

ISLAMIC PARENTING: ACTUALIZATION OF *TASAMUH* VALUES FOR EARLY CHILDHOOD IN A PLURAL SOCIETY

Fadilah Utami¹, Hatmawati², Devi Oktavia³, Nordiyanti⁴, Aghnaita⁵, Ali Iskandar Zulkarnain⁶

IAIN Palangka Raya
fadilah16utami@gmail.com

ABSTRACT

This research is based on the parenting pattern of Muslim families who live in a plural society in applying tasamuh values in everyday life. The existence of this religious and cultural diversity is a problem for Muslim parents in caring for and educating their children. Especially for early childhood who are in a period of growth and development, they need proper care in providing knowledge about local religious and cultural diversity. This study aims to determine the application of Islamic parenting in instilling the value of tasamuh (tolerance) for early childhood in families living in a plural society. The research method used is descriptive qualitative research. The research site is located in Central Kalimantan. The results of the study showed that there are several things in the application of Islamic parenting that have been carried out by parents in introducing differences in religion, ethnicity, race, and local culture to children from an early age. For example: providing explanations using language that is easy for children to understand, not forbidding children to play with other children of different religions, and children are allowed to visit their friends' houses who are celebrating religious holidays.

Keywords: Islamic Parenting, Tasamuh Values, Early Childhood, Plural Society.

INTRODUCTION

Indonesia is a country that has a diversity of religions, cultures, ethnicities, races, and languages. Indonesia also has a high tolerance for differences that exist in a plural society, so it is not surprising that in Indonesia many places of worship are side by side. Every religious community is taught to respect each other. According to Siti Arafah, Indonesia is a nation capable of

managing cultural and religious diversity. Both can work in harmony, although it is inevitable that conflicts and frictions between cultures often occur, they can still be resolved with the principle of building awareness of living together and learning from conflicts that occur (Siti Arafah, 2020). From these problems, it can be seen that differences in society can be

overcome by mutual respect, to create harmony between religious and cultural communities.

Each country has its own characteristics, for example, Indonesia which has various kinds of culture and diversity that cannot be avoided in social life, for that it is necessary to have multiculturalism as an effort to uphold a democratic system, rights, and people's welfare. Multiculturalism in Indonesia is described by a concept of national culture contained in Pancasila. In Indonesia, an understanding of the reciprocal system is needed to reduce the impact of negative things that will arise from generation to generation. One of them is the existence of "Bhineka Tunggal Ika" which is the motto of Indonesia in every difference between tribes, cultures, races and religions. According to Parsudi Suparlan, the main reference is an ideology that recognizes and glorifies differences in equality both individually and culturally, through the existing diversity will strengthen the ties of brotherhood between existing differences, harmony among neighbors who may differ in religion, culture, and language so that differences What happens will also create a sense of mutual respect (Zaenal Abidin As, 2016).

Children are a gift from Allah SWT. give, so it has become imperative for parents to provide the best education for their children. At this time children have very good potential to be developed to the fullest. One of them is in instilling character values, one of which is the value of tolerance which can later shape

the child's personality (Deffa Lola Pitaloka et al., 2021). The existence of the value of tolerance in early childhood, the role of educators and parents is the main (Fadhillah, 2019). The family is the first madrasa that children will get, so the good and bad behavior of children is the education that parents give to children. It the importance of instilling the value of *tasamuh* in children as early as possible, because instilling the value of *tasamuh* will teach children to respect one another. The importance of instilling the value of tolerance in children to do in everyday life, with good habits, children will imitate and apply them. The values of tolerance in children will be embedded by themselves through this habituation, children will grow and develop into children who are sensitive to the surrounding environment.

The importance of the role of parents gave rise to a term called parenting. Parenting can be interpreted as the process of becoming a parent, where what is meant here is the way parents carry out their duties and responsibilities. Her job is not only to give birth, nurture, and raise but also to educate. However, basically as parents, many do not understand the role of being a parent, especially in nurturing, raising, and educating children. Many parents only understand how to care for and

raise, but do not understand how to educate children with love. Many parents also expect their children to be successful, in the sense that their children can become smart children, and experts in various fields without understanding the meaning of success that a child should have and the way to that success (Ahmad Yani et al., 2017). Therefore, in educating children the most important environment is the family environment.

