**IMPLEMENTATION OF RELIGIOUS MODERATION FOR EARLY CHILDREN THROUGH YOUTUBE LEARNING IN TK AISYIYAH 2 PALU**

Nurhayati1 nurhayatipauduntad@gmail.com

**ABSTRACT**

The increasing phenomenon of radicalism in the lives of religious people in Indonesia is a symptom of the unpreparedness of some religious communities in understanding the reality of religious diversity. In response to this, the purpose of this study is to find out the implementation of religious moderation in early childhood through YouTube learning. The research method used is a qualitative method with the type of research that is descriptive research. The results of this study with an average percentage on the anti-violence aspect, namely from 15 children who were the subject of the study there were 4 children (26.66%) in the Very Good Developing category, there were 2 children (13.33%) in the Developed As Expected category, there were 4 children (26.66%) are in the Beginning to Develop category, and there are 5 children (33.33%) in the Undeveloped category. Furthermore, the percentage of observations on the tolerance aspect of 15 children who became research subjects, there were 3 children (20%) in the Very Good Developing category, there were 3 children (20%) in the Developed As Expected category, there were 4 children (26.66%) in the Starting category. Developing and there are 5 children (33.33%) for the Undeveloped category. Furthermore, the percentage on the aspect of mutual respect from 15 children there are 3 children (20%) for the Very Good Developing category, there are 3 children (20%) in the Developing As Expected category, there are 5 children (33.33%) in the Starting to Develop category and there are 4 children (26.66%) Underdeveloped category.

**Keywords** : *Religious Moderation, Youtube Learning.*

INTRODUCTION

**1.**      **Background**

Early childhood education is a level of education that is passed before elementary school education. Early childhood education is pursued through various educational channels, namely, formal, non-formal, and informal channels. The age range of early childhood is between 0-6 years as explained in the Regulation of the Minister of Education and Culture of the Republic of Indonesia No. 137 of 2014 Article 1 Paragraph 10 "Early childhood education is a coaching effort aimed at children from birth to the age of 6 (six years). ) years which is carried out through the provision of educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education”, while according to the NAECY (National Association for The Education of Young Children) early childhood is in the age range 0- 8 years. Early childhood is also called the "*Golden Age*", so that most children's potential is in a period of sensitivity to grow and develop. Early childhood development varies greatly depending on the stimulus provided and the fulfillment of nutrition in children. If the stimulus is given intensively, the child will be able to go through growth and development well. Giving stimulation or stimulus to children is usually packaged in the form of play. Therefore, the world of children is often called the world of play.

         Advances in science and technology have an influence on the use of teaching aids in schools and other educational institutions. This shows that the use of information technology in the learning process in the classroom has become a necessity as well as a demand in this global era. In the information technology era, Youtube has become part of technological progress, especially in the academic field. By using Youtube, children absorb learning more quickly and young people are interested through the video shows available on the YouTube content. So that by using YouTube media can create a class atmosphere to be *happy, enjoy* and fun.

The increasing phenomenon of violence in the lives of religious people in Indonesia is a symptom of the unpreparedness of some religious communities in understanding the reality of religious diversity. Within their normative theological framework, religions have described that humans are created in diversity in various dimensions such as religion, ethnicity, skin color, and the like. What is interesting then to be observed is that when religion is used as a justification for carrying out various violence in the name of that religion, the fundamental question then is whether religion really commands its adherents to commit various acts of violence. Of course, what happens in this counter-productive phenomenon with the function of religion is the difference between the understanding of religion in the concept area and its praxis, between the normativity of religion and its history.

         In its empirical framework, inter-religious conflict has become a phenomenon that has colored the journey of the Indonesian nation as a very plural nation, including in terms of religion. Responding to this, Ahmad Darmadji stated that the concept of jihad which was misunderstood by some groups had placed Muslims as people who were identical with violence. Basically, the phenomenon of violence that uses religion as its justification is not only found in Islam but also in religions outside of Islam. This then ignited conflicts between religious communities because each party persisted with their respective understandings even though what they understood was very far from the theological normative spirit under which existing religions existed.

Databoks.katadata.co.id in 2021 said that "A total of 422 acts of violation [freedom](https://databoks.katadata.co.id/tags/kebebasan) occurred in Indonesia in 2020. Of this number, 184 actions were carried out by non-state actors, such as citizen groups, individuals, and social organizations (Ormas)”.

This is in line with the case in Central Sulawesi which was quoted from JawaPos.com on (06-July 2022 at 10:28) stating that “The case of the murder of a family that was allegedly carried out by the Ali Kalora group in Sigi, Central Sulawesi (Sulawesi), is evidence that the terrorism in the name of religion still exists”. The chairman of the PKB faction in the DPR, Cucun Ahmad Sjamsurijal, explained that the act of killing four people who were part of the same family was clearly not justified. Especially if the reason for the killing is in the name of religious differences.

