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## Integrating Moderate Religious Values in Early Childhood Education: Analysis of Teachers' Roles and Strategies

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### Abstrak

Moderasi beragama merupakan prinsip penting dalam menjaga kerukunan dan toleransi di tengah masyarakat multikultural. Anak usia dini berada pada fase kritis pembentukan karakter, sehingga penanaman nilai-nilai moderasi perlu dilakukan sejak dini. Penelitian ini bertujuan untuk mengkaji peran guru dalam menanamkan nilai moderasi beragama pada anak usia dini melalui pendekatan studi literatur terhadap 15 jurnal, baik yang terakreditasi maupun tidak terakreditasi. Kajian ini berfokus pada tiga aspek utama, yaitu konsep moderasi beragama, prinsip-prinsip moderasi beragama pada anak usia dini, serta peran guru dalam penerapannya. Hasil studi menunjukkan bahwa guru memiliki peran strategis dalam menanamkan nilai moderasi beragama melalui pembelajaran tematik, pendekatan inklusif, serta penciptaan lingkungan belajar yang menghargai keberagaman.

**Kata kunci:** anak usia dini; moderasi beragama; nilai beragama; peran guru; strategi guru

### Abstract

Religious moderation is an important principle in maintaining harmony and tolerance in a multicultural society. Early childhood is a critical phase in character formation, so the values of moderation need to be instilled from an early age. This study aims to examine the role of teachers in instilling the value of religious moderation in early childhood through a literature review of 15 journals, both accredited and non-accredited. This study focuses on three main aspects, namely the concept of religious moderation, the principles of religious moderation in early childhood, and the role of teachers in its application. The results of the study show that teachers have a strategic role in instilling the value of religious moderation through thematic learning, an inclusive approach, and the creation of a learning environment that respects diversity.

**Keywords:** early childhood; religious moderation; religious value; the role of teachers; the strategie of teachers

## A. INTRODUCTION

Indonesia is a country rich in religious, cultural, and ethnic diversity. In this context, it is important to instill the values of religious moderation from an early age as the foundation for a tolerant and peaceful life. Early childhood teachers play an important role in shaping children's characters, including instilling the values of religious moderation through learning that is appropriate for the child's development. Religious moderation is a concept that is increasingly relevant amid the dynamics of social and religious life in a society that is increasingly pluralistic and complex. Religious moderation refers to attitudes and behaviors that avoid extremism in religion, whether in the form of radicalism or excessive liberalism. In Indonesia, religious moderation is an important element in maintaining harmony among religious communities and fostering tolerance in a multicultural society. Therefore, the application of religious moderation values should begin early so that children can grow up to be tolerant and balanced in their understanding of religion (Amalia et al., 2024).

Early childhood during the golden age has a major influence on children's thinking and behavior development. Progress in development can be achieved through learning achievements that children make through their surrounding environment (Hasibuan, Veryawan, Syarfina, et al., 2021). Given the importance of early childhood, it is necessary to provide optimal stimulation at that age so that children's growth and development can proceed as it should (Hasibuan, Veryawan, & Tursina, 2021). Therefore, teachers and parents have an obligation to contribute to shaping the awareness of early childhood to prepare a quality generation. The contribution of teachers and parents in guiding children is very influential in shaping their personalities so that they have confidence in their own abilities to face future challenges. Values of moderation introduced to early childhood, such as tolerance between religions, ethnicities, and skin colors, as well as phenomena of violence involving children in radical actions or extreme attitudes, can make children victims of their own ignorance. Based on this phenomenon, it is very important to actualize moderate values in early childhood in order to create a moderate generation. If this is not started early on, children who grow up without being instilled with moderate values will be easily influenced by liberal and extremist ideologies, which pose a threat to the Indonesian nation (Shaleh & Fadhillah, 2022). Religious moderation is a firm view or attitude that strives to take a middle ground between two attitudes that always try to take one side or the other, without being influenced by the attitudes and thoughts of either side. To internalize religious moderation and the values contained therein, as well as to educate the nation, it is necessary to start early. This is done as early as possible by inviting early childhood to contribute to early childhood education programs.

