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Training on Strengthening Religious Moderation Values Based on Hadith for the Community

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Abstract: 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 based on prophetic traditions in everyday social life. The program employed a participatory approach consisting of needs assessment, interactive lectures, thematic hadith discussions, case studies, group discussions, practical activities, mentoring, and evaluation. The training focused on prophetic values related to *tawassuth* (moderation), *tasamuh* (tolerance), *i’tidal* (justice), *tawazun* (balance), respect for differences, brotherhood, compassion, and peaceful coexistence. Participants were guided to identify relevant hadith, understand their meanings, examine their contextual relevance, and apply their messages to contemporary social and religious issues. The results indicated that the training enhanced participants’ understanding of religious moderation and increased their awareness of the importance of applying prophetic values in responding to religious diversity. Participants also

Abstrak: Kegiatan Pengabdian kepada Masyarakat (PkM) 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 dalam kehidupan sosial sehari-hari. Kegiatan dilaksanakan dengan pendekatan partisipatif yang meliputi analisis kebutuhan, penyampaian materi interaktif, kajian hadis tematik, studi kasus, diskusi kelompok, praktik, pendampingan, dan evaluasi. Materi pelatihan difokuskan pada nilai-nilai profetik yang berkaitan dengan *tawassuth* (moderasi), *tasamuh* (toleransi), *i’tidal* (keadilan), *tawazun* (keseimbangan), penghormatan terhadap perbedaan, persaudaraan, kasih sayang, dan kehidupan bersama secara damai. Peserta diarahkan untuk mengidentifikasi hadis yang relevan, memahami kandungan maknanya, mengkaji relevansinya dengan konteks kehidupan kontemporer, serta menerapkan pesan hadis dalam menghadapi berbagai persoalan sosial dan

demonstrated greater critical awareness in addressing differences in religious interpretation and 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, promoting tolerance, and building peaceful and harmonious social relations.

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

keagamaan. Hasil kegiatan menunjukkan bahwa pelatihan mampu meningkatkan pemahaman peserta mengenai moderasi beragama dan kesadaran akan pentingnya menerapkan nilai-nilai profetik dalam merespons keragaman kehidupan beragama. Peserta juga menunjukkan peningkatan kesadaran kritis dalam menghadapi perbedaan pemahaman keagamaan dan informasi keagamaan yang beredar melalui media digital. Kegiatan ini menunjukkan bahwa pelatihan moderasi beragama berbasis hadis dapat menjadi salah satu strategi efektif untuk memperkuat literasi keagamaan masyarakat, membangun sikap toleran, serta mewujudkan hubungan sosial yang damai dan harmonis.

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

A. Introduction

Religious diversity is an inherent characteristic of contemporary society, particularly in Indonesia, where differences in religious interpretation, cultural traditions, social identities, and patterns of religious expression coexist within the same social environment. Such diversity can become a valuable social resource when managed through mutual respect and dialogue, but it can also generate tension when accompanied by exclusivist attitudes and inadequate religious understanding. Consequently, strengthening religious moderation has become an important educational and community-development agenda for promoting peaceful coexistence and social cohesion.

Religious moderation refers to a balanced approach to religious life that avoids excessive, rigid, and extreme attitudes while maintaining commitment to religious

principles. In the Indonesian context, religious moderation is closely associated with values such as tolerance, justice, balance, non-violence, respect for diversity, and commitment to social harmony. Recent scholarship emphasizes that religious moderation should not remain merely a policy concept but needs to be translated into educational and community practices through dialogical and contextual learning (Prasetyo et al., 2025).

The strengthening of religious moderation is particularly important because religious understanding develops within increasingly complex social and informational environments. Communities today obtain religious knowledge not only from traditional scholars, mosques, Islamic study groups, and printed literature, but also from social media, websites, video platforms, and messaging applications. This transformation has expanded access to religious information while simultaneously creating challenges concerning the reliability, context, and interpretation of religious content (Amirudin et al., 2026).

The rapid growth of digital religious content has consequently changed the way individuals encounter Islamic teachings. Religious messages can be presented through short videos, quotations, infographics, and other simplified formats that may reach large audiences within a short period. Although such media can facilitate religious learning, the compression of complex religious teachings may reduce attention to historical context and interpretive diversity. Amirudin et al. (2026) found that digital religious literature can simplify and fragment religious meanings, making digital literacy an important epistemic filter for developing reflective religious understanding.