Modernization is the transition from nation traditional pre-modern society to a modern society. Modernization is a manifestation of social change, so basically every individual and other society will definitely experience changes. In era modern , religion plays an important role in society as a guide and position to live with an era that continues to grow and develop so as not to deviate.

 In Islam, the concept of religious moderation evolved from the concept of wasthiyyah , which means the middle which is explicitly mentioned in the Quran and hadith. In the view of al-Raghib al-Asfahani, the word "*wasathiyah*" can be synonymous with the word "sawaun" which can be interpreted with the middle between two boundaries, or with justice, which is mediocre or standard or mediocre. The word "*wasathan*" which has a related meaning with the word "*wasathiyah*" can also be interpreted by keeping from being uncompromising and even leaving the line of religious truth.

The presence of religious moderation in Indonesia initiated by the Ministry of Religion is a structured effort by the Drafting Team of the Ministry of Religion. It is described that religious moderation as an effort to create more moderate religious behavior in various dimensions of life is carried out with three main strategies, namely: first, dissemination of ideas, knowledge , and an understanding of religious moderation to all levels of society; secondly the institutionalization of religious moderation into binding programs and policies; and third, the integration of the formulation of religious moderation in the 2020-2024 National Mid-Term Development Plan.

In modern times, religion has an important role in people's lives as a guide and positioning itself to coexist with the times that continue to advance and develop so that there are no deviations. According to Rahmawanto *in* (Sainuddin, 2016) states that "Development of democracy and advances in information technology of course people from various walks of life easily know things related to religion". All forms of information, both books, pictures, and videos, can be easily found on various social media platforms, including the Youtube social media.

         In response to this, the concept of religious moderation was raised to minimize the understanding of religions which are heavily colored by religious radicalism. This prompted the author to raise the topic with the title "Implementation of Religious Modernization for Early Childhood Through Youtube Learning at TK Aisiyiyah 2 Palu".

Based on the research of Mohammad Salehudin. 2020. Early Childhood Youtube Social Media Digital Literacy. The background of this research is that playing and watching YouTube social media is the most popular activity carried out by early childhood. The main reason YouTube is used by children is because it contains video content, interesting audiovisual content, and all the favorites of children. Youtube can bring children into their world through video shows available on YouTube content. However, the use of YouTube social media without exemplary, proper guidance and facilities at home will have an impact on children's development. The purpose of this study was to determine the relationship between home facilities and early childhood social media digital literacy. This study uses a quantitative approach using a questionnaire to collect data which is analyzed using Kendal's correlation test. The research subjects were 71 parents of children aged 4-6 years who used YouTube social media. The results showed that 0.028 direction of the relationship can be seen from the correlation coefficient which the result is positive (0.228) or one direction. This means that if the facilities (equipment and housing) are more comfortable (appropriate/satisfied), children's digital literacy on social media will increase and increase. Supported by directed and measurable guidance from parents and family at home. The relevance of this study is that both of them discuss YouTube media in early childhood. The relevance of this research is in the observed research discussing the modernization of religion.

Furthermore, Alifa Nur Fitri's research. 2022. Religious Moderation in Children's Shows: Content Analysis of Nussa and Rara Shows Tolerance Episodes. The background of this research is that YouTube is an internet media that has experienced a significant increase and is the most watched by children during the pandemic. A study conducted by Jakpat found that YouTube traffic increased from 68.5% to 72.3%. One of the most accessible children's YouTube channels is @nussaofficial. This channel is a children's program and is one of the most popular programs. However, @nussaofficial could not be separated from negative reactions by accusing the topic of being radical and intolerant. One of the influential causes of increasing intolerance among millennials is the internet. This @nussaofficial show was born out of concern over the lack of educational value programs for children. This study tries to analyze the episode of tolerance @nussaofficial using a descriptive qualitative approach. The analysis used is Kripendorff content analysis which aims to determine the content of religious moderation in Nusa performances. The data analysis technique in this study used Miles and Huberman. The indicators used to determine the message of religious moderation, according to the Ministry of Religion, are the four main pillars of religious moderation: national wisdom through national commitment, harmony, anti-violence and tolerance.

The results of the study show that shown by Youtube@nussaofficial shows that it invites viewers to have religious moderation by showing the attitude of helping others shown in the first scene, voluntary attitude shown in the second scene, empathy in the third scene, the attitude of sacrifice to help others in the second scene. fourth and closes with the hadith in the fifth scene which contains a message to always make it easier for other people's affairs. Then the @nussaofficial Tolerance Episode Show delivered a message of religious moderation by emphasizing the pillars of harmony, anti-violence and local wisdom through tolerance.

The relevance of this research is that both of them discuss the modernization of religion. While the difference is in the focus of this research, namely Youtube Media.

LITERATURE REVIEW

*a.*  *Early childhood education programs.*

Early childhood education or called PAUD has become an important part in the education process and educated children from an early age, children will be helped to become successors and realize the ideals of the nation in the future. According to (Aryani, 2015), "Early childhood education aims to develop the whole potential of the child (the whole child) so that later he can function as a complete human being. Children can be seen as individuals who are new to the world. According to (Fauzi, 2018) "Education is an effort so that humans can develop their potential through the learning process and other ways that are known and recognized by the community".