The urgency of instilling the values of religious moderation in early childhood is also supported by findings that character education interventions carried out in adolescence

or adulthood have a lower success rate. A study conducted (Yeager & Dweck, 2023), demonstrates that intolerant mindsets and attitudes that have already formed in adolescence require much more complex and time-consuming deradicalization efforts. Conversely, children who are exposed to religious moderation values from an early age show better development of empathy and the ability to appreciate differences.

The role of teachers in creating quality students is crucial. In addition to being instructors who deliver lesson material, teachers also play an important role as mentors in various aspects of learning. They are not only tasked with conveying information, but also helping students understand the concepts taught, stimulating critical thinking, and providing individual guidance according to the needs of each student (Faridy et al., 2024). In the context of early childhood education, teachers play a very strategic role as the front line in internalizing the values of religious moderation. Research by Morgan dkk., (2021) found that early childhood teachers have a significant influence in shaping children's views on differences through modeling attitudes and creating an inclusive learning environment. Early childhood teachers not only act as educators but also as role models whose attitudes and behaviors are often unconsciously internalized by children. The strategic role of early childhood teachers is increasingly vital considering that young children spend most of their active time in the school environment. Intensive interaction between teachers and children at school creates enormous opportunities for instilling basic human values, including religious moderation. Through various learning activities, early childhood teachers have the opportunity to integrate values of tolerance, empathy, and appreciation for differences into children's daily activities (Aji & Rasidi, 2024).

Religious moderation in early childhood is very important to instill because tolerance between religions, ethnicities, and skin colors is part of the values of moderation as a foundation for character building. Problems such as violence that occur in society involving children in radical or extreme actions make these children victims of their own ignorance. In early childhood education units themselves, bullying among peers still often occurs, so it is necessary to teach children to respect each other and treat each other as brothers and sisters. In the current era, it is very important to instill the values of religious moderation in early childhood in order to create a moderate and superior generation. Otherwise, the values of moderation in children will influence adult children who are easily influenced and may embrace liberalism or extremism that could threaten the Indonesian nation. Therefore, this study will conduct a systematic literature review to examine research literature related to the independent curriculum at the early childhood education level.

## **B. METHOD**

This study used a systematic literature review using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-analysis) method with three stages,

namely planning, implementation, and reporting of the review. A similar view was expressed by (Melfianora, 2019), who stated that the literature study method is a study in which data collection comes from libraries, reading, note-taking, and processing research materials. The data obtained is secondary data. The data is then compiled, analyzed, and concluded.

The initial search process with the database used inclusion criteria, namely documents in the form of articles that specifically discuss religious moderation in early childhood, published between 2021 and 2025. Then, the exclusion criteria were documents in the form of articles, procedures or institutional reports, not accessible online, with the subject of religious moderation in early childhood.

The researchers formulated two research questions to obtain data based on the results of relevant research and literature, as follows:

RQ 1: What is the definition of religious moderation?

RQ 2: What are the concepts and principles of religious moderation in early childhood?

RQ 3: What is the role of teachers in implementing religious moderation in early childhood?

The article search referred to the inclusion criteria, then to answer the three research questions, the keywords used were “Religious Moderation” and “Early Childhood”. Researchers conducted searches in the ScienDirect, Scopus, Taylor and Francis, Springer, Research Gate Conference Proceedings, and Google Scholar databases using the appropriate keywords. The research was conducted in accordance with the steps outlined by Kitchenham (2004) and followed the PRISMA procedure through three stages, namely the development of a review protocol, the definition of inclusion and exclusion criteria, a literature search in the specified databases, critical appraisal, data extraction, and information synthesis.

**Table 1. Inclusion and Exclusion Criteria Table**

No.	Inclusion	Exclusions
1.	Research examining religious moderation in early childhood	Studies examining religious moderation other than in early childhood
2.	The subjects studied are early childhood children	Subjects studied not included in the early childhood category
3.	Research published internationally	Studies published by international publishers outside the inclusion criteria.
4.	by publishers indexed by Scopus or with a Digital Object Identifier (DOI) or ISSN	
5.		
6.	Research published by national publishers with SINTA accreditation	Research published by national publishers outside the inclusion criteria

## C. RESULT AND DISCUSSION

### 1. Result

Based on a literature review of 15 articles from 2021-2025 that met the inclusion criteria and could answer the research questions. Most of the research subjects in these articles were early childhood and elementary school children.

