

THE ROLE OF YOUTH IN MODERATE ISLAMIC PUBLICATION EFFORT THROUGH THE LITERATURE MOVEMENT

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Abstract

Literacy has an important role in the life of the nation, state and religion. Besides being able to foster a broad understanding in each individual, literacy can be an effective tool to prevent disintegration or division between individuals in a pluralistic society. Through the literacy movement, religious moderation efforts, especially for Muslims in Indonesia today, will be much easier to implement and distribute their ideas. Reflecting on the recent situation, where Muslims often reap negative justifications for every act of violence committed by a Muslim who lacks an understanding of literacy related to the character and substance of Islamic teachings. Publication steps against moderate Islamic thought is an effective solution. Besides being able to become the best instrument of unity for the benefit of Muslims, moderate Islamic publications can be used as a step for deradicalization and optimizing the prevention of extremist ideas, acts of terror, and the like. Thus, the integrity of the nation and state as well as ukhuwah Islamiyah can be well maintained in Indonesia.

Keywords: Moderate Islam, Youth, Literacy

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1. INTRODUCTION

The history of Islam proves that interests for interests have succeeded in making Muslims more diverse. The pattern is quite clear and similar, namely by prioritizing the struggle for power, cultism to cultural and political factors that permeate the thoughts and styles of thinking of the Muslim community. Quraish Shihab said that diversity in life is a necessity that Allah wants. Even sodiversity in terms of opinions, perspectives, even responses to the holy books and the interpretation and implementation of them. (Hilmi, 2016: 60)

In order to seek the formation of possible attitudes, including the attitude of changing uniformity into diversity, an attitude of accepting all differences, to the attitude of wanting to recognize the rights and respect the existence of others – tolerance is needed. However, today's reality actually presents a view that some community organizations tend to be massive in making violence a part of the community *activity-style* they. This kind of phenomenon opens collective awareness and belief, including the author, that efforts to transform from intolerance to tolerance are very important to strive for.

Another fact states that the development of information technology, especially the existence of the internet and social media, has led to the independence of each individual who accesses it to understand certain religious beliefs or teachings. A number of scholars, one of which is Nadirsyah Hosen, stated that: *google* with all its search facilities, it has become a "new kiai" who facilitates religious fatwas in which the article is that these fatwas are not only born from the mechanism of collective study (al-jama'i), but can also emerge from the world between nowhere. whose contextual correlation is very contrary to religious teachings and cultural values in Indonesia.

Related to this, religious expressions that exist in the country will have more and more new features, which are actually increasingly testing all parties so that they can make creative and strategic efforts, especially in synergizing between religious, historical contexts, and current realities. In the past, this religious expression was formed by a cultural background that made diversity always present and reconciled through the spirit of nationalism. However, in the present and in the future, these challenges are increasingly complex due to the problem of acute disconnection/disintegration at various levels of society. (Musrawi, 2010: 17)

With the discovery of various facts, that most efforts to doctriate and disseminate information on ideas that are contrary to Islamic values *rahmatan lil 'alamin* and far from our national values, this stems from the existence of social media platforms and blogs in general. So, this is closely relevant to the existence of literacy in the country. Most recently, Indonesia was ranked 60th out of 61 countries in the field of literacy. So far, literacy is only understood

as the ability to read and write, whereas more broadly literacy can be interpreted as an individual's ability to understand, read, write, express, and implement something. In connection with the effort against these deviant notions, it is necessary to have a moderate understanding of Islam. And the most effective step in the effort to publish moderate Islam is to optimize the literacy movement, the initiator of which is the younger generation. With good literacy skills, the younger generation as the majority of social media users will easily publish the moderate Islam. These problems and innovations are the background for the author to raise the title "The Role of Youth in Efforts to Publicize Moderate Islam through the Literacy Movement".

2. METHODS

Research methods in the preparation This article uses one method in data collection and processing. The writing method used in this article is a descriptive qualitative research method based on a literature study. The approach used in data collection is an inductive approach that begins with collecting relevant and appropriate data or references. Data collection methods used are literature studies and interviews.

The data that has been collected will later be parsed and processed using descriptive sociological analysis. These methods discuss the problem with descriptions that describe and interpret something, for example the existing situation or relevance, the impact or effect that occurs, as well as the ongoing trend.

