

**Research Article**

© 2023 Author(s)

This is an open access article licensed under the Creative Commons Attribution 4.0 International License
(<https://creativecommons.org/licenses/by/4.0/>)

Received: 1 June 2023 / Accepted: 16 August 2023 / Published: 27 October 2023

Innovation of Religious Moderation Education in Forming the Character of Tolerance and Interreligious Acceptance of Early Children in the Era of Society 5.0

Mukhamad Hamid Samiaji*; Nur Hafidz; Emi Fatmawati

Nahdlatul Ulama University Purwokerto, Indonesia

Corresponding email: mukhamadhamid@gmail.com

DOI: <https://doi.org/10.24090/isj.v3i2.10028>

Abstract

The presence of the Society 5.0 era make follow intolerance join in extends to children age early. Internalize moderation religious to child age early important for done in space education, so that participants educate capable own values moderate and have attitude acceptance good interfaith later day. Research purposes is for explore and discover innovation education moderation religious in form character tolerance and acceptance interfaith child age early in the era of society. Research methods use approach qualitative type studies case. Data collection techniques through observation, interviews and documentation. Data analysis techniques include data collection, data reduction, data presentation, withdrawal conclusion/verification of data, and testing the validity of the data. Research result show that innovation education moderation religious in form character tolerance and acceptance interfaith child age early at the PAUD PUHUA School Purwokerto institution packed through design curriculum based moderation religion, use technology and online learning, application education culture and values local, monitoring and evaluation aspect tolerance and acceptance interfaith, parental involvement, and building awareness technology and digital ethics.

Keywords: *innovation; moderation religion; tolerance; acceptance interfaith; early childhood*

INTRODUCTION

Indonesia is currently facing what is called *Society 5.0*. The concept of *Society 5.0* or *super-smart society* is a future society envisioned by the Japanese government at the beginning of 2019. The aim of this concept is to present a society that focuses on people

and technology. The Japanese government has announced that the era of industrial revolution 4.0 is truly oriented towards production activities. while the *super smart era* or *Society 5.0* focuses on how to position human resources as a source of innovation while advanced technology is used as new wisdom in optimizing the level of human life which is always developing (Sunhaji et al. 2022, Sabri 2019, Sumarno 2019, 273).

The Society 5.0 era is marked by very rapid technological developments, such as artificial intelligence, (Serpa & Ferreira, 2019) *internet of things*, and *big data* (Serpa & Ferreira, 2019, p. 1). This change has a significant impact on various aspects of life, including education. Education needs to adapt to these changes to produce graduates who are ready to face the challenges of the complex digital era (Hermansson & Olin-Scheller, 2022).

In this increasingly connected era, religious and cultural diversity is increasingly visible. However, there is also a risk of conflict and polarization which could threaten interfaith harmony (Sya'bani et al., 2020). Harmony interfaith can seen how planting religious education from parents to children , how teachers instill religious education to participant his education , arrived How public conditioning harmony interfaith to children (Yuliana et al., 2022a). There are three room in moderation religious as indicator base formation character tolerance that is room family, space school, and space public. Third room This must strengthened and implemented in collaborate build civilization religious with get along well. So that reduce the negative impact of the risk of conflict and polarization which can threaten interfaith harmony. From here, religious moderation education becomes very important to shape the character of young children who are tolerant, respect differences, and are able to live harmoniously in a multicultural society.

Early childhood is a very important developmental period in shaping individual character (Susanto, 2010). During this period, children are very accepting and influenced by their surrounding environment, including family, school and society (Cervantes & Arczynski, 2015a). Therefore, religious moderation education given to early childhood can provide a strong foundation for the formation of a good character of tolerance and acceptance between religions in the future (Yuliana et al., 2022b). Character religious tolerance and acceptance can be is known indicators in children age early via : (1) like Work The same with her friend; (2) share drinks and food; (3) like greet moment meet people; (4) showing empathy; (5) like play with Who just; (6) appreciate opinion his friend and not force will yourself, (7) willing dampen dispute moment There is conflict; (8) no Like noise and disturbing other people, (9) no behave Want to win Alone; (10) like discuss; and (11) like help her friend. If children Already formed with eleven indicator character religious tolerance and acceptance then moment step on phase teenager until adult , he Already know and reflect in life everyday (Am & Suhaimi, 2022; Hidayatulloh, 2010; Mansur, 2022).

