
Religious Moderation Values Implementation to Early Childhood

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Abstract: The study aims to determine the implementation policy of religious moderation, the process of internalizing the values of religious moderation and the achievement of internalization of religious moderation values in early childhood in Medan City. The methodology used in this study is qualitative by conducting interviews, observations and documentation and a combination with literature. The subjects of the study were RA and TK educational institutions selected purposively. The implementation of religious moderation has been in place since the beginning of the educational process. This implementation is based on a divine and humanistic (theo-anthropocentric) paradigm. Implementation was strengthened following the enactment of government regulations. Internalization of the values of moderation is carried out through the integration of in-class and out-of-class learning, using images and educational videos for children. The implementation has resulted in children demonstrating moderate ways of thinking, behaving, and acting in accordance with their development in the foundational phase. As a recommendation, activities to improve teacher competency are needed to implement the values of religious moderation in Early Childhood Education (PAUD) school.

Keywords: Implementation; religious moderation; early childhood.

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INTRODUCTION

Basically, humans want happiness in life and death. This ultimate happiness will only be felt if following the rules of God as the creator of happiness. Among God's rules is self-habitation in interacting with fellow creatures of God with a moderate attitude. Because being moderate is a human instinct (Rohman, 2021). Discussion of moderation is not just the business and responsibility of individual people, but also the business and interests of all groups and people, countries and societies collectively (Shihab, 2020).

This moderate attitude in interaction is emphasized by Islam with the term *wasathiyah*. The term is taken from the Qur'anic cue surah al-Baqarah verse 143, which is reflected in the principles of *tawassuth*, *i'tidal*, *tawazun* and *iqtishad* (Penyusun T., 2019). Likewise, the Prophet taught through his words and actions moderate interactions to his people. Wherever and whenever must interact with fellow creatures of God with moderate interaction. However, moderation is very broad in meaning, so it requires a comprehensive understanding of Islamic law and the objective circumstances faced and the ways and levels of implementation. (Shihab, 2020)

The breadth of the meaning of moderation requires clear restrictions so that its implementation is uniform. Therefore, it appears that religious moderation is a middle way of religion, where a person is not extreme and not excessive when undergoing the teachings of his religion. People who practice it are called moderates. (Penyusun T., 2019).

Religious moderation is an effort to restore understanding and practice of religion in accordance with its essence, namely to maintain human dignity and human civilization. (Penyusun T., 2019).

The logical consequence of the above interpretation requires one to know the principles of religious moderation, namely; *tawassuth*, *tawazun*, *l'tidal*, *musawah*, *shura*. (Penyusun T., 2019). *Tawassuth* means not being excessive and reducing in religion. Avoid being extreme right and left (fundamentalist and liberalist). *Tawazun* means being balanced between the life of the world and the hereafter. Firmly distinguish between deviation and difference (*inhiraf* and *ikhtilaf*). *l'tidal* means being balanced and not exceeding limits. This attitude will set someone on the truth and accuracy. (Niam, t.th). *Musawah* is the principle of equality displayed by Islam as the basis of its civilization. Islam always prioritizes the principle of togetherness (principle of identity) over the principle of difference (principle of negation). (Umar, 2019). *Shura*, provides equal opportunities for all parties to express their opinions independently, without having to worry about anyone. (Umar, 2019).

In addition, one is also required to clearly know the indicators of religious moderation, namely; national commitment, tolerance, anti-radicalism and violence, accommodating local culture. (Penyusun T., 2019). Through national commitment, it can be seen how a person's perspective and religious expression towards the nation's ideology and Pancasila as the basis of the state. (Penyusun T., 2019). Tolerance is also part of religious moderation which means the attitude of not disturbing others and giving space to others to express their beliefs, opinions, even with their own beliefs. Anti-radicalism and violence are religious attitudes and expressions that prioritize justice, respect and understand the reality of differences in society. Accommodative of local culture is an attitude of accepting all local traditions and cultures that are not normatively contradictory. This attitude is needed to see how someone can accept the culture and traditions of others.

