

STRENGTHENING OF ISLAMIC MODERATION IN KINDERGARTEN DARUL QUR'AN AL-KARIM KARANGTENGAH BATURRADEN BANYUMAS 2017-2018

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Abstrak: Penelitian ini bertujuan mengungkapkan serta menyebarluaskan prinsip-prinsip moderasi Islam bagi anak usia dini sebagaimana terimplementasi secara hidden curriculum di TK Darul Qur'an al-Karim. Penelitian ini dilakukan atas dasar materi pembelajaran TK secara nasional belum menyentuh aspek penguatan terhadap prinsip-prinsip moderasi Islam. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif deskriptif. Teknik pengumpulan data dilakukan melalui wawancara mendalam dengan kepala sekolah, guru, serta orang tua siswa, observasi terhadap proses pembelajaran, telaah terhadap materi pembelajaran, serta dokumentasi. Analisis dilakukan melalui pengecekan dan pemilahan data secara sistematis serta penarikan kesimpulan. Hasil penelitian mengungkapkan terdapat beberapa model penguatan prinsip moderasi Islam di TK Darul Qur'an al-Karim diantaranya: penguatan prinsip keseimbangan, kerukunan, bersikap lurus dan tegas, toleransi, berpikir dinamis dan inovatif, serta berkeadaban

ملخص: هدف هذا البحث إلى كشف قيم وسطية الإسلام ونشرها لطلاب المرحلة الإعدادية كما هو مطبق في المنهج الدراسي الخفي في المدرسة الإعدادية «دار القرآن الكريم». عقد هذا البحث على أساس كون المواد الدراسية للمدارس الإعدادية - في المستوى الوطني - لم تنطرق إلى جانب تقوية قيم وسطية الإسلام. وأجري هذا البحث بالمدخل الكيفي الوصفي. وبياناته تُجمع عن طريق المقابلة - برئيس المدرسة، والمدرسين، والآباء من الطلاب - وملاحظة عملية التعليم، ودراسة المواد الدراسية، والوثائق المكتوبة. وعقد التحليل عن طريق تفتيش واختيار البيانات منظمًا ثم الاستنتاج من البيانات. دلت نتائج البحث على أن ثمة نماذج لتقوية أسس وسطية الإسلام في روضة الأطفال «دار القرآن الكريم»، منها: تقوية أساس التوازن، والانسجام، وموقف مستقيم وثابت، والتسامح، وتفكير ديناميكي وابتكاري وتحضري.

Keywords: Moderation of Islam, kindergarten, peace education

INTRODUCTION

Education for early childhood is theoretically not only oriented to the development of creativity and motor skills alone. But the education of values as embodied in the principles of Islamic moderation that includes values of non-violence, tolerance, respect, create harmony, brotherhood, justice, and grow adult attitudes toward different forms of diversity into a form of necessity for every child since early childhood.

Value education as set out in the Islamic moderation principle should be an inherent part of the learning process. Moreover, UNICEF encourages every educational institution to promote the knowledge, skills, attitudes and values needed to bring about behavioral change that allows children, youth and adults to prevent conflict or violence, resolve conflict peacefully, and create conditions that conducive to peace, at interpersonal, intergroup, national and international levels.¹ Promotion is substantially aimed at developing personal learners have a sense of sensitivity to respect each other, respect, love each other, be fair, willing to cooperate with others.² This effort essentially instills the mindset to the child that differences and diversity are better understood as grace in life.

On the other hand, the strengthening of Islamic moderation in schools has the urgency that schools are a vessel that has the power to internalize the values of life that are stronger than at home. Interaction of children with friends, learning methods presented, learning media are displayed will be very imprinted to the child because it contains a variety of attractive colors, interesting designations and there may be songs of interest so that schools are seen to have more power in internalize the values moderation of Islam than at home.³

Looking at the above description, Kindergarten Darul Qur'an al-Karim Karangtengah Baturaden Banyumas as one of the kindergartens of Islam who has a vision to be a center of early childhood education based on al-Qur'an need to strengthen the values of moderation of Islam. This matter is strategically besides aiming besides creating peace education, strengthening Islam moderation concretely equip the child to be ready to face difference and diversity. Moreover, this kindergarten is located in a very complex multicultural

¹ Susan Fountain, *Peace Education in UNICEF* (New York: UNICEF, 1999), 1.

² Imam Machali, "Peace Education Theory dan Deradikalisasi Agama," *Jurnal Pendidikan Islam*, No. 1, Vol. II (2013): 45.

³ Ahmad Syukri Sitorus, "Pendidikan Multikultural pada Pendidikan Anak Usia Dini," *Jurnal Program Studi Pendidikan Ilmu Pengetahuan Sosial FITK UIN SU Medan*, No.1, Vol.1 (2017): 2.

environment as well as adjacent to the Christian High School of Theology and the Cave of Pertapan which is inhabited by Christians. So firmly, the strengthening of Islamic moderation values for early childhood in kindergarten Darul Qur'an al-Karim absolutely necessary existence.