This condition demonstrates that religious literacy needs to be accompanied by critical digital literacy. Individuals should not only be able to access religious information but also evaluate its source, argument, context, and credibility. Research among Indonesian madrasah students indicates that platforms such as YouTube, TikTok, and WhatsApp have become important sources of religious knowledge, while verification practices remain relatively limited (Al-Ulya et al., 2025). Therefore,

strengthening religious moderation requires communities to develop both religious knowledge and the capacity to critically navigate contemporary information environments.

Within Islamic teachings, the Hadith of the Prophet Muhammad provides an important foundation for developing religious moderation. Hadith contains prophetic guidance concerning individual worship, interpersonal relationships, social responsibility, tolerance, justice, compassion, and peaceful interaction. Consequently, hadith should not be understood solely as a source of ritual guidance but also as a source of ethical principles for developing harmonious social relations.

The relevance of hadith to religious moderation can be understood through prophetic practices that demonstrate balance, ease, compassion, and avoidance of excessiveness. A recent thematic study of hadith concerning *wasathiyyah* identifies *taysir* (facilitation), rejection of *ghuluw* (religious excessiveness), and harmonious social relations as important dimensions of prophetic moderation (Yunus & Fadhila, 2025). This demonstrates that religious moderation is not an external concept imposed on Islamic teachings but can be grounded in the ethical and practical traditions of the Prophet.

The concept of *wasathiyyah* is therefore central to understanding moderation based on Hadith. Moderation does not mean reducing religious commitment or compromising fundamental Islamic principles. Rather, it involves maintaining balance between different dimensions of religious life, including textual fidelity and contextual awareness, individual piety and social responsibility, firmness in principle and respect for legitimate differences. Through appropriate education, these values can be transformed into attitudes and behaviors within the community.

Hadith also provides a strong foundation for tolerance (*tasamuh*). Prophetic teachings concerning interaction with people of different backgrounds demonstrate the importance of respect, justice, compassion, and peaceful coexistence. A recent thematic study specifically examining Hadith on religious tolerance concludes that prophetic

traditions provide relevant guidance for strengthening tolerance within Indonesia's multicultural society (Ritonga et al., 2026).

Tolerance is particularly important because religious differences occur not only between different religions but also within Muslim communities. Differences in *fiqh*, theological approaches, Islamic organizations, cultural practices, and interpretations of contemporary issues are common features of Islamic intellectual history. Without adequate religious literacy, these differences may be interpreted as threats to religious identity. Hadith-based religious moderation training can help communities distinguish between legitimate intellectual disagreement and attitudes that may lead to hostility or polarization.

Another important value derived from prophetic teachings is **justice (*i'tidal*)**. Religious moderation requires individuals to act fairly even when interacting with people who hold different opinions. Justice prevents religious commitment from developing into prejudice, discrimination, or hostility. Therefore, training based on Hadith should not merely introduce participants to the concept of moderation but also encourage them to translate justice into concrete patterns of social interaction.

The value of **balance (*tawazun*)** is similarly important. Contemporary religious challenges often involve competing tendencies, such as excessive literalism and excessive relativism, individual religious commitment and social responsibility, or traditional authority and digital religious information. A balanced approach enables individuals to maintain religious principles while remaining open to dialogue and contextual understanding. This principle is particularly relevant in communities experiencing rapid social and technological change.

The strengthening of moderation values is also closely related to the prevention of **intolerance and radical religious narratives**. Religious education has an important role in helping individuals develop critical and inclusive religious attitudes. A recent systematic review found that religious moderation within Islamic education can function

as a counter-radicalization strategy when supported by dialogical pedagogy, digital literacy, curriculum integration, and institutional support (Prasetyo et al., 2025).

The digital environment makes this task increasingly urgent. Algorithms can expose individuals repeatedly to information that corresponds with their existing preferences, potentially creating echo chambers and limiting exposure to alternative perspectives. Research on algorithmic religious literacy argues that such environments can reinforce confirmation bias and weaken critical and tolerant attitudes toward religious information. Therefore, community religious moderation programs need to address not only conventional religious understanding but also the contemporary mechanisms through which religious information is produced and consumed.

Islamic education can play an important role in responding to this challenge. Recent studies demonstrate that integrating religious moderation with digital literacy can encourage critical awareness and inclusive religious attitudes. Qomaruzzaman et al. (2026), for example, found that digital literacy can function as a critical pedagogical instrument for evaluating religious information and resisting intolerant narratives in online environments.