In the context of the state, this moderate attitude is strengthened by various regulations and a single term, namely religious moderation. For example, Keputusan Dirjen Pendis No 7272 tahun 2019 *tentang Implementasi Moderasi Beragama pada Pendidikan Islam*. It is explained that developing the values of religious moderation is integrated in the educational process at all levels and types of Islamic education. (Penyusun. T., 2019). This is also emphasized in Perpres Nomor 58 Tahun 2023 *tentang Penguatan Moderasi Beragama*. The cultivation of religious moderation is carried out to students from an early age. In formal education, it starts when children are still at the Raudhatul Athfal (RA) or kindergarten level as one of the early childhood education institutions.

Strengthening religious moderation with a firm regulatory basis as above is urgently needed. Empirically, there has been an internalization of radicalism in educational institutions. For example, universities have become the target of spreading radicalism. (Wahidin, Nandang, & Zubaedah, 2023). Likewise, in recent years radicalism in various forms has not only affected adults but has also targeted early childhood. Even the findings of terrorism observers that there has been regeneration in infant and childcare (daycare). This radicalism will damage the order of interaction among God's creatures. Radicalism enters through alumni, teachers and school policies. Even radicalism in PAUD institutions has entered the influence of intolerance and extremism. (Perempuan, 2020).

In the context of moderation, radicalism and violence are understood as an ideology that desires to make changes to social and political systems in violent or extreme ways and

approaches in the name of religion. The violence can take the form of verbal or harsh, sharp words, it can also take the form of mental. Radicalisms also want a short time to make changes and always provide terror to those who do not agree with them, both of the same religion and different religions (Gumuruh, 2023). In addition, religious fanaticism leads to contradictions and rejection of the beliefs and ideologies of those outside their beliefs and ideologies. This will create space and opportunities for conflict in the name of religion and belief (Wardi, et al., 2023).

Among the practices of radicalism that occur in one of the Islamic schools with the jargon of producing children who memorize the Koran, is that in the school there is no Indonesian flag, and no Indonesia Raya song. In fact, it highlights the symbols of HTI as a banned organization in Indonesia. In another case, an early child did not want to be invited by his parents to take a walk to the mall on the grounds that other people there were considered infidels. (<https://www.tempo.co/abc/4505/>) news August 2, 2019. On the other hand, according to Roostien Ilyas in TK, PAUD many intolerant attitudes appear in children. (<https://www.alinea.id/>) news November 11, 2019.

Therefore, the implementation of religious moderation is very urgent and potential through educational institutions. Because in addition to being a center for religious studies, education also has the responsibility of providing answers to various problems that arise in society. Based on the description above, research was conducted on the Implementation of Religious Moderation Values in early childhood in Medan City. What is the policy, how is the internalization process, and what are the achievements in implementing the values of religious moderation? Thus, the study aims to determine the implementation policy of religious moderation, the process of internalizing the values of religious moderation and the achievement of internalization of religious moderation values in early childhood in Medan City.

METHOD

The research method used is qualitative. This research was conducted on Early Childhood in educational institutions throughout Medan City, with observations focused on three educational institutions namely TK Al-Muslimun, TK Aisyah and TK Khairin Kids. Field data were collected through observation, interviews and documentation, and a combination of documentation and literature. The literature review focused on exploring the curriculum structure and teaching materials in TK and RA. Then the data were analyzed using Miles and Huberman's theory, namely reducing data, presenting data and then concluding or verifying data. It can be seen in the following scheme:

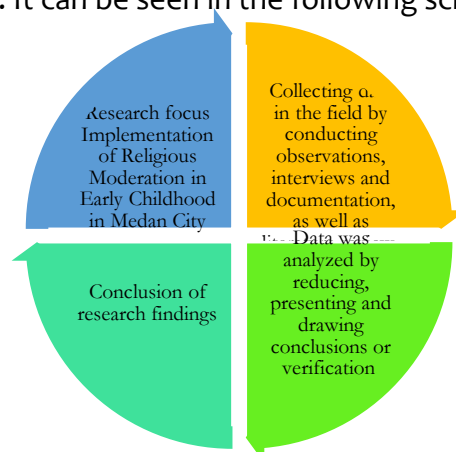


Figure 1. Presenting Data

RESULT AND DISCUSSION

Policy Implementation

The implementation of religious moderation in early childhood in RA and TK in Medan City has been carried out before the existence of government regulations governing the implementation of religious moderation in educational institutions. The implementation policy is based on the principles of divinity/religion and humanity. In terms of divinity/religion, educational institutions instill the values of religious moderation to early childhood to always behave, think and behave moderately, because it is one of the teachings of religion. Meanwhile, from the humanitarian side, educational institutions have also instilled moderate attitudes, thinking and behavior, because humans by nature must understand and accept each other's differences. This is confirmed "The planting of religious moderation values in early childhood has existed since the beginning before the implementation of the independent curriculum." (Interview with the Head of RA Rahmat Islamiyah. initials JL. 2024).

