



Fostering Religious Moderation in Children: Parental Approaches in the Era of Industry 4.0

Mufatihatus Taubah^{1(*)}, Dewi Ulya Mailasari², Noor Faiz³, Farida Isroani⁴

^{1,2}Institut Agama Islam Negeri Kudus, Kudus, Indonesia

³Madrasah Aliyah Negeri 1 Kudus, Kudus, Indonesia

⁴Universitas Nahdlatul Ulama Sunan Giri, Bojonegoro, Indonesia

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Abstract

Religious moderation is crucial for fostering harmony in diverse societies but faces challenges such as extremism, social polarization, and discrimination against minorities. In Indonesia, efforts to strengthen religious moderation include interfaith dialogue and community programs. Early childhood education plays a vital role in instilling moderate values, helping prevent radicalization, and promoting tolerance. This study explores parental strategies for fostering religious moderation among children in the Industry 4.0 era. This research is field research, namely by conducting data mining on subjects or data sources in the social setting where the research was conducted. This research approach uses a case study on efforts to strengthen the foundation of children's religious moderation character in families in the Industry 4.0 era. Findings indicate that religious education, parental role modeling, and community participation significantly shape children's moderate attitudes. Strengthening religious moderation requires a balanced approach integrating education, guidance, and social engagement to nurture a generation that respects diversity and coexists peacefully in a pluralistic society.

Keywords:

Speaking Performance, Writing Performance, Learning Styles, Role-Play

(*) Corresponding Author:

mufanoorfais@iainkudus.ac.id

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INTRODUCTION

The implementation of religious moderation is a complex endeavor that faces various challenges at both global and local levels, including in Indonesia. On a global scale, one of the primary obstacles is radicalization, which poses a significant threat to religious moderation. Many extremist groups exploit religious narratives to justify violence and intolerance, leading to conflicts both between and within religious communities. Additionally, social polarisation, often exacerbated by identity politics, further deteriorates interreligious relations, creating an environment that hinders interfaith dialogue and cooperation. Another critical challenge is the crisis of identity. In the context of globalization, individuals frequently experience identity crises, which may drive them toward extremism as they seek to affirm or rediscover their sense of self (Nenohai, 2010).

In Indonesia, there are at least four things that are challenges to religious moderation, namely discrimination against minorities, identity politics, the threat of terrorism, and exclusive religious practices. Discrimination against minority



groups is still a significant problem. Cases of rejecting the construction of houses of worship and restrictions on freedom of worship show that societal tolerance is still vulnerable (Mufa, 2018). There is a tendency to reject leadership candidates from minority groups in general elections. This attitude creates social tension and is contrary to the principle of pluralism. The threat of terrorism remains a serious issue, with reports of young people being involved in radical activities. This underscores the need for stronger tolerance education among the younger generation. The last is exclusive religious practice. Indonesia has two types of spiritual practice: inclusive, which opens up space for interaction with other religions, and exclusive, which sees other religions as enemies. This creates injustice and conflict in society (Firmansyah, 2020)

In Indonesia, efforts to strengthen moderation have been carried out through programs such as the Religious Moderation Village and interfaith dialogue. These efforts are believed to increase understanding and tolerance among various religious groups as an essential step to reduce tensions and as part of efforts to educate tolerance that continue to be encouraged to create a more inclusive and harmonious society in the future (Firman, 2019). Instilling moderate values can be done from an early age with the hope that the earlier the values of religious moderation are taught, the more radicalization can be prevented, and a tolerant attitude can be fostered. Therefore, religious moderation is essential in children's character education, especially in Indonesia, which is rich in diversity. The Indonesian Ministry of Religious Affairs has formulated religious moderation indicators, including national commitment, tolerance, anti-violence, and accommodation to local culture (Ernawati, 2019)

Building a character of religious moderation from an early age is very important to create a generation that is tolerant, empathetic, and able to live side by side in diversity. Religious moderation education can be an effective tool to prevent radicalization among children. By instilling the values of tolerance and respect for differences from an early age, children will be better able to reject extremist ideologies that can trigger conflict and violence in the future. In addition, religious moderation education introduced early on can improve their social and emotional abilities. They learn to empathize, regulate emotions, and interact well with peers. This education helps them understand other people's feelings and resolve conflicts peacefully.

