


## IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN EARLY CHILDREN

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Article Info	Abstract
<p><b>Article History:</b> Received: April 2024 Revised: Mei 2024 Accepted: Juni 2024 Published: Juni 2024</p> <p>Key Word : Values of Religious Moderation, Early Childhood Education</p>	<p>This research aims to determine the implementation of religious moderation values that take place in the learning process in early childhood. Type of field research with a qualitative approach. Data analysis techniques are data reduction (data reduction), data display (data presentation) and conclusion drawing/verification (drawing conclusions). The research results show that implementing the values of religious moderation is found in several learning themes, namely the theme of my environment, the theme of my country, and the theme of my work. In the learning process, the greetings take the form of versions of two religions; pray before and after carrying out activities; sticking pictures of places of worship, and singing national songs, introducing national symbols, holidays, and pictures of heroes; prayer before and after eating according to two religions; introduction to places of worship, traditional houses, and traditional figures.</p> <p>Copyright © 2024, Mohammad Irsyad et al. This is an open access article under the <a href="#">CC-BY-SA</a> license</p> 

### Abstrak

Penelitian ini bertujuan mengetahui implementasi nilai-nilai moderasi beragama yang berlangsung dalam proses pembelajaran pada anak usia dini. Jenis penelitian lapangan dengan pendekatan kualitatif. Teknik analisis data adalah data reduction (reduksi data), data display (penyajian data) dan conclusion drawing/verification (penarikan kesimpulan). Hasil penelitian menunjukkan bahwa pengimplementasian nilai-nilai moderasi beragama terdapat dalam beberapa tema pembelajaran, yaitu tema lingkunganku, tema negaraku, dan tema pekerjaanku. Dalam proses pembelajarannya berupa pengucapan salam versi dua agama; berdoa sebelum dan sesudah melakukan kegiatan; menempel gambar rumah ibadah, dan menyanyikan lagu-lagu kebangsaan, pengenalan lambang negara, hari besar, dan gambar pahlawan; doa sebelum dan selesai makan versi dua agama; pengenalan tempat ibadah, rumah adat, dan tokoh adat.

**Kata Kunci :** Nilai-Nilai Moderasi Beragama, Pendidikan Anak Usia Dini

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## Introduction

Indonesia Multicultural society is the name for the country of Indonesia, with the large amount of diversity that exists, this nickname is given to this country with thousands of islands. Not only that, Indonesia is also called a multi-religious country, because not only one religious belief is recognized by the state, however, the state states that there are 6 beliefs, namely Islam, Catholic Christianity, Protestant Christianity, Buddhism, Hinduism, and Confucianism as the religious beliefs adhered to. in Indonesia (Imam Tholkhah, 2013). The motto "Bhinneka Tunggal Ika" owned by this nation has united various existing diversities into one unified whole with one bond called the Unitary State of the Republic of Indonesia (NKRI). The key words that cannot be disputed from the above are making diversity a glue for unity, and differences being used as harmony (Enjang Muhaemin and Irfan Sanusi, 2019).

All this diversity and difference is a necessity from the Almighty for every creature. Almost all of God's creatures have differences and diversity, not only what we know about religious differences, but more broadly related to nature such as highlands, river flows, even types of food and drink also have differences and diversity everywhere. There are certainly differences in the places that serve it (Muhammad Abdul Rokhim, 2016). In line with the words diversity and difference, the Prophet Muhammad SAW. stated that "Differences of opinion among my people are a blessing". The grace referred to in the proclamation of the Prophet Muhammad SAW. Of course it's not about the differences but rather about understanding and responding to these differences correctly (M. Quraish Shihab, 2017). As the creed of Rahmatan lil `Alamin, Islam is a sect that spreads the seeds and fruit of goodness for the universe which is functional, not just attributive (Zaim Elmubarok, et al, 2013), viewing diversity as sunatullah which is often implied in the Islamic way of life, namely Al- Qur'anul Kariim (Moh. Abdul Kholiq Hasan, 2013).

The big capital in creating a life filled with rich treasures is a difference in itself. To improve the quality of social life, each component can enrich and provide a useful perspective on life. This kind of life hope can be realized if the various differences that exist are managed well through moderate understanding. Moderation is a basic principle of Islam. Moderate Islam is a religious ideology that is very suitable in the context of diversity in all aspects, including customs, religion, ethnicity and the nation itself. That is why, understanding religious moderation must be understood not textually, but contextually. Conflict due to religious radicalism certainly cannot occur in Indonesia. This can be caused by religious differences and attempts to master the definition of truth in religion. For example, if adherents of a religion define it differently from the definition of adherents of another religion, horizontal and vertical conflicts will occur. Research from the Alvara Research Center shows that the Indonesian population generally agrees with Pancasila as the basis of the state. Even so, 1.7% of people are against the use of Pancasila as the basis of the state.

