



Understanding and Attitudes of Religious Moderation among Teachers in Al-Qur'an Education Centers

Galih Fajar Fadillah¹, Husin Al Fatah², Aly Mashar³

¹galihfajarf@gmail.com, UIN Raden Mas Said Surakarta, Indonesia

²fatah1912abdullah@gmail.com, UIN Raden Mas Said Surakarta, Indonesia

³alymashariainskt@gmail.com, UIN Raden Mas Said Surakarta, Indonesia

*Corresponding Author: fatah1912abdullah@gmail.com

Abstract

This qualitative study examines the understanding and attitudes of TPQ (Taman Pendidikan Al-Qur'an) teachers in Sawit District, Boyolali, Indonesia towards religious moderation and the factors influencing these attitudes. The research used a qualitative approach through in-depth interviews, observations, and document analysis to explore the lived experiences and perspectives of these teachers. The study emphasizes the significance of religious moderation such as tawasuth (moderation), national commitment, tolerance, cultural accommodation, and anti-violence in fostering societal harmony. It highlights key challenges, opportunities, and supports within the moderation learning process. This research is distinctive in its focus on TPQ teachers, a critical yet underexplored group in religious education. The findings underscore the need for enhanced educational initiatives, promotion of moderation values, and empowerment of influential societal figures to cultivate stronger attitudes of religious moderation. By addressing regional and educational contexts, the study offers new insights into grassroots-level efforts to promote religious moderation.

Keywords: Al-Qur'an Education Centers; Learning Process; Religious Moderation

Abstrak

Studi kualitatif ini meneliti pemahaman dan sikap guru TPQ (Taman Pendidikan Al-Qur'an) di Kecamatan Sawit Boyolali, Indonesia terhadap moderasi beragama dan faktor-faktor yang memengaruhi sikap tersebut. Penelitian menggunakan pendekatan kualitatif melalui wawancara mendalam, observasi, dan analisis dokumen untuk mengeksplorasi pengalaman dan perspektif hidup para guru tersebut. Studi ini menekankan pentingnya moderasi beragama seperti tawasuth (moderasi), komitmen nasional, toleransi, akomodasi budaya, dan antikekerasan dalam membina kerukunan masyarakat. Studi ini menyoroti tantangan, peluang, dan dukungan utama dalam proses pembelajaran moderasi. Penelitian menjadi unik karena berfokus pada guru TPQ, kelompok yang kritis namun kurang dieksplorasi dalam pendidikan agama. Temuan penelitian menggarisbawahi perlunya peningkatan inisiatif pendidikan, promosi nilai-nilai moderasi, dan pemberdayaan tokoh masyarakat yang berpengaruh untuk menumbuhkan sikap moderasi agama yang lebih kuat. Dengan membahas konteks regional dan pendidikan, penelitian ini menawarkan wawasan baru tentang upaya masyarakat akar rumput untuk mempromosikan moderasi agama.

Kata Kunci: Moderasi Beragama; Religious Moderation; Proses Pembelajaran, Pusat Pendidikan Al-Qur'an

1. Introduction

Indonesia's rich diversity in customs, cultures, races, ethnicities, languages, and religions presents both opportunities and challenges (Acim et al., 2023; Junaedi, 2018; Mariyono, 2024). While this diversity should be celebrated, it has sometimes led to conflicts, particularly those rooted in religious differences. Moderation Theory and the Moderation

Index are crucial frameworks for understanding and addressing these conflicts in the Indonesian context (Mohammad Fahri, 2019; Subchi et al., 2022).

Moderation Theory posits that promoting moderate beliefs and practices can help mitigate conflicts and foster peaceful coexistence within diverse societies. In Indonesia, this theory can be applied to understanding how deviations from moderate beliefs contribute to religious conflicts and investigating how moderate religious teachings and practices can prevent escalation and promote reconciliation (Mohammad Fahri, 2019). Implementing educational reforms that emphasize moderate and inclusive religious teachings, as well as developing community programs that encourage dialogue and mutual understanding among different religious groups, are practical applications of this theory.

The Moderation Index, developed by the Ministry of Religious Affairs, is a quantitative tool that measures the level of religious moderation within communities (Sukestiyarno et al., 2022). It includes indicators such as commitment to national values, tolerance, non-violence, and accommodation of local cultures. By assessing the level of religious moderation among TPQ teachers in Boyolali's Sawit District, this research aims to counteract religious radicalism and intolerance. The study is unique in its focus on a specific and often overlooked area, offering nuanced insights through qualitative methods like in-depth interviews, observations, and document analysis. These findings are crucial for informing policymakers, improving religious education, and fostering a culture of tolerance, ultimately contributing to a peaceful, multicultural society in Indonesia.

The presence of disparities in *understanding of religion* rather than in "religious teaching" itself poses a significant risk of triggering conflicts. Differences in interpreting religious concepts can lead to tensions, particularly when certain groups promote exclusive or radical views. Therefore, preventive measures are essential to ensure that such conflicts do not escalate into violence or damage to places of worship. One effective approach to countering religious radicalism, particularly when it is done in the name of religion, is through the promotion of moderate and inclusive Islamic education (Mohammad Fahri, 2019). Consequently, it is crucial to understand the level of religious moderation among TPQ (Taman Pendidikan Al-Qur'an) teachers, given that these educators serve as role models for their students' religious perspectives..

TPQs are non-formal religious education institutions for children in Indonesia, and they are abundant in number. Virtually every mosque or prayer room has one, with some villages having two or three times more TPQs than formal educational institutions for young children. Considering their prevalence, TPQs should receive attention from various stakeholders concerning the promotion of religious moderation. It is important to note that, when it comes to instilling intolerant beliefs in children (or students), the role of the teacher is pivotal. During childhood, children are highly impressionable, and teachers at the elementary level have significant influence over the learning process. Besides teachers, the instructional materials used also play a crucial role. If these materials contain teachings or values of intolerance, both teachers and students may be influenced by them.

This research aims to assess the understanding of religious moderation among TPQ teachers. To measure religious moderation, we rely on the Religious Moderation Index from the Ministry of Religious Affairs (Kemenag), which encompasses commitments to national

values, tolerance, non-violence, and accommodation of local cultures. The primary source of data for this research is TPQ teachers dedicated to the Sawit District in Boyolali.