Through religious moderation education, children are taught to be proud of their religious identity while respecting the identities of others. This is important for building healthy self-confidence and self-esteem and preventing attitudes of superiority or inferiority based on religion. Teaching religious moderation helps children understand the importance of interfaith harmony. They learn that despite differences in beliefs, everyone has the right to be respected and treated well. This creates a harmonious and peaceful environment in society. By understanding the values of religious moderation, children will be better prepared to face the challenges of living in a pluralistic society. They will have the skills to adapt and work with individuals from different backgrounds, which is very important in today's global world.

Efforts to build a character of religious moderation from an early age are a long-term investment to create a peaceful and harmonious society. Through proper

education, children can grow into individuals who not only understand the values of their religion but also appreciate differences so that they can contribute positively to their social environment in the future. Various studies have explored parents' role or efforts in building moderate character in early childhood. A study identified that democratic parenting positively correlates with moderate attitudes in children. This parenting pattern gives children the freedom to be creative and express their opinions without any coercion from parents, so it is essential in developing moderate character (Bynana, 2024). A study in the context of character education shows that a safe and loving family environment greatly influences the development of children's character. Families implementing nonviolent parenting create a conducive atmosphere for children to learn moderate values (Susi, 2024). Regarding the role of parents in religious moderation education, parents play three leading roles in educating religious moderation in children, namely as models (*uswatun hasanah*), supervisors, and mentors (Ningrum, 2020). The methods applied include habituation, supervision of social interactions, and providing opportunities to socialize. Another study emphasized the need to instill moderate Islamic values in early childhood to prevent radicalization. This study shows that education based on moderate values can help children understand the importance of tolerance and respect for differences (Aldita, 2022).

These studies have discussed parenting patterns that correlate with moderate character, the role of parents in religious moderation education, the importance of the family environment, and the application or method of teaching moderate Islamic values. Still, the efforts of parents to lay the foundation of religious moderation in children at home and the obstacles faced have not been widely explored. The development of moderate character in early childhood through appropriate parenting patterns, supervision, and the creation of a positive family environment can be complemented by efforts that parents can do at home in more depth, which will be discussed in this article.

METHODS

This research is field research, namely by conducting data mining on subjects or data sources in the social setting where the research was conducted. This research approach uses a case study on efforts to strengthen the foundation of children's religious moderation character in families in the Industry 4.0 era. This study aims to find an overview of efforts to strengthen the foundation of children's religious moderation character in the 4.0 era. The implementation process includes 1) identifying research subjects, 2) looking for supporting data, namely looking for information related to cases faced by subjects, and 3) collecting all data related to research subjects concerning efforts to strengthen the foundation of children's religious moderation character in the 4.0 era, obstacles in efforts to strengthen the foundation of children's religious moderation character in the 4.0 era. And the reasons for the need for efforts to strengthen the foundation of children's religious moderation character in the 4.0 era, and 4) analyzing the results after the data is complete, then concluding.

This study was conducted on six families in a village in Madura. The key instrument in this study is *the human instrument*. In this case, the researcher collects, presents, reduces, and concludes data. However, the researcher also uses auxiliary instruments such as interview guidelines, observation, and documentation to collect data; this is done to ensure that the data obtained is more accurate. To test the validity of the data in this study, researchers used data validity tests, including 1). Data credibility test, 2). Transferability test, 3). Dependability test, and 4). Confirmability test. The data obtained in further research will be analyzed using the Miles and Huberman model data analysis technique, namely with data reduction, data display, and verification stages.

RESULTS & DISCUSSION

Efforts to Instill the Foundation of Religious Moderation Character in Children

Based on the results of the interview with Mr. VS, Spd Village Head, regarding religious moderation, he said there has never been any counseling on religious moderation from any party to the community in his village. However, regarding the social conditions of the village community related to the religion of the community, they already have a strong foundation because, since childhood, children have been equipped with good religious knowledge and are sent to Islamic-based schools and also Diniyah schools in the afternoon in addition to formal schools in the morning. Even at the early childhood education level, Islamic-based educational institutions such as ABA Kindergarten Muhammadiyah Kindergarten: Islamic boarding schools and Diniyah (Inter, 2022).

