



Available online at JECE (Journal of Early Childhood Education)
Website: <http://journal.uinjkt.ac.id/index.php/jece>
Permalink/DOI: <http://dx.doi.org/10.15408/jece.v6i2.34820>
JECE, 6 (2), Desember 2024, 203-220

STRENGTHENING RELIGIOUS MODERATION THROUGH LEARNING NATIONAL INSIGHT IN EARLY CHILDHOOD

Siti Fatimah, Lilis Suryani

Pancasakti University Bekasi

Corresponding e-mail: fatim.gh321@gmail.com, lilisyeyen2019@gmail.com

Abstract

Strengthening religious moderation at the Early Childhood Education (PAUD) level is a necessity, because they are in a period of development and growth as a foundation for later life. This research aims to explore the learning of national insight at RA Muslimat NU 007 Gandu I to strengthen religious moderation. This is qualitative research with descriptive analysis method. Data collection was carried out by observation, interviews and documentation. Data were analysed using the Miles & Huberman model, namely data reduction, data presentation and conclusions. The results of the research show, first: learning national insight can strengthen religious moderation, this is shown by children being able to understand the concept of love for the country, the concept of nation and country, the concept of Pancasila as the ideology of the nation and country, as well as the concept of being willing to sacrifice and defend the country. Second: The strategy used consists of two parts, namely through learning materials, especially on the theme of Love for the Motherland and through school programmes, both intracurricular and extracurricular as well as habituation activities.

Keywords: Religious Moderation, National Insight, Early Childhood

Abstrak

Penguatan moderasi beragama di tingkat Pendidikan Anak Usia Dini (PAUD) adalah suatu keniscayaan, sebab mereka berada pada masa-masa perkembangan dan pertumbuhan sebagai landasan bagi kehidupan selanjutnya. Penelitian ini bertujuan mengeksplorasi pembelajaran wawasan kebangsaan di RA Muslimat NU 007 Gandu I guna memperkuat moderasi beragama. Jenis penelitian ini adalah kualitatif. Metode penelitian yang digunakan adalah analisis deskriptif. Pengumpulan data dilakukan dengan observasi, interview (wawancara), dan dokumentasi. Data dianalisis dengan model Miles & Huberman yaitu reduksi data, penyajian data dan kesimpulan. Hasil penelitian menunjukkan, pertama: pembelajaran wawasan kebangsaan dapat memperkuat moderasi beragama, hal tersebut ditunjukkan dengan anak mampu memahami konsep cinta tanah air, konsep berbangsa dan bernegara, konsep pancasila sebagai ideologi bangsa dan negara, serta konsep rela berkorban dan bela negara. Kedua: Strategi yang digunakan terdiri dari dua bagian, yaitu melalui materi pembelajaran khususnya pada tema Cinta Tanah Air dan melalui program sekolah baik intrakurikuler maupun ekstrakurikuler serta kegiatan pembiasaan.

Kata Kunci: Moderasi Beragama, Wawasan Kebangsaan, Anak Usia Dini

Introduction

Early childhood is an individual who is in the phase of undergoing a rapid growth process and is fundamental for later life. NAEYC (*National Association of Education for Young Children*) says that early childhood is a group of individuals who are in the age range between zero (0) to eight (8) years (Sri Watini, 2020). They are unique and have special characteristics both from physical, emotional, social, language, motoric, moral, and religious and are undergoing a rapid development process in the span of human life growth (Anis, 2017).

Children are the generation that will determine the fate of the Indonesian nation in the future. Article 31 paragraph 1 of the 1945 Constitution country's that, "Every citizen has the right to receive education". The character of students will be formed early through teaching, so that they can become a generation with good character for the progress of the nation in the future. For early childhood, character teaching is very urgent, if they grow up in a harmonious, tolerant, peaceful environment, then they will develop healthy and wise behaviour and thoughts. Likewise, if they grow up in an environment full of hate speech, violence, intolerance, it will have an impact on their current and future thoughts and behaviour.

Amid such high hopes for children as the next generation of the nation, there is a strong concern that radicalism is starting to penetrate among them. Kompas online media country'd that around 1800 children out of 500 Indonesian citizens in Iraq were exposed to radicalism. This was country'd by the staff of the Protection of Children Victims of Stigmatisation and Terrorism Networks of the Ministry of Women and Children Protection, Hasan, in the "Coordination Forum for the Implementation of Policies for the Protection of Children Victims of Stigmatisation of Terrorism Networks" in Kupang, Thursday (22/10/2020)

In addition, it was also found that radicalism has infiltrated playing and learning material for early childhood. The seeding of radical understanding can be found in textbooks, storybooks or comics for early childhood. The content contained in the book can be in the form of images, illustrations, and narratives that lead to radicalism (Pusat kurikulum dan Perbukuan). In fact, radicalism messages have also entered the lyrics of songs sung by children. Examples of song lyrics that contain elements of radicalism are those that do not respect differences, emphasise opposition, feel the most righteous, and contain hostility, as well as cornering or insulting people of different backgrounds. Persuasion or scenes of violence and hate speech spread through social media can have a negative impact on children's development. This is also the case with games that often show violent actions such as hitting, beheading and so on. (Budi Prakoso, 2022 "Beware of Media Spreading Radicalism in Early Childhood" <https://www.kompasiana.com>)

Radicalism has become a global issue that must be a serious concern of various groups, government, religion, and civil society, discussed on various occasions. (Ahmad Kholil, 2018). The involvement of all parties can be manifested in various

attitudes and forms as a preventive effort for children who have not been exposed to radicalism and as a way out for those who have been exposed to radicalism. This fact is a challenge faced in creating a moral generation that has a mature physical, mental and spiritual character is very heavy.

