



Strengthening Religious Moderation from an Early Age through the Children's Moral Education Program in the Tpq Ar-Roudhoh Bumi Ayu Bengkulu Environment

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Abstrak

Pembentukan karakter moderat sejak usia dini di lingkungan Taman Pendidikan Al-Qur'an (TPQ) merupakan langkah preventif strategis dalam membentengi generasi muda dari potensi eksklusivisme beragama. Kegiatan pengabdian masyarakat (KKN) Tematik Kelompok 17 ini bertujuan untuk menguatkan nilai-nilai moderasi beragama melalui restrukturisasi program pendidikan akhlak anak di TPQ Ar-Roudhoh yang berbasis di Masjid Baitul Izzah, Jalan Intan, RT 01, Kelurahan Bumi Ayu, Kota Bengkulu. Metode pelaksanaan pengabdian ini menggunakan pendekatan Asset-Based Community Development (ABCD) yang berfokus pada pemanfaatan potensi internal komunitas lokal. Hasil kegiatan menunjukkan adanya peningkatan pemahaman konseptual dan praktis santri mengenai pilar moderasi (toleransi, kasih sayang, dan kebersamaan) serta penguatan kapasitas mengajar para asatidz melalui modul akhlak interaktif. Evaluasi dampak menggunakan Societal Impact Index (SII) mengonfirmasi tingkat kepuasan dan efektivitas program sebesar 93,4% (kategori sangat tinggi). Dampak sosial yang dihasilkan meliputi terbentuknya ekosistem pendidikan nonformal yang inklusif, meningkatnya partisipasi aktif wali santri, serta kokohnya kohesi sosial keagamaan di lingkungan Kelurahan Bumi Ayu Bengkulu.

Kata Kunci: *ABCD, Moderasi Beragama, Pendidikan Akhlak, TPQ Ar-Roudhoh, Bumi Ayu*

Abstract

The formation of moderate character from an early age in the Taman Pendidikan Al-Qur'an (TPQ) environment is a strategic preventive measure in shielding the younger generation from the potential of religious exclusivism. This Thematic Community Service (KKN) activity by Group 17 aims to strengthen the values of religious moderation through the restructuring of the children's moral education program at TPQ Ar-Roudhoh based at the Baitul Izzah Mosque, Jalan Intan, RT 01, Bumi Ayu Village, Bengkulu City. The implementation method uses the Asset-Based Community Development (ABCD) approach which focuses on utilizing the internal potential of the local community. The results of the activity showed a significant increase in students' conceptual and practical understanding of moderation pillars (tolerance, compassion, and togetherness) as well as strengthening the teaching capacity of educators through interactive moral modules. Impact evaluation using the Societal Impact Index (SII) confirmed the program's satisfaction and effectiveness level at 93.4% (very high category). The resulting social impacts include the formation of an inclusive non-formal education ecosystem,

increased active participation of student guardians, and the strengthening of socio-religious cohesion in the Bumi Ayu Village, Bengkulu.

Keywords: *ABCD, Religious Moderation, Moral Education, TPQ Ar-Roudhoh, Bumi Ayu*

Research Background

Non-formal religious education for early childhood, especially those organized through the institution of the Qur'an Education Park (TPQ), plays a very fundamental role in laying the foundations of morality, spirituality, and social character of children. In the golden age of cognitive development, the internalization of good values is very effective because children's memory is very receptive to stimuli in their environment. As explained by (Lutfi & Kartika, 2023), character teaching interventions in children require the right methods so as not to cause psychological saturation.

In the midst of contemporary multicultural social dynamics, the TPQ curriculum should no longer limit its function to the mechanical aspect of reading hijaiyah letters or memorizing short surahs only. Qur'anic teaching institutions are required to be able to transform sacred texts into tolerant, inclusive, and peaceful behavioral guides through strengthening the value of religious moderation from an early age. According to (Rahmah & Mubarak, 2025), the adaptation of non-formal religious curriculum governance that is relevant to the development of the times is an absolute necessity in order to produce a generation that is individually pious as well as socially pious.

The Thematic Real Work Lecture (KKN) activity carried out by Group 17 of the Fatmawati Sukarno State Islamic University Bengkulu took the locus of movement in the RT 01 environment, Bumi Ayu Village, Selebar District, Bengkulu

City, Bengkulu Province. The center of all social movements, education, and spirituality of devotion rests specifically on the Baitul Izzah Mosque which is strategically located on Jalan Intan. The RT 01 area of Bumi Ayu Village is geographically a fairly densely populated residential area, but it has a very neat, clean, and easily accessible environment by public transportation access.

