Religious Moderation: An Effort to Emphasize the Phenomenon of Violence Against Early Childhood from an Islamic Perspective

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**ABSTRACT**

Violence against children continues to increase from year to year. According to the data from the online information system of the Ministry for Women’s Empowerment and Child Protection (Kemen PPPA) shows that cases of violence against children mainly occur at home. The exact number of violence experienced by children, as of Friday (23/7/2021), there were 5,463 cases of violence against children quoted by online media. The data shows that 12 percent more violence is experienced in early childhood. This data also shows that violence against children in general and early childhood in this country is still very high and needs a solution. The increase this phenomenon shows and must be admitted that the acts of violence against children are still being dealt with by incidental understanding from partial events. The inadequacy of a more conceptual understanding of child violence has resulted in not being enough to help reduce violence as low as possible. This paper aims to provide a study of violence against early childhood from an Islamic perspective or perspective as an effort to suppress the phenomenon of violence against early childhood by inculcating the values ​​of religious moderation. This study uses a type of library research with a descriptive qualitative approach, namely a method that describes events or facts that are under the reality of a problem. The results of this study indicate that from an Islamic perspective or point of view, the prevention and suppression of violence against early childhood can be carried out in two stages. The stages are the perspective of children and how to treat children. In addition, according to the perspective of inculcating the values ​​of religious moderation in early childhood to prevent and suppress violence in early childhood, it can be done by exemplary methods, in addition to positive and negative reinforcement methods, simulations, role plays, and others. The values ​​of religious moderation that need be instilled in early childhood are harmony, tolerance, peace, national commitment, diversity, humanity, and local wisdom.

Keywords: *Religious Moderation, Violence, Early Childhood, Islamic Perspective*

**INTRODUCTION**

One of the various real phenomena still happening now is violence against children. Indeed, in world history, various violence against children, including early childhood, has continually adorned the history of human civilization. In Indonesia, cases of violence against children (child abuse) continue to increase from year to year including the last few years. According to the data from the online information system of the Ministry for Women’s Empowerment and Child Protection (Kemen PPPA) shows that cases of violence against children mostly occur at home. On Friday (23/7/2021), one of the online media reported that there were 5,463 violence against children, including Age 0-5 years: 665 cases, Age 6-12 years: 1,676 cases, and Age 13- 17 years: 3,122 cases. From these data, 12 percent more violence is experienced by early childhood. The data show that violence against children in general and against early childhood in this country is still very high and needs a solution. Moreover, excluding figures from the data, there were many cases of violence against children are not revealed out there. This is not considered as a case of violence because both side not consider it as a problem.

 It is even more concerning that violence against children is often considered as a normal thing because the point of view of the social itself seen the case as a way of disciplining children. Even in many societies and social and cultural norms do not protect or respect children. The increase of this phenomenon shows and must be admitted that so far, acts of violence against children are still being dealt with by incidental understanding from partial events. The inadequacy of deep conceptual understanding about child violence has resulted in not being enough to help reduce violence as low as possible. This paper attempts to provide a study of violence against early childhood in an Islamic perspective or Islamic perspective as one of the way to suppress and prevent the phenomenon of violence against early childhood by inculcating the values of religious moderation.

**LITERATURE REVIEW**

 Yuliana Yuliana, Fitri Lusiana, Dea Ramadhanyaty, Anis Rahmawati, and Rosyida Nurul Anwar (2022) in the article entitled “*Penguatan Moderasi Beragama pada Anak Usia Dini sebagai Upaya Pencegahan Radikalisme di Masa Pandemi COVID-19”* The aim of the research is to know how to strengthen religious moderation for early childhood as radicalism prevention. The research methods used are qualitative descriptive methods. Data collection techniques that used are observation, interview, and documentation. Data analysis technique that used is Miles and Huberman style which are data reduction, display, and verification. The results showed that strengthening religious moderation in early childhood includes four aspects of religious moderation; such as inculcating national commitment, strengthening tolerance, anti-violence, and introducing and preserving local culture. Strengthening religious moderation needs to be taught to children from an early age in order to make children have moderate traits and prevent radicalism in the future.

