An Assistance in Preparing the TPQ Curriculum Based on Religious Moderation at Nurul Iman Mosque

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Abstract	Article Info
Religious moderation is an attitude that must be instilled in young people from an early age. One way that can be used to instill the value of religious moderation from an early age is through the curriculum in formal and non-formal education. In this mentoring activity, the inculcation of the value of religious moderation is injected into the curriculum at TPQ (Taman Pendidikan Al-Quran) which is one of the non-formal religious institutions. The purpose of this mentoring activity is to provide an understanding of the importance of the religious moderation curriculum. In addition, this activity also aims to provide assistance in making the TPQ curriculum based on religious moderation at TPA Nurul Iman Tejoagung. The method used ABCD (Asset Based Community Development), which prioritizes the utilization of assets and potentials that are around and owned by the TPA Nurul Iman. All stages of this mentoring activity have been running well and have received support from related parties.	

INTRODUCTION

Indonesia is a country that has rich culture and diversity. Being a plural and multicultural country is a positive thing (Arfa, 2014; Aspinall & Mietzner, 2019; Miichi & Kayane, 2020; Pedersen, 2016), but on the one hand, Indonesia has the potential for various conflicts to arise (Arfa, 2014; Miichi & Kayane, 2020; *New Media in the Muslim World, Second Edition: The Emerging Public Sphere - Dale F. Eickelman - Google Books*, n.d.; Soekarba, 2018). Therefore, every Indonesian citizen is obliged to have a commitment to maintaining balance and the process of learning and practicing attitudes and willingness to accept differences such as culture, ethnicity, gender, language and religion. In order to realize this, religious moderation is a solution to create harmony and peace in living a religious life, thereby avoiding the trap of extremism, intolerance and acts of violence.d

Moderation comes from the word moderate. The word moderate in Arabic means Wasathiyah, has a meaning that cannot be separated from two key words, namely balanced (*balance*), and fair (*justice*) (Burhani, 2012; Jamilah & Jamilah, 2021; Sujono et al., 2022; Yasin et al., 2023). Someone who is moderate does not mean accepting 100% of the basic principles

(ushuliyah) of the teachings of other religions in order to be tolerant towards followers of other religions (Far Amirudin et al., 2022; Zaduqisti et al., 2020). Moderate means*"confidence, right balancing, and justice".* The basic principles of religious moderation are *balance* (draw) and justice (fair)(Darojat & Chair, 2019; Sirait, 2016; Suharto, 2019; C. Wijaya et al., 2021). People who are moderate in religion are not permitted to have extreme or radical views by looking at only one side of the view, but must look for a middle point, because that is the basis for religious communities in realizing harmony and comfort in relationships.

People who practice moderation or practice it are usually called moderates, namely people who always try to develop reasonable attitudes, and not extreme ones. Always position yourself in the middle of various excessive or contradictory attitudes so that only one attitude will dominate in the person's mind. Abdurrahman Wahid recommends that moderation always encourages building social justice or what is usually referred to as al-Maslahah al-Ammah. Moderation is used as a basis for providing public policy because it is the essence of religion in the public sphere and the moral responsibility of leaders to interpret the real life of society. In fact, in Lampung Province there is an Islamic village precisely in Natar District, South Lampung Regency. The village contains a special Muslim community. Apart from that, still in Lampung Province, more specifically in Karang Sari Village, Jati Agung District, South Lampung Regency, there are also villages that have rules, namely no smoking and mandatory wearing of the headscarf (Kampung Khilafatul Muslimin). These various facts show that religious moderation is not yet ingrained in society.

This is also supported by the Alvara Research Survey which states that the religious moderation index score in Indonesia is in the range of 89.47%. Based on these figures, Lampung Province is categorized at alert level. Viewed from a national scale, namely by looking at survey results in other provinces, this is a yellow light for the Indonesian government and also all components of the nation (Absor et al., 2022; Rimanto et al., 2022; Ruslan et al., 2022). There are 8 provinces in the alert category, 16 provinces in the alert category and 10 provinces in the safe category. There are three provinces in the alert category in Sumatra, 2 in Kalimantan, 2 in Sulawesi and 1 in Java(Islam et al., 2022; Musmuallim et al., 2021; Pelletier, 2020; Siswayanti et al., 2023). The eight provinces include D.I Aceh, Jambi, Sumatra, DKI Jakarta, West Kalimantan, South Kalimantan, Central Sulawesi and Southeast Sulawesi. Lampung is one of the provinces that is in the alert category.

