



Religious Moderation Activities in an Effort to Improve Religious Traditions in Balangan Hall, Sogaan Village

Endah Tri Wisudaningsih¹, Alisyah Raini Rosdiana Wasila², Jauharatul Kamalia³, Siti Zulaiha⁴, Ummi Salama⁵, Raudhatul Islam⁶.

^{1,6}University of Islam zainul hasan genggong, Probolinggo, Indonesia.

Email: endah@gmail.com alisyahraini18@gmail.com jauharatulkamalia21@gmail.com
zull08786@gmail.com ummisalama04@gmail.com raudhatulislam@gmail.com

Abstract:

Religious moderation is a concept that emphasizes balance in understanding and practicing religious teachings in order to create social harmony. This study aims to analyze religious moderation activities in an effort to improve religious traditions in Balangan Hamlet, Sogaan Village. The research method used is Asset-Based Community Development (ABCD), which focuses on the utilization of community assets and potential in developing religious moderation activities. Further observation results show that the application of the concept of religious moderation has increased public awareness and participation in practicing religion. Participation in activities such as tadarus Al-Qur'an, khotmil Qur'an, and Islamic studies has increased, reflecting the increasing strength of religious values in community life. In addition, religious moderation activities also strengthen social relations, increase the spirit of togetherness, and strengthen values that have been passed down from generation to generation. Data collection techniques were carried out through participatory observation, in-depth interviews, and focus group discussions with religious, youth, and village leaders.

Keywords: Religion, Religious Traditions, Asset Based Community Development.

Abstrak:

Moderasi beragama merupakan konsep yang menekankan keseimbangan dalam memahami dan mengamalkan ajaran agama demi terciptanya harmoni sosial. Penelitian ini bertujuan untuk menganalisis kegiatan moderasi beragama dalam upaya meningkatkan tradisi keagamaan di Dusun Balangan, Desa Sogaan. Metode penelitian yang digunakan adalah Asset-Based Community Development (ABCD), yang berfokus pada pemanfaatan aset dan potensi masyarakat dalam mengembangkan kegiatan moderasi beragama. Hasil observasi lebih lanjut menunjukkan bahwa penerapan konsep moderasi beragama telah meningkatkan kesadaran dan partisipasi masyarakat dalam menjalankan agama. Partisipasi dalam kegiatan-kegiatan seperti tadarus Al-Qur'an, khotmil Qur'an, dan kajian-kajian keislaman mengalami peningkatan yang mencerminkan semakin kuatnya nilai-nilai agama dalam kehidupan masyarakat. Selain itu, kegiatan moderasi beragama juga mempererat hubungan sosial, meningkatkan semangat kebersamaan, dan memperkuat nilai-nilai yang telah diwariskan secara turun-temurun. Teknik pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam, dan diskusi kelompok terfokus dengan tokoh agama, pemuda, dan tokoh desa.

Kata Kunci: Agama, Tradisi Keagamaan, Pengembangan Masyarakat Berbasis Aset.

INTRODUCTION

Indonesia is a country where various cultures thrive and are maintained and preserved by its people. Cultural diversity (multiculturalism) is a natural phenomenon that occurs as a result of the meeting of various cultures, interactions between individuals and groups with different cultural backgrounds, lifestyles, and values (Nurdin 2021). In the context of a pluralistic society, Religious moderation is a strategic

*Corresponding author.

E-mail addresses: endah@gmail.com

approach needed to maintain balance in religious life, while also maintaining social unity and harmony. (Nurullah, Panggayuh, and Shidiq 2022).

Religious moderation is becoming increasingly relevant amidst the increasing challenges of religiosity in Indonesia. Various factors, such as globalization, unfiltered access to information, and the spread of radicalism through social media, have led to the emergence of extreme, rigid, and non-comprehensive religious understanding. As a result, there are acts of intolerance, violence, and even conflicts in the name of religion. To overcome this, the government has initiated a religious moderation movement program as an effort to instill the value of balance in religion and avoid extremism (Maula 2023).