**Table 2. Selected Studies**

Author	Title	Method	Publication Year	Publication Type	Publisher
(Umar et al., 2021)	Implementation of Religious Moderation-Based Character Education in Early Childhood Education	Qualitative Approach	2021	Journal	Edukasi
(Yuliana et al., 2022)	Religious Moderation to Prevent Radicalism in Early Childhood	Qualitative Approach	2021	Journal	Paedagogia
(Shaleh & Fadhilah, 2022)	Application of Religious Moderation in Early Childhood Education Institutions in Southeast Sulawesi	Qualitative Approach	2022	Journal	Obsesi
(Wahyuningtyas et al., 2022)	Development of a Positive Parenting Guidebook Based on Religious Moderation for Early Childhood	Development Research	2022	Journal	Preschool
(Nisak, 2022)	Efforts to Improve Religious Moderation Attitudes for Early Childhood Through Interactive Multimedia "Kids Moderations" in Learning at RA Masyithoh Manggisan	Quantitative Research	2022	Journal	ICEJ
(Yuliana et al., 2022)	Strengthening Religious Moderation in Early Childhood as a Measure to Prevent Radicalism During the Covid-19 Pandemic	Descriptive Qualitative	2022	Journal	Obsesi
(Dewi & Adnyani, 2023)	Parenting Styles in Instilling Religious Moderation in Children Through the Concept of Menyama Braya in Bali	Qualitative Research	2023	Journal	Pratama Widya
(A'la et al., 2023)	Initiating the Concept of	Descriptive	2023	Journal	Bocil

Author	Title	Method	Publication Year	Publication Type	Publisher
	Islamic Moderation for Early Childhood	Qualitative			
(Wahab & Kahar, 2023)	Implementation of Habituation Methods in Instilling Values of Religious Moderation in Early Childhood	Descriptive Qualitative	2023	Journal	Obsesi
(Shafira & Arbi, 2023)	Conceptual Study of Religious Moderation and Its Application in Early Childhood	Literature Research	2023	Journal	Tambusai
(Syahfitri et al., n.d.)	Application of Role-Playing in Developing Tolerance-Based Religious Moderation in Early Childhood	Descriptive Qualitative	2024	Journal	Raudhah
(Fathurrohman et al., 2024)	Religious Moderation in Early Childhood through Patriotic and National Songs	Literature Research	2024	Journal	Asghar
(Amalia et al., 2024)	Implementing the Values of Religious Moderation in Early Childhood: A Case Study of the Al-Aman Podosugih Early Childhood Education Center	Qualitative Research	2024	Journal	Kampus Akademik Publishing
(Aji & Rasidi, 2024)	The Role of Teachers in Instilling the Values of Religious Moderation in Early Childhood	Qualitative Approach	2024	Journal	Aulad
(Andani et al., 2025)	The Role of Early Childhood Education Institutions in Instilling the Values of Religious Moderation in Early Childhood	Field Research	2025	Journal	Intelektual

## 2. Discussion

### a. Definition of Religious Moderation

Moderation in Arabic is known as wasath or wasathiyah, similar to tawassuth, which means middle ground, I'tidal (fair), tawazun (balanced). In Latin, moderation, or moderatio, means moderation, i.e., not excessive and not deficient, or it can also be interpreted as self-control (Kementerian Agama Republik Indonesia, 2019). The Big

Indonesian Dictionary (KBBI) provides two definitions, namely the reduction of violence and the avoidance of extremism.

Islamic moderation guides people in responding to differences between themselves and others, whether related to beliefs, ethnicity, race, or culture, in order to be more tolerant (Nur & Lubis, 2015). Thus, harmony among fellow human beings can be more easily achieved. As we all know, Islam is a religion that brings mercy to the universe or rahmah li al'alamin. Being a wise person in responding to every difference that exists without arguing about it is one of the things based on the revelation of Allah SWT (Nugroho et al., 2019). Thus, the welfare of humanity can be maintained as expected.