In connection with the various phenomena that are occurring, it is certainly very worrying if society does not move quickly to deal with radicalism which continues to grow. This big phenomenon gives a picture like an iceberg, a problem that is already big but only slightly visible on the surface and certainly needs serious attention. That is why religious moderation education is needed from an early age to build national understanding and commitment. Religious moderation must be an inseparable part of character education for children. Some researchers asserted that understanding of religious moderation must be injected into learning for young children (Azizah et al., 2022; Khobir et al., 2023; Septiana et al., 2021; Very et al., 2022). This can be integrated through learning materials and learning methods. The aim is to deepen children's character education.

This is where it is necessary to strengthen religious moderation in synergy against radicalism and terrorism to protect the Republic of Indonesia. And as a basic preventive effort, namely by exploring and creating a school curriculum based on religious moderation. A religious character based on religious moderation is needed as the initial foundation for children to develop a nationalist religious character. The character that is instilled in the nation's next generation will determine the direction in which the nation will lead. So, with these considerations in mind, the integration of religious moderation in the curriculum is mandatory. This is in line with the opinion of Gallen Saylor and William N. Alexander who

state that the curriculum is not only teaching materials/materials, but includes various aspects involved in learning activities, namely the learning place (classroom), yard, and the child's environment. Apart from that, all forms of experience obtained by children in learning activities at school/teachers to achieve certain goals are also categorized as curriculum.

The religious moderation curriculum in question must be implemented from an early age in formal and non-formal institutions. One form of non-formal religious institution is TPQ (Alquran Education Park). Where the teaching discusses more religious aspects and character education. TPQ is equivalent to RA and kindergarten (TK). The curriculum used at this level of learning must emphasize providing the basics of reading the Al-Quran. Apart from that, in order to support children's readiness to take higher levels of secondary education, the curriculum that is prepared must be able to support children's spiritual growth and development. Maximizing various ideas, thoughts and thoughts in managing the mosque's TPQ will be a special attraction for the community. This is very necessary to do in order to realize a TPQ that is able to accommodate the needs of children's growth and character development. Based on all of this, the author took the initiative to assist in the preparation of a curriculum based on religious moderation at the TPQ Nurul Iman Mosque, Tejoagung, Metro City. This is done so that a more moderate curriculum is able to create an inclusive religious character in the nation's generations from an early age.

METHOD

The approach used in this curriculum preparation assistance activity is, namely *Asset Based Community Development* (A B C D). This approach is an approach that in realizing its activities prioritizes various uses of assets and potential in the surrounding area (Burhanuddin, Effendi, et al., 2021; Burhanuddin, Yusuf Effendi, et al., 2021; Sari et al., 2022; A. Wijaya et al., 2023; Wulandari et al., 2023). In this activity, the assets and potential referred to are the assets and potential possessed by the Al-Qur'an Education Park (TPQ) Nurul Iman Mosque. Human resources in an education unit are a valuable asset for the proper running of educational activities. The existence of quality human resources will be able to fill and carry out the continuity of the religious education process in society in a sustainable manner. The potential of Al-Qur'an Education Park teachers should be developed to the maximum through training, mentoring and similar activities so that it is hoped that they can formulate more measurable and structured educational activities.

With the Al-Qur'an Education Park activities in the Tejo Agung sub-district, it becomes an asset for the surrounding community so that children in the area can take non-formal religious education well, and this can lead to positive changes in values that are sustainable. This change can be implemented by increasing the capacity of human resources in formulating the learning curriculum so that what is formulated can be achieved and is sustainable. Human resources or TPQ teachers are the actors in the development of the TPQ curriculum based on religious moderation, accompanied by the parties involved. The ABCD method has five key stages when carrying out the mentoring research process, including:[1]:

1. *Discovery* (Discovery), is the process of rediscovering success that has been carried out through a conversation or interview process and must be a personal discovery about what an individual's contribution is that gives life to an activity. At this stage, activities begin by transferring responsibility for change to individuals who have an interest in the change, namely local entities.