Islam specifically teaches moderation to its followers. Theoretically, religious moderation is based on the precedent of the Quran, which always tells everyone to be moderate. In addition, moderation is also based on the precedent of the Sunnah, which always chooses the middle way (Turhamun, 2024). The middle way in question is not extreme right and extreme left, too excessive in religion so that it always judges badly and wrongly the way of religion of others. Likewise, too much in interpreting religion, so that it always judges easy, and tends to make religion easy, which ultimately ignores religious orders.

At the time before the government regulation was issued, educational institutions had implemented religious moderation only in certain aspects that were considered part of a moderate attitude. For example, children are taught and accustomed to always share with their friends, accustomed to helping friends in trouble, accustomed not to mock their friends' shortcomings, accustomed not to disturb their friends both in words and deeds, accustomed to be friends with anyone without choosing and sorting out friends, accustomed to singing national songs. In relation to that HZ stated "We introduce various religions to students then we always teach to always do good and help others who are in trouble even with people who are not of the same religion" (interview with the principal of RA Nurul Namirah initials HZ. 2024).

Autonomously, each educator fully realizes that instilling moderate attitudes and thinking in children is very urgent. "The cultivation of religious moderation values in early childhood is very important. Because the attitude of religious moderation should include *tawazun* (balanced), *tawassuth* (not excessive), *l'tidal* (upright / fair), *tasamuh* (tolerance), and so on. So that if religious moderation has been instilled in children from an early age, it will provide a foundation for a better generation in the future" (Interview with the Principal of RA Al-Fajar initials FS. 2024).

In another perspective, it was emphasized "The planting of religious moderation values in children after early age is certainly very good. Because at this time children are in the golden age phase, of course they will more easily listen and understand and imitate things done by their teachers. Thus, educators can easily instill religious moderation to students ". (Interview with kindergarten teacher S Model al-Azhar Medan initials NAK. 2024)

Indeed, the golden age period in children is the best period in child development, because at this time the child's brain is experiencing rapid development. Therefore, these

times should not be missed by educators, so that children's brain cells can develop optimally. (CH, 2023). This means that the opportunity to educate carried out by educators in this phase is a very valuable opportunity. Thus, the implementation of religious moderation that has been carried out by educators in their educational institutions is in accordance with the best phase.

Then after the regulation on the guidelines for implementing religious moderation in Islamic Education, namely the Keputusan Dirjen Pendis No 7272 tahun 2019 dan Perpres Nomor 58 Tahun 2023, RA and TK issued internal policies on the implementation of religious moderation in early childhood in their respective institutions. The results of the study based on a review of documentation and interviews with various sources show that in general, early childhood education institutions in Medan City have issued internal policies, however, there is a diversity of emphasis on these policies. Some emphasize only the content of creed, some emphasize the content of creed and worship, some emphasize all existing content. Belief, Quran-Hadith, worship, morals and Islamic stories.

Even at the association level, it has implemented it universally. This is confirmed by the following informant “Organizationally IGRA (Association of Raudhatul Athfal Teachers) of North Sumatra province has implemented the values of religious moderation”. (Interview with the Head of RA Al-Fajar. Inisal F. 2024). Similarly, it was emphasized “Alhamdulillah, where I teach has implemented religious moderation which consists of 4 pillars. Such as: national commitment, strengthening tolerance against violence, introducing and preserving local culture as outlined in the theme of learning and daily life habituation.” (interview with the teacher of *Ulul Ilmi Islamic School* 01 Medan initials SK. 2024).