In this context, a moderate religious attitude, especially in national insight, is urgent and immediate to become the agenda of all components of the nation. The importance of religious moderation education in Indonesia based on the fact that Indonesian society is very plural and multicultural. The Indonesian nation consists of various ethnicities, tribes, religions, cultures and religions. Diversity or heterogeneity necessitates differences, and every difference has the potential to create conflict or friction, which can lead to social imbalance. In this context, religious moderation education from an early age needs to be presented to create balance in the life of the nation and religion (Dinar & Syamsul, 2021).

The word moderate and religious moderation is actually taken from the equivalent Arabic word, *al-wasathiyah* as countryd in Q.S. 2: 143. The word *al-Wasath* means something that is good and is between two extremes. When *wasathiyah* is practiced in everyday life, one avoids excessive attitudes and behaviour. The attitude that is born is based Islamic values with a straight and moderate mindset, not excessive (Maimun, et al, 2019). Meanwhile, religious moderation is our perspective on religion in a moderate manner, namely understanding and practicing religious teachings proportionally, neither extreme right nor extreme left (Rinda Fauzian, et al, 2021).

Being moderate does not mean being ambiguous and weak in religion. Being moderate does not mean leading to irresponsible freedom. It is wrong to assume that someone who is moderate means that they do not have guidelines and enthusiasm, are not serious, or are not committed in practising their religious teachings (Ida Sartina, 2022). Religious moderation is a firm stance on justice and proper fulfilment of rights. Religious moderation education is intended to keep the practice of religious teachings from being trapped in an exclusive manner that negates national insight. Although Islam is the majority religion, the government facilitates the interests of all religions without exception. This can be seen, among other things, by the fact that Indonesia is the country that sets the national holidays most based on the holidays of all religions. Likewise, in the matter of community cultural rituals that are rooted in traditions and customs and local wisdom, the government also preserves a lot in order to maintain social harmony. The role of the government is very important and determines the creation of religious moderation.

There are four indicators of religious moderation, namely: 1. National Commitment or National Insight, 2. Tolerance, 3. Non-Violence, 4. Accommodation to Local Culture. These four indicators can be used to measure and recognise how strong religious moderation is practised by someone in Indonesia, and how much vulnerability they have. These vulnerabilities need to be recognised early on so that appropriate steps can be taken to strengthen religious moderation (Compilation Team

of the Indonesian Ministry of Religious Affairs, 2019).

National commitment or national insight is a very important indicator to determine the extent to which a person's religious views, practices and attitudes have an impact loyalty to the agreed national basis, especially related to the acceptance of Pancasila as the national ideology and its attitude towards ideologies that are contrary to Pancasila. Part of national commitment is the acceptance of the principles of the nation as set out in the 1945 Constitution and the regulations under it (Nini Adelina, et al., 2022). National insight contains the commitment and spirit of unity to ensure the existence and improvement of the quality of national life and requires adequate knowledge of current and future challenges and the various potentials of the nation (Syamsu Ridhuan, 2019).

National values that must be understood in their application in the life of the nation and country include love for the country, awareness of the nation and country, loyalty to Pancasila as the national ideology, willingness to sacrifice for the nation and country, and having the ability to defend the country (Basseng, 2019). Extremism expressed by a group of people in the name of and using religion as a tool is anticipated and prevented through strengthening religious moderation, especially in the study and emphasis on national insight.

Several phenomena of negative behaviour in children are often seen in everyday life. Among them are speaking impolitely to others, even yelling at parents, enjoying imitating scenes of violence, discrimination and bullying against playmates, and the worst is the entry of extremism ideology in the realm of children's education in the form of intolerant and radical teaching, which denies nationalism (Salma Rozana, 2023). This happened, for example, in the parade of Kartika V kindergarten children who wore veils and carried replicas of weapons, as if in a war situation (<https://www.bbc.com/indonesia/indonesia-45231272>) This is where the importance of instilling religious moderation through learning national insight in the Indonesian generation, especially in early childhood, to become a successor who has faith, morals, achievements, and a strong individual character, to avoid radicalism and extremism.

RA Muslimat NU 007 Gandu, which is located in the Mlarak sub-district of Ponorogo Regency, is one of the RA that is very concerned about understanding and instilling the values of national insight in its students. This can be seen from the programmes implemented by the school. One of them is the implementation of the flag ceremony every Monday, where in the ceremony the children salute the flag, sing national songs, and recite the precepts of Pancasila

Method

Planting the values of religious moderation in national insight to early childhood is a preventive effort from the emergence of radicalism and extremism. Early childhood is the most strategic target for instilling positive doctrines for their growth and development in cognitive, affective, and socio-emotional fields. Emphasis on the spirit

of nationalism and love for the country are important materials for early childhood to save and prepare the golden generation in the future.

Strengthening national insight in children is a very important and urgent need to be done, with the advancement of the times, especially in the field of technology and information, it is very easy for children to access and obtain various kinds of information via the internet and social media without them knowing which ones are good and bad. So it is very important that children are equipped with knowledge about national insight as early as possible, in order to avoid the onslaught of ideologies, cultures and lifestyles that are far from the personality of the Indonesian nation, so that children become whole human beings with dignity and noble personalities devoted to the country and nation.

This research specifically examines national insight learning as an effort to strengthen religious moderation at RA Muslimat NU 007 Gandu 1. The method used in this research is descriptive qualitative. This research aims to describe the strengthening of religious moderation through national insight learning at school. Researchers obtained data through observation, interviews, and documentation. Through observation, the researcher will observe the teacher in strengthening religious moderation in building children's national insight. Interviews are used by researchers to collect information material conducted by oral question and answer with a predetermined direction and purpose. Meanwhile, documentation is used to support the credibility or complement the research results gain from observations and interviews.

