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Religious Moderation Policy in Early Childhood Education Institutions

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ABSTRACT

This research was motivated by the mainstreaming of religious moderation initiated by the Indonesian government. Religious moderation is currently instructed to be implemented in all educational institutions, one of which is Early Childhood Education (PAUD) institutions. This research method uses a literature study method which involves searching, selecting and analyzing relevant sources. This data was obtained through searching various sources such as articles, journals, books and research reports related to moderation policies in early childhood institutions. The results of this research indicate that religious moderation policies have the potential to create an inclusive and tolerant educational environment. Religious moderation policies in PAUD institutions can provide great benefits in promoting tolerance and better understanding of religious diversity.

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1. INTRODUCTION

Indonesia is a country with the largest Muslim population in the world and is an important highlight of moderate Islam. Moderation is a core principle of the Islamic religion, and is relevant in the context of diversity in all aspects, including religion, custom, ethnicity and the nation itself (Dawing, 2017). Religious diversity in Indonesia is an inevitability that cannot be eliminated (Abror, 2020).

This diversity is caused, among other things, by the dialectic between the text and reality itself, as well as by the perspective on the role of reason and revelation in solving problems. The logical consequence of this fact is the emergence of terms that follow the word Islam. For example "Fundamental Islam", "Liberal Islam", "Progressive Islam", "Moderate Islam and many other names (Sutrisno, 2019). Therefore, understanding religious moderation must be understood in context and not based on lexic, meaning that moderation in religion in Indonesia is not Indonesia being moderated, but the way of understanding religion must be moderate because Indonesia has many cultures and traditions and customs.

The basic idea in moderation is to look for similarities and not sharpen differences (Haitomi et al., 2022). Religious moderation is the desire of all parties as a solution to overcome religious conflicts and a concept to be able to realize religious life within the framework of harmony and tolerance (Al Faruq & Noviani, 2021). Religious moderation can answer various problems in religion and global civilization. No less important, apart from peaceful demonstrations, moderate Muslims can loudly respond to radical, extremist and puritan groups who use violence to do anything (Fadl, 2006).

Religious moderation is indeed the key to creating tolerance and harmony locally, nationally and globally (Nurjanah, 2022). Religious moderation can then be understood as views, attitudes and behavior that always take a middle position in religion, always act fairly and are not extreme (Nurdin, 2021). In facing a pluralistic society, moderate and inclusive Islamic education is the most effective weapon to prevent radicalism Moderation must be understood and developed as a shared commitment to maintaining a perfect balance where every member of society, regardless of race, ethnicity, culture, religion and political choices, is willing to listen and learn from each other to implement it (Jamaluddin, 2022).

Education is an important and essential element for realizing the moderate ideals of the Indonesian government. The government must disband extremist and radical mass organizations in curative efforts, arrest terrorists, ambush suspects, imprison terrorists, etc. However, the government does not implement it convincingly (prevention) in a comprehensive and optimal manner. This is very reasonable because the government has not yet made regulations regarding the internalization of moderation values in Early Childhood Education. Based on the explanation above, the aim of the research is to determine the implementation of religious moderation in Early Childhood Education institutions through a literature review from various sources. It is deemed necessary for teachers to have references regarding this matter so that they can increase enthusiasm in implementing religious moderation in PAUD.

2. METHODS

The approach in this research uses a literature study type of research. Literature studies can be carried out by collecting references from various studies that have been conducted previously, which are then collected to draw conclusions (Mardalis, 1995). This research relies on a literature review to obtain research data and uses a descriptive qualitative approach because the data produced is in the form of text or descriptive. In this study,

research was used by collecting various related literature, data processing was obtained by drawing conclusions from the results of the literature review.

3. RESULTS AND DISCUSSION

3.1 The nature of religious moderation in early childhood institutions

Implementing the principles of religious openness in the PAUD curriculum is a challenge for teachers, especially when dealing with students who are at the basic stage of understanding religion. Integrating ideas about religious openness in early childhood education is essential, because if children grow up in a peaceful, tolerant and harmonious environment, their behavior and thought patterns will develop in a healthy and wise manner. On the other hand, if they grow up in an environment full of discrimination, violence and intolerance, it will have a negative impact on their thinking and behavior, both now and in the future.

In society, whether from parents, teachers, or the surrounding environment, there is still a view that saying happy holidays or celebrating other religious celebrations is an act that should not be done and reflects a lack of religious tolerance. However, the act of giving congratulations at other religious celebrations will not damage a person's belief and faith. To avoid extreme views and careless attitudes towards religion, it is important for us to provide an understanding of religious tolerance from an early age, since children are still very young. This aims to prevent the emergence of extreme views and careless attitudes towards religion. However, in order to achieve this goal, parents and teachers in early childhood education institutions must have a clear understanding of what is meant by religious tolerance in order to form a moderate generation.