Similar explanations have also been made by several previous studies. The article written by Ismail Baharuddin is one of them, with the title "Parents' Efforts in Instilling Islamic Religious Education in Early Childhood" reveals that in teaching education in early childhood one of them is to set a good example for children about diversity in life every day (Ismail Baharudin, 2016). The article the title "Implementation of Multicultural-Based Education as an Effort to Reinforce the Values of Honesty, Tolerance, and Peace in Early Childhood at Kiddy Care, Tegal City" by Nur Faiqoh explains that in early childhood there is a process that must be instilled to provide character values. tolerance, for example by providing direct examples of positive attitudes and habituation in socializing with the surrounding environment (Nur Faiqoh, 2015).

In a previous study also conducted by Lathifatul Fajriyah and Fitta Nurisma Riswandi under the title "The Application of Religious Moderation Values in Early Childhood in the Family" the values of religious

moderation are indispensable in teaching education in early childhood. Various efforts can be made by parents to shape the character of their children, including the basic method of providing directions that are acceptable at their age, namely by exemplary, self-acustoming, loving advice, and can be done by telling stories or storytelling (Lathifatul Fajriyah & Fitta Nurisma Riswandi, 2022).

Finally by Astuti Darmayanti with the title "Islamic Parenting in Early Childhood (Analytical Study of Islamic Parenting Books by Shaykh Jamaal 'Abdur Rahman) which focuses on the parenting system, which is what parents and families must do in caring for, educating, nurturing and raising them. Good parenting will give birth to children who have good morals both in the family and social circles (Astuti Darmiyanti, 2018). Based on this, the role of parents is very important in the process of child development, especially in understanding the diversity that exists in the social environment. Children can also exercise their rights according to their age without obstacles when socializing, of course with supervision from the family.

Parents are the main madrasa so that everything parents do will affect the child's personality. So that by doing research in a plural society it can be seen how parents educate

their children in dealing with any differences. Referring to the several studies above, the distinction of the research to be carried out leads to the reconstruction of learning in shaping the character of tolerance in early childhood with a form of parenting that adapts the teachings of Islam.

According to (Dody Riswanto et al., 2017) multiculturalism in Central Kalimantan has a high tolerance value. This can be seen in terms of the diversity of religions that exist, namely by finding places of worship that are close to each other, such as mosques and churches. In addition, the tribes in Central Kalimantan are also diverse, not only the Dayak tribe which is the original tribe of Central Kalimantan but there are also various other tribes such as the Banjar, Javanese, Madurese, Malay, and Bugis. The Dayak tribe in Central Kalimantan has a philosophy called the Huma Betang philosophy, which contains four values, namely honesty, equality, togetherness, and tolerance. Through this philosophy, all citizens living in Kalimantan can live in harmony, security, comfort, peace, and prosperity. It is not surprising that Central Kalimantan is an area that has quite a high level of multiculturalism. However, with various kinds of differences, people can live in harmony and peace.

The diversity that exists in the environment is a lesson for parents to be selective in providing care and teaching the value of *tasamuh* to young children. Therefore, mutual respect and respect for each other will create a sense of peace in

a pluralistic society. Based on the results of initial observations, Central Kalimantan has a diversity ranging from differences in religion, customs, and culture. In addition, parents also begin to instill the value of *tasamuh* in children from an early age, so that they do not differentiate between each other and are given the freedom to do activities outside the home with friends of different beliefs.

The method used in this research is descriptive qualitative. This study aims to determine the application of Islamic Parenting in instilling the value of *tasamuh* in early childhood in families living in a plural society. The time of the research was carried out in April-May 2022. The research location was Central Kalimantan Province. The primary data source in this study is a Muslim family who lives in a pluralistic society. Data collection techniques using observation techniques, interviews, and documentation. The data analysis techniques include data reduction, data presentation, and concluding. Based on this, the research objective in this article is to find out the form of Islamic parenting in instilling *tasamuh* values in early childhood in a plural society.

