

Internalizing Religious Moderation Values through Project-Based Learning in English Language Teaching: A Literature Review

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ABSTRACT

Some reports have uncovered that many religious intolerance and violation cases still appeared in Indonesia recently. As a consequence, internalizing the values of religious moderation to higher education students is urgently needed. To realize this crucial demand, integrating those values into the learning materials in ELT (English Language Teaching) can be started from the subject concerning teaching media for young learners which learns about making effective and fun learning media for teaching children English. Mostly the materials are still focused on learning English only; no topic is specifically related to inculcating religious moderation on making the teaching media that must be mastered by the students as teacher candidates. This paper tries to explain the concepts of making English teaching media for young learners carried out through Project-Based Learning (PjBL) which allows students to work collaboratively to produce some works or products that are relevant to real life, problem-solving, and communicative. Therefore, the products can be used to teach English to children which include the values of religious moderation. This research is a literature review. The results show that the values of religious moderation that can be internalized into lecture materials as well as teaching media are justice, balance, tolerance, and equality. Those values can be embedded through stories, examples, pictures, questions, or even games in teaching media. The research results can be a reference to develop learning materials in ELT and to conduct similar further research.

Keywords: religious moderation, English teaching media, young learner, Project-based Learning

Introduction

Heterogeneity which is defined as plurality/diversity is a necessity in this life. This makes diversity or plurality in religion a *sunnatullah* so that its existence cannot be denied (Fahri, 2019). Although Indonesian society is known as a religious society, the multicultural background of the Indonesian nation is prone to causing disputes and even disunity due to differences in understanding and opinion. This condition makes moderation in religion a must in maintaining the

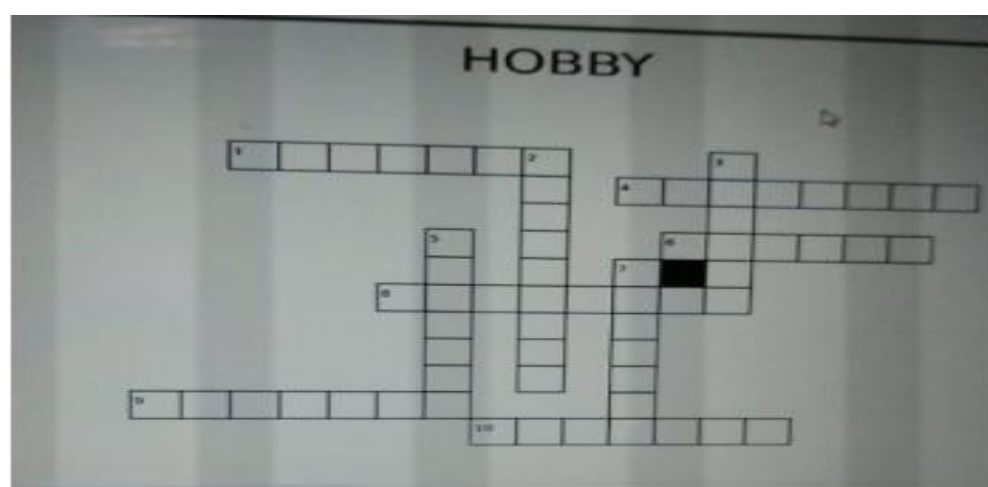
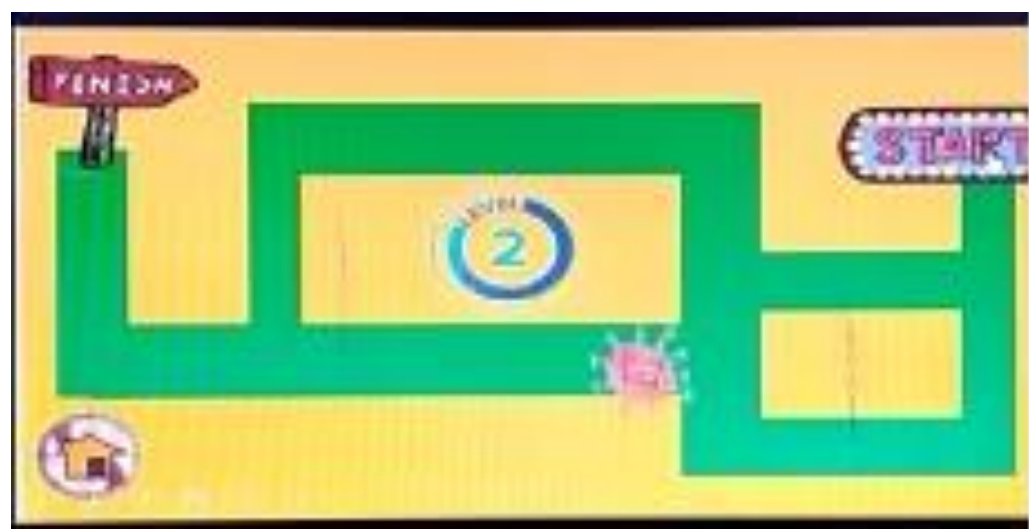
unity and integrity of various community groups in Indonesia. But in reality, lately, there are often many situations of differences and debates that occur in the community. More than that, violence, riots and even conflicts between community groups or between adherents of different religions often occur. What makes it deplorable is that these incidents are often motivated by their ignorance and unconsciousness as well as misunderstandings between the two parties and some are motivated by mere political interests. Furthermore, apart from being a religion that occupies the majority position in the midst of the diversity of religions in Indonesia, Islam in this archipelagic country is known as a religion that upholds the values of tolerance and the nobility of *adab*. The harmonious combination between the substantial teachings of Islam and the culture of the archipelago makes this religion occupy a separate position in the hearts of the people. But unfortunately, this reality applies in the pre-reform era backwards. After the collapse of the New Orde era in 1998 until now, the face of Islam in Indonesia tends to be shown more fiercely and sinisterly. This fact is exacerbated by the increasingly sophisticated information technology that directly or indirectly participates in forming opinions in society, especially between followers of the Islamic religion themselves. As a result, nowadays it is often found that fellow Muslims clash and face each other due to differences in receiving information from various media, including online media (Nasution, 2020).