Furthermore, according to (Habe & Ahiruddin, 2017) Law Number 20 of 2003 concerning the National Education System in Article 1 Paragraph 14 states that "Early childhood education is a coaching effort aimed at children from birth to the age of six which is carried out through providing educational stimuli to help physical and spiritual growth and development so that children have readiness to enter further education. According to (Maghfiroh & Suryana, 2021) "Early Childhood Education as an effort to stimulate and stimulate children from newborns up to the age of six Golden Age which is carried out by providing educational stimuli to help the growth and development of children, both physically and spiritually. so that children are ready to enter further education.

Based on the above opinion, it can be concluded that "Early childhood education is education that is carried out to prepare children to receive further education".

*b.*      *Religious Modernization*

According to (Hajriyah, 2020), "Modernization or educational change is a new transformation and a different quality from the previous one, as well as education designed to further improve his abilities in the world of education". Furthermore, according to (Ministry of Religion of the Republic of Indonesia 2019) Religious moderation is a process of understanding as well as practicing religious teachings in a fair and balanced manner, so as to avoid extreme or excessive behavior when applied.

Furthermore, according to Sutrisni *in* (Chrisantina, 2021) states that "Religious moderation is understood as a religious attitude by prioritizing a balance between religious experience and respect for religious practices adopted by others, so as to minimize extreme and fanatic attitudes". According to Saihu *in* (Suhardin et al., 2022) states that "Islam wasathiyah is a role model that always creates security, justice, and peace based on the value of monotheism and human nature which is based on aspects of faith, science, and understanding aspects of understanding life. man. Social life so that success and glory and Islamic civilization can be created.

Based on the theory above, it can be concluded that religious modernization is a change in the way of religion with the aim of introducing religion in a fair and comparable manner so as to parse radical behavior.

*c.*       *Youtube Learning*

In today's modern era the use of social media for learning has become commonplace, and makes it easier for educators and students. According to (Yusi Kamhar & Lestari, 2019) "Social media is an online media tool that is used to easily participate, share, create content including blogs, social networks, wikis, forums, and the virtual world".

According to (David et al., 2017) "Youtube is a form of video-based social media that has been on the rise since 5 years ago". Further (David et al., 2017) states “YouTube provides a forum for people to connect, inform, and inspire others around the world, and acts as a distribution platform for original content creators and advertisers, both large and small. "

According to (Putra, 2019) "Youtube.com, is a website that uses the internet to run its features, where with YouTube, a user can post or display videos or animations so that they can be seen and enjoyed by many people". Furthermore, according to (Nanuru, 2017) states that "YouTube is a service from Google that facilitates its users to upload videos and can be accessed by other users from all over the world for free". According to Wilson *in*  (Yuniati et al., 2014) "Youtube is a manifestation of the shift in internet technology which was originally only a web that could be read, but turned into a web that can be viewed and watched".

Based on the above opinion, it can be concluded that Youtube is a platform that contains content in the form of videos, music, advertisements, and news that can be accessed using the internet network.

METHOD

DISCUSSION

METHOD

The research method used is a qualitative method with the type of research that is descriptive research. According to Creswell (2016: 3) explaining that the qualitative research method is a research procedure that includes steps such as broad assumptions to detailed methods in data collection, data analysis and data interpretation. This study aims to describe or describe the data collected as they are. The research results are described in the form of numbers to get the description results.

The research was conducted in Group B of TK Aisyiyah 2 Palu for 4 weeks. The subjects of this study were 15 children consisting of 4 boys and 11 girls. Collecting techniques through observation, interviews and documentation. The analytical technique used is descriptive analysis which is used to measure children's moral values ​​through an assessment rubric. If they have developed beyond the teacher's expectations, they are given a BSB category (Developing Very Well) or given a 4 star score. developing, are given the MB category (Starting to Develop) or a 2-star score and children who are not able to meet the teacher's expectations, are given BB (Not yet Developed) or 1-star score (Depdiknas, 2010-11)

Table 1 Distribution of Frequency and Percentage

|  |  |
| --- | --- |
|    | Very Well Developed (BSB) |
|  | Developing as Expected (BSH) |
|  | Starting to Develop (MB) |
|  | Not Developing (BB) |

To find out the percentage or average of the observed aspects, the data is processed qualitatively by using a calculation based on percentage (%) according to the formula proposed by Sujiono (2012:43), as follows:

Description:

P = Percentage Figure

f = Frequency Observation Results

N = number of cases (total frequency)

RESULTS

The results of the observations were obtained through the observation method. Based on the results of observations made in the table below based on the observed aspects, as follows:

**Table 2 Percentage of First Week Observations Recapitulation**

|  |  |  |
| --- | --- | --- |
| **Category** | **Observation Aspects** | **Average %** |
| **Tolerance** | **of Anti-Violence** | **Respecting** |
| **F** | **%** | **F** | **%** | **F** | **%** |
| Very Well Developed (BSH) | 1 | 6 ,7 | 2 | 13.3 | 1 | 6.7 | 8.9 |
| Growing as Expected (BSH) | 2 | 13.3 | 3 | 20 | 2 | 13.3 | 15.53 |
| Starting to Grow (MB) | 1 | 6.7 | 1 | 6.7 | 4 | 26.7 | 13 ,36 |
| Undeveloped (BB) | 11 | 73.3 | 9 | 60 | 8 | 53.3 | 62.2 |

Based on table 3 above, it shows the highest percentage with the observation aspect of Tolerance that is "Not Developed" or 11 children who get "" (73.3%), while the lowest is "Developed Very Well" or as many as 1 child who gets ""(6, 7%). Aspects of Anti-Violence observation, the highest percentage of "Not Developed" or 9 children received "" (60%), while the lowest percentage of "Starting to Develop" or 1 child received "" (6.7%). Aspects of mutual respect observation, the highest percentage is "Not Developed" or 8 children get "" (53.3%), while the lowest percentage is "Developed Very Well" or 1 child gets "" (6.7%).

**Table 3 Percentage of Observation Recapitulation of Second Week**

|  |  |  |
| --- | --- | --- |
| **Category** | **Aspect Observation** | **Average %** |
| **Tolerance** | **of Anti-Violence** | **Mutual Respect** |
| **F** | **%** | **F** | **%** | **F** | **%** |
| Very Well Developed (BSH) | 3 | 20 | 2 | 13.3 | 2 | 13.3 | 15.53 |
| Developed As Expected (BSH) | 4 | 26.7 | 3 | 20 | 3 | 20 | 22.33 |
| Starting to Develop (MB) | 2 | 13.3 | 3 | 20 | 4 | 26.7 | 20 |
| Not Developing (BB) | 6 | 40 | 7 | 46.7 | 6 | 40 | 42.23 |

Based on table 3 above, it shows that the highest percentage with the observation aspect of Tolerance is "Not Developed" or 6 children get "" (40%), while the lowest is "Starting to Develop" or 2 children get "" (13.3%). Aspects of Anti-Violence observation, the highest percentage is Undeveloped or 7 children who get "" (46.7%), while the lowest percentage is "Developed Very Well" or 2 children who get "" (13.3%). Aspects of mutual respect observation, the highest percentage is "Not Developed" or 6 children who get "" (40%) while the lowest percentage is "Developed Very Well" or 2 children who get "" (13.3%).

**Table 4 Percentage of Observations Recapitulation for the Third Week**

|  |  |  |
| --- | --- | --- |
| **Category** | **Aspects of Observation** | **Average %** |
| **Tolerance** | **of Anti-Violence** | **Mutual Respect** |
| **F** | **%** | **F** | **%** | **F** | **%** |
| Very Well Developed (BSH) | 4 | 26.7 | 4 | 26.7 | 3 | 20 | 24.47 |
| Developed As Expected (BSH) | 2 | 13.3 | 3 | 20 | 4 | 26.7 | 20 |
| Starting to Develop (MB) | 6 | 40 | 5 | 33.3 | 6 | 40 | 37.77 |
| Not Developing (BB) | 3 | 20 | 3 | 20 | 2 | 13.3 | 17.77 |

Based on table 4 above, it shows the highest percentage with the observation aspect of Tolerance "Starting to Develop" or 6 getting ""(40%), while the lowest developing according to expectations" or 2 children getting "" (13.3%). Aspects of Anti-Violence observation, the highest percentage of "Starting to Develop" or 5 received "" (33.3%), while the lowest percentage of "Developing as Expected" or 3 children received "" (20%). Aspects of mutual respect observation, the highest percentage of "Starting to Develop" or 6 children received ""(40%), while the lowest percentage of "Not Developed" or 2 children received "" (13.3%).

**Table 5 Percentage of Observations Recapitulation for Fourth Week**

|  |  |  |
| --- | --- | --- |
| **Category** | **Aspects of Observation** | **Average %** |
| **Tolerance** | **-Violence** | **Mutual Respect** |
| **F** | **%** | **F** | **%** | **F** | **%** |
| Very Well Developed (BSH) | 6 | 40 | 5 | 33.3 | 4 | 26.7 | 33.33 |
| Developed As Expected (BSH) | 2 | 13.3 | 4 | 26.7 | 4 | 26.7 | 22.23 |
| Starting to Develop (MB) | 6 | 40 | 5 | 33.3 | 7 | 46.6 | 39.97 |
| Not Developing (BB) | 1 | 6.7 | 1 | 6.7 | 0 | 0 | 4, 47 |

Based on table 4 above, it shows the highest percentage in the observation aspect of Tolerance "Developing Very Well" or 6 children getting ""(40%), while the lowest is Not Developing or 1 child getting ""(6.7%). Aspects of Anti-Violence observation, the highest percentage of "Developed Very Well" or 5 children received "" (33.3%), while the lowest percentage was "Not yet Developed" or 1 child received ""(6.7%). Aspects of mutual respect observation, the highest percentage of "Starting to Develop" or 7 received ""(46,6%), while the lowest percentage of "Not Developed" or 0 children received ""(0%).

