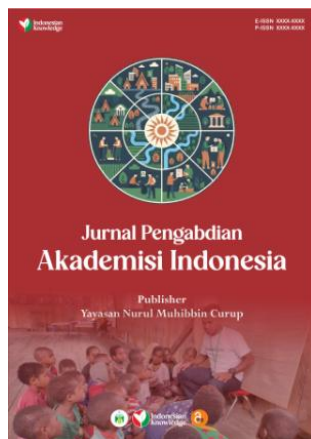


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Penguatan Nilai-Nilai Moderasi Beragama melalui Kegiatan Keagamaan di Masjid Nur Qolbi Kota Bengkulu

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Penguatan Nilai-Nilai Moderasi Beragama melalui Kegiatan Keagamaan di Masjid Nur Qolbi Kota Bengkulu



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ABSTRAK

Tujuan: Penelitian ini bertujuan untuk mengkaji secara mendalam proses penguatan nilai-nilai moderasi beragama melalui berbagai kegiatan keagamaan di Masjid Nur Qolbi Kota Bengkulu. Kegiatan tersebut meliputi tausiah, praktik ibadah, yasinan, dan pembelajaran mengaji anak-anak, yang dipandang sebagai media internalisasi nilai-nilai Islam moderat dalam kehidupan bermasyarakat yang plural. **Metode:** Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan pengurus masjid, jamaah, dan tokoh masyarakat sekitar, serta studi dokumentasi. **Temuan:** Hasil penelitian menunjukkan bahwa kegiatan tausiah, ibadah, yasinan, dan mengaji anak-anak secara konsisten mengandung serta mentransmisikan nilai-nilai moderasi beragama, yaitu toleransi (tasamuh), keseimbangan (tawazun), keadilan (i'tidal), dan penghargaan terhadap keberagaman. Penguatan nilai-nilai tersebut terjadi melalui penyampaian materi keagamaan yang moderat, pembiasaan praktik ibadah yang inklusif, ritual keagamaan yang mempererat ukhuwah, serta pembelajaran Al-Qur'an yang menekankan aspek akhlak dan etika sosial. **Implikasi:** Penelitian ini menunjukkan bahwa masjid memiliki peran strategis sebagai pusat penguatan moderasi beragama di tingkat komunitas. Implikasinya, program-program berbasis masjid perlu dikembangkan secara lebih sistematis sebagai model pembinaan umat yang mampu memperkuat harmoni sosial, meningkatkan toleransi, serta menjawab tantangan keberagaman di era kontemporer. Dukungan kelembagaan, peningkatan kapasitas pengurus masjid, dan keterlibatan aktif masyarakat menjadi faktor penting dalam keberlanjutan program tersebut.

Kata Kunci: Moderasi Beragama; Masjid; Nilai-Nilai Islam; Toleransi

ABSTRACT

Objective: This study aims to examine in depth the process of strengthening religious moderation values through various religious activities at Masjid Nur Qolbi in Bengkulu City. These activities include religious lectures (tausiah), worship practices, Yasin recitations (yasinan), and Qur'an learning for children, which are viewed as media for internalizing moderate Islamic values in a pluralistic social life. **Methods:** This research employs a qualitative approach with a descriptive-analytical method. Data were collected through participatory observation, in-depth interviews with mosque administrators, congregants, and local community leaders, as well as documentation studies. **Findings:** The findings show that the activities of tausiah, worship, yasinan, and children's Qur'an learning consistently contain and transmit the values of religious moderation, namely tolerance (tasamuh), balance (tawazun), justice (i'tidal), and appreciation of diversity. The strengthening of these values occurs through the delivery of moderate religious teachings, the habituation of inclusive worship practices, communal religious rituals that strengthen brotherhood (ukhuwah), and Qur'anic education that emphasizes moral and social ethical values. **Implications:** This study indicates that mosques have a strategic role as centers for strengthening religious moderation at the community level. The implication is that mosque-based programs need to be developed more systematically as a model of community development that strengthens social harmony, enhances tolerance, and addresses the challenges of diversity in the contemporary era. Institutional support, capacity building for mosque administrators, and active community participation are important factors in ensuring the sustainability of these programs.