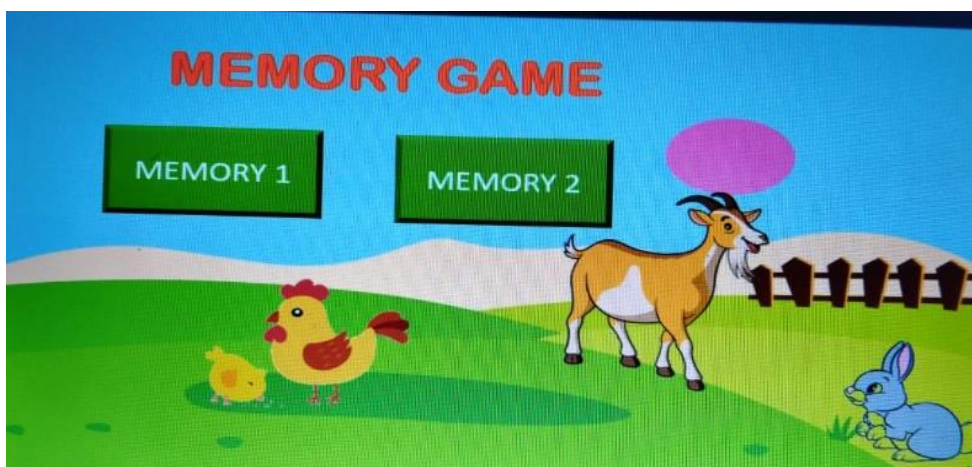
Darlis in Dalam et al also explained that the context of religion in Indonesia which often causes friction between one group and another is the result of differences in religious understanding and paradigms of thinking. This group can be mapped into exclusivism and the other group is liberalism. Exclusivism is a paradigm of thinking that tends to be closed to diversity, while liberalism is the opposite, namely an understanding that fights for freedom in all aspects. The two groups often show the face of Islam which seems less modest and gracious (Nur, 2020). However, the question at this time is whether these differences do not blame each other, respect each other, do not declare victory on their own, and are willing to have a dialogue. Thus, it appears that the difference is a blessing. If this is used as a guide in everyday life, both charity and religion, then this is basically what is called the concept of moderate Islam. Although the teachings of Islam are not explained in detail about the concept of moderate Islam, but to build Islamic religious principles that are polite and willing to understand other groups, it is appropriate to actualize the concept of moderate Islam from an early age (Ridho, 2020).