2. *Dream* (Dreaming) is a way that is done collectively to see things that have not yet happened and that could possibly happen/come true. This is associated with the thing

that is most expected to happen. At this stage, various hopes and desires that want to be realized at the personal and institutional/organizational levels are explored. Various visions of institutions/organizations can be described with pictures, photos, actions, or descriptions through words.

3. *Design* (Designing) is a process which involves all members to study the various strengths and assets owned by the institution/organization so that activities can then be utilized through a constructive, inclusive and collaborative process so as to realize the goals that have been set.

4. *Define* (Determining) is an activity when the chairman/leader of the institution/organization determines a topic that is considered most suitable in terms of the search process, description, and objectives regarding the desired change. This mentoring activity is realized by conducting FGDs *(Focus Group Discussion)* to determine the target of the discussion.

5. *Destiny* (Do) is the final stage in this mentoring activity. At this stage, inspirational activities are carried out to support the process, innovation and various possibilities that will occur in the future. This activity focuses on how make mind *set both* personal and group to think positively to advance the organization through various previously agreed activities. In this service activity, the focus is to instill the value of religious moderation at TPQ Nurul Iman.

Mentoring Techniques

Mentoring techniques in the form of tools and methods found in community service activities through *Asset Based Community Development* (ABCD) is as follows.

1. *Appreciative Inquiry* (Appreciative Discovery) is an activity carried out in groups to bring about positive changes in the organization through various beliefs that the organization has good potential so that it can develop and be well received by the community and stakeholders. This activity begins with identifying the various potentials they have and how to utilize these potentials to create a more advanced and developing organization.

2. *Community Mapping* (Community Mapping) is an approach taken to find out knowledge at the local level so that a community map will be produced which will be the basis for knowing the perceptions and knowledge that exist in the community. Furthermore, the community map is used to increase active participation to create a better living environment based on a process of equalizing perceptions through the exchange of various information.

3. Mapping Associations and Institutions is an interpersonal interaction activity which is the basis for the formation of social groups that have been formed and meet various criteria as follows: 1) common awareness of conditions; 2) social relationships; and 3) orientation towards shared goals that have previously been established[2].

4. *Individual Inventory Skill* (Individual Asset Mapping) is a tool that can be used to map individual assets which can be obtained through interviews, questionnaires and FGDs[3].

5. *Leaky Bucket* (Financial Circulation) is a view of the economic condition of the community seen from the economic circulation that occurs in daily activities. This will be the basis for developing TPQ Nurul Iman based on conditions of financial

strength, circulation (goods, services and cash), as well as assets owned that can be used as capital for developing TPQ Nurul Iman.

6. *Low hanging fruit* (Priority Scale) is a stage carried out to determine which goals will be chosen/prioritized to be achieved. After carrying out various previous stages starting from identifying potential, determining organizational goals, to stages*action* To realize goals, the next thing that must not be forgotten is considering the space and time to achieve the goals that have been set.

Assistance Steps

In carrying out assistance in preparing a curriculum based on religious moderation at TPQ Nurul Iman Mosque, several steps are taken as follows:

Side 1   : exploring the assets or potential of TPQ Nurul Iman
Level 2   : Planning and defining and mapping assets
Level 3   : Dreaming of the future
Level 4   : Connecting and moving assets
Level 5   : Monitoring, learning and evaluation

Partner Participation

Partners in this religious moderation-based curriculum preparation assistance activity have very important participation, as follows:

Partner 1: TPQ Management Team at Nurul Iman Tejo Agung Mosque, Metro City:

1. As a subject of observation and interview, initial analysis of the conditions of TPQ management before assistance was provided
2. As a participant in mentoring and coaching activities for the modernization of the TPQ Curriculum
3. As a team of TPQ curriculum compilers and developers
4. As a provider of feedback and evaluation

Partner 2: Islamic Religious Extension Team from the Ministry of Religion of Metro City:

