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Strengthening Community Religious Literacy in Understanding Sunni, Shia, and Salafi

Andi Jufri^{1*}, Said Usman Umar², Andi Aderus³

^{*1, 2, 3}Universitas Islam Negeri Alauddin Makassar

^{*1}email: andijufri@iaingorontalo.ac.id

²email: usmanazuz070879@gmail.com

³email: andiaderus@uin-alauddin.ac.id

Abstract: Religious diversity in contemporary society requires communities to develop religious literacy and moderation values that can support tolerance, peaceful coexistence, and social harmony. This Community Service (PkM) program, entitled “Training on Strengthening Religious Moderation Values Based on Hadith for the Community,” aims to strengthen participants’ understanding and application of religious moderation values derived from the Hadith of the Prophet Muhammad. The program employed a participatory approach consisting of needs assessment, interactive lectures, thematic Hadith studies, case-based discussions, practical activities, mentoring, and evaluation. The training focused on prophetic values related to *tawassuth* (moderation), *tawazun* (balance), *i’tidal* (justice), *tasamuh* (tolerance), *ukhuwwah* (brotherhood), compassion, and respect for religious differences. Participants were guided to understand relevant Hadith, examine their meanings and contextual relevance, and apply prophetic values to contemporary social and religious issues.

Abstrak: Keragaman kehidupan beragama dalam masyarakat kontemporer menuntut masyarakat untuk memiliki literasi keagamaan dan nilai-nilai moderasi yang mampu mendukung toleransi, kehidupan bersama secara damai, dan kerukunan sosial. Kegiatan Pengabdian kepada Masyarakat (PkM) yang berjudul “Training on Strengthening Religious Moderation Values Based on Hadith for the Community” bertujuan untuk meningkatkan pemahaman dan kemampuan masyarakat dalam menerapkan nilai-nilai moderasi beragama yang bersumber dari hadis Nabi Muhammad saw. Kegiatan dilaksanakan dengan pendekatan partisipatif yang meliputi analisis kebutuhan, penyampaian materi interaktif, kajian hadis tematik, diskusi berbasis kasus, kegiatan praktik, pendampingan, dan evaluasi. Materi pelatihan difokuskan pada nilai-nilai profetik yang berkaitan dengan *tawassuth* (moderasi), *tawazun* (keseimbangan), *i’tidal* (keadilan), *tasamuh* (toleransi), *ukhuwwah* (persaudaraan), kasih sayang, dan penghormatan terhadap perbedaan keagamaan. Peserta diarahkan

The results indicated that the training strengthened participants' understanding of religious moderation and increased their awareness of the importance of critical and responsible religious attitudes. Participants also demonstrated greater ability to respond constructively to religious differences and evaluate religious information circulating through digital media. The program concludes that Hadith-based religious moderation training can serve as an effective strategy for strengthening community religious literacy, fostering tolerance, and promoting peaceful and harmonious social relations.

Keywords: Religious Moderation; Hadith; Religious Literacy; Tolerance; Social Harmony; Community Empowerment.

untuk memahami hadis yang relevan, mengkaji makna dan relevansinya dengan konteks kehidupan kontemporer, serta menerapkan nilai-nilai profetik dalam menghadapi berbagai persoalan sosial dan keagamaan. Hasil kegiatan menunjukkan bahwa pelatihan mampu meningkatkan pemahaman peserta mengenai moderasi beragama dan kesadaran akan pentingnya sikap keagamaan yang kritis dan bertanggung jawab. Peserta juga menunjukkan kemampuan yang lebih baik dalam merespons perbedaan keagamaan secara konstruktif serta mengevaluasi informasi keagamaan yang beredar melalui media digital. Kegiatan ini menunjukkan bahwa pelatihan moderasi beragama berbasis hadis dapat menjadi salah satu strategi efektif dalam memperkuat literasi keagamaan masyarakat, membangun toleransi, serta mewujudkan hubungan sosial yang damai dan harmonis.