Religious moderation does not mean mixing truth and erasing identity. A rational attitude does not violate the truth, we still have a clear attitude towards problems, diversity, legitimacy of problems, but with religious moderation we are more open to accepting that there are brothers outside of us who also have the same rights. Because, we are a sovereign society within a national framework. Everyone has beliefs outside of beliefs that we should respect and acknowledge their existence, therefore we must continue to be moderate and religious(Arikarani et al. 2024).

Religious moderation in each religion teaches different things about love, peace-loving attitudes, mutual cooperation attitudes. Cooperation, caring for each other and respecting each other and respecting differences in beliefs or religions. It is a moral teaching and methods that can be applied and implemented in the life of the nation, state, and society. Religious moderation does not mean restricting religion, but religious moderation is religion, how to understand, respect, and appreciate each other. Religious moderation in individuals, families, and society can be started, because Indonesia is a multicultural and very diverse country, therefore the integration of differences in the life of the nation and state requires tolerance. However, the lack of understanding of Islam in many cases causes tension and conflict between religions. Therefore, there is an important need to find ways to increase interfaith tolerance among Muslims(Arikarani et al. 2024).

One of the factors that contributes to increasing tolerance is religious moderation, namely an approach to religion that prioritizes a more inclusive understanding, is open to differences, and respects other religious beliefs. Islamic teachings play an important role in shaping an individual's understanding and attitude towards other religions and people. In the concept of Islamic education, religious moderation must be strengthened, because Islam teaches balance and a middle way in all areas of life(Lubis 2024). Moderation or wasathiyah is a core value taught by the Prophet Muhammad SAW to avoid extremism and fanaticism that can harm the order of society. Islamic education that emphasizes moderation will produce people who are tolerant, respect differences, and are able to live in harmony in a pluralistic society. This moderate attitude also upholds the principles of justice, compassion, and humanity which are fundamental teachings of Islam. By strengthening moderation in Islamic education, the younger generation is equipped with a deep understanding of religion and remains open and inclusive so that they can become agents of peace and harmony in the wider community(Hosnan and Halim 2024).

Balangan Hamlet, Sogaan Village, is an example of an area that is active in implementing religious moderation-based activities to strengthen more inclusive and harmonious religious traditions. Religious moderation activities in this community not only focus on strengthening balanced religious understanding but also emphasize social interactions based on tolerance and respect for differences. Various initiatives that have been carried out, such as interfaith dialogue, cross-community religious activities, and moderation education in the family and school environment, are the main strategies in strengthening sustainable religious traditions in Balangan Hamlet.

Several previous studies have highlighted the importance of religious moderation in creating social harmony (Priyadi et al. 2024). However, research on the implementation of religious moderation in rural communities is still limited.

Therefore, this study aims to analyze the form and effectiveness of religious moderation activities in Balangan Hamlet and identify supporting factors and challenges faced in its implementation.

This study is unique in its approach based on rural communities. Unlike studies of religious moderation in urban areas, this study explores how moderation values can grow and develop in a society with a more traditional social structure. Thus, this study not only provides academic insight but also offers a model for implementing religious moderation that can be replicated in other areas with similar characteristics.

RESEARCH METHODS

In this assistance, the approach used is the ABCD approach. The ABCD approach is used as an approach to community service because the orientation of community service at PTKI is an effort to increase community capacity so that they have the power to recognize and utilize all the strengths and assets they have for the common good. Asset-based community development (ABCD) is considered the right approach to this problem. This is because ABCD is an approach to community development which is in the mainstream of trying to create a social life order where the community becomes the actor and determiner of development efforts in their environment or what is often called community-driven development (CDD). Community development efforts must be carried out from the start by placing people in a position to know what strengths they have and all the potential and assets they have that have the potential to be utilized. Only by knowing the strengths and assets, it is hoped that humans will know and be enthusiastic to be involved as actors and therefore have the initiative in all improvement efforts (Hildayanti and Machrizzandi 2022).

