

INTEGRATION OF RELIGIOUS MODERATION VALUES IN THE INDEPENDENT CURRICULUM OF EARLY CHILDHOOD EDUCATION

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ABSTRAK

Salah satu program utama Kementerian Agama adalah penguatan moderasi beragama. Program ini dinilai sebagai solusi permasalahan perpecahan agama dan sosial. Oleh karena itu, moderasi beragama diharapkan dapat terinternalisasi di seluruh lapisan masyarakat, khususnya di dunia pendidikan. Di sisi lain, Kementerian Pendidikan dan Kebudayaan telah menetapkan Kurikulum Merdeka sebagai Kurikulum Nasional pada tahun 2024. Jika ditelaah lebih dalam, terdapat irisan antara moderasi beragama dan Kurikulum Merdeka. Artikel ini bertujuan untuk mengetahui sejauh mana integrasi antara nilai moderasi beragama dengan Kurikulum Merdeka dapat dilakukan pada tataran implementasi. Penelitian ini membatasi kajiannya pada penerapan Kurikulum Merdeka pada jenjang pendidikan anak usia dini. Jenis penelitian yang digunakan adalah penelitian studi literatur dimana peneliti mengkaji dan menganalisis berbagai teori, peraturan yang ada terkait dengan konsep moderasi beragama dan kurikulum mandiri di satuan pendidikan anak usia dini. Hasil penelitian menunjukkan bahwa nilai-nilai moderasi beragama diintegrasikan ke dalam Kurikulum Merdeka Pendidikan Anak Usia Dini. Hasil penelitian ini menunjukkan bahwa nilai-nilai moderasi beragama dalam penerapan Kurikulum Merdeka untuk pendidikan anak usia dini dapat diintegrasikan ke dalam komponen kurikulum PAUD yaitu dalam kegiatan intrakurikuler dan dalam pelaksanaan proyek penguatan profil anak usia dini. Pelajar Pancasila. Dalam kegiatan intrakurikuler, nilai moderasi beragama dapat dijadikan sebagai tujuan pembelajaran yang diperoleh dari hasil belajar. Sementara itu, dalam pelaksanaan proyek penguatan profil pelajar Pancasila, nilai moderasi beragama dapat diintegrasikan ke dalam tema, dimensi, unsur, dan subelemen proyek dalam proyek tersebut.

Kata Kunci: Integrasi, Kurikulum Merdeka, Moderasi Beragama, Nilai, Pendidikan Anak Usia Dini.

ABSTRACT

One of the main programs of the Ministry of Religion is strengthening religious moderation. This program is considered as a solution to religious and social division problems. Therefore, it is hoped that religious moderation can be internalized in all walks of life, especially in the world of education. On the other hand, the Ministry of Education and Culture has designated the Independent Curriculum as the national curriculum in 2024. If analysed more deeply, there is a wedge between religious moderation and the Independent Curriculum. This article aims to determine the extent to which integration between the values of religious moderation and the Independent Curriculum can be carried out at the implementation level. This research limits its study to the implementation of the

Independent Curriculum at the early childhood education level. This type of research is literature study research where the researcher examines and analyses various theories, existing regulations related to the concept of religious moderation and independent curriculum in early childhood education units. The results of this research show that the values of religious moderation are integrated into the Independent Curriculum for early childhood education. The results of this research show that the values of religious moderation in the implementation of the Merdeka Curriculum for early childhood education can be integrated into the components of the PAUD curriculum, namely in intracurricular activities and in the implementation of the project to strengthen the profile of Pancasila students. In intracurricular activities, the value of religious moderation can be used as a learning objective derived from learning outcomes. Meanwhile, in implementing the project to strengthen the profile of Pancasila students, the value of religious moderation can be integrated into the project theme, dimensions, elements and sub-elements in the project.

Keyword: early childhood education, independent curriculum, integration, religious moderation, values.

INTRODUCTION

One of the Ministry of Religion's 2024 National Outlook Action Plans is an Expansive Religious Moderation Ecosystem, where one of the strategies for achieving this is through the world of education. Instilling the values of religious moderation in students, educators and educational staff in educational institutions is an important component because educational institutions are considered responsible for empowering students to have moderate moral and religious values. (T. P. B. L. dan D. K. A. RI, 2024).

Moderate values are considered urgent nowadays considering global changes which make the exchange of information without barriers and filters. Information that is present in society is likened to a knife. In the hands of a good society, any information, including insights, news and lectures about religion can be processed and digested wisely. On the other hand, for people who do not understand the values of wisdom, including religious moderates, this information can become a tool to divide unity and can even become the seeds of intolerance and violence.