 Lathifatul Fajriah dan Fitta Nurisma Riswandi (2022) in the article entitled *“Penerapan Nilai-Nilai Moderasi Beragama Pada Anak Usia Dini Dalam Keluarga.”* The study aims to know how to apply the values ​​of religious moderation in early childhood. The method used in this research is qualitative with a library research approach. This research is used to solve problems by using data from several journals and books to draw conclusions. The results of this study are the values ​​of moderation are very important to be taught to early childhood especially in the family, because the family is a central role in the growth and development of children. Teaching religious moderation in the family can be done in daily activities. The values ​​of religious moderation that must be taught to children are balance (*Tawazun*), justice (‘*Adalah*), tolerance (*Tasamuh*), taking the middle way (*Tawassuth*) and Deliberation (*Shura*). The values that can be applied are mutual respect and appreciation, compassion, cooperation and mutual assistance, justice, peace, tolerance, living in harmony, caring, and sympathetic towards something. The application of religious moderation values in the family can use several methods; such as exemplary, habituation, advice and storytelling.

Rosyida Nurul Anwar (2021) in the article entitled *“Penanaman Nilai-Nilai Islam Moderat Pada Anak Usia Dini Dalam Keluarga Sebagai Upaya Menangkal Radialisme.”*  The purpose of this study is to describe moderate Islamic values that need to be inculcated in early childhood as a preventive way to counter radicalism. The method used is descriptive qualitative by observing national situations and conditions. The results of the study show that the attitude of national commitment, diversity, tolerance, humanity, and local wisdom are values that need to be taught and inculcated in early childhood in family circumstance as an effort to prevent radicalism. Moderation in religion from an early age is expected to provide a fresh new oasis in religious life in this present day and in the future.

 From the reviews of the previous studies, the gap found is that there is no discussion about violence against early childhood in an Islamic perspective or perspective as an effort to suppress and prevent the phenomenon of violence against early childhood by inculcating the values of religious moderation as will be studied in this study.

**METHODS**

 The study uses a type of library research with a descriptive qualitative approach; it is a method that describes events or facts that are in accordance with the reality of a problem. By using this type of library research method, this research uses a method to obtain information data by using existing facilities in the library. For example: books, documents, magazines, notes/writings of historical stories or pure library research related to the object of research. In short, the research was conducted by collecting the latest books, journals, and other sources of information that support the project, such as a reliable national newspaper. Data analysis is a continuous process that requires continuous reflection on data in the form of books and journal articles, information from newspapers, and then raise critical questions. All of these sources were analyzed, and briefly recorded throughout the study. (Creswell, 2015, 274).

**RESULTS AND DISCUSSION**

 The word *moderasi* in Indonesian language is an adaptation from English language. The root word is moderation, which means not excessive or moderate (Supriono, et al. 2021, 30). Moderation in the Indonesian Dictionary (2008, 964) means reducing violence and avoiding extremes. The term religious moderation in Arabic is *wasathiyyah* (Aziz et al., 2019, 6)). *Wasathiyyah* by Sheikh Wahbah Al-Zuhayli is interpreted as balance (*I'tidal*) in beliefs, character, and morality in treating others and in the applied socio-political system, order, and government. (Islam and Amina Khatun, 2015, 73). In short, the term “religious moderation” by Bartholomew Samho (2022, 105) is summed up as a relevant and significant vision, mission, and strategic plan to “avoid excessive, extreme, or potentially harmful expressions (attitudes, actions, and practices) of religion conflict and violence in the name of religion”. Based on that perspective, "religious moderation" is a way to initiate, promote, and prioritize the role of religion as a source of values, principles and life orientations in order to achieve a higher and even the highest quality of life. Furthermore, the values ​​of religious moderation by Achmad Zainal Abidin (2021, 733) stated in his journal that the values ​​of religious moderation include mutual respect and respect, compassion, cooperation and help, fairness, peace, tolerance, living in harmony, caring, and sympathetic towards others.

