



Introducing Religious Moderation through Local Wisdom for Early Childhood

Dwi Puji Lestari^{1*}, Nopiana²

¹Universitas Darunnajah Jakarta, Indonesia

²Universitas Lampung, Indonesia

Email: dwipujilestari@darunnajah.ac.id¹, nopiana1201@fkip.unila.ac.id²

*Corresponding Author

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ABSTRACT

Various cases of suicide bombings in several regions in Indonesia, terrorism movements, the development of thought dynamics that cause various differences, and various issues of intolerant practices that occur at the kindergarten/PAUD level. Conflicts arising from diversity in Indonesia pose a significant challenge to the country's ability to maintain unity. The purpose of this study is to explain the strategy for introducing religious moderation through local wisdom in early childhood. The research methodology employs a qualitative literature review method. We gather documentation data by searching through a variety of books and articles using keywords such as religious moderation, early childhood, and local wisdom. The data analysis process employs content analysis, which involves scrutinizing data from a variety of sources and drawing conclusions from the findings. The study's findings demonstrate that local wisdom can introduce religious moderation, as it closely aligns with the child's surroundings, making religious moderation an integral part of children's lives. Family, school, and community education can facilitate the integration of moderation and local wisdom. This study offers a fresh perspective on the strategy of introducing religious moderation to early childhood by integrating local wisdom values to form an inclusive, tolerant, and open character towards diversity.

Keywords: Religious Moderation, Early Childhood, Local Wisdom.

ABSTRAK

Berbagai kasus adanya berbagai aksi bom bunuh diri di beberapa wilayah di Indonesia, gerakan terorisme, perkembangan dinamika pemikiran yang menyebabkan berbagai perbedaan, dan berbagai isu praktik intoleransi yang terjadi di jenjang TK/PAUD. Adanya konflik yang disebabkan keragaman di Indonesia menjadi tantangan besar dalam merawat persatuan dan kesatuan di Indonesia. Tujuan penelitian ini untuk menjelaskan strategi dalam mengenalkan moderasi beragama melalui kearifan lokal pada anak usia dini. Metode penelitian menggunakan metode kualitatif berjenis kajian literatur. Metode pengumpulan data dokumentasi dengan mengumpulkan informasi dari berbagai buku dan artikel dengan kata kunci moderasi beragama, anak usia dini dan kearifan lokal. Analisis data menggunakan konten analisis yaitu dengan menganalisis data dari berbagai informasi kemudian melakukan penyimpulan data. Hasil penelitian menunjukkan bahwa moderasi beragama dapat dikenalkan melalui kearifan lokal karena kearifan lokal sangat dekat dengan lingkungan anak sehingga moderasi beragama bukan cara yang jauh dari panggang dari kehidupan anak-anak. Integrasi moderasi dan kearifan lokal itu dapat dilakukan melalui pendidikan keluarga, sekolah maupun masyarakat. Penelitian ini memberikan perspektif baru mengenai strategi pengenalan moderasi beragama pada anak usia dini melalui integrasi nilai-nilai kearifan lokal untuk membentuk karakter yang inklusif, toleran, dan terbuka terhadap keragaman.

Kata Kunci: Moderasi Beragama, Anak Usia Dini, Kearifan Lokal.

INTRODUCTION

Indonesia has a variety of diversities that include various ethnicities, languages, religions, cultures, and social status. Indonesia is a country that serves as a meeting place for a variety of religions. The presence of religious diversity in Indonesia shapes Pancasila, the country's foundation. While some acknowledge and validate religious diversity as a historical reality in Indonesia, others oppose it, arguing that there is a singular path to truth among the diverse religious perspectives, thereby exerting pressure on other factions. Diversity can be a binding integrating force but can also cause conflict between cultures, races, ethnicities, religions, and life values. The potential for discrimination in religious life turns into a religious conflict. Being a minority, marginal, or second-class citizen under the majority frequently causes disappointment. For example, the recognition of six official religions in Indonesia causes problems for people of unrecognized religions, such as the inability to obtain ID cards, register marriages, or access opportunities to become civil servants.