DISCUSSION

**Aspects of Anti-Violence**

The problem of violence has always been an interesting social problem that requires attention seriousAccording to the Big Indonesian Dictionary, Violence is "About (which is, characterized) violently, the actions of a person or group of people that cause injury or death to others or cause physical damage or other people's property". According to (SYAFRI, 2020) "In general the notion of violence is defined as an action by another individual that results in physical or mental disturbance". Furthermore, according to (Setiani, 2017) "An act of violence is an act that can harm others such as discriminatory treatment; exploitation, whether economic or sexual, neglect, cruelty, abuse, injustice and other mistreatment”. According to (Kusrahmadi, 2009) "Anti-violence education is a process, an approach used in a comprehensive manner, this education should be carried out in a conducive manner both in the school, home and community environment, all partisans and communities are involved in it". Furthermore Kusrahmadi said "The success of anti-violence education with the output produces students who have personal competence and social competence who are moral (anti-violence) and dynamic so as to produce good citizens".



Source: Wahidfoundation.org

As for the observations of 15 children who were the subject of the study in the first week 2 children (13.3%) BSB, 3 children (20%) BSH, 1 child (6.7%) MB and 9 children (60 %) BB category. Furthermore, in the second week of observation 2 children (13.3%) BSB, 3 children (20%) BSH, 3 children (20%) MB and 7 children (46%) BB. Furthermore, in the third week of observation, 4 children (26.7%) BSB, 3 children (20%) BSH, 5 children (33.3%) MB and 3 children (20%) BB. Furthermore, in the fourth week of observation, 5 children (33.3%) were in the BSB category, 4 children (26.7%) were BSH, 5 children (33.3%) MB and 1 child (6.7%) BB.

As for the implementation of religious moderation in early childhood through YouTube learning in the anti-violence aspect, namely, by providing shows that can educate children so that they grow a sense of love for themselves and others. Then it is very important to give to children so that they feel the principle of non-violence, namely by giving advice. The advice given is not only done in the lecture method but by giving animated shows on YouTube about the impacts that will be obtained when involved in cases of violence. Furthermore, in conducting learning through YouTube, the teacher needs to activate the YouTube Kids mode so that the impressions that will appear do not deviate from the child's age so as to prevent children from viewing bullying shows. One of the animated shows that can educate children is an animated series that is broadcast through the Riri Anak Interactive YouTube channel, there are several animated films about anti-violence such as the title "Against Bullying|Character Education Series" and "Anti-Sexual Violence|Anti-Violence Character Series" .

**Aspects of Tolerance**

Indonesia is a country with various religions, ethnicities, languages ​​and cultures.diversity is an asset of the Indonesian and must be preserved and cultivated together. In order for this diversity to be maintained, it is important to always maintain and foster an attitude of tolerance between followers of different religions and socio-cultural backgrounds. According to the Great Indonesian Dictionary *in* (Hairil et al., nd) states that "Tolerance is the nature or attitude of tolerance (appreciating, allowing, allowing) positions (opinions, views, beliefs, habits, and behaviors) that are different or contrary to their own stance. " According to the United Nations Educational, Scientific and Cultural Organization (UNESCO) *in* (Ginting & Ayaningrum, 2009) "Defining tolerance as an attitude of "mutual respect, mutual acceptance, and mutual respect in the midst of cultural diversity, freedom of expression, and human character".

Furthermore, according to (Yasir, 2014) "Religious tolerance is an attitude of patience and self-restraint not to interfere and not to harass religion or belief systems and worship of adherents of other religions". According to (Hezbollah, 2022) "Tolerance is an attitude to give fully to others so that they are free to express opinions even though their opinions are not necessarily true or different".



Source: liputan6.com

The observations from 15 children who were the subject of the study in the first week there were 1 child (6.7%) in the BSB category, 2 children (13.3%) BSH, 1 child (6.7%) MB and 11 children (73.3%) BB. Observations in the second week 3 children (20%) BSB, 4 children (26.7%) BSH, 2 children (13.3%) MB and 6 children (40%) BB. The third week of observation 4 children (26.7%) BSB, 2 children (13.3%) BSH, 6 children (40%) MB and 3 children (20%) BB. The fourth week of observation 6 children (40%) BSB, 2 children (13.3%) BSH, 6 children (40%) MB and 1 child (6.7%) BB.