The Ministry of National Education provides policy in instruction technical maintenance moderation religious load mark character tolerance, peace and unity are one of the nine pillars of character child age early origin from mark universal (Kusum, 2007). Children have attitude tolerance can develop something habit of patience, responsibility responsibility, trust, and ability withhold emotion from difference trust. From here, strengthening character continued religious tolerance and acceptance socialized and implemented in formation attitude characters in *the Society 5.0 era* in order to become man capable adults behave tolerant and good personable.

The Society 5.0 era also brings new challenges in religious moderation education. The influence of social media and easy access to information can influence children's perceptions and attitudes towards other religions and cultures (Pajarianto et al., 2022). Apart from that, the demand for integrating educational technology with the values of religious moderation is also a challenge that needs to be overcome (Pajarianto et al., 2022).

In facing the challenges of *the Society 5.0 era*, innovation is needed in religious moderation education phase child since early. This innovation can have categories in moderation curriculum development religion, the use of appropriate educational technology, and the involvement of parents in the religious education process, as well as collaboration between *stakeholders* to create a religious education environment that supports the formation of the character of tolerance and acceptance between religions.

One of the PAUDs in the Regency Banyumas owns it participant education and energy educator with diversity background behind religion and uphold tall attitude tolerance and acceptance good interfaith is PAUD PU HUA School Purwokerto. the preschool own participant educate with background behind the religions of Islam, Buddhism, Hinduism, Catholicism, Christianity and Confucianism. Based on research preliminary work done researcher though participant educate different religions, will but between participant educate each other respectful, tolerant and harmonious. Development curriculum religious activities, activity programs and habits implemented at PAUD PU HUA School Purwokerto has conditioning participant tolerant and possessive education attitude acceptance good interfaith. From here, then researcher interested For study innovation education moderation religious in form character tolerance and acceptance interfaith child age early in *the Society 5.0 era*.

METHOD

Study with title Moderated Educational Innovation Religious for Shaping Character Tolerance and Acceptance Interfaith Early Childhood in the Era of Society 5.0 This in a way methodological near with field research or study field. Researcher use approach psychology development work carried out in a way deep. Approach This carried out in a

way concrete experience and activity participant educate moment undergo life daily especially regarding aspect moderation religious. Study This carried out at PAUD PU HUA School Purwokerto. Study held for 3 month (July to September 2023). Data collection techniques were carried out with three technique that is observation, interviews, and documentation. Data analysis was carried out in a way inductive, covers stage data collection, data reduction, data presentation, withdrawal conclusion and verification, and test the validity of the data.

RESULTS AND DISCUSSION

1. Moderation Education Concept Religion at Pu Hua School PAUD

PAUD Pu Hua School Purwokerto is school based all multicultural that make school the identical with diversity. Diversity the can seen from participant students who adhere to different religions and even come from them from different tribes too. As example diversity of religions adhered to by participants Educated at PAUD Pu Hua School Purwokerto ie with majority Christian and Catholic , then Muslim, later Confucianism and so on is Buddha. Whereas reviewed race and ethnicity the majority is descendants Chinese, then Javanese, Sundanese, tribal Malay and so on. Apart from that, principles committed school for become institution open education for general and not differentiate background behind whatever make atmosphere school become very full with religiousness Good from in terms of religion, tribe, ethnicity, class, race and culture.

The diversity that exists in the Pu Hua School Purwokerto PAUD environment Of course in a way No direct demand inhabitant his school for can adapt yourself in the middle diversity. As stated by S. Saptatmaja based on Yaya Suryana quote, in fact diversity in a way No direct demand public for life full tolerance, mutual understanding between cultural and inter nation in build a new world. See that , then Already should party school direct its citizens so they can adapt self with diversity, like for example about life be tolerant, mutual understand and understand each other understanding exists differences in religion, culture , ethnicity and race with objective end is capable build something life together (Suryana & Rusdiana, 2015, p. 105).