Based on preliminary field studies, several key findings form the foundation of this research. First, there are more than 200 TPQs in the Sawit District, while Kemenag's EMIS data only registers 50 TPQs. Second, despite the abundance of TPQs, comprehensive instructional guides concerning the fundamental values of religious moderation, particularly in relation to Islamic teachings, are lacking. The majority of guidelines are related to Quranic readings, such as Iqra, Qira'ati, or Yanbu'a. Third, geographically, Boyolali is a part of Solo Raya that receives less attention regarding the presence of religious intolerance. Researchers often focus more on areas like Sukoharjo, Karanganyar, Klaten, and Surakarta.

Nonetheless, FKUB Solo Raya suggests that intolerance remains high in the Solo Raya region, including Boyolali, in 2021. Fourth, the Sawit District is one of Boyolali's areas located on the border with Sukoharjo and Klaten, believed to have strong tendencies towards religious intolerance in Solo Raya (Musyafak & Nisa, 2021). Given these reasons, as a preventive measure to combat religious radicalism and intolerance, it is crucial to assess TPQ teachers' understanding of religious moderation, particularly in the Sawit District.

Based on the aforementioned background, the research questions in this study are: "What is the understanding of religious moderation among TPQ teachers in the Sawit District, Boyolali?" and "What are the factors influencing the attitudes of TPQ teachers in the Sawit District towards religious moderation?" The main objectives of this research are twofold: to provide a detailed description of the understanding of religious moderation among TPQ teachers in the Sawit District, Boyolali, and to explore the factors that influence their attitudes towards religious moderation. The first objective focuses on comprehensively understanding how these teachers perceive and practice religious moderation. Given their influential role in shaping young minds, it is crucial to assess their awareness, knowledge, and implementation of religious moderation principles. This will involve in-depth interviews, focus group discussions, and surveys to gather both qualitative and quantitative data. The expected outcomes include a comprehensive profile of the teachers' understanding, identification of common themes and misconceptions, and baseline data to inform targeted interventions and educational programs.

The second objective seeks to identify the personal, social, and educational factors that shape TPQ teachers' attitudes towards religious moderation. This involves examining the influence of local cultural practices, community dynamics, and educational materials on their perspectives. Methods will include observations, document analysis, and case studies to gain insights into how religious moderation is practiced and the contextual influences at play. The expected outcomes are the identification of key factors that influence attitudes, insights into the role of community and family, and recommendations for stakeholders on supporting and enhancing the promotion of religious moderation. These findings will contribute to developing more effective educational strategies and policies to foster a culture of tolerance and peace in Indonesia.

The research on religious moderation among TPQ (Taman Pendidikan Al-Qur'an) teachers in the Sawit District, Boyolali, requires several significant revisions to strengthen its academic value and clarity. Firstly, the research gap needs to be clearly articulated by providing a thorough review of previous studies on religious moderation. This will highlight

how the current study differs from and contributes to existing literature, ensuring its novelty is clearly demonstrated. Additionally, as this study employs a naturalistic approach, it is essential to present a clear hypothesis that aligns with the research objectives. Without a well-defined hypothesis, the direction and focus of the study may appear ambiguous.

Secondly, the introduction currently offers a general discussion on social issues related to religious conflicts and moderation in Indonesia. While this provides broad context, it lacks specificity regarding the conditions in the Sawit District, Boyolali. The introduction should include concrete data or statistics related to religious intolerance or moderation issues in Sawit to justify why this area is the focus of the study. For instance, including local incidents, reports, or surveys that highlight cases of intolerance or radical tendencies in Sawit would provide stronger grounding for the research's significance.

To strengthen the study's novelty, the author must emphasize how the current research addresses gaps in prior studies. While much research focuses on religious moderation at a macro level, the unique focus on TPQ teachers in a specific, often-overlooked area like Sawit can be highlighted as a key contribution. Additionally, integrating previous findings with the study's objectives will clarify what new insights the research aims to uncover. This will ensure the study's originality and relevance are firmly established, providing a solid foundation for its academic contribution.

The integration of qualitative methods, including in-depth interviews, observations, and document analysis, allows for a comprehensive and nuanced understanding of the factors influencing TPQ teachers' attitudes. This approach yields richer, more detailed data compared to purely quantitative studies. The findings can inform policymakers in designing effective interventions to promote religious moderation, particularly in educational settings. For educators and community leaders, the research offers practical insights into improving religious education and fostering a culture of tolerance. By promoting religious moderation among TPQ teachers, the research aims to counteract religious radicalism and intolerance, which is crucial for preventing future conflicts and fostering a peaceful, multicultural society.

2. Method

This study employs a qualitative research methodology designed to explore data, facts, events, and realities comprehensively. This method enables the researchers to capture not only textual information but also the contextual meaning and judgments associated with the phenomena. By utilizing a qualitative approach, the study aims to gain a deep understanding of participants' perspectives while minimizing bias. As Denzin and Lincoln explained, qualitative research involves an interpretive and naturalistic approach (Denzin, Norman & Lincoln, Yvonna, 2018).

The research subjects in this study are TPQ/TPA teachers from the Sawit District, Boyolali, who are active members of the TPQ Coordination Body. Sampling will be conducted using purposive sampling, where teachers who actively engage in religious moderation activities are selected. This ensures that the research focuses on individuals with relevant experiences and knowledge about religious moderation, thus providing data that is both meaningful and focused.

To obtain a comprehensive understanding of the research topic, data will be collected through in-depth interviews, classroom observations, and document analysis: 1) In-depth Interviews: Semi-structured interviews will be conducted with TPQ/TPA teachers to gather their understanding of religious moderation and their attitudes toward the government's religious moderation initiatives. This method allows flexibility to explore relevant themes in-depth while enabling participants to share their views freely.

To ensure the reliability of the data, member checking will be employed, wherein participants will review the interview data for accuracy. Additionally, triangulation will be used to compare responses across different participants. 2) Observations: Classroom observations will be carried out to verify and supplement the interview data. The teaching processes will be observed, particularly focusing on how concepts of religious moderation are implemented in practice. Observations will provide insights into whether the moderation principles are effectively integrated into the TPQ/TPA learning environment, enhancing the validity of the findings. 3) Document Analysis: Teaching materials such as textbooks, lesson plans, and other documents will be analyzed to examine how religious moderation is represented and taught. This analysis will complement the data gathered from interviews and observations, ensuring a holistic understanding of the integration of moderation values within the TPQ/TPA curriculum.