Religious moderation, as explained by the Indonesian Ministry of Religious Affairs, has the meaning of diversity and is very necessary in the context of Indonesia's diverse society. This can be achieved through comprehensive religious education that represents everyone through flexible teachings without abandoning the Qur'an and Hadith, as well as the importance of using reason as a solution to every problem (Fauzi, 2018). Religious moderation certainly does not only apply to Muslims, but also to other religions in Indonesia. A non-extreme attitude and taking the middle ground can be one of the drivers for the formation of harmony and unity among religious communities. This diversity requires religious moderation to be a solution for openness, acceptance of differences, and maintaining harmony among religious communities. Religious moderation is currently being used as an effort to strengthen harmony among religious communities in Indonesia (Abdul Haris, 2022).

The main objective of religious moderation is to realize the following main indicators/dimensions: 1) National commitment, which is the main dimension for assessing the extent to which a person's religious views, attitudes, and practices impact their loyalty to the basic national consensus in Indonesia, 2) Tolerance, which is the attitude of giving space and not interfering with the rights of others to believe, express their beliefs, and convey their opinions, even if they differ from what we believe, 3) Non-violence, which is an attitude and behavior of rejecting all forms of violence in the name of religion, and 4) Accommodating local culture, which is an attitude of being more friendly in accepting local traditions and culture in religious behavior, as long as it does not conflict with the basic teachings of religion (Latifa & Fahri, 2022). Based on the above explanation, religious moderation is a way of thinking for religious adherents that is not extreme and is in the middle (not excessive and not lacking) in living amid differences or diversity without intending to reduce the quality of faith.

## **b. Concepts and Principles of Religious Moderation in Early Childhood**

Religious moderation is introduced and instilled through the values contained in moderation and educating the nation on the importance of habit formation from an early

age. Such habit formation is very easy and has a significant impact if done early on to prepare for their future and the future of the nation. The forms of habit formation carried out are wudhu (ablution), praying in congregation, reciting short surahs and daily prayers, as well as introducing places of worship of various religions. In addition, teachers instill values such as honesty, politeness, mutual assistance, and mutual respect (Mohi et al., 2025). How children think and behave determines their ability to face the world with confidence. To instill and apply the value of religious moderation, educators who truly understand what religious moderation is and how it should be applied in schools are needed (Shaleh & Fadhilah, 2022). As Yusuf Al-Qardhawi states, there are six characteristics of religious moderation in its implementation, namely: believing that Islamic teachings contain wisdom and human problems, connecting Islamic Sharia texts with its laws, thinking in a balanced manner between the world and the hereafter - Qardhawi, tolerance with the texts in relation to contemporary life (relevance to the times), ease for humans and choosing the easiest option in every matter, openness, tolerance, and dialogue with other parties (M. K. Arif, 2020).

Instilling moderate religious values is very important from an early age in order to shape children's character and attitudes, including building tolerance, preventing radicalism, fostering empathy, and strengthening national identity. The application of moderate values includes mutual respect between beliefs, not mocking friends who are different, and loving the homeland. All of this aims to create a harmonious environment that supports children's social development (Amalia et al., 2024). The principles that must be present in religious moderation include justice, balance, kindness, wisdom, consistency, and tolerance, where early childhood teachers must accustom and set an example in applying attitudes and principles of religious moderation to children so that the values of religious moderation are instilled (K. M. Arif, 2021).

The impact of implementing the values of religious moderation in early childhood is that children have a high level of tolerance, respect each other, and do not discriminate in making friends (Amalia et al., 2024). Teaching religious moderation to early childhood has a positive impact on character building and religious attitudes because it implements religious values without neglecting the values of tolerance, diversity, and understanding of interfaith differences. Children who receive moderate religious education are open-minded, flexible, and appreciate social diversity. They learn to acknowledge differences in beliefs and respect life values, such as love, honesty, and justice. Understanding the importance of the concept of religious equality from an early age in child development can be the foundation for raising a balanced individual in the future (Wahab & Kahar, 2023). This is in line with the results of research conducted by (Shaleh & Fadhilah, 2022) that the models of religious moderation applied in early childhood institutions consist of several applications, namely justice, balance, kindness, and tolerance. The application of religious



moderation values in early childhood education in Islamic education can maintain the unity of the Indonesian nation and also the character of Indonesian children by introducing and instilling values of moderation that can be carried out by early childhood institutions.

