



Accompaniment in Understanding Religious Moderation at the Qur'an Education Communication Forum in Bandar Lampung City

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Abstract

Strengthening religious moderation has become an urgent necessity to prevent conflicts arising from radicalism and intolerance, particularly at the level of non-formal religious education such as TPQ. This community service aims to provide an understanding of religious moderation to Qur'an teachers who are members of the Qur'an Education Communication Forum (FKPQ) in Bandar Lampung City, as an effort to instill the values of moderation early on in students. The method used is Participatory Action Research (PAR) with instruments such as Focus Group Discussions (FGD) and Questionnaires, involving 30 TPQ (Qur'an Education Center) teachers through stages of pre-support (pre-test), the support process (three stages of material related to the concepts of moderation, radicalism, intolerance, and its implementation), and evaluation (post-test). The research results show a significant increase in participants' understanding, with an average pre-test score of 53 rising to 95 in the post-test. These findings affirm that the religious moderation guidance is effective in strengthening the understanding of Qur'an teachers, which is then transferred to students, resulting in the formation of a moderate moral generation of Qur'an learners. This community service contributes through the development of an applicable PAR-based religious moderation assistance model in non-formal Qur'anic education (TPQ), while also serving as a reference for policymakers and educational institutions in designing systematic and sustainable programs for strengthening religious moderation at the grassroots level.

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INTRODUCTION

Religious diversity in Indonesia serves as a strategic context for strengthening religious moderation. Indonesia officially recognizes at least six religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Due to this diversity, it is no surprise that Indonesia is known as a religious nation, namely, in the high level of religiosity within society amidst the plurality of beliefs. Religious diversity in Indonesia does not merely reflect differences, but also indicates that social life is deeply influenced by religious values that are lived and practiced in everyday life. In other words, religious plurality actually reinforces Indonesia's identity as a religious nation, as each community actively practices its respective religious teachings in aspects of worship, social life, and culture (Bourchier, 2019; Pedersen, 2016; Yusuf, 2012). This is also supported by the state's recognition of official religions as well as constitutional guarantees of freedom of religion.

UUD 1945, as the constitution of Indonesia, as stated in Article 29, guarantees citizens the right to embrace their religion according to their beliefs (Kamal et al., 2026; Mantu, 2018).

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However, despite this, interfaith conflicts often arise. This is reflected in various cases, such as the rejection of the construction of houses of worship in several regions, the Tanjung Balai riots which was triggered by religious issues, and the rising intolerance index based on reports from the Pew Research Center, indicating that Indonesia falls into the moderate-to-high category in terms of religion-based social tensions. Religious conflicts are often driven by the growth of extremism, which refers to a religious perspective that is absolute, exclusive, and intolerant of differences. Such attitudes encourage individuals or groups to claim a single truth while rejecting the existence of others, thereby triggering discrimination, social polarization, and even acts of violence in the name of religion (Adawiah et al., 2021; Kemenag, 2025; Lesmana & Syafiq, 2022; Nurish, 2019; Rahman & Noor, 2020; Rohmatika & Hakiki, 2018; Zulkarnain, 2020). This is further supported by Puslitbang and Layanan Keagamaan Balitbang Diklat Kemenag, based on the analysis in the Annual Report on Religious Life, the current issues in the religious sphere that frequently arise and have the potential to cause conflict are related to belief systems, religious views, religious movements, the construction of places of worship, as well as issues of radicalism, extremism, and terrorism (Tim Penyusun Kementerian Agama RI, 2019).

The urgency of strengthening religious moderation also aligns with the Sustainable Development Goals (SDGs), particularly SDG 16: Peace, Justice, and Strong Institutions. SDG 16 emphasizes the importance of building peaceful and inclusive societies through increased tolerance, violence prevention, and strengthening basic education institutions as agents of peace (Raharjo et al., 2025; Soejoeti et al., 2024). The guidance provided to TPQ (Qur'an Education Center) teachers, as grassroots education actors, becomes a strategic part of achieving the SDG 16 target. This is because TPQ teachers play a direct role in foundational religious education, maintain close connections with the community, and have a significant influence in instilling the values of religious moderation from an early age as an effort to prevent conflict and radicalism. Thus, religious moderation serves as a concrete approach to preventing religious conflict by fostering attitudes of tolerance, respect for differences, and the rejection of violence in religious practices. Its implementation is carried out through education, intergroup dialogue, and the strengthening of inclusive religious literacy, thereby reducing the potential for radicalism and promoting harmonious social interaction (Tim Penyusun Kementerian Agama RI, 2019).