Keywords: Religious Moderation; Mosque; Islamic Values; Tolerance

INTRODUCTION

Indonesia is one of the countries with the highest levels of religious, ethnic, and cultural diversity in the world. This diversity is both a blessing and a responsibility that requires wise and prudent management. In the context of religious life, dynamics arising from differences in understanding and interpretation of religious teachings often become a source of social tension if not properly managed (Azra, 2020). The currents of globalization and the rapid development of information technology have also accelerated the dissemination of religious content, which is not infrequently filled with radicalism, intolerance, and exclusivism, thereby increasing the risk of social disintegration in a plural society (Muhtifah et al., 2021).

In this context, religious moderation emerges as a religious paradigm that offers a middle path between the extreme right (radicalism-fundamentalism) and the extreme left (liberalism-secularism). The Ministry of Religious Affairs of the Republic of Indonesia (2019) defines religious moderation as a proportional way of viewing, understanding, and practicing religion, by maintaining a balance between commitment to religious teachings and respect for national diversity. The core values of religious moderation include commitment to nationalism, tolerance (*tasamuh*), non-violence, and appreciation of local traditions and wisdom (Kemenag RI, 2019).

Mosques, as central institutions in the life of the Muslim community, play a highly significant role in the process of internalizing the values of religious moderation. Historically, mosques have functioned not only as places of prayer but also as centers of education, deliberation, and social development (Fauziah & Sabiq, 2021). In the contemporary context, these functions have been revitalized in response to societal demands for religious institutions capable of addressing modern challenges, including those related to religious moderation.

Nur Qolbi Mosque, located in Bengkulu City, is one of the mosques that actively organizes various religious activities on a regular basis. These activities include religious sermons (*tausiah*), congregational worship practices, *yasinan* (collective recitation of Surah Yasin), and Qur'an learning for children. These four types of activities have great potential as media for transmitting and strengthening the values of religious moderation among all levels of congregants, ranging from the younger generation to adults.

Although several studies have examined the role of mosques in fostering religious education in society, research that specifically explores the mechanism of strengthening religious moderation through multidimensional religious activities—covering sermons, worship practices, *yasinan*, and children's Qur'an learning in mosques in Bengkulu—remains very limited. This research gap has encouraged the conduct of this study. Previous studies have generally focused on only one aspect of mosque activities in a partial manner, without integrating them into a comprehensive framework of religious moderation analysis (Suharto et al., 2020; Nurdin, 2022).

Based on this background, this study formulates the following objectives: (1) to describe the implementation of religious activities at Nur Qolbi Mosque in Bengkulu City; (2) to identify the values of religious moderation embedded in these activities; (3) to analyze the process of strengthening religious moderation values through each type of activity; and (4) to describe the supporting and inhibiting factors in strengthening religious moderation values at Nur Qolbi Mosque.

METHODS

This qualitative research, employing a descriptive-analytical approach, is designed to explore in depth, holistically, and interpretively the process of strengthening religious moderation values through religious activities, a complex socio-religious phenomenon that cannot be reduced to statistical figures. The study focuses on Nur Qolbi Mosque in Bengkulu City, which was purposively selected due to its active implementation of routine programs such as religious sermons (tausiah), yasinan (collective Yasin recitation), and children's Qur'an learning, as well as its diverse congregation in terms of age and social background.

To obtain rich and comprehensive data, the researchers employed purposive sampling, involving approximately 18 to 22 key informants. These informants represented various stakeholder groups, including mosque administrators, regular religious leaders and preachers (ustaz), active senior congregants, local community leaders, and parents who enrolled their children in Qur'an learning activities at the mosque.

Data collection was conducted comprehensively through three complementary methods: participatory observation through direct involvement in mosque activities, in-depth semi-structured interviews designed to encourage openness among informants, and documentation studies involving activity archives, sermon materials, and photographs of activities. All collected data were then analyzed using the interactive model of Miles, Huberman, and Saldaña, which proceeds cyclically through data collection, data condensation into structured meaning units, data display in descriptive narratives and analytical matrices, and drawing and verifying conclusions.

To ensure the validity, reliability, and credibility of the findings, the researchers applied source and method triangulation to cross-check data consistency, which was further strengthened through member checking with informants and peer debriefing with colleagues. The entire methodological process was conducted with a strong commitment to research ethics, particularly in ensuring the confidentiality of informants' identities and the accountability of data management.