As for wrong, wrong One form efforts that Pu Hua School PAUD emphasizes in give briefing related life tolerant and mutual accept interreligious is with education moderation religious. There is education moderation religious become something important thing _ For guard sustainability life inhabitant harmonious and harmonious school. Apart from that, education moderation religion also has a purpose for practice participant educate as early as Possible know attitude considerate, appreciative differences, and meaning values tolerance as well as acceptance between religions.

Importance education moderation There is also a lot of religion at Pu Hua School PAUD felt for every element like head schools , curriculum leaders , teachers, and participants educate , as expressed by the head Pu Hua School PAUD school that:

“Moderate education Religion here is very important, remember *background* participant students of different religions. However, we believe that every religion teaches peace and goodness. Apart from that, all the religious teachers here are also fair, right? rigid or fanatical, mutual appreciate, and side by side. From example follow good speech here it is education moderation religious important done. Especially For child age early. The goal is to do it as early as possible Possible they Already used to for own knowledge and attitudes tolerance and respect the differences that exist.”

Based on results interview the Already very clear that's it all religions teach about life tolerate . All religions, though own base different beliefs however there is things that lead to the same purpose where as example is tolerance and acceptance between these religions. Then deep religious Of course no Correct If somebody consider that truth is owned by individual. From here so education moderation religious important For done since age early.

However much importance education tolerance, of course in its implementation must have mature concept. Mature concept with consider lots things, like what to be focus the goal, how methods, limitations, policies and programs created later for results finally can imbued and meaningful for participant educate until carried away until mature. As for related with how draft education tolerance religious based multiculturalism applied in schools as said by the Head School is as following:

“That's it since set up a Foundation so stand up divided schools _ to in various level party school no intend For take ethnic group specific, cultural certain or a particular religion that becomes base. Precisely vision beginning taken is is side of nationalism. Draft education his tolerance here is Because exists awareness that Indonesia since beginning start No consists on One same situation. Where same situation it also happens in the environment around Putera Harapan National 3 Language High School (Pu Hua School). established. Apart from that, awareness will diversity too underlying exists draft from education tolerance. As for the concept other is accept all participant educate with various background existing background and provide appropriate teachers with their respective religions as well give freedom to its citizens or participant educate For embrace each other's religion according to what they believe in and each other support as well as remind One each other”.

Based on results interview the can taken conclusion about draft education tolerance religious based multiculturalism at Pu Hua School PAUD. That's it draft education tolerance religious based multiculturalism at Pu Hua School PAUD begins from since beginning the foundation of the Foundation until stand up divided school to various level start from PAUD/TK up with high school. Since beginning establishment of foundations, schools have principle For No own intention For taking religion, ethnicity , race , ethnicity and culture certain , but rather open in a way general without see certain tribes , cultures,

races, ethnicities and religions. Draft education tolerance religious based multicultural is also taken based on side nationalism, that is realize that since the first time the State of Indonesia was founded consists on various diversity and all diversity that can also be done felt all around environment school. With exists principle open For general and holding side nationalism, party school accept participant educate from various type of religion and also provide chance to participant educate For embrace religion as well deepen his religion each with bring in suitable teachers with their respective religions.

Apart from that, everything inhabitant school not except also with participant educate taught For each other mingle, mutually supportive and mutual remind One each other. Where is the concept education tolerance at PAUD Pu Hua School is appropriate with draft base education multicultural ie exists appreciation to exists reality plurality culture in public. Where is the school appreciate exists reality plurality with looking everyone who comes from from religion, ethnicity, race, culture That own honor, dignity and rights the same basics.

2. Moderated Educational Innovation Religion in Formation Character Tolerance and Acceptance Interfaith Early Childhood in the Era of Society 5.0

Innovation education moderation religious in form character tolerance and acceptance interfaith in children age early in the Society 5.0 era can become step important For create more society harmonious, inclusive and empowering competitive. Following step innovative activities carried out by PAUD Pu Hua School:

a. Curriculum Based Moderation Religious

Curriculum based moderation You can have religion at PAUD Pu Hua School described as following :

1) Development curriculum emphasized education _ moderation religious as core values.