In response to this need, the understanding of religious moderation must be internalized through a systematic educational process, encompassing the cognitive delivery of concepts, the habituation of tolerant attitudes in social interactions, and the exemplification provided by educators in their daily religious practices. This process is reinforced through contextual learning activities, reflective discussions, and continuous evaluation, ensuring that the values of moderation are not only understood but also internalized and manifested in students' behavior. Furthermore, the policy on strengthening religious moderation in the *RPJMN* (Presidential Regulation No. 18 of 2020) underscores the urgency of its implementation at the level of religious education, making it highly relevant to the effort of mentoring TPQ teachers in this study (Mahamid, 2023). However, to this day, the socialization of religious moderation has not been evenly distributed at the TPQ level, even though children are the most effective group for learning and applying moderate religious values, as mentioned by Ali Ramdani. The issue, however, is how far TPQ teachers understand religious moderation to teach it to their students.

The FKPQ Bandar Lampung City is a movement of Qur'an educators across Bandar Lampung City, which consists of 20 districts, under the guidance of the Ministry of Religious Affairs (Kemenag) of Bandar Lampung City's PAKI section. Its vision is to educate Qur'anic and moderate students, who demonstrate a commitment to national values, show tolerance toward differences, reject all forms of violence, and are able to accept and appreciate local traditions in religious practices. Furthermore, moderate students are also characterized by being open-minded, humble, and capable of engaging in inclusive dialogue when addressing differences in religious perspectives within society (Haidar et al., 2023). To carry out this noble task, the Qur'an teachers in Bandar Lampung City use the Qira'ah method, which is socialized across all TPQs in the city (Bintangpost, 2021).

Furthermore, a relevant aspect to be examined is the mission of FKPQ of Bandar Lampung City in fostering students with Qur'anic and moderate character. Therefore, there needs to be implementation by FKPQ to realize this goal of Qur'anic and moderate students. Considering that

students are assets for the nation, and religious education before formal schooling, such as at home and in Qur'anic educational institutions, is the most effective. In addition to being a place for studying the Qur'an, these institutions also serve as media for instilling religious moderation values, so that the students will later possess the skills to read the Qur'an, practice good character, and have a correct understanding of religion one that is moderate.

This community service is motivated by the importance of instilling the values of religious moderation from an early age through TPQ as a foundational religious education institution. However, the understanding of religious moderation among TPQ teachers affiliated with FKPQ remains limited, which may affect the learning process. Therefore, this program focuses on providing assistance to strengthen the understanding of religious moderation among TPQ teachers in Bandar Lampung City.

Previous studies indicate that assistance in religious moderation has primarily focused on strengthening tolerance through educational approaches at various levels of education, including students, university students, and communities (Muh Akhyar Al Haris et al., 2025; Muttaqin, 2023; Santoso & Fikri, 2024). The integration of religious moderation into learning—such as through curriculum design, educator role modeling, and discussion spaces—has proven effective in fostering moderate attitudes (Anwar & Muhayati, 2021). Moreover, the use of digital media and literacy, including podcasts and media literacy, has emerged as an innovative strategy to enhance understanding of religious moderation and prevent radicalism (Patahilah & Rauf, 2025; FN & Zatadini, 2025; Yasfin & Kristiana, 2023). In addition, creative community-based approaches, such as poetry literacy, have also demonstrated contributions to the internalization of religious moderation values (Arifah et al., 2024).

Based on the previous community service programs and studies mentioned above, there has been no initiative that specifically targets TPQ teachers as the primary subjects of religious moderation assistance, particularly within the context of FKPQ in Bandar Lampung City. Most existing studies tend to focus on students, university students, or broader community groups, with limited attention given to early religious educators who play a crucial role in shaping foundational values. Therefore, the novelty of this study lies in three main aspects: 1). It places a unique focus on TPQ educators as the earliest agents of religious moderation in children's religious education. 2). It employs a Participatory Action Research (PAR) approach, enabling a collaborative and transformative process in strengthening teachers' understanding of religious moderation. 3). It offers a scientific contribution in the form of an assistance model that can be replicated in other regions. Accordingly, this community service aims to provide assistance and strengthen the understanding of religious moderation among TPQ teachers affiliated with FKPQ in Bandar Lampung City, in order to foster students who embody Qur'anic values and moderate attitudes.