DISCUSSION

Based on the results of observations in the field, findings

were obtained regarding the application of Islamic parenting on the value of *tasamuh* for early childhood in everyday life. Parenting that is done in some areas has differences or similarities. One of them is parenting which is carried out in the Jekan Raya sub-district, the difference in parenting that is carried out in this place is due to the plural society environment. This pluralistic society has many differences, for example, there are Islam and Christianity. So that with this pluralistic society environment, parents should have parenting knowledge to teach their children, so *tasamuh* values can be taught to children from an early age. The form of tolerance that parents can instill in their children is by providing an understanding that each individual has different backgrounds and beliefs.

Parents can apply this in everyday life, including by providing understanding using language that is easy for children to understand. For example, by introducing them through animated videos or Islamic stories, such as the animation *Upin and Ipin* where they live side by side with friends of different religions. Then in introducing places of worship to children, it can be done when children go for a walk or to certain places where children will find places of worship such as mosques or churches. Parents can explain that mosques and churches are places of worship. Mosques are places of worship for Muslims and churches are places of worship for Christians.

As for the results of interviews conducted with Muslim parents in Jekan Raya District, Palangka Raya City, the results showed that in instilling an attitude of inter-religious tolerance, it should be given early on.

This is as expressed by mother A, that:

"..., in terms of beliefs we have differences and from this difference we should respect each other, not mean that we have to stay away, therefore I do not forbid my child if he wants to play together. The other reason is that I don't want to limit the world of children playing."

In line with the expression of father A, that:

"The first thing I apply to children is by giving an understanding that we as Muslims worship by applying the five daily prayers for the place to be in the mosque or at home, while those who are non-Muslims (Christians) worship by using songs or songs. and its place in the church..... and the understanding I give is done in stages".

Another form of tolerance that can be applied is not forbidding their children to play together, where in this condition children are given the freedom to play activities in the surrounding environment such

as playing bicycles, playing cooking, playing sand and other games. other. In addition, children are also allowed to visit when there is a big day celebration with the aim of respecting the beliefs that exist in the environment. For example, when there is a celebration of Eid al-Fitr or Christmas, those who are Muslim or non-Muslim invite each other to visit with the aim of respecting each other and maintaining friendship even though they have different beliefs.

This must also be motivated by a strong religious education by parents and family. With the aim that in the future children will no longer be curious or ask questions regarding this, because there has been an early provision of religious values in forming a strong foundation. So that parents do not have anxiety if in daily life children play activities together. In addition, this condition is supported by the understanding of parents regarding the attitude of tolerance between religions in the surrounding environment, as evidenced by the attitude of helping, mutual cooperation, sharing, respecting when there are big day celebrations and so on.

From the interview, it can be concluded that understanding parenting in everyday life is very important, especially with a pluralistic society environment which in this environment is more to the majority community who have differences from one another in terms of religion, culture, , ethnicity, race, ethnicity, geographical location and others. Therefore parenting here is not only taught to train development, but

also teaches the value of inter-religious tolerance from an early age to children. The value of tolerance that children get is that children can know the religious beliefs of their peers and can respect them.

The following is a documentation of children's play activities:



Figure 1. children's activities playing together



Figure 2. children's activities playing together

Based on the results of the study, it shows that there is the practice of *tasamuh* values by parents to children in a pluralistic society in everyday life. It is this diversity that parents need to convey

to their children that living in a pluralistic and pluralistic society with various ethnicities, religions, races, and between groups needs to create an environment and maintain harmony and peace against existing differences.

With the differences, parents need to teach them to their children from an early age. Children need to be shown the attitude and behavior of respecting others, namely by practicing it directly in front of the child. When a child reaches the age of one year, the child's subconscious brain can already store in its memory all the activities carried out by parents, family and the surrounding environment, the views adopted by children every day will affect every child's mindset and behavior. Therefore, the role of parents has a significant impact on attitudes and behavior or especially on the sense of tolerance that children have (Suryadilaga, 2021). Teach children not to judge people based on their religion, avoid making negative statements or jokes about differences in ethnicity, religion, race, and between groups. (Y.Sumardiyanto, 2016)

Parents can also introduce religious and cultural diversity to their children through choosing toys, books, shows and music. According to (Mudawinun, 2018) for example in Upin & Ipin animation, the animation teaches the meaning of religious and cultural differences. How do they live side by side, live in harmony, peace, help each other, respect when their friends carry out worship, and participate in all activities, but still respect and value each

other's beliefs (Suryadilaga, 2021). This will add to the meaning of diversity for children.