RESULTS AND DISCUSSTION

1. Implementation of Religious Activities at Nur Qolbi Mosque

a. Implementation of Religious Sermon Activities (Tausiah)

Religious sermons (tausiah) are the core activity and the backbone of the religious program at Nur Qolbi Mosque. Based on observations and interviews, tausiah activities at this mosque are conducted in several different formats and scales. Daily sermons are held after the Fajr and Maghrib prayers on a regular basis every day, lasting approximately 15-20 minutes for the Fajr session and 10-15 minutes for the Maghrib session. Weekly sermons, which are longer in duration, are held every Friday before and after the Friday prayer, lasting up to 30-45 minutes. In addition, there are monthly sermons delivered in the form of thematic studies that invite external speakers, including both academics and local Islamic scholars.

In terms of content, the sermon materials at Nur Qolbi Mosque cover a fairly broad spectrum, ranging from Qur'anic exegesis (tafsir), Hadith studies, practical jurisprudence (fiqh), ethics and Sufism (akhlak and tasawuf), to relevant social and community issues. The most notable aspect is the strong attention given by mosque administrators to the contextualization of sermon content. As stated by one of the mosque administrators in an interview, "We always direct the preachers to deliver materials that are relevant to the daily lives of the congregation, not only focusing on halal and haram issues, but also on how we can live

harmoniously with anyone.” This statement indicates a deliberate awareness among mosque administrators to use sermons as a medium for instilling values of togetherness and tolerance.

The delivery methods of the sermons also vary; not all are conducted in the form of conventional monologic lectures. Some sessions, particularly thematic studies, are designed in a dialogical or question-and-answer format that allows congregants to actively participate. This interactive format has been proven to be more effective in encouraging the internalization of values, as congregants are not merely passive recipients but active participants in the construction of their religious understanding (Mahfud, 2020).



Gambar 1: Foto Kegiatan Tausiah

b. Implementation of Worship Practices

The worship practices observed at Nur Qolbi Mosque during the research period included both incidental and routine activities. One of these was funeral management, which was carried out once during the observation period. This activity involved the participation of congregants and mosque administrators working together in a spirit of mutual cooperation (*gotong royong*), starting from bathing the deceased, shrouding, to performing the funeral prayer (*salat jenazah*). This reflects the values of togetherness and social care within the religious life of the mosque community.

In addition, post-Isya sermon activities were occasionally delivered by students from the Community Service Program (*Kuliah Kerja Nyata, KKN*) who were serving at the mosque. Although these sessions were not held regularly and depended on the availability of KKN students, their presence added a distinctive contribution to the congregation, particularly in delivering religious materials with an approach that is closer and more relatable to the younger generation. Furthermore, there are worship guidance activities for children, specifically in the practice of ablution (*wudu*) and الصلاة (*salat*), which are conducted every day after the Maghrib prayer. In these sessions, children are directly guided on the correct procedures of ablution and prayer movements by mosque administrators as well as the assigned KKN students.



Gambar 2: Foto Pelaksanaan Praktik Ibadah

c. Implementation of Yasinan Activities

The yasinan activity at Nur Qolbi Mosque is one of the most deeply rooted religious traditions within the surrounding community. Based on the research findings, yasinan at this mosque is held twice a week, namely every Thursday night after the Isya prayer and every Tuesday night, which is combined with women's religious study sessions. This tradition has been practiced since the mosque was first established and has become one of the most distinctive religious identities of the mosque congregation.

The structure of the yasinan activity is fairly systematic; it begins with the recitation of tawassul, followed by the collective recitation of Surah Yasin led by a qari or imam, and concludes with a collective prayer (dua) for various needs, ranging from the safety of family members, recovery of the sick, to the prosperity of the community. After the main ritual sequence, the activity is usually followed by a brief sermon or informal religious discussion that is open, flexible, and highly participatory.

The social dimension of the yasinan activity is particularly prominent. During the observation, the researcher noted that the moments before and after the yasinan serve as a lively social space where congregants exchange news, discuss community needs, and talk about various everyday life issues. This activity effectively functions as a mechanism for maintaining social bonds that are essential for sustaining community cohesion (Basri & Wijaya, 2021). This aligns with the concept of communal religious rituals proposed by Émile Durkheim, which function to strengthen collective social solidarity.