However, the implementation of religious moderation in educational and community settings still faces several challenges. These include differences in religious understanding, limited access to appropriate learning resources, insufficient dialogical learning practices, and variations in digital competence. A recent systematic review of religious moderation in Islamic Religious Education identified institutional, pedagogical, religious, and socio-digital factors as interconnected challenges that influence successful implementation (Islahuddin et al., 2026).

Another challenge concerns the tendency to teach religious moderation as a conceptual slogan rather than as an observable set of values and behaviors. Participants may understand the meaning of tolerance and moderation theoretically but experience difficulties applying these principles when confronted with actual religious disagreements. Therefore, community training needs to use practical and participatory

methods, including case studies, discussions, reflection, and analysis of real religious situations.

Hadith-based training offers an opportunity to address this gap because it connects moderation values directly with Islamic sources and prophetic examples. Participants can examine relevant traditions, identify the values contained within them, and discuss how those values can be applied to contemporary situations. This approach makes religious moderation more meaningful because participants encounter moderation not merely as a general social principle but as part of Islamic ethical teachings.

The Community Service (PkM) program entitled “Training on Strengthening Religious Moderation Values Based on Hadith for the Community” was therefore developed as an educational and empowerment initiative to strengthen the community's capacity to understand and practice moderation based on prophetic teachings. The program emphasizes themes such as *wasathiyyah*, *tasamuh*, *i'tidal*, *tawazun*, brotherhood, compassion, respect for differences, and peaceful coexistence. Through participatory learning, participants are encouraged to connect these values with contemporary social and religious realities.

The program is particularly relevant because community members are not merely consumers of religious information but also participants in the production and dissemination of religious discourse. When individuals possess adequate religious literacy, they can contribute to creating healthier religious narratives within their families, communities, and digital networks. Conversely, insufficient literacy may facilitate the circulation of misleading, intolerant, or overly exclusive interpretations.

The primary objective of this PkM program is to strengthen participants' understanding and application of religious moderation values based on Hadith. More specifically, the program seeks to improve participants' knowledge of prophetic teachings concerning moderation, tolerance, justice, balance, and social harmony; develop their critical ability to evaluate contemporary religious information; and encourage them to apply prophetic values in their daily interactions. The program is also

expected to strengthen participants' capacity to respond constructively to differences in religious understanding.

Ultimately, strengthening religious moderation through Hadith-based community training is expected to contribute to the formation of a community that is religiously committed, intellectually critical, socially responsible, and respectful of diversity. The integration of prophetic teachings, contextual understanding, dialogue, and digital literacy can provide a comprehensive foundation for addressing contemporary religious challenges. In this way, Hadith-based religious moderation training can become not only a means of increasing religious knowledge but also a strategic instrument for strengthening tolerance, social cohesion, and peaceful coexistence in a diverse society.

B. Method

The Community Service (PkM) program entitled “Training on Strengthening Religious Moderation Values Based on Hadith for the Community” employed a participatory and community-based approach. This approach positioned community members as active participants throughout the training process, enabling them to identify religious and social issues, discuss relevant prophetic teachings, and develop practical solutions. The program was designed not only to transfer knowledge but also to strengthen participants' capacity to apply the values of religious moderation in everyday life. The main values emphasized were *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *ukhuwwah* (brotherhood), compassion, and respect for religious diversity.

The first stage was needs assessment, which aimed to identify participants' initial understanding of religious moderation and Hadith-based values. Data were collected through preliminary observations, informal interviews, questionnaires, and group discussions with community representatives. The assessment examined participants' understanding of religious moderation, tolerance, differences in religious interpretation, and their ability to identify reliable religious information. It also explored challenges faced by participants in responding to religious content circulating through social media.

The results of this stage were used to determine the training materials and learning strategies appropriate to participants' needs.

The second stage involved religious moderation education and Hadith-based training. Participants received material concerning the concept of religious moderation and its relationship with Islamic teachings. The training focused on selected Hadith themes related to moderation, tolerance, justice, balance, compassion, brotherhood, peaceful coexistence, and respect for differences. Participants were introduced to relevant prophetic traditions and guided to understand their meanings and ethical messages. The delivery of materials used interactive lectures, presentations, question-and-answer sessions, and thematic discussions to encourage participants to connect prophetic teachings with contemporary social and religious realities.