The subjects of this research are:

- 1) The principal as a leader must be able to carry out his duties and responsibilities well to shape the character of students in accordance with the functions and objectives of the national education system, namely shaping the character of the nation, especially in RA Muslimat 007 Gandu Ponorogo.
- 2) Teachers as educators, teachers, coaches who know how the learning process takes place in growing and shaping the character of students in early childhood at RA Muslimat 007 Gandu Ponorogo.
- 3) Learners as recipients of material, the main informant to find out the learning process that will instil character through early childhood education.

In (Sugiyono, 2013) the data analysis technique used by researchers in this case is the *Miles* and *Huberman* model. Namely, qualitative data analysis activities are interactive and take place continuously until completion so that the data obtained is sufficient or even saturated. This data analysis activity consists of three processes, namely *data reduction*, *data presentation*, and *conclusion drawing/verification*.

The data analysis process according to *Miles and Huberman* can be described as follows:

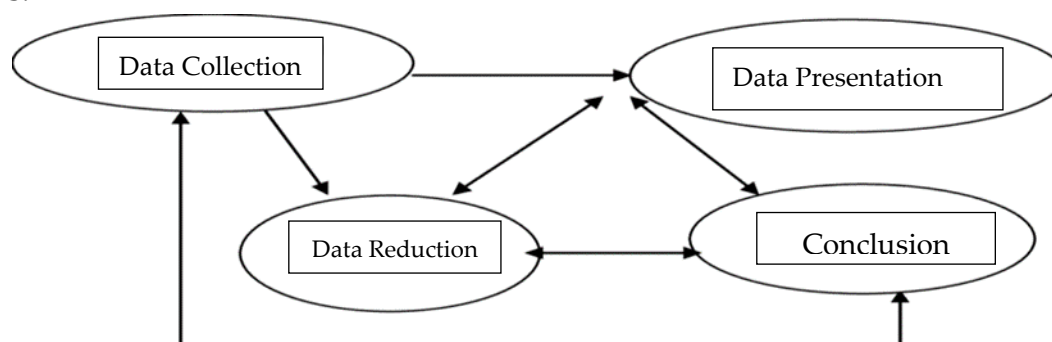


Figure 1: Data Analysis Process of Miles and Hubermans Model.

Researchers collected data from the field regarding strengthening religious moderation through learning national insight in children. Data collection is done by interview, observation, and documentation study. Researchers will conduct data reduction since data collection begins by making summaries, providing codes, writing memos, and so on with the aim of setting aside irrelevant data or information and then the data is verified. The next step is that researchers will present all or part of the data generated from the research process presented in the form of descriptions or narratives, tables and images. The purpose of presenting the data is to make the data or information easy to understand.

After the data has been reduced and presented in a form that is easy to understand, the information or data will then enter the conclusion drawing stage. In this activity, a reconciliation of all data is carried out. Whether all the data obtained has been included in the data analysis and interpretation activities, whether the analysis carried out is appropriate, whether there is a need for reconfirmation of the source of information. The final conclusion is in the form of a report on field conditions relating to the extent to which the programme has developed, then the results will be a recommendation and decision from this research. The reason researchers use a qualitative approach is so that researchers can more freely observe, understand and analyse regarding the implementation of strengthening religious moderation through learning national insight.

Results and Discussion

The background of the research on strengthening religious moderation through learning national insight at RA Muslimat NU 007 Gandu I is the fact of the lack of knowledge about national insight, especially for children who have just entered school. For children who are in grade B, they already know the symbols of the country, such as the country symbol, flag, compulsory song, the name of the president and vice president and the capital city of the country. However, it is not just the symbols that are taught but also the values contained in them.

The purpose of learning national insight at RA Muslimat NU 007 Gandu I is to create students who have good morals or morals so that they are able to coexist with others with a sense of brotherhood and unity shown by respect, tolerance, responsibility, peace-loving, caring, and other positive attitudes. In addition, it is also to foster and develop the spirit of nationality, namely the ability to think and act base on the interests of the nation above the interests of self and group. Fostering a sense of love for the country, building a spirit of nationalism, and not being extreme, fostering self-confidence and pride in the nation and country of the Republic of Indonesia, so that they will always maintain the good name and integrity of the Republic of Indonesia until the end of their lives.

Planning in RA Muslimat NU 007 Gandu is PROTA, PROSEM, group lesson plans. RPPH group with RPP components in which there is an identity of the RPP (semester, month, day, theme, sub theme, age level or group), basic competencies (KD), material content, learning objectives, tools and materials, questions, and development indicators. The types of activities prepared in the learning process about national insight at RA Muslimat NU 007 Gandu are singing the national anthem every flag ceremony and commemoration of national holidays, telling stories about history, displaying photos of national heroes in the classrooms, commemorating national holidays with competitions or cultural performances, introducing various national cultures simply using educational game tools (APE) by showing miniature temples and telling stories, pictures of traditional houses, and traditional clothes, wearing traditional clothes on Kartini day, introducing the country symbol, flag, the name of the president and his deputy, and the names of the regions of the Indonesian republic.