 Meanwhile, the term violence against children or acts of violence against children originally came from the medical industry. It was introduced by a radiology expert named Caffey in 1946. The term violence against children, such as beatings, exploitation, abandonment, and medical abuse (Suyanto, 2019). Another term to describe violence against children is also known as child abuse. The term “child abuse” describes about the problems of child development by people who are responsible for the survival of the child such as parents (family) or caregivers in detail. (Suyanto and Sri Sanituti, 2002, 114).

 Law Number 35 of 2014 on Child Protection defines violence as an act against a child that can result in physical, psychological, sexual misery, and/or abandonment, including threats to commit acts, coercion, or deprivation of liberty in an unlawful manner. Violence experienced by a person is often very closely related to his family and community environment. Considering the existence of children cannot be separated from family parenting patterns that form patterned behavior in individuals, such as habits and cannot be separated from general behavior that becomes a pattern for people in general which commonly called customs. Furthermore, violence against children is often divided into the following three main categories: physical violence, sexual violence, and abandonment. (Miller, 1996: 88)

 According to the UNESCO ECCE (Early Childhood Care and Education, the range of early childhood is from birth to the age of 8. While Islamic scholars vary in determining it, Ibn Hazm limits it to the age of 5 years. On the other hand, Ibn al-Jawzi limits it at the age of 6. (Taufiqurrahman, 2011, 51-52) What is meant by early childhood here is from an Islamic perspective is children aged 0-6 years (Susanto, 2017)

 Meanwhile, perspective or other terms paradigm has roughly equal meaning with: theoretical framework, conceptual framework, frame of thinking, theoretical orientation, point of view, or approach (Putra, 2009, 1). According to Kuntowijoyo, based on Islamic perspective, Muslims must see the reality of science by using the eyes of Islam and the existence of the humanities in the Qur'an. In other words, text to context (Fahri Hidayat, 2015) Other statement according to Kuntowijoyo (2008) stated that the Qur'an actually provides a very large possibility to be used as a way of thinking. Based on these paradigmatic understanding, it can be expected a construction of knowledge that allows understanding reality as the Qur'an understands it.

**PERSPECTIVE VIOLENCE AGAINST EARLY CHILDREN**

Law Number 35 of 2014 on Child Protection defines violence as an act against a child that can result in physical, psychological, sexual misery, and/or abandonment, including threats to commit acts, coercion, or deprivation of liberty in an unlawful manner. Violence experienced by a person is often very closely related to his family and community environment. Considering the existence of children cannot be separated from family parenting patterns that form patterned behavior in individuals, such as habits and cannot be separated from general behavior that becomes a pattern for people in general which commonly called customs.

 All of this is manifested in a series of human activities that interact, relate, and associate with each other which is called a social system. All of these aspects have been ingrained in a person from an early age and often affect his actions in dealing with life's problems. On this basis, the socio-cultural aspect becomes important in unraveling the problem of violence against children, both in areas where life is still thick with traditional elements and in urban areas where the influence of traditional elements has been loosened due to the mixing of various ethnic elements.

 Abu Hurairah (2012), stated that there are at least several factors why violence against children occurs. (1) Children have physical disabilities, mental retardation, behavior disorders, autism, too innocent, have weak temperaments, do not know about their rights, and too dependent on adults. (2) Family poverty, have so many children. (3) The family is broken (home) due to divorce, long-term absence of mother’s role, or without a father. (4) Psychologically immature families, inability to guide children, unrealistic expectations of parents, unwanted children, children born in marriage. (5) Mental illness in one of the parents. (6) Repeated history of violence; parents who were often abandoned or treated violently often treat children with the same pattern. (7) Poor social environment, underdevelopment.

 Apart from those factors, structural violence is actually the main problem in the lives of Indonesian children. Due to its structural nature, mainly due to poverty, other factors such as low levels of education, unemployment, and mental stress, including the lack of society’s legal awareness and weak law enforcement strengthen the level of violence against children.