The Ministry of Religion of the Republic of Indonesia as the ministry that oversees all religions and beliefs in Indonesia through its various policies and programs always tries to incorporate the values of religious moderation. To realize Moderate, Superior, *Maslahat*, and Peaceful religious people, there are 6 (six) Priority Policies and Programs of the Ministry of Religion of Indonesia including Cyber Islamic University, Religiosity Index, Strengthening Religious Moderation, Digital Transformation, Revitalizing Religion Affairs Office (KUA), and Islamic Boarding School Independence.

By looking at the superior policies described above, it is very logical if the effort to integrate the values of religious moderation starts from the learning materials given in the classroom. Therefore, it is very crucial to start more intensively incorporating the values of religious moderation into possible courses. Instilling the values of religious moderation in students at the study program level by integrating them into the syllabus and learning materials in ELT can be started by learning one of the subjects, namely Teaching Media for Young Learners. This course is a course that learns how to make effective and fun learning media for children in learning English which must be mastered by students as prospective English teachers later. So far, the syllabus and materials are still focused on learning English only and there are no topics related to efforts to inculcate religious moderation in students or points that require students to include the values of religious moderation in the learning media they make.

The task of making learning media for children that must be completed by the students themselves would be more appropriate if carried out through the Project-Based Learning (PjBL) learning model. This is because the PjBL concept allows students to work collaboratively to produce a work or product that is relevant to real life and is problem-solving and communicative. With the various advantages possessed by this learning model, it is hoped that later students will be more motivated and creative to collaborate with their colleagues to produce works or products that can be used to teach English to children which includes the values of religious moderation. Furthermore, in accordance with current IT developments, sample media that can be developed by students as English learning media for young learners can be in the form of visual media or pictures or audio-visual media in the form of videos or animated games and other media. Here are some examples of these media:





Hiqmatunnisa's research (2020) entitled " *Penerapan Nilai-Nilai Moderasi Islam dalam Pembelajaran Fiqih di PTKIN Menggunakan Konsep Problem Basic Learning* " takes the Fiqh class as a forum for inculcating Islamic moderation values by presenting the concept of Problem-based Learning. The difference between Hiqmatunnisa's research and this paper is in a different subject. If Hiqmatunnisa's research uses the Fiqh subject, the writers recommend the Teaching Media for Young Learner subject in instilling the values of religious moderation. The similarity is that they both use PjBL as a learning model in internalizing the values of religious moderation.

Adya (2020) in his research entitled " *Moderasi Islam dalam Pembelajaran PAI melalui Model Pembelajaran Konstektual Universitas Islam Negeri Sunan Gunung Djati Bandung* " examines the attitudes of students at four universities in Tegal and Brebes region, namely Muhadi Setiabudi University, Brebes, STIE Manggalia Brebes, Pancasakti University. Tegal and Harapan Bersama Polytechnic of Tegal. The research concerns are related to students' perceptions of the implementation of Islamic education based on Islamic moderation in order to counteract intolerance and radicalism on campus. The similarities between the research conducted by Adya and this paper are that they both implement religious moderation in learning at universities, while the difference is that Adya's research uses the Contextual Learning Model, while this paper describes the use of PjBL model. In addition, Adya's research discusses student perceptions of the implementation of Islamic education based on Islamic moderation, while this paper is not discussing that issue.