By knowing the strengths and assets owned by the community, and having a change agenda that is formulated together, the problem of continuous improvement is a program. Through the ABCD approach, community members are facilitated to continue the change agenda that they consider important. The method in this service, namely Appreciative Inquiry, is a way to make organizational changes based on a simple assumption, namely that every organization has something that can work well, something that makes the organization alive, effective and successful, and connects the organization with its stakeholder community in a healthy way. This method does not analyze the root of problems and solutions but is more focused on how to increase positive things in the organization. The appreciative inquiry process consists of four stages (Rahma and Zumaroh 2023), namely:

1. Discovery Stage

Search is an in-depth search process for positive, best, in-depth experiences of past success through a conversation or interview process. This discovery is the first step in the ABCD process, by looking back at the work, activities, expertise and skills that each person has. The benefit of Discovery is to look again at the potential that supports change, so that this area tracking method has an optimal impact in understanding substantive regional conditions.

2. Dream Stage

Is a dream, namely a wish that every member of society desires and reflects their hopes. Therefore, it will be easier for citizens to remember what they dream of in order to achieve a better life. In this stage, researchers interviewed several residents of Sogaan Village about the dreams they hoped for for the prosperity of their lives and village.

3. Design Stage

At this Design Stage, people have started to carry out their wishes. With the presence of UNZAH KKN students in Sogaan village, the community is little by little making their wishes come true. Basically this design is transformed into strength. Therefore, in order to realize the expected change (Dream), what needs to be done in organizing activities for utilizing village assets is hoped for.

4. Destiny Stage

After knowing the potential of Sogaan village to have a wealth of strong and meaningful religious traditions, which are valuable assets in strengthening harmony and community identity (Rahma and Zumaroh 2023).

RESULTS AND DISCUSSION

Religious Moderation in Balangan Hamlet.

The implementation of the Community Service Program (PKM) in Sogaan Village has been carried out with the Asset Based Community Development (ABCD) approach, which focuses on the development and empowerment of potential and assets owned by the local community. Through this approach, this program seeks to explore and maximize the potential that exists in the community, be it the potential of natural resources, skills, culture, or the spirit of togetherness that has grown in the local community. Through this program, the people of Sogaan Village are encouraged to better recognize, appreciate, and utilize the potential they have to create sustainable progress and independence.

The implementation of this PKM involves KKN students from Zainul Hasan Genggong Islamic University who work together with the village community in various activities. Through this collaboration, the community is encouraged to be more open in utilizing all the potential they have, both in the form of resources. Human labor, culture, and natural resources. This has a significant positive impact in improving the quality of social, economic, and spiritual life of the local community. One important aspect that is the focus in the implementation of this PKM is the routine of activities carried out every week, such as Sarwa Muslimat, Rotibul Haddad Muslimat, Tadarus Alqur'an, Hotmil Qur'an, and Islamic Studies.

These activities have very distinctive characteristics and are an integral part of the life of the Sogaan Village community. Each of these activities aims to strengthen

social ties between residents, strengthen religious values, and increase awareness and active participation of the community in self-development and community. With this approach, not only has there been an increase in the quality of religious education in the village, but also a growing sense of togetherness and solidarity among the community.

Activity	before program%	after program%	predicate
Tadarus Al-Quran	60	85	very good
Hotmil Quran	55	80	Good
Islamic Studies	50	75	Good
Ratibul Hadad	45	70	Good
Sarwah	40	70	Good

Table 1. Level Of Public Participation In Religious Moderation Activities

From the table above, it can be seen that there has been a significant increase in community participation in religious activities after the religious moderation program. This increase can be attributed to the active involvement of KKN students who play a role in providing education, motivation, and facilitating religious activities in the village. The results of the observation show that the application of the concept of religious moderation has helped increase community awareness and participation in carrying out religious traditions. The increase in participation in activities such as tadarus Al-Qur'an, khotmil Qur'an, and Islamic studies reflects the increasing value of religiosity in the lives of the Balangan Hamlet community. In addition, religious moderation activities also strengthen the spirit of togetherness and tolerance between residents.

