

## Implementation of Religious Moderation Education in Children's Character Development at Tadika Ar Raziq Child Care Centre, Shah Alam, Malaysia

Nike Reylinas Br Saragih<sup>1\*</sup>, Muhammad Qorib<sup>2</sup>

Universitas Muhammadiyah Sumatera Utara<sup>\*1, 2</sup>

<sup>\*1</sup>email: [nikereylinsasaragih12@gmail.com](mailto:nikereylinsasaragih12@gmail.com)

<sup>2</sup>email: [muhammadqorib@umsu.ac.id](mailto:muhammadqorib@umsu.ac.id)

**Abstract:** The education on religious moderation in children should start from an early age, namely during the golden period is very important for building the basis of moderate character that is in line with Islamic values. Education plays a role in forming a generation that is intelligent and has good morals. This research aims to understand the importance of strengthening religious moderation in developing suboptimal character in early childhood at Tadika Ar Raziq Child Care Centre, Shah Alam, Malaysia. This research uses a qualitative approach, with data collection techniques through observation, interviews and documentation. The research result shows that learning religious moderation in early childhood focuses on three aspects: 1) Strengthening the faith, 2) Moral education, and 3) Fostering the value of tolerance. These three aspects are implemented through effective learning programs, using habitual method and role models. Factors that influence the formation of moderate character in children include environmental factors, as well as support from parents and teachers at school.

**Keywords:** Religious Moderation Education; Character Formation; Children.

**Abstrak:** Pendidikan moderasi beragama pada anak sebaiknya diterapkan sejak dini, yakni pada masa emas perkembangan anak, karena periode ini sangat penting untuk membangun dasar karakter moderat yang sejalan dengan nilai-nilai Islam. Pendidikan berperan dalam membentuk generasi yang cerdas dan berakhlak baik. Penelitian ini bertujuan untuk memahami pentingnya penguatan moderasi beragama dalam pembentukan karakter yang belum maksimal yaitu pada anak usia dini di Tadika Ar Raziq Child Care Centre Shah Alam, Malaysia. Penelitian ini bersifat kualitatif, dengan teknik mengumpulkan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pembelajaran moderasi

### Artikel Info

**Received:**

November 10, 2024

**Revised:**

December 11, 2024

**Accepted:**

January 22, 2025

**Published:**

February 10, 2025

beragama pada anak usia dini berfokus pada tiga aspek: 1) Memperkuat aqidah, 2) Pendidikan akhlak, dan 3) Membina nilai toleransi. Ketiga aspek ini diterapkan melalui pembelajaran efektif menggunakan metode kebiasaan, dan contoh yang teladan. Faktor-faktor apa saja yang mempengaruhi pembentukan karakter moderasi beragama pada peserta didik meliputi: Faktor lingkungan, serta dukungan dari orangtua maupun guru di sekolah.

**Kata Kunci:** *Pendidikan Moderasi Beragama, Pembentukan Karakter, Anak.*

## **A. Introduction**

Governments in several countries have made character education a top priority and a key field of study in shaping the future of humanity. This includes several Asian countries, such as Indonesia, Malaysia, and Japan. In Indonesia, for instance, character development must align with the provisions of Education Law No. 20 of 2003 concerning the National Education System (Sisdiknas), Article 1, Paragraph 1. It states that a teacher must be able to conduct learning that helps students develop their potential to possess spiritual qualities such as religious values, self-control, personality, intelligence, noble character, and other qualities required by society, the nation, and the state (Amalita et al., 2024)

Education is a deliberate effort to support the physical and spiritual growth of children until they reach maturity. The educational process should begin from an early age, even during pregnancy, as a child's growth and development start in the prenatal phase. Early childhood is a crucial period that plays a significant role in human development, during which a child's potential develops rapidly.

Early childhood is the foundation for shaping children's morals and introducing positive values so they can grow into individuals with strong character. Each child has unique traits and characteristics, such as being active, having a strong sense of curiosity, exceptional imagination, and a tendency to socialize and explore new things. With proper guidance and love from parents, as well as support from their environment, children can grow meaning they develop and mature optimally (Zahroh, 2021).

An educational program aimed at children from birth to the age of six is designed to foster their physical and mental development, enabling them to pursue further education for a longer period. Moreover, Article 9, Paragraph 1 of the law states that every child has the right to receive education and instruction to develop their personality and intelligence according to their own interests and talents (Rappang & Selatan, 2020).