3.2 Principles of religious moderation in early childhood institutions

The principles that need to be realized in religious moderation include justice, balance, kindness, wisdom, *istiqomah*, and tolerance. Teachers need to get used to and set an example in applying these attitudes to children, so that the values of religious moderation can be instilled in them.

a. Justice:

Teachers are expected to be able to be fair in handling various problems according to their objective conditions. To achieve the ability to be fair, a person must have a good ability to understand a problem. This fair attitude includes providing rights and obligations in a balanced manner.

b. Balance:

Prioritize improvement and progress for the sake of general welfare. This includes taking the middle path, neither overdoing nor reducing in actions and attitudes.

c. Kind:

Religious moderation aims to be beneficial for the benefit of creating common good and preventing divisions among fellow humans.

d. Wisdom:

Religious moderation contains wisdom that can prevent mistakes, crimes, and bring goodness and help in avoiding damage and the welfare of the people. This instills a sense of compassion.

e. *Istiqomah*:

Teachers must teach the principle of *istiqomah* (consistency) to children, namely being consistent in drawing closer to Allah through desires, words, actions and intentions. This *istiqomah* helps ensure that charity is carried out in accordance with sharia.

f. Tolerance:

Tolerance is attitudes and actions that respect differences in religion, race, ethnicity, opinions, attitudes and actions of other people. Teachers must encourage an attitude of tolerance, especially in the context of religious differences, and remain attentive to current developments so that children remain interested and do not get bored with religious learning. Tolerance also includes respect for diversity of ethnicity, culture, race, customs and religion.

3.3 Principles of religious moderation in early childhood institutions

To internalize an attitude of religious moderation and the values contained therein, as well as to develop knowledge in society, habits are needed that start from an early age. It is important to involve young children in Early Childhood Education (PAUD) programs. An individual who upholds a moderate attitude does not mean abandoning his religious beliefs; instead, they remained steadfast in their religious beliefs. A moderate attitude also does not reduce the strength of a person's religious beliefs. A moderate attitude is actually a middle way in understanding religious diversity in Indonesia.

Religious moderation is part of Indonesia's cultural heritage and goes hand in hand with religion and local wisdom. This teaching is based on the principle of balance and does not support extremist groups, both in understanding and practice. In Islam, moderation is an inclusive teaching, which encourages brotherhood, tolerance and peace.

In the practice of religious moderation, ulama and teachers play an important role in guiding society to respect and be tolerant towards others. KH. Maimoen, a cleric and national leader, is responsible for establishing an example of religious moderation in Islamic boarding schools and in general society. An attitude of religious moderation in daily life involves an attitude of mutual respect and tolerance towards others.

One important aspect in implementing the values of religious moderation is efforts to understand and apply the concept of justice from a religious perspective. For example, in relation to views towards individuals from different religious backgrounds, PAUD institutions through teachers in schools are expected to be able to behave in accordance with objective reality and have a realistic point of view to achieve the ability to act fairly. This is necessary to understand the problem well. Being fair like this, which recognizes rights and obligations with proportionality, is important in living life as a good citizen.

The next value in religious moderation is the value of balance. This includes taking a balanced approach in understanding the nation's ideology. PAUD teachers, as good citizens, should understand the basic ideology of the nation, namely Pancasila, to overcome the understanding of radicalism that may exist in PAUD institutions in Southeast Sulawesi.

Then, in the context of goodness, PAUD institutions in schools, through the role of teachers, are expected to provide good examples to students. The goal is to create a safe and comfortable atmosphere for students around teachers at school. With a religious moderation approach, this can create goodness for students and others, and prevent divisions between fellow humans.

Tolerance is the next religious moderation value implemented within PAUD institutions in Southeast Sulawesi. Tolerance is attitudes and actions that respect differences, including differences in religion, race, ethnicity, opinions, attitudes and actions of other people who are different from oneself. The government hopes that educational institutions will try hard to instill the values of religious moderation in education, thereby creating a generation that has a high social spirit and does not ignore ethnicity, race, culture, customs and religion when interacting in PAUD schools.

One method to instill an understanding of moderation and related principles is to discipline children from an early age, so that they can become the nation's next generation. Because children are the hope for parents and the future of the nation, their preparation from an early age is very important so that they become valuable human resources and are active in the country's development process. To achieve this, it is necessary to apply religious moderation which includes concepts such as justice, balance, kindness, wisdom, *istiqomah* and tolerance. Educational institutions, with the help of PAUD teachers, can play an important role in introducing and providing examples in implementing attitudes related to religious moderation to their children. Thus, the values of religious moderation can be instilled from an early age in early childhood education. Implementing religious moderation in the educational environment is an important priority for the good of the nation's future.

4. CONCLUSION

Implementing the principles of religious openness in the PAUD curriculum is a challenge for teachers, especially when dealing with students who are at the basic stage of understanding religion. Integrating ideas about religious openness in early childhood education is essential, because if children grow up in a peaceful, tolerant and harmonious environment, their behavior and thought patterns will develop in a healthy and wise manner. On the other hand, if they grow up in an environment full of discrimination, violence and intolerance, it will have a negative impact on their thinking and behavior, both now and in the future. The principles that need to be realized in religious moderation include justice, balance, kindness, wisdom, *istiqomah*, and tolerance. Teachers need to get used to and set an example in applying these attitudes to children, so that the values of religious moderation can be instilled in them. To internalize an attitude of religious moderation and the values contained therein, as well as to develop knowledge in society, habits are needed that start from an early age. It is important to involve young children in Early Childhood Education (PAUD) programs. An individual who upholds a moderate attitude does not mean abandoning his religious beliefs; instead, they remained steadfast in their religious beliefs. A moderate attitude also does not reduce the strength of a person's religious beliefs. A moderate attitude is actually a middle way in understanding religious diversity in Indonesia. religious moderation policies in early childhood institutions can develop guidelines and train PAUD staff in implementing a religious moderation approach to students, so that students can have an understanding of various beliefs and cultures, form values of tolerance, appreciation and mutual respect between each other in religious context and diversity.

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