Implementation of religious moderation in early childhood aspects of tolerance through YouTube learning is by showing a serial film to children entitled "Ini Budi". The series "ini Budi" tells about the friendship of 9 children who come from ethnicity, culture, social status and religious differences. The birth of the "ini Budi" series with the aim of providing knowledge to children about diversity, tolerance and diversity from an early age and also making idols for children in setting a good example. Then the next animated film series, which comes from the YouTube channel Riri Interactive Children's Stories with the title "Religious Tolerance | Character Smart Series". So that with this series, children learn how to behave in respect of others, teach children to live tolerance by giving greetings to friends who are celebrating holidays and getting to know the names of religions and places of worship for each religion, training children to be empathetic to support the continuity of human relationships. with various characters so as to increase the breadth of his point of view to be more aware of his environment so that the attitude of tolerance can be applied in his daily life.

**Aspects of Mutual Respect**

Indonesia has a national motto , namely Bhinneka Live Ika. It is different, but still means one. Therefore , all Indonesian need to raise awareness that differences are natural and mandatory to respect and respect other people. According to Bem *in* (Wirawan et al., 2018) "An attitude of mutual respect is an attitude of tolerance among human beings as a natural thing and does not violate other human rights, where a person considers the existence of others as part of the environment, just like himself, not mutually exclusive. hostile or harmful among other human beings and do not consider other humans are not inferior to him. According to (Panjaitan, 2014) "Respect for others is to be able to treat others properly and correctly, in the sense of according to the norms and rules that apply". According to (Utama, 2014) "An attitude of mutual respect is an attitude of giving towards a value that is accepted by humans, an attitude of assuming the existence of others as part of the environment just like himself because humans realize that every human being has advantages and disadvantages of each".



Source: padang.tribunnews.com

The results of the observations of 15 children who were the subject of the study in the first week of 1 child (6.7%) BSB, 2 children (13.3%) BSH, 4 children (26.7%) MB and 8 children (53.3%) Observations in the second week 2 children (13.3%) BSB, 3 children (20%) BSH, 4 children (26.7%) MB and 6 children (40%) BB. The third week of observation 3 children (20%) BSB, 4 children (26.7%) BSH, 6 children (40%) MB and 2 children (13.3%) BB. Fourth week observation 4 children (26.7% ) BSB, 4 children (26.7%) BSH, 7 children (46.6%) MB and no BB children.

The implementation of religious moderation in early childhood through YouTube learning in the aspect of mutual respect is by providing shows that can educate children to be able to foster mutual respect between parents, teachers, friends and other communities. Mother Diva Stories”. In the series "Cerita Ibu Diva" tells the story of Ibu Diva who will read a bedtime story to Diva. In the story of Diva's mother, she tells how a deer, a caterpillar and a snake respect each other and don't insult other people even though they are different. This animated series comes from our Fairy Tale Youtube Channel with the title "The Story of Diva's Mother - Don't Humiliate Others". So with this series, children are taught to respect others and not insult people even though they are different from us.

CONCLUSION

Conclusion

Based on the results of this study, it can be concluded as follows:

In its development, religious moderation has opportunities and challenges as a consequence of the birth of an idea in the midst of religious plurality in Indonesia. These various opportunities and challenges must be positioned in proportion to be able to complement each other. In this context, opportunity may be a potential that can be utilized to reduce the various challenges that exist. The application of religious modernization through youtube learning at Aisyiyah 2 Palu Kindergarten is done by providing shows that educate children in the form of animated series, stories, or in the form of songs that are shown to children. That with youtube learning modernization can be easier to do because youtube is more accessible to everyone and makes children more interested in learning.

Suggestions

From the results of the study, data analysis and conclusions, the researchers suggest for:

1. PAUD teachers, to implement religious moderation, motivate and invite children to develop themselves in accordance with the times and community needs so they are not left behind.
2. Kindergarten principals, can be used as reference material for kindergartens in order to streamline religious moderation development

3.  Parents, can be used as input in raising their children to implement religious moderation and can introduce social media as a place to learn.

ACKNOWLEDGMENTS

I would like to express my deepest gratitude to Prof. Dr. Ir. H. Mahfudz, MP, Rector of Tadulako University, Mr. Dr. Ir. Amiruddin Kade, S. Pd., M. Si as the Dean of the Faculty of Teacher Training and Education and. Hopefully this article can be useful for writers and readers in general.

REFERENCES

Antara. (2020). Muslims in Palu City Pray for the Victims of the Sigi Massacre. *JawaPos*.

Aryani, N. (2015). The Concept of Early Childhood Education in the Perspective of Islamic Education. *POTENTIAL: Journal of Islamic Education*, *1*(2), 213–227. http://ejournal.uin-suska.ac.id/index.php/potensia/article/view/3187

Chrisantina, VS (2021). The Effectiveness of the Multimedia-Based Religious Moderation Learning Model for Madrasah Ibtidaiyah Students. *Journal of Edutrained: Journal of Education and Training*, *5*(2), 79–92. https://doi.org/10.37730/edutrained.v5i2.155

David, ER (Eribka), Sondakh, M. (Mariam), & Harilama, S. (Stefi). (2017). The Influence of Vlog Content on Youtube on the Attitude of Communication Studies Students, Faculty of Social and Political Sciences, Sam Ratulangi University. *Acta Diurna*, *6*(1), 93363. https://www.neliti.com/publications/93363/elektron-konten-vlog-dalam-youtube-terhadap-pemunjukan-sikap-mahasiswa-ilmu-kom