Opposition to Pancasila exists in all generations. Generation Z (born 1998-2010) is against Pancasila as the basis of the state by 1.7%, Young Generation (1981-1997) 1.3%, Old Millennials 1.7%, Young Generation X (1965-1980) 1.3 % and the older generation (1944-1964) was 1.1%. The Gen X elders who oppose Pancasila are taller than other generations. The government must be aware of these symptoms so that these symptoms do not get worse. Furthermore, Gen Z and Millennials, the next generation in this country, must save themselves from the virus which could destroy the country's foundations at any time (Hasanudin Ali, 2020). Education is one of the institutions that has the task of preventing the spread of the virus of radicalism and the impact of this misunderstanding by introducing and incorporating the values of religious moderation. This introduction and internalization must be done from an early age. Because young children will later become the nation's next generation. The way children think and behave has the ability to confidently face the world, can motivate themselves to be better, it all depends on stimulation and guidance from parents and teachers (Winda B. Nguntjik, 2016).

Linggoasri One Roof Kindergarten is one of the kindergartens in Pekalongan Regency that implements moderation values in its learning. This is because Linggo Asri village is predominantly Muslim (86%) and partly Hindu (14%) (sidesa.jatengprov.go.id). This kindergarten is led by Hindus and taught by Muslim teachers. Students are also heterogeneous, namely Muslims and Hindus. This good moderation practice will certainly be beneficial for the development of religious moderation in Indonesia, especially religious moderation in early childhood.

## Method

This research is related to the realization of data collection, the type is field research because the data collection for this research was carried out in the field (Sardjono, et al, 2004). In this case, the field in question is an AUD educational institution called TK Linggo Asri Satu Atap, Pekalongan Regency. Implementation of the values of religious moderation that take place in the learning process at Linggo Asri One Roof Kindergarten, Pekalongan Regency. To obtain more complete data and understand the correct answer to the problem formulated. A case study approach was used in this research. An in-depth qualitative research approach regarding individual groups, institutions, and so on over a certain period of time (Moleong, 2005).

This research comes from two sources, namely main/primary data sources and additional/secondary sources. Primary data is the main source of basic data collected for research purposes (Rakhmat, 1994). This data was obtained from research subjects directly as a source of object information using direct data

collection instruments (Saifuddin Azwar, 2002). The primary sources are the principal (Mrs. Dian Setyarini) and teacher (Mrs. Ikka Diningsih) of Linggo Asri One Roof Kindergarten, Pekalongan Regency. Meanwhile, supporting or secondary data is data that is not directly related to the original source obtained through related documents (Rakhmat, 1994). Here researchers use books, journals and documents that support research.

This research uses interactive data analysis methods according to Miles and Huberman. Interactive data analysis follows qualitative data analysis steps that are proven to be consistent and continue to be processed until completion. Until the data obtained is boring/boring. There are 3 (three) steps in this analysis, namely: 1) Data reduction, 2) Data presentation, 3) Verification/drawing conclusions.

## **Results and Discussion**

### **Values of Religious Moderation**

Linggoasri One Roof Kindergarten (TK) Pekalongan Regency is the only kindergarten in Linggoasri Village, Pekalongan Regency. The residents of Linggoasri Village have heterogeneous backgrounds, especially in terms of religion, namely Muslim and Hindu. That is why educators and students at One Roof Kindergarten also have different religious backgrounds, some are Muslim and some are Hindu. There are 2 (two) teachers, namely: Ikka Diningsih, S.Pd.AUD (Islam) with civil servant teacher status, teaches group B with 18 students. Dian Styarini, S.Pd (Hindu) has Wiyata Bakti Teacher status and carries out additional duties as School Principal. In facing the reality of students from heterogeneous backgrounds, implementing religious moderation is very important. Abdurrahman Wahid defines religious moderation as an effort to achieve social justice, which is commonly known in Islam as *al-maslahah al'ammah*, or real moral goodness in public (Zuhairi Misrawi, 2010). Religious moderation can be interpreted as adhering to a religion that is in the middle, not excessive or extreme. Another definition is a paradigm that is always in the middle, always fair and not extreme in religion (Indonesian Ministry of Religion Drafting Team, 2019).