The law emphasizes that education and national development in Indonesia aim to prepare every citizen to become responsible members and leaders of a just and prosperous society based on Pancasila. The concept of building while educating even suggests that development itself is essentially an educational process. In this regard, schools play a crucial role. Early childhood education (PAUD), which initially existed as part of informal education within families, has now been institutionalized through formal institutions such as kindergartens (TK) and Raudhatul Athfal (RA) due to the increasing busyness of parents and advancements in education.

Reflecting on the explanation above, we can understand that national education aims to produce knowledgeable Indonesians with good attitudes, strong character, and essential life skills needed to live in society, the nation, and the state. In a diverse country like Indonesia, fostering a moderate attitude is crucial. This includes politeness, honesty, discipline, and care for one another, as well as nurturing a peaceful and moderate personality. These values serve as the foundation for every aspect of human life in Indonesia. The best way to instill such character is through Islamic Religious Education, which can establish the moral and spiritual foundation for the best future generation (Shihab, 2019).

Early education begins within the family environment, with parents serving as the first and primary educators. A child is often compared to a blank white canvas, where parents hold the responsibility of shaping it with the values and expectations they instill. If parents provide a loving education, attention, and positive values, the child will grow into an individual with good character. Conversely, if parenting is less optimal or lacks positive role modeling, the child may be at risk of developing less desirable traits.

However, the process of shaping a child's character does not rely solely on the family. Interactions in broader environments, such as early childhood education

(PAUD) institutions and the surrounding community, also play a crucial role. The school environment provides a platform to enrich formal learning experiences, while the community offers opportunities to learn social interactions. Therefore, character development will be more effective if it occurs consistently and continuously across various environments, as character is shaped through daily experiences that take place over time (Hasanah & Fajri, 2022).

Character education must be implemented in all environments where a child is present. Character formation should begin in early childhood, from birth to six years old, as this period is crucial in determining a child's future development. At this stage, the role of parents and family is essential in laying the foundation for their character (Purnomo, 2013).

In Islam, character is known as *akhlaqul karimah*, which refers to noble behavior that reflects *Habluminnallah* (the relationship with Allah) and *Habluminannas* (the relationship with others), based on Islamic teachings. Islamic character refers to the traits, nature, and morals guided by the Qur'an and the Hadith of the Prophet Muhammad SAW (Yuliharti, 2019).

Character education becomes a potential solution to address the moral issues that are developing today. As parents in schools, teachers have a significant responsibility in shaping the character of students. Together with parents and the community, teachers play an important role as the most influential figures in the development of a child's morals and personality (Wandari, 2023).

The implementation of early childhood religious moderation character education plays a crucial role in shaping children's understanding and perspective. According to (Asiva Noor Rachmayani, 2020) in the book *Moderasi Beragama*, the character of moderation emphasizes values of openness, accepting collaboration between diverse groups, whether in terms of culture, ethnicity, and tribe, as well as religion. By understanding religious moderation, children will be able to adapt and play a positive role in a diverse society.

The view of religious followers should be balanced, neither excessive nor lacking in understanding and practicing religious teachings. Religious moderation is considered

an ideal attitude in realizing the fundamental values of Islam. Islam teaches us to acknowledge and accept the pluralistic reality of life, as exemplified by the Prophet Muhammad SAW, whose success in creating positive harmony, total tolerance, and mutual respect among religious communities serves as an example of achieving peaceful and inclusive coexistence (Zuliana, M Qorib, O Wirian, Moderasi et al., 2024).

As for several studies regarding the application of Islamic religious education in shaping children's character, the following is research that is relevant to the author's research, namely research conducted by (Kulsum & Muhid, 2022) with the title "Character Education through Islamic Religious Education in the Era of the Digital Revolution". This research discusses the increasingly emerging emergence of technology. Sophistication requires humans to optimize intellectually and morally. Education plays a role in producing a generation that is intellectual and has noble character. This research is very relevant, namely about implementing religious education through sophisticated technology as teaching, example, coercion and punishment to develop students. In another focus, (Naj'ma & Bakri, 2023) stated in his research that "religious moderation education in strengthening national insight" through formal and non-formal educational institutions in strengthening moderate national insight is built on public awareness. Based on previous research, this paper focuses on religious moderation education in character formation through effective and creative teacher training and teaching methods.