Meanwhile, Ikhsan (2021) conducted a study entitled " *Internalisasi Nilai-Nilai Moderasi Islam dalam Pembelajaran PAI dan Implikasinya terhadap Sikap Sosial Siswa di SMA Ma'Arif*

NU I ". This research has similarities with this paper, namely examining the process of internalizing the values of religious moderation. The difference is, the model used by this study is introduction, habituation, practice, and example, while this paper explains PjBL model. In addition, Ikhsan's research uses the PAI subject, while this paper focuses on the Teaching Media for Young Learner subject.

This paper tries to explain following problems: What materials and sample media based on Project-Based Learning (PjBL) can be used in teaching the Teaching Media for Young Learner course? What are the values of religious moderation that can be internalized in the syllabus, materials, and sample media for learning these courses? What is the strategy for instilling the values of religious moderation through the learning process of these courses? In accordance with the problems to be studied, this paper aims to explain materials in the form of sample media that can be used in teaching the Teaching Media for Young Learner course, formulate the values of religious moderation that can be internalized in the syllabus, materials, and learning media for these courses, and describe the strategies in instilling the values of religious moderation in students through the learning process in the TMYL course.

Theoretically, this paper can be used as a reference in the scientific field as well as reference material for further research on relevant topics. Meanwhile, practically, the explanation in this paper can be used in the learning process of the Teaching Media for Young Learner course as well as a foothold for policy makers at the study program level for further curriculum reforms so that religious moderation values can be internalized in various other subjects. For students, with examples of learning media for young learners that contain the values of religious moderation, they can develop similar learning media that can be used to fulfill college assignments as well as be applied when they become teachers later.

Research method

This is a paper that uses literature review method to explain the concepts and the topic. What is a literature review? A literature review is a survey of scholarly sources on a specific topic. It provides an overview of current knowledge, allowing the writers to identify relevant theories, methods, and gaps in the existing research. In writing this paper, the writers did 5 (five) steps, namely: search for relevant literature in the form of previous studies as well as relevant theories from several sources, evaluate sources, identify themes, debates, and gaps, outline the structure, and finally, write the literature review in the form of paper.

Religious Moderation: Concepts, Principles, and Their Implementation

1. The Concept of Religious Moderation

The term moderation is taken from Arabic from the same root, namely *وَوَطَسَ*, which means middle or moderate. This word can be interpreted that the character of Islam is moderate in all matters, whether actions, words, or thoughts. Meanwhile, in his book, *The Middle Path of Moderation in Islam*, (Kamali, 2015) asserts that moderate, which in Arabic means "*wasathiyah*", cannot be separated from two key words, namely balance and justice. Moderate does not mean compromising with the main principles of *ushuliyah* religious teachings that are believed to be for the sake of being tolerant to people of other religions; moderate means "... confidence, right balancing, and justice...". Without balance and justice, calls for religious moderation will be ineffective. Imam Shamsi Ali concluded that moderation is a commitment to religion as it is, without being reduced or exaggerated. Religion is carried out with full commitment, taking into account vertical rights (*ubudiyah*) and horizontal rights (*ihsan*). Anis Malik Thoha said that a moderate Muslim is a Muslim who fulfills the Islamic Principles of *wassatiya* (the principle of moderation in Islam), including neither extreme right nor left. This means that Muslims must be able to keep themselves from using violence, but to bring peace and mercy to all of nature; also understand that Islam has laws that are permanent and some can change or be *ijtihaded* according to the times; not use coercion; not to compromise on basic matters in religion, this is to maintain the sanctity of religion; compromising things that are fundamental in religion, namely living in harmony side by side with anyone (Widodo, 2019).

According to Asyur in Ridho, moderate understanding is one of the characteristics of Islamic teachings that are not shared by other religions. Efforts to realize a moderate understanding are carried out by calling for a tolerant Islamic *da'wah*, as well as opposing all forms of liberal and radical thought. Liberal in this case is defined as understanding Islam through a contextual level with the standard of lust and pure logic. Meanwhile, radical is defined as interpreting Islam through a textual level that eliminates the flexibility of its teachings, so that it seems stagnant and old and unable to read the realities of life. For this reason, it is necessary to realize the moderation of Islam as an attitude of rejection of extremism in the form of tyranny and falsehood. This attitude is nothing but a reflection of the original human nature that is sacred and has not been polluted by negative influences (Ridho, 2020).