The word moderation in Arabic is interpreted as al-wasathiyah. In terms of language, al-wasathiyah comes from the word wasath. Al-Asfahaniy defines wasath with sawa'un, which is the middle between two boundaries, or with justice, which is the middle or the standard or the ordinary. Wasathan also means guarding against being uncompromising or even leaving the line of religious truth. While the same meaning is also found in Mu'jam al-Wasit, namely simple and selected adulan and khiyaran.

Religious Moderation is anyone who is always given guidance to follow all the instructions of the Qur'an consistently, the teachings that have been revealed by Allah SWT to His Prophets and transmitted by the Righteous scholars who are the successors of the Prophet, acting moderately in all areas, from worship, muamalah, to matters of personality and character. Neither extreme right nor extreme left applies. Moderate religious behavior has a special rail that has been taught by the salafusshalih scholars, of course with several principles as its basis. Every religious adherent who is based on religious moderation is a commendable understanding and practice that needs to be preserved, at least religious moderation is able to prevent someone from two types of madzmumah characters, namely: First, Ifrath (excessive) in terms of religion. Considering that this religion is something sacred so that there is no need for contextual understanding in understanding the rules of sharia, so that the sacredness of religion does not make its adherents understand the essence, value of the religion

or in our opinion it is called over textualism. Second, Iqtashir (reducing) in terms of religion, reducing the rules of Allah SWT. This attitude tends to make all kinds of things easier under the pretext of religion, trivializing religion (Habibie et al. 2021).

In improving religious moderation in Balangan Hamlet, Sogaan Village, an attitude is needed in the form of acknowledging the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will through violence. The role of the government, community leaders, and religious instructors is needed to socialize the concept of religious moderation. (Manap 2022). Although most of the people of Balangan Hamlet are non-Muslim, religious activities are responded positively. This proves the realization of religious moderation in the harmony of religious life (Aulia et al. 2023a).

Based on the results of research conducted in Balangan Hamlet, Sogaan Village, it was found that religious moderation activities have had a positive impact on improving the religious traditions of the community. Data obtained through observation, interviews, and documentation show that various religious activities have experienced increased participation and sustainability after the religious moderation program. In addition, this activity also contributes to strengthening the values of tolerance and social harmony in the community.

The management of religious activities carried out in a mosque is a strategy to improve the quality and quantity of the congregation in the mosque. In terms of prospering the mosque, of course, it is the responsibility of all, starting from the surrounding community, mosque administrators, mosque youth and in general all Muslims. Religious activities are not only to enliven the mosque, but it is important to be carried out and become routine activities. In this case, the mosque administrators or mosque administrators have a major role in implementing religious activities, it is necessary to foster a religious spirit for the surrounding community. (Huda, Helmy, and Saori 2023).

One of the main factors supporting the success of this program is the Asset-Based Community Development (ABCD) approach which emphasizes the utilization of potential and assets owned by the community. This approach is in line with the theory put forward by (Salahuddin 2015) that asset-based development can increase community independence in managing their social and religious activities. The application of this method can be seen in how KKN students explore village potential, encourage the community to be more active in religious activities, and ensure the continuity of the program after the students have completed their duties.

In addition, the results of this observation also support the concept of community-driven development (CDD) which states that community involvement in planning and implementing community-based programs will increase the effectiveness and sustainability of the program. This is evidenced by the continuity of activities such as Rotibul Haddad and Tour Khotmil Qur'an, Sarwah which continue even though KKN students have completed their programs. With this kind of community strengthening model, the values of religious moderation can continue to be maintained and passed on to future generations.

The Ratibul Haddad activity is a place for people to gather to read prayers, Tahlil, and Islamic studies from Ustadz to deepen their knowledge of Islam. This activity creates an interactive environment, allowing its members to interact socially

with each other. This interaction not only strengthens relationships between individuals, but also builds togetherness in the context of religious life (Setiyanti et al., n.d.).