The second effort is to provide an example of active participation in community activities by prioritizing harmony. Social interaction between NU and Muhammadiyah is very harmonious, indicated by several extensive activities held by both mass organizations that are balanced and do not exaggerate each other. Especially if there are Islamic holidays such as religious studies commemorating the Prophet's Birthday held by the NU community, the Muhammadiyah community in the village also attends because the principle is no longer NU or Muhammadiyah but more towards Islam. The village also has a Muhammadiyah Islamic boarding school called Babus Salam. There is one Christian resident, but the resident always mingles with the Muslims in daily activities except for the matter of *mahdhoh* worship. Even when there is a religious study event to commemorate Islamic holidays, and also when there is a tahlilan event for the deceased, the Christian resident also attends. Likewise, the Muhammadiyah residents also attend the tahlilan activities for the deceased by the NU community. This shows that religious moderation in the village community is very conducive. This cannot be separated from the role of parents in the family in teaching harmony in life and mutual respect between one citizen and another so that religious moderation is realized with a strong character foundation.

The third effort is to provide teaching/guidance through direct advice to their children to behave politely, provide daily examples of parental relationships with those around them who may have different beliefs, and not exaggerate differences.

As stated by Mr. Edi, children's attitudes will imitate how their parents behave. Religious moderation, the attitude of mutual tolerance towards others carried out by children, is the result of imitating their parents; how parents behave is how children imitate them. If their parents are tolerant, then children will be educated to be people who have a sense of tolerance. Still, children will also be intolerant when their parents are not tolerant (Edy, 2022).

According to Mr Ed, the difference between Muhammadiyah and NU in the community is not too problematic because both are Islamic, as taught by Syaikhona Kholil NU or Muhammadiyah that both are Islamic. This is evident in Mr. Ed's family life, which remains harmonious, and they respect each other even though Mr. Ed and his wife are from different mass organizations. Mr. Ed is from Muhammadiyah, while his wife is from NU. His two children are also from different mass organizations. In this case, in addition to sending children to Islamic schools as an effort by parents to instill an attitude or character of religious moderation, parents also provide direction to children in their daily actions, speech, and attitudes at home. Children are instilled with a friendly and polite attitude towards others (Edy, 2022)

Likewise, what was said by Mr Arifin is that parents' efforts to strengthen the foundation of children's religious moderation character in the family in the Industrial Era 4.0 must start since they are still small, starting from the family environment and then the community environment must support. Starting from childhood and the family environment means that since children are still small, parents must teach children to behave, respect others, and speak politely. This foundation must be strengthened from the family environment by their parents so that when children leave the house and socialize with many people, they already have guidelines to use in socializing with the general public. According to him, religious moderation is how we provide an understanding to children that Islam is one and *rahmatan lin alamin*. The Qur'an and Hadith, ijma', and Qiyas guide Islam. As for the differences in understanding Islam, it is only a difference in someone's point of view; there is no need to make it too serious (Arifin, 2022).

Obstacles Faced by Parents in Instilling the Foundation of Religious Moderation

There are three obstacles for parents in their efforts to strengthen the foundation of children's moderate religious character in the Industrial Era 4.0: parental busyness, the use of gadgets as an instant way to gain knowledge, and the permissive attitude of parents. One participant said parents are too busy working, so there is little time to interact with their children. The second obstacle is that parents are too permissive towards their children. Whatever the child does, parents never forbid it and never tell children to do certain things related to developing their morals and character. One of the causes of the permissive attitude of some parents towards their children is the lack of parental knowledge. This is because, in addition to the low level of parental education, parents do not have much experience. *Third*, parents are too loose in supervising their children's social interactions, so children are not controlled and tend to do whatever they want (Arifin, 2022).