Based on the results of the review of research documentation, no internal policy on the internalization of religious moderation values in children was found in the form of a decision letter, or circular letter, or written appeal letter from the leadership of the educational institution. The form of policy found is only verbal, delivered during coordination meetings between the leaders of educational institutions and educators. This was confirmed: “As for the school regulations that we apply in our school which are certainly related to the values of religious moderation in students, one of them is that we require students, teachers and parents who drop off or pick up to wear clothes that are in accordance with Islamic law. Do not commit acts of violence / bullying either verbally or non-verbally (Interview with the principal of RA Nurul Namirah initials HZ. 2024). To support and familiarize with this, each educational institution makes educational writings in the institution's environment. As an example of the following picture:



Figure 2. The Educational Writings Displayed in the School Environment

Implementation Strategies and Methods

In implementing something, you must have strategies and methods that are in accordance with the development and character of the intended object. Because one of the factors that most determine the success of implementation is strategy and method. Between strategy and planning have the same urgency, so the effectiveness of the implementation of religious moderation values is highly dependent on strategy and planning. (Mulyana, Novia, & Nur, 2022). In addition, educating children must pay attention to their growth and development so that we can determine the right method to educate them. (Idrus, t.th).

The results of the study based on the review of observations and interviews show that there are several methods used by early childhood teachers in Medan City in implementing religious moderation in their respective institutions. These methods and strategies are carried out in learning. "This planting is found in learning carried out in the classroom, namely on the theme of the homeland which is more focused on providing values of understanding about the homeland, culture, religion, traditions that exist in Indonesia. The rest is also from the cultivation of daily attitudes" (interview with RA Al-Amar teacher partial NLN. 2024).

First, the habituation method is carried out in instilling good manners, saying greetings or greeting when meeting, helping each other, respecting each other's work or work, sharing, forgiving each other, always being grateful. Without habituation and good exemplary, the education will be difficult to achieve the expected goals, and it is the duty of teachers, especially religious study teachers to provide exemplary. (Trinova, 2020)

Second, through the storytelling method, to strengthen the aspects instilled in the habituation method, in learning activities the teacher tells stories that can further strengthen the religious moderation behavior of early childhood in everyday life. As stated, "we introduce anti-violence to early childhood by telling stories or storytelling, through games or through music. (Interview results with the initials FM teacher RA Al-Ikhlasiah. 2024).

Third, through audio and audiovisual media. Early childhood will be very interested if shown a spectacle, based on this the teacher presents videos that can provide education to early childhood about good behavior, and through audio media the teacher plays folk songs and national songs in the school environment. Fourth, through image media used in introducing the symbol of the country, the flag of the country, houses of worship of religions in Indonesia. This is confirmed "we instill the value of tolerance to children by introducing several religions by showing pictures or videos. Then give understanding to children about examples of tolerance. In addition, we also teach students to appreciate and respect friends when talking and empathize with peers and introduce religious holidays to students." (interview with Al Muslimun Islamic Kindergarten teacher initials AA. 2024). Similarly, it was also explained: "We do this introduction through learning to color the flag, and others and teach our students to love their homeland more. (interview with RA Al-Fitriyah teacher initials ML. 2024).

Singing is one of the ways that can be used in learning. Children are synonymous with singing. Through singing activities, it is assumed that children will be able to understand the meaning of the moral message conveyed, and it is expected to affect their character and personality (Yuniar, Angga, & Rif'atul, 2023). The way that teachers implement the values of religious moderation in children is appropriate and must be maintained and improved.

Fifth, through practice. In introducing regional dances and regional musical instruments, schools carry out learning activities by teaching children to play traditional musical instruments (figure 3) and being taught traditional dances (figure 3). Sixth, through field trips or visits. Schools carry out activities to visit houses of worship of other religions in introducing and instilling an attitude of tolerance from an early age. Seventh, through the memorization method. In this case, children are told to memorize verses and hadiths along with their translations related to manners and morals. As confirmed by the following: “We introduce anti-violence to students, one of which is by introducing and ordering students to memorize hadiths and Koranic verses related to mutual love and then giving explanations about the verses and hadiths. (interview result with RA Al-Amar teacher initials NLN. 2024).



Figures 3. Children learn to play the Angklung and Learn Traditional Dances.

The methods used certainly adjust to the development of early childhood and their learning characteristics. Observations show that early childhood education institutions have done meaningful play in learning. This is also confirmed by the following interview: “in our school we teach tolerance with various forms, one of which is games. Must cooperate and be willing to share in providing the form of toys”. (interview with RA Al-Fajar initials SZN. 2024).

Psychoanalysts assert that play is part of therapeutic treatment. In addition, play can also help with childcare, because through play a child's life is built for the long term. (Suminar, 2019, p. 1) Philosophically, humans basically have a tendency to play. Therefore, one of the predicates pinned to humans is *homo ludens*, which is an earth-dwelling creature who likes to play (Mutiah, 2015).