Kata Kunci: Moderasi Beragama; Hadis; Literasi Keagamaan; Toleransi; Kerukunan Sosial; Pemberdayaan Masyarakat.

A. Introduction

Religious diversity is an important characteristic of Indonesian society. Differences in religious beliefs, interpretations, traditions, organizations, and cultural practices are part of the social reality of Indonesian communities. Such diversity can become a source of social strength when accompanied by tolerance, mutual respect, and constructive dialogue. However, when differences are accompanied by exclusivist attitudes, prejudice, or excessive religious claims, they may contribute to social tension and conflict. Therefore, strengthening religious moderation at the community level is an important effort to maintain social harmony.

Religious moderation refers to a balanced approach to religious life that avoids excessive attitudes while maintaining commitment to religious principles. In Islamic discourse, this concept is closely related to *wasathiyyah*, which emphasizes balance, justice, tolerance, and avoidance of extremism. Religious moderation is therefore not intended to weaken religious commitment but to encourage the implementation of religious teachings through balanced, peaceful, and socially responsible attitudes. Recent research emphasizes that religious moderation needs to be translated into concrete educational practices rather than remaining merely a conceptual or policy discourse (Zulfa et al., 2025).

The need to strengthen religious moderation is increasingly important because contemporary communities encounter religious information through diverse sources. In addition to traditional religious institutions, people now obtain religious knowledge from social media, websites, video-sharing platforms, and messaging applications. This transformation has expanded access to Islamic knowledge but has simultaneously created challenges related to the authenticity, accuracy, and context of religious information. Digital religious literature has been shown to influence how Indonesian Muslims access and interpret religious teachings, including narratives related to religious moderation (Amirudin et al., 2025).

The rapid development of digital media has consequently changed the pattern of religious communication. Religious messages can be disseminated rapidly through short videos, quotations, images, and other forms of digital content. Although these platforms provide opportunities for wider religious education, simplified content can sometimes remove important theological, historical, and contextual dimensions. Therefore, communities need not only religious knowledge but also the ability to critically evaluate religious information before accepting or disseminating it.

Digital religious literacy has become particularly important in this context. Religious literacy in the digital era involves the ability to identify credible sources, understand religious messages, evaluate interpretations, and recognize potentially

misleading or intolerant narratives. Research among madrasah students in Batu City demonstrates that digital platforms have become important sources of religious learning, making digital religious literacy an important component of strengthening religious moderation (Al-Ulya et al., 2025).

The challenge becomes more complex because digital platforms can facilitate the rapid circulation of religious information that has not been adequately verified. Religious quotations may be shared without information concerning their sources, authenticity, historical background, or interpretation. In addition, religious narratives may be presented in highly simplified forms that encourage binary judgments between “correct” and “incorrect” groups. Consequently, strengthening religious moderation should be accompanied by the development of critical religious literacy.

Within Islamic teachings, the Hadith of the Prophet Muhammad provides an important foundation for developing moderate religious attitudes. Hadith contains prophetic guidance concerning worship, interpersonal relations, justice, compassion, social responsibility, tolerance, and peaceful coexistence. Consequently, Hadith can serve not only as a source of individual religious guidance but also as a foundation for developing ethical behavior within diverse communities.

The relationship between Hadith and religious moderation can be observed through prophetic teachings that emphasize balance, compassion, justice, and avoidance of excessiveness. Recent research examining Hadith on moderation demonstrates that prophetic traditions can provide a normative foundation for developing moderate attitudes and rejecting excessive religious behavior. The values of *wasathiyyah* can therefore be contextualized within contemporary religious education and community empowerment programs.

The concept of *wasathiyyah* is particularly relevant to the development of moderate religious attitudes. *Wasathiyyah* emphasizes a middle and balanced position that avoids both excessive rigidity and excessive permissiveness. In practical terms, this principle encourages Muslims to maintain religious commitment while respecting social

diversity. Thus, religious moderation based on Hadith should not be understood as compromising religious identity but as expressing religious commitment through wisdom, justice, and social responsibility.