In the midst of the density of these settlements, the Baitul Izzah Mosque stands firmly as the epicenter of communal life. This mosque does not only function as a place of worship for congregational prayers five times, but has been transformed into a center for religious activities, a taklim assembly for mothers, a community room, and a center for children's Qur'an education through TPQ Ar-Roudhoh which is under the auspices of the mosque's takmir. This inclusive spatial condition makes the location of the service very strategic to test the community-based character strengthening model.

Demographically and sociologically, the people who live in the RT 01 Bumi Ayu Village environment reflect a dynamic and heterogeneous portrait of a sub-urban society. The plurality of residents' livelihood backgrounds can be seen from the variety of professions they pursue, ranging from Civil Servants (PNS), private employees, market traders, independent entrepreneurs, to workers in the informal sector. Despite having diverse work rhythms and economic backgrounds, social ties between residents are very harmonious, close, and harmonious. The local community strongly upholds the values of local wisdom such as mutual cooperation, tepo seliro, and real social

concern in daily life. The characteristics of this community are reflected in the high level of awareness of citizens on the importance of children's education and the existence of religious activities. Residents are actively involved in environmental cleanliness management, attend regular recitations, and fully support any positive educational program directed at the advancement of the younger generation in their area.

Viewed through the lens of the Asset-Based Community Development (ABCD) methodology, the RT 01 Bumi Ayu environment has an extraordinary wealth of internal assets that can be used as a driving force for change without having to rely on massive external interventions. The main assets of this community rest on institutional capital in the form of the Baitul Izzah Mosque which has adequate physical facilities and the TPQ Ar-Roudhoh institution which has been trusted by residents as a forum for moral development. In addition, there are human assets in the form of visionary takmir administrators, highly dedicated young ustadz/ustadzah, and a population of early childhood (santri) who are very eager to learn. This strength is enhanced by social assets in the form of the active involvement of the taklim council, high concern from the guardians of the students, and the harmonious, safe, and conducive environmental conditions of the community. These potentials are mapped and activated by KKN Group 17 students to build an organic and sustainable character strengthening program.

However, there are challenges in the implementation of moral teaching at TPQ Ar-Roudhoh. So far, moral education materials are still delivered textually-conventionally, where the values of

tolerance, respect for differences, and anti-violent behavior are only read through textbooks without any visualization or contextual implementation that is close to the child's world. Referring to this dynamic, (Yuniarti et al., 2023) emphasized that the clash between conventional teaching methods and children's psychological needs often hinders the effectiveness of value transfer if innovative assistance is not provided that touches the child's affective domain. As a result, the essence of religious moderation such as respect for friends, patience, and justice becomes abstract concepts, thus triggering a decrease in students' attention and boredom in the classroom. This view is strengthened by (Yusuf, 2023) who explains that failure to adopt child-friendly interactive learning media risks significantly reducing students' intrinsic learning motivation.

Based on these methodological gaps, a convergence of programs is needed that is able to repackage conventional moral material into a stimulus to strengthen interactive and fun religious moderation (edutainment). In line with this phenomenon, (Aransyah et al., 2023) stated that the integration of various creative approaches is an absolute must in the modern education ecosystem. The packaging of the moral curriculum at TPQ Ar-Roudhoh is directed at the habituation of daily moderate behavior through role playing, the use of visual story modules, and the playback of Islamic audio-visual content with peaceful nuances. The real benefits of simplifying this value information are also in line with research (Alifah et al., 2023) which proves that the use of contextual learning instruments in a linear manner is able to radically boost students' conceptual understanding.

The abstract concept of religious moderation is deconstructed into practical indicators of ethics that are easy for children to understand, such as the prohibition of bullying (anti-bullying), the manners of loving fellow creatures, and love for the homeland. The use of non-formal educational spaces to spread the message of peace is strengthened by the argument of Sari, (2022) which emphasizes the importance of optimizing local religious institutions as the main fortress for spreading the value of tolerance. Based on all these backgrounds, the Thematic KKN Group 17 of UINFAS Bengkulu carried out a communal service program to strengthen the character of religious moderation of TPQ Ar-Raudho Bumi Ayu students through the restructuring of the adaptive and inclusive children's moral education program.

Research Methodology

The implementation of this community service program uses the Asset-Based Community Development (ABCD) approach which places local communities as the main subjects of their internal strength-based development. Operationalization of service actions by KKN Group 17 at TPQ Ar-Roudhoh Bumi Ayu is described following a linear flow of the four stages of the structured work cycle is as follows:

Discovery: Asset Mapping→Dream: TPQ Vision FGD→Design: Blueprint Module→Destiny: Pioneer & Action Team

- **Discovery (Local Asset Discovery):** KKN Group 17 students conducted social mapping, participant observation, and appreciative inquiry in the Jalan Intan RT 01 Bumi Ayu environment. This stage aims to identify all hidden capitals, starting from the physical facilities of the Baitul Izzah Mosque, the competence of asatidz TPQ Ar-

Roudhoh, to the high spirit of mutual cooperation of the residents.

