



Curriculum development of Anak Beragama Cinta Damai (ABCD) program to internalize the value of religious moderation for elementary school students in West Java

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Submitted/Received 10 May 2024; First Revised 20 May 2024; Accepted 25 May 2024

First Available Online 1 June 2024; Publication Date 1 June 2024

Abstract

In the last 5 years, survey results show that religious harmony in West Java placed in the 10th lowest rank in Indonesia. Anak Beragama Cinta Damai or ABCD program aims to strengthen the process of internalizing the values of religious moderation at the elementary school (SD/MI) level towards the value of tolerance using a humanistic approach by involving students directly through a series of learning programs. This study uses a qualitative approach, namely literature review. The form of this program is advocacy and value habituation activities where religion, civic education, and classroom teachers serve as facilitators to strengthen the values of religious moderation, while students act as a peace makers. Specific strategies in delivering material by using quantum learning and group counselling. The learning stages of quantum learning consist of EEL Dr. C (enroll, experience, label, demonstrate, and review). Teachers collaborate for initiating the following activities: 1) Asking students to share their experiences of whether they have heard negative things about other religions and their point of view 2) Conduct discussions regarding negative stigma that students have about other religions, the teacher provides education and straightening out the misconceptions 3) Encourage students to make works of art such as poetry, writing, songs, paintings, and others about tolerance and inter-religious harmony to be displayed in student exhibitions 4) Inviting other religious leaders to do inter-faith dialogue. This program is expected to be a solution in overcoming the problem of the intolerance phenomenon in West Java in order to create inter-religious harmony and national peace.

Keywords: Curriculum Development; Religious Moderation; Tolerance; Elementary School Student; Quantum Learning.

INTRODUCTION

The Ministry of Religious Affair of The Republic of Indonesia asked for religious harmony in West Java to be improved. Based on a daily religious index survey, religious harmony in West Java is still low (Tribunnews, 2021).

In the last 5 years, survey results show that religious harmony in West Java is ranked 10th lowest in Indonesia. Setara Institute said that West Java is an area with the highest level of intolerance in Indonesia. Intolerance is especially in terms of violations of religious freedom. Referring to the Setara Institute's longitudinal research, there have been 629 violations of religious freedom in West Java over the last 12 years. This number beat DKI Jakarta with 291 cases and East Java with 270 cases (detiknews, 2019). This shows that intolerance has begun to emerge and develop

in such a way in West Java in particular, and Indonesia in general.

This phenomenon is very contrary to the philosophy of life and local wisdom of the people of West Java, namely "Silih Asah, Silih Asih, and Silih Asuh". This philosophy has a special meaning because it teaches a unified attitude that if well-inspired by a community it has great potential to make that community grow and develop into a strong, united and prosperous society. Silih Asah which means asking each other, Silih Asih which means loving one another and Silih Asuh which means caring for each other, are three behaviors that form a single unit forming a culture of life that enables the realization of a society with a noble civilization.

According to Muhammad Yuri FM (2018: 3), social conflicts between groups that still arise in society are related to the development

and education paradigms that have been adhered to so far. This means that the paradigm adopted is still not appropriate for a heterogeneous Indonesian society. Education is a party that must be held accountable. Education should play a role in resolving conflict problems that occur in society. At a minimum, education must be able to provide awareness to the public that conflict is not a good thing to cultivate (Mahfud, 2008).

Not only in West Java, Minister of Education and Culture Nadiem Anwar Makarim said that intolerance is Indonesia's biggest challenge at the moment. Intolerance, along with bullying and sexual violence, are the 3 big sins in the educational environment. Thus, the values of tolerance need to be taught from an early age in an educational environment, one of which is at the elementary school level (SD/MI).

Educational institutions, both public and Islamic educational institutions, play an important role in preventing and curing thoughts, attitudes and behaviors that reflect intolerance.