Based on the study of observations and interviews, there are obstacles in implementing the values of religious moderation in early childhood in Medan City. The most significant obstacles are the lack of coordination, communication, and different perceptions between parents and educational institutions. This is confirmed as follows: “The obstacles in our school are first the lack of cooperation with parents and then the school environment which is still lacking in implementing moderation values” (interview result with the principal of RA Jami'atul Khairiyah-2 initials RIS. 2024). Similarly, it was explained: “besides these things, the obstacles also include the family, because sometimes the family is different from the teacher's carrying capacity, then the second is environmental factors, because students will be influenced by the environment where children spend more time/play with their peers, if the environment is not good, then this is one of the factors that hinder the application of religious moderation values”. (interview with the principal of RA Rabbani Islamic initials KH. 2024).

Building good partnerships with families is very important; teacher partnerships with parents, and school partnerships with families. (Fauzi, 2021). Creating a collaborative culture between the school community; educators, learners, staff, parents, school committee, and coordinating in making decisions and implementing policies is important (Raihani, 2010). This must be done; the family is an important part in the formation of children. Parental supervision is done because children interact longer and more with the family at home. Therefore, the family is informed about the rules, regulations, school programs, so that it will be easier to supervise and pay attention to their children (Karyanto, 2022).

In addition, the community environment is also an important factor in the successful implementation of education. The environment takes part in determining and influencing learning conditions (Roesminingsih & Lamijan, 2023). Society is an environmental factor that has a major influence on a person's personal development. the development of learners is influenced by heredity and the developmental process environment (Husamah, Arina, & Rohmad, 2019). This means that maximum success will be obtained if educational institutions, families and the community environment collaborate, coordinate and equalize perceptions about the process of organizing education.

Implementation Outcomes

The results of the study, based on the review of observations and interviews, show that the achievement of the implementation of religious moderation values in early childhood in Medan City has been seen in aspects of child development in accordance with their characteristics. However, implementation based on regulations is still not evenly implemented in early childhood education institutions. There are still some institutions that do not internalize the values of religious moderation in accordance with the regulations. In addition, there are still institutions that are not complete in implementing even though they are in accordance with regulatory indicators.

When viewed from the indicator of national commitment, educational institutions have introduced children to loving the state and nation, the need to protect and care for the nation and others. As confirmed in the following interview: “in the independent curriculum there is a theme of love for the homeland. From there children can understand and know the customs, state heroes including the coat of arms, president, state logo, national anthem, and others”. (interview with the teacher of Ulul Ilmi Islamic Shool 01 Medan initials SK. 2024). The same thing was also confirmed as follows: “yes, we introduce national commitment and love for the country to children at an early age. This planting is found in the learning carried out in the classroom, namely on the theme of the homeland which is more focused on providing values of understanding of the homeland, culture, religion, traditions that exist in Indonesia. The rest is also from the cultivation of daily attitudes” (interview with RA Al-Amar teacher NLN partial. 2024).

As for the tolerance indicator, it is also implemented to children in an integrated manner in learning. Children have been instilled with respect for differences, not mocking each other and so on. Affirmed in the following interview: “we introduce the attitude and value of tolerance to our students, in PAUD we usually introduce it with picture media. So here the child will be introduced to a picture of a house of worship and tell the tolerance directly. For example: the height and weight of children must be different, well here children should not mock their friends who tend to be fatter or shorter.” (interview result with RA Ash-shohabiyah teacher initials SMS. 2024). It was also emphasized that “we

introduce tolerance by introducing differences, ranging from language, ethnicity, customs, religion, and so on. In addition, it also teaches children not to question and be able to accept the form of differences from each peer' (interview with Ulul Ilmi Islamic School 01 Medan kindergarten teacher initials SK. 2024).

Similarly, in the indicator of non-violence, children have been introduced to a comprehensive range of praiseworthy and reprehensible behaviors. As confirmed in the following interview: "we introduce anti-violence to students, as for how we teach in class and also remind students. By telling students that it is not allowed to hit, not allowed to fight and be a pious child when playing." (interview result with initials SF teacher of RA Ash-sholihin. 2024). Likewise, another narrative: "we introduce anti-violence to students by reminding them about the dangers of hitting and hurting others and the impact on themselves. We also remind students not to fight and explain that forgiving each other is more beautiful." (interview result with RA teacher Mrs. UM initials. 2024).