Hadith also provides a strong foundation for religious tolerance (*tasamuh*). Prophetic traditions demonstrate the importance of respecting others, avoiding coercion, maintaining justice, and establishing peaceful relationships. Research on *Living Hadith* in Manado shows that prophetic values concerning tolerance, humanity, non-violence, and respect for local traditions can be manifested in community practices and contribute to religious harmony (Imran et al., 2025).

Tolerance is important not only in relations between different religious communities but also in managing differences within the Muslim community. Indonesian Muslims have diverse traditions, organizations, schools of thought, and interpretations of Islamic teachings. Such differences are historically and intellectually significant. However, without adequate religious understanding, differences can sometimes produce suspicion, labeling, or social distance. Hadith-based religious moderation training can help communities distinguish between legitimate religious differences and attitudes that undermine social harmony.

Another important value related to religious moderation is justice (*i'tidal*). Moderation requires individuals to treat others fairly, including those who hold different religious opinions. Justice prevents religious commitment from becoming a justification for discrimination or hostility. Therefore, the study of Hadith should encourage participants to understand that religious piety is inseparable from ethical behavior toward other people.

The principle of balance (*tawazun*) is also essential in developing moderate religious attitudes. Contemporary religious life often involves tensions between textual and contextual approaches, individual piety and social responsibility, and traditional religious authority and digital religious information. A balanced approach allows

communities to maintain religious principles while responding intelligently to changing social circumstances.

The strengthening of religious moderation is also relevant to preventing intolerance and radical religious narratives. Religious education can contribute to developing individuals who are capable of distinguishing between strong religious commitment and excessive or intolerant attitudes. Recent research on religious moderation in Islamic education emphasizes the importance of integrating moderation values into educational practices to foster inclusive and peaceful religious attitudes (Zulfa et al., 2025).

The digital environment further increases the urgency of this effort. Social media can facilitate the dissemination of both moderate and intolerant religious narratives. The speed of digital communication means that inaccurate religious information can reach large audiences before it is adequately evaluated. Studies of digital religious literacy therefore emphasize the importance of developing critical capacities that enable individuals to evaluate religious information and resist radical or intolerant narratives (Prasetya, 2025).

The problem of Hadith literacy is also relevant in the digital era. The rapid circulation of Hadith quotations without adequate source information can create misconceptions regarding the Prophet's teachings. Recent research has identified the digital dissemination of unverified religious content and challenges to the authority of Sunnah as important concerns for Islamic education. Strengthening Hadith literacy is therefore necessary to help communities understand, verify, and contextualize prophetic traditions appropriately (Nurkamilah et al., 2026).

The need for Hadith-based moderation education is also supported by research examining moderate interpretations of prophetic traditions. Baharuddin et al. (2025) found that understanding Hadith concerning tolerance can contribute to inclusive and moderate attitudes among students and can be used as a foundation for rejecting extremism, promoting interfaith dialogue, and strengthening harmony in diverse

communities. This finding indicates that Hadith can function as an important pedagogical resource for religious moderation.

Community-based education is particularly important because religious moderation cannot be strengthened solely through formal educational institutions. Communities are spaces where religious values are practiced through family relationships, neighborhood interactions, religious gatherings, and social activities. Therefore, strengthening moderation requires participatory programs that allow community members to discuss religious issues, reflect on their experiences, and develop practical strategies for responding to differences.

Previous community-service initiatives have demonstrated the potential of participatory religious moderation programs to improve religious understanding and digital literacy. Training programs involving interactive religious moderation discussions, digital content production, and reflection have been reported to strengthen participants' understanding of justice, balance, and tolerance while encouraging the creation of positive religious content (Ahmad et al., 2025). Such findings reinforce the importance of combining religious learning with practical community empowerment.

