

THE URGENCE OF RELIGIOUS MODERATION FOR EARLY CHILDREN EDUCATION

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ABSTRACT

This study is to review the problem of the urgency of applying the values of religious moderation in early childhood education. The purpose of this study was to determine the urgency of applying the values of religious moderation in early childhood education. The method in this research is a qualitative approach by using the type of library research (library research). The results of this study concluded that the application of religious moderation values in PAUD is currently being carried out in learning but not yet clearly and unequivocally, meaning that it has not specifically taught about the values of religious moderation to children because it is based on learning that regulates the application of moderation learning religious. The form of religious moderation values in learning Islamic religious education for PAUD children has been applied, where the various forms of moderation values here are attitudes that are instilled in children, for example, mutual respect and respect for religious differences, including by introducing 6 religions in Indonesia. Indonesia. By introducing the names of their places of worship through miniatures or educational props such as mosques, churches, monasteries, temples, and temples. At their age, their imagination world is still very strong, so that method is more understandable for them. When entering the theme of my country, children are also introduced to the name of the country, ethnicity, culture, state symbol and so on. As well as habituation of noble character in the lives of students, namely honesty, courtesy, tolerance, responsibility, and humility. teaching about all forms of daily worship and procedures for its implementation for children, as well as telling Islamic stories.

Keywords: *Religious Moderation, Early Childhood Education, Islamic Religious Education.*

INTRODUCTION

Indonesia is a country with ethnic, ethnic, cultural, linguistic and religious diversity that is almost unmatched in the world. In addition to the six religions that are most widely embraced by the community, there are hundreds or even thousands of ethnic groups, regional languages and scripts, as well as local beliefs in Indonesia.¹ The diversity of a nation certainly gives rise to its own challenges, especially in building harmony. It is not an easy matter to unite various differences, because not infrequently differences lead to the birth of divisions and even conflicts.² Likewise in religion, our constitution guarantees the freedom of religious people to embrace and practice religious teachings in accordance with their respective beliefs and beliefs.³ The teachings of jihad in Islam are accused of being the main source of violence in the name of religion by Muslims.⁴

Many of the disintegration of the Indonesian nation stems from liberal and extreme ideologies that are included in Islamic teachings. Liberal ideology from the west that demands freedom, which threatens

the morals and culture of the east. Finally, the discourse of Islam is liberal, free and uncontrolled. On the other hand, extremism is spreading in Indonesian society due to transnational Islamic teachings (cross-national or cross-national). The ideology of this movement is no longer based on the concept of the nation-state, but the concept of the people. These two issues received special attention from the Indonesian government. To fight these two major currents, the Indonesian government has a discourse on moderate Islam.⁵

Even at a certain level, Islam can dialogue with local culture. Sometimes Islam rejects it gently because it is contrary to the creed, but many are accepted and accommodated because in principle it does not conflict with the basic values of Islamic teachings.⁶ Diversity in Indonesia, which is very religious, as described above, we foster visions and solutions that can create harmony and peace in carrying out religious life, namely by prioritizing religious moderation,

¹ Lukman Hakim Saifuddin, *Moderasi Beragama*, (Jakarta: Kementrian Agama RI, 2019), hlm.2.

² Nasaruddin Umar, *Islam Nusantara Jalan Panjang Moderasi Di Indonesia*, (Jakarta: PT Gramedia, 2019), hlm. 15.

³ Lukman Hakim Saifuddin, *Moderasi Beragama*, hlm.5.

⁴ Ahmad Darmadji, *Pondok Pesantren Dan Deradikalisasi Islam Di Indonesia*,

Jurnal Millah, (Vol. 11, No. 1, Tahun 2011), hlm. 236.

⁵ Khoirul Madawinun Nisa', *Integrasi Nilai-Nilai Moderasi Pada Pendidikan Anak Usia Dini Berbasis Living Values Education (LVE)*, *Jurnal: AnCoM*, 21-22 April 2018, hlm. 1.