To enhance the validity and reliability of the study, triangulation will be applied by comparing multiple data sources, including interviews, observations, and document analysis. Perspectives will also be gathered from other stakeholders such as parents, mosque leaders, and local community members to enrich the findings. Furthermore, a simple survey will be distributed to a broader sample of community members to identify general trends and attitudes toward religious moderation, thereby complementing the qualitative data with broader insights.

The data analysis process will commence alongside data collection, following Seidel's "noticing," "collecting," and "thinking" approach (Seidel, 1998). The qualitative data will be coded and categorized to identify recurring themes and emerging patterns related to religious moderation. This thematic analysis will be guided by theoretical frameworks and indicators of religious moderation, particularly those provided by the Ministry of Religious Affairs. By aligning the analysis with these frameworks, the study will assess how the attitudes and practices of TPQ/TPA teachers correspond to the Ministry's moderation index.

To ensure the reliability and validity of the findings, the study will implement multiple strategies, including member checking, triangulation, and the use of diverse data sources. Member checking will confirm that the findings accurately reflect participants' perspectives, while triangulation will minimize bias by cross-verifying the data. Additionally, the research process will be meticulously documented to ensure transparency and reproducibility. These measures collectively enhance the credibility and dependability of the research findings.

3. Result and Discussion

The discussion of this research will be divided into two parts. The first section will discuss the conditions and the understanding of TPQ/TPA teachers regarding religious moderation, as well as their attitudes towards the religious moderation program. This discussion will compare the knowledge, understanding, and attitudes of teachers with the theories of

moderation and the religious moderation index published by the Ministry of Religious Affairs. The second section will discuss the factors influencing the attitudes of TPQ/TPA teachers in the Sawit District, Boyolali, towards religious moderation. This section will also encompass challenges, threats, opportunities, and support in the moderation learning process. The analysis in this section will utilize the moderation indicators from the Ministry of Religious Affairs and other relevant sources.

3.1. The Teachers Religious Moderation Understanding

Respondents in this assessment were teaching staff at Al-Qur'an Education for Children (TPA/Q) in all 69 TPQ Sawit sub-districts. Consisting of 64% of respondents being female and 38% being male. In this section, several conditions of moderation among respondents are described, such as national commitment, tolerance, non-violence, and accommodating culture in religious life. The categories of moderation used in this assessment are attitudes of (1) *tawasuth*, (2) tolerance, (3) national commitment, (4) accommodating to local culture, and (5) anti violence. in accordance with the pocket book on religious moderation published by the Indonesian Ministry of Religion.

3.1.1. The *Tawasuth* (Moderation)

Data Analysis related to *Tawasuth* Attitude (Moderation): In this research, the author attempts to analyze the respondent's attitude of *tawasuth* (moderation) towards conflicting realities. Two statements were used to describe the respondent's *tawasuth* attitude, and the results were as follows: First Statement: (Respondent's feelings regarding differences in schools of thought and understanding) As many as 26.7% of respondents agreed, 65.3% of respondents said they disagreed, and 8% of respondents said they strongly disagreed. From these results, it can be concluded that the majority of respondents (74.7%) tend to disagree or strongly disagree with the first statement. However, it should be noted that around 26.7% still agree with this statement, which shows that there are some respondents who hold a *tawasuth* attitude, although in smaller numbers.

Second Statement (about mediating differences of opinion between schools of thought). As many as 80% of respondents agreed, 20% of respondents said they strongly agreed. The results of the second statement show that the large majority of respondents (80%) agree with this statement, and around 20% strongly agree. This second statement conveys a moderate and positive attitude towards differences in views and thoughts.

Analysis of the two statements indicates that there is a significant difference between the first statement (which has a negative pattern) and the second statement (which has a positive sentence pattern). This can be caused by various factors, such as the respondent's understanding of the sentence conveyed or attention to the details of the sentence. However, the conclusion that can be drawn from these two statements is that the majority of respondents indicated agreement with a moderate attitude (*tawasuth*) in terms of taking a middle attitude towards differing views. In this context, it is necessary to take a further approach and a more detailed explanation to understand the factors that influence the attitude of *tawasuth* among respondents, as well as how to increase the understanding and practice of moderate attitudes in a conflicting environment.

3.1.2. The National Commitment

The Second aspects of moderation is National Commitment and Religious Moderation. The data provides information about respondents' national commitment, which is one indicator of religious moderation promoted by the government through the Ministry of Religion. Understanding and commitment to the principles of Pancasila, nationalism and the 1945 Constitution are considered important in the context of religious moderation.

The following is an interpretation of the data: First Statement (Regarding Deliberation): As many as 61.3% of respondents agreed, 33.3% of respondents said strongly agreed, 4% said did not agree, and 1.3% of respondents said they strongly disagreed. These results indicate that the majority of respondents, namely 94.6%, are committed to the principle of deliberation as part of the Indonesian national spirit. This reflects respondents' awareness of the importance of deliberation in forming policies and in running government.

Second Statement (Concerning Pancasila Democracy), As many as 66.7% of respondents agreed, 29.3% of respondents strongly agreed, and 4% of respondents said they did not agree. These results show that the large majority of respondents, namely 96%, agree that Pancasila democracy is in accordance with the Islamic concept in national and state life. This shows that the majority of respondents consider the Pancasila democratic system to be in line with Islamic values.

Third Statement (Concerning the Caliphate replace the Pancasila), As many as 54.7% of respondents said they did not agree, 25.3% of respondents are disagreed, 16% of respondents agreed, 4% of respondents said they strongly agreed. Interpretation: These results indicate that the majority of respondents, namely 80%, do not agree that the caliphate system replaces the Pancasila democratic system. However, it should be noted that there are a small number who agree or strongly agree with the caliphate. This shows that there are variations in opinion regarding the government system.

In conclusion, based on the three statements submitted, the majority of respondents showed a strong commitment to national principles, including Pancasila deliberation and democracy, which are considered to be in accordance with Islamic values. However, there are a small number who have different views regarding the caliphate system. These results show the diversity of views in society regarding national commitment and the government system. It is important to continue discussions and education that promote a better understanding of the principles of religious moderation and national commitment in order to achieve harmony and unity in society.