In line with this, H.A.R Tilaar (2000) explained that one of the character values that needs to be instilled in Indonesia is tolerance. Indonesia, which is rich in culture, ethnicity and language, demands a high level of tolerance from all walks of life. This attitude of tolerance must be realized by all members and layers of society in order to form a unified society despite being diverse, in accordance with the motto of the Unitary State of the Republic of Indonesia, namely *Bhinneka Tunggal Ika*. This attitude of tolerance needs to be developed in education.

Education is the main gate of the process of understanding someone about something, where the approach and content of learning materials function as a way of delivering and materials that will be absorbed and deepened by students. Schools have an important role as institutions that shape the mindset and behavior of students, so that the approach, curriculum and content of learning materials must be reconstructed and adapted to current contextual needs where intolerant behavior is increasingly widespread (Mumin, 2018).

The student learning process will not be successful if it is not supported by a tolerant educational climate. Therefore, there is a need for program efforts to strengthen a culture of tolerance in the educational environment. Especially in 2045 when Indonesia welcomes 100 years of independence, Indonesia will get a demographic bonus where it is predicted that the young generation of productive age will be the largest population. This certainly needs to be prepared so that the demographic bonus becomes a weapon for Indonesia's future progress to form a golden generation. In the current era of development, it is necessary to instill religious moderation values in children as early as possible, including elementary school level children in order to produce a good generation and become a moderate generation. If moderation values are not introduced to children from an early age, this will impact on when children grow up, children will be easily influenced and adhere to liberal and extreme views that can threaten the unity of the Indonesian nation, as well as the character of the child.

When discussing education, it is closely related to the role of the school. One that plays an important role in developing the character of tolerance is the guidance and counseling teacher. Guidance and counseling itself refers to assistance service programs for individuals and groups so that they develop optimally and can overcome their problems (Batubara, Farhanah, Hasanahti & Apriani, 2022). One of the guidance and counseling services that can be used is group counseling. Group counseling aims to enable group members to find identities, understand themselves, develop their social skills and abilities, develop problem-solving abilities, train them to be good listeners, and realize certain concrete goals (Rismi, Neviyarni, Marjohan, Afdal & Ildil, 2022). Specific strategies in delivering material are needed to make it easier to understand. Quantum learning as a learning model can be applied in group counseling. This model can be an option because it can affect changes in behavior through group interaction.

Therefore, the researcher wants to convey ideas and concepts regarding Anak Beragama

Cinta Damai (ABCD) or the Peace-Loving Religious Children program to strengthen religious moderation education, especially the value of tolerance at the elementary school level (SD/MI) as a form of effort to internalize the values of religious moderation in order to actualize tolerant West Java.

METHOD

This research is library research, namely research conducted by reading literature, in the form of books/magazines, journals and other data sources. Library research is qualitative research, researchers obtain data based on conceptual facts and theoretical facts (Hamzah, 2020). Library research is used to solve research problems that are theoretical conceptual, both about educational figures or certain educational concepts such as objectives, methods, and educational environment.

RESULT

The word moderation comes from the Latin word “moderation” which means no excess and no shortage. The word also means self-mastery (from the very attitude of excess and deficiency). The Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: 1. reduction of violence, and 2. avoidance of extremes. If it is said, that person is being moderate, that sentence means that the person is being reasonable, mediocre, and not extreme (Saifuddin, 2019).

This religious moderation is a term issued by the Ministry of Religious of the Republic of Indonesia, religious moderation is a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion (Saifuddin, 2019). According to Lukman Hakim Saifuddin, religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner, so as to avoid extreme or exaggerated behavior when implementing them. A moderate perspective and attitude in religion is very important for a plural and multicultural society like Indonesia, because only in this way can diversity be addressed wisely, and tolerance and justice can be

realized. Religious moderation does not mean moderating religion, because religion itself already contains the principle of moderation, namely balanced justice (Saifuddin, 2019).

These forms of religious moderation emphasize attitudes, so forms of religious moderation include acknowledging the existence of other parties, respecting the opinions of others, having an attitude of tolerance both from ethnicity, race, culture, and also belief, not forcing one's will by violent way.