1. As a material provider
2. As a companion who provides direction to the TPQ Curriculum Standards from the Ministry of Religion
3. As a monitoring and evaluation team for TPQ curriculum products, the TPQ management team at the Nurul Iman Mosque was formed

RESULTS AND DISCUSSION

The service program for assistance in preparing the TPQ curriculum based on religious moderation at the Nurul Iman Tejo Agung Mosque in Metro City has been implemented for approximately 6 months from the beginning of April to the end of October 2022 and in general the activity ran smoothly. The curriculum preparation assistance activity was carried out in several stages, the initial stage of the activity was finding strengths in TPQ Nurul Iman by conducting observations and interviews to find strengths and problems in TPQ Nurul Iman to then be used as a basis for designing the preparation of a TPQ based on religious moderation at TPQ Nurul Iman. Before the assistance process for curriculum preparation, service providers also conducted FGDs with various parties who were the targets of service. After carrying out these steps,**s**Next, the servants accompany the TPQ administrator Nurul Iman in preparing the TPQ based on religious moderation, the results of the TPQ curriculum include the following Religious Moderation Curriculum

Class   : TK Al-Qur'an
Competency standards   : Santri understand the values of religious moderation
Learning objectives   : So that students understand the values of religious moderation

No	Basic competencies	Subject matter	Sub material
1	National Commitment Knowing the love for Indonesian nationality	Love Indonesia	1. Get to know Indonesian songs 2. Examples of Indonesian Islamic heroes 3. Various Traditional Clothing and Islamic Clothing
2 2 2	Tolerance Knowing Tolerance and mutual respect and love Cooperation	Getting to know Multicultural Indonesia	1. Get to know the names of official religions in Indonesia 2. Get to know tribes and races in Indonesia 3. Get to know how to work together and help each other
3 3 3	Non-Violence Knowing Love peace and non-violence	Islamic Stories	1. The love story of Prophet Muhammad SAW 2. The example of Prophet Yusuf AS 3. The exemplary story of Prophet Sulaiman AS
4	Accommodating to Local Culture Knowing love of culture	Culture	1. Traditional art performance 2. Traditional game 3. Visiting friends from different ethnicities

CLASS OF SANTRI TK AL-QUR'AN

No	Teaching Materials	VACATION IN MONTH/ MEETING						SEMESTER II MONTH/ MEETING					
		1	2	3	4	5	6	1	2	3	4	5	6
1.	Read Iqro/Al-Qur'an according to the rules	16	16	16	16	16	8	16	16	16	16	16	8
2.	Memorize short Surahs, at least 12 surahs	4	4	4	4	4		4	4	4	4	4	
3.	Memorize daily prayers and understand their ethics (adab).	4	4	4	4	4		4	4	4	4	4	
4.	Memorizing		8	8	8	8							

No.	Competency												
	prayer recitations												
5.	Practice ablution and prayer	4	4	4			4						
6.	Write hijaiyah letters							4	4	4	4	4	
7.	Understand the basics of ulumul Qur'an									4	4	4	
8.	Love Indonesia						2						2
9.	Recognizing Diversity and Cooperation						2						2
10.	Islamic Stories			1			1			1			1
11.	Culture			1			1			1			1

AL-QURAN 1ST SEMESTER KINDERGARTEN SYLLABUS

Competency Standards: Santri have the ability to read, memorize, carry out worship and have good character

BASIC COMPETENCIES	INDICATOR	SUBJECT MATTER	LEARNING PROCESS	'rating	TIME ALLOCATION	LEARNING RESOURCES
1. Students can read Iqro/Al-Qur'an according to the rules 2. Students can memorize prayers and prayer readings 3. Students can perform ablution and prayer well 4. Santri can understand moderation practices	IMPLEMENTING LEARNING MATERIAL	Read Iqro/Al-Qur'an according to the rules	Sorogan Providing materials	Assessment of the final examination	88 X 10 = 15 JAM	TEXTBOOKS AND OTHER RESOURCES
		Memorize short Surahs, at least 12 surahs	Memorization guidance Collective		20 X 10 = 3,3 JAM	
		Memorize daily prayers and understand their ethics (adab).	Memorization guidance Collective		20 X 10 = 3,3 JAM	
		Memorizing prayer recitations	Memorization guidance Collective		32 X 10 = 5,3 JAM	
		Practice ablution and prayer	Practice Collective		16 X 10 = 2,6 JAM	
		Hubul Wathon	Practice Collective		2 X 30 = 1 JAM	