In the book on religious moderation published by the Ministry of Religion, there are at least four things (Drawing Team for the Ministry of Religion of the Republic of Indonesia, 2019) that show how strong a person's attitude is towards religious moderation: 1) National Commitment. Those who are loyal to the basic consensus of the State and who accept Pancasila as an ideology will not apply radicalism because they understand the values contained in Pancasila. The position of Pancasila is not only the basis for Indonesian unity, but also a guarantee of recognition for the various units and groups that compose it (Ahmad Suaedy, 2018). 2) Tolerance. Syafi'i Ma'arif defines tolerance based on the letter *al Kafirun* which emphasizes the attitude that claims are not justified the truth for each believer

pushes other religions into a corner. 3) Non-violence. Non-violence is the opposite of radicalism. Radicalism is often associated with acts of terrorism because these groups try hard to realize their desires and even justify terrorizing religious groups that disagree with them. they. The form of violence used is carrying out drastic and brief changes in the name of religion, whether verbal, physical or mental violence. The aim of this action is to realize the wishes of a group by using any means possible, even terrorizing those who do not agree with it (Abdullah Munir, et al, 2020). 4) Accommodating to local culture. Religion and culture are not two polar opposites. The relationship between the two must be represented by opening a dialogue to produce a new culture. The Indonesian nation as a homeland with various ethnic groups certainly has many traditions. So that Islam and other religions such as Christianity, Catholicism and others experience "adjustment" to the surrounding environment (Abdullah Munir, et al, 2020).

### **Implementation of Religious Moderation Values in Early Childhood**

Learning in Kindergarten uses a theme approach. There are several themes used in learning throughout the year, including the themes of Myself, My Environment, My Needs, Animals, Plants (Semester 1), and the Themes of Recreation, Work, Water, Air and Fire, Communication Tools, My Country and the Universe (Semester 2). In implementing learning, the values of religious moderation are implemented in several learning themes, including the themes of My Environment, My Country and My Work. As stated by the Class Teacher: "We usually convey the implementation of moderation values in certain learning themes, for example in the theme of my environment, sub-theme of my needs, sub-sub-theme of places of worship. Also taught is the theme of learning about my country, the culture sub-theme, the traditional house sub-theme. Apart from that, there is also a sub-theme about religion in the work theme, a sub-sub-theme about religious figures." (Interview, Ikka Diningsih). Apart from that, the implementation of religious moderation values can also be seen directly in the learning process which is described in three learning stages, namely planning, implementation and evaluation.

#### **Planning**

The theme has been determined, the teacher then makes a learning plan to implement the values of religious moderation at Linggoasri One Roof Kindergarten, in the form of a Daily Learning Implementation Plan (RPPH). The form or format of the RPPH used is the same as the RPPH in general, which includes the identity of the RPPH, KI, KD, Indicators, Learning Objectives, Tools and Materials, Learning Media, Opening Activities, Core Activities, Closing and Evaluation. As stated by the

Principal, he stated that: "At the learning planning stage which includes the values of religious moderation, of course it starts with making a RPPH first. When preparing RPPH and other learning tools, always refer to government policy. The RPPH that we make includes the RPPH identity (school name, learning theme, time allocation and semester), KI, KD, indicators, learning objectives, tools and materials, learning media, learning steps in the form of opening activities, core activities and activities. closing. Next there is an evaluation or assessment." (Interview, Dian Setyarini).

This is in line with what was expressed by the Class Teacher who said that: "The learning planning stage which contains moderation values is the same as other learning planning, namely using RPPH. When I make a RPPH, of course it is adjusted to the material that will be taught to students, then I try to provide moderation values in it, especially during learning. The RPPH used uses a single sheet RPPH type, which contains the identity of the RPPH, KI, KD, indicators, objectives, steps and assessments." (Interview, Ikka Diningsih). The following is one of the RPPH with the theme My Environment which contains the values of moderation in it. (Drawing Team, 2013)

#### DAILY LEARNING IMPLEMENTATION PLAN (RPPH)

GROUP : B (AGE 5 – 6 Years)  
 SEMESTER/ WEEKS : I (ODD)/ 5  
 DAY/DATE : FRIDAY  
 THEME/ SUB THEME : MY ENVIRONMENT/ HOME  
 Basic Competencies (KD) : 1.1-1.2-2.1-3.1-4.1-3.3-4.3-3.3-4.3-3.6-4.6-2.10-3.15-4.15