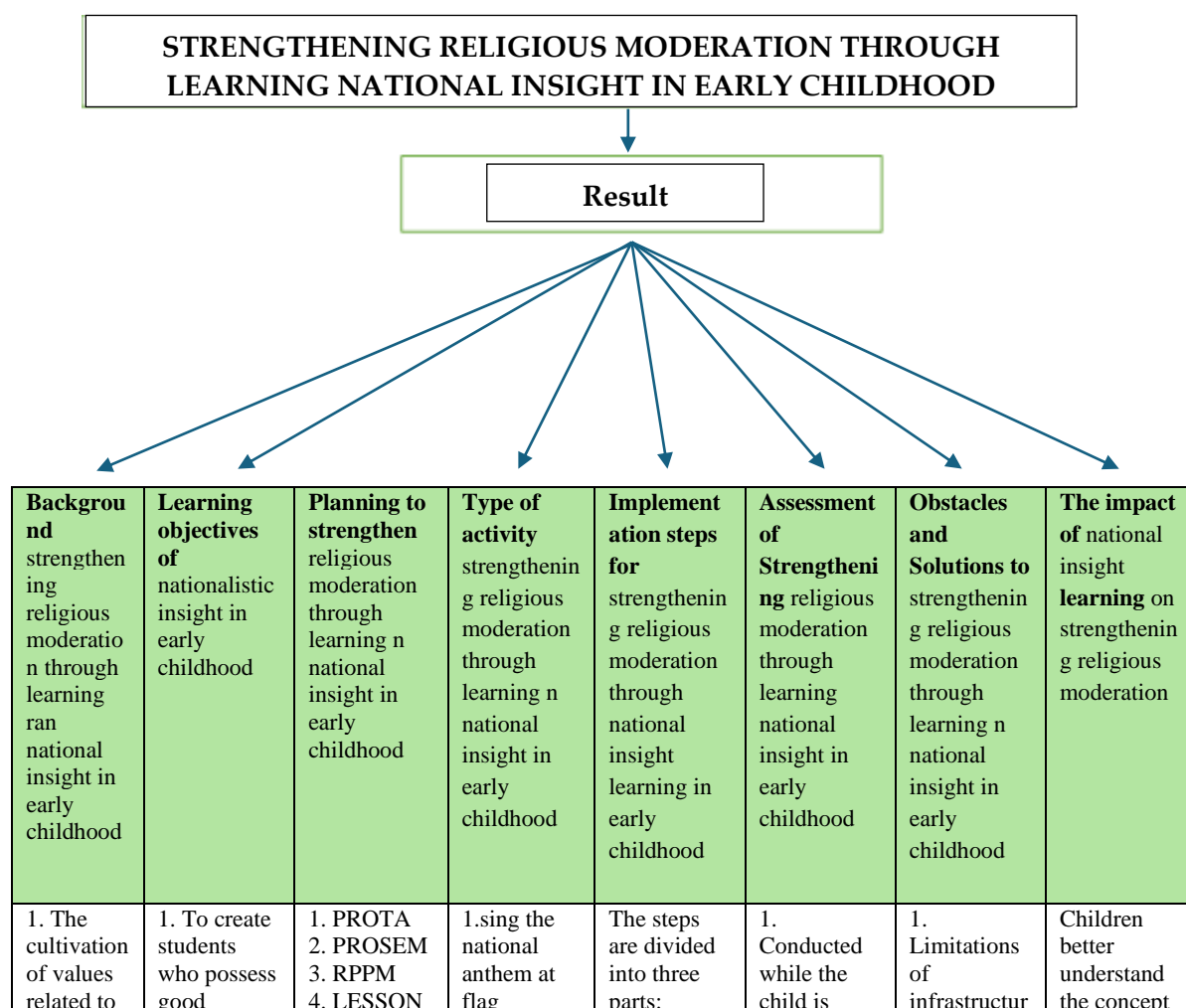
The learning steps are divided into three parts. the first is by implementing positive habits starting from welcoming children's arrival at school until the parents picking up their children when they leave school. Assessment of strengthening religious moderation through national insight learning at RA Muslimat NU 007 Gandu I is carried out when children play through observations or observations as well as using work assessment techniques, with an assessment scale such; has not developed (Belum Berkembang - BB), is starting to develop (Mulai berkembang - MB), is developing as expected (Berkembang Sesuai Harapan - BSH), and is developing very well (Berkembang Sangat baik - BSB). The results of the assessment that are reported to the parents of the students are the report card for each semester.

The obstacles to strengthening religious moderation through learning national insight at RA Muslimat NU 007 Gandu I are; 1) limited infrastructure and learning media, for example, the Educational Game Tools (APE) of traditional houses and traditional clothing is not complete, there is no electronic device such as a projector to introduce children to history through films, and the lack of reading or picture books with cultural and historical themes, 2) limited teaching resources in terms of innovation and creativity in learning, 3) lack of parental awareness and support in instilling national insight to students when at home, so that national insight material seems only

in the school environment.

Solutions conducted by teachers and school to overcome obstacles in order to strengthening religious moderation through national insight learning are 1) Procurement of interesting learning media so that children are more eager to learn. 2) Including educators to attend training hopefully they have knowledge in creative and innovative learning, so that children are more enthusiastic and interested in learning. 3) Inviting children to be directly involved when learning related to national insight material, such as making flags from paper and wooden skewer, making *batik* with paper base material, making traditional food *rujak* so that learning will be more impressive. 4) Organise parenting activities with students' parents to work together to invite children to learn more about national identity, traditions, and Indonesian culture from an early age, so that a sense of love for the country will arise in them.