 The statements above are based on the assumption that a certain social phenomenon such as child abuse is a socio-cultural phenomenon that does not appear in a vacuum or socio-cultural vacuum. In other words, to understand the phenomenon of violence against children, a socio-cultural contextual perspective is needed. This means that the phenomenon of violence against children is seen here in a certain socio-cultural context.

 Eny Hikmawati and Chatarina Rusmiyati (2016) explain that there are several important assumptions contained in this kind of perspective. The first assumption is that various forms of violence perpetrated by adults against children is a social phenomenon that does not just happen or stands alone in a vacuum. On the other hand, as a socio-cultural phenomenon, various forms of violence against children appear in a certain socio-cultural context that has supporting elements for the existence of the symptoms of violence.

 Second, the forms of violence that occur to children and their perpetrators more or less depend on the context or setting in which the violence occurs. Therefore, it is not only the characteristics and personalities of the perpetrators of violence that need to be known, but also the place where the violence occurs. Without any knowledge of this setting, the intervention of various forms of violence against children will not achieve optimal results.

 Third, every individual basically been a victim of one or more forms of violence. Basically, humans are social creatures; who are always involved in various interactions and relationships with other individuals and are raised in a certain social group or class, with certain cultural patterns as well.

 For those reason, the problem of violence against children must be understood in a whole perspective (approach, frame of thinking, worldview). Perspective here is defined as a point of view or way of see. Therefore, it is also necessary to use an etic perspective (people who view or research a phenomenon) and an emic perspective (people who are reviewed or researched) in observing acts of violence against children. Generally, in some violence against children cases are using the researcher's point of view (etic). In contrast, the point of view of people who experience violence (emic) does not take part much.

 The quest to understand and explain the symptoms of violence by only relying on the views of researchers will be a one-sided and incomplete understanding. Therefore, to determine what actions can be said to be "hard" or hurt feelings, the opinions of the subjects studied are also considered. By using this *emic* and *etic* approach as well as in reviewing various acts of violence against children, it can be known in more depth and detail.

 More than that, related to violence against early childhood, it is very urgent and the main thing to do is the implementation of an Islamic worldview/perspective. Islam as a civilization certainly has a worldview of reality, including in viewing the phenomenon of violence against early childhood. The Islamic perspective (Zarkasy, 2016) is *tauhid* and integrative (non-dichotomous). Then how does Islam view violence against early childhood?

 Before the discussion continued, here is the explanation about what is early childhood mean. Early childhood is usually called the golden age because children's physical and motor skills develop and grow quickly; in terms of emotional, intellectual, linguistic and moral development. Early childhood with an Islamic perspective aged 0-6 years (Susanto, 2017). Age from birth to entering basic education is not only a golden age of the children but also a critical period in the stages of human life that will determine the next child's development. This is the most appropriate time to leverage and develop all the potential in them. Developmental psychology emphasized by Endang Kartikowati and Zubaedi (2020, 2) emphasizes the importance of parenting and mentoring issues in this golden age phase. Early childhood in this phase will also begin to be sensitive to various forms of stimulation from the surroundings. Each individual's early childhood development is different, but it can be concluded that parents have a fundamental supervisory role. The most important reason is that this period is very decisive for the formation of the period and subsequent stages of development in a child.

 In addition to those unique characteristics, it should also be understood that there are several critical points in development that need to be considered in early childhood. These critical points include (Setiani, 2016, 47):

1. children at an early age really need a sense of security, rest and good food

2. children at an early age come into the world programmed to imitate the people around them

3. children at an early age need exercises and routines to learn to adapt to their environment

4. children at an early age have a need to ask a lot of questions and get answers to all their questions

5. children at an early age have a different way of thinking from adults, this is influenced by the imagination and fantasy of children at an early age

6. children at an early age need hands-on experience as the most effective means of learning,

7. parents should understand and those surroundings that trial and error in early childhood is the main thing in learning and playing in their age.