Besides teaching children to respect other people, what parents need to do is respect and appreciate children first. Basically, the child will imitate whatever is done by the people around him, especially his close family, in this case the parents. A strong influence in educating children is the example of parents. Therefore, it is necessary to realize and pay attention, so that parents can set a good and correct example. Children who are treated with love, affection and respect will have strong self-esteem and respect for themselves. This will be a provision for children to treat others the same way (Lusianty et al., 2019).

In the results of research conducted by parents A, such as providing a good and easy-to-understand understanding to children about the diversity of differences, freeing and not forbidding children if they want to play with their friends, allowing children to visit when there is a celebration of the day. with the aim of respecting the beliefs that exist in the environment.

In providing a good and easy-to-understand understanding to children about the differences in the diversity of a pluralistic society, parents should provide a simple explanation that the child can accept. Children often ask critical

questions and want to dig deeper because of their high curiosity. Parents must be prepared with all questions that may be unexpected and will confuse how to explain them (Lestari & Wulandari, 2019).

Quoted by Mulianah Khaironi that early childhood is children who are at the age of 0-6 years. At that age, child development occurs very rapidly. Based on the results of other studies, about 40% of human development occurs at an early age. Therefore, an early age is considered very important so it is called the golden age Every.

Humans experience what is called an early age, and this early age only occurs once in the life of every human being, so the existence of early childhood should not be wasted. Early age is the most appropriate period to provide a stimulus to human development (Khaironi, 2018). Based on this statement, childhood is an important period to provide the best education in order to grow quality future generations.

In addition, in educating children, parents must also use words that are soft and smooth, and full of affection. Islam has a method in educating children. This is in accordance with studies in Islamic Educational Psychology to educate children, so that later the child becomes a pious and pious child. One way to educate children who are Islamic is the delivery of messages or advice to children delivered in a gentle way. If this method is still effective, it is not permissible to educate children by boycotting them. How to educate by

hitting also should not be done if there is still a better way to do it. If there is no way other than boycotting or hitting children, then the way to do it is with considerations that do not harm the child, both psychologically and biologically (Saliyo, 2020). Saliyo also revealed that religious understanding education that is tolerant (tasamuh) and full of compassion will give birth to individuals who are tolerant in religion. Extreme religious education will give birth to extreme religious behavior as well (Saliyo, 2020).

This means that by providing a good understanding of how tasamuh allows children to understand the differences that exist in the community. Parents play an important role in the upbringing of children. If the parenting provided by parents to children is good, then good children will also be formed. This is in accordance with the hadith of the Prophet Muhammad. which means: "From Abi Hurairah, the Prophet sallallaahu 'Alaihi Wa Sallam said: "Every child is born in a state of fitrah except his parents who make him a Jew, Christian, or Magian." (Narrated by Bukhari Muslim).

In an Islamic perspective, parenting is not only a matter of providing physical needs, more than that, parents must also teach Islamic values to their children. So the

concept of Islamic parenting teaches that parenting used by parents also includes how parents are able to form, educate children with good morals in accordance with Islamic teachings (Yani, 2017). This finding is strengthened by research which states that parental and community involvement needs to be done in instilling values in early childhood (Yuliana et al., 2022).

This is in accordance with the foundation of Islamic parenting in the Qur'an. Allah SWT says in Q.S. at-Tahrim: 6 as follows:

وَأَهْلِيكُمْ أَنْفُسَكُمْ فُتُوا أَمْنُوا الَّذِينَ يَدْعُونَ يَدْعُونَ
 مَلِكَةً عَلَيْهَا وَالْحِجَارَةُ النَّاسِ وَفُؤُودَهَا نَارًا
 أَمْرَهُمْ مَا اللَّهُ يَعْتُونَ لَا شِدَادَ غِلَظًا
 يُؤْمَرُونَ مَا وَيَفْعَلُونَ

Meaning: "O you who believe, protect yourselves and your families from a hell fire whose fuel is people and stones; guardians of the angels who are harsh, harsh, and do not disobey Allah in what He commands them and always do what He does. order."