#### ACTIVITY MATERIALS:

- o Singing children's songs
- o Pray before and after playing activities
- o Paste a picture of a place of worship
- o Screen printing with ink/mangsi
- o Count the objects in the house
- o Singing national songs

#### PLAY ACTIVITIES:

- o Paste the image correctly
- o Screen printing images of house walls
- o Count pictures of objects in the house
- o Practice religious worship with the teacher

TOOLS AND MATERIALS:

- Draw pictures of objects in the house
- Crayons
- Ink/mangsi
- Drawing paper

ACTIVITY PROCESS:

A. OPENING ACTIVITIES

- Sing children's songs
- Pray before carrying out activities
- Observe the activities that will be played
- Discussions that should be held as thanksgiving for the gift
- Use the words please, sorry, and thank you at every appropriate opportunity
- Introduce each activity and the rules used to play

B. CORE ACTIVITIES

- Paste the image correctly
- Screen printing images of house walls
- Count pictures of objects in the house
- Practice religious services with teachers

*Recalling*

- Put away toys
- Discuss what activities you have played today, what toys you like the most

C. PENUTUP

- Ask about feelings during the day
- Discuss what activities have been carried out
- What activities are the most enjoyable
- Short stories about messages
- Inform about activities for the next day
- Pray after studying
- Sing, greet, go home

D. ASSESMENT ACTIVITIES

- attitudes
- knowledge and skills

For the format and content of the RPPH, the environmental theme, the home sub-theme in the activity material, can be seen in the activities of praying before and after carrying out activities, attaching pictures of places of worship, and singing



national songs. Praying before and after carrying out activities is an implementation of tolerance, because there are two versions of prayer practiced in learning (Islamic and Hindu religions). Likewise with activities attached to places of worship to implement an attitude of tolerance. Meanwhile, singing the national anthem is part of the value of national commitment. In play activities, implementation can be seen in the practice of religious worship with the teacher. In this religious practice, students are separated into two groups. Group of Muslim students with Muslim teachers. On the other hand, Hindu students with Hindu teachers.

### **Implementation**

The implementation of learning is the same as kindergarten in general, starting from opening activities, core activities and closing activities. The opening activity began with greetings. As for greetings, we use Islamic and Hindu greetings, because there are students from One Roof Kindergarten who are Muslim and Hindu. This is as stated by the Principal: "At the beginning of learning we usually start by saying the greetings 'Assalamu`alaikum waruhmatullahi wabarokatuh' and 'Om Swastiastu'". (Interview, Dian Setyarini). While in the classroom, the researcher also looked at the classroom settings/arrangements that showed the implementation of the values of religious moderation, namely the instilling of national commitment with the introduction of national symbols (pictures of Pancasila and pictures of the President and Vice President), the installation of national holidays, and pictures of National hero image. (Observation, 18 April 2022).

The opening activity continued with saying a prayer before studying. Specifically for study prayer, prayer is not taught before studying a particular religion, for example prayer before studying Islam or Hinduism. However, a general prayer was made by the school. Greetings and prayers use these two versions to familiarize students with an attitude of tolerance which is part of the indicators of religious moderation. As stated by the Principal: "Our prayer before studying does not use prayers used by certain religions, we make our own general version, "My God, thank you my God for all your gifts, give me useful knowledge, protect me, father, mother, brother , younger siblings and all friends." (Interview, Dian Setyarini). Based on the researcher's observations, the activity continued with habituation activities to sing Indonesia Raya and Garuda Pancasila. When singing the two national songs, the students looked very enthusiastic. This activity aims to implement an attitude of national commitment. The activity then continued with giving daily prayers, such as wanting to eat and praying after eating. The prayers delivered use versions of two religions, namely the Islamic version of prayer and the Hindu version. This activity is part of implementing an attitude of tolerance. This is as explained by the Class Teacher: "At the start of learning, we usually teach daily prayers, including the prayer before eating and the prayer after eating, both Islamic



and Hindu. Prayer before eating in Islam 'Allahumma barklikana fiima rozaqtana waqina adzabannar'. Meanwhile, the Hindu prayer is 'Om Anugraha Amertadi Sanjiwani ya namah Swaha'. Don't forget the prayer after eating, in Islam it is 'Allahumma arinal haqqa haqqa warzurnat arriveda`ah wa arinal baathila bathilaa warzuqnaj tinabaah'. Meanwhile, in Hinduism it is 'Om dirgahayuastu awighnam astu, subham astu, om sriyam bawantu sukham bawantu purnam tawantu ksama sampurna ya namah swaha'." (Interview, Ikka Diningsih)