According to Arifinsyah in Ridho, the concept of Islamic moderation emerged with a very strong Qur'anic theological foundation. The term Islamic moderation is part of the universal teachings of Islam and as *rahmatan lil'alamin*, it can even be said to be the core of its teachings. In addition, Islamic moderation has an equivalent with the Arabic term, namely *ummatan wasathan* or *al-din al-wasath*. *Ummatan wasathan* means the middle class who does not adhere to extremism. This means that people are fair and open to anyone and are ready to cooperate in building the benefit of the people with the principles of tolerance, humanity, and respect for differences. One of the concepts of Islamic moderation is to oppose oppression, injustice, discrimination, and injustice (Ridho, 2020).

Based on the description above, it can be concluded that the term religious moderation has a concept as an attitude based on balance and justice, implementing religious teachings according to the core teachings, not reducing or exaggerating religion, and being respectful of differences.

2. Principles of Religious Moderation

According to (Nasution, 2020), there are three principles or values of moderation in Islam. First, **justice** (*'Adalah*), this word in the Arabic dictionary originally means "equal", where the equation is often associated with immaterial things. Meanwhile, in the Big Indonesian Dictionary, the word "fair" is defined as: (1) impartial/impartial, (2) siding with the truth, and (3) proper/not arbitrary. The 'equality' which is the original meaning of the word 'fair' is what makes the perpetrators 'impartial', and basically a just person 'sides with the right' because both the right and the wrong must have their rights. Allah SWT explains that He commands His servants to be fair, that is, to be middle and balanced in all aspects of life and to carry out the commands of the Qur'an and do *ihsan* (virtue). Fair is to realize equality and balance between rights and obligations so that human rights cannot be reduced due to obligations. Islam prioritizes justice for all parties. Many verses of the Qur'an show this noble teaching. Without promoting justice, religious values feel dry and meaningless, because justice is a religious teaching that directly touches the lives of many people. Without it, prosperity and well-being will only be wishful thinking.

Second, **balance** (*Tawazun*), or balance in all things, which is manifested in the form of positive balance in all aspects, both in terms of belief and practice, material or meaningful balance, worldly or hereafter balance, and so on. Islam balances the role of divine revelation with human reason and provides separate space for revelation and reason. In personal life, Islam encourages

the creation of a balance between the spirit and the mind, between the mind and the heart, between rights and obligations, and so on. The balance or *tawazun* implies the attitude and movement of moderation. This middle attitude has a commitment to issues of justice, humanity, and equality, does not mean that it does not have an opinion. Balance is a form of view that does something sufficiently, not excessive and also not lacking, not extreme and not liberal. Balance is also a balanced attitude in serving for the sake of creating harmonious relations between fellow human beings and between humans and God. *Tawazun* comes from the word *tawazayatazanu tawazunan* which means balance. It also means to give something of its right, without any addition or subtraction.

Third, **tolerance** (*Tasamuh*), which is respect for differences but must be interpreted appropriately. In terms of worship and religious tolerance, Islam as a total teaching has perfectly set the boundaries between Muslims and non-Muslims, just as Islam regulates the boundaries between men and women, and so on. Thus, it must be understood that religion is not only a teaching but also a rule (if he is a follower of that religion), or respects that rule (if he is not a follower of that religion). *Tasamuh* is rooted in the word *samhan* which means easy, easiness, or ease. Meanwhile, the Big Indonesian Dictionary defines the word tolerant as follows: to be tolerant (appreciate, allow, respect), stance in the use of the 'aqli proposition (the proposition that comes from rational reason) and the *naqli* argument (sourced from the Qur'an and Hadith). A Muslim must be strong in his faith and noble in his *Shari'a*. In Islam, tolerance is not justified if it is applied to the theological realm. Worship must be carried out with ritual procedures and in their respective places of worship. Religion is a belief, so worshiping in another way will destroy the essence of that belief. Tolerance can only be applied to the socialist realm, efforts to build tolerance through theological aspects, such as prayer and worship together, are ideas that have emerged since the *jahiliyah* era and have since been rejected by the Koran through the *surah Al-Kafirun*. these *kafirs* reject syncretism. As a holy religion, *aqidah* and *sharia*, Islam will not pollute it by mixing it with other creeds and *sharia*. And this is not a form of intolerance, because the realm of tolerance is respecting, not justifying and following. Instead, syncretism is part of the intolerance of religious adherents to their own religion. Because the perpetrators of syncretism, as if they no longer believe in the truth of their own religion. While religion is belief. Tolerance is also a necessity for a pluralistic society, both in terms of religion, ethnicity, and language. Tolerance, both understanding and attitude to life, must provide positive values for people's lives that respect and