### **c. The Role of Early Childhood Teachers in Religious Moderation**

Teachers play a vital and fundamental role as agents of change in helping and guiding students through the process of change from not knowing to knowing, from not understanding to understanding, from not mastering to mastering, and so on (Hayatinnufus et al., 2023). The principles of education provision are clearly outlined in the 2003 National Education System Law, namely in Article 4, which states that: 1) Education shall be provided in a democratic and equitable manner without discrimination, upholding human rights, religious values, cultural values, and national diversity. 2) Education is organized as a systemic whole with an open and multi-meaning system. 3) Education is organized as a process of cultural development and empowerment of students that lasts throughout their lives. 4) Education is organized by setting an example, building motivation, and developing the creativity of students in the learning process. 5) Education is carried out by developing a culture of reading, writing, and arithmetic for all members of society. 6) Education is carried out by empowering all components of society through participation in the implementation and quality control of educational services (Undang-undang Republik Indonesia Nomor 20 Tahun 2003, 2003).

The goal of national education is to educate the nation. Educating means helping students recognize themselves, their potential, their environment, and the surrounding community. Teachers must be able to provide enlightenment about religious moderation so that students become people who bring peace to their environment and the surrounding nature. With this knowledge, it is hoped that harmony among fellow human beings (live together) and coexistence (live with others) with people of different religions, beliefs, ethnicities, and so on will be created (Baidhawry, 2005).

Teachers have several important roles in the national education system. These include (1) conservators of the value system that is the source of maturity norms; (2) innovators of the scientific value system; (3) transmitters of the existing value system to students; (4) Translator (transformator) of the existing value system through its application in their own behavior, which is then actualized in the process of interaction with students; (5) Organizer of the creation of an educational process that is accountable, both formally and informally (to students and to Allah SWT) (Edi Kuswanto, 2021).

The role of an early childhood teacher in building religious moderation in schools can be reflected in their ability. The ability to analyze differences in race, language, skin color, and other differences. As mentioned earlier, teachers are role models for their students. Thus, students can emulate the actions of teachers at school. These exemplary

efforts can become habits that are then instilled in students (Hidayat et al., 2021). These good habits, when practiced continuously, will have a positive impact on daily behavior both in the school environment and in the wider social community. These habits are related to both morals and worship. Thus, students will be well-rounded in their relationships with other people and with Allah SWT.

Several learning methods that can be used by early childhood teachers in order to build religious moderation include discussions, group work, comparative studies, and study tours. Through this series of methods, students' thinking and perspectives will become broader. Students will be trained to listen to and accept the opinions of others on certain issues without resorting to offensive or inappropriate behavior. Understanding of differences can also be instilled through a series of these activities. Several existing methods will also provide space for students to directly apply their knowledge of religious moderation in the school and community environments. Activities outside the classroom also provide opportunities for students to directly experience living with people who are different in terms of culture, beliefs, and social status (AR, 2020).

This is in line with the results of research conducted by (Umar et al., 2021) that students are trained to accept other religions in their environment. Teachers teach the concept of *ukhuwah insaniyah* or brotherhood among fellow human beings in Islamic teachings as a form of Islamic character. Being helpful, appreciating and respecting fellow creatures of God as noble morals.

This series of activities certainly emphasizes the role of teachers as agents in building religious moderation. Therefore, a teacher's ability to channel, guide, and motivate students is very much needed. Determining what activities will be carried out and what methods will be used appropriately is also very important. This is because through these activities, the values of religious moderation can be internalized evenly among students.

#### **D. CONCLUSION**

Early childhood teachers play an important role in instilling the values of religious moderation in young children. Through inclusive learning approaches, role modeling, and a supportive environment, values such as tolerance and mutual respect can be developed early on, providing a strong foundation for children to understand and internalize moderate attitudes. However, there are many challenges in implementing this, including parents' understanding, the social environment, and the influence of social media, which can affect children's mindsets. Therefore, a comprehensive approach involving all elements, from schools and families to the community, is needed so that the values of moderation can be instilled effectively. By involving all parties in children's education and overcoming existing challenges, we can create a young generation that is not only religious but also has a moderate character that can maintain peace and harmony in their social lives.

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