Data used in compiling This article consists of two, namely primary data and secondary data. Primary data comes from literature or references from credible parties such as books, nationally standardized journals, and official government websites. Then secondary data comes from the results of observations, as well as interviews with members of the literacy movement community. The methodology used in this research is descriptive method by describing facts and objective factual data.

3. RESULTS AND DISCUSSION

3.1 About Islamic Moderation

The word moderate in Arabic is better known as *al-wasathiyah*. Which in the Qur'an there is this word in the QS. Al-Baqarah: 143. *Al-wasath* of the verse has the best and most perfect meaning. Then in the hadith it is also stated that the best problems are those that are located in the middle. The point is, in solving or viewing a problem, moderate Islam is more trying to approach compromise and be in the middle, as well as when addressing pluralism in terms of religion, culture, to idealism. (Hadi, 2016, pp. 5-6)

The principle of Islamic moderation is an effort to optimize tolerance, respect differences, while still believing in the beliefs and truths of each religion and madhhab. Thus, each individual can accept each other's decisions or perspectives with a cool head without having to involve acts of terror, radicals, to anarchism. With moderation too, Muslims will be seen *aswasathan people*, namely the representation of people who love peace and are anti-violent. (Muchlis, 2018: 175) Moderate Islam is an understanding of religion that is very relevant in the context of diversity in every aspect of life, be it religion, culture, customs, and so on.

Wasathiyah is a teaching that guides its people to be fair, balanced, beneficial, and proportional or often called moderate in every dimension of life. Moderate Islam is not a new *ijtihad* that emerged in the 20th century or recently, but this moderation of Islam has existed long since the revelation and emergence of Islam on earth 14 centuries ago. This direction of moderate Islamic thought became more fresh and phenomenal when it was echoed again by Al-Imam Doctoral Professor Yusuf Al-Qaradhawi, a great scholar figure from Qatar who was born in Egypt. (Muhammad, 2020: 23) His masterpieces, whether in the form of books, scientific papers, to his actions in da'wah all over the world, are all based on the concept of *wasathiyatul Islam*.

Like the previous commentators, Quraish Shihab is one of the many scholars of interpretation who are consistent with the call for the principle of *wasathiyahas* a character and method to understand the texts of the Qur'an. He argues that Islamic moderation will bring and guide humans to the character and nature of being just and proportional in all things. In addition, he also differentiates the *wasathiyah* conception based on a number of different paradigms, but all of them complement each other substantially. Among the important things is that the middle position makes humans neither right nor left, which leads people to be fair. (Zamimah, 2018: 87) Then that position will also make a person visible to anyone through all different directions, and at that time he can also be an example for everyone. Because in essence, Allah made Muslims to a middle position so that they could be witnesses to human actions, namely other people. The Islamic perspective or view of life is that apart from the world, there is also the afterlife, this is what makes the middle as a view that makes every Muslim not deny and judge worldly life as virtual, but also not judge that the world is everything.

3.2 About the Literacy Movement

Literacy is often only understood as the ability to read and write. However, according to the Ministry of Education and Culture of the Republic of Indonesia, literacy is the ability to access, understand, and use or use something intelligently through various activities, including

seeing, reading, listening, writing, and speaking. In Islam, every believer understands that literacy is a very important foundation. This is based on the first revelation that came down to the Prophet Muhammad, namely iqra' which means read. The command to read becomes the essence or core of efforts to learn science. (Herman, 2017: 2) And the command to read as the first revelation was, is not only addressed to the Prophet Muhammad, but to all mankind. Literacy in the dynamics of the Islamic journey also continues to grow, in the form of authorship of the revelations and hadiths of the Prophet. If the revelations and hadiths at that time were not codified in written form, then the people who came to us today would not know what Allah SWT said. To the prophet and what the prophet said to his companions. Therefore, the essence of literacy exists as a guide that every human being should have because its virtues have proven to be useful in all ages and conditions.

A number of Indonesian linguist experts agree that the meaning of literacy is not as narrow as the ability to read and write but also includes an understanding of mathematical numbers. Meanwhile, the Education Development Center (EDC) states that literacy includes a person's abilities broadly, about how individuals optimize all the potential they have, as well as skills in numbers, letters, etc. As the spirit of understanding all kinds of knowledge, literacy plays an important role in making an individual literal and skilled in various fields or exact sciences. Therefore, the development of a literacy culture must be in line with the dynamics of science and technology that are developing dynamically at this time.