Over the past ten years, we have frequently come across situations that negatively impact one or more parties, primarily due to differences. This can be seen from the increasing news about conflicts of diversity towards religion, such as the suicide bombing in Surabaya City, religious conflicts in 2015 in Aceh, and conflicts in religious communities in Sampang. It doesn't stop there; even the radicalism movement continues to grow and spread to early childhood circles (Yani & Jazariyah, 2020). In 2019, during the carnival parade for kindergarten and PAUD children in Purbolinggo, there was a group of children wearing black veils and carrying toy weapons, specifically the AK 47 model, which is identical to those used by terrorists. This is an example of radicalism. Various children's reading books were found to contain radical phrases. Teachers at kindergarten schools, who inserted radical messages such as ceremonies, singing Indonesian Raya, and celebrating national holidays in honor of other religions' big days, had no connection to Islam (Thoriq, 2016).

Terrorist movements are a form of extreme attitudes in religion that have a negative impact on religion itself, whereas extremism causes destruction in religion. Islam accepts the accusation of being a religion of extremism. Due to various misunderstandings about Islam, it is not uncommon for Islam to be considered the root of the emergence of extremist behavior. In its development, the dynamics of Islamic thought often experience major clashes with existing thinking. However, generally, the clash of Islamic thought polarizes into two equally extreme approaches (Nabila et al., 2022). First, the over-textualist approach to thought does not provide space for the realm of *ijtihad* and the actualization of reason, resulting in existences that tend to castrate human rationality as a great gift from Allah. The second approach to thought, which is no less extreme, is the over-rationalist approach. This approach places reason as the primary judge of the holy book's texts. The overuse or excessive use of reason will lead to a reduction in rationality towards the texts of the holy book.

This approach to thinking manifests as a recognition of the necessity for a thought capable of bridging the two extreme perspectives, ensuring correct and proportional implementation, preserving the uniqueness of Islamic teachings, and continuing to adapt them to the evolving times. Therefore, we require a moderate approach to thinking that

maintains the text as the primary foundation while allowing for rationality and *ijtihad* (Nabila et al., 2022).

Specifically for conflicts caused by religion, there are several underlying arguments, including first, that in Indonesia, the power of religion, which is the government's lackey, is the power of large religious organizations. The majority's practice of a particular religion becomes mainstream and exerts significant influence. An example of a government-affiliated organization is the Indonesian Ulema Council, which, due to its legal status, can engage in covert activities such as misrepresenting certain teachings that align with the majority's beliefs. Second, the government discriminates against certain beliefs by restricting religious beliefs to those that are officially recognized. As a result, local beliefs, or those rooted in customs or culture, are often marginalized or devalued in the political sphere, they are compelled to acknowledge their beliefs by codifying them in the majority religion. Third, dissatisfaction with the actions of the majority religion, which hegemonizes culture and truth with arrogance in political or social attitudes. Fourth, because of the exclusive religious attitude and contestation between religions in gaining support from the people without any tolerant attitude, the winning power triggers conflict. Fifth, poor religious moderation and unwise attitudes in managing diversity (Akhmadi, 2019).

The issue of radicalism and extremism is a special concern for the idea of religious moderation. This is due to the fact that the term radicalism is frequently linked to religion, leading to the emergence of the term terrorism, which poses a significant threat to diversity (L. H. Saifuddin, 2019). Extreme left (communism) and extreme right (Islamism) groups have historically sparked social conflicts and social disharmony. Globalization and Islamism now pose a threat to social harmony. Therefore, to steer clear of religious fundamentalism, we must adopt a moderate approach to religious practice or embrace Islam in an inclusive or transparent way, a concept known as religious moderation.

Introduction to religious moderation begins in early childhood, namely 0–8 years old. Children at that age absorb knowledge at a rate of 80%. This age is an opportunity to instill religious moderation to form a personality that is open to differences, has a national commitment, does not like violence, and loves the local wisdom of the place where the child was born. Bronfenbrenner said that an individual's personality develops along with the influence of the individual's residential environmental system (Pelupessy, 2021).

There have been many studies discussing religious moderation, radicalism, and religious diversity in Indonesia. Such as Akhmadi (2019) who highlighted the importance of religious moderation in facing the challenges of radicalism and extremism in Indonesia, with a focus on a balanced understanding of religious teachings to maintain social harmony. Mubarok & Sunarto (2024) who explained the challenges and opportunities for religious moderation in the digital era. Umar et al. (2021) explained the implementation of religious moderation in the form of character education for early childhood, with a focus on aspects of strengthening faith, moral education, and fostering tolerance values. Wahab & Kahar (2023) who discussed the instillation of religious moderation values in early childhood by involving all elements in the school.