Fauzi, F. ( 2018). The Nature of Education for Early Childhood. *INSANIA: Journal of Educational Alternative Thinking*, *15*(3), 386–402. https://doi.org/10.24090/insania.v15i3.1552

Ginting, R., & Ayaningrum, K. (2009). Tolerance in a plural society. *Journal of Lontar Scientific Magazine*, 1–7. http://journal.upgris.ac.id/index.php/LONTAR/article/view/665/612

Habe, H., & Ahiruddin, A. (2017). National Education System. *Economists of Science: Journal of Economics, Finance And Business*, *2*(1), 39–45. https://doi.org/10.24967/ekombis.v2i1.48

Hairil, M., Said, NM, Ag, M., Alamsyah, D., & Hum, M. (nd). *Discourse on Islamic Tolerance in Religion on Youtube Channel Pause Writing Episodes Coki Asks Habib Answers*.

Hajriyah, HB (2020). Modernization of Islamic Religious Education in the Industrial Revolution 4.0 Era. *MOMENTUM: Social and Religious Journal*, *9*(1), 42–62. https://doi.org/10.29062/mmt.v9i1.64

Hezbollah, M. (2022). Gita Safitri Devi's Tolerance Da'wah Feat Habib Analysis of Gita Savitri Devi's Youtube Chanel and Pause Nulis. *Misykat Al-Anwar: Journal of Islamic Studies and Society*, *5*(1), 108–140.

Kusrahmadi, SD (2009). *The Importance of Anti-Violence Education for Elementary School Children in Realizing Good Citizens*. 1–14.

Lidwina, A. (2021). Intolerance, Religious Freedom Violations Mostly Done by Non-State Actors. *Https://Databoks.Katadata.Co.Id/*.

Maghfiroh, S., & Suryana, D. (2021). Learning in Early Childhood Education. *Journal of Education Tambusai*, *05*(01), 1561.

Nanuru, RF (2017). *YOUTUBE: Modern Technology Insightful Art*. https://doi.org/10.31219/osf.io/3vshc

Panjaitan, H. (2014). The Importance of Respecting Others. *Humanities*, *5*(1), 88. https://doi.org/10.21512/humaniora.v5i1.2984

Putra, GLAK (2019). Utilization of Promotional Animation in Youtube Media. *Proceedings of the National Seminar on Design and Architecture (SENADA)*, *2*, 259–265. https://cashbac.com

Sainuddin, IH (2016). *Religious Moderation and Radicalism in the Modern Era*. 2016.

Setiani, RE (2017). Anti-Violence Education for Early Childhood: Its Conception and Implementation. *Golden Age: Scientific Journal of Early Childhood Development*, *1*(2), 39–56. https://doi.org/10.14421/jga.2016.12-04

Suhardin, S., Nurhayati, N., & Adawiyah, R. (2022). Knowledge of Islamic Cultural History and Religious Moderation: Correlation Studies on Students of State Aliyah Madrasah Bekasi. *AL-ISHLAH: Journal of Education*, *14*(1), 495–504. https://doi.org/10.35445/alishlah.v14i1.1162

SYAFRI, F. (2020). The Importance of Anti-Violence Education for Early Childhood Farica. *Journal of Aura Education*, *12*(1), 98–107.

Utama, A. (2014). *Students in Associating with Peers in Class X Students at State Senior High School 1 Palembang*. 58–68.

Wirawan, RA, Rahman, MZ, & Article, R. (2018). The Relationship Between Self-Understanding and Mutual Respect for Class VIII Junior High School Students. *GEOGRAPHY: Journal of Educational Studies, Research and Development*, *6*(2), 7–13. http://journal.ummat.ac.id/index.php/geography/article/view/1417

Yasir, M. (2014). *The Meaning of Tolerance in the Qur'an*. *XXII*(2).

Yuniati, I., Suyuthi, H., & Hakim, M. (2014). Training on the Use of YouTube Media in Learning Indonesian at SMA IT Bengkulu City. *Paper Knowledge . Toward a Media History of Documents*, *7*(2), 107–115.

Yusi Kamhar, M., & Lestari, E. (2019). Use of Youtube Social Media as Indonesian Language Learning Media in Higher Education. *Intelligence: Journal of Educational Sciences*, *1*(2), 1–7. https://doi.org/10.33366/ilg.v1i2.1356

Antara. (2020). Muslims in Palu City Pray for the Victims of the Sigi Massacre. *JawaPos*.