 Studied from the point of view of Islam, especially related to Islamic education in specific; Islamic education makes the Qur'an as the mother of science. Scientific efforts in Islam are sourced from the Qur'an. This Islamic scientific method based on the orientation of *tauhid* (monotheism) and the Qur'an at a certain level will meet with secular science at many slices. At that level, people may find it difficult to distinguish what is the difference between the two scientific models, but in substance it will become clear that the difference is the foundation that becomes the parent; which in turn will also distinguish a person's motives in studying it (Hidayat, 2015).

 Furthermore, it is still related to the perspective of Islamic education. Ibn Khaldun views the basic of children's education should be in accordance with the Qur'an in finding ideas in the sector of children's education, because the Qur'an provides a view that refers to life in the world and its basic principles guide Islamic education. In general, the Qur'an itself commands humans to do good and avoid evil. The Qur'an also urges people to continue to strive to improve human dignity, eliminate crime and end oppression and exploitation. The Qur'an does not want evil and slander on this earth. Related to the protection or prevention of violence against children, especially early childhood, Islam views that both parents have a responsibility for the physical growth and psychological development of children and even more so to free children from the torments of hellfire. As Allah SWT says in Qur’an Surah At-Tahrim Verse 6: “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

 Regarding child protection as emphasized by the Qur'an above, the right to protect children in Islamic education according to Ibn Khaldun can be carried out in two stages. First is the perspective of children and how to treat children (Sari and Maghfiroh, 2015). First, the perspective of children. The right to protect children can be done first by knowing and understanding the nature of the child. Knowledge of the nature of the child's self is only included in the cognitive measure. Furthermore, the knowledge increases towards understanding. The level of understanding is included in the affective measure. In short, knowing and understanding the nature of children is the first step in implementing children's rights. Second, how to treat children. If someone already knows and understands the nature of the child. The next step is to increase child protection rights towards the psychomotor aspect, which is how to treat children. How to treat children must be adjusted to the nature of the child or the child's condition. In education, children must get their rights. Children's rights include the right to live, grow and develop, the right to worship, think and express, the right to education, the right to express opinions, and the right to protection from acts of violence and discrimination. These rights can be accepted by children in teaching and learning activities as well as outside of Teaching and Learning Activities (KBM). These rights can be obtained by children through learning materials, teaching methods and teaching principles.

 The analysis of Ibn Khaldun been linked to the early childhood protection. The analysis is very relevant considering that early childhood aged 0-6 years are still not able to express their views completely and perfectly when experiencing violence. In addition, *emic* and *etic* approach in observing various acts of violence against early childhood also cannot be done. Ibn Khaldun's two approaches (emic and etic) in protecting early childhood from violence are by two stages. The first stage is the perspective to the children. The second is the way parents treat their children; it will be enough to provide protection for early childhood from violence in all its forms.

 Qur'an says in Surah at-Tahrim/66: 6 above allows parents, teachers, and those who are closely related to early childhood including their caregivers to have the perspective that early childhood must be protected from all things that make them experiences violence in all its forms and from the road to hell. In this phase, parents, caregivers, family members, teachers and all persons related to children must have an Islamic perspective and have Islamic or Qur'anic actions in treating early childhood. It is also necessary for early childhood caregivers to know the developments that need to be considered in early childhood as stated by Setiani before.

**IMPLEMENTATION OF RELIGIOUS MODERATE VALUES IN EARLY CHILDREN AS AN EFFORT TO PREVENT AND REDUCE VIOLENCE AGAINST EARLY CHILDREN**

 As stated above that in Islamic perspective, Ibn Khaldun's two approaches in protecting early childhood from violence can be done in two stages. The first stage is the perspective to the children. The second is the way parents treat their children; it will be enough to provide protection for early childhood from violence in all its forms. To be sure, if this approach is carried out optimally, it will eventually be able to suppress violence against early childhood. Ibn Khaldun's point of view is in line with Amal Abdussalam Al-Khalili (2005, 311) which states that paying attention to the child's condition, abilities, and character is the most perfect and greatest impact of education. This is the basic for adult-child interaction. The steps for interacting are always different from one child to another and from time to time.