Based on the explanation above, this research is considered very important to understand and implement religious moderation education in shaping children's character, as there is still limited understanding among children about the values of religious moderation and a lack of awareness among teachers in applying Islamic values that will shape children's character. In their lessons, the teaching often remains at a general introductory level, so many students are still not accustomed to applying the knowledge of religious moderation.

One of the reasons for this is that the material provided in the kindergarten lessons is still focused on LKA (child work sheets), making the teaching less creative and monotonous. Therefore, this research aims to emphasize that children's daily activities

should be positive by enhancing character development that aligns with Islamic principles. In this regard, there are three educational processes involved, such as: 1) Strengthening faith (aqidah), 2) Moral education (akhlak), and 3) Fostering values of tolerance. Religious education in character formation can also be applied using engaging, active, and creative methods. When teaching and delivery are enjoyable, what the teacher conveys can be easily accepted by the students.

This research focuses on religious moderation education in early childhood education institutions in Malaysia, specifically at Tadika Ar Raziq Shah Alam, Malaysia. The aim of this study is to obtain and analyze the process of its implementation. It also seeks to identify the challenges faced in shaping children's character and the factors that influence religious moderation education in character formation at the kindergarten.

## **B. Research Method**

This research is qualitative in nature, with the researcher using data collection techniques such as observation, interviews, and documentation. The data collection process is the main step in this study, as the aim is to obtain data. The data collected comes from various sources and environments using different methods to ensure accurate and comprehensive results (Sugiono, 2021). The type of research used in this study is a qualitative descriptive approach, meaning it describes and elaborates on an event, with a field case study. The research location is Tadika Ar Raziq Child Care Centre Shah Alam, Malaysia. The data collected through observation includes all the series of events, physical and non-physical phenomena, considering the relationships among these phenomena (Charismana et al., 2022).

## **C. Results and Discussion**

Islam is a religion that guides and saves humanity in both this world and the hereafter. Islam teaches all aspects of human life. The source of Islamic teachings comes from the Qur'an, the words of Allah SWT, and Hadith, which contains the behavior and sayings of the Prophet Muhammad SAW, as well as His ijtihad, which

serves as a model for humanity who must understand and apply the laws of Islamic sharia (Dika Fachri et al., 2023).

Education is the foundation of human life; children learn from an early age to develop mental, moral, and physical strength, especially through the process of education. Therefore, education plays a crucial role in helping children achieve their goals. One form of education that must be provided from an early age is religious education, specifically Islamic education for Muslims. This education functions to shape noble character. In Islam, character cannot be separated from faith, as faith is the belief in the heart in Allah SWT, while character reflects faith in the form of behavior, both in speech and actions. In other words, character consists of good deeds performed with a sincere conscience, solely for the sake of Allah SWT (Ramadhan & Setiawan, 2022)

Character education is the process of instilling noble character in students through guidance, leadership, and nurturing so that they can act according to Islamic values. Developing students' character is the main goal of education worldwide. Good character encompasses ethics, values, and positive behavior. Thus, in facing social changes, children must possess self-confidence, knowledge, and skills to make positive contributions to society (Mavianti & Maharani, 2024).

This research found results that show several effective ways to instill Islamic character in children, including familiarizing them with the understanding of Islamic teachings and setting an example of good behavior. In the research conducted at Tadika Ar Raziq Child Care Centre, the steps taken by the teachers included:

### **1. Steps Taken by Teachers in Shaping Islamic Character**

#### **a. Introducing Islamic Songs**

To encourage students to enjoy and imitate songs containing lyrics that convey Islamic messages such as tawhid, noble character, gratitude, and love for Allah and His Messenger, introducing Islamic songs allows students to learn and understand religious values through engaging and enjoyable audio. Islamic songs can serve as a medium for instilling noble character such as honesty, compassion, patience, and tolerance. Through lyrics filled with moral messages, students can be inspired to imitate the behaviors heard in the songs.



b. Memorizing Prayers

Teaching prayers from an early age helps train students to recognize Allah as the Creator. Children learn to always remember Allah in various daily activities, such as before and after eating, sleeping, traveling, or studying. Prayers are a practical way to instill Islamic values in students. By teaching prayers, children learn gratitude, humility, patience, and sincerity in any situation. Prayers are the way humanity interacts with Allah, the Creator.