In learning the theme of My Environment, sub-theme of my needs, sub-sub-theme of places of worship, students are invited directly to places of worship, namely mosques as places of worship for Muslims and temples as places of worship for Hindus. Students are invited to get to know the places of worship in Linggoasri Village as well as introduce the places of worship of each religion that the students embrace or believe in. After that, students are invited to return to school to carry out core learning activities. This activity aims to familiarize students with being tolerant and accommodating towards local culture. This is as stated by the Class Teacher: "During daily learning, especially during the My Environment theme sub-sub theme places of worship, we invite all students to places of worship in the village, namely mosques and temples. The aim is so that they can know each other's places of worship and can respect each other." (Interview, Ikka Diningsih).

During the core activity, students are also invited to get to know places of worship of other religions such as Christianity, Catholicism, Buddhism and Confucianism using educational game tools (APE). Based on researchers' observations, they were asked to match places of worship using APE in the form of mock-ups of places of worship. Apart from that, the learning theme My Country is also used to teach the values of religious moderation at Linggoasri One Roof Kindergarten. My Country theme, cultural sub-theme, traditional house sub-theme, teaches about the various types of traditional houses in Indonesia. Example; Joglo traditional house in Central Java, Sundanese traditional house in West Java, Gapura Candi Bentar traditional house in Bali, Kariwari traditional house in Papua, and so on. The aim is for students to know and understand that in Indonesia there are many different cultures and we must respect them all. As the Class Teacher explains: "We usually also invite students to get to know traditional houses in Indonesia using APE mockups of traditional houses or pictures of traditional houses during the learning theme of my country, sub-theme of traditional houses. The hope is that they can recognize the differences and can respect each other." (Interview, Ikka Diningsih). And, another theme that is usually used to teach the values of moderation is the Job theme, the sub-theme of religious figures. Students are taught that ustadz is the term for Islamic religious figures and pedanda is the term for Hindu religious figures. This is in accordance with what the Principal said: "When the theme is work, we

introduce students to know the names of religious figures in the village, namely ustadz and pedanda. Coincidentally, the pedanda is my own husband. Apart from being a religious figure, he is also a village figure." (Interview, Dian Setyarini).

After the core learning activities are completed, it continues with the closing activities. Based on the researcher's observations, in this closing activity the educator provides reinforcement of previously learned lessons, gives a message of kindness, conveys tomorrow's lesson, and closes it with a prayer after learning. The prayers that are said are prayers made specifically by the school that do not identify a particular religion. This activity is part of implementing an attitude of tolerance and non-violence or does not teach you to feel self-righteous (radical). The prayer after studying is "My God, thank you my God for all your guidance, give me useful knowledge, protect me, father, mother, brothers, sisters and all friends."

### **Evaluation**

Evaluation of learning at One Roof Linggoasri Kindergarten is the same as Kindergarten in general, namely covering six (6) developmental aspects (Religious and Moral Values, Cognitive, Physical Motor, Language, Social Emotional, and Arts). In implementing the values of religious moderation, aspects of the development of Religious and Moral Values (NAM), cognitive and Social Emotional are more emphasized. NAM and cognitive include daily prayers taught in two versions, namely Islamic and Hindu. Meanwhile, the Social Emotional aspect is how students who have different religious backgrounds still respect each other. As stated by the Class Teacher: "Daily prayers, both Islamic and Hindu, indirectly provide development in students' NAM and cognitive aspects, because they know how to say the prayers of each religion (Islam and Hinduism). The social-emotional aspect also develops, because they know how to respect each other." (Interview, Ikka Diningsih). This is reinforced by observations made by researchers, when students in class and outside class want to play together and do not make fun of each other because they have different religions. This is part of the implementation of non-violence.

### **Conclusion**

The implementation of religious moderation values in Linggoasri One Roof Kindergarten, Pekalongan Regency, is contained in several learning themes, namely the theme of my environment, the theme of my country, and the theme of my work. In the learning process there is implementation of the values of religious moderation which is divided into three activities, namely greetings from two religions; pray before and after carrying out activities; sticking pictures of places of worship, and singing national songs, introducing national symbols, holidays, and pictures of

heroes; prayer before and after eating according to two religions; introduction to places of worship, traditional houses, and traditional figures..

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