⁶ Babun Suharto, *Moderasi Beragama: Dari Indonesia Untuk Dunia*, (Yogyakarta:Lkis, 2019), hlm. 23.

and not being trapped in extremism, intolerance, and acts of violence.⁷

As a means to introduce and instill an understanding of moderation, and the values contained in moderation and to educate the life of the nation, education plays an important role here. As according to Law No. 20 of 2003 Article 3 which states that national education functions as a means to develop capabilities and educate the life of a dignified nation in the context of educating students in the life of the nation, it aims to develop the potential of students to become human beings who believe and fear God Almighty. One, have noble character, be healthy, knowledgeable, creative, independent and become a democratic and responsible citizen. Education is a very important aspect for humans.⁸

To introduce and instill an understanding of moderation, and the values contained in moderation and to educate the life of the nation, it is necessary to habituate from an early age. Because children are the next generation of the nation, they become the foundation and hope of parents and the future. Therefore,

they need to be prepared from the start so that later they become qualified human resources (HR) and are able to actively participate in national development. This is done as early as possible by involving early childhood children in the Early Childhood Education program (PAUD).⁹

A. RELIGIOUS MODERATION IN EARLY CHILDREN'S EDUCATION

The word moderation comes from the Latin moderation which means moderate (no excess and no shortage). The word also means self-control (from an attitude of great advantages and disadvantages). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: 1. reducing violence, and 2. avoiding extremes. If it is said, that person is moderate, the sentence means that the person is being reasonable, mediocre, and not extreme.¹⁰

The word wasatan in Q.S. Al-Baqarah verse 143, etymologically it is used for the term "Wasathiyyah". The word "Wasathiyyah" comes from Arabic which is strung together from three letters, namely wawu, siin, and tho". In Arabic vocabulary,

⁷ Lukman Hakim Saifuddin, *Moderasi Beragama*, (Jakarta: Kementrian Agama RI, 2019), hlm. 7.

⁸ Departemen Pendidikan Nasional, BNSP Tahun 2003 Nasional, http://id.m.wikipedia.org/wiki/Tujuan_Pendidikan.

⁹ Adelia Fitri, Zubaedi, Fatrica Syafri, 2020, *Parenting Islami Dan Karakter*

Disiplin Anak Usia Dini, Journal Of Early Childhood Islamic Education: Al-Fitrah, hlm. 3.

¹⁰ Lukman Hakim Saifuddin, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementrian RI, cet. 1, 2019), hlm. 15.

the word contains several meanings, namely adallah (justice), khiyar (the best choice), and middle. In the Indonesian translation, the word has two meanings, namely always avoiding extreme behavior or disclosure and tending towards a middle dimension or path.¹¹ Liberal in the sense of understanding Islam with lustful standards and pure logic that tends to seek unscientific justifications.¹² In fact, Islamic teachings about wasathiyah contain many ramifications in various fields that are of concern to Islam. Moderation is taught not only by Islam, but also by other religions.¹³

Such as the balance between the spirit and the body, between the world and the hereafter, between the individual and society, between idealistic and realistic, between the new and the old, between aql and naql, between knowledge and charity, between *usul an furu'*, between suggestions and goals, between optimists and pessimists, and so on.¹⁴ Wasathiyah is a balance in all matters of worldly and hereafter life, which must always be

accompanied by efforts to adapt to the situation at hand based on religious instructions and the objective conditions being experienced.¹⁵ Religious moderation is a term put forward by the Ministry of Religion 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..¹⁶

Early childhood education is a comprehensive development process for children from birth to six years, which includes physical and non-physical aspects, by providing stimulation for physical, spiritual (moral and spiritual) motor, intellectual, emotional, and social development. so that children can grow and develop optimally.¹⁷

Early childhood education has a great influence on his future life. How the child thinks and behaves, has the ability to face the world with confidence, can motivate himself to be better, all depends on the stimulation and guidance provided

¹¹ Abu Amar, Pendidikan Islam Wasathiyah Ke Indonesia-an, *Jurnal Studi Keislaman "Al-Insyiroh"*, Volume 2, No.2, tahun 2018, hlm. 20.

¹² Afrizal Nur dan Mukhlis Lubis. Konsep Wasathiyah Dalam Al-Quran; (Studi Komparatif Antara Tafsir Al-Tahrîr Wa At-Tanwîr Dan Aisar At-Tafâsîr). *Jurnal: An-Nur*, Vol. 4 No. 2, 2015.

¹³ Azyumardi Azra, CBE, *Moderasi Islam Di Indonesia Dari Ajaran, Ibadah, hingga Prilaku*, (Jakarta: Kencana, 2020), hlm. 22.

¹⁴ K.H Afifudin Mhajir, *Membangun Nalar Islam Moderat* (Kajian

Metodologi), (Jawa Timur: Tawirul Afkar, 2018), hlm. 5.