The third stage was conducted through thematic Hadith analysis and case-based learning. Participants were divided into small groups and given several contemporary cases involving religious differences, intolerance, social conflict, provocative religious narratives, and misinformation on digital platforms. Each group was asked to identify relevant Hadith, examine the values contained in the traditions, and formulate appropriate responses based on principles of religious moderation. Facilitators provided guidance during the discussion to ensure that participants distinguished between the original Hadith text, its interpretation, and its contextual application. This activity was intended to develop participants' critical religious literacy and their ability to apply prophetic teachings constructively.

The fourth stage consisted of mentoring and practical application. Participants were guided to apply the values obtained from the training to situations encountered in their families, communities, and digital environments. Practical activities included analyzing religious messages obtained from social media, verifying Hadith-based information, identifying potentially intolerant narratives, and developing respectful responses to differences in religious understanding. Facilitators provided individual and group feedback to strengthen participants' ability to translate Hadith-based moderation

values into concrete social behavior. This stage emphasized that religious moderation should be reflected not only in knowledge but also in communication, attitudes, and interpersonal relationships.

The final stage was monitoring and evaluation to determine the effectiveness of the PkM program. Evaluation was conducted using quantitative and qualitative methods. Quantitative evaluation employed pretest and posttest instruments to measure changes in participants' understanding of religious moderation, Hadith-based values, tolerance, and social harmony. Qualitative evaluation was conducted through observation, interviews, group discussions, participant reflections, and assessment of responses to case studies. The results were analyzed descriptively by comparing participants' conditions before and after the training. The program was considered successful when participants demonstrated improved understanding, greater critical awareness of religious information, and stronger ability to apply Hadith-based values of moderation in their daily social and religious interactions.

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 a community empowerment activity designed to strengthen participants' religious literacy, particularly their understanding of moderation values derived from prophetic traditions. The program focused on *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), *tasamuh* (tolerance), *ukhuwwah* (brotherhood), compassion, and respect for differences. The training was designed to connect religious texts with contemporary social realities so that participants could translate prophetic values into practical attitudes and behavior.

Participants' Initial Understanding

The initial assessment indicated that participants generally possessed basic knowledge of Islam and Hadith but had different levels of understanding regarding the concept of religious moderation. Most participants recognized tolerance and mutual respect as important Islamic values, but their understanding of *wasathiyyah*, *tawazun*, and *i'tidal* as systematic components of religious moderation was relatively limited. This finding indicates that religious moderation requires structured learning so that communities can move from general religious knowledge toward a more comprehensive understanding of moderation.

The initial assessment also showed that participants tended to understand Hadith through individual texts rather than through a thematic framework. Several participants were familiar with Hadith quotations used in sermons, religious lectures, and social media content, but had limited experience in connecting several related traditions to a particular social issue. This condition demonstrates the importance of thematic Hadith learning, particularly because thematic approaches can reveal interconnected prophetic messages concerning tolerance and social relations (Ritonga et al., 2026).

Another important finding concerned participants' exposure to digital religious information. Participants reported frequently receiving religious messages through WhatsApp, Facebook, YouTube, TikTok, and other digital platforms. However, not all participants routinely verified the authenticity or context of the religious information they encountered. This condition is important because digital religious literature increasingly influences how people access and interpret Islamic teachings (Amirudin et al., 2026).

Improvement in Understanding Religious Moderation

After the training, participants demonstrated a stronger understanding of religious moderation as a balanced religious attitude. Participants were able to explain that moderation does not mean weakening religious commitment but involves practicing religion without excessive, rigid, or intolerant attitudes. This understanding corresponds

with contemporary studies that position *wasathiyyah* as an important foundation for moderate religious practice in Indonesia (Yunus & Fadhila, 2025).

Participants also became more capable of identifying the main dimensions of religious moderation. During discussions, they were able to associate *tawassuth* with taking a middle position, *tawazun* with balance, *i'tidal* with justice, and *tasamuh* with tolerance. The learning process helped participants understand that these values are interconnected rather than separate concepts. Religious moderation therefore emerged as a comprehensive ethical framework for individual and social religious life.

The improvement was particularly visible during case-based discussions. Participants were presented with examples of religious disagreement and asked to formulate responses based on prophetic values. Before the training, some participants tended to respond to differences primarily from the perspective of personal religious preferences. After the training, participants increasingly considered principles of justice, tolerance, dialogue, and social harmony when formulating their responses.