Therefore, the literacy movement exists as a forum for all activities related to literacy and every individual who cares about the fate of his nation's literacy in order to create a society that is literate, literate, and has broad understanding. In Indonesia itself, the literacy movement has been one of the programs of the Ministry of Education and Culture (Kemendikbud) since 2015 which has a similar goal as an effort to prepare a literate generation by grounding the culture of reading and writing. In addition, the literacy movement is not only limited to government agency programs such as the School Literacy Movement from the Ministry of Education and Culture or the Reading Interest Correctional Movement by the National Library of Indonesia. However, these movements later emerged and were rooted in community initiation, literacy activists, mostly young people. Among the literacy movements in question are the Lingkar Pena Forum, the Literacy Addict Community, Our Literacy Community, and so on. This indicates that the fire of passion for fighting for literacy culture in Indonesia has not been extinguished and will continue to grow along with the dynamics of knowledge and technology.

3.3 The Contribution of the Literacy Movement in Stemming Intolerance in Indonesia

Recently, the issue of nationality and religion has become a topic that is often discussed and debated. According to most people, this problem is an implication of the emergence of a number of Islamic groups, both those who in the form of community organizations (ormas) and socio-political organizations that seem to be trying to lead the state in a harmonious direction, with uniformity both in relation to the legal system, or social life in general. (Yakin, 2016: 94) The efforts they have made are quite diverse, ranging from forming studies wrapped in scientific or religious da'wah missions, as well as doctrinal steps through various communication platforms, to actions that tend to be extreme and radical.

Indonesia is a pluralistic nation, consisting of various ethnicities, races, and religions. It is this diversity of life and thoughts that then has the potential to lead to conflict. However, all kinds of conflicts, feuds, and so on are impossible as long as every human being who lives in this pluralistic country is willing to respect the existence of differences. This wise attitude and tolerant character can then guarantee the creation of inter-racial, ethnic, inter-religious harmony, and of course all forms of conflict and violence in this country can be avoided.

Tolerance in essence will only be created, when every human being wants to understand and understand the existence of diversity. On the other hand, intolerance and criticizing differences are *impact* narrow thinking and one's lack of understanding of a teaching, especially in religion. Even though it is clear, the essence of every religion is to teach kindness and respect differences. Therefore, literacy is needed to get rid of the intolerant understanding that has so far undermined our diversity. As a form of contribution, the literacy movement was then present to become an enlightener and an effective knowledge tool so that the quality of literacy can be improved. In particular, to ward off intolerant and extreme thoughts and behavior towards differences.

There are quite a number of communities or associations that have a specific mission, namely to mobilize literacy. Starting from those who are involved in the world of writing, increasing interest in reading, to publishing all have the same strong role in the world of literacy. These movements continue to grow and give rise to various innovations along with the dynamics of science and technology. One of them is the widespread digital literacy movement launched through a number of social media platforms, such as blogs, *Instagram*, *Facebook*, and so forth.

This digital literacy plays a central role in the struggle of the literacy movement against studies that display and present things that are full of hatred and intolerance. This is due to the dynamics of technological developments that massively touch all lines, so that the role of the literacy movement is demanded to be maximized. In the world of journalism, we know for example SEJUK or the Union of Journalists for Diversity which in every writing and

publication –both through blogs and social media, strives to optimize common awareness in caring for the dignity of diversity through messages of peace.

Another contribution, for example in the publishing world, is Mizan Publishing, which in one of its publishing events, which was also published on a digital platform, initiated the theme Islam Cinta, and many other indie and major publishers are doing the same thing. The impact was felt, where many new writers emerged who with the same spirit flocked to write messages of peace about Islam. According to Fahrizal Aziz, one of the founders of two major literacy movement communities in Blitar Raya, namely the Blitar Pena Circle Forum and the Muara Baca Community. The literacy movement in this all-digital era must be able to adapt, especially in the joint mission of stemming the publication of teachings of hatred, intolerance and others.

According to Fahrizal, the contribution of the literacy movement that is most needed at this time in an effort to stem intolerant understanding is by initiating the publication of positive and unifying content with packages that are popular and accessible and widely accepted. Because, with this ease of access. Therefore, internet users who, according to the Association of Indonesian Internet Service Providers, continue to experience this significance, will switch from being initially more likely to consume provocative and hateful literature. With digital literacy, the publication of this tolerant understanding will make them wiser in accepting differences as a gift.