appreciate differences and diversity. According to UNESCO, in the field of UN education, tolerance is an attitude of mutual respect, mutual acceptance, and mutual respect in the midst of cultural diversity, freedom of expression and human character.

Meanwhile, according to Sutrisno, in addition to justice, balance, and tolerance, there is another value of religious moderation, namely **equality**. Islam views that all humans are equal or equal, there are no differences from one another caused by differences in race, language, skin color, or other socio-cultural identities. The principle of equality is a consequence of the value of tolerance achieved through inclusiveness. An inclusive attitude will teach us about universal truth so that it will automatically erode the exclusive attitude that sees truth and glory only in ourselves or in communities that are in line with us because the truth is very likely to exist and be owned by others. This understanding will also lead us to equality, and egalitarianism. The only qualitative difference in humans is their piety to God (Sutrisnoet al, 2019).

Based on the description above, it can be concluded that there are at least 4 (four) principles or values of religious moderation, namely **justice, balance, tolerance, and equality** in which all four must be applied while holding fast to their respective beliefs without mixing religious teachings that are believed to be with religious teachings. other religions, by not exaggerating or reducing. In making media for teaching young learners English, it is important to internalize these values into the media, by giving some examples representing these values.

Teaching Media for Young Learners: Concepts, Materials, and Learning Objectives

1. The Concept of Teaching Media Course for Young Learners

This course is designed to examine various theories and concepts of learning media for young learners. What is meant by young learners here are those aged between five and twelve years (Cameron, 2001). The concept of this course aims to complete the teaching and learning process. This course covers the basic concepts of learning media, both theory and practice to assist teaching and learning routines. Students will be faced with various types of learning media from simple to high-tech. In the end, students are expected to be able to develop their own learning media and use them in the learning process in the classroom.

2. Teaching Media for Young Learner Course Materials

Teaching Media for Young Learners course material includes theory and practice in making learning media for young learners. The theories discussed include the concept and position of media in learning for young learners, functions and benefits of media in learning for young learners, classification and characteristics of learning media for young learners, characteristics of printed and non-printed (electronic) media for young learners, and concepts learning media development design for young learners. The practice of making learning media for young learners includes: visual media (flash card, picture, picture series), performance media (hand puppet, cartoon characters, toys), song, story book, PPT creative media, audio visual (animated video), online simple quizzes in android, android game in appgeyser, and powtoon.

Thus, it can be concluded that the teaching media for Young Learner course material is not only theory, but also practice in creating and developing learning media for children that can be used in teaching and learning activities in the classroom.

3. Learning Objectives for Teaching Media for Young Learners

After completing the TMYL course, students are expected to have knowledge and skills of learning media which will later be able to create and develop learning media for young learners according to their learning needs. The learning media created are expected to assist teachers in conveying material or messages to their students so that these materials or messages can be more easily conveyed, easier to understand, more interesting, more fun, and can increase student motivation.

Concepts of English Learning Media for Young Learners

1. Understanding English Learning Media

The word media comes from the Latin *medius* which literally means middle, intermediary or introduction. In Arabic the media is an intermediary or messenger from the sender to the recipient of the message (Arsyad, 2002). According to Gerlach and Ely quoted by Arsyad (2002), media if understood in broad terms are people, materials and events that build conditions that enable students to acquire knowledge, skills or attitudes. In this sense, teachers, textbooks, and the school environment are media. Meanwhile, according to Criticos quoted by (Daryanto & Rahardjo, 2021) the media is one component of communication, namely as a messenger from the communicator to the communicant.