Inclusivity is the most visible value in the implementation of yasinan. All congregants, regardless of differences in economic status, educational background, or religious organizational affiliation (such as members of Nahdlatul Ulama or Muhammadiyah), participate together in the same activity with a strong sense of equality. This fact has significant sociological meaning in the context of strengthening religious moderation, as it demonstrates that yasinan serves as a bridge across differences within the community.

d. Implementation of Children's Qur'an Learning Activities

The Qur'an learning program for children at Nur Qolbi Mosque is organized in the form of a Qur'an Education Center (Taman Pendidikan Al-Qur'an/TPA), which runs from Monday to Saturday, from 4:00 PM to 5:30 PM. This program accommodates a relatively large number of participants, consisting of children from various schools and age groups, ranging from 5 to 12 years old. The management of the TPA is carried out by a team of instructors composed of trained mosque youth and several senior ustaz.

The TPA curriculum does not only focus on the ability to read the Qur'an correctly (tahsin tilawah), but also includes memorization of short surahs (tahfizh), daily supplications, moral education (akhlak), and the introduction of inclusive and friendly Islamic values. The learning methods used are highly varied and adapted to the characteristics of children, including the progressive Iqra method, memorization through songs (Islamic chants), educational games, and storytelling of exemplary stories from the Qur'an and Hadith.

A notable finding from this study is the integration of moral and social education modules within the TPA curriculum. This module systematically introduces values such as respecting differences, helping others, and doing good to everyone without exception. One of the TPA instructors stated in an interview, "We always teach that Islam is a friendly religion. Children must understand that differences are natural, and we must always respect one another." This approach reflects the internalization of religious moderation values from an early age, which according to (Mukhlis, 2022) is one of the most effective and sustainable strategies.

2. Values of Religious Moderation Internalized

a. The Value of Tolerance (Tasamuh)

Tolerance (tasamuh) is the most consistently and explicitly present value of religious moderation in various religious activities at Nur Qolbi Mosque. In the context of religious sermons (tausiah), this value is instilled through the careful selection of sermon materials that deliberately avoid content that is exclusive, sectarian, or judgmental toward other groups. The preachers consistently emphasize that differences of opinion in matters of furū'iyah (subsidiary jurisprudential issues) are normal and are even considered a mercy from Allah SWT.

In yasinan activities, tolerance is manifested through practical inclusivity that does not discriminate among congregants. This activity becomes a space where differences within the community such as differences in school of thought, religious organizations, social status, and educational background are temporarily set aside in favor of a greater common interest, namely strengthening Islamic brotherhood. In children's Qur'an learning (TPA), the value of tolerance is instilled through the selection of Islamic stories that emphasize harmony, unity, and acceptance of differences.

b. The Value of Balance (Tawazun)

The value of tawazun (balance) is reflected in the way the mosque manages its religious activities as a whole. The balance between ritual dimensions (ibadah mahdhah) and social dimensions (ibadah ghairu mahdhah) serves as a consistent guiding principle. Religious sermons (tausiah) do not only address theological and ritualistic aspects but also give equal attention to social issues such as justice, welfare, and social responsibility.

Balance is also evident in the pedagogical approach used in the Qur'an learning program (TPA). Qur'anic education is not solely oriented toward mastering accurate recitation skills, but also toward understanding and internalizing the meanings and values contained within the Qur'an. The fact that moral education and social learning modules are given equal emphasis alongside Qur'anic recitation in the TPA curriculum demonstrates a strong commitment to the principle of tawazun (Nashir et al., 2021).

c. Value of Justice (I'tidal)

I'tidal, as a principle of justice and proportionality, is manifested in various aspects of mosque management and the implementation of its activities. In the context of sermons, i'tidal is reflected in the

balanced delivery of materials; avoiding one-sided judgments without evidence, not overemphasizing one perspective while degrading others, and ensuring that the mosque pulpit is not used as a platform for political or sectarian propaganda. The mosque administrators strictly enforce a policy that the mosque pulpit must remain neutral from practical political interests. In worship practices, *i'tidal* is reflected in inclusive policies that allow congregants from different schools of thought (*madhhab*) to perform worship according to their respective practices, as long as they do not deviate from fundamental agreed principles. This policy demonstrates a mature understanding of *fiqh al-ikhtilaf* (jurisprudence of differences), which is an important component of religious moderation (Kemenag RI, 2019).