Ratibul Haddad activities and religious studies are one form of religious activities followed by the people of Sogaan village. Although this activity is not mandatory, the people of Balangan village show enthusiasm to participate. The activities carried out in this study involve listening to lectures and participating in reading shalawat and tahlil together. (Setiyanti et al. 2023)

This activity not only serves as a means to increase religious knowledge, but also as a forum to strengthen ties between residents. In an atmosphere full of warmth and togetherness, the community shares experiences and understanding of religious values. This activity is held routinely, demonstrating the community's commitment to maintaining religious traditions that have existed for generations. The enthusiasm of the Balangan village community for this activity reflects their desire to deepen religious teachings and apply them in their daily lives. Through active participation in this study, they hope to improve their spiritual quality and at the same time strengthen their community. Thus, the Ratibul Haddad activity and this religious study become an important part of social and religious life in Sogaan village.

Likewise, the Khotmil Qur'an activity carried out by the community and teenagers is a form of social practice involving the Qur'an and as a way to instill Islamic educational values. A very positive activity among the community that needs to be developed and maintained in order to form better morals (Harifah and Sofa 2025) Khataman Qur'an carried out by Unzah KKN Students almost every Sunday, the implementation of all communities and teenagers takes turns every week to complete it.

This Khotmil Qur'an activity has caused a positive reaction from local residents, it can be proven that when the khotmil Qur'an was being carried out, many people sent some food for the khotmil Qur'an activity. Some even gave food when the teenagers were not yet at the mosque, besides that some people also gave food parcels when the khotmil Qur'an was finished (Lestari 2021). With the presence of this activity, the community has a very high social spirit towards each other, there is also a relationship between humans who express gratitude to each other and build good relationships.

With the Khotmil Qur'an Activity, it also became a momentum for residents to strengthen their relationships with each other, not only in the form of providing food, but also in the form of helping each other. For example, some volunteered to help prepare the place and equipment for the event, some also helped clean the mosque after the activity was finished. All of this shows the spirit of mutual cooperation that is very strong in the community. They feel that by participating in activities like this, they are helping to create a harmonious and blessed environment.

In addition, this activity also has a positive impact on the spiritual development of the community. For some residents, Khotmil Qur'an is not just a ceremonial event, but also a means to increase faith and devotion to God. By gathering together in worship like this, the community can remind each other of the importance of religious values and maintain the integrity of Islamic brotherhood. The increasing number of

residents involved in the event shows that the spiritual awareness of the community is increasing, thus creating a more religious and mutually supportive society.

In addition to the success aspect, this study also identified several challenges faced in implementing the religious moderation program. One of the main obstacles is the limited time for implementing the program which only lasts for one month, so that the long-term impact cannot be measured optimally. In addition, there are still several community groups that have not been fully involved in religious moderation activities, especially the younger generation who spend more time outside the village to work or go to school. Therefore, a more inclusive strategy is needed to invite these groups to participate in religious activities. Another challenge found is the lack of support in the form of adequate facilities and infrastructure to support the sustainability of the program. Several religious activities still face limitations in space and facilities, such as places of worship that are not large enough to accommodate the increasing number of participants. Therefore, in the future, synergy is needed between the community, village government, and educational institutions to ensure that the religious moderation program can run sustainably with more optimal support.

The Sarwah tradition involves collective dhikr to pray for the deceased and contains Sufi values such as divine values (dhikr, mahabbah, tazkiyatun nafs) and human values (social solidarity and harmonious relations between people). (Ruhana 2022). In the PKM activities in Balangan Village, it was seen that the residents' houses that were used alternately and the sarwah tradition had an important role in the lives of the community. Unzah KKN students who were involved in this program also participated in the sarwah and saw that through the assembly, the community could develop knowledge, skills, and understand local and global issues that bring positive change.

