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INTRODUCTION OF HOUSES OF WORSHIP TO INSTILL THE VALUES OF RELIGIOUS MODERATION FOR GROUP B STUDENTS IN KINDERGARTEN KARTIKA XX-12

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Abstract

Instilling the values of religious moderation from an early age is a strategic step in forming a tolerant and inclusive character in children. This study aims to describe the introduction of houses of worship as a medium for learning the values of religious moderation in group B students in Kartika XX-12 Kindergarten. The approach used is a qualitative approach with a descriptive method. Introduction activities are carried out through various methods, such as illustrated stories, virtual visits to houses of worship (mosques, churches, temples, and monasteries), and simple discussions tailored to the child's developmental level. The results of the activity showed that children began to get to know various types of houses of worship along with their social functions and noble values contained in them, such as mutual respect, empathy, and coexistence in differences. The child's response was very positive, shown by high curiosity and the ability to correctly pronounce the names of houses of worship and related religions. Teachers play an important role as facilitators in guiding discussions and directing children's understanding in a moderate and inclusive direction. In conclusion, the introduction of houses of worship is effective as an educational means of instilling the values of religious moderation in early childhood. This activity also supports the development of character values by the Merdeka Curriculum (an Indonesian Curriculum), which emphasizes the importance of tolerance and diversity.

Keywords: religious moderation; places of worship; early childhood.

Abstrak

Penanaman nilai-nilai moderasi beragama sejak usia dini merupakan langkah strategis dalam membentuk karakter toleran dan inklusif pada anak. Penelitian ini bertujuan untuk mendeskripsikan kegiatan pengenalan rumah ibadah sebagai media pembelajaran nilai-nilai moderasi beragama pada anak kelompok B di TK Kartika XX-12. Pendekatan yang digunakan adalah pendekatan kualitatif dengan metode deskriptif. Kegiatan pengenalan dilakukan melalui berbagai metode, seperti cerita bergambar, kunjungan virtual ke rumah ibadah (masjid, gereja, pura, dan vihara), serta diskusi sederhana yang disesuaikan dengan tingkat perkembangan anak. Hasil kegiatan menunjukkan bahwa anak-anak mulai mengenal berbagai jenis rumah ibadah beserta fungsi sosial dan nilai-nilai luhur yang terkandung di dalamnya, seperti saling menghormati, empati, dan hidup berdampingan dalam perbedaan. Respon anak sangat positif, ditunjukkan dengan rasa ingin tahu yang tinggi dan kemampuan menyebutkan nama rumah ibadah serta agama yang terkait secara benar. Guru berperan penting sebagai fasilitator dalam membimbing diskusi dan mengarahkan pemahaman anak ke arah yang moderat dan inklusif. Kesimpulannya, pengenalan rumah ibadah efektif sebagai sarana edukatif dalam menanamkan nilai-nilai moderasi beragama pada anak usia dini. Kegiatan ini juga mendukung pengembangan nilai karakter sesuai dengan Kurikulum Merdeka yang menekankan pentingnya toleransi dan keberagaman.

Kata kunci: moderasi beragama; rumah ibadah; anak usia dini.

Introduction

In the era of globalization and information disclosure, the challenges to diversity and social harmony in Indonesia are increasingly complex. One of the most pressing issues is the rise of extreme and intolerant religious beliefs, which have the potential to threaten the unity of the nation. (Nadya & Adhari, 2022) Therefore, religious moderation is a strategic concept that must be instilled from an early age to prevent the development of radicalism and intolerance in the future. Early Childhood Education (ECE) plays a central role in this process, as early childhood is a very important stage of development in shaping children's character, attitudes, and moral values (Rohmah et al., 2023).

Religious moderation is a balanced way of viewing attitudes and religious practices in the life of religion, nation, and state. This concept emphasizes the importance of respecting differences, rejecting violence, and prioritizing tolerance (Ministry of Religion of the Republic of Indonesia, 2019). The implementation of religious moderation in early childhood education aims to form individuals who are inclusive, tolerant, and uphold human and national values (Darlis & Nurlaili, 2024). Albert Bandura's (1986) view on social learning strengthens the importance of the family and school environment as the main factors in child development. Children learn through observation and imitation of the behavior of the adults around them. Thus, instilling the value of religious moderation from an early age can be a strong foundation to create a generation that loves peace and upholds diversity (Alham, 2024).