d. Value of Respect for Diversity and Brotherhood

The value of appreciating diversity and strengthening brotherhood is the outcome of internalizing the previously mentioned values of religious moderation. *Yasinan* activities, in this regard, play a central role as a communal ritual that regularly renews and strengthens bonds among congregants. The tradition of visiting one another when community members are sick or affected by disasters—often organized through the mosque's social network is a concrete manifestation of brotherhood continuously nurtured through shared religious activities.

In a broader context, the mosque is also actively involved in social and community-based programs that include not only mosque congregants but also surrounding residents who may not actively participate in mosque activities. Programs such as social charity events, food distribution, and assistance for orphans serve as concrete platforms for practicing brotherhood that transcends narrow religious boundaries (Rais, 2021).

3. The Process of Strengthening Religious Moderation Values

a. Strengthening through Sermon (*Tausiah*) Content

The strengthening of religious moderation values through sermon content operates through a cognitive-affective educational mechanism. At the cognitive level, sermons build congregants' understanding of the theological foundations of religious moderation in Islam, directly referring to verses of the Qur'an and Hadith emphasizing *wasathiyyah* (moderation), *rahmatan lil 'alamin* (mercy to all creation), and peaceful coexistence in a plural society. These authoritative references are essential to legitimize moderation as an integral part of Islamic teachings rather than a compromise of religion (Farid Wajdi, 2020).

At the affective level, sermons delivered with a warm, empathetic approach and contextual real-life examples are more effective in shaping attitudes and emotional responses than purely abstract doctrinal messages. The ability of speakers to connect moderation values with the real problems faced by congregants is key to the effectiveness of sermons as a medium of value internalization (Muhtifah et al., 2021). In addition, the selection of sermon themes that respond to current issues also plays an important role. When sensitive issues arise in society—such as religious conflicts or the spread of religious hoaxes—mosque administrators actively direct speakers to address them from a perspective of moderation, providing clear and value-based guidance for the congregation.

b. Strengthening through Worship Practice Habituation

Strengthening religious moderation through worship practices occurs through behavioral conditioning and shared spiritual experience. Congregational prayers performed five times a day consistently reinforce values of equality, discipline, and submission to divine rules above personal interests. In prayer

rows, there is no distinction between rich and poor, leaders and ordinary citizens all stand equally before Allah SWT. Moreover, regular collective worship builds a sense of belonging to the mosque community and strengthens collective identity as moderate Muslims. Research by (Aziz, 2021) shows that individuals who regularly attend congregational prayers tend to have broader social networks and greater responsiveness to community needs, which is an indicator of internalized moderation values. Worship habituation also contains a hidden curriculum that is highly effective. Regular attendance at the mosque exposes individuals to social norms such as mutual respect, discipline, and prioritizing collective interests over differences.

c. Strengthening through Yasinan Activities

Yasinan functions as a mechanism for strengthening religious moderation primarily through social-emotional pathways. Unlike sermons that focus on cognition, yasinan builds moderation through shared emotional experiences created in communal rituals. Reciting the Qur'an together, experiencing collective devotion, and praying for shared needs foster emotional solidarity and strengthen social cohesion.

This process can be understood through Social Identity Theory by Henri Tajfel. Participation in yasinan reinforces individuals' social identity as members of a moderate and inclusive mosque community. This identity then becomes a normative reference guiding attitudes and behavior in daily life, including responses to religious differences and conflicts. Furthermore, informal discussions after yasinan sessions provide valuable social space for exchanging views on life and religious issues. In a warm post-ritual atmosphere, discussions about differences tend to be more open, mature, and constructive (Basri & Wijaya, 2021).

d. Strengthening through Children's Qur'an Learning

Children's Qur'an learning at the mosque's TPA contributes to strengthening religious moderation through early character formation. The approach systematically integrates moderation values into all aspects of learning, not only in specific materials. In Qur'an reading lessons, teachers not only focus on correct recitation but also explain meanings and contexts of verses, emphasizing messages of peace, kindness, and respect for others. This aligns with Arifin (2020), who describes it as transformative Qur'anic learning that shapes both skills and worldview. Educational games and group activities further strengthen social values supporting moderation. Through cooperative and empathetic play, children learn these values experientially in ways that are more lasting than lectures or memorization alone. This makes TPA one of the most effective informal institutions for building moderate religious character (Mukhlis, 2022).