Islamic moderation or often also called moderate Islam is a translation of the word *wasathiyyah al-Islamiyyah*. The word *wasata* originally meant *tawazun*, *l'tidal*, *ta'adul* or *al-istiqomah* which means balanced, moderate, taking a middle position, not extreme either right or left (Suharto, 2019)

Wasathiyah is a commendable condition that keeps one from tending towards two extreme attitudes; exaggeration (*ifrâth*) and *muqashshir* attitude that reduces something that is limited by Allah SWT.

Wasathiyyah means a middle way or balance between two different or excess things. Such as the balance between the spirit and the body, between the world and the hereafter, between individuals and society, between idealistic and realistic, between the new and the old, between *'aql* and *naql*, between science and charity, between proposals and *furu'*, between suggestions and goals. , between optimists and pessimists, and so on (Mhajir, 2018).

In the Ulama Summit (High Level Conference) or called the HLC (High Level Consultation) of World Muslim Scholars which was attended by Muslim ulama and scholars around the world on May 1-3 in Bogor in 2018 there are at least seven values that describe Moderate Islam namely:

Hasil dan Pembahasan ditulis dengan huruf Kapital, jarak 1 spasi dan ditebalkan. Sajian dalam hasil dan pembahasan ditulis secara bersistem, hanya hasil data/informasi yang terkait dengan tujuan penelitian; sederhanakan tabel dan menggunakan tabel terbuka, dan gambar peta lebih difokuskan pada objek yang diteliti serta jangan terlalu besar ukuran filenya serta rumit (diupayakan

dalam format JPG); tabel dan gambar diberi nomor urut.

1) The value of Tawassuth

The point is to be in the middle way between the two attitudes, not too rigid and hard (fundamentalist) but also not too free (liberalism). With this attitude, Islam can be accepted in all circles of society (Mannan, 2012). Tawassuth or in the national context it is also known as moderate is also an impartial attitude (does not tend to be right or vice versa).

2) I'tidal value

It means acting proportionally and fairly with responsibility, almost all religions have this value as a standard of goodness taught to their followers. Besides that, it is still possible for differences to occur in their understanding and in developing their vision in accordance with their theological principles. Muhammad Quraish Shihab defines the word fair as equal, in which the culprit decides not to vote, or to side with what is right. In general, the definition of fair includes balanced, objective and sided with the truth (Shihab, 2013).

3) Tasammuh value

That is mutual respect for fellow human beings, and differences in all aspects of life. Etymologically tolerance means patience, emotional resilience and mutual understanding. Therefore, in social life, humans really need each other in various aspects. Tolerance is also an attitude in understanding other people, because mutual understanding will make it easier for one another and cooperation (Misrawi, 2010).

4) Shura' Value

Shura' is a value that prioritizes discussion of opinions, consultations and exchange of ideas in solving problems to reach an agreement. Shura' is an important social and state value, it is a principle that emphasizes that all matters and problems can be discussed. The procedure for deliberation, namely by forming a deliberative institution which must include: steps for making decisions, how to

implement the results of deliberation decisions and other aspects (Sukardja, 2012).

5) The value of Al-Islah

Actions that are reformatory and constructive for the common good. Al-Islah means to reduce conflict or reconcile. Reconciling means an effort in a problem that aims to make both parties reconcile, and negotiate a solution in order to find compatibility and calm. Al-Ishlah values originate from the Qur'an which is the epistemology of Islamic law, repairing or eliminating conflicts in broken relationships between individuals and individuals. In the Qur'an it emphasizes the value of al-Islah by prohibiting disgraceful actions, maintaining peace and harmonization in society and the state (Fikri, 2018).

6) Qudwah value

Qudwah is initiating noble intentions or initiatives in leading a group for prosperity. This value is usually called "uswah" which means exemplary or a condition when an individual follows the behavior of other individuals in terms of goodness and virtue. Uswah is also referred to as an example which is an important thing for mankind, especially in the world of education because in realizing the goals of education in the form of a concept it must be poured into the process, namely exemplary (Rosyadi, 2004).