This community service contributes to the development and model of religious moderation guidance at the non-formal Qur'anic education level (TPQ), which has not been widely addressed in national moderation strengthening or international research. Additionally, this service offers empirical evidence of a significant increase in the understanding of TPQ teachers, which could serve as a reference for policies from the Ministry of Religious Affairs and Qur'anic educational institutions in Indonesia.

METHOD

The method employed in this community service is Participatory Action Research (PAR), as it is relevant to the objective of the program, which not only focuses on enhancing understanding but also on fostering participatory social change. PAR emphasizes the active involvement of the community as partners in a process of reflection and collaborative action. In the context of FKPQ in Bandar Lampung City, this approach is reflected in the active participation of TPQ teachers throughout all stages of the program, the role of FKPQ administrators as local leaders driving the assistance process, and efforts to develop a structured and sustainable model for fostering religious moderation within TPQ environments. In this study, PAR is implemented to actively engage the community in identifying problems, formulating practical solutions, and carrying out collective actions to strengthen the understanding of religious moderation within TPQ settings (Rahmat & Mirnawati, 2020).

The data collection techniques employed in this study include Focus Group Discussions (FGDs), questionnaires, and documentation. FGDs are used to explore in depth the understanding, experiences, and perspectives of TPQ teachers regarding religious moderation in a participatory manner. Questionnaires are utilized to quantitatively measure participants' level of understanding through pre-tests and post-tests in order to assess the effectiveness of the assistance provided. Meanwhile, documentation is used to complement the data through records of activities, notes, and relevant archives as supporting evidence to ensure the validity of the research findings. The primary data source of this study consists of 30 TPQ teachers affiliated with FKPQ in Bandar Lampung City. Supporting data includes activity-related documents such as assistance program reports, attendance lists, as well as photographs and field notes recorded during the implementation of the program. In addition, statistical data in the form of participants' pre-test and post-test results are also utilized to measure the level of understanding of religious moderation before and after the assistance.

The data in this study refers to all information obtained from informants who are considered to have the most detailed and clear knowledge about the focus of the research being studied. In addition to data obtained from informants, data is also collected from supporting documentation related to verbal and action data. This research will explore the types of data related to each of the research focuses being observed. Once all data is collected, descriptive analysis techniques will be used for analysis, meaning that the researcher will attempt to describe the collected data regarding religious moderation understanding. The methodology used is presented in Figure 1.

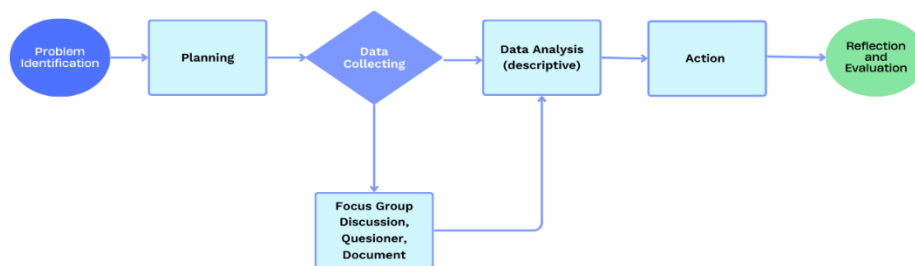


Figure 1. PAR Method

RESULTS AND DISCUSSION

The Forum Komunikasi Pendidikan Al-Qur'an (FKPQ) of Bandar Lampung City serves as a coordinating and developmental platform for Qur'anic educational institutions. It plays a role in aligning visions, enhancing the professionalism of TPQ teachers, and strengthening the quality of learning. In the context of this study, FKPQ acts as a strategic partner in implementing religious moderation assistance by facilitating activities, organizing participants, and strengthening the capacity of TPQ teachers.

Stages of Moderation Guidance

The stages of providing religious moderation understanding guidance to Qur'an teachers in FKPQ are carried out in three stages, as shown in Table 1.