Meanwhile, according to Mr Ar, the obstacles parents face in strengthening the foundation of children's moderate religious character in the family in the

Industrial Era 4.0 are that the Industrial Era 4.0 is an era where information is easily accessible from gadgets. School-age children and young children who have not yet gone to school already have cell phones. Children's ability to access all kinds of games, TikTok, and other applications makes it difficult for them to be separated from their cellphones, so if they are told to go to Diniyah school or study elementary school lessons, it is challenging. When there is homework, children tend to look for answers online. Children do not want to read the module books obtained from school. They prefer to use the instant method of browsing the internet. Likewise, with religious knowledge, children often access it online because they are too lazy to read books. It is not uncommon for children to get answers to spiritual questions with controversial answers because they get them from browsing the internet. When parents correct them, they tend to argue and assume that what is on the internet is true. Meanwhile, Mrs. Enn explained that the obstacles she faced were the nature of children who were sometimes lazy and bored, so their emotions were uncontrolled. Meanwhile, Mrs. Ya explained that the obstacle faced in developing a moderate character in children is the less supportive environment. Children are more easily influenced by their friends in the community environment than by listening to advice and orders from their parents. Likewise, Mrs MY expressed that the obstacle faced is the difficulty of monitoring children in this 4.0 era because of gadgets. It is difficult to monitor children's viewing of gadgets, so children are more easily influenced by harmful content from gadgets (Fathchur, 2023).

Discussion

Parents seem to be aware of the need to provide religious knowledge to their children from childhood. By studying with the proper religious experts, parents hope that their children will not fall into the wrong understanding of religion, which will lead their children to radicalism in the future. In anticipation of the rise of radicalism, parents have sent their children to religious schools since childhood.

Madrasah Diniyah is a non-formal Islamic religious education unit that aims to provide indepth knowledge of Islam, including the Qur'an, Hadith, Aqidah, Akhlak, Fiqh, and Arabic., form religious and moral character (*akhlakul karimah*) through instilling the values of religious moderation, such as tolerance, balance (*tawasuth*), and anti-radicalism and complement inadequate religious education in public schools, especially for students aged 7–18 (Masliyana, 2023).

Strengthening religious moderation in early childhood involves several key aspects. National Commitment teaches the values of diversity and love for the homeland through activities such as introducing national songs and heroes. Second is the aspect of Moral Education, namely, instilling polite behavior, mutual respect, and distinguishing between good and evil, third, the aspect of Strengthening Aqidah, namely introducing the basic concept of religion, including the pillars of Islam and moral values that underlie daily behavior (Juliayna, 2022) The fourth aspect, Tolerance Education, encourages children to appreciate differences and interact positively with people from different backgrounds. By sending their children to Islamic schools, parents have fulfilled two aspects of strengthening religious moderation in early childhood: moral education and faith strengthening (Rochim, 2023).

Parents set an example of not being exclusive in society by actively participating in social and religious activities in the home environment, such as attending religious holidays and tahlilan. Participating in activities in the surrounding environment will foster empathy, compromise, and a sense of belonging among residents. Such parents can be role models for children about the importance of socializing so that they do not feel they are right; there is always room for discussion and hearing opinions from different perspectives so that, in the end, they are open to differences.

Parents should be role models of moderate behavior. Their daily attitudes and actions will significantly influence how children view diversity. For example, if parents demonstrate an attitude of tolerance and respect for differences, children will be more likely to imitate this behavior. Parents' learning methods are very influential in instilling religious moderation. Methods such as habituation, supervision, and providing opportunities to socialize can help children understand and internalize moderate values. Children tend to imitate the behavior of adults, so role models from teachers and parents are very important in this process (Muhfi, 2018).

Children not only learn about religious dogmas in school but also see their practices through their parents' daily attitudes in the family and society that Islam is a friendly and loving religion and does not discriminate against others, even though they have different religions. Parents always advise their children. Parents who pay attention to their children by advising and talking will make them feel cared for and, therefore, keep them away from feelings of alienation that are dangerous for their emotional development in the future. Children always have a place they can rely on to provide solutions to problems. Collaboration between parents and teachers is also essential. Parents are expected to be actively involved in formal educational activities that emphasize religious moderation so that there is harmony between what is taught at home and school. In this way, children get reinforcement of these values at home.