Aryani, N. (2015). The Concept of Early Childhood Education in the Perspective of Islamic Education. *POTENTIAL: Journal of Islamic Education*, *1*(2), 213–227. http://ejournal.uin-suska.ac.id/index.php/potensia/article/view/3187

Chrisantina, VS (2021). The Effectiveness of the Multimedia-Based Religious Moderation Learning Model for Madrasah Ibtidaiyah Students. *Journal of Edutrained: Journal of Education and Training*, *5*(2), 79–92. https://doi.org/10.37730/edutrained.v5i2.155

David, ER (Eribka), Sondakh, M. (Mariam), & Harilama, S. (Stefi). (2017). The Influence of Vlog Content on Youtube on the Attitude of Communication Studies Students, Faculty of Social and Political Sciences, Sam Ratulangi University. *Acta Diurna*, *6*(1), 93363. https://www.neliti.com/publications/93363/elektron-konten-vlog-dalam-youtube-terhadap-pemunjukan-sikap-mahasiswa-ilmu-kom

Fauzi, F. ( 2018). The Nature of Education for Early Childhood. *INSANIA: Journal of Educational Alternative Thinking*, *15*(3), 386–402. https://doi.org/10.24090/insania.v15i3.1552

Ginting, R., & Ayaningrum, K. (2009). Tolerance in a plural society. *Journal of Lontar Scientific Magazine*, 1–7. http://journal.upgris.ac.id/index.php/LONTAR/article/view/665/612

Habe, H., & Ahiruddin, A. (2017). National Education System. *Economists of Science: Journal of Economics, Finance And Business*, *2*(1), 39–45. https://doi.org/10.24967/ekombis.v2i1.48

Hairil, M., Said, NM, Ag, M., Alamsyah, D., & Hum, M. (nd). *Discourse on Islamic Tolerance in Religion on Youtube Channel Pause Writing Episodes Coki Asks Habib Answers*.

Hajriyah, HB (2020). Modernization of Islamic Religious Education in the Industrial Revolution 4.0 Era. *MOMENTUM: Social and Religious Journal*, *9*(1), 42–62. https://doi.org/10.29062/mmt.v9i1.64

Hezbollah, M. (2022). Gita Safitri Devi's Tolerance Da'wah Feat Habib Analysis of Gita Savitri Devi's Youtube Chanel and Pause Nulis. *Misykat Al-Anwar: Journal of Islamic Studies and Society*, *5*(1), 108–140.

Kusrahmadi, SD (2009). *The Importance of Anti-Violence Education for Elementary School Children in Realizing Good Citizens*. 1–14.

Lidwina, A. (2021). Intolerance, Religious Freedom Violations Mostly Done by Non-State Actors. *Https://Databoks.Katadata.Co.Id/*.

Maghfiroh, S., & Suryana, D. (2021). Learning in Early Childhood Education. *Journal of Education Tambusai*, *05*(01), 1561.

Nanuru, RF (2017). *YOUTUBE: Modern Technology Insightful Art*. https://doi.org/10.31219/osf.io/3vshc

Panjaitan, H. (2014). The Importance of Respecting Others. *Humanities*, *5*(1), 88. https://doi.org/10.21512/humaniora.v5i1.2984

Putra, GLAK (2019). Utilization of Promotional Animation in Youtube Media. *Proceedings of the National Seminar on Design and Architecture (SENADA)*, *2*, 259–265. https://cashbac.com

Sainuddin, IH (2016). *Religious Moderation and Radicalism in the Modern Era*. 2016.

Setiani, RE (2017). Anti-Violence Education for Early Childhood: Its Conception and Implementation. *Golden Age: Scientific Journal of Early Childhood Development*, *1*(2), 39–56. https://doi.org/10.14421/jga.2016.12-04

Suhardin, S., Nurhayati, N., & Adawiyah, R. (2022). Knowledge of Islamic Cultural History and Religious Moderation: Correlation Studies on Students of State Aliyah Madrasah Bekasi. *AL-ISHLAH: Journal of Education*, *14*(1), 495–504. https://doi.org/10.35445/alishlah.v14i1.1162

SYAFRI, F. (2020). The Importance of Anti-Violence Education for Early Childhood Farica. *Journal of Aura Education*, *12*(1), 98–107.

Utama, A. (2014). *Students in Associating with Peers in Class X Students at State Senior High School 1 Palembang*. 58–68.

Wirawan, RA, Rahman, MZ, & Article, R. (2018). The Relationship Between Self-Understanding and Mutual Respect for Class VIII Junior High School Students. *GEOGRAPHY: Journal of Educational Studies, Research and Development*, *6*(2), 7–13. http://journal.ummat.ac.id/index.php/geography/article/view/1417

Yasir, M. (2014). *The Meaning of Tolerance in the Qur'an*. *XXII*(2).

Yuniati, I., Suyuthi, H., & Hakim, M. (2014). Training on the Use of YouTube Media in Learning Indonesian at SMA IT Bengkulu City. *Paper Knowledge . Toward a Media History of Documents*, *7*(2), 107–115.

Yusi Kamhar, M., & Lestari, E. (2019). Use of Youtube Social Media as Indonesian Language Learning Media in Higher Education. *Intelligence: Journal of Educational Sciences*, *1*(2), 1–7. https://doi.org/10.33366/ilg.v1i2.1356