Table 1. Stages of Religious Moderation Guidance in FKPQ Bandar Lampung City

No.	Stage of Guidance	Activities	Description
1.	Pre-Guidance	Pre-Test to measure understanding of Religious Moderation	Using a Google Form instrument
2.	Guidance Process	Guidance Stage I: Delivery of material on the definition and basic concepts of Religious Moderation. In this stage, participants are also given Exemplifying (Providing Examples), where participants demonstrate their ability to provide examples of the concepts or general principles being studied. Guidance Stage II: Understanding the basic concepts of radicalism and	

		intolerance, followed by tasks where participants are asked to explain the definitions of intolerance and radicalism, provide examples, and classify thoughts that contradict the concept of religious moderation.	
		Guidance Stage III: Material related to radical behavior and intolerance occurring in society or circulating on social media, along with explanations regarding radicalism and intolerance in Indonesia and various other countries.	
3.	Evaluation	Post-Test to measure understanding of Religious Moderation after the guidance has been provided	Using a Google Form instrument Source: Processed by the author

Pre-Guidance Stage

The pre-test measurement aims to determine the participants' initial level of understanding of the concept of religious moderation prior to the implementation of the assistance program. This data serves as a basis for identifying learning needs, determining appropriate assistance strategies, and providing a benchmark for evaluating the effectiveness of the program through post-test results.

The pre-test is used to measure participants' initial level of understanding prior to the assistance, serving as a basis for determining appropriate learning strategies and for comparing the improvement outcomes through the post-test (Adri 2020 ; Effendy dan Hamid 2016; Hidayat dkk. 2025).

A teaching and learning process that begins with a pre-test and ends with a post-test is intended to examine the extent of learners' cognitive development in relation to the material that will be taught and has been taught. According to Jean Piaget, the learning process involves assimilation, accommodation, and equilibration, which refer to the integration and adjustment of new knowledge into existing cognitive structures. In the context of this assistance program, the improvement in participants' understanding indicates that these processes have functioned effectively, as participants are able to integrate and adapt the concept of religious moderation into their cognitive frameworks (Adri, 2020). Therefore, the community service team prepared 20 multiple-choice questions to measure and classify the participants' baseline understanding. A total of 30 participants completed the questionnaire.

Stages of Assistance in Understanding Religious Moderation at FKPQ Bandar Lampung

Comprehension refers to the ability of participants to explain a concept in their own words. In the context of mentoring activities, this is reflected in the ability of TPQ teachers to clearly articulate and appropriately apply the concept of religious moderation. (Sudijono, A., 1996).

Based on the concept of comprehension, the mentoring activities are designed not only to deliver material but also to encourage participants to explain, discuss, and apply the concept of religious moderation within the context of learning in TPQ. Therefore, the assistance is conducted in an interactive manner to ensure that participants' understanding develops in a deep and contextual way. The mentoring sessions are carried out at the FKPQ Secretariat of Bandar Lampung City, located at Perum Taman Gunter Blok A No. 3, Gunung Terang.

Phase 1 of Assistance

In the first phase of assistance, the focus is directed towards the activity of Interpreting. Interpreting occurs when an individual is able to transform information from one form of representation to another. This process includes converting words into other words, images into words, and so on (Wardan et al., 2024). In this phase, participants are expected to be able to restate what has been conveyed to them, both in writing and orally. The material for this phase is delivered by a religious moderation expert, Dr. Agus Hermanto, M.H.I, who explains the basic concepts of religious moderation. The expected outcome of this first phase is for the religious teachers in the FKPQ environment to be able to repeat and convey the material related to the basic concepts of religious moderation. As a form of evaluation, the speaker will ask the audience to repeat the material that has been presented.

The next stage in this first assistance process is Exemplifying, which is the ability of participants to provide examples regarding the general concepts or principles being learned. Flexibility in defining concepts is also important in the process of exploring information related to the concept. A person will try to give an authentic example from their own experience, different from others. An individual with a good understanding of the concept will attempt to include specific details in every example provided.

In the second phase, the ability to provide examples (Exemplifying) becomes a continuation of the first process, which is Interpreting. In the advanced material still presented by Dr. Agus Hermanto, he continues to explain the basic concepts of religious moderation. On this occasion, the speaker presented a statement regarding the concept of religious moderation, which is "an attitude and viewpoint that is neither excessive, extreme, nor radical. In any religion, including Islam, a moderate attitude is necessary to maintain harmony among communities." Figure 2 is the documentation of activities during the first phase of assistance.