4. Supporting and Inhibiting Factors

a. Supporting Factors

The success of strengthening religious moderation at Nur Qolbi Mosque is supported by several synergistic factors. The first and most fundamental is the strong commitment and clear vision of mosque administrators, who see the mosque as an "oasis of peace" guiding the community in addressing religious issues wisely and moderately. This vision is implemented through concrete policies such as preacher selection and inclusive programming.

The second factor is the quality of human resources involved. Sermon speakers generally have strong religious education backgrounds and broad perspectives, enabling them to deliver contextual and moderate messages. Similarly, TPA teachers possess both teaching skills and pedagogical competence. The third factor is active congregational participation. Consistent attendance creates the critical mass needed for

sustainability and strengthens social internalization of moderate values (Suharto et al., 2020). The fourth factor is the socio-cultural environment of Bengkulu City, which is generally characterized by ethnic and cultural diversity and a long tradition of tolerance.

b. Inhibiting Factors

Internal constraints include limited financial and human resources. Budget limitations affect the provision of learning materials, speaker honorariums, and facility improvements. Another issue is the limited number of skilled and consistent teachers, especially in the TPA program, where reliance on youth volunteers sometimes leads to inconsistency due to academic commitments. Externally, social media and internet content containing non-moderate religious narratives pose a serious challenge, especially for younger generations (Muhtifah et al., 2021). Increasing individualism and busy urban lifestyles also reduce participation in mosque activities, weakening social cohesion.

DISCUSSION

Based on the findings and discussion presented in detail above, several interrelated conclusions can be drawn. First, Nur Qolbi Mosque in Bengkulu City actively and consistently organizes various religious activities, including sermons (tausiah), congregational worship, yasinan, and children's Qur'an learning. Each of these activities has its own distinctive characteristics, formats, and pedagogical orientations, while complementing one another in the broader framework of mosque-based religious education.

Second, these four types of religious activities explicitly contain and transmit the values of religious moderation to the congregation, although through different mechanisms and approaches. The values of tolerance (tasamuh), balance (tawazun), justice (i'tidal), and appreciation of diversity can be clearly identified in both the substance and practice of these religious activities.

Third, the process of strengthening religious moderation values at Nur Qolbi Mosque takes place through layered and multidimensional mechanisms: sermons operate at the cognitive-affective level; worship practices function through behavioral habituation and social conditioning; yasinan strengthens social identity and community cohesion; while children's Qur'an learning contributes to early character formation that is both transformative and sustainable.

Fourth, the success of the religious moderation strengthening program at the mosque is supported by several enabling factors, including the commitment of mosque administrators, the capacity of human resources, active participation of congregants, and a conducive social environment. However, the program also faces several significant challenges stemming from limited internal resources, the influence of non-moderate digital content, and increasingly individualistic urban lifestyles.

CONCLUSION

Based on the conclusions above, this study formulates several relevant policy and practical recommendations. First, the management of Nur Qolbi Mosque is advised to develop a more systematic curriculum for both sermon (tausiah) programs and TPA (Qur'an learning classes) by incorporating a structured and measurable module on religious moderation. This is expected to make the process of value internalization more organized and effective.

Second, there is a need to design training and capacity-building programs for TPA teachers and mosque preachers in the field of pedagogical approaches to religious moderation, so that they are better equipped to facilitate the internalization of these values among congregants.

Third, mosque administrators should develop proactive counter-narrative strategies to balance the influence of non-moderate religious content circulating on social media. This can be done by producing engaging and easily accessible moderate religious content through digital platforms.

Fourth, for future researchers, this study opens opportunities for comparative studies on the strengthening of religious moderation in various mosques with different socio-demographic characteristics, both in Bengkulu and in other regions of Indonesia, in order to produce a more comprehensive and generalizable model.

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