Based on some of the opinions above, it can be concluded that learning media are anything or components that can be used to channel messages from sender to receiver so that they can stimulate students' thoughts, feelings, concerns and interests in the learning process.

2. Types of English Learning Media for Young Learners

Classification of learning media according to Leshin et al (Arsyad, 2002) as follows:

- a. Human based media : Human-based media are media used to send and communicate roles or information
- b. Print-based media : Print-based learning media that are often known are textbooks, work or exercise books, guide books, magazines, journals, and freelance sheets.
- c. Visual-based media : Visual-based media (image) is intended to facilitate understanding and strengthen memory. Visuals can also be used to foster student interest and can provide a relationship between the content of the subject matter and reality.
- d. Audiovisual-based media : Audiovisual-based media is visual media that combines the use of sound which requires additional work to produce it.
- e. Computer-based media : Computer-based media is often known as Computer Managed Instruction (CMI). This media is a media to support learning and training, but this media is not the main transmitter of the subject matter.

Bretz (in Widyastuti & Nurhidayanti, 2010) classifies the types of learning media into seven groups, namely: a) Audio media, for example: news broadcasts on radio, plays on radio, tape recorders and audio tapes, b) Print media, for example: books, modules, independent teaching materials, c) Silent visual media, for example: photos, slides, pictures, d) Motion visual media, for example: silent film, film maker without sound, video without sound, e) Semi-motion audio media, for example: distant writing has sound, f) Silent audio-visual media, for example: sound film, sound slides, and g) Motion audio-visual media, for example: documentary films.


Based on the discussion above, the types of English learning media for young learners can be categorized into audio, visual, audiovisual, print, and animation learning media.

Meanwhile, some examples of media that can be used to teach children are shown below.










How do we know when we
SHOULD PUT -S OR -ES

We add **-ES** when the
word ends with
"SH", "X", "S", "GH"