Development curriculum that emphasizes moderation religious done with full responsibility and sustainability by the school. Party the school also joined in involving parents, the surrounding community and all stakeholders to You're welcome endeavor for prevent happen understand radicalism since early through education moderation religious. Second, all over party school both teachers, heads school, energy education, even security guard though give example through attitudes and behavior guard connection Good between fellow. Guard connection with get used to say greetings, throwing smile, greet and shake hand when meet.

2) Provision of materials educational lesson about various religions, cultures and beliefs.

Form material taught to child is like memorize names of religions in Indonesia, names day religious holidays and names places of worship of other religions.

- 3) Ensure material lesson covers principles tolerance, diversity, and mutuality understanding.

Principles the implemented by PAUD Pu Hua School with fertilize attitude each other value between friends and other people, no make fun results work friend, ask permission moreover first when borrowing goods owned by friends, talk in a way gentle and polite polite and take turns at times speak. Apart from that, other findings were obtained show that when the child quarrel because of a misunderstanding, the teacher gave understanding to child with method give understanding about importance each other forgive between fellow. Children are also given recognition and understanding how Islam is a religion of mercy lil nature that respects and appreciates all over creature life without see difference his religion.

b. Utilization Technology and Online Learning

Utilise technology and online learning platforms for give access to material lessons and resources supporting power tolerance and understanding interfaith. One of The activities carried out by the teacher are: do learning through learning videos about songs national, child requested sing songs area via video call, and children requested coloring picture hero. Activities the given to child although child at home. The storytelling method is also carried out by teachers through telling stories in a way direct with make a creative video then given to participant educate.

c. Application of Cultural Education and Local Values

- 1) Introduce children on culture and values encouraging local tolerance and diversity.

This education done through reception to cultures local as well as custom traditions inherent in it. Introducing various diversity culture local in Indonesia with still give briefing to child to child capable absorb diversity the with Good. Whole PAUD institutions have various ways and methods introduce various culture and effort embed attitude accommodating to children, such as : involving children in activity culture , use Language area When at home as well as at school, and *outing classes* to place culture.

- 2) Understand they about pluralism in public they.

The teacher gives understanding about pluralism through activity chase inside class with introduce songs national, names hero national, names tribes

in Indonesia, introduce What is the name city/province as well as characteristic typical inside it is in Indonesia. The teacher introduces about nationality the to child age early through method tell a story when learning at school. Storytelling method is the right method in convey values in children age early.

d. Evaluation and Monitoring Aspect Tolerance and Acceptance Interfaith

- 1) Develop system evaluation that includes aspect character tolerance and acceptance interfaith.

Based on findings in the field first, teachers have determine in a way clear goals and evaluation character tolerance and acceptance interfaith for child. Second, the teacher determines the indicators of behavior that can be achieved be measured like courage child speak about difference, shows attitude open, participate in activity based diversity.

- 2) Do monitoring and assessment in a way regular For measure progress in reach goals education moderation religious.

Here the teacher has do approach observational as one of the activity in measure behavior children. Researcher find that the teacher determines moment everyday in class Where character tolerance can observed, like interaction social and activities group. Apart from that, teachers also use it technique portfolio creative as method For measure and assess in a way objective connection with attitude tolerance and acceptance interfaith children.

e. Parental Involvement

- 1) Involve parents in education children about moderation religion and tolerance.

Planting values moderate done by parents when child at home, via nurturing habits moderation religion that has assigned by the school. School give task For done by children with guidance parents, then matter This intended For strengthen moderation child although Study from House because exists collaboration between school and family.

- 2) Push collaboration between school and family in form character children.

School stage parenting activities about moderation religious followed by the student's parents. Activity This done between both of them to each other Work The same in build good character for child.

f. Build Awareness Technology and Digital Ethics

- 1) Teach children about online etiquette and how to behave with polite in cyberspace.

Teach children about online ethics and behavior polite in cyberspace is matter important remember How technology and the internet have become an integral part of life daily. in build awareness child in technology, the teacher teaches child about how communicate in a way polite and respectful of others in cyberspace, giving understanding in children that online action also has real- world consequences, providing understanding in children what is allowed and what is not can done, and made regulation about utilization technology in schools or at home.

- 2) Push use technology for objective positive and educational.

At PAUD Pu Hua School utilization technology done for support understanding child to material learning. The teacher also applies child mode in use application or impressions learning good on *youtube* or learning platform other.