c. Teaching Short Surahs

Starting by teaching the Arabic alphabet (Hijaiyah letters) and then moving on to short surahs helps strengthen their faith in Allah SWT. Surahs like Al-Fatihah, Al-Ikhlâs, and An-Nas contain messages about the Oneness of Allah. By memorizing these surahs, children will feel closer to Allah and understand the fundamentals of Islamic teachings. Memorizing short surahs is not just about memorization, but also about understanding their meaning. This process develops a strong spiritual character, and everything we do should be guided by the Qur'an, so that students feel comfortable and motivated to continue reading and learning it throughout their lives.

d. Teaching Children to Practice Wudu and Prayers

For children, it is very important to build their personality and spirituality through character development, as well as to introduce cleanliness or purity. Wudu not only cleanses the body but also prepares the soul for worshiping Allah. By getting children accustomed to performing wudu, they will learn that physical cleanliness is part of spiritual readiness. It also trains them to be more disciplined with time, fosters a sense of responsibility, and brings them closer to Allah SWT. Prayer is the second pillar of Islam and directly connects humans with Allah. By making prayer a habit from an early age, children are trained to take responsibility for their relationship with Allah. They understand that prayer is an obligation that must be fulfilled. Thus, the practice of wudu and prayer complement each other: wudu prepares children physically and spiritually to begin worship, while prayer is the culmination of that worship. When children understand this connection, they will appreciate the entire worship process.

e. Introducing the Figure of Prophet Muhammad SAW



Prophet Muhammad SAW is the beloved of Allah and the most noble of human beings. He is the best role model for humanity. Instilling love for the Prophet Muhammad is part of faith. To follow his example, we can tell the stories of the Prophet, and children can learn from real-life examples of how he behaved in various situations. With traits such as patience, honesty, compassion, and bravery, children can understand that the Prophet is an ideal figure to be emulated in daily life. For example, by sending blessings (salawat) and remembering Allah (dhikr), Islam establishes a model of noble character through his hadiths and sunnah.

Based on the explanation above, the steps in instilling Islamic religious values in student involvethree levels of achievement: strengthening aqidah (faith), worship, and moral education (Indah wahyuningtiyas, 2019).

Therefore, efforts to instill the values of religious moderation in children are highly recommended using habituation methods as well as effective and creative methods that teachers should employ in shaping children's character. The instillation of religious values by the teacher is a relatively simple method, starting with the habits children develop, such as getting used to greeting teachers and other children with "assalamualaikum" or "good morning." They will become accustomed to doing this regularly. In addition, children are also taught to pray before and after eating, as the teacher has instructed. This habituation method is very effective and efficient when consistently applied, as children easily imitate what they see, hear, and experience.

Furthermore, teaching methods that engage children, such as singing religious songs, sending blessings (salawat), or doing dhikr together, as well as telling stories about the Prophets or values of moderation regarding belief and faith in Allah SWT, should also include showing videos with images or audio that can be listened to together. This will encourage students to learn and continue applying these values daily. Thus, this habit-forming attitude has already been demonstrated and implemented by the teachers at Tadika Ar Raziq. The effort to apply the habituation method allows children to learn to appreciate others during the ongoing teaching and learning process (Debby Riana Hairani, 2023).

## **2. Fundamental Values in Islamic Character**

There are several understandings of religious values that should be taught to children, including:

### **a. Divine Values (Ilahiyah)**

Divine values, which refer to values related to God, must be instilled by teachers to their students, such as the values of faith, Islam, and Ihsan. It is hoped that students will develop a strong sense of faith, such as the six articles of faith, with belief in Allah being one of the most important, as it forms the foundation of all behavior for a Muslim. By having strong faith, a solid relationship with Allah is formed, motivating one to perform acts of worship and apply Islamic teachings. Thus, good deeds are done sincerely, and religious worship is carried out with full responsibility.

### **b. Humanitarian Values (Ihsaniyah)**

Ihsaniyah values are a concept in Islam that means doing good with the best quality, based on the awareness that Allah is always watching over humanity. These values relate to interactions with fellow human beings, such as maintaining good relations (silahturahmi), humility (at-tawadhu), and trustworthiness (al-amanah) (Maryatun, 2020). States that early childhood education teachers should not only focus on academic aspects but also take responsibility for the entire learning process, from planning and implementation to evaluation.