3.4 Youth Efforts in Moderate Islamic Publication Through Literacy Movement

The youth oath event is the best inspiration for the youth of this nation. In fact, pluralism of thoughts, differences in belief, religion, ethnicity, race, and customs, can be merged into a single entity, in the same pledge and the same vision. Of course, it was not enough to merge plurality at that time if it was only based on the will to be independent and the feeling of sharing the same fate. However, the movement of the youth, especially at that time, was also based on good understanding and literacy. The literacy which then led them to understand that those who were geographically far apart from each other actually had the same historical background and the same struggle as a unit.

This is what young people need in the current era of modernization, especially for young people from among Muslims. In the midst of the threat of intolerant, radical, and terrorism ideas, youth as agents of change are required to play an active role – participate in caring for the dignity of Islam and protecting *ukhuwwah islamiyyah* with all kinds of efforts. Reflecting on the history of the youth oath in which there are also Muslim youth figures who are moderate-minded and appreciate pluralism.

Thus, moderate Islamic thought in the current era is very important to fight for its publication, especially by the role of youth. Because in principle, Islamic moderatism is an effort to optimize tolerance, respect differences, while still believing in the beliefs and truths of each religion and madhhab. There are many variations in mobilizing moderate Islamic literacy in our society. And the literacy movement is as broad as the scope of its meaning, which is not just a matter of reading and writing. However, the literacy movement can also be in the form of expressions, narratives, implementations, and many others.

The Moderate Islamic Literacy Movement can be intensified through various efforts. First, the literacy movement can start from early literacy and basic literacy (*early literacy*). Which ability is formed from a person's interaction with the environment and analysis of a social phenomenon. Youth as the movers can strive for this early literacy through interactions and national discussions that are carried out regularly. Second, the Moderate Islamic Literacy Movement can make libraries as supporting facilities. The completeness of materials, literature, to the capacity and quality of services from the library can be a good means to lead people to want to re-open an understanding of Islamic values that respect pluralism.

Finally, with the media and digitization of reading materials. Youth can maximize this movement with various efforts. Starting from digital-based education regarding the importance of filtering good information and studies, delivered in an appropriate way *makruf* and factual. To socialize the importance of caring for the dignity of Islam itself by publishing to the public that Islam is full of love and peace, and far from intolerant and hateful understanding. This can all be done through a digital- based literacy movement, in the form of publications via blogs and social media, which almost every individual now has access to. This ease of socializing through social media or digital media can then make the dissemination of moderate Islamic literacy accessible and acceptable to all parties easily, quickly, effectively, and usefully.

4. CONCLUSION

Today, the issue of nationality and religion is a topic that is often discussed and debated. These problems are caused by the emergence of groups that seek to homogenize the plurality that this nation has, so that it must be the same and in harmony with their principles, which often act in the name of religion even though what they do tends to result in acts of terror, extremes, and all kinds of violence. form of hate speech.

In addition, inadequate understanding and quality of literacy is also an important factor in the ease of understanding or teachings of intolerance and full of hatred that pervades all lines of life, especially Muslims in general. Moreover, the dynamics of technological development have also opened up as wide opportunities as possible for anyone who wants to

convey information and studies more freely. Thus, these forms of provocation are disseminated massively without any filtration process and are accepted by a number of groups, especially youths with minimal literacy understanding.

Therefore, the Moderate Islamic Literacy Movement carried out by youth will play an important role in stemming these teachings and re-spreading the message of peace, respect for differences, and full of religious tolerance. Because, with the dissemination of a new understanding of the importance of respect in this difference, either through literature, either writing, narration, or reading. So, the paradigm that arises in society and all forms of behavior will definitely be better and in accordance with the nature of Islam which is rahmatan lil 'alamin.

There are many forms of the Moderate Islamic Literacy Movement that this youth can do. Mainly in the midst of this modernization current is the existence of digital literacy which requires the central role of youth as a driving force. The manifestation of this digital literacy can be in the form of writings published on social media, blog platforms, and so on. So, everyone can access it and digest the understanding of the narrative of peace that is conveyed. The immediate impact will be that the new literacy and understandings that this young man is doing will be able to outperform the studies or information which are being intensified by those who want to divide the nation and Muslims in particular.

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