Figure 2. Phase I Assistance

Phase II of Assistance

In this second phase of assistance, participants are directed to master the skills of classifying and summarizing.

Classifying is the ability of an individual to recognize that something (an example) belongs to a specific category (concept/principle). Fluency is crucial for a person when quickly classifying examples that fit into a particular category. An individual must have the ability to break down details well, making it easier to define those examples within the same category (Lestari, 2014).

In this phase, **Classifying** is an essential part of the assistance process in understanding religious moderation. Classification is performed to provide detailed knowledge to participants (Lestari, 2014). In this phase, Dr. Agus Hermanto also presented the material. The speaker presented the basic concepts of radicalism and intolerance, then assigned participants the task of explaining the definitions of intolerance and radicalism, providing examples, and classifying thoughts that are contrary to the concept of religious moderation.

The next process in Phase II is **Inferring**, which is the ability to abstract a concept or principle by discovering patterns in a series of examples to form a conclusion. Making conclusions involves deep thinking, requiring fluency in connecting one concept to another and flexibility in finding ideas to formulate a conclusion. Creativity is essential for someone in making comprehensive and representative conclusions.

During this phase, the material presented by the speaker must go deeper to explain the concept of religious moderation. The speaker should be able to correlate the elements of moderation with everyday life to create tolerance within the community. The speaker will ask all participants to draw conclusions and correlate the importance of the concept of moderation among TPA teachers, as well as identify behaviors or actions that should be taken to promote tolerance.

When the TPQ teachers involved in FKPQ understand the concept of religious moderation and are able to classify moderate and non-moderate actions, it is expected that they can teach their students to practice moderate attitudes in society. Figure 3 is the documentation of

activities during Phase II of the assistance.



Figure 3. Phase II Assistance

Phase III of Assistance

In the third phase, participants are directed to master the skills of **Comparing** and **Explaining**. **Comparing** is the ability of an individual to detect similarities and differences between two or more objects, events, ideas, problems, or situations. The ability to compare is closely related to the observation of specific details possessed by an object, making elaboration skills essential in the process of comparison.

In this phase, as usual, the speaker presents advanced material on religious moderation to the participants. The material discusses radical and intolerant behaviors occurring in society or circulating on social media, along with explanations about radicalism and intolerance in Indonesia and other countries. The speaker assigns a task to classify the characteristics of radicalism and intolerance to be compared, particularly from the aspects of societal values and religion, so that the connection between radicalism and intolerance as a divider of national unity and the integrity of the Republic of Indonesia can be identified. This will highlight the positive aspect of understanding religious moderation.

The next process in Phase III is **Explaining**, which is the ability of an individual to create and use cause-and-effect models within a system. Someone who is fluent in linking one concept to another will have better explaining skills than someone who is less fluent. For example, participants are asked to explain the relationship between changes in radical behavior and the changes in intolerant behavior. Participants who are proficient in processing information about the concepts of radicalism and intolerance (linking radicalism with intolerance) will find it easier to explain the relationship. A person's explaining ability will improve if they can provide detailed explanations about the relationships between these concepts.

Evaluation of Religious Moderation Understanding Assistance

The evaluation stage is a crucial part of the religious moderation understanding assistance process, as it serves to measure the effectiveness of the assistance process in improving participants' understanding. This evaluation is conducted through the administration of a post-test to all 30 participants, who are TPQ teachers involved in the Forum Komunikasi Pendidikan Al-Qur'an (FKPQ) of Bandar Lampung. The evaluation instrument used is the same as the instrument used in the pre-assistance phase (pre-test), so that the results can be compared objectively. Table 2 is a comparison of the pre-test and post-test results.

Table 2. Pre-test & Post-test Results of Participants

	N	Min	Max	Average
Pretest	30	31	74	53
Posttest	30	93	97	95

Based on the pre-test results conducted before the assistance, the average score obtained was 53. This score indicates that, generally, the participants' initial understanding of the concept of

religious moderation was still in the low to moderate category. This finding suggests that most participants did not have a comprehensive understanding of the concept of religious moderation, including differentiating between moderate, intolerant, and radical attitudes, as well as relating them to everyday life practices and the educational context in TPQ.