The impact of learning national insight on strengthening religious moderation in RA Muslimat NU 007 Gandu is that children has better understanding the concept of love for the country, children better understand the concept of nation and country, children better understand the concept of Pancasila as the ideology of the nation and country, and children are able to understand the concept of willing to sacrifice and defend the country.



| | | | | | | | |
|---|--|------|---|---|--|--|---|
| religious moderation in national insight for early childhood is an important and urgent need. 2. At the beginning of the new school year, children's knowledge of national insight is still very minimal, especially for new students. Grade B children already know about the symbols of the country but the knowledge of the values in them is still lacking. | <p>morals. 2. To foster and develop a spirit of nationalism, specifically the ability to think and act in ways that prioritize the interests of the nation and country over personal or group interests. 3. To cultivate love for the country and build a spirit of nationalism, and not be extreme</p> <p>Foster a sense of confidence and pride in the nation and country of the Republic of Indonesia, so that they will always maintain the good name and integrity of the Republic of Indonesia until the end of their lives.</p> | PLAN | <p>ceremonies and commemoration of national holidays</p> <p>2. displaying photos of national heroes in classes</p> <p>3. commemorate national holidays with competitions or art performances;</p> <p>4. introducing various national cultures in simple by showing a miniature temple and telling about it, pictures of houses, and traditional clothing</p> <p>5. wearing traditional clothes on the day Kartini;</p> <p>6. Introduce the national emblem, the flag, the name of the president and his deputy, the name of the regions of the Indonesian republic.</p> | <p>1. By implementing positive habits starting from welcoming children to school to picking up children when they return home. 2. Through both intra and extra school programmes related to national insight</p> <p>With the learning that has been planned, especially the material on the theme of Love for the Country, for approximately four weeks the children are taught the theme. Just like in other themes, starting with marching, opening, core activities, reflection then closing</p> | <p>playing by making observations</p> <p>2. With the work assessment technique</p> <p>3. Rating scale BB, MB, BSH, and BSB</p> <p>The assessment results are accumulated in the report card.</p> | <p>e and learning media</p> <p>2. Limited teaching resources in terms of learning innovation and creativity</p> <p>3. lack of parental awareness and support in instilling nationalistic insights to students at home.</p> <p>The solution:</p> <p>1. Procurement of interesting learning media so that children are more eager to learn</p> <p>2. Include educators to attend training or workshops</p> <p>3. Inviting children to be directly involved in the learning process</p> <p>Organised parenting activities with student guardians.</p> | <p>of patriotism. Children better understand the concept of nation and country. Children better understand the concept of Pancasila as the ideology of the nation and country. Children are able to understand the concept of self-sacrifice and national defence</p> |
|---|--|------|---|---|--|--|---|

Planting the values of religious moderation in national insight to early childhood is a preventive effort from the emergence of radicalism and extremism. Early childhood is the most strategic target for instilling positive doctrines for their growth and development in cognitive, affective, and socio-emotional fields. Emphasis on the spirit

of nationalism and love for the country are important materials for early childhood to save and prepare the golden generation in the future.

Research on religious moderation in early childhood, especially on national insight, is still relatively rare, and at least reveals two fundamental aspects: *First*, conceptually, this research will show a deep understanding of national insight as part of efforts to strengthen religious moderation, so that it is not only about nationalism but also about religious maturity. In addition, this study will also add to the references on religious moderation that are currently being promoted by the government through the ministry of religion, especially in early childhood.

Second, in the realm of practice, this research reveals data in the field about strengthening religious moderation through learning national insight with the object of early childhood. The selection of early childhood as the object of research is not without consideration; early childhood is a very strategic target to get the right understanding of moderate religion, because they are in a golden period, which is easy to receive stimulation of understanding in the form of activities and habituation. So this research is new because there are still few studies that discuss strengthening religious moderation through learning national insight in early childhood.

This research departs from the author's anxiety about children's knowledge of religious moderation, especially those related to national insight at RA Muslimat NU 007 Gandu I. Interview data obtained information that at the beginning of the semester, children's knowledge about national insight is very limited especially new students are still very lacking. This is not only due to the age factor but also because their knowledge of national insight has not been introduced in the family environment. Said May Nur Sihmayati, one of the teachers at RA Muslimat NU 007, when asked about the condition of children's understanding of national insight, *"It is still very minimal, especially for new students. Maybe in the family environment, they have not been taught about national insight."* Unlike the new students, the Grade B students already know about the symbols of the country at the beginning of the new school year, although they are still weak in the understanding stage of the symbols.

The purpose of providing nationalistic insight is, *firstly*, to create good morals, so that people can live together with others with full awareness of the love shown by tolerance, peace-loving, responsible, respectful, caring, and other positive attitudes. *Secondly*, it is to develop the spirit of nationalism, namely the ability to put the interests of the country and nation above the interests of self and group. Learning about nationalism, *third*, is also to foster a sense of love for the country, build a spirit of nationalism, and not be extreme. And, *fourth*, it can foster self-confidence and pride in the nation and country of the Republic of Indonesia, so that there is a spirit to always maintain the good name and integrity of the Republic of Indonesia.

This is in line with what Ali Sadikin said that the cultivation of national values is one of the efforts in realising the goals of national education, namely in terms of the formation of noble morals (Ali Sadikin, 2019). The purpose of national education, as

countryd in the Law of the Republic of Indonesia Number 20 of 2003 concerning National Education System Chapter 1 Paragraph 1, countrys that realising a learning atmosphere in the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and country.

Siswono (in Lazuardi, 1996: 17) countryd that nationalistic insight is important to develop, because a sense of nationality as a manifestation of love for the homeland that can raise awareness of the meaning and value of a sense of national unity and integrity. Individuals who have nationalistic insight will be more concerned with the integrity of the nation and country. This is also in accordance with the countryment of Rika Hanipah et al, 2022 that by understanding national insight and having good character, the Indonesian generation will not be easily influenced by foreign cultures that come from outside and can filter everything that comes to them. Likewise with understandings that are not in accordance with the laws that apply in the country of Indonesia.