While these studies clearly explain religious moderation in detail according to their respective focuses, they tend to focus on the conceptual, theoretical, and practical analysis of

religious moderation in general. However, there are also studies that specifically discuss the implementation of religious moderation in early childhood, such as Hasanuddin et al. (2024). However, there has been no specific integration with the values of local wisdom. Members of the community embed and follow local wisdom, defined as wise, wisdom-filled, and morally upright ideas. It regulates community life by distinguishing between sacred and profane aspects (Sartini, 2020). Local wisdom in the child's environment needs to be explored, maintained, known, and applied to the child's personality as a social capital (Aksa & Nurhayati, 2020). We do not promote religious moderation as something different or separate from the child's life, but rather integrate it with the wisdom present in the child's environment.

Based on this gap, this study offers a difference by emphasizing a more applicable approach, namely the strategy of introducing religious moderation to children from an early age through the integration of local wisdom values. Furthermore, this study views local wisdom as a valuable resource that can bolster the education of religious moderation. This study presents a fresh viewpoint, not extensively explored in earlier research, on teaching religious moderation to children using a local wisdom-based method, fostering an inclusive, tolerant, and receptive attitude towards diversity. This paper will elucidate the strategies for introducing religious moderation through local wisdom to early childhood.

RESEARCH METHOD

This research method integrates local wisdom values with a qualitative approach and literature review to investigate the application of religious moderation in early childhood. We collected data using the documentation method, sourcing information from various written sources such as books, scientific articles, and relevant journals. The data collection process involved a literature search using keywords such as “religious moderation,” “early childhood,” and “local wisdom” to ensure the relevance and completeness of the information. We used content analysis techniques to analyze the collected data. This technique involves discussing and coding information from existing sources to identify key themes. The results of the analysis are then concluded to provide a deep understanding of the application of religious moderation through local wisdom values in early childhood.

RESULTS AND DISCUSSION

The Essence of Religious Moderation

Etymologically, moderation comes from the English word ‘Moderation’ which means a moderate attitude, an attitude that is not excessive. The word moderation comes from the Latin word ‘moderatio’ which means moderation (not excessive and reduced). Religious moderation is fair and balanced in viewing, responding to, and practicing all paired concepts (L. H. Saifuddin, 2019). In the KBBI, the word fair means first not biased or not taking sides, second siding with the truth, and third appropriately or not arbitrarily.

The Qur’an refers to moderation as Al-Wasathiyah. There is a debate about the understanding of moderation in the current context. The word “al-wasathiyah” comes from the words al-wasath (with the letter sin, which is sukûn-kan) and al-wasath (with the letter sin, which is fathah-kan), both of which are isim mashdâr from the verb wasatha. Simply put, the

terminological understanding of Wasathiyah comes from etymological meanings, which mean a commendable characteristic that keeps someone from the tendency to act in an extreme manner. From several terms of moderation, it can be concluded that moderation is moderation, not excessive, fair, balanced, not arbitrary, not biased and siding with the truth, and is commendable and not extreme.

Once we have grasped the concept of moderation, the next step is to analyze it from multiple perspectives. According to Nurcholish Madjid, Islam Wasathiyah is universal Islam, namely a model of diversity that always prioritizes safety, justice, and peace based on the values of monotheism and basic human nature (Saihu, 2021). Nurcholish Madjid firmly argued that Islam Wasathiyah aims to foster a moderate and inclusive attitude in the pursuit of the universal agendas of human civilization. Yusuf Al-Qardhawi, as quoted by Toha & Muna (2022) explains that wasathiyah (moderate understanding) is one of the characteristics of Islam that is not possessed by other ideologies. According to him, wasathiyah emphasizes a just attitude, as his opinion is based on the letter Al-Baqarah verse 134, which means “and thus (also) We have made you (Muslims), a just people.”

Fair law is a basic requirement for every social structure. Fair law ensures the rights of all levels and individuals, promoting the general welfare through the implementation of various regulations. According to Quraish Shihab, religious moderation refers to a moderate religious attitude that avoids taking sides with either the left or the right. This impartiality is what makes humans act fairly, allowing them to be role models for all parties. In fact, he describes moderation as the position of the Kaaba, which is in the middle of the earth (Shihab, 2011).