7) Muwathonah Value

The value of muwathonah is recognizing the nation state and respecting citizenship. As ummatan washatan, this muwathanah value is an attitude that recognizes diversity in terms of culture, religion, ethnicity and race or commonly referred to as Bhinneka Tunggal Ika. It also makes someone love their country and play an active role in building the country.

According to Muhamad Ridho Dinata (2012), tolerance comes from the Latin *tolerantia* which means leeway, gentleness, lightness, and patience. Tolerance began to be widely known on the plains of Europe, especially during the French Revolution

because of its association with the slogans of freedom, equality and brotherhood.

Islam itself recognizes tolerance with the word *tasamuh* which means the attitude of allowing or allowing disagreement and not rejecting opinions, attitudes, or lifestyles that are different from opinions. Tolerance is not only carried out on matters involving different spiritual and moral aspects, but also carried out on broad aspects, such as different ideological and political aspects. Tolerance develops in the midst of a society full of diversity, so tolerance becomes a basic need. Without tolerance, various contradictions and conflicts will be difficult to avoid (Naim, 2013). Tolerance refers to the willingness to accept the reality of the existence of other people, which means allowing something to allow and facilitate each other (Muawanah, 2013).

Internalization which means appreciation, standards of behavior, and unification of attitudes (Shihab, 2020). In the Indonesian Dictionary (KBBI), internalization is an appreciation of a value or teaching so as to create and form a belief in the truth of values that are implied in attitudes and daily behavior (Umar, 2019). Internalization is a complete and in-depth process of living up to the values of education with the aim that these values blend with the character and personality of students.

Internalization has various views related to the definition, where internalization is viewed from an educational, psychological and sociological perspective. From a psychological point of view, internalization is the unification or combination of attitudes, standards of behavior and character that exist in personality. Sociologically, according to Scott, internalization involves an idea or concept by a personality that comes from outside and then moves from another individual's personality so that it is accepted by the individual as a norm which is believed to then become a view in his moral actions (Scott, 2012). Based on the review of the two, internalization of individuals can be constructed through thoughts, attitudes or norms that occur around them so that they do it in behavior. Therefore, internalization is

central to changes in individual personality towards the responses that occur in the process of forming individual character.

The process of internalizing values can be applied through two types of education, namely (Arifin, 2000):

a) Self Education (Education Through Himself)

Self-education or education by discovery is a process through research activities with the aim of discovering the nature of something being studied, without the help of anyone. This education focuses on the process of the human self itself because humans have the ability to learn independently. In this process, education like this arises because of the stimulation of the instincts and thinking power of someone who wants to know a problem.

b) Education by Another (Education Through Others)

The theory of this type is someone who initially does not know anything inside and outside of himself. Then other people are needed to help the process of knowing activities, in this stage someone is needed to carry out learning activities with other people. Basically the two processes are interrelated and influence each other. Education through other people always provides direction and motivation so that they can learn independently, education through themselves is still influenced by motivation that arises within themselves. If the two are combined, it strengthens the realization of a complete personality pattern in practicing Islamic values and norms.

In addition, according to Muhaimin, the internalization process related to the application of values can be carried out through the following three stages, including (Muhaimin, 1996):

- 1) Value transformation stage: at this stage a teacher informs good and bad grades, at this stage only verbal communication is carried out between the teacher and students so that students have not yet explored and analyzed the information

conveyed by the teacher with empirical facts in real life. So in conclusion, at this stage the teacher is the provider of information or values, the students only accept it and have not applied it.

- 2) Value transaction stage: at this stage the process is through two-way communication or reciprocal interaction between educators and students. If in the previous stage only the teacher played a role, then in this second stage educators and students are both involved and have an important role.
- 3) Transinternalization stage: this third stage is much deeper than the previous stage, at this stage it is not only done through verbal communication but also mental attitude and personality which play a full role (Alim, 2006). Some of the stages that have been mentioned earlier are methods that make it easier for teachers to internalize values to students. Commonly, internalization will grow naturally and flow in the activities of educational institutions, both teaching and learning activities or supporting activities held by the school. So, it would be nice if the teacher really understands and plans to internalize values according to these stages. Moreover, the value can be accepted and conveyed properly and effectively by students.