Despite these developments, there remains a need for community programs that specifically connect religious moderation values with Hadith-based learning. Many moderation programs discuss tolerance and diversity at a general conceptual level, while participants may still require stronger connections between these values and authoritative Islamic sources. Hadith-based training can address this gap by presenting prophetic examples and guiding participants to examine how those teachings can be applied to contemporary social situations.

The Community Service (PkM) program entitled "Training on Strengthening Religious Moderation Values Based on Hadith for the Community" was therefore designed as an educational and empowerment initiative. The program focuses on strengthening participants' understanding of *wasathiyyah*, *tawassuth*, *tawazun*, *i'tidal*, *tasamuh*, *ukhuwwah*, compassion, and respect for differences through the study of

relevant Hadith. Participants are also encouraged to connect prophetic values with contemporary issues such as religious diversity, social conflict, misinformation, and digital religious communication.

The primary objective of this PkM program is to strengthen the community's knowledge, attitudes, and practical skills concerning religious moderation based on Hadith. More specifically, the program seeks to improve participants' understanding of prophetic teachings related to moderation and tolerance, develop their ability to critically evaluate religious information, strengthen respectful attitudes toward religious differences, and encourage the application of Hadith-based moderation values in everyday social interactions.

Ultimately, the program is expected to contribute to the development of a community that is religiously committed, critically literate, tolerant, and socially responsible. Strengthening religious moderation through Hadith-based community training provides an opportunity to connect Islamic textual traditions with contemporary social realities. Through this approach, Hadith literacy can move beyond the acquisition of textual knowledge toward the formation of attitudes and behaviors that promote justice, tolerance, peaceful coexistence, and social harmony.

B. Method

The Community Service (PkM) program entitled "Training on Strengthening Religious Moderation Values Based on Hadith for the Community" employed a participatory community-based approach. This approach was selected because religious moderation is not only a matter of theoretical understanding but also concerns attitudes, communication patterns, and everyday social practices. Participants were positioned as active subjects who contributed their experiences, discussed contemporary religious issues, and reflected on the application of Hadith values in their communities. The participatory approach is consistent with recent community-service models that emphasize religious literacy, cross-perspective discussion, and reflection as strategies for strengthening religious moderation (Zuhri et al., 2025).

The first stage was needs assessment, which aimed to identify participants' initial understanding of religious moderation, Hadith literacy, tolerance, and social harmony. Data were collected through preliminary observation, informal interviews, questionnaires, and discussions with community representatives. The assessment also explored participants' experiences in dealing with religious differences and their exposure to religious information through social media. This stage was important because digital religious literature increasingly influences how people access and interpret Islamic teachings, while the quality and orientation of such content may vary considerably (Amirudin et al., 2025).

The second stage consisted of training on the conceptual foundations of religious moderation. Participants were introduced to the concepts of *wasathiyyah*, *tawassuth*, *tawazun*, *i'tidal*, and *tasamuh*, as well as the values of compassion, justice, brotherhood, and respect for differences. The material emphasized that religious moderation does not mean reducing religious commitment but represents a balanced way of practicing religion while respecting social diversity. The discussion was connected to prophetic traditions because recent Hadith research demonstrates that *wasathiyyah* is reflected in prophetic practices concerning balance, ease, avoidance of religious excessiveness (*ghuluw*), and harmonious social relations (Yunus & Fadhila, 2025).

The third stage involved thematic Hadith learning. Participants were guided to identify, read, and discuss selected Hadith related to religious tolerance, moderation, justice, compassion, brotherhood, and peaceful coexistence. The learning process used a thematic (*maudhu'i*) approach so that participants could examine several traditions according to a particular theme rather than interpreting individual Hadith in isolation. This method is relevant because thematic Hadith studies have demonstrated that prophetic traditions provide important ethical principles concerning compassion, empathy, public welfare, minority protection, and the balance between religious belief and social freedom (Ritonga et al., 2026).