Writings that deal specifically with the strengthening of Islamic moderation values at the level of kindergarten education are still very rare. But writing about peace education or multicultural education in early childhood education is very much. Some writings that discuss about peace education include the writings of Yan Vita entitled: *Penanaman Budaya Damai via Pendidikan* dimuat dalam *Jurnal Dimas* is published in *Journal Dimas* Vol. 14 No. 1 Year 2014. The essence of this paper is theoretically more pursued on the implementation of multicultural education that adopts several theories of western education. The article is not related to the strengthening of Islamic moderation in kindergarten institution.

Furthermore, the writings of Eka Hendry AR. entitled *Pengarus Utama Pendidikan Damai (Peaceful Education)* dalam *Pendidikan Agama Islam: Solusi Alternatif Upaya Deradikalisasi Pandangan Agama* dimuat dalam *jurnal At-Turats*, Vol. 9 No. 1 June 2015. The core point of this paper is to discuss the peaceful content of Islamic perspective education in PAI materials in schools. The final conclusion of this paper mentions PAI teachers need to carry out the main contents of peace education, encourage the literacy of peace education, familiarize the discourse on issues of peace education, develop the concept of peace education as an independent subject in school. The article has little relevance in the peaceful educational content of Islamic perspectives. But the concentration of the paper does not address the strengthening of Islamic moderation values in kindergarten.

Based on the above description, research on the strengthening of Islamic moderation in kindergarten Darul Qur'an al-Karim Karangtengah Baturraden Banyumas needs to be done. It is based on the assumption of moderation of Islamic moderation in kindergarten has not been realized optimally. So that writing can be one simple reference in implementing the strengthening of Islamic moderation in the education level of kindergarten.

METHOD

This research is in the form of field research by using qualitative descriptive approach.⁴ Data collection techniques conducted in this study using in-depth interviews on head of kindergarten, teachers, foundation board, and student guardian. In addition to in-depth interviews, data collection is also done through direct observation of the learning process, participant observation, and documentation.

After the data collected, the next step is to perform data analysis performed systematically through several stages as follows: *first*, reduction data. This stage is done by summarizing, selecting key and important data, categorizing, searched for themes and patterns, and removing unnecessary ones.⁵ Thus the reduced data can provide an overview of the implementation of strengthening Islamic moderation in kindergarten Darul Qur'an al-Karim more clearly, and make it easier for researchers to collect further data, even looking for data back when needed.

Second, display data. Display data is done in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. To facilitate the reader, the presentation of research data is done narratively and arranged systematically. *Third*, verify and conclude. The process of verification is done through triangulation that is comparing and assessing data obtained from interviews with data obtained through observation, and so forth. This process is expected to produce the most appropriate data. The last stage is to summarize the brief and concise implementation of the strengthening of Islamic moderation in kindergarten Darul Qur'an al-Karim year 2017-2018.

THEORY

The Nature of Islamic Moderation

Moderation of Islam in Arabic terms is often called al-Wasathiyah al-Islamiyah. Whereas in English *moderasi Islam* is often called Islamic Moderation. While Wahbah al-Zuhaili defines moderation as a form of balance in belief, attitude, behavior, order, muamalah and morality. That understanding further gives an understanding that Islam is a very moderate religion, not excessive in all affairs,

⁴ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: PT Rineka Cipta, 2014), 3.

⁵ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2013), 339.

not excessive in religion, not extremes on belief, not arrogant or gentle and others.⁶

The above understanding seems to emphasize that Islamic moderation is more applied to religious practices associated with moral perfection in the personal, community and state relationship in harmony, mutual respect for religious and cultural differences. These ten aspects are: *al-tawassut* (take the middle way), *al-tawâzun* (equilibrium), *al-i'tidâl* (straight and firm), *al-tasâmuh* (tolerance), *al-musâwah* (egalitarian), *al-ishlâh* (reformasi), *al-aulâwiyah* (priority priority), *al-tathâwwur wa al-ibtikâr* (dynamic and innovative), *al-tahadhur* (civilized).⁷

The principle of *al-tawassut* (taking the middle path) is the understanding and practice that is not *ifrâth* exaggeration in religion) and *tafrîth* (reducing the teachings of religion). The principle of *al-tawassut* is also interpreted as middle or moderate attitude between two attitudes, not too hard (fundamentalist) and too liberal (liberal) so that it can be accepted in every society.⁸

In harmony with that understanding, Zuhaili also reinforces the exaggeration in religion is the neutralization of the path of truth and beyond the limits set by the wise Shari'ah maker.⁹ This note at least gives a hint that exaggeration in religion gives a negative impact on a person or another group. Religion should apply middle-mindedness, not so fanatical, and not so reckless in living things, either *aqidah*, *shari'a* or morals.