The role of parents today is significant amidst the increasingly sophisticated technology. Parents about education in the industrial era 4.0 should be able to introduce and train children from an early age to think broadly. There are various efforts that parents can make, namely: a) teaching to remember what they have done. Children are invited to discuss what has been done in the morning and evening; b) asked to understand something correctly. If the child does something negative that is not pleasing to the parents, provide a reason that can be accepted by the child so that the child does not repeat it; c) guide children to apply the knowledge gained; d) invite children to learn to analyze. For example, after studying and tidying up toys, teach children the consequences of neat toys; e) teach children to evaluate. Evaluation helps provide knowledge or concepts of right or wrong. Inviting children to see the benefits of neat toys, and f) inviting children to learn a new idea and teaching children to develop their minds with parental guidance (Gussey, 2019)

The change of the digitalization era 4.0 requires a strong foundation. Religious moderation is rooted in the Qur'an, which is called *wasathiyah*, taken from the word *ummatan wasathan* (moderate people). (QS. 2: 143).

And so We made your Nation In the middle To be Martyrs for the people. It will be The Messenger Upon you Martyr ﷺ gesticulate We made The Qiblah that I was On it unless To know from He follows The Messenger Who It turns over on His heels and that She was Big unless on who Hoda God gesticulate He was God To be lost Your faith ﷻ that God With people Compassionate merciful.

Thus, We have made you (Muslims) a middle nation that you may be witnesses over humanity and that the Messenger (Prophet Muhammad) may be a witness over you. We did not appoint the Qiblah (of Jerusalem) to which you used to turn, except that We might know who follows the Messenger and who turns back. Indeed, it is a heavy burden, except for those whom Allah has guided. Allah will not let your faith go to waste. Indeed, Allah is the Most Gracious and most Merciful to humanity (Ministry, 2018).

This verse explains that the middle people mean the chosen people, the best, just, and balanced in beliefs, thoughts, attitudes, and behavior. Regarding language, *wasath* is the middle position between two adjacent sides. Children in the digitalization era 4.0 need a strong foundation to maintain balance, surf the internet, and voice religious moderation to create harmony in spiritual life. Social media, which has such a broad scope, must align with the wisdom of the Indonesian nation. Religion is present to inspire people to live in harmony and unity for the sake of advancing Indonesia. Among the signs of maturity is living together with different people. This is related to the command of the Prophet not to leave a weak young generation, so parents need to equip their children with strong religious knowledge to ward off free radicals that children easily access through social media. For this reason, it is essential to strengthen the foundation of the character of religious moderation in children by parents in the Industry Era 4.0.

Prophet Muhammad emphasized in a hadith narrated by Abu Hurairah; on my dad's kitten satisfied God About him He said He said The Prophet pray God attic And he handed over all born is born on instinct His parents They Judaize him, or They make him Christians. or They are anthropomorphizing him. Like The beast Produced The beast, Do You see In it Jad'aa? Narrated by Bukhari And Muslim Abu Dawood And Al-Tirmidhi And women And yours And others
Translation: Abi Hurairah RA narrated that the Prophet SAW said, "Every child is born according to fitnah (Islamic religious potential). Furthermore, it was his parents who turned him into a Jew, Christian, or Magian, like an animal giving birth to an animal. Do you see any shortcomings in him?"

The character of religious moderation needs to be instilled starting from home and from the family environment by parents. A critical factor in developing a child's character of religious moderation is parental education at home in the family. The family is essential in improving the quality of a nation's human resources (Prima, 2015). The family is where the earliest education process is carried out for humans. The family has proven to be a place to instill noble morals. Good or bad, the progress or decline of a generation in a country depends on the family's quality and the parents' education towards their children (Junaidi, 2019)

The role of parents in strengthening the foundation of religious character in children in the Industry 4.0 Era in general is:

- a. As educators, parents must provide guidance and direction to children as provisions and a fortress to face the changes that occur.

- b. As a role model, Children need role models in their environment. Parents are role models or exemplary role models for children.
- c. As a companion, Parents are required to accompany their children so that they do not fall into social circles that lead them to juvenile delinquency and actions that are detrimental to themselves and others.
- d. Parents are not required to judge as counselors in this case. They are expected to embrace their children and help them solve the problems they are facing.
- e. As a communicator, a good relationship between parents and children will facilitate communication, making it very easy to help educate them.
- f. As a friend/companion: When parents are friends/companions, children tend to be open about their problems (Mahfudz, 2024).