Because of this, the Ministry of Religion has again launched strengthening religious moderation in this period as the main program, where this program is one of the priority programs of the Ministry of Religion for 2019-2024. With this

program, all parties are expected to be able to be actively involved and synergize with each other for maximum results, including the world of education.

In the field of education, religious moderation is also expected to be included in school or madrasa programs as well as hidden curricula in formal, non-formal and informal education. In this case, formal education institutions are the appropriate means of carrying out religious moderation activities because formal education provides a learning space that is systematically planned, implemented clearly, and can also be evaluated correctly. (Dinar Bela Ayu Naj'ma & Syamsul Bakr, 2021).

In its implementation strategy, religious moderation in formal education institutions can be carried out in three approaches, namely strengthening the moderation paradigm, including it in the curriculum, as a hidden curriculum, and integrating it into the learning process (Suryadi, 2022). Apart from that, religious moderation in schools can also be done through extracurricular activities, special school programs and activities to instill religious moderation (Albana, 2023) and school culture (Harismawan et al., 2023).

In the practice of religious moderation which is integrated into subjects, PAI subjects are often chosen as a means of internalizing the values of religious moderation, for example integrating local wisdom values in Islamic religious education (Asis et al., 2023), including the values of religious moderation specifically in PAI learning lesson plans (Chadidjah et al., 2021).

In the context of the Independent Curriculum, which this year has become the national curriculum, strengthening religious moderation has also been tried to be integrated well. The values of religious moderation are integrated with the Pancasila student profile which is the core and goal of the Merdeka Curriculum. In its implementation, the values of religious moderation can immediately become the core character of each learning objective, linking or integrating the values of religious moderation with learning outcomes, so that in the preparation of teaching modules and also in the selection of materials the intended values of religious moderation will be visible (Alfin Khusaini & Inayati, 2022). Religious moderation in the Independent Curriculum can also be integrated with the implementation of the Strengthening Pancasila Student Profile (P5) Project (Shofiyuddin et al., n.d.).

For educational units, implementing this integration can be very profitable because with one activity, many goals can be achieved.

This research focuses on integrating the values of religious moderation with the Independent Curriculum in early childhood education. The aim of this research itself is to obtain an overview and analysis of what integration patterns can be an alternative implementation of strengthening the values of religious moderation in the Independent Curriculum in the PAUD learning process at one time.

METHOD

This research uses a qualitative style with an analysis-synthesis method which is focused on finding formal theories using library data or literature studies which require more philosophical and theoretical processing than empirical tests. The qualitative style was chosen because this research seeks to reveal phenomenological facts in the form of ideas, thoughts and visible meanings.

This type of research is library research. This research was carried out by examining existing data or text, then analyzing it directly. (Mestika Zed, 2004). Library research is a type of research that involves collecting relevant data, libraries or texts that are studied.

The processes that will be followed are data review, data reduction, data arrangement in units, coding, and finally checking the validity of the data (Lexy J. Moleong, 2009). From the results of this examination, the researcher must then interpret the data into a substantive theory with a philosophical approach which is then presented in descriptive-analytic form.

In presenting the data, the author uses descriptive-analytical analysis by emphasizing critical analysis of existing data. This analytical description develops an organizational design from the categories that have been found and the relationships that emerge from the two data to then be analyzed with existing theories.

DISCUSSION

The study of the integration of religious moderation values with the Independent Curriculum first begins with a discussion of the definitions of these

two concepts, namely the definition of religious moderation and the Independent Curriculum at the PAUD level. The next discussion is an analysis of alternative models in implementing the integration of these two concepts.

Meaning of Religious Moderation

Etymologically, the word moderation comes from English, namely moderate, which is equivalent to the words not extreme, limited and having reasonable limits (not extreme, limited, having limits that are acceptable to reason). This term can also be used as an intransitive verb, which has the meaning of make or become less violent or extreme (to make or make something less violent or extreme). This basic word then gives rise to words such as moderator (which is someone who mediates), moderation (which is a noun meaning moderation or conditions that are normal, normal and not excessive). Taking a position that is in the middle and acceptable to reason is moderate, because moderate means a position that is not excessive, not too soft or too rigid. In Arabic, the Islamic term *wasathiyah* comes from the word *wasath*. *Al-wusth* also has the meanings of *al-mutawassith* and *al-mu'tadil*. The word *al-wasath* also has the meaning of *al-mutawassith baina al-mutakhashimain* (mediator between two people who are in dispute) (Pendis, 2019).