The fourth stage was case-based discussion and contextual application. Participants were divided into small groups and given contemporary cases involving religious differences, intolerance, social tension, provocative religious messages, and disagreement among community members. Each group was asked to identify relevant Hadith, discuss the values contained in those traditions, and formulate appropriate responses based on principles of religious moderation. Facilitators assisted participants in distinguishing between the textual meaning of a Hadith and its contextual application. This method was intended to develop critical religious literacy and enable participants to apply prophetic teachings to real social situations. The importance of this approach is reinforced by research showing that Hadith concerning tolerance can provide an ethical foundation for peaceful coexistence in Indonesia's multicultural society (Ritonga et al., 2026).

The fifth stage consisted of mentoring and practical religious-literacy activities. Participants were guided to evaluate religious information obtained through social media and other digital platforms. The activities included identifying the source of Hadith quotations, distinguishing reliable and questionable religious information, examining the context of religious messages, and formulating moderate responses to potentially provocative content. This stage was considered important because digital religious literacy can strengthen individuals' capacity to critically evaluate religious narratives and resist intolerant or radical content (Prasetia, 2025).

The final stage was monitoring and evaluation to assess the effectiveness of the training and the extent to which the program achieved its objectives. Evaluation employed both quantitative and qualitative techniques. Quantitative evaluation was conducted through pretest and posttest instruments measuring participants' understanding of religious moderation, Hadith values, tolerance, and social harmony. Qualitative evaluation was conducted through observation, interviews, group discussions, participant reflections, and analysis of responses to case studies. The results were analyzed descriptively by comparing participants' conditions before and after the

program. The program was considered effective when participants demonstrated improved understanding of Hadith-based moderation, greater awareness of religious diversity, stronger critical capacity in evaluating religious information, and greater ability to apply moderation values in community life. This evaluation approach is consistent with the broader finding that systematic implementation of religious moderation values can strengthen inclusive and respectful religious attitudes (Zulfa et al., 2025).

C. Results and Discussion

The Community Service (PkM) program entitled “Training on Strengthening Religious Moderation Values Based on Hadith for the Community” was implemented as an educational and empowerment activity aimed at strengthening participants’ religious literacy, particularly their understanding of moderation values derived from the Hadith of the Prophet Muhammad. The program integrated conceptual learning, thematic Hadith study, case-based discussion, digital religious literacy, mentoring, and evaluation. This combination was considered important because religious moderation requires not only cognitive understanding but also the ability to apply religious values in concrete social situations.

The implementation of the program showed that participants were highly engaged throughout the training activities. Participants actively responded to questions, shared experiences concerning religious differences in their communities, and discussed religious information encountered through digital media. The participatory atmosphere enabled the training to move beyond one-way knowledge transfer. This approach is consistent with the understanding that religious moderation is more effectively developed when learners are actively involved in interpretation, discussion, and reflection rather than merely receiving theoretical explanations (Zulfa et al., 2025).

The initial assessment indicated that participants already possessed general knowledge about tolerance and peaceful coexistence, but their understanding of religious moderation as a systematic concept was relatively varied. Some participants

associated moderation primarily with tolerance, while others understood it as simply avoiding extremism. The training broadened this understanding by introducing *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), and *ukhuwwah* (brotherhood) as interconnected values.

After the training, participants demonstrated a stronger understanding of the concept of religious moderation. They were increasingly able to explain that moderation does not mean reducing religious commitment but rather practicing religious teachings in a balanced, just, tolerant, and responsible manner. This finding is important because religious moderation requires a distinction between firm religious conviction and excessive attitudes that may generate intolerance.

One of the most important results was the increased ability of participants to connect moderation values with the teachings of the Prophet Muhammad. Through thematic Hadith discussions, participants examined prophetic teachings concerning compassion, tolerance, justice, brotherhood, and avoidance of excessiveness. Thematic approaches allow participants to understand a particular religious issue through interconnected Hadith rather than relying on isolated quotations. Such an approach strengthens contextual and holistic religious interpretation (Rosidin et al., 2024).