Meanwhile, in the indicator of adaptive to culture, children have also been introduced to religious cultures, tribes, customs in Indonesia. This can be seen in the following informant's affirmation: "Yes, we teach and tell our early childhood children (students) that there are many ethnic groups, for example there are Javanese, Batak tribes, Malay, etc. So that way children know the variety of cultures". So that way children know the variety of cultures". (interview result with RA Al-Fitriyah teacher initials MLN. 2024). The same thing is also confirmed by other informants as follows: "at school we introduce various cultures and traditions in society by introducing photos of traditional clothing and culture of each region" (interview result with RA Huzaimah teacher initials HZM. 2024).

The results of the observation review show that early childhood children have been able to bring up various kinds of religious moderation values in themselves in accordance with their characteristics and development, namely in the foundation phase. Some of the achievements that appear are; children recognize the identity of the country of Indonesia. They have been able to mention the name of the country of Indonesia, the color of the Red and White flag, the state symbol of the Garuda bird. They are able to mention the 5 precepts with their picture symbols. They have also been able to sing the national anthem Indonesia Raya, and the Garuda Pancasila song.

The children have also been able to mention the name of their religion, namely Islam and 5 other official religions in Indonesia, namely Catholic Christianity, Protestant Christianity, Hinduism, Buddhism and Confucianism. In addition, they are also able to mention the houses of worship of Muslims, such as mosques, and or musholla, as well as houses of worship of other religions, namely churches, temples, and monasteries. They have also been able to mention among Islamic religious services, such as prayer, fasting, Hajj, and others. Able to mention the day of Friday prayer for Muslims and Sunday for Christians in the Church.

Children have been able to love each other by showing the behavior of helping friends who have fallen, injured. They also show the behavior of giving food and drinks to friends who do not have food and soft drinks. They have also been able to forgive each other by showing the behavior of shaking hands after a mistake. They also mentioned the words "I am sorry, I will not repeat it again". In addition, they have also been able to respect each other by showing the behavior of playing together with everyone, not mocking friends whose clothes are dirty, torn, ugly and others. They also do not mock friends who have physical disabilities, are less able to speak normally and others.

The children are also familiar with Indonesian tribes, musical instruments, and regional dances. They were able to name several tribes in Indonesia, such as the Batak, Malay, Javanese, Aceh, Nias, Bugis, Banjar and others. They are also able to mention and show the names of musical instruments such as Angklung, Tambourine, Flute, Drum and others. They were even able to play some of these musical instruments. They have also been able to mention some names of regional dances, such as the Persembahan dance, Tor-Tor dance, Piring dance, Saman dance and others. They have even been able to perform some of these regional dances. In addition, in certain activities, children also do carnival by wearing traditional clothes of regions in Indonesia.

The achievement of the results of internalizing the values of religious moderation above is the dominant achievement that appears in each child in accordance with their respective development and characteristics. Indeed, the achievements that appear in children are not like the achievements of adults. In children, achievements do not have to be deep (unreflective), also only according to their respective fantasies (anthromorphic), and also according to their own pleasure (egocentric), and they only imitate (imitative). (RI, 2019).

CONCLUSION

The implementation of religious moderation values in early childhood in Medan City is based on internal and external policy foundations. Internally, this means that each educational institution is based on divinity and humanity (theo-anthropocentric). External means official government regulations.

Each institution implements the values of religious moderation in an integrated and measurable manner. Integrated means that internalization is done through learning through pictures, videos (animated and non-animated), and cultural and religious studies outside the school. The resulting achievement is that early childhood has brought up many values of religious moderation with its four indicators in the foundation phase. Nevertheless, there are still obstacles in the implementation, such as the lack of competence of human resources, lack of infrastructure, and lack of coordination-communication from parents.

As a final activity of implementation, educational institutions conduct a comprehensive evaluation, including school policies, teacher supervision and coaching, the use of diverse evaluation methods, parent and community involvement, project-based and portfolio assessments, and the development of school activity programs. Theoretical-practical research recommendations; increasing insight into religious moderation in educational institutions is important to be carried out regularly, both for educators, students, parents and the environment.

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