## **3. Challenges Faced by Teachers in Character Development**

In order to understand and develop children's character more deeply, there are several challenges that teachers must pay attention to. Below is a quote from (Shofwan, 2023) regarding these challenges:

### **a. Psychological Characteristics, including:**

The first characteristic is gender, where gender differences affect children's development. For example, boys and girls may have different emotional responses and ways of thinking. The second characteristic is physical health, which directly influences a child's condition. For instance, physical health problems can affect mood, motivation, and their ability to learn in various ways. The third

characteristic is chronological age, which significantly influences cognitive and emotional development. Each stage of a child's life has its own distinct psychological traits. The fourth characteristic is the senses, as they play an important role in supporting the learning process and social interaction for a child's development. If there are any disorders in the senses, it can impact a child's understanding of the world. These four characteristics are interrelated and influence a child's mental development and behavior, so it is important to understand them as they can support holistic individual growth.

b. Psychological Characteristics Related to Learning, including:

The first characteristic is talent, which refers to a person's inherent ability in a particular area that can be developed through training and experience. The second characteristic is interest, which refers to a person's tendency to like or be attracted to certain activities or fields. Interest is one of the motivations for students to learn enthusiastically. The third characteristic is motivation, which is the drive that makes someone take action to achieve their goals. The fourth characteristic is intelligence, which is the ability to learn, understand, think, and solve problems. Each child has a different level of intelligence, which can affect how quickly and in what way they understand lessons. The fifth characteristic is learning style, which refers to how children receive and process information, whether through visual learning (via images or graphs), auditory learning (through listening), or kinesthetic learning (through physical activity or hands-on practice).

c. Characteristics Related to the Environment, including:

The first characteristic is ethnicity, which reflects the background of a particular group that includes language, customs, and unique traditions. Ethnic differences greatly influence how students understand the world, interact, and respond to learning. For instance, a different mother tongue can affect a student's ability to understand lessons delivered in the school's language of instruction. The second characteristic is socio-economic conditions, which include family income levels, access to children's needs, and parents' job status. Students from families with low economic conditions may face difficulties, such as a lack of learning materials or

basic food necessities, which may affect their ability to concentrate during lessons. Conversely, students from higher economic backgrounds may have better access to resources but may face different pressures, such as expectations for high academic achievement.

Based on the above explanation, it can be concluded that teachers must act to manage diversity within the school environment to address these challenges. Several methods have been implemented, one of which is attending teacher training workshops or seminars. Teachers must instill values of tolerance in the classroom, respect differences, and encourage children to appreciate one another. Teachers should also demonstrate empathy toward students and their diverse backgrounds, identify individual needs, and adjust teaching methods and assessments accordingly. Furthermore, teachers need to communicate with parents to better understand the child's condition and address it outside the school environment.

As quoted from (Farantika et al., 2023) (Alfisyah, et al., 2024). There are several ways that teachers can understand students' character:

- a. Being a Good Listener: Teachers should listen attentively to children's concerns, provide appropriate responses, and offer the best solutions to help them.
- b. Understanding Children's Emotional Types: It is important for teachers to recognize children's emotional types, whether they are quick-tempered, patient, or otherwise, so they can provide understanding and suitable approaches.
- c. Communicating Gently: Teachers need to interact with children gently and empathetically so that children feel comfortable speaking honestly.

Understanding a child's character is important for both teachers and parents. By understanding it, they can educate children according to their needs and potential. Character is the set of values that distinguishes whether an individual is good or bad.

#### **4. Ways to Implement Religious Moderation Education for Children Cara**

##### **a. Teaching Cultural Diversity**

Providing information about cultural differences, traditions, religions, genders, and more helps children understand and appreciate diversity. Teachers can create

activities that allow children to share information about their backgrounds, fostering a sense of inclusivity. Additionally, teachers should instill an understanding of Islamic teachings, particularly the concept of brotherhood among all human beings as part of Islamic character. This includes promoting mutual assistance, respect, and appreciation for all of Allah's creations, reflecting *akhlaqul karimah* (noble character).

b. Education Through Role Modeling

Educating children through example is one of the most effective methods for shaping their morals, mentality, and social aspects. Teachers, as role models, are figures whom children admire and look up to. Every word and action of a teacher leaves a deep impression on students, making it crucial for teachers to exemplify good character and conduct in their daily interactions.

c. Education Through Habituation and Advice

Islam teaches that every child is born in a state of *fitrah* pure and free from sin. Therefore, habituation and early guidance help children maintain their natural state of purity and faith. Educators play a crucial role in children's growth at school by reinforcing Islamic teachings through daily practices. This includes guiding students to develop good habits, strengthening their understanding of Islamic values, and providing advice to help them distinguish between good and bad behavior.