The dimension of the *al-tawassut* attitude does not mean to be all-encompassing (compromistic) by confusing all the elements (syncretism) as well as not isolating oneself and rejecting meetings with other elements. But the attitude of *al-tawassut* as a point of the between two extremes of extremism (*al-tathâruf*). So that *tawassut* can be an Islamic character that can be applied in all fields. Islam and the behavior of Muslims always be a witness and a measure of the truth for all attitudes and human behavior in general.¹⁰

Through the attitude of *al-tawassut* a Muslim is at least able to implement life by: a) not being extreme in spreading Islamic teachings. b) it is not easy

⁶ Abd. Rauf Muhammad Amin, "Prinsip Dan Fenomena Moderasi Islam Dalam Tradisi Hukum Islam," *Jurnal Al-Qalam* Volume 20 (2014): 25.

⁷ Asrori S Karni, "Islam Wasathiyah Untuk Indonesia dan Dunia Yang Berkeadilan Dan Berkeadaban" (Munas IX MUI, Surabaya: Mimbar Ulama, 2015), 14.

⁸ Abdul Mannan, *Ahlussunnah Wal Jamaah Akidah Umat Islam Indonesia* (Kediri: PP. Al-Ploso Kediri, 2012), 36.

⁹ Muhammad Zuhaili, *Moderat dalam Islam* (Jakarta: Akbar Media Eka Sarana, 2005), 2-3.

¹⁰ Achmad Siddiq, *Khitah Nahdliyah* (Surabaya: Khalista-LTNU, 2005), 62-63.

to disbelieve fellow Muslims because of religious differences. c) positioning themselves in social life by always upholding the principles of brotherhood (*ukhuwah*) and tolerance, living side by side with fellow Muslims and other converts.¹¹

The concept of *al-tawassut* is not limited to the aspirations of humanism alone. But *tawassut* is firmly sourced from the Qur'an which means as follows: And thus We made you (the Muslims), the just (midst) and the choice that ye be witnesses of man, and that the Messenger (Muhammad) be a witness of your (deeds).¹²

The principle of *al-tawâzun* (equilibrium) is the understanding and practice of one's religion in a balanced way which includes all aspects of life, both worldly and ukhrawi, firmly stated the principle that can distinguish between *al-inhirâf* (deviation) and *ikhtilâf* (difference). The attitude of *al-tawâzun* is also interpreted to maintain balance and harmony so as to maintain equally between the interests of the world and the hereafter, personal and community interests, present and future interests, so as to form the integrity and social solidarity of the Ummah.¹³

The principle of *al-tawâzun* becomes the key savior of someone in running the wheel of life. Because this principle is the nature of *kauniyah* and the nature of *insaniyah*.¹⁴ Fitrah *kauniyah* means the balance contained in the food chain, the solar system, rain and so on. This means that Allah SWT has made nature and its contents are in a very orderly balance. While the nature of *insaniyah* in the form of body, hearing, sight and heart become a proof yag perceived directly by every human being.

The principle of *al-tawâzun* is expressly expressed in the Qur'an which means as follows: And seek the reward of the Hereafter with what has been bestowed upon you, but do not forget your share in the world and do good (to others) as God has done good to you, and do no corrupt things on earth. Allah does not love those who do corruption.¹⁵

The *al-i'tidâl* principle (straight and firm), is putting things in place and exercising rights and fulfilling obligations proportionately. In another sense,

¹¹ As'ad Thoha, *Pendidikan Aswaja dan Ke-NU-an untuk MA/SMA/SMK Kelas 12, Kurikulum 2012* (Jawa Timur: PWLP Ma'arif NU, 2013), 11.

¹² "QS. Al-Baqarah: 143".

¹³ Husen Muhammad, *Kontroversi Aswaja: Aula Perdebatan dan Reinterpretasi* (Yogyakarta: LKiS, 1999), 41.

¹⁴ Ansori Muhammad, "Konsep Attawazzun dalam Islam," diakses 16 Februari 2018., <http://ansorimuhammad.wordpress.com>.

¹⁵ "QS. Al-Qashash: 77".

this concept is almost the same as straight and firm in making a decision to be consistent on the truth as well as gentle in the association. Straight and decisive characters are also expressed in the Qur'an: *wa lâ yakhâfna lauw matâ la'im* (straight and assertive and not afraid of reproach from various parties who like to criticize).¹⁶

The verse is interpreted by Ibn Katsir that the meaning of righteousness and decisive means that there is nothing that makes a person retreat from obedience to God, enforce His laws, enjoin the ma'ruf and prevent the evil. Nothing could get in the way of them nor shake their stance should they have reproaches and insults on them. More assertiveness is needed to resist disobedience and falsehood. whereas falsehood often comes with a charming face, fun and seductive. Furthermore, a firm attitude should not eliminate the nature of tenderness. The firm attitude and the softness of a package that does not have to be contradictory. Each is required according to the conditional demands.¹⁷ Especially *ukhuwah* will be beautiful when the fellow Muslims apply soft and loving each other.