Thus, the meaning of religious moderation is understood as a perspective, attitude and behavior that always takes a position in the middle, always acts fairly and is not extreme in religion so that religious harmony is maintained. Religious moderation is also defined as the perspective of religious adherents who are not extreme in embracing religion and are able to accept differences without eliminating or reducing the quality of faith in the religion they adhere to (Surawan et al., n.d.). In this case, someone who is said to be moderate does not need to stay away from religion but at the same time he also does not insult religions that are different from the religion he adheres to.

There are four indicators for religious moderation used by the Ministry of Religion, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture (B. L. and D. K. A. RI, 2019). The first indicator is national commitment which means a commitment to accept Pancasila as the basis of the state. In the current era, the issue of national commitment is very important

to pay attention to because there are many new religious understandings that are not in accordance with cultural values and values that have long been instilled as a noble national identity. If this national commitment is ignored, then the emergence of religious ideas that are intolerant of the values and culture of the nation will at some point result in an attitude of conflict between religion and culture because religion is considered as if it were the enemy of culture.

The second indicator is tolerance, which means an attitude that gives space and does not interfere with other people to express their opinions, beliefs and opinions that are different from ours. Tolerance arises from an open attitude and perspective like this. Tolerance means accepting, respecting and understanding other people (Pendis, 2019).

The third indicator is anti-radicalism and violence. Radicalism, which is the opposite of moderation, often leads to violence. That's why the two are often used as a package of understanding and actions that must be avoided. Radicalism and violence in the context of religious moderation arise as a result of narrow religious understanding. Concepts and expressions originating from this ideology and understanding tend to want to use violence to change social structures, society and politics. Radical religious expressions and attitudes cause violence that does not only involve physical violence, but also non-physical violence, such as accusing people or communities who disagree with their beliefs without strong theological arguments. Meanwhile, the empathy indicator is accommodating to local culture which has the linguistic meaning of Islamic jurisprudence in the expression *al-'ada muhakkamah* which means good traditions can be used as legal sources. These rules of *fiqh* and *ushul fiqh* have proven effective in resolving differences between Islamic teachings and local traditions. So, to resolve various matters relating to Islamic traditions and teachings, which do not have a textual legal basis, the *fiqh* rules above function as a basis for recognition (Ali Muhtarom & Sahlul Fuad (eds.), 2020).

With these four indicators, the internalization of religious moderation values can be more focused. Measurements of a person's religious understanding and practices can be more easily identified and known. These four indicators can also

show where the vulnerability of a person's religious understanding and practice lies so that solutions to the vulnerability can be found.

Apart from these four indicators, in 2021 the Ministry of Religion will again formulate nine indicators of religious moderation, namely middle (tawassuth), perpendicular (i'tidal), tolerance (tasamuh), deliberation (syura), reform (ishlah), pioneering (qudwah), citizenship/love for the homeland (muwathanah), non-violence (la 'unf), and culturally friendly (i'tibar al-'urf) (Aziz & Anam, 2021).

These nine concepts were developed in each indicator which will make it easier to understand, implement, and integrate with other concepts. Other concepts in question are the concept of learning, curriculum, and the concept of culture in society.

Independent Curriculum for PAUD Level

In 2022, the Ministry of Education, Culture, Research and Technology will establish guidelines for implementing the Independent Curriculum in the context of learning recovery. The Merdeka Curriculum itself is a continuation of the independent learning view which is also the basis for other educational policies, as stated in the Strategic Plan of the Ministry of Education and Culture for 2020-2024 (Permendikbud Number 22 of 2020). The Minister of Education and Culture's regulation indicates that freedom to learn encourages paradigm changes, including paradigms related to curriculum and learning (Anggraena et al., 2021). It is also stated that the Merdeka Curriculum is a curriculum formed by the independent learning policy which has flexible characteristics, focuses on competence and character development and soft skills, and also remains accommodating to world needs (Regulation of the Minister of Education and Culture of the Republic of Indonesia, 2020). In this case the principles of the Independent Curriculum are:

- a. Simple, easy to understand and implement
- b. Focus on the competence and character of all students
- c. Flexible
- d. Aligned
- e. Worked together
- f. Pay attention to study results and feedback (Anggraena et al., 2021).

The structure of the Independent Curriculum for PAUD level consists of:

- a. Intracurricular. This activity is designed and implemented so that children can achieve the competencies that have been formulated in the learning outcomes. The strategy used in intracurricular activities is "Freedom to Learn and Freedom to Play." Activities need to be supported by using learning resources that are real, contextual, and available in the environment around the child. "Learning resources that are not actually available can be provided with the support of technology and children's reading books."