After the completion of the entire assistance program, which consisted of three stages of material, the post-test results showed a significant improvement. The average post-test score reached 95. Almost all participants scored above 90, indicating that they not only understood the basic concepts of religious moderation but also could identify concrete examples of moderate behavior, classify intolerant and radical attitudes, and explain the negative impacts of extremist ideologies on religious and national life.

The improvement in scores from an average of 53 in the pre-test to 95 in the post-test demonstrates a substantial increase in understanding. This confirms that the Participatory Action Research (PAR)-based assistance model, which integrates the delivery of conceptual material, participatory discussions, and cognitive exercises through interpreting, exemplifying, classifying, comparing, and explaining, has proven to be effective in enhancing participants' understanding capacity. The dialogical and contextual nature of the assistance process allowed participants not only to receive information passively but also to reflect on and relate it to their experiences as TPQ teachers.

Furthermore, the results of this evaluation show that TPQ teachers, as actors in grassroots religious education, have great potential to become agents of strengthening religious moderation if equipped with the right and comprehensive understanding. The increased understanding at the teacher level is expected to be continuously transferred to the students, so that the values of religious moderation can be instilled from an early age through an inclusive Qur'anic education process that focuses on shaping moderate character.

However, this evaluation also identifies limitations in the implementation of the assistance. Ideally, the evaluation phase should not stop at cognitive measurement through post-tests but should be followed by a practice evaluation, which involves direct assistance to TPQ teachers when implementing religious moderation material in the teaching process for students. Due to time constraints and limited resources of the community service team, this practice evaluation phase could not be optimally conducted. Therefore, further assistance and field observation-based evaluation are recommended for future community service activities to ensure the sustainability and long-term impact of this assistance program.

The Impact of Religious Moderation Assistance on SDG 16

The Sustainable Development Goals (SDGs), particularly SDG 16 (Peace, Justice, and Strong Institutions), emphasize the importance of building peaceful and inclusive societies through the prevention of violence and the strengthening of social institutions (Muntoha, 2025). In this context, religious education at the community level, such as TPQ, becomes a strategic space for instilling values of tolerance from an early age. The results of the mentoring program indicate a significant increase in TPQ teachers' understanding, from an average score of 53 to 95, which directly contributes to SDG target 16.1 (reducing all forms of violence) and 16.a (strengthening relevant institutions to prevent conflict). This improvement in understanding has implications for teachers' ability to internalize and transmit values of moderation, tolerance, and anti-extremism to students, thereby functioning as a preventive effort against potential religious conflicts at the local level.

Furthermore, strengthening the capacity of TPQ teachers also contributes to SDG target 16.b, which promotes non-discriminatory policies and practices through inclusive education. In practice, teachers who have participated in the mentoring program tend to teach values of respect for diversity, leading to the creation of a more tolerant learning environment. In addition, the Participatory Action Research (PAR) approach reinforces community participation in the educational process, aligning with the inclusivity principles of SDG 16. Thus, the outcomes of this mentoring program not only enhance individual capacity but also make a concrete contribution to achieving SDG 16 indicators by strengthening the role of TPQ as a non-formal educational institution that functions as an agent of peace at the grassroots level.

CONCLUSION

Based on the explanation above, it can be concluded that the assistance in understanding religious moderation for TPQ teachers who are members of FKPQ is highly necessary, considering that the understanding of religious moderation is crucial to instill in students or santri from an early age. The implementation of religious moderation assistance was carried out in three stages. The first stage involved conducting a pre-test to measure the knowledge and understanding of TPQ teachers who are members of FKPQ regarding religious moderation. The second stage of the assistance focused on providing religious moderation understanding through three phases: (1) Phase I assistance, (2) Phase II assistance, and (3) Phase III assistance. The program concluded with an evaluation process to assess the effectiveness of the assistance, followed by a post-test to measure the understanding of religious moderation after the assistance was provided.

AUTHOR CONTRIBUTIONS

GLI contributed as the originator of the main research idea, conducted preliminary research and created the research framework, and wrote the article. MYA developed the ideas and concepts outlined in an academic paper. IFH assisted in collecting data and analyzing field findings, which were subsequently incorporated into the research article.

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