 This explanation requires parents and caregivers of early childhood to have a perspective on children and how to treat children, especially early childhood. One of the reason is that the situation of early childhood is certainly different from adolescents and youth. Since the children are born until around 2-3 years of age, the most important is only physical education. However, when the child is 3 years old, the caregiver or educator is also obliged to maintain the child's spiritual education. (Fannie, 2011, 44-47). The character or personality of children in early childhood at the age of 3 years is love to play. In addition, the character of early childhood is they always do what their parents do. Children will always follow the way their parents behave, so well-behave to be the role model for them is a must. Furthermore, at the age of 4-5 years, children begin to understand obedience and respect for parents even though they have not been able to control their child's desires perfectly such as wanting to have (selfish lust) for whatever they see by asking. (Fannie, 2011, 52-53). The way to educate children to be able to restrain their lust is to hold back their inappropriate requests. In this case parents or caregivers do not ever lied, because the child will imitate to lie. Children at this age are very strong in imagining something that is remembered by them, causing a sense of imitation of what is remembered.

 The approach of inculcating the values ​​of religious moderation in early childhood is a right time. Considering that the period begins to like to imitate and begins to understand obedience and respect for parents. The method used in instilling the values ​​of religious moderation in early childhood when using a value-inculcating approach is exemplary; other than positive and negative reinforcement, simulations, role playing, and others (Muslich, 2015, 108). For this reason, parents and caregivers must familiarize and set an example in implementing good attitudes to the principle of religious moderation to children. Hence, the values ​​of religious moderation are embedded in children. Parents or caregivers can instill in children that in life they must always love each other and must have a peaceful mindset. The point is that parents or caregivers of early childhood must provide examples of instilling the values ​​of religious moderation in children such as harmony, tolerance, peace. Other moderate values ​​of religion that really need to be instilled in early childhood are national commitment, diversity, humanity and local wisdom (Anwar, 2021, 162).

 It is equally important with efforts to suppress violence against early childhood, so the environment for growing early childhood must also be considered. If early childhood grows up in an environment that instills moderate religious values such as harmony, tolerance, peace, then they will develop their behavior and thoughts in a healthy and wise manner. On the other hand, if young children grow up in an environment of intolerance, full of hate speech, violence, it will have an impact on their current and future thoughts and behavior. Early childhood was also told about the benefits of maintaining good relationships with others. It can be done by telling stories, both fairy tales and history, through singing, singing the national anthem, national anthem, and attending ceremonies. The principles that must exist in religious moderation include justice, balance, kindness, wisdom, *istiqomah*, and tolerance. (Arif, 2020, 73-87.)

**CONCLUSION**

Violence against children (child abuse) is a socio-cultural phenomenon that does not appear in a vacuum or socio-cultural void. Generally, in some violence against children cases are using the researcher's point of view (etic). In contrast, the point of view of people who experience violence (emic) does not take part much. Specifically related to violence against early childhood, the Islamic perspective is very relevant to provide protection and prevention against the phenomenon of violence in early childhood. The point of view of Islamic education according to Ibn Khaldun on child protection can be carried out in two stages. They are the perspective of children and how to treat children. Ibn Khaldun's point of view is more comprehensive to observe and prevent violence against early childhood. The approach to inculcating the values ​​of religious moderation in early childhood is very appropriate for early childhood. In early childhood age; they began to imitate and began to understand obedience and respect for parents. The method used in instilling the values ​​of religious moderation in early childhood is using a value-inculcating approach is exemplary, other than positive and negative reinforcement, simulations, role playing, and others (Masnur Muslich, 2015, 108). Therefore, parents or caregivers of early childhood must provide an example of instilling the values ​​of religious moderation in children such as harmony, tolerance, peace. Other moderate values ​​of religion that really need to be instilled in early childhood are national commitment, diversity, humanity and local wisdom.

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