## 5. Factors Influencing the Process of Character Formation in Children

According to (Asbary et al., 2020) there are two main factors that influence a child's character:

a. **Faktor Internal**

1) Instinct/Nature

Instinct is an innate trait that drives a person to act toward a goal without the need for conscious thought. Meanwhile, nature refers to the inborn characteristics that a person possesses from birth as part of their natural disposition.

2) Customs/Habits

Habits play a crucial role in character formation. Repeated attitudes and behaviors tend to develop into an individual's moral character and personality.

3) Willpower (Iradah)

Willpower is the strong determination to achieve a goal or realize an idea, even when faced with challenges and obstacles. This trait reflects perseverance and resilience in character development.

4) Inner Voice and Conscience

Every human being has an inner voice or conscience, which serves as an internal guide that warns them when they are about to face danger or make a mistake. This inner moral compass helps individuals stay on the right path.

5) Heredity

A child's character is often influenced by inherited traits from their parents or ancestors. This can be observed in behaviors and personality traits that resemble those of their family members.

**b. External Factors**

External factors also play a significant role in shaping a child's character.

These factors include:

1) Education

Education has a major influence on shaping a person's character, morals, and ethics. Religious education, in particular, should be implemented optimally through both formal and non-formal means. A well-structured education system can help direct an individual's potential toward a positive path.

2) Environment

Both natural and social environments affect human behavior and personality development.

- a. **Physical Environment:** The surrounding natural environment can either support or hinder the development of a child's talents and abilities.

- b. Social Environment: A positive social environment contributes to good character development, while a negative environment can have adverse effects on an individual's personality and behavior.

Therefore, choosing a good and supportive environment is essential for achieving a balanced and productive life.

#### **D. Conclusion**

Religious education based on broad insight must be instilled from an early age to shape character and attitudes in accordance with Islamic teachings. This includes adapting to the broader societal context. Therefore, integrating religious moderation education into informal education is crucial, starting within the family environment. This encompasses various aspects such as faith education, morality, psychology, social values, and more. Informal education plays a vital role since the family is the first place where children receive basic education. Within the family, children learn to develop noble character, understand proper manners, and uphold high ethical and moral standards. Meanwhile, non-formal education, which takes place in secondary environments such as early childhood education centers (PAUD), madrasahs, and religious education institutions, must also prioritize religious moderation education.

#### **E. Bibliography**

- Alfisyah, N., Harfiani, R., & Setiawan, H. R. (2024). The Principal's Role in Implementing Religious Moderation Values in Junior High School of Tanjung Beringin District. *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, 14(2), 107–120.
- Amalita, N., Ananda, A., Gistituati, N., & Rusdinal. (2024). Studi Komparatif Pendidikan Karakter Di Negara Indonesia, Malaysia, Dan Jepang. *Jurnal Education and Development Institut Pendidikan Tapanuli Selatan*, 12(1), 413–419.
- Asbari, M., Nurhayati, W., Purwanto, A., & Putra, F. (2020). Pengaruh Genetic Personality dan Authoritative Parenting Style terhadap Pendidikan Karakter di Aya Sophia Islamic School. *Edumaspul: Jurnal Pendidikan*, 4(1), 142–155. <https://doi.org/10.33487/edumaspul.v4i1.341>

Asiva Noor Rachmayani. (2020). *Buku Saku Moderasi Beragama*. 6.