Regarding the role of parents in raising children, Syafei explained the obligations of parents in raising children, including:

- a. Children are asked to get used to maintaining, storing, and using their learning tools in an orderly manner. They are also asked to obey when they should study, play, nap, sleep, and wake up.
- b. Regarding tasks and obligations at home, parents should start giving a reasonable "ration," such as sweeping the yard, watering flowers/plants, feeding pets, tidying up piles of newspapers/magazines, and buying kitchen necessities at a shop close to the house.
- c. Regarding religion, parents must start telling their children to follow religious commands and avoid religious prohibitions, inviting them to work together to follow religious commands, and explaining the importance and benefits of religion.
- d. Regarding the room or bed, parents should start giving "quotas" to their children. This is intended so children can be educated to be responsible for their respective rooms or beds' cleanliness, beauty, and order. In addition, teaching children about cleanliness will support the development of the child's soul.
- e. To instill a sense of responsibility for living in society and the environment, inviting our children to participate in community service, such as cleaning the environment, would be good.
- f. Ask the child about how things are at school, what they saw in the recreation area, and what lessons the child received that day (Sahlan, 2023)

Meanwhile, according to Mary Go Setiawan, the role of parents as communicators is to consider several principles in building communication with children, namely, providing time. Nowadays, parents who work outside the home spend a lot of time doing their jobs, so that time for their children is reduced, and they can communicate with their children very little. In this case, parents willing to sacrifice time to communicate with their children mean they already love and care for them. Second, communicating personally is explicitly held with children. This is very helpful for parents to know the feelings that their children are experiencing, both when the child is happy, angry, and happy. Third, parents should respect their children, which often happens when adults underestimate children, consciously or unconsciously. In fact, along with technological advances, a child's abilities can likely exceed those of adults. Thus, parents are advised to respect their children and accept their opinions. Fourth, understand children; to establish good communication with children, parents must try to get to know the child's world,

look from the child's position to listen to their stories and what the reasons are, as well as about what the joys and sorrows, joys, difficulties, strengths and weaknesses of the child are. Parents who frequently communicate with their children will have a closer relationship with them, and if their children have problems, they will quickly resolve them. Fifth, maintain the relationship between parents and children. Good communication is always based on a good relationship, always maintaining a good relationship with the child and considering the child as a friend so that, due to their closeness, the child can openly express what is in his heart (Elisabeth, 2019)

Elizabeth B. Hurlock added that to maintain good communication between parents and children, parents must be able to accept criticism from children with an open heart. This is because one of the attitudes of democracy is also marked by an open attitude between parents and children. Discipline techniques in democracy use explanations, reasoning, and discussion to help children understand why certain behaviors should be applied (Hurlock, 2000). Thus, there will be massive interaction and communication between parents and children so that the child's character is formed. Mistakes in parental education of children such as excessive protection (*hyper protection*), too pampering or following all the child's wishes (*gratification of whims*), giving excessive sanctions to children, lack of confidence in parenting abilities, fear of losing children, infantilism and mistakes in fathering such as hyper protection, always giving conditions to every child's actions, undeveloped fatherly feelings due to lack of experience, father's preference for male traits in a child, can cause specific fundamental communication difficulties related to content, instrumental and reflective in children. Such errors determine non-constructive behavior in children's communicative situations, such as aggression, protest, demonstrative behavior, shyness, and conformity (Mery Go, 2000)

The character of religious moderation must be instilled in children because it is closely related to the concept of *pabulum minannas*, which is *social piety or chair mah hah worship*. *Hablum minannas* are a concept that allows humans to maintain good relationships with other humans. In essence, humans are social creatures. Allah SWT emphasizes this in the letter Al Hujurat verse 13, which means:

Oh the people I We created you from male And female, And we made you Peoples And the tribes know each other that I honor you when God I fear you that God All-Knowing expert O people, indeed, We have created you from a man and a woman. Then, We made you into nations and tribes so you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious one. Indeed, Allah is All-Knowing and all-compliant (Ministry, 2019)

In this verse, Allah SWT reminds us that diversity is inevitable and that humanity is ordered to know and do good to each other.