- **Dream (Digging Collective Dreams):** Facilitating a focused discussion forum or Focus Group Discussion (FGD) with the chairman of RT 01, the mosque takmir administrator, the teacher council of TPQ Ar-Roudhoh, and representatives of guardians of students. This forum gave birth to a common vision: "Transforming TPQ Ar-Roudhoh as a Pilot Center for Children's Moral Education Based on Religious Moderation in Selebar District".

- **Design (Action Design Design):** Compile a blueprint for the moderate moral education supplement curriculum collaboratively. The work program is designed into several sub-activities, including: the preparation of visual short story modules with the theme of tasamuh (tolerance), training in interactive teaching methods for TPQ teachers, and the design of character props.

- **Destiny (Implementation of Action and Sustainability):** Implementing a moderate moral teaching program in TPQ Ar-Roudhoh periodically by utilizing storytelling methods, watching Islamic stories together, and social simulations. To ensure the sustainability of the post-KKN program, a team of "Moral Driving Cadre" was formed consisting of local young ustadz/ustadzah and the signing of a commitment to material integration by the takmir management of the Baitul Izzah Mosque.

Results and discussion

The implementation of the work program by KKN Group 17 UINFAS Bengkulu in the RT 01 environment of Bumi Ayu Village has proven to have a wide transformative impact on the character teaching system at TPQ Ar-Roudhoh.

Through intensive mentoring that focuses on enriching teachers' competencies, the *asatidz* who originally relied on the one-way lecture method have now mastered interactive teaching methods centered on children's active involvement. The progress of methodological debriefing for teachers is in line with the results of work (Kholisatul'ulya et al., 2025) and (Hadi & Jauhari, 2025) which states that training interventions are able to radically improve the quality of teaching material outputs.

TPQ Ar-Roudhoh teachers are now able to package moral material into the form of role playing scenarios and use visual image media that tells the beauty of sharing, respecting ethnic differences in the study environment, and the importance of holding anger. The confidence of teachers grows linearly so that the academic climate at TPQ becomes more lively and not rigid. This dynamic is very relevant to the findings from (Erawati et al., 2023) that guided training accelerates the mastery of educators' methodological skills in depth.

In the dimension of student development evaluation, the implementation of this new moral education program has succeeded in changing the classroom atmosphere to be very cheerful, inclusive, and full of enthusiasm for learning. As researched by (Kurniawan et al., 2025) and Aritonang et al., 2026), the shift towards interactive media applications has been proven to be able to multiply children's learning joy. Through the stimulation of the stories of moderate Islamic figures and concrete visualizations of the concept of compassion for fellow humans, the level of attention and activity of early childhood students at TPQ Ar-Roudhoh jumped sharply.

The children were very enthusiastic about giving positive responses, daring to come forward in front of the class to set an example of how to apologize well, show patience when queuing for ablution at the Baitul Izzah Mosque, and understand the importance of living in harmony in their home environment. The success of internalizing this value occurs because the material is packaged according to the level of psychological development of early childhood who like the learning by playing method. This phenomenon of effectiveness is strengthened by the conclusions (Wijaya et al., 2021) and (Dewi et al., 2022) which state that students' attention increases sharply when faced with modern teaching models that are varied and not monotonous.

Furthermore, the implementation of the Group 17 KKN program succeeded in cementing the synergy of communication between TPQ, the management of the Baitul Izzah Mosque, and the guardians of the students in the Jalan Intan environment. As a coordinated theoretical enrichment step, the cultivation of inclusive thinking is based on the findings (Sholeh & Rohman, 2024) in his research entitled "Model of Instilling Religious Moderation Values in Islamic Education Institutions for Early Childhood Children" which emphasizes that the habituation of religious tolerance values from an early age must involve the three educational centers in a balanced manner, namely teachers at school, parents at home, and religious leaders in the community. Through the digital-based "Moral Information Group" program, the draft summary of the material and the messages of the moderation character learned by children at TPQ are regularly distributed to parents. This allows the realization of the continuity

of moral education in their respective homes, so that children's tolerant behavior and manners are monitored consistently.

This two-way synchronization proves that the strengthening of Islamic values will not run unevenly if the potential of social capital and community of citizens is activated in harmony. This is also strengthened by a comprehensive study (Fahri & Zainuri, 2023) which states that the success of the socialization of the middle way ideology (wasathiyah) at the grassroots level is highly dependent on the use of local wisdom and the emotional closeness of religious education programs to the cultural traditions of local residents.