3.1.3. The Tolerance Attitude

Then, the third indicator is Tolerance. The data illustrates the extent to which respondents show an attitude of tolerance towards other people who have different beliefs and their attitudes towards the establishment of places of worship of other religions in their environment. Here are further interpretations. First Statement (Tolerance for Others with Different Beliefs), As many as 61.3% of respondents agreed, 36% of respondents are strongly agreed, and 2.7% of respondents said they did not agree. These results indicate that the vast majority of respondents (97.3%) have a positive attitude towards other people who have different beliefs. This reflects a high level of tolerance, where respondents enjoy glorifying other people from various religious backgrounds.

Second Statement (Tolerance towards the Establishment of Houses of Worship of Other Religions), As many as 48% of respondents agreed, 12% of respondents are strongly agreed, 34.7% of respondents did not agree, and 5.3% of respondents said they strongly disagreed. These results indicate that around 60% of respondents expressed approval for the establishment of places of worship of other religions in their environment. However, around 40% of respondents still disagreed with this.

In conclusion, from this data we can see that the large majority of respondents have a high tolerance attitude towards other people who have different beliefs. They enjoy glorifying other people from various religious backgrounds. However, when it came to the establishment of other religious places of worship in their neighborhood, there was more variation in attitudes, with around 40% of respondents still expressing disapproval. This indicates that there is room to increase understanding and practice of tolerance, especially in the context of supporting the establishment of places of worship of other religions. Educational efforts, inter-religious dialogue, and promotion of tolerance can help strengthen attitudes of tolerance in society.

3.1.4. Accommodation to Local Culture

The next indicator is Accommodation to Local Culture indicator. This data measures respondents' attitudes towards local cultural accommodation in religious practices. Accommodation of local culture is an important aspect of moderation in a religious context, which involves a willingness to embrace local customs and culture that do not conflict with religious teachings. Here is a more in-depth interpretation and analysis of the data, First Statement (About People Who Read the Qur'an in Indonesian Cultural Dialect): As many as 58.7% of respondents expressed disagreement, 42.3% of respondents expressed agreement. These results indicate that the large majority of respondents (58.7%) expressed disapproval of people who read the Qur'an in the Indonesian cultural dialect. This could indicate a lack of accommodation towards differences in the way of reciting the Qur'an with the local cultural dialect.

Second Statement (Regarding *Selamatan* and *Tahlilan*): As many as 86.7% of respondents expressed agreement, 22.8% of respondents expressed disagreement. These results indicate that the large majority of respondents (86.7%) support the practice of *Selamatan* and *Tahlilan*, which are part of local culture in society. This reflects a positive attitude towards accommodation of local cultural practices.

In conclusion, these data indicate that there are differences in respondents' attitudes regarding local cultural accommodation in the context of religion. Respondents tended to be less supportive of accommodation to cultural dialects in reading the Qur'an, while the majority supported the practices of *Selamatan* and *Tahlilan*. These differences may reflect the diversity of views in society regarding the way religion is carried out and relates to local culture.

3.1.5. Anti Violence Attitude

Then, the last indicator is Attitudes Anti Violence. This data measures respondents' attitudes towards the use of violence and coercion in the context of religious defense. In the context of moderation, efforts to avoid violence and coercion are an important part of

encouraging a moderate attitude. Here is a more in-depth interpretation and analysis of the data: First Statement (Concerning Coercion of Belief), As many as 57.3% of respondents agreed. 33.33% of respondents are strongly disagreed, and 9.3% of respondents said they did not agree. These results indicate that the majority of respondents (91.63%) expressed agreement with efforts to avoid excessive attitudes in imposing beliefs. This reflects the realization that using coercion to spread religious beliefs is not in line with the principles of religious moderation and tolerance.

Second Statement (Concerning the Use of Violence in Defense of Religion), As many as 45.3% of respondents said they did not agree, 24% of respondents said they strongly disagreed, 29.3% of respondents agreed, and 1.3% of respondents said they strongly agreed. These results indicate that the majority of respondents (69.3%) expressed disapproval of the use of violence in religious defense. However, there were around 30.6% of respondents who still expressed approval or agreement with the use of violence in this context.

In conclusion, these data indicate that the vast majority of respondents have an attitude that supports efforts to avoid coercion of belief and opposes the use of violence in religious defense. This is a positive sign related to moderation in religion. However, there was still a small group of respondents who considered or supported the use of force, which may be a cause for concern.

To assess the uniqueness and national relevance of this finding, we can compare it with research results from other regions. Previous studies on Islamic education institutions, particularly TPQ (Taman Pendidikan Al-Qur'an), have shown varying levels of engagement with the values of religious moderation. For instance, in regions like Jakarta, TPQs have incorporated moderation in religious practices by integrating local wisdom and interfaith dialogues into their curriculums (Vika Rahmatika Hidayah, 2021). In contrast, some areas still focus more on traditional approaches, which may not explicitly foster such moderation (Putri Ayu et al., 2023).

Research conducted in areas like the regency of Banyumas and Cilacap, such as in Taman Pendidikan Al-Qur'an (TPQ) institutions, has also highlighted efforts to promote religious moderation. In a study by (Vika Rahmatika Hidayah, 2021; Vivin Viollyn, 2022) in Banyumas and Cilacap Regency, such as promoting peaceful coexistence among ethnic groups. However, in some more conservative areas, the emphasis on moderation remains relatively limited, with TPQs focusing more on traditional Qur'anic literacy and less on interfaith or intercultural dialogue (Burga & Damopolii, 2022). Similar research regarding cultural and traditional custom enhancing the religious moderation also conducted in Fak Fak West Papua by Putri Ayu et al. She captured the moderation practices of the Ugar Village community in West Papua, reflected through the symbolic functions of their house doors (Taburar), which embody mutual trust and village philosophy as the foundation for regulating family and community life, enabling them to adapt to new influences. These findings suggest that while the initiative to foster moderation is gaining traction, its implementation varies significantly depending on the region's cultural context (Putri Ayu et al., 2023).