Principle *al-tasâmuh* (tolerance), which recognizes and respects differences, both in religious aspects and various other aspects of life. *Al-tasâmuh* can also be interpreted as a tolerant attitude to different views, especially in things that are *furu'iyah* so that there is no feeling of interference, mutual hostility and the like. But *ukhuwah Islamiyah* will be created better.¹⁸

Tolerance is indispensable for the Indonesian people who have a pluralistic society. The subject is intended for harmony with fellow human beings can be maintained so as to create a good brotherhood with fellow religious people and between religious communities. The attitude of tolerance with fellow human beings can be manifested through the attitude: a) Please help. This attitude should be done regardless of the religion of the person it helps. This means that help must be developed either with fellow religious or interfaith community as long as it contains good intentions and goals. b) Fair. Implementasi fair done in all aspects of life, especially in the application of legal justice and not arbitrarily against the followers of other religions. It aims to establish a good relationship with other religions. Conversely, if justice is not enforced inter-religious conflicts often occur anarchically. c) the prohibition of killing against

¹⁶ "QS. Al-Maidah: 54".

¹⁷ Abu Umar Abdillah, "Tegas dalam Kebenaran Lembut dalam Pergaulan," diakses 16 Februari 2018., <http://www.arrisalah.net>.

¹⁸ Luthfi Hadi Aminuddin, "Relasi Muslim dan Non Muslim Menurut Nahdlatul Ulama: Studi atas Hasil-Hasil Keputusan Bahth al-Masa'il Nahdlatul Ulama," *Justitia Islamica*, No. 2, Vol. 11 (2014): 307.

believers of other faiths. d) do good to the neighbors in all cases as long as it does not concern someone's privacy by sharia.¹⁹

The principle of *al-musâwah* (egalitarian), isn't being discriminatory to others due to differences in beliefs, traditions and origins of a person. The principle of *al-musâwah* is sociologically exposing the views of religious feudalism, capitalist or aristocratic. As in the Islamic perspective, the concept of *al-musâwah* or equation according to M. Tholhah in Fikri,²⁰ includes four main aspects: equality in law, equality in the judiciary, equality in the granting of social status, and equality in terms of payment of property rights.

Equality in law is concretely applicable in Islamic law. This assertion was once conveyed by Prophet SAW: "If Fatimah my son stole, I will definitely cut his hand". While equality in the judicial process had done Ali bin Abi Talib by rebuking Caliph Umar Bin Khatab while hearing the dispute between Ali with a Jew. Umar Bin Khatab summoned Ali by the title of Abu Hasan. While to the Jews call by his name directly.

The equation in the giving of social status had been done by the Prophet SAW who rejected the request of Abbas and Abu Dhar in a position. Then the position that asked was given the Prophet to others who are not from the nobility class. While the equality in the provision of payment of property rights that Islam equate the way and the amount of zakat provisions, fixed, penalties for all people who are subject to pay without distinguishing the social status and color of the skin.

The principle of *al-shûra* (musyawarah), is every problem solved by way of deliberation to reach consensus with the principle of placing the benefit above all. The principle of *islah* (reform), which is to prioritize the reformative principle to achieve better conditions that accommodate the changes and progress of the times with the basis of the common good (*mashlahah 'amâh*) by sticking to the principle of *al-muhâfadhotu' alâ qadimi al-shâlih wa al-akhdzû bi al-jâdid al-ashlâh*.

The principle of *al-aulawiyah* (priority priority), is the ability to identify the more important things must be prioritized to be implemented compared with the lower interest. The principle of *al-tathawwur wa ibtikar* (dynamic and innovative), which is always open to make changes in accordance with the times. as well as creating new things for humanity's kemaslahatan and progress. The

¹⁹ Anonim, "4 Makna Toleransi dalam Ajaran Islam," diakses 16 Februari 2018., <http://www.fastabiqmedia.blogspot.com>.

²⁰ M. Ainul Fikri, "Prinsip Persamaan (Al-Musawah) dalam Islam," diakses 16 Februari 2018., <http://www.fikrianul.blogspot.co.id>.

principle of *al-tahadthur* (civility), which upholds akhlakul karimah, character, identity, and integrity as khairu ummah in human life and civilization.