- Charismana, D. S., Retnawati, H., & Dhewantoro, H. N. S. (2022). Motivasi Belajar Dan Prestasi Belajar Pada Mata Pelajaran Ppkn Di Indonesia: Kajian Analisis Meta. *Bhineka Tunggal Ika: Kajian Teori Dan Praktik Pendidikan PKN*, 9(2), 99–113. <https://doi.org/10.36706/jbti.v9i2.18333>
- Debby Riana Hairani. (2023). Penerapan Nilai-Nilai Moderasi Beragama Pada Anak Usia Dini Di Tk Yomako Distrik Nimbokrang Kabupaten Jayapura Papua. *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan*, 1(1), 132–139. <https://doi.org/10.59031/jkppk.v1i1.80>
- Dika Fachri, M., Wardiah Putri, S., Melinda Dwiyantri, R., Hidayat, W., & Sultan Maulana Hasanuddin Banten, U. (2023). Pengertian Dan Sumber Ajaran Islam. *Jurnal Penelitian Pendidikan Indonesia*, 1(1), 139–144.
- Farantika, D., Hidayah, C., & Rachmah, L. L. (2023). Pembentukan Karakter Bagi Anak Usia Dini Di Lingkungan Sekolah Dan Masyarakat. *Jurnal Bocil: Journal of Childhood Education, Development and Parenting*, 1(1), 10–16. <https://doi.org/10.28926/bocil.v1i1.725>
- Hasanah, U., & FAJRI, N. (2022). Konsep Pendidikan Karakter Anak Usia Dini. *EDUKIDS: Jurnal Inovasi Pendidikan Anak Usia Dini*, 2(2), 116–126. <https://doi.org/10.51878/edukids.v2i2.1775>
- Indah wahyuningtiyas, 2019. (2019). upaya pembentukan karakter islami siswa. *Upaya Pembentukan Karakter Islami Siswa*, 1–14.
- Kulsum, U., & Muhid, A. (2022). Pendidikan Karakter melalui Pendidikan Agama Islam di Era Revolusi Digital. *Jurnal Intelektual: Jurnal Pendidikan Dan Studi Keislaman*, 12(2), 157–170. <https://doi.org/10.33367/ji.v12i2.2287>
- Maryatun, I. B. (2020). Peran Pendidik Paud Dalam Membangun Karakter Anak. *Jurnal Pendidikan Anak*, 5(1), 747–752. <https://doi.org/10.21831/jpa.v5i1.12370>
- Mavianti & Maharani, 2024. (2024). Penerapan Pendidikan Islam Pada Program Ekstrakurikuler Tapak Suci di MTs Swasta Zia Salsabila. 5, 1893–1898.
- Naj'ma, D. B. A., & Bakri, S. (2023). Pendidikan Moderasi Beragama Dalam Penguatan Wawasan Kebangsaan. *Academica: Journal of Multidisciplinary Studies*, 5(2), 421–434. <https://doi.org/10.22515/academica.v5i2.4919>
- Purnomo, H. (2013). Peran Orang Tua dalam Optimalisasi Tumbuh Kembang Anak untuk Membangun Karakter Anak Usia Dini. *Prosiding Seminar Nasional Parenting*, 34–47.

- Ramadhan, R. A., & Setiawan, H. R. (2022). Pentingnya Pembelajaran Pendidikan Agama Islam untuk Membentuk Akhlak Siswa di Sekolah SMA Swasta PAB 8 Saentis. *Jurnal Edumaniora*, 01(02), 263–268.
- Rappang, B. S., & Selatan, P. S. (2020). *Bupati sidenreng rappang provinsi sulawesi selatan*. 2014, 1–17.
- Shihab, Q. (2019). Pengembangan Karakter Melalui Pendidikan Agama Islam. *Sustainability (Switzerland)*, 11(1), 1–14.  
 \_SISTEM\_PEMBETUNGAN\_TERPUSAT\_STRATEGI\_MELESTARI
- Shofwan. (2023). Urgensi Pendidikan Karakter Bagi Anak Usia Dini. *Jurnal Bocil: Journal of Childhood Education, Development and Parenting*, 1(1), 54–60.  
<http://ojs.unublitar.ac.id/index.php/bocil/article/view/733>
- Sugiono. (2021). Analisis Perubahan Hemodinamik. *Skripsi STT Kedinggantaraan Yogyakarta*, 34–50.
- Wandari, I. O. (2023). *Character Education for Elementary School Students : Creative , Ecological Conscious , and Communicative*. 6, 43–51.
- Yuliharti, Y. (2019). Pembentukan Karakter Islami Dalam Hadis Dan Implikasinya Pada Jalur Pendidikan Non Formal. *POTENSIA: Jurnal Kependidikan Islam*, 4(2), 216. <https://doi.org/10.24014/potensia.v4i2.5918>
- Zahroh, A. H. (2021). Pentingnya Pendidikan Karakter Bagi Anak Usia Dini. *Jurnal Usia Dini*, 7(2), 49–57.
- Zuliana, M Qorib, O Wirian, Moderasi, E., Sejak, B., Pada, D., Di, A., & Orchard-malaysia, T. A. (2024). Berajah Journal. *Zuliana*, 415–424.