While (Mulyana, 2023) Investigated the concept and implementation of religious moderation values—such as non-violence, egalitarianism and fairness, and tolerance in Islamic religious education textbooks at the junior high school level in Bandung, West Java, revealing alignment with the Indonesian government's moderation pillars and highlighting

their role in fostering a safe, respectful school environment for Muslim and non-Muslim students

On a national scale, the findings of this research align with the broader government efforts to integrate Islamic moderation into educational curriculums. The Ministry of Religious Affairs has been encouraging Islamic schools, including TPQs, to promote peaceful coexistence and tolerance as part of Indonesia's national commitment to a pluralistic society (Musyahid & Kolis, 2023). Research by (Aisyah Khumairo et al., 2023) on TPQ curricula nationwide found that while there has been some progress in incorporating religious moderation, many institutions still struggle with implementing it effectively, particularly in areas with lower exposure to interfaith interaction. This national trend reinforces the relevance of the findings, which suggest that while TPQs are on the right path, more structured and widespread integration of religious moderation is needed.

3.2. Factors That Influence Religious Moderation

The following is an overview of the respondent's educational background, organizational affiliation, gender, Islamic boarding school experience, religious figures followed, and occupation related to TPQ. This is important in understanding social and cultural diversity in the context of religious education in the TPQ environment.

The first, formal educational background. As many as 39% of respondents had completed high school level education. 24% have a higher education background (S1, D1, D2, or D3). Only 3% of respondents had an Islamic boarding school background. This could indicate a better level of religious understanding, as education usually has a positive impact on religious understanding. One striking finding is that the majority of individuals in the TPQ environment have a relatively high level of education, such as high school graduates or even Bachelor's, D1, D2, or D3 degrees. This high level of education can contribute to a better understanding of religion. However, it is important to remember that understanding religion is not just about knowledge, but also about how that knowledge is applied in daily practice.

The second, majority Mass Organizations in the TPQ Environment dominated by the NU (Nahdlatul Ulama), with 55% of members in the environment of this mass organization, followed by the Muhammadiyah environment with 12% in the TPQ environment, and 8% in the environment of other mass organizations. The majority of people associated with TPQ are members of NU (Nahdlatul Ulama) which is known as an organization that adheres to a religious moderation approach followed by Muhammadiyah which also has a moderate character. Therefore, it can be said that the majority of TPQ educators tend to have an understanding of moderation in religion.

Affiliation with the NU mass organization (Nahdlatul Ulama), which is known as a community organization that adopts a moderate approach to Islam, dominates in this data. This reflects the importance of affiliation with mass organizations that adhere to a moderation approach in influencing religious understanding and practice. Strong involvement with mass organizations such as NU and Muhammadiyah suggests that many individuals within the TPQ may have a more moderate and inclusive understanding of religion.

Then, the third factor is following mass organizations, The Nahdlatul Ulama (NU) is the mass organization most followed by respondents related to TPQ, with 52% of respondents belonging to it. Muhammadiyah mass organizations were followed by 13% of respondents.

9% of respondents were reluctant to mention the mass organizations they belonged to, but they were usually related to NU or Muhammadiyah. As previously stated, Nahdlatul Ulama (NU) and Muhammadiyah have a moderate approach to understanding religion, so it can be concluded that teachers at TPQ have a fairly good understanding of moderation.

The fourth factor is Gender. There is a significant difference between the number of male (27%) and female (48%) teachers in the TPQ environment, with more females. This may reflect practices of religious moderation, as gender equality and an inclusive understanding of religion are often associated with moderation in religious practice. Additionally, significant gender differences in TPQ environments with more women than men may reflect religious moderation practices that support gender equality in religion. The presence of women in significant numbers in these circles may play an important role in educating and encouraging moderation in religion.

The fifth factor is many teachers were graduated from *Pondok Pesantren* (Islamic boarding school) as many as 25% of respondents had attended Islamic boarding schools, while the other 30% had no experience in Islamic boarding schools. Islamic boarding schools are often places of deep and conservative religious study. However, the level of understanding of religious moderation may vary depending on the type of Islamic boarding school and its teaching. Experience at the Islamic boarding school is another factor that needs to be considered. Most individuals at TPQ have experience in Islamic boarding schools, which are often known for their deep religious approach. However, the level of understanding of religious moderation may vary depending on the type of Islamic boarding school and the teaching therein. The functions of religious instructors include educative, consultative, informative, and motivational, and Islamic higher education's role is to become a bridge to assist and provide religious education to the community based on religious moderation values (Hefni & Ahmadi, 2022).

The sixth factor is Religious Figures Followed, data shows that a large number of respondents follow religious figures such as Gus Baha (30%) and Buya Yahya (8%), who are known for their moderate approach to Islam. This can influence the level of understanding and practice of religious moderation in the TPQ environment. There were also 18% of respondents who followed other figures such as Ust Khalid Basalamah, Adi Hidayat, and so on. Followers of religious figures also have a significant impact on the understanding and practice of religious moderation. Gus Baha and Buya Yahya, whom most individuals follow, are known for their more moderate approach to religion. This indicates that the influence of religious figures who adhere to religious moderation can influence religious practices within the TPQ environment.

Then the last factor is Employment, as many as 20% of respondents are housewives (IRT), 17% are elementary/PAUD teachers, 13% are entrepreneurs/traders, 8% are students, and 9% are private employees. The diversity of work within the TPQ environment reflects the harmony between religious understanding and everyday life. Elementary/PAUD teachers and private sector employees may have greater influence in understanding and practicing religious moderation in society. Finally, the diversity of work within the TPQ reflects the complexity of understanding and practicing religion in everyday life. Elementary/PAUD teachers and private employees may have greater influence in understanding and practicing

moderation in religion, because they are in a position to influence others, especially the younger generation, in moderate religious practices.

Overall, this data shows that the majority of respondents in the TPQ environment have characteristics that support the level of understanding and practice of religious moderation. Having a high educational background, affiliation with mass organizations that tend to be moderate, gender equality, and following religious figures who support religious moderation can all influence the practice of moderation in religion. However, it is important to remember that the understanding and practice of religious moderation is complex and can vary across respondents.

In conclusion, these data show that in the TPQ environment, the understanding and practice of religious moderation tends to be strong and sustainable. However, it is important to remember that understanding religion is something complex and varies individually. Therefore, education, mass organization affiliation, experience, following of religious figures, and employment all have an important role in shaping the level of understanding and practice of religious moderation in this community. With a moderate understanding and practice of religion, TPQ may play a role in promoting harmony, tolerance, and inclusivity in society more broadly.