From the four objectives above, it is clear that instilling the values of national insight to early childhood is a preventive effort from the emergence of radicalism and extremism. Early childhood is the most strategic target for instilling positive doctrines for their growth and development in cognitive, affective, and socio-emotional fields (Tatik Ariyanti, 2014). Emphasis on the spirit of nationalism and love for the country is important material for early childhood to save and prepare the golden generation in the future.

Ubaidillah explained that nationalistic education has a positive effect on shaping the behaviour of early childhood, so that it has a national character to achieve children's personal resilience, and can develop an attitude of nationalism in the face of globalisation. And this nationalistic education is expected to prepare them as human beings who have an identity in the local community, as well as a vision to build the world together with global culture (Ubaidillah, 2018).

Planning at RA Muslimat NU 007 Gandu I includes PROTA, PROSEM, group and centre RPPM, group RPPH with RPP components in which there is an identity of the RPP (semester, month, day, theme, sub theme, age level or group), KD, material content, learning objectives, tools and materials, questions, and development indicators. This is in accordance with learning planning based on the 2013 curriculum based on Permendiknas No. 65 of 2013 concerning Process Standards, that learning planning is designed in the form of a Syllabus and Learning Implementation Plan (RPP) which refers to the Content Standards

This is in accordance with the 2013 curriculum-based learning planning based on Permendiknas No. 65 of 2013 concerning Process Standards, that learning planning is designed in the form of a Syllabus and Learning Implementation Plan (RPP) that refers to the Content Standards. Learning Implementation Plan (RPP) is a plan for face-to-face learning activities for one or more meetings. The lesson plan is developed from the

syllabus to direct the learning activities of students in an effort to achieve the Basic Competencies (KD) and the lesson plan is prepared based on KD or subthemes that are carried out in one or more meetings.

The components of the lesson plan consist of: 1. School identity, namely the name of the education unit, 2. Identity of the subject or theme/sub theme, 3. Class/semester, 4. Subject matter, 5. Time allocation is determined according to the need to achieve KD and learning load by considering the number of lesson hours available in the syllabus and KD to be achieved, 6. Learning objectives formulated based on KD, using operational verbs that can be observed and measured which include attitudes, knowledge, and skills, 7. Basic competencies and indicators of competency achievement, 8. Learning materials, containing relevant facts, concepts, principles, and procedures, and written in the form of items in accordance with the formulation of indicators of competency achievement, learning methods, used by educators to create a learning atmosphere and learning process so that students achieve KD which are adjusted to the characteristics of students and KD to be achieved, learning media, in the form of learning process aids to convey subject matter, learning resources, can be in the form of books, print and electronic media, the environment, or other relevant learning resources, learning steps are carried out through the introduction, core, and closing stages; and 13. Assessment of learning outcomes.

From the observation in the field, the types of activities that have a national perspective in strengthening religious moderation are as follows: *First*, every flag ceremony and commemoration of national holidays is sung the national anthem. *Second*, displaying photos of national heroes in the classrooms. *Third*, competitions or cultural performances on national holidays. *Fourth*, showing miniature temples and

telling stories about them, pictures of houses, and traditional clothes as an effort to introduce the various cultures of the nation in a simple way. *Fifth*, wearing traditional clothes on Kartini Day. *Sixth*, introducing the country symbol, flag, pictures and names of the president and his deputy, the name of the Indonesian republic and playing using educational learning tools (APE) related to national insight. *Seventh*, watching videos about the history of the Indonesian nation. *Eighth*, positive habituation starting from welcoming children to class to picking them up from school.

Providing national insight material to early childhood is conveyed in examples, pictures, songs, role plays, and so on according to the ability of 's thinking and understanding. With a pattern of inviting the names of national heroes and their struggles. It can also be done by instilling values of mutual respect, solidarity, and courtesy, and singing national songs (P. Adeed, 2017).

The steps of learning national insight for children at RA Muslimat NU 007 Gandu I are divided into three parts. The first is by implementing positive habits starting from welcoming children's arrival at school to picking up children when they leave school. The habits related to the learning of national insight such as: marching, praying before doing activities, greeting and saluting the teacher when going to class,

sharing food and toys with friends, tidying up toys after playing, throwing garbage in its place, apologising when doing wrong and so on.

The above is in line with the opinion of Novan Ardy Wiyani that the habituation method is quite effective for early childhood. This is because at an early age they have a strong memory and immature personality conditions so that it is easy to manage to do a habit. (Novan Ardy Wiyani, 2014: 195) Good habituation is important for the formation of children's character, and will also continue to affect the child until his old age. Instilling habits in children is difficult and sometimes takes a long time. However, everything that has become a habit is also difficult for us to change. Therefore, it is better for us to keep our children to have good habits than to have bad habits (Ngalim Purwanto, 2007: 177).

The second part is intra- and extra-school programmes related to national insight, such as the flag ceremony on Monday. The order of the ceremony is, first, the children are conditioned to tidy up the rows, then the ceremony is opened and led directly by the Principal, then the reading of the Pancasila text by the officer, the honouring of the flag by singing the Indonesia Raya song, followed by singing several national songs, remarks from the Principal whose contents remind the rules in the school and motivate the children to continue to be enthusiastic about learning and be more independent, and finally the closing prayer read by the teacher. Lagu *Indonesia Raya* must be taught because it is an obligatory song that becomes the identity of the nation, in addition to the flag, language, and symbol of the country. It is also a symbol of the nation's identity.