The ten concepts of Islamic moderation above aim to restore one's attitude to fit the substance of Islamic teachings to be always tolerant, respect the opinions and beliefs of others who are different from us, singe out narrow fanatics (always feel the most right and assume others wrong), combat exclusive attitude by distinguishing themselves from Muslims in general as well as combating revolutionary attitudes by using violent means to achieve goals.

Moderation of Islam for Early Childhood

The core point of moderation of Islam for early childhood in principle teaches at the same time instilling the attitude of *al-tawassut* (take the middle way), *al-tawâzun* (equilibrium), *al-i'tidâl* (straight and firm), *al-tasâmuh* (tolerance), *al-musâwah* (egalitarian), *al-islâh* (reform) *al-aulâwiyah* (priority priority), *al-tathâwwur wa ibtikâr* (dynamic and innovative), and *al-tahâdhur* (civility) as early as possible. The cultivation of the principle is intended to create a system of peace education in every institution of early childhood education. Peaceful education must be optimally directed to develop the child's self, reinforcing respect for the human rights of every human being and fundamental freedom.

The above principle is not done through theoretical approach. But the planting and teaching of Islamic moderation must be done creatively while taking into account the intellectual, physiological, and psychological conditions of each child. The various approaches, strategies and methods of instilling Islamic moderation principles must be thoroughly prepared as well as tested for their level of precision. The methods of playing, telling stories, assignments, experiments, observations and practicums are still a part of inherent in the planting and teaching of moderation of Islam to young children.

In addition to being the responsibility and program of early childhood education institutions, moderation of Islam ideally done in an integrated with education in the family. Between parents and teachers should work together in synergy in the success of the Islamic moderation program. This means that school programs are integrative-interconnective or presented in the hidden curriculum of learning should be continued and refined in family education. So the family plays a vital role in teaching and instilling Islamic moderation principles.

This process is certainly done by publishing program policies in schools, preparing plans, objectives to measurable program performance evaluation,

organizing socialization, strengthening communication and cooperation among educators, educators with learners, educators, parents, schools with government and community. Cooperation and communication become the key of the implementation of Islamic moderation planting program as a whole and perfect.

In harmony with the above description Abuddin Nata,²¹ strengthening the planting of moderation in early childhood education institutions must be strongly embedded in the vision of peace education which is reflected in all components of education, namely: objectives, curriculum, teaching and learning process, educators, administrative services, environment and so on. Educational objectives should humanize human beings; curriculum designed with teachers and students, teaching and learning process is humane and fun, professional, warm, interesting, inspirational, humorous and fun educator, fair and pleasant service and clean, orderly, safe, comfortable and inspiring environment.

Furthermore, every early childhood education institutions should include learning materials about religious tolerance and pluralism. Religious differences should not prevent a child from helping each other, loving, sharing, being friendly on the basis of compassion and humanity. For factors that can trigger conflicts among religious adherents such as doctrinal differences, da'wa activities, the establishment of houses of worship, as well as medieval attitudes such as closed, sectarian, revenge, hate, and hostility must be discarded and replaced by an attitude that seeks to find common ground by putting forward an inclusive, tolerant, moderate, forgiving, respectful, benevolent and helpful attitude.

All this is done as an effort to teach a moderate Islam as has become mainstreaming Islam that is held by the majority of Islam in Indonesia. The planting of Islamic moderation for early childhood requires three powers at once: head, heart and hand. Head is needed as a strength of equipment and development of intellectual insight-the mastery of science and technology. Heart is intended to develop the spirituality and noble character of each child. While the hand is required to obtain the skills of vocational work that between one and other mutually support.

Some simple examples of Islamic moderation attitudes that can be implanted and taught to early childhood include: developing a tolerance toward friends of different religions, different skin color, social status, helping anyone who needs

²¹ Abuddin Nata, "Islam Rahmatan Lil Alamin Sebagai Model Pendidikan Islam Memasuki Asean Community," 2016, 10-11.

help, appreciating the services of others, coming to a birthday invitation friends who celebrate it regardless of family background, teachers and parents invite children to visit various places of worship, and the like.

FINDINGS AND DISCUSSION

Strengthening of Islamic Moderation In Kindergarten Darul Qur'an Al-Karim

1. Formulation of Islamic-Based Moderation-Based Objectives

Each educational institution should have a good, measurable, objective formulation within a certain timeframe, and the objective formula must be in line with the vision of the institution. Even John Dewey reinforces every educational goal must contain values that support the improvement of the intelligence of children formulated through observation, choice and planning implemented from time to time.²²

Along with the theory, kindergarten Darul Qur'an al-Karim essentially has a purpose-based education that supports Quran educational concept of *rahmah li al-'alamîn* as well as strengthening the moderation of Islam such as tolerance, compete in a healthy, teaches a balanced life in accordance with the instructions of the Quran and etc.²³ This means that the formulation of educational objectives in this kindergarten firmly supports anti-radicalism education.