		Minal Iman				
		Recognizing Diversity and Cooperation	Practice Collective		2 X 30 = 1 JAM	
		Islamic Stories	Practice Collective		2 X 30 = 1 JAM	
		Culture	Practice Collective		2 X 30 = 1 JAM	

AL-QUR'AN KINDERGARTEN SYLLABUS SEMESTER II

Competency Standards: Santri have the ability to read, memorize, write and have a moderate character

BASIC COMPETENCIES	INDICATOR	SUBJECT MATTER	LEARNING PROCESS	'rating	TIME ALLOCATION	LEARNING RESOURCES
1. Students can read Iqro/Al-Qur'an according to the rules 2. Students can memorize prayers and prayer readings 3. Students can perform ablution and prayer well 4. Santri can understand moderation practices	IMPLEMENTING LEARNING MATERIAL	Read Iqro/Al-Qur'an according to the rules	Sorogan Providing materials	Assessment of the final examination	88 X 10 = 15 JAM	TEXTBOOKS AND OTHER RESOURCES
		Memorize short Surahs, at least 12 surahs	Memorization guidance Collective		20 X 10 = 3,3 JAM	
		Memorize daily prayers and understand their ethics (adab).	Memorization guidance Collective		20 X 10 = 3,3 JAM	
		Write hijaiyah letters	Writing guidance Collective		20 X 10 = 3,3 JAM	
		Understand the basics of ulumul Qur'an	Study guidance Collective		12 X 10 = 2 JAM	
		Hubul Wathon Minal Iman	Practice Collective		2 X 30 = 1 JAM	
		Recognizing Diversity and Cooperation	Practice Collective		2 X 30 = 1 JAM	
		Islamic Stories	Practice Collective		2 X 30 = 1 JAM	
		Culture	Practice		2 X 30 =	

			Collective		1 JAM	

AL-QUR'AN KINDERGARTEN STUDENT MODERATION CURRICULUM
Competency standards   : Santri understand the values of religious moderation
Learning objectives   : So that students understand the values of religious moderation

NO	BASIC COMPETENCES	SUBJECT MATTER	SUB MATERIAL
	National Commitment Knowing the love for Indonesian nationality	Love Indonesia	1. Get to know Indonesian songs 2. Examples of Indonesian Islamic heroes 3. Various Traditional Clothing and Islamic Clothing
	Tolerance Knowing Tolerance and mutual respect and love Cooperation	Getting to know Multicultural Indonesia	1. Get to know the names of official religions in Indonesia 2. Get to know tribes and races in Indonesia 3. Get to know how to work together and help each other
	Non-Violence Knowing Love peace and non-violence	Islamic Stories	1. The love story of Prophet Muhammad SAW 2. The example of Prophet Yusuf AS 3. The exemplary story of Prophet Sulaiman AS
	Accommodating to Local Culture Knowing love of culture	Culture	1. Traditional art performance 2. Traditional game 3. Visiting friends from different ethnicities

CONCLUSION

Based on the devotional activities that have been carried out, the conclusions that can be drawn are as follows: Community service based on religious moderation with the title Assistance in Preparing the TPQ Curriculum Nurul Iman Tejoagung is running smoothly and has succeeded in creating a TPQ curriculum based on religious moderation. Community service based on religious moderation is carried out in several stages, including: Finding strength at TPQ Nurul Iman, Finding the dreams and hopes of TPQ Administrator Nurul Iman, designing and determining community service together, namely preparing a TPQ curriculum based on religious moderation, Implementation of assistance in preparing the TPQ curriculum based on religious moderation at TPQ Nurul Iman After providing assistance in preparing the TPQ curriculum based on religious moderation at TPQ Nurul Iman, now TPQ Nurul Iman has a curriculum based on religious moderation.

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