For intracurricular learning activities at the PAUD level, there are learning outcomes which are learning competencies that must be achieved by PAUD students, known as the foundation phase. Learning outcomes at the PAUD level include three mutually integrated stimulation elements, namely 1) Religious values and character, which include basic religious abilities and noble morals; 2) Self-identity includes recognizing the identity of Indonesian children who are emotionally and socially healthy and based on Pancasila, and have physical independence. 3) Basics of Literacy, Mathematics, Science, Technology, Engineering and Arts which include the ability to understand various information and communicate as well as participate in pre-reading activities. Each element of stimulation must be used as a basis for exploring aspects of a child's development as a whole, not separately (Kemendikbudristek BSKAP, 2022).

- b. Project to strengthen the profile of Pancasila students. The project to strengthen the Pancasila student profile was carried out to strengthen the embodiment of student characteristics which are referred to as the dimensions of the Pancasila student profile, namely faith, devotion to God Almighty and noble character, working together, critical reasoning, global diversity, independence and creativity. Meanwhile, the learning content in the project to strengthen the Pancasila student profile is the theme of the project itself which has been determined by government regulations to then be used as a reference for educational units to be reduced to project topics based on the socio-cultural context and characteristics of students.

Project activities can be carried out in the form of commemoration of religious holidays, national and international holidays, and the context of local

traditional celebrations (Kepmendikbud, 2022). Meanwhile, the themes in implementing the project to strengthen the profile of Pancasila students at the PAUD level consist of four themes, namely: 1) I love the earth, 2) I love Indonesia, 3) We are all brothers, and 4) My imagination and creativity. Based on these themes, the implementation of P5 activities is carried out starting from preparation, implementation, to evaluation and reporting.

Integration of Religious Moderation Values and Independent Curriculum

If you look at the structure of the Merdeka Curriculum at PAUD level, both from intracurricular activities and projects to strengthen the profile of Pancasila students through learning outcomes and also the P5 theme, there is a strong intersection between the Merdeka Curriculum and indicators of religious moderation.

1. Integration of Religious Moderation Values with Intracurricular

Intracurricular activities are activities designed so that children can achieve foundation abilities as stated in the learning outcomes (CP) of the foundation phase. Learning outcomes The foundation phase consists of religious and ethical values, identity, and the basics of literacy, mathematics, science, technology, engineering and the arts. Learning outcomes which are then translated into learning objectives, the flow of learning objectives, and even activity objectives can be designed with the values of religious moderation.

If described, the value of intracurricular integration and religious moderation can be illustrated in the following table:

Table 1. Intracurricular Integration and Religious Moderation

Elements of Learning Outcomes	Sub-elements of Learning Outcomes	Values of Religious Moderation
Religious Values and Character	Children believe in God Almighty, begin to know and practice the main teachings according to their religion and beliefs	Tolerance (tasamuh), anti-radicalism, accommodating to local culture

	Children actively participate in maintaining personal cleanliness, health and safety as a form of love for themselves and gratitude to God Almighty	reformation (ishlah), pioneering (qudwah)
	Children respect fellow humans with their various differences and practice good behavior and noble character	Tolerance (tasamuh)
	Children respect nature by caring for it and showing affection for living creatures which are God's creation Almighty	Citizenship/love of the homeland (muwathanah)
Teak Elements Self	Children recognize, express and manage their emotions and build healthy social relationships	Tolerance (tasamuh), Deliberation (syura)
	Children know and have positive behavior towards themselves and the environment (family, school, community, country and world) as well as a sense of pride as Indonesian children based on Pancasila	National commitment, citizenship/love for the homeland (muwathanah), accommodating to local culture/culturally friendly (i'tibar al-'urf)
	Children adapt to the environment, rules and norms that apply	Non-violence (la 'unf), accommodating to local culture/culturally friendly (i'tibar al-'urf)
	Children use motor functions (gross, fine and tactile motor skills) to explore and manipulate various objects and the surrounding environment as a form of self-development	reformation (ishlah), pioneering (qudwah)
Basics of Literacy,	Children recognize and understand various information, communicate	Tolerance (tasamuh)