The discussion of *wasathiyyah* became an important component of the training. Participants learned that moderation is closely associated with maintaining balance and avoiding excessive religious attitudes. This understanding helped participants recognize that Islamic teachings provide a strong normative foundation for moderate behavior. Consequently, religious moderation was presented not as an external concept imposed on Islamic teachings but as a value that can be developed through an appropriate understanding of the Qur'an and Hadith.

The training also strengthened participants' understanding of tolerance (*tasamuh*). Participants were encouraged to examine prophetic teachings concerning respect, compassion, justice, and peaceful interaction with people who have different religious backgrounds or interpretations. The discussion showed that tolerance does not require

abandoning religious beliefs; rather, it involves respecting the dignity and rights of others while maintaining one's own religious identity.

An important change was also observed in participants' understanding of differences within the Muslim community. During the case discussions, participants discussed differences in *fiqh*, religious organizations, traditions, and interpretations. The facilitators emphasized that legitimate differences should not automatically become sources of hostility. This approach is particularly relevant in Indonesia, where religious life is characterized by considerable diversity.

Participants increasingly demonstrated the ability to distinguish between religious disagreement and religious intolerance. Disagreement may occur because of differences in interpretation, methodology, or scholarly opinion, whereas intolerance emerges when differences are accompanied by hostility, discrimination, or rejection of the rights of others. Developing this distinction is essential for building a mature religious culture within the community.

The case-based learning activities further strengthened participants' practical understanding. Participants were presented with situations involving provocative religious statements, disagreement among community members, and controversial religious content on social media. They were then asked to formulate responses based on Hadith-derived values. The results showed that participants increasingly preferred dialogue, clarification, and respectful communication rather than immediate judgment or confrontation.

The training also produced positive results in the area of digital religious literacy. Participants reported that they frequently encountered religious information through WhatsApp, Facebook, YouTube, TikTok, and other digital platforms. However, some participants acknowledged that they previously tended to accept and forward religious messages without checking their sources. This finding is significant because digital religious literature increasingly shapes how people access and interpret Islamic teachings (Amirudin et al., 2025).

Participants were subsequently introduced to simple strategies for verifying religious information. These included checking the original source of a Hadith, examining whether a quotation was presented in its proper context, comparing information with credible references, and avoiding the immediate dissemination of questionable religious claims. Such competencies are increasingly necessary because digital platforms can simplify and fragment religious meanings. Amirudin et al. (2025) found that digital religious texts may compress complex religious meanings, while users' digital literacy influences how such messages are interpreted and internalized.

The training also encouraged participants to recognize the role of algorithms and digital platforms in shaping exposure to religious content. Participants were introduced to the idea that frequently viewed content may create repeated exposure to similar religious narratives. This can produce an information environment in which individuals encounter limited perspectives. Therefore, religious moderation in the digital era requires not only theological knowledge but also critical awareness of how digital information is produced and circulated.

The results further indicate that Hadith literacy and religious moderation are closely interconnected. Participants who were able to examine Hadith more carefully became more cautious when interpreting religious messages. They learned that a religious quotation should not be understood merely from its translation or isolated wording but should be examined in relation to its source, meaning, context, and other relevant Islamic teachings.

Another important outcome was the strengthening of participants' awareness of justice (*i'tidal*) and balance (*tawazun*). Participants discussed how religious commitment should be accompanied by fairness toward others. They also reflected on the importance of balancing personal religious practices with social responsibilities. This perspective is consistent with research on moderate interpretations in Islamic education, which emphasizes contextual, holistic, and multidimensional interpretation as important foundations for religious moderation (Rosidin et al., 2024).

The program also strengthened the value of *ukhuwwah* as a foundation for social harmony. Participants recognized that brotherhood should be manifested through mutual assistance, empathy, respect, and constructive communication. In a diverse community, *ukhuwwah* can function as a social mechanism that prevents minor differences from developing into larger conflicts. Thus, the training encouraged participants to view religious moderation as an active social ethic rather than simply an individual religious attitude.