The purpose of moderation for early childhood is to build a tolerant and inclusive attitude from an early age towards religious and cultural diversity. Furthermore, to prevent the emergence of extreme and intolerant attitudes that can be formed as children grow peaceful values must be introduced. Develop positive social characteristics, such as empathy, cooperation, and a sense of justice. The aim is to foster an understanding that differences are natural and must be respected, not shunned or feared.

There are aspects of religious moderation for early childhood, such as the introduction of religion in various symbols, places of worship, and simple customs of various religions in a fun way and easy-to-understand. Furthermore, children need to understand that their friends can have different beliefs, but can still play and learn together with respect. Through stories or shared activities, children are trained to understand the feelings of others and not to ridicule or belittle existing differences. Convey understanding to children through appropriate media such as pictures, songs, dolls, or miniatures, to make it easier for children to understand the concept of moderation naturally and not patronize them. Teachers and parents need to be role models in being fair, respectful of differences, and using inclusive language.

The application of religious moderation values is carried out through habituation and the learning process. The habit starts with children getting used to making greetings to every child. Saying greetings is adjusted to the diversity of the ECE institution, such as "Good morning". In addition, children are also taught to pray and respect their friends who have different ways of praying. Efforts are needed to implement these habits until children can respect their fellow human beings during the teaching and learning process. This habituation attitude has certainly been shown by the teacher first. The values of

religious moderation are well packaged so that they can be conveyed well to children, the values of religious moderation such as justice, balance, kindness, wisdom, istiqomah (consistent), and tolerance (Debby Riana Hayani, 2023).

Various challenges arise as exclusive religious understandings develop, narrow fanaticism and claims of a single truth reject diversity of interpretations (Hadi, 2024). As revealed by Sahiron Syamsuddin, a moderate religious attitude is not born out of nowhere, but must be constructed through systematic education from an early age. In this context, ECE institutions are an important vehicle to introduce national values and diversity. Unfortunately, according to the results of the initial observation carried out at Kartika XX-12 Kindergarten, there are still children who are not able to distinguish between the name of the place of worship and the appropriate religion. This shows the need for a more contextual and meaningful learning approach (DEWI et al., 2024).

One of the innovative approaches offered in this study is the use of houses of worship as learning media to instill the values of religious moderation. The use of houses of worship not only introduces children to religious diversity visually and factually but also builds respect and appreciation for different beliefs. In addition, integrating educational play tools that are appropriate to children's age development can be an effective means of conveying moral and social values in a fun and non-patronizing manner (Latifah, 2024).

This research also has significance because it raises issues that are generally discussed in the context of higher education into the scope of early childhood education, showing a preventive and proactive approach to building moderate character from an early age. The focus of the research on group B students (ages 5–6 years) makes an important contribution to the understanding of the critical phases of cognitive and social development, where the concepts of tolerance and diversity begin to be accepted and understood by children (Aslamiah et al., 2024).

Thus, this article aims to explore how the introduction of houses of worship can be used as a learning medium in instilling the values of religious moderation in early childhood, especially group B students in Kartika XX-12 Kindergarten. This research is expected to make a theoretical contribution to the early childhood education literature and be practical in the development of learning strategies that instill the values of tolerance, diversity, and love for the homeland from an early age (Darlis & Nurlaili, 2024).

Method

This research uses a qualitative approach with literature study and field study methods. The research design is qualitative descriptive, aiming to describe in depth the process of introducing houses of worship in instilling the values of religious moderation in early childhood. Literature studies are carried out by collecting primary and secondary sources from books, journals, and related documents. Field studies include observation, interviews, and documentation directly at the research site (Nur & Utami, 2022). This study explores and analyzes how the introduction of houses of worship can be a learning medium in instilling the values of religious moderation in group B students

(ages 5–6 years) at Kartika XX-12 Kindergarten.

The research was at Kartika XX-12 Kindergarten, Soreang District, Parepare City, which is a relevant location because this school has begun to introduce houses of worship to students. The subjects of the study were 15 children of group B. The main informants consist of the principal and the class teacher. This study lasted for three months.