3.3. Moderation in National and State Life

A life of religious moderation plays a very important role in an increasingly connected and diverse world. An attitude of moderation, which reflects middleliness and balance in religion, has a significant positive impact on the lives of today's global society. In recent years, many studies and publications have highlighted the importance of religious moderation in social, political and diversity contexts.

One important aspect of religious moderation is its role in promoting tolerance and harmony between religious believers. In a world of turmoil, moderation can be a bridge that connects various religious groups and beliefs. Several study show that individuals with moderate attitudes were more likely to participate in interreligious dialogue activities and were more tolerant towards individuals with different (Harahap, 2023; Idi & Priansyah, 2023; Sudiono & Madkur, 2019; Thaddeus J. Barnas, 2022; Ummah, 2022; et al., 2024)

In addition, religious moderation also contributes to social and political stability. In situations where religious extremism and radicalism can cause social tension and conflict, moderation becomes important. In several countries, special attention is paid to religious moderation policies to maintain the stability of national life. For example, Australia has intervened with a moderate understanding, considering that the threat of religious conflict could become a fatal problem if it is not anticipated early (Yunus & Hanafiah, 2020). Likewise, Iraq is facing discourses of extremism and hatred, thus creating an unsafe environment, full of violence and terrorism. Religious and political moderation unites identity, making loyalty to the country more important than ethnicity, party or sect. This contributes to enhancing peaceful coexistence (Barda'an & Mahmoud, 2018).

A report published by "The Soufan Group" in 2019 underscored the importance of a moderation approach in dealing with radicalization, especially in preventing youth from being influenced by extremist teachings Apart from social and political benefits, a life of religious moderation also has a positive impact on individual development (Center, 2019).

Research in the 2020 Journal of the Indian Academy of Applied Psychology shows that individuals with moderate attitudes tend to experience lower levels of stress and have better psychological well-being (Kumar et al., 2020)

Thus, a life of religious moderation is the key to realizing a harmonious, stable and inclusive society. This attitude not only contributes to inter-religious harmony, but also to social stability, prevention of extremism, and individual well-being. Therefore, emphasizing and promoting an attitude of moderation in religious life is very important in an ever-changing and diverse world.

3.4. Efforts To Increase Awareness About Religious Moderation

Efforts to increase awareness about religious moderation are very important in responding to current global challenges. In an increasingly complex and interconnected world, promoting attitudes of religious moderation is key to ensuring peace, harmony and sustainability. Various steps can be taken to achieve this.

First, education has a major role in raising awareness about religious moderation. Schools and educational institutions can include curricula that promote a better understanding of diverse religions and beliefs. For example, UNESCO has advocated for diversity-based education and interreligious dialogue as an effort to develop religious tolerance and moderation (UNESCO, 2019). In other research found that indicators of religious moderation such as national commitment, tolerance, non-violence, and accommodating to local culture have been included in social science textbooks, although in an unequal proportion (Ni ' matus Solihah, 2022).

Second, mass media and journalists also have a key role in shaping public perceptions about religious moderation. The media can avoid sensationalism and bias in covering religious issues. They can also provide space for narratives and views that promote equality and moderation. Media is a source of building peace for the Muslim societies in the world (Muhammad Umar Riaz Abbasi, 2022).

Third, the government and civil society organizations can also play a role in supporting religious moderation. They can organize interfaith dialogue programs, workshops and training to increase understanding of the importance of moderation. Examples of best practices include the "Forum for Promoting Peace in Muslim Societies. Which encourages interfaith dialogue and cooperation in society prove could be increase to promote moderation values (Sudarji, 2020).

Fourth, religious figures and community leaders have an important role in providing examples of moderation. In their teaching and public communications, they can educate and encourage their followers to adopt an attitude of moderation in religious practice (Karimullah et al., 2023). For example, religious figures such as Yusuf al-Qaradawi have advocated for moderation in religion and interreligious dialogue.

Fifth, wise use of technology and social media can support moderation awareness campaigns. Social media users can share information, articles and stories that promote moderation. The use of hashtag campaigns and social media can also be an effective means of spreading messages of moderation and tolerance. There has been a change in doctrinal strategy for rejecting anti-radicalism policies, by utilizing internet media in the form of websites and social media, so that they are more accepted by the public (Hendri et al., 2024).

Overall, efforts to increase awareness about religious moderation require the cooperation of various parties, including educators, media, government, religious leaders and the community.

Therefore TPQs are encouraged to develop specific teaching modules emphasizing the values of moderation in religious practice. This can be achieved by incorporating lessons on tolerance, acceptance of diversity, and interfaith dialogue into existing Qur'anic studies (Aisyah Khumairo et al., 2023; Ernawati et al., 2023; Mulyana, 2023; Nugroho et al., 2022). Additionally, integrating the principles of religious moderation into the core curriculum of TPQs is essential. This includes introducing discussions on tolerance, pluralism, and respect for diversity within Islamic teachings (Defi & Septrisya, 2024; Ernawati et al., 2023; Rahman & Mulyana, 2024). Religious moderation should not only be taught as a standalone topic but also embedded in daily practices and interactions (Ginanjari et al., 2024). A more unified approach is needed to integrate religious moderation into the TPQ curriculum across all regions, and the government and educational authorities could establish a standardized framework for religious moderation education (Mulyana, 2023). Teachers in TPQs located in less progressive regions could benefit from robust professional development programs focused on religious tolerance and interfaith dialogue (Defi & Septrisya, 2024). TPQs are also encouraged to engage the broader community by organizing dialogues and collaborative activities with other religious groups. This may include joint educational initiatives, social service projects, or interfaith gatherings, providing students with real-world examples of religious tolerance and coexistence (Fadillah et al., 2023; Nada et al., 2024). Continuous monitoring and evaluation of TPQs across Indonesia can ensure that religious moderation values are being effectively taught and integrated into practices (Shaleh et al., 2023).

4. Conclusion

In conclusion, it can be stated that an attitude of religious moderation is crucial for maintaining harmony and cooperation in a diverse society. The data indicates strong support for a more tolerant and inclusive approach; however, there is also significant variation in moderation attitudes. For example, while 60% of respondents support the establishment of places of worship for other religions, 40% disagree. This highlights that although the general trend leans toward support for religious moderation, certain challenges still exist. These variations suggest that promoting moderation requires ongoing efforts to address the underlying differences in perspective.

