy, analysis and evaluation, reasoning, synthesis and communication. With this strategy students will understand that a friendly, peaceful, friendly, tolerant, flexible, and inclusive face is the face of Islam in the framework of moderation.

³⁸ Yedi Purwanto et al., "Internalizing Moderation Value Through Islamic Religious In Public Higher Education," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 110–24.

³⁹ Lilik Nur Kholida, "'Pendidikan Agama Islam Dan Penguatan Karakter Religius Dalam Menghadapi Era Revolusi Industri,'" in *Prosiding: Seminar Agama Islam 2019* (Malang: Lembaga Pengembangan Pendidikan dan Pembelajaran Universitas Negeri Malang, 2019), 6–138.

While the contribution of religious literacy strategies in increasing religious moderation. First, forming mental adjustment and critical in understanding various religious content. Second, being able to identify various differences in beliefs, and the practice of Islamic teachings in society. Third, have a spirit of prevention from hate speech wrapped in religious content. Thus, religious literacy enables students' willingness and ability to live with religious and cultural diversity and with conflicting beliefs and practices. It can promote social cohesion by providing a safe space, where different views can be shared, listened to and engaged without pressure to conform to the overall perspective. That way, students are not easy to justify without first considering different reading references from various points of view.

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