Allah SWT also says in Q.S an-Nisa/4: 9 as follows:

مَنْ تَرَكَوا لَوِ الدِّينِ وَلِيَحْشَ
 فَلْيَتَّقُوا عَلَيْهِمْ خَافُوا ضِعْفًا ذُرِّيَّةً حَلْفِهِمْ
 سَدِيدًا قَوْلًا وَلِيَقُولُوا اللَّهُ

Meaning: "And the fear Allah, those who if leaving behind them weak children, whom they worry about (welfare) them.

Therefore, let them fear Allah and let them speak the truth."

In addition, giving freedom and not forbidding children to play with their friends needs to be done by parents so that children do not feel constrained. Allowing children to visit when there is a big day celebration with the aim of respecting the beliefs that exist in the environment also needs to be instilled. With the diversity that exists, children are given an understanding of which things can be followed and things that are not followed in accordance with the teachings of Islamic law adopted by children. In addition, being polite, helping each other and reminding in kindness also needs to be instilled in children. This is in accordance with research findings which state that children's attitudes are gentle, polite, continue to help each other in kindness, and maintain a tolerant attitude between Muslim and non-Muslim children (Salma, 2021).

Shinta Lestari, Heri Yusuf Muslihin, Elan revealed that in strengthening religious concepts in the midst of the existing diversity, they understand the religion they follow and the obligations that must be carried out, by worshiping according to the teachings of their respective religions, for example like a child who is Hindu. pray every morning and do not make other children join in the prayer because they know that their beliefs

are different and they respect that. So that by starting the child's thought process, until it becomes a habit in the child, it will form a character to live together in an environment of religious diversity (Shinta & Muslihin Heri, 2020).

In the Book of Religious Moderation, the Ministry of Religion of the Republic of Indonesia also states that *tasamuh* or tolerance is an attitude to give space and not interfere with the rights of others to believe, express their beliefs, and express opinions, even though this is different from what we believe. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by an attitude of respect, accepting different people as part of us, and positive thinking (Moderation, 2019).

In addition, the quote by Khoirul Mudawinun Nisa states that *tasâmuh* (tolerance), which is a tolerant attitude towards differences that fall into the area of differences / *ikhtilaf* problems, does not mean acknowledging or justifying different beliefs. *Tasammuh* is also interpreted as a permissive attitude towards falsehood and mixing up *haq* and falsehood) or a tolerant attitude towards differences, both in religious matters, especially in matters that are *furu'* or become *khilafiyah* problems, as well as in social and religious matters. culture (Mudawinun, 2018).

So in early childhood, *tasamuh* values that can be taught to children in order to create a harmonious

environment in society include respecting and respecting the opinions of others, respecting friends who are worshiping, not forcing their own will on others, believe that Allah created humans with differences and diversity, play with all friends, be patient while waiting and be patient in unpleasant circumstances.

CONCLUSION

Based on the results of the data from the study, it can be concluded that applying the value of *tasamuh* by parents to children in Islamic Parenting: Actualization of *Tasamuh* Values for Early Childhood in a Plural Society is to provide an understanding that each individual has a background and different beliefs, introducing religious and cultural diversity to children by choosing toys, books, shows and music. For example, the animation teaches the meaning of religious and cultural differences. Then introduce places of worship when visiting while traveling or to certain places. Another form of tolerance that can be applied is not forbidding their children to play together, children are given the freedom to play activities in the surrounding environment such as playing bicycles, playing cooking, playing sand and other games. In addition, children are also allowed to visit when there is a big day celebration with the aim of

respecting the beliefs that exist in the environment. So it is important to apply the correct value of tolerance in a plural and pluralistic society in early childhood. Differences in ethnicity, religion, race, and ethnicity (SARA) that exist in the community are common. By teaching children various things in their environment, they will understand that not everyone is the same as themselves and their families. Therefore, teaching and applying the value of tolerance to children is very important to be applied in their daily lives, so that children will understand the differences in the surrounding environment.

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