Education, awareness, and continuous dialogue are key to shaping attitudes of moderation. Efforts to prevent violence, support inter-religious harmony, and promote national values are essential for strengthening attitudes of moderation at both the national and state levels. Furthermore, factors influencing religious moderation attitudes, such as educational background, affiliation with community organizations, gender, experience in Islamic boarding schools, following religious leaders, and employment, play an important role in shaping both understanding and practice of moderation. A higher level of education and association with moderate community organizations tend to foster a more inclusive interpretation of religion. The significant presence of women in these spaces also contributes to supporting religious moderation. Additionally, experiences in Islamic boarding schools,

following moderate religious leaders, and occupational diversity all have a significant impact on shaping the understanding and practice of moderation (Musyahid & Kolis, 2023).

Therefore, to promote stronger attitudes of moderation in society, it is necessary to improve education, advocate for moderation values, and empower individuals who hold influence in society. It is also crucial to acknowledge the challenges that persist in achieving full consensus, as some attitudes toward certain issues such as the establishment of religious places of worship remain divided. Addressing these challenges will be key to advancing a more inclusive and harmonious society (Mohammad Fahri, 2019; Ni ' matus Solihah, 2022; Subchi et al., 2022; Sudarji, 2020).

5. Bibliography

- Acim, Subagja, D. J., Afiani, D. A., Pratama, G. R., & Al Kautsar, F. (2023). Exploring Cultural Diversity in Indonesia: Models , Responses , and Multicultural Politics. *CANDIDATE: Jurnal Sains Politik*, 1(1), 35–55.
- Aisyah Khumairo, Shely Nasya Putri, & Suhono. (2023). An Assistance in Preparing the TPQ Curriculum Based on Religious Moderation at Nurul Iman Mosque. *International Journal of Community Engagement Payungi*, 3(2), 62–73. <https://doi.org/10.58879/ijcep.v3i2.41>
- Bardaan, F. M., & Mahmoud, T. S. (2018). Moderation of Religious and Political Discourse and its Role in a Strategy of Sustainable Security in Iraq. *Journal of Islamic Studies*, 8. 10.37651/aujpls.2018.172360
- Burga, M. A., & Damopolii, M. (2022). Reinforcing Religious Moderation Through Local Culture-Based Pesantren. *Jurnal Pendidikan Islam*, 8(2), 145–162. <https://doi.org/10.15575/jpi.v8i2.19879>
- Center, S. (2019). The Annual Report. *Soufan Group*.
- Defi, W. F., & Septisia, R. (2024). Penguatan Kompetensi Guru Melalui Media Pembelajaran Comic Strip Dalam Internalisasi Nilai Moderasi Beragama. *Jurnal Pemberdayaan Masyarakat*, 9(1), 51–58.
- Denzin, Norman, K., & Lincoln, Yvonna, S. (2018). Introduction: The Discipline and Practice of Qualitative Research. *The Sage Handbook of Qualitative Research*, 968.
- Ernawati, E., Susilowati, E., & ... (2023). Implementasi Pelatihan Modul Pendidikan Perdamaian Untuk Mewujudkan Moderasi Beragama Pada Guru Mi Di Sukoharjo. *Community Development Journal*, 4(6), 11802–11808.
- Fadillah, G. F., Haryanto, A. N., Nilawati, F., Ernawati, E., Hidayati, A. N., Nafi', A., & Marhamah, U. (2023). Internalization of religious moderation in Banjarharjo Village, Karanganyar. *Community Empowerment*, 8(6), 823–827. <https://doi.org/10.31603/ce.8366>
- Ginanjari, M. H., Rahman, R., Badrudin, A. R., & Hidayat, R. (2024). Implementation Of The Pai Learning Model To Improve Religious Moderation Among Ipb University Students. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(02).
- Harahap, H. (2023). Tolerance and Harmony: Keys in Religious Moderation as a Harmonious Society. *Book Chapter of Proceedings Journey-Liaison Academia and Society*, 2(2), 257–265.
- Hefni, W., & Ahmadi, R. (2022). Facing Religious Contemporary Challenges: Redefining the Partnership of Islamic Higher Education and Islamic Religious Instructors in Mainstreaming Religious Moderation. *Jurnal Penelitian*, 19, 109–118. <https://doi.org/10.28918/jupe.v19i2.6161>
- Hendri, N., Qudsy, S., Elvira, M., & Ismail. (2024). Resistance of Islamist Groups to