Hamka's assertion that moderation implies a balanced approach, not focusing solely on the world or spirituality, is not significantly different. Religious moderation is a balanced position between the two (Hamka, as quoted by Shalahuddin et al., 2023). Ash-Shiddieqy as quoted by Ulinuha & Nafisah (2020) defines moderation as a balanced attitude that avoids living excessively in religion (extreme) or failing to fulfill religious obligations. Madjid, Al-Qardhawi, Shihab, Hamka, and Ash-Shiddieqy all agree that moderation is a middle or balanced attitude, not excessive in religion to the point of extreme, but rather moderate and inclusive in promoting the universal agendas of human civilization.

According to L. H. Saifuddin (2019), Indonesians interpret religious moderation as a perspective, attitude, and behavior that always takes a middle ground, acts fairly, and is not extreme in religion. In this context, we must understand religious moderation as a balanced approach that balances exclusive religious practices with inclusive respect for other religions. Religious moderation will be a solution in mediating the two extreme right and extreme left poles, which then threaten diversity (L. H. Saifuddin, 2019).

The Indonesian Ministry of Religion bases its idea of religious moderation on four concepts. First, the concept of national commitment signifies the moderation of an individual's perspective and attitude. Second, tolerance is an attitude or character of respecting and allowing a stance of opinion, belief, or others that is different from one's own stance. Third, anti-violence or anti-radicalism. Fourth, adapting to local culture is crucial (L. H. Saifuddin, 2019). That is why people who have a moderate attitude are committed to the

nation and state, are tolerant of other human beings, reject violence, and internalize local culture as a philosophy of life.

Introduction to Religious Moderation Through Local Wisdom

Why should we begin in early childhood? Early childhood is a time when a child, with their soul and characteristics of play, is at the right age to develop creativity through various activities that align with their abilities and developmental stages (Mulyasa, 2012). The stages of early childhood development are characterized by cognitive and emotional growth, which will shape their future development trajectory. The development of early childhood potential hinges on early guidance (Yuliana et al., 2022). Therefore, early childhood is the right age to internalize religious moderation. Cognitive understanding of religious moderation fosters the development of moderate attitudes in the future.

Early childhood education is an important part of promoting the ideals of moderate Islam, namely tolerance in Indonesian society. Moderation in religion serves as a powerful symbol for providing answers and solutions to the various problems that Muslims face today. However, the government has not yet convincingly implemented the values of Islamic moderation in early childhood education. Conversely, the development of individuals with character and the ability to thrive in a heterogeneous society must begin at a young age (Wahab & Kahar, 2023).

In order to develop an attitude of tolerance and integrate into a pluralistic social life in accordance with Islamic moderation values, early childhood education must be the most important foundation of a person's education. This attitude must become a habit for children who grow up with a tolerance for differences. We need to instill a moderate attitude from an early age as a foundation for future life (Yani & Jazariyah, 2020). Various channels, such as religious, educational, social, or cultural ones, can instill a moderate attitude in children. Culture in the form of local traditions has a major social impact on life. Moderation and local wisdom are actually two important parts of religious life and cultural customs; therefore, both need to be preserved and maintained (Ali, Musyafa, Cesilia Prawening, 2023).

Local wisdom-based religious moderation possesses three unique features that distinguish it from other forms of strengthening. These characteristics are habituation, acculturation, and empowerment (Rinda Fauzian, Hadiat, Peri Ramdani, 2021). Here are some instances of indigenous knowledge that schools and communities can utilize to promote religious moderation in early childhood education:

1. *Torang Semua Ciptaan Tuhan*

Philosophy originating from North Sulawesi: "Torang Semua Ciptaan Tuhan," a contribution to Religious Moderation in North Sulawesi, says that the philosophy of all humans being God's creations is one way to develop a spirit of moderation in the context of diversity in North Sulawesi. This recognition is a fundamental understanding of the encounter and cooperation between religious groups. Residents' awareness of creating together demonstrates their initiative to step outside their comfort zone and their personal needs to interact with other religious groups (Erman Sepniagus Saragih, 2022).

We can use this philosophy to address the diversity in schools and society, fostering a sense of togetherness and unity among children. This philosophy can be practiced in learning activities through the socio-drama method, and in families, parents can teach this philosophy as capital to socialize with the environment.