Even the formulation of educational objectives compiled by kindergarten Darul Qur'an al-Karim in tune with the concept of moderate Islamic education (Islamic education *rahmah li-al-'alamîn*) as proposed by Abudin Nata, which requires some basic indicators one of them: *first*, peace education respect for human rights and friendship among nations, the sense of religious groups. *Second*, education that pays attention to the prophetic vision of Islam is humanization, liberation and transcendence for social change. *Third*, education contains the teachings of religious tolerance and pluralism. *Fourth*, education that teaches Islam that became mainstream Islam Indonesia moderate.²⁴

²² John Dewey, *Democracy and Education* (New York: The Macmillan Company, 1964), 107.

²³ "Profil TK Darul Qur'an al-Karim Karangtengah Baturraden Banyumas tahun 2017," t.t.

²⁴ Nata, "Islam Rahmatan Lil Alamin Sebagai Model Pendidikan Islam Memasuki Asean Community," 10–11.

2. Internalization of Hidden Curriculum Based Design Islamic Moderation

The strengthening of Islamic moderation in kindergarten Darul Qur'an al-Karim is implemented in the form of hidden curriculum. This means strengthening the moderation of Islam as good values as taught by schools is not listed on the goal of each teacher to teach formally. Although the strengthening of Islamic moderation is implemented in a hidden curriculum, the reinforcement of this value is very influential on the character formation of learners. Even the hidden curriculum has the power to print the personality as well as the moderate ideology of each learner.

Moreover some Islamic moderation principles such as tolerance, harmony, balance, innovative, straight and firm, fair and the like can be internalized in a hidden curriculum. This has become a vital breakthrough that must be implemented since kindergarten education. Because some Islamic educational institutions in Indonesia are currently hidden curriculum teach values that are not in line with the teachings and understand moderate Islam.²⁵ So to internalize the principle of Islamic moderation in the form of hidden curriculum to be an important breakthrough that must be done as a form of rejection of religious-based radicalism.

3. Material Strengthening Islamic Moderation in Kindergarten Darul Qur'an

Implementationally, the strengthening of Islamic moderation in kindergarten Darul Qur'an al Karim principle of balance, normal behavior, harmony, straight and firm attitude, tolerance, dynamic and innovative, and civilized.²⁶

a. Strengthening the Balancing Principle

Strengthening the principle of balance in kindergarten Darul Qur'an al-Karim concretely done through the planting of doctrine aqidah, worship and morals strong, solid and straight. Technically this doctrine is done directly by each teacher in an integrative-interconnect in the learning process. The doctrine of aqidah is done as a fixed price through testimony to acknowledge God as the God who is entitled to be worshiped and the Prophet Muhammad

²⁵ Masdar Hilmy, *Pendidikan Islam dan Tradisi Ilmiah* (Malang: Madani, 2016), 83–84.

²⁶ "Wawancara dengan Sumiati, Kepala TK Darul Qur'an al-Karim Karangtengah Baturraden Banyumas, 20 Desember 2017 pukul: 09.00-12.00 WIB,".

as his messenger. This doctrine is in harmony with the vision of kindergarten as an early childhood education institution based on al-Qur'an.

The doctrine of balance in worship is given to the child by providing an understanding to them that life in the world is not limited to be spent only for the sake of the hereafter. But prayer, dhikr must be side by side with the activities of thinking, career, socializing and doing other activities that are useful in accordance with the level of early childhood ability. So the balance between the relationship with Allah SWT and the relationship with fellow human beings are balanced.

Similarly, the doctrine of moral balance, the pattern of attitude adjusted to the conditions of local communities. Morals don't have to use one particular tradition. But morals must adjust the aspect of flexibility without eliminating the values of courtesy. Morality is well done with fellow human beings without seeing the difference from the side of religion, culture, economic conditions and etc.

Implementation of balance in the field of morals is also done not limited to fellow human beings. But the principle of balance must also be done with other creatures of God. For example the child is given an understanding of the importance of disposing of waste in place. This principle aims to create a balance of hygiene and environmental health. Putting the playground in place to create a balance principle in tidiness/neatness. Enjoy the food gradually, slowly, according to the portion of needs and begins with praying is meant to create a balance of health and comfort both physically and spiritually.

In addition, the reinforcement of the principle of balance also appears on the content of learning materials based on general knowledge and Islam (al-Quran). This means that learning materials in kindergarten is divided into 50% of religious material and spiritual strengthening based al-Quran. While 50% more charged with general knowledge. Between religious material and general knowledge is done in an integrated and based on the principle of balance.