In addition to the Monday ceremony, other intra-school programmes to strengthen national insight in the context of religious moderation are the practice of ablution and Dhuha prayer, speaking Javanese every Friday, the Friday blessing programme, extra drumband, and so on. Javanese language activities every Friday are carried out every Friday from the time the children arrive at school until they go home. In addition to students, teachers are also required to use Javanese in teaching. This programme aims to preserve regional culture, especially Javanese language, introduce manners in everyday life and explore the noble value of Javanese language.

While the third is the planned learning, especially the material on the theme of Love for the Motherland, which is contained in the lesson plan for approximately four weeks the children are taught the theme, in accordance with the applicable lesson plan at RA Muslimat NU 007 Gandu I in semester 2 in weeks 12-15, children are taught the theme of Love for the Motherland which consists of several sub-themes, with the following details:

Week 12, consisting of sub-themes: Name of the Country, Name of the President and Vice President, Capital of the Country, Flag of the Country and National Anthem.

Week 13, consisting of sub-themes: National Constitution and National Emblem.

Week 14, consisting of sub-themes: Culture, ethnic groups, traditional clothes, traditional houses, Independence Day and national holidays.

Week 15, consisting of sub-themes: Life in Villages and Cities (atmosphere in villages and cities), livelihoods of villagers and cities, culture or customs of villagers and cities).



Photo 1: Flag ceremony activities



Photo 2: Dhuha prayer activity

The learning steps above are in accordance with the explanation of the Directorate of Early Childhood Education and Community Education of the Ministry of National Education (2019) that the strategy for implementing early childhood character education is carried out through three activities, namely daily activities (habituation), programmed activities, and enrichment activities aimed at developing personal and social competencies according to interests and talents.

In this case, the programmed activities at RA Muslimat NU 007 Gandu I are the flag ceremony, *wudlu* practice and *Dluha* prayer, Javanese language every Friday, Friday blessings, drumband, and theme material on love for the country. While the habituation activities carried out are positive activities starting from welcoming children when they enter the classroom to picking them up from school. Assessment of strengthening religious moderation through learning national insight at RA Muslimat NU 007 Gandu I is carried out when children play by making observations or observations as well as using work assessment techniques, with an assessment scale that has not developed (BB), starting to develop (MB), developing as expected (BSH), and developing very well (BSB). The results of the assessment that are reported to the parents of the students are the report card for each semester.

The Directorate of Early Childhood Education explains that observation in Kurriculum 13 is an assessment technique carried out during learning activities both directly and indirectly using rubrics, journals, thorough notes, and observation sheets. To make it easier for teachers to record assessments, three techniques were chosen that are most likely to be carried out by teachers, namely checklists, anecdotal notes, and assessment of work (Ministry of Education and Culture, 2019).

Based on the results of interviews, the obstacles to strengthening religious moderation through learning national insight in RA Muslimat NU 007 Gandu I are limited infrastructure and learning media, limited teaching resources in terms of innovation and creativity of learning, distraction by gadgets, and lack of parental awareness and support in instilling national insight in the family environment. This is as countryd by Ulfatun Ni'mah, one of the teachers, about the obstacles experienced in deepening nationalistic insight, "*There are so many spectacles that children see through*

android phones that more or less affect the mindset of children and this has an impact on the daily behaviour and character of children. not a few children prefer foreign cultures to their own culture."

The solutions undertaken by the school to overcome the obstacles to strengthening religious moderation through learning national insight are: *First*, Providing interesting learning media so that children are more eager to learn. *Second*, Including educators to attend training so that they have knowledge in creative and innovative learning, so that children are more enthusiastic and interested in learning. *Thirdly*, inviting children to be directly involved in learning related to national insight material, such as making flags from paper and *sate* skewer, making batik with tissue material, making traditional rujak food, and wearing regional traditional clothes so that learning will be more impressed. *Fourthly*, organising parenting activities with parents with the aim of working together to invite children to apply the values of Pancasila in everyday life, as well as introducing Indonesian traditions, local and national culture from an early age, so that a sense of love for the country and nationalism will arise in them.

Based on the findings in the field, the impact of national insight learning on religious moderation is that children better understand the concept of love for the country as evidenced by the fact that children can speak Indonesian and local languages well in their daily lives, know the Independence Day, the name of the President, Vice President and several national heroes, know and like some traditional foods, know traditional clothes and houses, protect the school environment by throwing garbage in its place, memorise several national songs and folk songs, know the origin of their region from the name of the village, sub-district, district, province and know the names of islands in Indonesia.

Another impact is that children better understand the concept of nation and country, as evidenced by the fact that children can behave in accordance with the personality of the Indonesian nation, as seen in school activities from arriving to leaving. Children do habituation ranging from marching to train discipline, when entering the classroom greeting and salim to the teacher to train manners, praying before learning, helping each other when there are friends in trouble, sharing toys and food, apologising when doing wrong, saying thank you when given a gift or helped, being responsible when given a task. In addition, children better understand the concept of Pancasila as the ideology of the nation and country, which is proven by children memorising the precepts of Pancasila and its symbols. The application of Pancasila values starts from simple things, such as reading prayers before eating, not taking their friends' things without their permission, throwing garbage in its place, sharing toys with their friends.

As well as children understand the concept of self-sacrifice and country defence by getting used to giving alms at least once a week. At school there is an almsgiving programme of one thousand rupiah every Friday, the money collected is used for social

activities, such as visiting sick teachers, donating to natural disasters, trying to be an independent child, studying at school without being waited on, following the teacher's directions well, helping friends who are in trouble, also studying diligently and seriously so that they become outstanding children.