2. *Huyula and Tiayo, Timoa and Duluhu, and Dembulo and Depito*

The next generation should inherit the philosophy of life, a local teaching. The Gorontalo community adheres to three philosophies that align with religious moderation. First, *Huyula* and *Tiayo*, which are Gorontalo cultural heritages, are interpreted as social activities that involve helping each other or mutual cooperation, incorporating elements of togetherness and responsibility between each actor. We take responsibility and collaborate to reap the benefits of our collective efforts. This philosophy is an effort to maintain harmony and tolerance between fellow religious communities in Gorontalo (Saputera, 2021).

Second, *Timoa* and *Duluhu* are synonymous with providing assistance or showing concern for others who are celebrating. This tradition will build a sense of concern, shared responsibility, and responsibility among them, so that if there are residents who hold a celebration, they will definitely feel even more helped in fulfilling the needs of the celebration (Saputera, 2021).

Third, *Dembulo* and *Depito* are traditions of the Gorontalo community that involve providing impromptu and temporary assistance to a person or resident experiencing a disaster or calamity. This assistance stems from sincerity and a sense of shared fate (Saputera, 2021).

We can teach children these three philosophies of the Gorontalo community, preparing them to maintain harmony and tolerance as adults, regardless of ethnicity, religion, or race. Children can be involved in community social activities at school and home.

3. The Art of *Macapat*

Macapat art has remained alive until the modern era. *Macapat*, in the form of Javanese art and culture, is part of local wisdom. Javanese language education, art, and preaching pass down this tradition from generation to generation. *Macapat* has standard rules, so it is different from literature in general (K. Saifuddin et al., 2023). *Macapat* contains metaphorical life literature, starting from the union of the spirit and body, or the human gross body, to the separation of the sacredness of the spirit from the body. This literature presents its content both historically and chronologically. We compare this *macapat* to planting fragrant flowers, warding off evil, and resisting both physical and psychological violence. Therefore, it bears a closer resemblance to harmonious literature. Therefore, it is important to teach children *macapat* songs to refine their souls and enable them to live in harmony with others.

4. Local Wisdom Practices of the Donggo Community

The Donggo ethnic community hails from Bima. This community has a strong belief in religion influenced by Islam. Despite religious differences in their environment, this community has practices for strengthening social relations. Among the local wisdom practices carried out to build harmony are, first, the practice of *Raju*

culture as a door to dialogue in maintaining religious diversity, and second, the existence of planting as an identity that reflects the results of the fusion of Christianity and Islam. Third, the functionalization of traditional houses (*Uma Leme*) as a means and mediation to strengthen religious moderation. Fourthly, the opening of a communicative discourse space through *paresa rawi rasa* activities is being addressed. Fifth, the doctrine of a multicultural society is founded on *paresa tua* activities. Sixth, *Kasaro* as an expression of the social and political language of internal consolidation (Aksa & Nurhayati, 2020). Children can learn these six local wisdom practices by practicing them in school. In society, children can become observers in local wisdom practices so that kids can capture the meaning of these wisdom practices.

The method of habituation, acculturation, and empowerment from an early age can preserve examples of local wisdom in the form of slogans or songs containing the concept of religious moderation. This internalization can occur through family institutions, education, or community activities. Teachers or community leaders can play an active role in promoting religious moderation through local wisdom in early childhood.

CONCLUSION

Local wisdom can introduce religious moderation because it closely aligns with children's daily lives and environments. Local wisdom includes Local wisdom encompasses the cultural values and traditions prevalent in the local community, making it an effective tool for instilling a moderate attitude from a young age. ral diversity allows local wisdom from various regions to foster a moderate attitude in religious life. Thus, the concept of religious moderation becomes more relevant and easier to understand by the community.

Schools, communities, and the family environment can integrate local wisdom, which embodies the values of religious moderation, into various aspects of education. In schools, teachers can use folklore, local philosophy, or cultural practices as learning tools that emphasize the importance of moderate attitudes and tolerance. In communities, social activities based on local culture can strengthen relationships between religious groups and foster mutual respect. Meanwhile, in the family environment, parents can teach the values of religious moderation through daily dialogue and examples of good behavior.

This local wisdom is an important bridge for Indonesia to foster a moderate attitude in a very diverse society. When every citizen realizes the importance of religious moderation, they will be committed to maintain unity and harmony in Indonesia in their own way. In this way, local wisdom not only serves as a cultural heritage but also as an effective tool to promote tolerance, harmony, and moderation in religious life amidst the nation's diversity.

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