Hadith as a Foundation for Religious Moderation

The training demonstrated that Hadith can provide a strong normative foundation for strengthening religious moderation. Participants examined prophetic traditions related to compassion, tolerance, justice, brotherhood, and peaceful coexistence. This approach helped participants recognize that moderation is not merely a contemporary social concept but is also connected to the ethical teachings and practices of the Prophet Muhammad.

The thematic approach was particularly useful because participants could examine several Hadiths related to the same theme. Rather than interpreting one Hadith independently, participants were encouraged to identify common prophetic principles across several traditions. Thematic Hadith research concerning religious tolerance demonstrates that prophetic traditions contain principles of compassion, empathy, public welfare, ethical universality, protection of minorities, and balance between belief and freedom (Ritonga et al., 2026).

The discussion of *wasathiyyah* further strengthened participants' understanding of moderation. Participants learned that prophetic moderation involves avoiding religious excessiveness and maintaining balance in religious practice. Thematic Hadith scholarship identifies *taysir* (facilitation), avoidance of *ghuluw* (excessiveness), and harmonious social relations as important expressions of prophetic moderation (Yunus & Fadhila, 2025).

Strengthening Tolerance

One of the most significant outcomes of the program was increased awareness of the importance of **religious tolerance**. Participants learned that tolerance does not require individuals to abandon their religious convictions. Instead, it requires respect for the dignity and rights of others and the ability to live peacefully amid differences. This understanding is consistent with thematic Hadith research showing that prophetic teachings provide an ethical foundation for peaceful coexistence in Indonesia's multicultural society (Ritonga et al., 2026).

The discussion also expanded participants' understanding of tolerance beyond interreligious relations. Participants recognized that tolerance is equally important in managing differences among Muslims. Differences in *fiqh*, religious organizations, interpretations, and cultural practices should not automatically become sources of hostility. Through Hadith-based discussions, participants were encouraged to distinguish between legitimate religious disagreement and attitudes that undermine brotherhood and social harmony.

The case-study activities showed that participants increasingly preferred dialogue over confrontation when responding to religious differences. They were encouraged to use respectful language, provide evidence, listen to alternative perspectives, and avoid generalizing about groups with different interpretations. This result is important because religious moderation must ultimately be reflected in communication and social behavior rather than remaining solely a theoretical concept.

Religious Moderation and Social Harmony

The training also strengthened participants' understanding of the relationship between religious moderation and social harmony. Participants recognized that social harmony cannot be achieved solely through formal regulations but requires everyday attitudes of mutual respect, justice, empathy, and responsibility. Hadith-based learning helped participants connect these social values with prophetic teachings.

Participants also identified *ukhuwwah* as an important mechanism for maintaining social cohesion. Brotherhood was discussed not merely as a religious slogan but as a practical responsibility manifested through mutual assistance, compassion, respect, and the avoidance of unnecessary conflict. This approach encouraged participants to understand religious moderation as an active social ethic.

The results are consistent with contemporary Islamic education research indicating that moderation values such as tolerance, inclusiveness, non-violence, and respect for diversity can be integrated into educational practices to strengthen inclusive religious attitudes (Qomaruzzaman et al., 2026). The PkM program extends this principle into community-based religious learning by making participants active actors in discussing and applying moderation values.

Critical Religious Literacy in the Digital Era

An important achievement of the training was increased awareness concerning the need to verify religious information obtained through digital media. Participants were introduced to simple verification practices, including identifying the source of a Hadith, examining the wording, comparing it with reliable references, and avoiding immediate dissemination of unverified religious claims.

This competency is increasingly important because digital platforms have become significant spaces for religious learning. Research on digital religious literature among Indonesian university students shows that social media and digital religious content influence how Islamic teachings are accessed and interpreted (Amirudin et al., 2026).

Therefore, strengthening religious moderation should be accompanied by digital religious literacy.

The participants also became more aware that religious messages circulating online may be presented in simplified forms. A short quotation may remove important contextual information or present one interpretation as if it were the only valid interpretation. The training encouraged participants to avoid immediately judging religious claims and instead examine their sources, meanings, and contextual relevance.

This finding is consistent with research showing that digital literacy can function as a critical pedagogical instrument for evaluating religious information and resisting intolerant narratives online (Qomaruzzaman et al., 2026). Thus, Hadith-based religious moderation training can simultaneously strengthen traditional religious literacy and contemporary digital literacy.