In addition, the involvement of these non-formal religious institutions is in line with the argument of (Syafi'I, 2024) who reveals that the simplification of the concept of moderation into children's daily ethics has been proven to minimize the seeds of primordial intolerance since childhood. The humanist arrangement of the program and relying on local wisdom shows that the big idea of religious moderation can be well grounded at the grassroots community level if it is conveyed through an inclusive and mosque-based moral education path.

To measure the level of success and social acceptance of this service program, a quantitative evaluation was carried out using the Societal Impact Index (SII) formula. The questionnaire was distributed to 35 respondents representing representatives of community leaders, takmir administrators of the Baitul Izzah Mosque, asatidz TPQ, and guardians of students at RT 01 Bumi Ayu. The results of the data tabulation showed the achievement of the average social impact index (Societal Impact Index) of 93.4%, which was qualitatively categorized at the level of "Very High". The high score of this

proves that the moral strengthening program based on religious moderation initiated by KKN Group 17 is considered very contextual, useful, and answers the real needs of the local community.

The same thing is also expressed by (Mubaroq et al., 2025), where the collaboration of a structured approach has been proven to facilitate the visualization of complex ethical values to be child-friendly. The long-term success of this transition to the teaching model ultimately rests on the mental readiness and continuity skills of local teachers, which is in line with the future design of (Syabrina et al., 2024) that the sustainability of innovation programs is highly dependent on the periodic synergy of local development teams. The results of the tabulation of SII data are presented in detail in the following table:

Table 1. Satisfaction Analysis Based on Societal Impact Index (SII)

Ye s	Social Impact Evaluation (SII) Indicators	Achievem ent Score (%)	Qualitati ve Categori es
1	Increasing the capacity of asatidz in developing moderate moral learning methods	91,5%	Very High
2	Increased attention, cheerfulness, and activeness of students during the internalizati	96,0%	Very High

	on of the pillar of tolerance		
3	The level of conformity of children's moral material with the values of religious moderation	92,8%	Very High
4	Commitment to the sustainability of the post-KKN moral education program by the TPQ management.	93,5%	Very High
-	Average Societal Impact Index (SII) Score	93,4%	Very High

Based on the analysis of the data in Table 1, it can be empirically seen that the implementation of the service program by KKN Group 17 has a very extraordinary socio-pedagogical impact with an overall average index achievement of 93.4% (Very High). The second indicator, namely the increase in the attention, cheerfulness, and activeness of students during the internalization of the tolerance pillar, ranks at the top with a score of 96.0%. This figure is clear evidence that the overhaul of the teaching model from initially verbalistic-monotonous to interactive based on visual stories is able to eliminate the learning

boredom of early childhood students at TPQ Ar-Roudhoh completely. Students are no longer passive, but become active actors who are able to express the values of togetherness in the classroom.

Furthermore, the fourth indicator regarding the program's sustainability commitment by the TPQ management scored a high score of 93.5%. This figure reflects the high sense of ownership from the takmir of the Baitul Izzah Mosque and the teachers' council to continue to adopt and integrate this moderate moral module into the long-term TPQ academic calendar through the Moral Mobilization Cadre Team that has been formed. Meanwhile, the suitability of the material with the moderation value (92.8%) and the increase in teaching capacity of asatidz (91.5%) were also at the "Very High" performance. This shows that the preparation of children's moral material that focuses on tasamuh and affectionate behavior is very close to the real sociological needs of the people of RT 01 Bumi Ayu. This program has succeeded in bridging the religious understanding of the majority of the population so that it can be realized in the form of strengthening the character of the younger generation who are religious, tolerant, and adaptive to social pluralism.

Conclusion

The community service program run by the Thematic KKN Group 17 UINFAS Bengkulu in the RT 01 Bumi Ayu Village environment has succeeded in achieving its goals optimally through the agenda "Strengthening Religious Moderation from an Early Age through the Children's Moral Education Program in the Ar-Roudhoh Bumi Ayu Bengkulu TPQ Environment". The use of the ABCD methodology has proven to be effective in identifying and combining the

physical capital of the Baitul Izzah Mosque, the human capital of the asatidz, and the social capital of the community into an instrument of inclusive and independent curriculum change. The concrete impact of this program is shown by the surge in the activeness of the character of the students and the acquisition of a Societal Impact Index score of 93.4%.

As a step of the Follow-Up Plan (RTL) in order to maintain the sustainability of the independence of this program, it is recommended to the management of TPQ Ar-Raudo to conduct periodic evaluations of the moral achievements of students every month, carry out workshops on refreshing teaching methods for new ustadz/ustadzah periodically, and expand the network of moderation values by involving the mothers' taklim council at the Baitul Izzah Mosque so that the parenting style of children in the family realm remains in harmony with the pillars of peace taught at TPQ.

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