Internalization of moderate Islamic values is a process of cultivating religious values. This internalization process goes through several channels: first, the institutional path, namely through institutions as an example of educational institutions. Both personal or individual channels, namely through the teachers. And third, material pathways such as curriculum with a material approach or learning materials, are not only limited to religion education subjects, but can also be carried out through other activities or lessons, or outside of school learning. The internalization of Islamic moderation values occurs through an understanding of religious teachings as a whole, and awareness of these values, as well as the possibility of real life (Alim, 2006).

Internalization of moderate Islamic values in learning is expected to reduce students' understanding and attitudes that lead to radicalism or extremism and provide solutions to the deradicalization movement in schools. According to the Ministry of Religion, moderation in Islam has two indicators: 1) The understanding of religion is linear with the ideology of the nation, this is in line with Wali Songo's struggle in spreading religion that is not rigid and hard. 2) placing religion in its proper place, which can provide solutions to various problems and conflicts from various societies.

Moderate Islam indicators are used to measure how someone is considered to have a moderate attitude. Therefore, the fulfillment of indicators must be pursued, this is done so that moderate Islam is not only in discourse, but also realized in practice. According to the Ministry of Religious Affairs of the Republic of Indonesia there are 4 indicators to determine whether a person is said to be moderate or not, the indicators are as follows (Team of the Republic of Indonesia Ministry of Religion, 2019):

First, national commitment, this is a measure of the extent to which individual attitudes are religious in national loyalty, this indicator is in accordance with the value of muwathonah which is the love of the people for their nation. This value is also related to the principle of Bhinneka Tunggal Ika and the state ideology, namely Pancasila. What is his attitude towards ideology and views that are contrary to state principles. One form of loyalty and commitment to nationhood is to accept the principle of nationhood stated in the 1945 Constitution.

Second, being tolerant, this attitude is a form of respecting one's opinion and giving space and not interfering with other people's rights to have opinions, beliefs or rights in their obligations. Even if it goes against what we believe. Thus, tolerance refers to an open, generous, voluntary and gentle attitude in accepting differences.

Third, non-violence. As a form of tolerance between one another, one does not commit violence against anyone in the name

of difference; whether due to differences in ethnicity, nation, religion, or understanding of religion. In the context of religious moderation, anti-violence is anti-radicalism, radicalism is an ideology and understanding that wants to make changes to the social and political system by using violent/extreme methods in the name of religion, both verbal, physical and mental violence.

Fourth, accommodative with local culture. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion. Conversely, there are also groups who tend not to be accommodating towards tradition and culture, because practicing tradition and culture in religion will be considered as an act that pollutes the purity of religion.

Group counseling is a service that allows a number of students who together with group dynamics obtain material from certain topics to support their understanding and self-development (Silvia, Yandri & Juliawati, 2022).

The implementation of group counseling is carried out in four general stages, namely the initial stage (the stage of forming a group that will be involved in the guidance process), transition (the stage of solving conflicts before entering the work stage), the working stage (the core activity stage) and termination (final discussion and follow-up).

Quantum learning is learning that emphasizes the full involvement of children in order to find positive attitudes, active learning, motivation, self-confidence and success (Susanti, 2023). The learning stages of quantum learning consist of EEL Dr. C (enroll, experience, label, demonstrate, review) or in Bahasa Indonesia also known as TANDUR which is an acronym for Growing (Tumbuhkan), Experience (Alami), Label (Namai), Demonstrate (Demonstrasikan),

Repeat (Ulangi) and Celebrate (Rayakan) (DePorter & Hernacki, 2015).

1) Tumbuhkan (Grow)

Include students, captivate them, satisfy students' curiosity, make students interested or curious about the material to be taught.

2) Pengalaman (Experience)

Providing experience and knowledge to children so that it creates a desire in children to explore material.