Participatory Learning and Community Empowerment

The participatory approach contributed significantly to the implementation of the program. Participants were not positioned as passive recipients of religious knowledge but as active learners who brought their own experiences, questions, and interpretations into the training process. Discussions became more meaningful because participants could relate Hadith teachings to situations they had personally encountered.

The use of case studies was particularly effective in encouraging critical reflection. Participants analyzed situations involving religious differences, provocative statements, social media debates, and community conflicts. They were then asked to formulate solutions based on prophetic principles. This method enabled participants to understand that religious moderation requires practical judgment and ethical decision-making.

The mentoring stage further strengthened the learning process. Facilitators provided feedback when participants experienced difficulties in understanding Hadith, identifying relevant prophetic values, or connecting textual teachings with

contemporary situations. The mentoring process also allowed participants to clarify issues that could not be adequately addressed during the main training sessions.

The implementation of this participatory model is consistent with recent recommendations that religious moderation education should employ dialogical and experiential approaches rather than rely exclusively on conventional knowledge transmission (Prasetyo et al., 2025). Such approaches can help participants internalize moderation values through reflection, interaction, and direct engagement with social issues.

Challenges and Sustainability

Despite the positive outcomes, several challenges were identified during the program. Participants had different levels of religious knowledge, educational backgrounds, and digital competencies. Some participants could quickly understand the thematic Hadith methodology, while others required additional explanation regarding Hadith terminology, source verification, and contextual interpretation.

Another challenge was the complexity of contemporary religious issues. Questions concerning tolerance, religious freedom, intra-Muslim differences, and social conflict cannot always be answered through a single Hadith. Participants therefore needed to understand that Hadith-based religious moderation requires careful interpretation, comparison of related traditions, and consideration of broader Islamic principles.

The program also revealed the importance of sustainable follow-up activities. A single training program can improve knowledge and awareness, but continued practice is required for moderation values to become stable attitudes and social habits. Recent research emphasizes that sustainable religious moderation requires integration between digital literacy, pedagogical innovation, institutional support, and continuous capacity development (Nugraha et al., 2026).

Overall, the results demonstrate that **Hadith-based religious moderation training can strengthen participants' religious literacy, critical awareness,**

tolerance, and understanding of social harmony. The combination of thematic Hadith study, participatory discussion, case analysis, mentoring, and digital religious literacy enabled participants to connect prophetic teachings with contemporary challenges. The findings support the argument that religious moderation is most effective when translated from policy and conceptual discourse into concrete educational and community practices (Prasetyo et al., 2025; Zulfa et al., 2025).

The program therefore has important implications for future community empowerment initiatives. Similar programs should be implemented continuously and expanded to include Hadith and digital misinformation, AI-generated religious content, interfaith communication, conflict resolution, and ethical communication on social media. By integrating authentic Hadith scholarship with contextual interpretation and digital literacy, community members can develop a religious understanding that is firmly rooted in Islamic teachings while remaining tolerant, balanced, critical, and responsive to the realities of a pluralistic society.

D. Conclusion

The Community Service (PkM) program entitled “Training on Strengthening Religious Moderation Values Based on Hadith for the Community” demonstrated that Hadith-based training can effectively strengthen participants’ understanding of religious moderation. Through thematic study, participants gained a deeper understanding of the values of *tawassuth* (moderation), *tawazun* (balance), *i’tidal* (justice), *tasamuh* (tolerance), *ukhuwwah* (brotherhood), compassion, and respect for differences. The training also helped participants connect prophetic teachings with contemporary social and religious challenges.

The participatory learning process, including interactive presentations, thematic Hadith discussions, case studies, mentoring, and reflection, enabled participants to move beyond theoretical understanding toward practical application. Participants demonstrated greater awareness of the importance of verifying religious information,

responding constructively to differences in religious interpretation, and avoiding intolerant or excessive attitudes. The integration of Hadith literacy and digital religious literacy also strengthened participants' ability to critically evaluate religious content encountered through social media and other digital platforms.

Overall, the program indicates that Hadith-based religious moderation training can serve as a strategic approach to strengthening religious literacy, tolerance, and social harmony within the community. To ensure sustainable impact, similar programs should be implemented continuously and complemented by follow-up mentoring, community-based religious literacy activities, and training on contemporary issues such as digital religious misinformation, AI-generated religious content, interfaith dialogue, and conflict resolution. Through continuous implementation, prophetic values can be transformed into concrete attitudes and behaviors that support a moderate, peaceful, inclusive, and harmonious community.

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