Based on the sixth the above so can identified that in the era *of society 5.0*, where technology and connectivity are very important, innovation in education moderation religious must covers elements This For reach more results Good in form character tolerance and acceptance interfaith in children age early. With approach holistic and sustainable, society can grow as more community inclusive and mutual support.

CONCLUSION

Innovation education moderation religious in form character tolerance and acceptance interfaith child age early in the existing era *of society 5.0* implemented by PAUD Pu Hua School packed through six aspect, design curriculum based moderation religion, use technology and online learning, application education culture and values local , monitoring and evaluation aspect tolerance and acceptance interfaith, parental involvement, and building awareness technology and digital ethics.

REFERENCES

- Am, A. B., & Suhaimi, S. (2022). Peran Pesantren Makrifatul Ilmi dalam Moderasi Beragama pada Generasi Millenial. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama*, 23(1), Article 1. <https://doi.org/10.19109/jia.v23i1.13019>
- Cervantes, J. M., & Arczynski, A. V. (2015a). Children's spirituality: Conceptual understanding of developmental transformation. *Spirituality in Clinical Practice*, 2(4), 245–255. <https://doi.org/10.1037/scp0000037>

- Cervantes, J. M., & Arczynski, A. V. (2015b). Children's Spirituality: Conceptual Understanding of Developmental Transformation. *Spirituality in Clinical Practice*, 2(4), 245–255. <https://doi.org/10.1037/scp0000037>.
- Hermansson, C., & Olin-Scheller, C. (2022). Across Textual Landscapes: The Role of Affect During Digital Reading Encounters. *Children's Literature in Education*, 53(3), 327–342. <https://doi.org/10.1007/s10583-022-09502-y>
- Hidayatulloh, M. F. (2010). *Pendidikan Karakter: Membangun Peradaban Bangsa*. Yuma Pustaka.
- Kusum, D. (2007). *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. Grasindo.
- Mansur, M. (2022). *Pendidikan Karakter Menjawab Tantangan Kriris Multidimensional*. Bumi Aksara.
- Pajarianto, H., Pribad, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies*, 78(4), Article 4. <https://www.ajol.info/index.php/hts/article/view/246802>
- Serpa, S., & Ferreira, C. M. (2019). Society 5.0 and Sustainability Digital Innovations: A Social Process. *Journal of Organizational Culture*, 23(1), 1–14.
- Sumarno. (2019). Pembelajaran Kompetensi Abad 21 Menghadapi Era Society 5.0. *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, 3, 272–287.
- Suryana, Y., & Rusdiana, A. (2015). *Pendidikan Multikultural Suatu Upaya Penguatan Jati Diri Bangsa*. CV Pustaka Setia.
- Susanto, S. (2010). *Pendidikan Anak Usia Dini*. Bumi Aksara.
- Sya'bani, M. A. Y., Sejati, Y. G., & Fatmawati, A. F. (2020). INTEGRASI NILAI-NILAI PENDIDIKAN ISLAM WASATIYYAH MELALUI BUDAYA MODERASI BERAGAMA SEBAGAI UPAYA UNTUK MENINGKATKAN KERUKUNAN DAN TOLERANSI UMAT BERAGAMA DI KEBOMAS GRESIK. *Martabe: Jurnal Pengabdian Kepada Masyarakat*, 3(2), Article 2. <https://doi.org/10.31604/jpm.v3i2.271-276>
- Yuliana, Y., Lusiana, F., Ramadhanyaty, D., Rahmawati, A., & Anwar, R. N. (2022a). Penguatan Moderasi Beragama pada Anak Usia Dini sebagai Upaya Pencegahan Radikalisme di Masa Pandemi Covid-19. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4), 2974–2984. <https://doi.org/10.31004/obsesi.v6i4.1572>
- Yuliana, Y., Lusiana, F., Ramadhanyaty, D., Rahmawati, A., & Anwar, R. N. (2022b). Penguatan Moderasi Beragama pada Anak Usia Dini sebagai Upaya Pencegahan Radikalisme di Masa Pandemi Covid-19. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(4), Article 4. <https://doi.org/10.31004/obsesi.v6i4.1572>