EXAMPLES



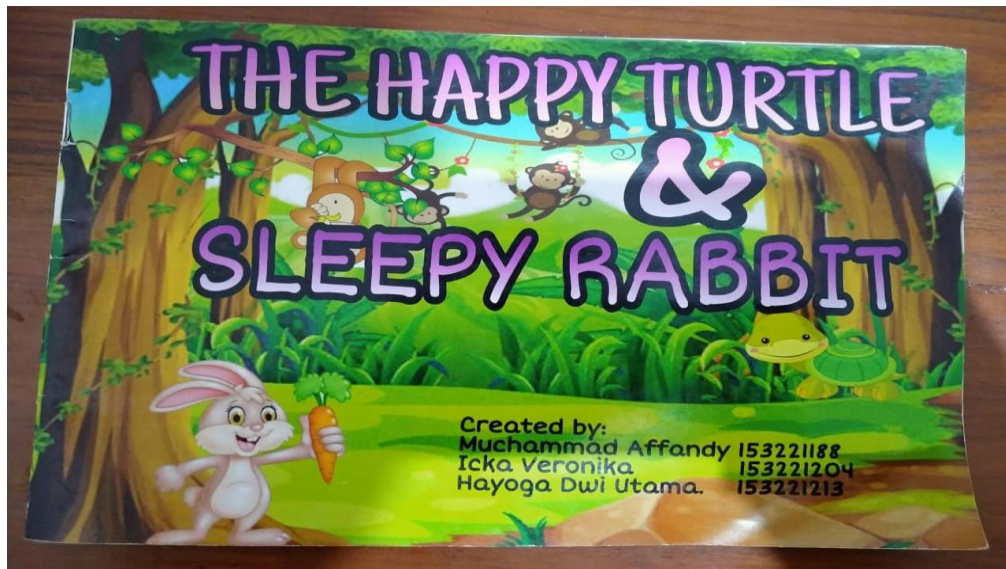
A BABY



A CAR



A CAT



Internalizing religious moderation values can be applied by modifying those media through giving some examples in daily life, questions-answers, explanation, stories, games, etc. For example, children are taught to implement **justice** in their life by being fair to their friends and other people, not doing violence and bullying, doing their obligation first before getting their rights, and other similar examples. Children are taught to have **balance** in life by practicing worship with discipline as well as doing their daily tasks with full dedication. Next, children are taught to have high **tolerance** to their friends and other people with different religion, tribes, belief, opinion, as well as respect the existence of other people. Finally, children are taught to realize that all the people in this world have **equality** despite the difference in socio-economic background, customs, cultures, way of life, and other aspects of life.

Project-based Learning (PjBL) as a Project-Based Learning Model in English Language Teaching (ELT)

1. Concepts, Characteristics, and Principles of Project-based Learning (PjBL)

Hedge in 1993 first introduced PjBL/PBL as a means for English Language Learners (ELLs) to develop their competence and communicative skills. He defined PjBL as follows:

A project is an extended task which usually integrates language skills through a number of activities. These activities combine in working towards an agreed goal and may include planning, the gathering of information through reading, listening, interviewing, etc., discussion of the information, problem solving, oral or written reporting, and display. (Hedge, 1993, p. 276).

From this definition, it can be interpreted that in PjBL a project is the development of a task that usually integrates language skills through a number of activities. These activities combine various jobs to achieve agreed goals and may include planning, gathering information through reading, listening, interviews, etc., discussion of information, problem solving, oral and written reports, and presentations. According to Stivers (2010), Project-Based Learning (PjBL/ PBL) has the following characteristics:

- a. Organizing a problem or challenge without limiting the solution.
- b. Create a need to know important content and skills.
- c. Learners design processes to reach solutions.
- d. Requires critical thinking, problem-solving, collaboration, and various forms of communication.
- e. Provide opportunities for learners to examine assignments from different perspectives using a variety of resources, distinguish relevant from irrelevant information, and organize the information they collect.
- f. Learners learn to work independently and responsibly when faced with a situation where they have to make choices.
- g. Learners periodically reflect on what they are doing.
- h. The final product (not necessarily a material product) is produced and evaluated for quality.
- i. The classroom has an atmosphere that can tolerate mistakes and changes that may arise.
- j. The teacher acts more as a facilitator than the class leader.

Based on this description, it can be concluded that the characteristics of PjBL include needs analysis, opportunities for learners to collaborate, and opportunities to solve problems that are relevant to real life which are realized in the form of works or products.

2. The Advantages of Implementation of Project-Based Learning (PjBL) in the Learning Process

Summarized from various expert opinions, Sumarni (2015) proposes a number of advantages possessed by Project-Based Learning (PBL/PjBL) in the learning process are that PBL/PjBL can: a) increase learner motivation (students/students), b) improve learning achievement of learners (students/students), c) improve the ability to work together or collaborate, d) improve communication skills, e) improve skills in organizing learning resources, f) create fun learning, g) increase students' positive attitudes towards the process learning, h) increase the creativity of learners, i) reduce the level of anxiety of learners in the learning process, j) improve

problem-solving skills, and k) improve skills in managing various resources used in the task completion process.

From the above opinion, it can be seen that as one of the learning models, PBL/PjBL has various advantages that make it very relevant to be used in the learning process and subsequently the products/works produced can be utilized in real life.

Conclusions

Based on the previous explanation, it can be concluded that it is very flexible to internalize religious moderation values into learning materials through various learning media. Religious moderation values that can be taught to the children through English learning materials include justice, balance, tolerance, and equality. Some examples in daily life can be instilled by using Project-Based Learning (PjBL) to produce the English learning media. Collaborative work will hopefully result in effective and qualified learning media containing religious moderation values. For the lecturers who teach English Teaching Media for Young Learner, it is recommended that they can give task to their students to make various learning media with religious moderation values which are interesting and fun for children in learning English.

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