3) (Namai) Label

The essence of this activity is that the teacher invites children to practice thinking skills by giving children the opportunity to ask questions and be able to distinguish them from other learning concepts.

4) (Demonstrasikan) Demonstrate

Provide opportunities for children to demonstrate ability and understanding of the material being studied.

5) (Ulangi) Review

At this stage the teacher invites students to repeat and foster a sense that students already understand the material being taught. The teacher asks questions about what they have learned and how they will implement it.

6) (Rayakan) Celebrate

This stage aims to give satisfaction to students by celebrating or giving rewards to them, either by singing together or clapping.

DISCUSSION

Elementary school students (SD/MI) generally range from 6 or 7 years to 12 or 13 years, they are in the concrete operational phase (Heruman, 2013:1). The ability that appears in this phase is the ability in the thought process to operate logical rules, although it is still bound by concrete objects,

concrete objects that can be perceived by the five senses.

The characteristics of elementary school students who are generally between 7-12 years old are starting to have a high curiosity by investigating, trying, and experimenting about something that is considered interesting for them, and students are able to understand how to combine several classes of various objects. At its level, besides that students are able to think systematically about concrete objects and events. Elementary school-age children have different characteristics from children who are younger. They like to play, they like to move, they like to work in groups, and they like to feel or do something directly. Therefore, teachers should develop learning that contains elements of games, make students move or move, work or study in groups, and provide opportunities to be directly involved in learning.

Elementary school age is a golden age for children in terms of social interaction. At this age children like to play, move, work in groups, imitate, and can already feel or demonstrate a movement. When children are able to work in groups, it is necessary to instil the character of tolerance in them, so that they are likely to compare or be intolerant with friends. Especially at elementary school age, children still have strong egocentric (self-centred) traits and easily accept any information. Therefore, it is important for parents and educators to be involved in instilling the character of tolerance in children.

Strengthening tolerance education in students requires two strategic approaches in the school environment. First, through the learning process, and second, through the environment. That is, not only in terms of cognition but also the supporting environment.

The values of tolerance and diversity must be integrated in all aspects of education. Starting from the values in each subject, to the practice of tolerance, for example from simple

things like selecting group members and student seating positions. Students must also be instilled with a sense of empathy from an early age towards anyone regardless of ethnicity, race, religion and belief. Tolerance cannot only be taught through subjects or defined, but students must experience it firsthand.

Therefore, researchers initiated the ABCD program (Anak Beragama Cinta Damai) or Peace-Loving Religious Children program. The ABCD program aims to strengthen the process of internalizing religious moderation values at the elementary school (SD/MI) student level through a humanistic approach by involving students directly through a series of learning programs so that students become individuals with moderate insight who have humanist, tolerant characters in accordance with the vision Islam is a religion that is *rahmatan lil alamin*.

The ABCD program can be a strengthening program in elementary schools (SD/MI), especially in Civics (Citizenship Education) and Islamic Religious Education (PAI) lessons, in which there are indeed basic competencies regarding the values of tolerance and inter-religious harmony.

The form of the ABCD program is in the form of group counselling activities through a quantum learning strategy. This strategy is expected to be an effort to strengthen and habituate values where teachers can become facilitators for students, namely counselling teachers, Religion Education teachers, PKN teachers, and class teachers. Students are developed so that they can become peace makers (agents of peace). Teachers and facilitators collaborate in class to organize sharing and learning by initiating the following learning activities.

- 1) Initial stage: create groups of students through games or divided directly by the facilitator. Explaining the purpose and benefits of the activity, the roles of students and facilitators, explaining group rules and introductions to group participants. Teachers can strengthen students by giving positive responses such

as "How are the conditions today? Are you ready for today's activities?"

2) Transition stage: activities can be done by listening to music or giving students post-it sheets to fill in about what they know about religious moderation or intolerance.