The diversity of tribes, races, and religions is one of the characteristics of the Indonesian nation. Therefore, Indonesians uphold tolerance, especially religious tolerance. Tolerance is an attitude and action that respects differences in religion, tribe, ethnicity, opinions, attitudes, and actions of others different from themselves. Being tolerant of implementing other religious worship means an attitude and action that respects all forms of religious worship activities of other religions.

Respecting all forms of religious worship of other faiths can be shown by not insulting each other and not disturbing friends of different religions carrying out their worship so that harmony is established with adherents of other faiths.

It is hoped that by instilling the character of religious moderation in children, they can live with adherents of other religions. Children can live well in broader society by living in harmony with adherents of different religions. Through high tolerance, harmony will be created between followers of other faiths. Syamsul Kurniawan stated that fostering children's tolerance can be done through activities such as celebrating religious holidays and holding religious activities according to their religion. Through these activities, it is hoped that religious tolerance will grow, mutual respect for differences will be developed, and, ultimately, a harmonious, peaceful relationship will be established. (syamsul, 2019). Thus, children will feel the beauty of togetherness in disagreements. They will think that all are brothers and sisters who must be respected, appreciated, loved, and cared for like their own family. Children can live in harmony with adherents of other religions in any environment. For example, they can continue to play with friends of the same age even though they have different faiths, help each other when in trouble, respect each other, and instill a sense of affection (Agus, 2016).

This is also emphasized in Surah An-Nisa verse 36, which reads:

And worship God no You associate With him Something And to the parents Kindly And with it kinship And orphans And the poor And the neighbor That kinship And the neighbor The side

And She owned Your faith ۞ that God no He loves from He was Arrogant Proudly Worship Allah and do not associate anything with Him. Do good to parents, relatives, orphans, people in need, neighbors near and far, companions by your side, and those your right hands possess. Indeed, Allah does not like the arrogant, boastful. (Ministry, 2019).

This verse contains an understanding of the prohibition of associating partners with Allah with anything, whether visible or invisible. This is because associating partners with Allah is a major sin. This verse also contains an understanding of the recommendation to do good to parents, relatives, orphans, poor people, close and distant neighbors, colleagues, ibn Nabil, and enslaved people that we have. This verse teaches us to take good care of *hablum minallah* and *hablum minannas*, namely our relationship with Allah as *the Creator* and the people around us, fellow humans or fellow creatures.

So, this study can conclude that efforts to instill the foundation of a moderate religious character are to provide an understanding of religion that is rahmatan lil alamin from an early age, then mingle in society in socio-religious activities, not be exclusive, and constantly open up space for dialogue with children.

The involvement of both parents in economic activities is like a double-edged sword. On the one hand, it benefits the family economy, but on the other hand, it reduces the quantity and quality of parent-child relationships. Therefore, extra efforts are needed for parents who both work to make time for their children at home by continuing to build emotional closeness through frequent asking, dialogue, asking about children's daily experiences, and giving advice. By communicating frequently, children will feel cared for, and the use of gadgets will also decrease by itself. With the efforts of parents to make time, it is hoped that harmful exposure from social media will be eliminated because parents are always ready to be their children's discussion partners. When parents have given up because of fatigue, children can surf the internet to get damaging information that opens up gaps in

incorrect understanding of religion. Parents must know that the surrounding environment can influence a child's character. In this context, they must be ready to provide extra guidance to protect children from negative influences that can damage their understanding of religious moderation (Khaeron, 2018).

CONCLUSION

Efforts made by parents in instilling the character of the foundation of religious moderation are by parents sending their children to Islamic schools as a provision of religion, providing daily examples of parental relationships with those around them who have different beliefs, participating in religious and community activities, prioritizing harmony, and giving teaching or guidance in the form of direct advice to behave politely. Meanwhile, the obstacles parents face are being busy working so they do not have much time to accompany their children, the existence of gadgets that make children surf looking for instant ways to gain knowledge, and the permissive attitude of parents due to their limited time. From these findings, it can be concluded that efforts to instill the foundation of religious moderation character are by providing an understanding of religion that is *rahmatan lil alamin* from an early age, mingling in society in socio-religious activities, not being exclusive, and constantly opening up space for dialogue with children.

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