Implementation of the principle of balance above in harmony with Husain Muhammad's ideas through the theory of fitrah kauniyah and human nature. That the physical and spiritual needs, self and nature must be adequately balanced. So the implementation of strengthening the principle of balance must be done through direct instruction. Ultimately this effort gives birth to the individual every child has an emotional and spiritual intelligence. In addition to being able to socialize in various environments and easily accepted in various associations, this principle is intended to spread mercy and compassion, not

quarrels, hostilities and the like. So as to create a balance of life that is inner-mental, mental-intellectual, social-humanist precisely.

b. Reinforcement Behave Normal

Implementation of the reinforcement of normal behavior in kindergarten Darul Qur'an al-Karim looks at the development of children's attitude by relying on the guidance of the Quran and Sunnah. Doesn't lead to extreme right or extreme left. Teachers in teaching this attitude aren't all-compromise by mixing up all religious ideas and other areas. Teachers also don't isolate every learner from attending meetings, competitions, or cooperation with various parties. But all learning activities and relationships with other parties are done normally without seeing the differences as long as it isn't contrary to the teachings of the Quran and sunnah.

c. Strengthening the Principles of Harmony

Strengthening the principle of harmony is implemented for children directly in the learning process. Strengthening is done in the learning process through the activities of providing understanding, role playing, telling stories, watching films that include the inculcation of values of harmony, reuniting students who quarreled, helping each other affected friends, visiting friends, routine, and school organizing parenting activities for all parents of students.

Implementation of the reinforcement of the above principles of harmony doesn't seem to be limited to strengthening knowledge. But the strengthening of the principle of harmony has been to instill sensitivity of taste as well as directly practice in school to friends, relatives or surrounding communities.

Implementation of strengthening the principle of harmony is theoretically in tune with the principle of character education that self-harmonious private plantation is ideally done through holistic education model using knowing the good method, feeling the good and acting the good. Knowing the good is easier to teach because knowledge about harmony is cognitive only. After that the soul of harmony must also be grown through feeling loving the good that is how to feel and love the virtue of being a machine that can make people always want to do something good. So the growing awareness that people are willing to do virtuous behavior because he is in love with the behavior of virtue. Once accustomed to doing virtue, then acting the good that turned into a habit.²⁷

²⁷ Fihris, "Pendidikan Kerukunan Beragama pada SMA Selamat Pagi Indonesia Bumiaji Surabaya," *Nadwa*, No. 2, Vol. 5 (2011): 163.

d. Strengthening Principles Straight and Decisive

Strengthening the principle of straight and firm doesn't mean that the teacher to the students is hard, rough and scary to be subject to his command and his will. But straight and firmly accompanied by softness and affection done by the teacher in tackling and rejecting reprehensible actions. For example, teachers strictly prohibit if there are children who perform anarchy actions. Teacher gives orders to the child when his friend needs help over the disaster he experienced, and so forth. This straightness and firmness is based on the values of the Qur'an as well as the vision and mission possessed by kindergarten Darul Qur'an al-Karim.

The above principle is in harmony with the opinion of al-Maraghi,²⁸ that firm and gentle as an inherent unity in upholding truth, discipline, goodness and the like. Firmly here doesn't mean cruel, be a moral, be arbitrary in accordance with his own lust. But firmly done in a conditional, functional and proportional to show a seriousness in running a truth and fulfill obligations.

e. Strengthening the Principles of Tolerance

Strengthening the principle of tolerance is done by instilling a mutual help attitude, not impose the will and invite children accustomed to see the various forms of community differences around. In addition, an orderly and patient attitude in the queue of fellow friends or with others also become part of the material tolerance. This attitude of tolerance is also done by the teacher through field observation to other kindergarten, observation to other religious places of worship, home visit to friends or neighbors of different religions, teach tolerant and must listen to opinions of others, and the like.

The strengthening of tolerance isn't done through violence and threats. But this attitude of planting is done directly, practice and sportsmanship through smooth command, provide a subtle allusion, or even command through song and dialog between teacher with student or teacher with parent. Strengthening the attitude of tolerance put forward the psychological condition of the child always happy, cheerful and happy. Some of the songs used in strengthening the soul of tolerance include the following:

Lagu Beres-Beres

Beres-beres ayo beres-beres

Simpan semua di tempat semula

²⁸ Abdillah, "Tegas dalam Kebenaran Lembut dalam Pergaulan."

Beres-beres ayo beres-beres
 Simpan semua ditempat semula

Lagu Tempat Sampah

Tempat sampah..itu tempat sampah
 Yang tak pernah marah
 Selalu terbuka buat siapa saja
 Buanglah sampah pada tempatnya
 Jangan kau buang sembarangan
 Jagalah kawan kebersihan
 Supaya kita hidup nyaman

Observing the above description, strengthening the attitude of tolerance is done by providing motivation through dialogue, reward, planting affection to children without distinguishing the condition and background of each learner. Not the strengthening of the value of tolerance based on coercion, violence, or other anarchic acts. The subject is in line with Hery Sucipto's opinion,²⁹ the planting of the soul of tolerance is ideally done through the concept of negative interpretation tolerance and positive interpretation tolerance. The concept of negative interpretation is limited to allowing and not offending every child. While a positive interpretation need help and support of the existence or other parties. It's just that positive interpretation should only occur in situations where the object of tolerance isn't morally reprehensible and is something that can't be erased.