Mathematics, Science, Technology, Engineering, and Arts	feelings and thoughts verbally, in writing, or using various media and build conversations	
	Children show interest, passion, and participate in pre-reading and pre-writing activities.	reformation (ishlah), pioneering (qudwah)
	Children recognize and use pre-mathematics concepts to solve problems in everyday life.	reformation (ishlah), pioneering (qudwah)
	Children demonstrate basic critical, creative and collaborative thinking abilities.	reformation (ishlah), pioneering (qudwah)
	Children show curiosity through observation, exploration and experimentation by using the surrounding environment and media as learning resources to get ideas about natural and social phenomena.	reformation (ishlah), pioneering (qudwah)
	Children demonstrate early abilities to use and engineer technology and to search for information, ideas and skills safely and responsibly.	reformation (ishlah), pioneering (qudwah)
	Children explore various artistic processes, express them and appreciate works of art.	culturally friendly (i'tibar al-'urf)

As an explanation, elements of religious values and character, for example, can be translated into play activities with the topics of getting to know religions, getting to know religious tolerance, introducing a culture of anti-radicalism and violence, and also accommodating local culture through religious celebrations. The element of identity can also be translated into the topic of love of country as self-identity and national commitment, and can also be added to the values of tolerance in differences and *Bhinneka Tunggal Ika*.

2. Integration of Religious Moderation Values with the Project for Strengthening Pancasila Student Profiles

As for implementing the project to strengthen the profile of Pancasila students, the values of religious moderation can be integrated with the dimensions, elements, sub-elements and themes of the project itself. In this case it can be depicted in the table as follows:

Table 2. Integration of Religious Moderation Values with the Project for Strengthening Pancasila Student Profiles

Dimensions of the Pancasila Student Profile	Element	Theme	The Value of Religious Moderation
Have faith, be devoted to God Almighty, and have noble character	a) religious morals; b) personal morals; c) morals towards humans; d) morals towards nature; And e) state morals	1. I Love the Earth 2. I Love Indonesia 3. We are All Brothers	a) National/citizenship/love of homeland commitment (muwathanah), b) tolerance (tasamuh), c) non-violence d) (la 'unf) dan anti radikalisme
Global Diversity	a) know and appreciate culture, b) ability c) intercultural communication in interacting with others, and d) reflection and e) responsibility for the experience of diversity f) social justice	1. I Love Indonesia 2. We are All Brothers	a) National/citizenship/love of homeland commitment (muwathanah), b) tolerance (tasamuh), c) anti-violence (la 'unf) and anti-radicalism, d) accommodating to local culture/culturally friendly e) (i'tibar al-'urf)
Worked together	a) collaboration, b) caring, and c) share	We are all brothers	a) tolerance (tasamuh), b) deliberation (shura)
Independent	a) awareness of oneself and the situation at hand b) self-regulation	My Imagination and Creativity	a) tolerance (tasamuh) b) accommodating to local culture

Critical Reasoning	<ul style="list-style-type: none"> a) obtain and process information and ideas, b) analyze and evaluate reasoning, c) reflect on thoughts and thought processes d) in making decisions 	My Imagination and Creativity	<ul style="list-style-type: none"> a) reform (ishlah), b) pioneering (qudwah)
Creative	<ul style="list-style-type: none"> a) generate original ideas b) produce original works and actions c) have flexibility in thinking in finding alternative solutions problem. 	My Imagination and Creativity	<ul style="list-style-type: none"> a) reform (ishlah), b) pioneering (qudwah)

From the table above, it can be concluded that the implementation of the project to strengthen the profile of Pancasila students can be easily integrated with the values of religious moderation which indeed have an intersection with the contents of the Independent Curriculum. For example, the theme We Are All Brothers by internalizing the values of tolerance and anti-radicalism and violence. The theme I Love Indonesia can be translated as national commitment, tolerance, anti-radicalism and violence, and also accommodating to local cultural values.

If analyzed, this research supports previous research regarding the implementation of religious moderation in early childhood learning, especially in the Independent Curriculum. The most important concept in the independent curriculum in the RA unit is the formation of a Pancasila student profile and a Rahmatan Lil Alamin student profile which is full of religious moderation values (Ningtyas et al., 2024). As for learning in PAUD, religious moderation can be carried out by introducing and instilling the values contained in moderation which

include attitudes of tolerance and openness, justice, peace, balance and kindness. The model for implementing religious moderation is used through habituation (Shaleh & Fadhilah, 2022).

CONCLUSION

From the results of the study above, it can be concluded that the value of religious moderation has similarities and intersections that can be integrated with the Independent Curriculum concept. At the PAUD level, this integration can be carried out through inter-curricular activities and also projects to strengthen the profile of Pancasila students. Because the curriculum structure in PAUD is flexible and does not specify certain material, this makes integration between religious orientation and the implementation of the Independent Curriculum in PAUD more possible to implement. It is hoped that with this study teachers can be more open and innovative in their learning.

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