Sarwah itself is a religious tradition in Balangan Village that is still preserved until now. Substantially, sarwah is similar to tahlil in reading, but differs in the number of counts that must be read. In addition to being a means of worship, this tradition strengthens social solidarity and togetherness. The sarwah assembly contributes to improving skills, understanding local and global issues, and the spirit of togetherness of the residents. Its activities are not only religious in nature, but also include discussions on resource management, community economy, and strengthening culture and mutual cooperation. This tradition makes Balangan Village a dynamic, empowered community that is ready to face the challenges of the times.

The impact of changes with this program in Balangan Village, especially for the community who participate in activities at residents' homes in turn, is very positive. This PKM program has brought many changes to the community here. The impacts that occurred in Balangan Village involved increasing religious understanding, empowerment through skills training, and the creation of closer social relationships. For example, with the existence of a small business training program at the sarwah assembly and arisan activities that take place in the middle of the sarwah. In addition, the community is also increasingly motivated to gather and participate in religious activities regularly at residents' homes which are used as places for activities in turn. In order to create sustainable religious moderation, the role of the government, community leaders, and religious instructors is needed to socialize the values of moderation by reviving prayer rooms, conducting regular religious studies, coaching

converts, and holding positive activities that support the growth and development of harmonious and peaceful religious moderation. In addition, the socialization of religious moderation also invites the people of Balangan Hamlet to respect, honor, and help each other regardless of the religion embraced by the community.(Aulia et al. 2023b).

Overall, the results of this study indicate that religious moderation can be an effective strategy in improving religious traditions in society if it is carried out sustainably and supported by all elements of society. Therefore, this study recommends further support from the village government and religious institutions to ensure that this program can continue to run and provide wider benefits. With good synergy between all parties, it is hoped that religious traditions in Balangan Hamlet can continue to develop with strong and inclusive values of moderation. In addition, it is important to identify and utilize assets owned by the younger generation in religious activities so that they can understand and internalize the values of religious moderation. By exploring local potential such as skills, interests, and active roles of youth in the community, community-based education and training can be an effective means of instilling an attitude of tolerance and appreciation for diversity. In this way, the younger generation will not only become beneficiaries, but also agents of change in maintaining and developing moderate religious traditions.

With this asset-based and inclusive approach, it is hoped that the Balangan Hamlet community will not only be able to maintain their religious traditions, but also be able to adapt to changing times without losing the values that have been inherited. Utilizing the strengths that already exist in the community will create a more harmonious, peaceful, and respectful environment, which ultimately contributes to social development and shared prosperity.

CONCLUSION

The results of the study show that the religious moderation program in Balangan Hamlet, Sogaan Village, has had a positive impact on improving the religious traditions of the community. This activity has increased community participation in religious activities, as well as strengthening the values of tolerance and social harmony.

However, this study also identified several challenges faced, such as limited time for program implementation, lack of support in the form of facilities and infrastructure, and lack of participation from several community groups.

Therefore, this study recommends further support from the village government and religious institutions to ensure that this program can continue to run and provide wider benefits. With good synergy between all parties, it is hoped that religious traditions in Balangan Hamlet can continue to develop with strong and inclusive values of moderation.

In addition, the religious moderation program in Balangan Hamlet has also shown potential in strengthening solidarity between residents from various religious backgrounds. With regular meetings facilitated by this program, the community has become more open and understands each other's differences. This is reflected in the increase in communication between religious groups that previously may have had limitations or distance. By prioritizing a moderate approach, this activity helps reduce

the potential for conflict and creates a more peaceful atmosphere amidst the existing diversity.

However, to achieve more inclusive long-term goals, evaluation and adjustment of program implementation are essential. One step that can be taken is to expand the scope of religious-based training and activities that are more relevant to the needs of today's society. Understanding and implementation of religious moderation need to be continuously strengthened, not only through seminars or discussions, but also by involving all communities, including the younger generation who can be agents of change in building harmony between religious communities in the future.

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