While the strengthening of tolerance through dialogue between teachers and students, teachers with parents of students and parents of students with teachers also strengthened W. Wontgomery Watt, that dialogue as one of the forms of tolerance is more intended to inculcate the soul of children to always open and learn to people other. Because intolerance isn't only harmful to others, but also self-defeating.³⁰

f. Strengthening Dynamic and Innovative Principles

The strengthening of dynamic and innovative principles is always done by every teacher by accepting new knowledge as well as making anti-violence innovations in the form of songs, stories, poetry and etc. Even teacher innovation is encouraged continuously so that in one week able to produce songs or stories in original. Each successful work of teachers is arranged, then published and

²⁹ Heri Sucipto, *Islam Madzhab Tengah* (Jakarta: Grafindo, 2007), 193.

³⁰ Ngainun Niam dan Ahmad Syuqoni, *Pendidikan Multikultural: Konsep dan Aplikasi* (Yogyakarta: Ar-Ruzz Media, 2008), 150.

published as a great work of educators in kindergarten Darul Qur'an al-Karim. All this is done as a form of strengthening the dynamism and innovation of science and developing the principle of moderation of Islam.

The strengthening of dynamic and innovative principles is also done by teachers in the center-based learning process. Initially, each child is required to enter the preparatory center. Furthermore, each child is required to enter various challenging advanced centers in order to develop intellectual and optimistic, dynamic, creative, innovative and progressive thinking personality. This reinforcement is clearly visible in art centers. Every child is invited to produce various art skills by using the media of secondhand goods, but able to produce the art craft of modern nuances.

The strengthening of the dynamic and innovative principles above is in harmony with the progressive thinking as offered by Nasir by promoting the development of a reformist-modernist *ijtihad* of the *wasatiyâh* (middle and moderate), promoting pro-progress and non-regression, pro-peace and non-violence, pro-justice and non-oppression, pro-equality and non-discrimination, and upholding the main values that are authentic according to the soul of Islamic teachings.³¹

g. Strengthening Principles of Crime

Strengthening of the principle of civility is done through the cultivation of morals Quran-based to every learner. In fact this Quranic character became one of the missions developed by kindergarten Darul Qur'an al-Karim. The principle of civility is developed to the students through the memorization, inculcation, and grounding of the *asmaul husna* into his soul. So this development is implemented in the child's daily life.

Some applications to the principle of civility include: *first*, say greetings to teachers, friends and parents. This principle contains the meaning of spreading peace, salvation and compassion to fellow Muslims and non-Muslims. Especially in school, greeting became a tradition of the beginning of the lesson. While the other religious friends, simply by saying a smile and congratulations if met.

Secondly, obliging children to speak politely and Islamic. Speaking politely means in accordance with etiquette, ethics and noble morals. While Islam contains more words that contain goodness, advice, call to do good (*amar ma'ruf*), and leave a speech that dirty, deplorable and nuanced.

³¹ Haedar Nashir, *Memahami Ideologi Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2015), 183.

Third, honest in speech and deeds. These attitudes become Qurani civic values that are developed for children, teachers and parents. Strengthening the principle of honesty is done through the process of learning in schools are integrated in various centers. This means strengthening the attitude of honesty done through the development of awareness in addition to planting directly at school or at home.

From the above description, the strengthening of Islamic moderation in kindergarten Darul Qur'an al-Karim Karangtengah Baturraden Banyumas has been substantively implemented well. All that is done through cooperation in synergy between learners, teachers with parents of students as well as direct involvement of the local community. All that is done as an effort to tackle violence and the development of radical thinking that is done through non-violent resistance, namely through the process of education.

CONCLUSION

As a step to overcome the swift attitude and violent movements of religious background (fundamentalism), strengthening the principle of moderation of Islam is very important implanted since early childhood. This subject aims to equip the child since the early age to be embedded soul tolerant, democratic, balanced, beraqidah straight, strong and virtuous in accordance with the values of Islamic teachings.

The strengthening of the Islamic moderation principle in kindergarten from the Qur'an al-Karim Karangtengah Baturraden is done by model and strengthening based on practice. All of it is applied in a hidden curriculum but contains six reinforcements namely *al-tawassut*, *al-tawâzun*, *al-i'tidâl*, *al-tasâmuh*, *al-tathâwur wa al-ibtikâr* and *al-tahâdhur*. The strengthening of these six principles is intended as a form of resistance to fundamentalist attitudes without violence.

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