The participatory approach was another important factor contributing to the success of the program. Participants were given opportunities to express their experiences and discuss actual problems in their communities. This made the training material more relevant and contextual. Rather than treating participants as passive recipients of knowledge, the program positioned them as active agents capable of identifying problems and developing moderate responses.

The program also demonstrated the importance of connecting religious moderation with community empowerment. Moderation cannot be strengthened solely through formal educational institutions or government programs. Community members play a central role because they directly experience religious diversity in family, neighborhood, organizational, and social interactions. Therefore, community-based training can become an important complementary strategy for strengthening moderation at the grassroots level.

Nevertheless, several challenges were identified during the implementation. Participants had different levels of religious knowledge and digital literacy, resulting in different learning speeds. Some participants required additional explanation when discussing Hadith terminology, source verification, and contextual interpretation. This finding suggests that future programs should provide differentiated learning materials and additional mentoring for participants who require further assistance.

Another challenge concerns the complexity of contemporary religious issues. A single Hadith cannot always provide a complete answer to complex social problems.

Participants therefore need to develop a broader methodological understanding that combines Hadith with Qur'anic principles, Islamic jurisprudence, historical context, social sciences, and contemporary realities. This is consistent with research emphasizing contextual, holistic, and multidimensional approaches to moderate Islamic interpretation (Rosidin et al., 2024).

Overall, the results demonstrate that Hadith-based religious moderation training can strengthen religious literacy, tolerance, critical awareness, and social responsibility within the community. The combination of thematic Hadith learning, participatory discussion, case analysis, digital literacy, mentoring, and reflection provided participants with both conceptual knowledge and practical skills. The findings also reinforce the importance of developing religious moderation that is rooted in authoritative Islamic sources while remaining responsive to contemporary social and digital realities. Digital religious literacy is particularly important because religious narratives circulating online can significantly influence how individuals understand religious diversity and moderation (Amirudin et al., 2025).

The findings have important implications for the sustainability of the PkM program. Future activities should include follow-up mentoring, community discussion forums, Hadith verification workshops, digital religious content development, and training on responding to religious misinformation. Such activities can transform the knowledge acquired during the training into sustained community practices. Ultimately, strengthening religious moderation based on Hadith can contribute to the development of a community that is religiously committed, tolerant, balanced, critically literate, and capable of maintaining peaceful social relations amid religious diversity.

D. Conclusion

The Community Service (PkM) program entitled “Training on Strengthening Religious Moderation Values Based on Hadith for the Community” demonstrated that Hadith-based religious education can strengthen participants’ understanding of religious

moderation and its application in everyday social life. Through thematic Hadith studies, participants developed a deeper understanding of *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *ukhuwwah* (brotherhood), compassion, and respect for differences. The program also helped participants recognize that religious moderation is not a reduction of religious commitment but a balanced and responsible expression of Islamic teachings.

The participatory learning model, supported by case-based discussions, mentoring, and digital religious literacy activities, enabled participants to connect prophetic teachings with contemporary social and religious challenges. Participants became more aware of the importance of verifying Hadith and other religious information before sharing it through digital media. They also demonstrated greater ability to respond constructively to differences in religious interpretation and to distinguish legitimate religious disagreement from intolerant attitudes. These outcomes indicate that Hadith literacy can function as an important foundation for developing critical, tolerant, and socially responsible religious attitudes.

The program should be continued through sustainable community-based activities involving follow-up mentoring, thematic Hadith discussion forums, digital religious literacy training, and workshops on contemporary religious issues. Future programs may also address misinformation, AI-generated religious content, interfaith communication, and conflict resolution. Continuous implementation is expected to transform the knowledge gained through training into everyday practices, thereby contributing to the development of a religiously committed, moderate, tolerant, and harmonious community that is capable of responding constructively to religious diversity in the contemporary era.

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