Data collection was carried out through observation, interviews, and documentation. The observation was carried out in a participatory manner to observe the learning process of the introduction of houses of worship and children's responses. Interviews were conducted in-depth with school principals and teachers to obtain qualitative information related to learning strategies and the meaning of moderation values. Documentation is carried out to collect data in the form of photos of activities, teacher notes, and learning implementation documents. The instruments used are observation guidelines, semi-structured interview guides, and documentation formats. Furthermore, primary data was obtained directly from observations and interviews with teachers and children at Kartika XX-12 Kindergarten. Secondary data comes from supporting documents, such as RPPH, textbooks, academic literature, and journals relevant to the concept of religious moderation.

The data analysis technique was analyzed in a qualitative descriptive manner with the following stages: (1) data reduction, (2) data presentation, and (3) conclusion. Analysis was being held on the results of interviews, observations, and documentation to find patterns and meanings related to the introduction of houses of worship and the values of religious moderation (Lubis, 2023). The validity of the data is tested through data triangulation, which combines data from interviews, observations, and documentation from the same source. This technique was chosen to increase the validity of the data through comparison between methods in obtaining information. Researchers play the role of the main instrument as well as active observers in the field. Prior to data collection, the researcher conducted an initial approach with the school to understand the context and build relationships with informants (Lorensius, 2024).

Results and Discussion

Morality simply means norms, habits, or customs. Morality is when our attitudes and actions are following conscience, norms or laws, or self-consideration we should do. Religion is something that every person (child) possesses through a combination of innate potential and outside influences. However, Permendiknas (Ministry of Education Order) No. 58 of 2009 stipulates that religious and moral values are based on philosophical and religious values. Early childhood basic education must be based on the values held by the society around the child and the religion he or she adheres to. In Islam, it is said that "a child is born in a state of fitrah (the spirit of truth or Muslim), his parents make his child a Jew, a Christian, a Jew, and a Zoroastrian," so we can maintain and increase the potential for goodness, it must certainly be done from an early age. Religious education emphasizes the understanding of religion and how religion is practiced and applied in daily life. The cultivation of these religious values is adjusted to the stages of child development and the uniqueness of each child. Islam teaches Islamic

values through habitual worship, for example, fasting, five times prayer, and others (Kusnilawati et al., 2018).

From the explanation above, it can be concluded that the cultivation of religious and moral values is an educational process in the form of activities or efforts that are carried out consciously, planned, and accountable to maintain, training, direct, and improve knowledge, social skills, practices, and religious attitudes in children (theology, monotheism, worship, and morals), which can then be applied in daily life (Kusnilawati et al., 2018).

The development of religious values for early childhood (ECE) is generally related to activities carried out in daily life. The process of instilling religious values for ECE contains the basis of faith, ethics, and a commendable personality, the habit of doing worship according to the development of children. Religious values will continue to develop and grow along with the physical and psychological development of children (James Sinurat, Musnar Indra, Daulay, 2020).

The development of moral aspects and religious values in children reflects their ability to behave and act following applicable norms. In Islam, various teachings instill positive values that are relevant and useful in social life. Therefore, it is important to develop learning strategies that support the understanding and internalization of moral and religious values from an early age. The results of the study show that Islamic teachings provide clear guidelines on how the process of instilling moral and religious values can be applied effectively in early childhood. The development of this aspect is closely related to character formation, such as politeness, noble morals, and commitment to practicing religious teachings in daily life (Widiana et al., 2023).

Early Childhood Education (ECE) is a stage of education before the basic level, intended for children from birth to the age of six. Early childhood education functions as a process of stimulation for the growth and development (physical and mental) of children so that they are ready to face the next level of education. This education can be held through formal, non-formal, and informal systems. The main goal of ECE is not only to improve children's intellectual abilities but also to form individuals with good character and have a strong foundation of religious values as a provision for the future (Widiana et al., 2023).

Introduction of houses of worship through educational game tools. To introduce various houses of worship to children, Kartika XX-12 Kindergarten uses educational game tools in the form of miniature houses of worship. These miniatures include representations of mosques, churches, temples, and monasteries. Through this approach, the children are introduced to various forms of places of worship, complete with explanations of the related religions and worship practices.

Observation of Children's Behavior

During the observation period, it was seen that the children showed a high interest in miniature houses of worship. They actively ask questions and discuss the differences and similarities between the places of worship. Children also begin to be able to identify and name the names of houses of worship and related religions.