¹⁵ M. Quraish Shibab, *Wasathiyah: Wawasan Islam tentang Moderasi Beragam*, (Tangerang: Lentera Hati, 2020), hlm. 43.

¹⁶ Lukman Hakim Saifuddin, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kementrian RI, cet. 1, 2019), hlm. 17.

¹⁷ Mursid, *Kurikulum dan Pendidikan Anak Usia Dini, Sebuah harapan Masyarakat*, (Semarang: Akfi Media, 2009), hlm. 48-49.

by parents and teachers.¹⁸ Early age (0-6 years) is a period of development and growth that is very decisive for children in the future or also called the golden age as well as a very critical period that determines the next stage of growth and development of children.¹⁹

At the golden age, early childhood has a major influence on the development of children's thinking and behavior. Because at this age children are in a phase of great curiosity about something. They will explore all that they meet. The introduction of religious moderation for PAUD children is a step towards preparing the nation's generation to move with the ideology of moderation.

Meanwhile, according to Afrizal Nur and Mukhlis Lubis, moderate traits can be identified based on 10 characteristics as follows:²⁰

- a. Tawassuth (taking the middle way / not exaggerating and reducing the teachings of Islam). To our PAUD children we teach that Islam does not like to overestimate oneself than others.
- b. Tawazzun (balance between the demands of worldly life and ukrowi and firm in stating principles against deviations and differences.

To PAUD children, we understand the balance in achieving worldly happiness and the happiness of the hereafter. At the time of worship, we do it solemnly, while when it is time to work we do it seriously.

- c. I'tidal (fair/realize rights and obligations proportionally). We provide PAUD children with an understanding that the realization of rights and obligations must be balanced.
- d. Tasammuh (tolerant in problems that are ikhtilafi, both in religion, social, culture and society). Instill in PAUD children the acceptance of cultural diversity, customs that characterize Indonesia as a gift.
- e. Musawah (egalitarian/not discriminatory towards others). We instill in PAUD children a non-discriminatory attitude towards fellow human beings. Make friends with anyone regardless of skin color, hair type, even parental occupation,
- f. Shura (dialogue to resolve problems). Every PAUD child is taught how to solve problems wisely, not rashly and emotionally. Every problem is discussed properly, in order to get a solution.
- g. Islah (reform/prioritize improvement and progress for

¹⁸ Winda B. Nungtjik, *Mndongeng Untuk Anak Usia Dini Optimalkan Kecerdasan Anak*, (Tanggrang Selatan: Aska Pustaka Edukasi, 2016), hlm. 6.

¹⁹ Suyadi, Maulindah Ulfah, *Konsef Dasar PAUD*, (Bandung: PT. Remaja Rosdakarya, 2015) hlm. 2

²⁰ Azyumardi Azra, CBE, *Moderasi Islam Di Indonesia D a r i Ajaran, Ibadah, hingga Prilak*, (Jakarta: Kencana, 2020), hlm. 1-2.

the common good). Instilling an attitude of prioritizing common interests above personal interests. PAUD children are directed to control their respective egos in determining attitudes. Like sharing toys with classmates.

- h. Awlawiyah (prioritizing the most important things over the less important). Directing PAUD children to sort and choose things that are good for their development. Like playing educational toys better than ordinary toys.

B. THE URGENCE OF RELIGIOUS MODERATION FOR EARLY CHILDREN'S EDUCATION

Several steps taken in collecting data were carried out in five stages, namely:²¹

1. Collecting literature related to the values of religious moderation in early childhood.
2. Classify books based on primary and secondary documents.
3. Citing thoughts and theories of religious moderation so as to get conclusions about the concept of moderation values in early childhood
4. Confirming or cross-checking the values of religious moderation, as

a concept of religious moderation values in early childhood

5. Grouping the data of thoughts and theories about the values of religious moderation in early childhood, as the concept of religious moderation values in early childhood according to the research systematics.

In early childhood, they experience physical and non-physical development that must be considered by parents and teachers. The development of these two things greatly affects the mental and physical growth of early childhood in the next few years. An early childhood educator is able to develop optimally the potentials of early childhood by knowing the science of mature development.

Aspects of early childhood development include the development of religious and moral values, physical motor development, cognitive development, language development, social emotional development, artistic development.

Children's physical development cannot be separated from the intake of nutritious food so that every stage of physical development is not disturbed and runs according to the existing age.²²

Furthermore, to improve their physical development, it can be done with sports activities in

²¹ Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)Kajian Filosofis, Teoretis, Aplikasi, Proses, dan Hasil Penelitian (Edisi Revisi)*..hlm. 60.