3) Work stage: students discuss the main topic with the TANDUR strategy

a. Tumbuhkan (Enrol): Ask students to share whether they have heard negative things about other religions and how they view them. The importance of cultivating critical reasoning in students so that they don't easily believe in various information. How to teach critical reasoning to children by inviting them to question what they have seen, heard, and believed before.

b. Alami (Experience): There are several activity options to choose from:

- Conducting discussions and questions and answers regarding the negative views/negative stigma that students have about other religions, the teacher's duty is to provide education and correct misconceptions that occur by providing positive views, examples of exemplary stories and biblical teachings regarding tolerance and harmony between religions. Because what is no less important in maintaining tolerance is by presenting dialogue between friends about things that might be difficult to discuss with the teacher as a facilitator to ensure that the dialogues are long-term and become a safe place for all to ask questions and learn. This can be done in the classroom as a daily environment for children to learn and interact. By paying attention to and learning the culture of their friends, children can treat their friends with respect. Because they have this belief that it doesn't matter if they have different opinions or have different habits.

- Asking students to create works, which can be in the form of poetry, writing, songs, works of art, paintings, and other forms of art with the theme of tolerance and harmony between religions to be displayed in student work exhibitions. Increasing tolerance in schools should no longer be done with various rules, threats or punishments, but with a new paradigm in the concept of Freedom to Learn and best practice. For example, in each subject students are invited to collaborate and work together in solving a problem. At the MI level, through KMA numbers 183 and 184 of 2019 regarding the implementation of the curriculum in madrasas, madrasas are given space to innovate in strengthening religious moderation in various ways from the most basic level (RA, MI, MTs) to intermediate (MA). Several important points from the KMA regarding the strengthening of religious moderation can be carried out by means of; every class teacher or subject teacher is required to instill the value of religious moderation in students, planting this value can be direct (direct) contained in learning or indirect (indirect) in the form of a hidden curriculum that is manifested in the form of habituation, and empowerment in student daily life

- Inviting other religious leaders to share the good values taught by their religion.
- c. Label: The teacher invites students to name and also conclude what has been discussed. Student answers can be written on powerpoint or whiteboard
- d. Demonstration: the teacher can invite students to demonstrate what they have learned, for example repeating the

material that has been presented and giving examples in daily activities.

- 4) Termination stage: this stage contains closing activities which contain the last 2 strategies, namely:
 - a. Repeat: activities can contain filling in worksheets or questions related to activities
 - b. Celebrate: the termination stage contains appreciation for students in the form of singing together, clapping together, or giving quizzes with prizes.

Through the ABCD program, it is expected that this will become a trigger so that it can help overcome any educational problems for the younger generation in this era of disruption with a set of values that contain the value of religious moderation, especially tolerance. So that it can lead them to continue to have positive behavior and promote good morals. In addition, through this activity it can provide inspiration for other educational institutions to continuously carry out campaigns for a culture of tolerance and promotion of peace in building a climate for an inclusive and comfortable school environment for all groups.

CONCLUSION

Intolerance is currently Indonesia's biggest challenge, including in West Java Province, which is the area with the highest intolerance level. Education plays an important role in preventing and curing thoughts, attitudes, and behaviors that reflect intolerance. The values of tolerance and diversity must be integrated in all aspects of education. Tolerance can't only be taught through subjects or defined, but students must experience it firsthand. Therefore, researchers initiated the Anak Beragama Cinta Damai (Peace-Loving Religious Children) or the ABCD program. This program aims to strengthen the process of internalizing the values of moderation in religion at the elementary school (SD/MI) student level through a humanistic approach by involving students directly through a series of learning programs so that students become individuals with moderate insight who have a humanist character, are tolerant according to

the vision of religion Islam as a religion that is rahmatan lil alamin. The ABCD program can be a strengthening program in elementary schools (SD/MI), especially in Civics Education (PKn), Islamic Religious Education (Pendidikan Agama Islam) subject dan Guidance and Counseling Teacher (Bimbingan Konseling), in which there are indeed basic competencies regarding the values of tolerance and inter-religious harmony. This program is expected to be a solution in overcoming the problem of intolerant phenomena in West Java Province so as to create inter-religious harmony and national peace.

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