Early childhood education plays an important role in shaping the basic character of a child, including building an attitude of tolerance towards diversity. In a multicultural society like Indonesia, education that introduces the values of religious and cultural diversity becomes very relevant and urgent. One of the approaches used to introduce religious diversity to early childhood is through the introduction of various houses of worship. Kartika XX-12 Kindergarten in Soreang District, Parepare City, is one of the institutions that has implemented this method by using educational game tools in the form of miniature houses of worship.

The miniatures include representations of mosques, churches, temples, and monasteries. Each miniature is equipped with visual elements and explanations that are in accordance with the characteristics of the associated house of worship, such as religious symbols, architectural forms, and worship practices. Through this approach, children are introduced not only to the physical form of the house of worship but also to the noble values contained in it, such as tolerance, mutual respect, and coexistence in difference.

During the learning process using miniature houses of worship, observations were made on the behavior of children in the classroom. The results of the observation showed that the children showed a very high interest in miniature houses of worship. They were enthusiastic about participating in the activity, often asking spontaneous questions about the differences and similarities between each place of worship.

Children begin to be able to recognize and name houses of worship such as mosques, churches, temples, and monasteries, and associate them with the religion in question. More than that, they also began to develop an understanding that every house of worship has a social and spiritual function that is important to its community. Children show positive attitudes such as empathy, curiosity, and enthusiasm to share stories about their experiences in their respective houses of worship.

Interview with Teacher

Teachers at Kartika XX-12 Kindergarten reported that the use of miniature houses of worship as a learning tool was very effective in increasing children's understanding of religious diversity. They noted that children become more open and tolerant of differences, as well as show respect for friends who have different religious backgrounds. Teachers of Kartika XX-12 Kindergarten gave positive reports regarding the effectiveness of using miniature houses of worship as learning media. They state that this game tool can help children understand diversity in a fun and interactive way. Children who originally did not understand religious differences are now starting to show a tolerant and open attitude toward friends who have different backgrounds.

The teachers also note that this method reinforces the character values that are sought to be formed through early childhood education, such as respect, honesty, and empathy. Teachers not only act as presenters of the material but also as facilitators in simple discussions that provoke children's thoughts about the importance of respecting differences.

Introducing various houses of worship from an early age is not only aimed at introducing

children to symbols or buildings, but also to form awareness of the importance of harmony between religious communities. In the context of a pluralistic Indonesian society, this introduction is a strong basis for forming the character of a peaceful and tolerant nation.

The Importance of Introducing Houses of Worship in Early Childhood

Introducing various houses of worship to early childhood is an important step in instilling the values of religious moderation. According to previous research, this introduction helps children understand and appreciate differences, as well as develop tolerant and inclusive attitudes from an early age. Effectiveness of Educational Game Tools. The use of educational play tools, such as miniature houses of worship, is effective in increasing children's understanding of religious diversity. These tools allow children to learn through hands-on and interactive experiences, which correspond to their developmental characteristics (Manora et al., 2024). The use of educational game tools in early childhood learning has proven to be very effective, especially if the material presented is abstract such as social and religious values. Miniature houses of worship as visual and manipulative aids allow children to understand the concept of diversity concretely.

The Role of Teachers in Instilling the Value of Religious Moderation

Teachers have a key role in instilling the values of religious moderation in early childhood. They not only convey information but also become role models in attitudes and behaviors (Andani et al., 2025). Through an inclusive and compassionate approach, teachers can help children develop tolerance and respect for differences. Teachers have a very strategic role in the process of instilling the values of religious moderation. They are not only educators but also role models for children. Teachers need to have a good understanding of religious and cultural diversity and be able to convey it in a child-friendly way.

Implications for Early Childhood Education Curriculum

The results of this study show that the integration of material on religious diversity and the values of religious moderation in the early childhood education curriculum is very important (Darlis & Nurlaili, 2024). An inclusive curriculum oriented towards the development of tolerance values can help shape a generation that is more open and respectful of differences (Zamroni et al., 2024). The curriculum developed should contain learning objectives that are not only cognitive but also affective and social. Learning materials can be developed through the theme "Diversity Around Me," with subthemes about places of worship, religious activities, and peace figures. In addition, learning evaluations need to be designed to assess changes in children's attitudes and behaviors, not just the ability to recognize religious symbols.

Challenges and Recommendations Although the use of educational game tools shows positive results, there are challenges in their implementation, such as limited resources and the need for training for teachers. Therefore, it is recommended that

educational institutions and the government provide adequate support in the form of learning and training aids for educators.