This is in accordance with the information conveyed by Lukman Hakim Saifudin: 2019, that one of the indicators of religious moderation is commitment or national insight. The values of national insight that must be instilled in the life of the people of the nation and country include (Badan Kesatuan Bangsa dan Politik Provinsi Banten: 2020): Love for the country, awareness of the nation and country, loyalty to Pancasila as the country ideology, willing to sacrifice for the nation and country, and have the ability to defend the country. By strengthening children's knowledge of national insight, it is hoped that strengthening religious moderation in early childhood can be realised.

Conclusion

Based on the discussion above, it can be concluded that learning national insight at RA Muslimat NU 007 Gandu I aims to create students who have good morals or morals so that they are able to coexist with others with a sense of brotherhood and unity shown by respect, tolerance, responsibility, peace-loving, caring, and other positive attitudes. The learning steps are divided into three parts. The first is through positive habituation. The second part is the intracurricular and extracurricular programmes. While the third is planned learning, especially the material on the theme of Love for the Country, which is contained in the RPP (Learning Programme Design).

The strategy used in strengthening religious moderation through national insight learning consists of two parts, namely through learning materials, especially on the theme of Love for the Country and through school programmes both intracurricular and extracurricular. The obstacles to strengthening religious moderation through learning national insight include 1) limited infrastructure and learning media, 2) limited teaching resources in terms of innovation and creativity of learning, 3) lack of awareness and support from parents in instilling national insight to students when at home, so that national insight material seems only in the school environment.

While the solutions carried out by teachers and school parties to overcome these obstacles are 1) Procurement of interesting learning media so that children are more eager to learn. 2) Including educators to attend trainings. 3) Inviting children to be directly involved in learning so that learning will be more impressed. 4) Organising parenting activities with parents. The impact of national insight learning on strengthening religious moderation at RA Muslimat NU 007 Gandu is that children better understand the concept of love for the country, children better understand the concept of nation and country, children better understand the concept of Pancasila as the ideology of the nation and country, and children are able to understand the concept of willing to sacrifice and defend the country.

References

- Anis. (2017). *Perkembangan Anak Usia Dini*. Jakarta: Kencana.
- Ariyanti, Tatik. (2014). *Pendidikan Karakter Anak Usia Dini Berbasis Budaya Lokal*. Yogyakarta: Gava Media.
- Basseng, Hasan. (2019). *Wawasan Kebangsaan dan Pendidikan Karakter*. Jakarta: Rajawali Pers.
- Budi Prakoso. (2022). "Waspada Media Penyebar Radikalisme Pada Anak Usia Dini". Diakses dari: <https://www.kompasiana.com>.
- Direktorat Pendidikan Anak Usia Dini dan Pendidikan Masyarakat. (2019). *Strategi Implementasi Pendidikan Karakter Anak Usia Dini*. Kementerian Pendidikan dan Kebudayaan.
- Dinar, & Syamsul. (2021). *Moderasi Beragama dalam Pendidikan Multikultural*. Yogyakarta: Deepublish.
- Fauzian, Rinda, dkk. (2021). *Moderasi Beragama: Konsep dan Implementasinya dalam Pendidikan*. Bandung: Remaja Rosdakarya.
- Kementerian Agama RI. (2019). *Panduan Penguatan Moderasi Beragama*. Tim Kompilasi Moderasi Beragama.
- Kompas Online. (2020). "Forum Koordinasi Perlindungan Anak Korban Stigmatisasi Jaringan Terorisme". Diakses dari: <https://www.kompas.com>.
- Lazuardi, dkk. (1996). *Wawasan Kebangsaan dan Pembentukan Karakter Bangsa*. Jakarta: Gramedia.
- Maimun, dkk. (2019). *Wasathiyah Islam: Konsep dan Implementasi*. Jakarta: Kementerian Agama RI.
- Ministry of Education and Culture. (2019). *Technical Guidelines for Curriculum Implementation in Early Childhood Education (Kurikulum 2013 PAUD)*. Jakarta: Kemendikbud.
- Ngalim Purwanto. (2007). *Psikologi Pendidikan*. Bandung: Remaja Rosdakarya.
- Nini Adelina, dkk. (2022). *Penguatan Moderasi Beragama di Lembaga Pendidikan*. Bandung: Alfabeta.
- Novan Ardy Wiyani. (2014). *Metode Pengembangan Moral dan Nilai-Nilai Agama Anak Usia Dini*. Yogyakarta: Gava Media.
- Pusat Kurikulum dan Perbukuan. (2020). *Analisis Materi Potensial Radikalisme dalam Buku Anak*. Jakarta: Kemdikbud.
- Rika Hanipah, dkk. (2022). *Implementasi Nilai-Nilai Kebangsaan dalam Kurikulum PAUD*.

Jakarta: Bumi Aksara.

Ridhuan, Syamsu. (2019). *Urgensi Wawasan Kebangsaan di Era Globalisasi*. Jakarta: Rajawali Press.

Sadikin, Ali. (2019). *Nilai-Nilai Pendidikan Karakter dalam Pembelajaran*. Bandung: Alfabeta.

Sartina, Ida. (2022). *Moderasi Beragama dalam Konteks Keindonesiaan*. Yogyakarta: Deepublish.

Sugiyono. (2013). *Metode Penelitian Kualitatif, Kuantitatif dan R&D*. Bandung: Alfabeta.

Ubaidillah. (2018). *Pendidikan Nasionalisme untuk Anak Usia Dini*. Malang: Literasi Nusantara.

Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.