²² Susanto, Ahmad, *Perkembangan Anak Usia Dini*, (Jakarta: Kencana, 2011), hlm.73

addition to providing benefits for children's brain and psychological development.²³ According to Jean Piaget, the stages of children's cognitive development are divided into four stages, namely: first, the sensor-motor stage (ages 0-2 years), second, the pre-operational stage (ages 2-7 years), third, the concrete operational stage (ages 7-11 years), , fourth, formal operational stage (11-adult).²⁴

The principles that must exist in religious moderation include justice, balance, kindness, wisdom, istiqomah, and tolerance. where the teacher must familiarize and set an example in applying attitudes to the principle of religious moderation to children so that the values of religious moderation in children are held.²⁵ That is :

a. Justice

The teacher behaves towards a case according to the conditions of each of his students, to be able to carry out justice, students are grown with good abilities in understanding an object. Be fair and realize the rights and obligations proportionally. PAUD children in addition to getting their rights should not forget their obligations as well.

b. Balance

PAUD children are trained to prioritize developing personal

potential and abilities for the common good. Take the middle ground by not exaggerating and underestimating. Students are trained to balance play time with study time, and worship.

c. Kind

Religious moderation has a principle that gives birth to and produces goodness for the benefit, so that it does not cause divisions among human beings. PAUD children are taught to be good friends with anyone, regardless of one's physical or material possessions.

d. Wisdom

This religious moderation contains wisdom that can reduce and avoid wrong and evil, and can bring good and benefit to the people. And avoid damage. With religious moderation, it teaches children to take care of each other and respect each other, thus instilling an attitude of compassion, this is what can maintain the unity of the Unitary State of the Republic of Indonesia.

e. Istiqomah

Instilling the principle of istiqomah (consistency) in daily life in children by consistently affirming the Oneness of God through wishes, words, deeds and intentions, which is called sincerity, ensuring that charity is carried out

²³ Dahlia, *Psikologi Perkembangan Anak Usia Dini*, (Yogyakarta: Pustaka Belajar, 2018), hlm. 71.

²⁴ *Ibid.*, hlm. 60.

²⁵ Khairan Muhammad Arif, *Islam Moderasi: Tela'ah Komprehensif*

Pemikiran Wasathiyah Islam, pespektif Al-Qur'an dan As Sunnah, Menuju Islam Rahmatan Li Al- Alamin, (Jakarta: Pustaka Ikadi, 2020), hlm. 73

in accordance with sharia in order to avoid heresy, the spirit of charity and doing good for obedient to Allah according to ability, consistently within the limits set by sharia and not being tempted by lust.

f. Tolerance

Tolerance is attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of others who are different from themselves. While social care is an attitude and action that always wants to help other people and people in need.²⁶ In PAUD children, we instill a spirit of tolerance to respect other religions in worship. Respect the customs of other religions adhered to by his friends.

D. CONCLUSION

Finally, the discourse of Islam is liberal, free and uncontrolled. On the other hand, extremism is spreading in Indonesian society due to transnational Islamic teachings (cross-national or cross-national). The ideology of this movement is no longer based on the concept of the nation-state, but the concept of the people. These two issues received special attention from the

Indonesian government. To fight these two major currents, the Indonesian government has a discourse on moderate Islam.²⁷

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All of them are the principles of moderation that become urgency in Early Childhood Education. By applying these principles, it is expected to present a moderate generation of candidates for the nation. They will grow into special individuals full of moderate souls in the decades to come. So that the Indonesian nation will not lose its identity as a nationalist nation. A nation that glorifies Bhinneka Tunggal Ika for the sake of raising a nation and state that can accept and respect differences. Then the unity and integrity of the nation will be maintained forever.

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²⁶ Zubaedi, Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan, (Jakarta: Kencana Prenada, 2013), hlm. 73-76.

²⁷ Pendidikan Anak Usia Dini Berbasis Living Values Education (LVE), Jurnal: AnCoM, 21-22 April 2018, hlm. 1.

²⁸ Khairan Muhammad Arif, Islam Moderasi: Tela'ah Komprehensif Pemikiran Wasathiyah Islam, pespektif Al-Qur'an dan As Sunnah, Menuju Islam Rahmatan Li Al- Alamin, (Jakarta: Pustaka Ikadi, 2020), hlm. 73

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