This study emphasizes the importance of introducing houses of worship through educational game tools in instilling the values of religious moderation in early childhood. With the right approach, children can develop tolerance and respect for differences from an early age, which is an important foundation for the creation of a harmonious and inclusive society (Watts, 2025).

The introduction of houses of worship through educational games has proven to be an effective method of instilling the values of religious moderation in early childhood. This method not only enriches the child's knowledge of various religions but also fosters an attitude of tolerance, empathy, and mutual respect. In the long run, this approach has the potential to form a generation capable of living peacefully in a pluralistic society. Through the active role of teachers, inclusive curriculum support, and the provision of adequate learning facilities, early childhood education can be a strong foundation for the formation of a harmonious, tolerant, and cultured Indonesian society.

The relationship between the concept of religious and moral values with religious moderation is to encourage tolerance and avoid hostility between religious believers, foster a sense of appreciation for differences in diverse lives, help children understand the importance of being fair to all religious people, form a character that is not easily provoked to religious differences, strengthen the attitude that all religions teach peace and no one is more superior than other. Teaching that living in a pluralistic society requires cooperation and mutual understanding.

The forms of introducing the houses of worship through educational play tools in Early Childhood Education such: (1) Children learn religious values from various religions, such as the importance of praying, doing good, or being grateful; (2) Children also learn moral values, such as respecting friends of different beliefs or not mocking different ways of worship; (3) Through this process, children naturally learn religious moderation—that is, accepting differences, respecting the beliefs of others, and understanding that all religions teach goodness.

Conclusion

This study aims to examine the effectiveness of the introduction of houses of worship as a means of instilling religious moderation values in group B students in Kartika XX-12 Kindergarten, Soreang District, Parepare City. Based on the results of literature studies and field studies, it was found that the use of educational game tools in the form of miniature houses of worship can have a significant impact on shaping children's understanding of religious diversity. Children are not only able to recognize and distinguish various houses of worship and the names of the religions concerned but also show positive attitudes such as curiosity, empathy, and tolerance for differences (Sultani et al., 2023).

This research advances the field of early childhood education, especially in character education and religious moderation, by showing that the learning approach based on educational play tools is strategic and contextual. In the midst of the increasing

potential for intolerance in society, forming a moderate character from an early age is a preventive and solution step. This research makes a scientific contribution by designing and implementing learning methods that are not only educational but also touch the affective and social aspects of children (Musbaing, 2024).

The practical implications of this research include the need to develop a more inclusive and oriented early childhood education curriculum that strengthens diversity values (Sultani et al., 2023). Teachers and educational institutions are advised to integrate concrete media, such as miniature houses of worship, into the learning process. This research also opens up opportunities for follow-up studies that explore similar approaches in different age and regional contexts, as well as the use of interactive technology as an enrichment of learning media. Thus, this research offers not only practical solutions but also a strong theoretical foundation for shaping a tolerant, inclusive, and peace-loving young generation (Adha et al., 2024).

The results of this study confirm that early childhood education can be a strategic starting point in forming a moderate and inclusive character. The approach used is able to touch the cognitive, affective, and social realms of children, so that it has a long-term impact on the formation of tolerant attitudes in a pluralistic society.

These findings provide a strong impetus for the development of an early childhood education curriculum that is more responsive to diversity and unity issues. Thus, character education is no longer abstract but internalized through concrete and contextual activities that are relevant to the child's experience.

The approach to using educational game tools such as miniature houses of worship is proof that concrete media can function as a bridge for understanding abstract concepts in children. This shows that innovative and fun learning can still bring deep values and social impact.

The government and curriculum makers are advised to incorporate the theme of diversity and tolerance into the ECE learning plan systematically, including the use of concrete media such as miniature houses of worship to introduce the values of religious moderation. Teacher training institutions and education offices need to organize training that focuses on value-based learning strategies, especially in managing discussions and activities related to religious and cultural diversity sensitively and effectively.

To reach more children and enrich the learning experience, it is recommended to develop digital-based interactive media, such as learning applications or virtual tours of houses of worship, as a form of strengthening conventional methods. Follow-up studies are recommended to be conducted in different age contexts (e.g. children aged 2–3 years or early elementary school students) and areas with high cultural and religious diversity, to see the effectiveness of similar approaches in a variety of social conditions.

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