- Government Policies in the Settlement of Religious Radicalism. *International Journal of Islamic Thought*, 25, 109–121. <https://doi.org/10.24035/ijit.25.2024.290>
- Idi, A., & Priansyah, D. (2023). The Role of Religious Moderation in Indonesian Multicultural Society: A Sociological Perspective. *Asian Journal of Engineering, Social and Health*, 2(4), 246–258. <https://doi.org/10.46799/ajesh.v2i4.55>
- Junaedi, M. (2018). Multiculturalism: Indonesian Discourse And Interpretation. *SYARIATI : Jurnal Studi Al-Qur'an Dan Hukum*, IV(02), 125–142. https://repositories.lib.utexas.edu/handle/2152/39127%0Ahttps://cris.brighton.ac.uk/ws/portalfiles/portal/4755978/Julius+Ojebode%27s+Thesis.pdf%0Ausir.salford.ac.uk/29369/1/Angela_Darvill_thesis_esubmission.pdf%0Ahttps://dspace.lboro.ac.uk/dspace-jspui/ha
- Karimullah, S. S., Faizin, M., & Islami, A. (2023). Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance. *Al-Insyiroh: Jurnal Studi Keislaman*, 9(1), 94–125. <https://doi.org/10.35309/alinsyiroh.v9i1.6345>
- Kumar, S. K., Mandal, S. P., & Bharti, D. A. (2020). Perceived Stress and Psychological Wellbeing: The Moderating Role of Proactive Coping. *Journal of the Indian Academy of Applied Psychology*, 46(2), 200–209.
- Mariyono, D. (2024). Indonesian mosaic : the essential need for multicultural education. *Quality Education for All*, 1(1), 301–325. <https://doi.org/10.1108/QEA-05-2024-0042>
- Mazya, T. M., Ridho, K., & Irfani, A. (2024). Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective. *International Journal of Current Science Research and Review*, 07(07), 4932–4945. <https://doi.org/10.47191/ijcsrr/v7-i7-32>
- Mohammad Fahri, A. zainuri. (2019). Moderasi Beragama di Indonesia. *UIN Raden Fatah Palembang*, 25(2), 451. <http://jurnal.radenfatah.ac.id/index.php/intizar/article/download/5640/3010/>
- Muhammad Umar Riaz Abbasi. (2022). Role of Main Stream Western Media in Peace Building and Conflict Prevention in Muslim Societies: Analytical Study in Contemporary Scenario. *Fahm-i-Islam*, 5(2), 1–28. <https://doi.org/10.37605/fahmiislam.v5i2.359>
- Mulyana, R. (2023). Religious moderation in Islamic religious educatiotextbook and implementation in Indonesia. *HTS Teologiese Studies / Theological Studies*, 79(1), 1–8. <https://doi.org/10.4102/HTS.V79I1.8592>
- Musyafak, N., & Nisa, L. C. (2021). Dakwah Islam dan pencegahan radikalisme melalui ketahanan masyarakat. *Jurnal Ilmu Dakwah*, 41(1), 56–72. <https://doi.org/10.21580/jid.v41.1.7869>
- Musyahid, M., & Kolis, N. (2023). Religious Moderation Implementation in Islamic Education: A Systematic Review. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 9(2), 265–284. <https://doi.org/10.24952/fitrah.v9i2.9547>
- Nada, A. L. I., Arifin, A. S., Anggraini, T. M., & Sultoni, A. (2024). Program Kampung Tapa Salira Sebagai Upaya Penguatan Toleransi dan Moderasi Beragama Masyarakat Multikultural Kelurahan Tlogomas, Kota Malang. *JURPIKAT (Jurnal Pengabdian Kepada Masyarakat)*, 5(1), 109–119. <https://doi.org/10.37339/jurpikat.v5i1.1531>
- Ni ' matus Solihah, N. A. (2022). Finding Religious Moderation on the Indonesian Endorsed Social Studies Textbooks: Critical Discourse Analysis. *Ijtimaiya: Journal of Social Science Teaching*, 6(1).
- Nugroho, T., Masruri, S., & Arifi, A. (2022). Religious Tolerance Education in Al Mukmin Islamic Boarding School of Ngruki. *Ta'dib: Jurnal Pendidikan Islam*, 27(1), 67–83. <https://doi.org/10.19109/td.v27i1.12287>
- Putri Ayu, K., Yamin, A., Sahib, R., & Prasajo, Z. H. (2023). Taburar: Understanding

- Moderation Through House Doors in the Ugar Village. *Harmoni*, 22(2), 355–375. <https://doi.org/10.32488/harmoni.v22i2.691>
- Rahman, M. T., & Mulyana, M. (2024). Madrasah Teachers' Engagement in Promoting Religious Moderation. *Hanifiya: Jurnal Studi Agama-Agama*, 7(1), 15–26. <https://doi.org/10.15575/hanifiya.v7i1.32737>
- Seidel, J. V. (1998). Qualitative data analysis: Ethnograph 5.0. *Qualis Research, c*, 1–15.
- Shaleh, S., Haryani, E., Indrawan, D., Fashimado, Z. S., & Sumirat, Y. S. (2023). Model Pengawasan Internal dan Pemberdayaan Untuk Mendorong Penguatan Moderasi Beragama di Perguruan Tinggi Keagamaan Negeri. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 21(2), 243–254. <https://doi.org/10.32729/edukasi.v21i2.1685>
- Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian Muslims. *Religions*, 13(5), 1–11. <https://doi.org/10.3390/rel13050451>
- Sudarji, S. (2020). MODERASI ISLAM: Untuk Peradaban dan Kemanusiaan. *EDUKASIA: Jurnal Pendidikan dan Pembelajaran*, 1(1), 97–109. <https://doi.org/10.62775/edukasia.v1i1.11>
- Sudiono, T., & Madkur, A. (2019). Being Moderate Muslims in Non-Muslim Community: an Inter-Religious Dialogue in Christian Educational Institution. *Tarbawiyah Jurnal Ilmiah Pendidikan*, 3(1), 1. <https://doi.org/10.32332/tarbawiyah.v3i1.1446>
- Sukestiyarno, S., Sugiyana, S., Sulthon, M., Wuriningsih, W., & Hartutik, H. (2022). Indeks Kerukunan Umat Beragama Kota Semarang Ditinjau dari Dimensi Moderasi Beragama. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 8(2), 177–190. <https://doi.org/10.18784/smart.v8i2.1728>
- THADDEUS J. BARNAS. (2022). The Effectiveness Of Interfaith Dialogue In Countering Religious Intolerance : A Phenomenological Study Of Interfaith Youth Program Alumni Thaddeus J . Barnas , New Jersey City University. *Journal of Security, Intelligence, and Resilience Education*, 13(2), 1–29.
- Ummah, A. H. (2021). The Voices of Inter-Religious Harmony: Experiences of Islam and Hindu Millennial Generation in Lombok. *Atlantis Press: Advances in Social Science, Education and Humanities Research*, 644 (Islage 2021), 17–29. <https://doi.org/10.2991/assehr.k.220206.003>
- UNESCO. (2019). *The Culture of Dialogue & Tolerance among Youth*": A High-Level panel. UNESCO.
- Vika Rahmatika Hidayah, N. A. (2021). implementasi Nilai-nilai moderasi beragama dalam TPQ melalui kegiatan mengaji Al-Qur'an di TQ Nurul Khikmah. *Altifani: Jurnal Pengabdian Masyarakat* 159–167.
- Vivin Viollyn, H. T. U. (2022). Upaya Penerapan Nilai-Nilai Moderasi Beragama Di Tpq Al-Barokah Sibrama. *Al-Munqidz: Jurnal Kajian Keislaman*, 10(1), 396–412.
- Yunus, A. R., & Hanafiah, T. (2020). The State Policy Epistemology Related to Religious Moderation: A Comparative Study of Indonesia and Australia. *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan*, 19(2), 1065–1074. <https://www.jurnal.iain-bone.ac.id/index.php/ekspose/article/view/1140>