

PERAMAH: Religious Moderation Educator Model for Early Childhood Based on Mark 10:13-16

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Abstract

Indonesia is a country rich in ethnic, cultural, and religious diversity. One of its key challenges is fostering harmony among people of different faiths. In this context, religious moderation education for early childhood becomes critically important to prevent radicalization and to nurture a spirit of tolerance. This research aims to explore how the example of Jesus in Mark 10:13–16 can serve as a model for religious moderation educators in early childhood. The study uses biblical exegesis to interpret the meaning of the scripture, as well as interviews and literature reviews to gather information from various relevant sources. The discussion reveals that the values of love, acceptance, and appreciation of differences as taught by Jesus can be effectively applied in early childhood education. This research successfully identifies the model of a Religious Moderation Educator for Early Childhood based on Mark 10:13–16, known as PERAMAH—*Penerimaan* (Acceptance), *Empati* (Empathy), *Ramah* (Friendliness), *Apresiasi* (Appreciation), *Mendengarkan* (Listening), *Akomodasi* (Accommodation), and *Harmonisasi* (Harmonization). It is recommended that early childhood educators implement religious moderation education using the PERAMAH model to build a more harmonious Indonesia today and in the future.

Keywords: Educator, religious moderation, early childhood, PERAMAH model, Mark 10:13-16

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Introduction

Indonesia is a multicultural country, home to more than 1,340 ethnic groups and a wide variety of cultural traditions. In addition, Indonesia is marked by religious diversity. To preserve unity amid these differences, the country upholds the concept of *Bhinneka Tunggal Ika*, which means Unity in Diversity (Arifianto et al., 2022; Ihsani, 2021; Susanto & Kumala, 2019). However, the reality shows ongoing challenges, particularly in interreligious relations. Organizations such as the Setara Institute, Wahid Foundation, and the National Commission on Human Rights (*Komnas HAM*) have recorded high rates of violations of religious freedom and incidents of intolerance in Indonesia. These include restrictions on religious activities, hate speech, physical violence, rejection of the construction of places of worship, bans on religious gatherings, and various forms of discrimination (Naipospos, 2018).

In efforts to prevent radicalism and intolerance, the government and religious groups need to promote religious moderation through understanding, education, and social interactions that emphasize the values of moderation. Peace education is crucial amid the existing plurality and violence (Darmawan, 2019; Emiyati et al., 2023). One of the most strategic avenues for promoting religious moderation is early childhood education. Early childhood education, especially through its educators, plays a vital role in instilling values of moderation, tolerance, and harmony in young children (Rahmat, 2016). This was also emphasized in an interview with GE (an early childhood educator in Surakarta), who stated that the principles of moderation must be taught to and practiced by young children, especially since Indonesia is a nation rich in ethnic, cultural, and religious diversity.

Educators for young children who can serve as role models include the Lord Jesus (Ponno et al., 2023). The Gospel of Mark 10:13–16 portrays Jesus as a servant and educator of children, full of love, acceptance, humility, and gentleness. Based on this example set by Jesus, early childhood educators today must carry out their roles, especially in teaching religious moderation to young children. Early childhood education—particularly in the area of religious moderation—is expected to promote religious moderation, tolerance, and harmony, which will lead Indonesia toward a more harmonious and prosperous society (Panggabean, 2024).

Several previous studies have explored the topic of religious moderation. First, a study conducted by Yuliana aimed to examine efforts to strengthen religious moderation in early childhood as a means of preventing radicalism (Yuliana et al., 2022). Second, a study by Saneba et al. (2021) discussed religious harmony education and training to enhance solidarity among teachers in promoting the values of tolerance. Third, a study by Labobar (2024) highlighted the extensive application of peaceful models in religious moderation, but within the context of theological education. Fourth, Ranata's (2021) research emphasized the importance of Christian education as a means to build a more moderate church life. Fifth, a study by Emiyati et al. (2023) also found that Christian education can be used to cultivate a moderate church life. Sixth, Labobar and Darmawan (2022) explored the concept of peace as a conflict resolution approach in the Indonesian context. Based on previous research related to religious moderation, no study has yet focused on early childhood religious moderation with an emphasis on educators who model themselves after the example of Jesus. Therefore, this study will discuss the model of religious moderation educator for early childhood based on the example of Jesus according to the Gospel of Mark 10:13–16. The research question posed in this study is: What is the model of a religious moderation educator for early childhood based on the example of Jesus, according to the Gospel of Mark 10:13–16? The aim of this research is to develop a model of early childhood religious moderation educator that is rooted in the values of religious moderation taught by Jesus Christ—biblically grounded, creative, and contextually relevant.

The urgency of this research lies in three key points. First, early childhood Christian educators generally still focus on general educator qualifications as set by government standards and have yet to adopt Jesus as a role model in religious moderation education. Second, early childhood Christian educators need a biblical model for teaching religious moderation in today's context. Third, the discovery of this model serves as a response to that very need.

Method

This research employs a qualitative method. It is a research approach aimed at discovering something new that is innovative, creative, valuable, and beneficial for people today (Subagyo, 2001). This method seeks to gather scattered data and construct it into a meaningful and easily understandable

theme (Sugiyono, 2012). The research data were obtained through biblical exegesis of Mark 10:11-13. Biblical exegesis is a method of exploring Scripture by conducting exegesis (from the word *eksegeomai*), which means to dig out the truth (Haryono & Yuliati, 2020). Data was also obtained from literature studies by searching for data from literature sources in relevant books and journal articles according to the materials being studied (Moleong, 2018). Additionally, the researcher conducted interviews with three Christian early childhood educators. The measures in this research are as follows: first, the researcher performed an exegesis. It is a method of text analysis, particularly of sacred texts, aiming to uncover and understand the meaning contained within. The term comes from the Greek word *eksegeomai*, meaning to dig out the truth or to draw it out.

The steps in conducting exegesis are: observation – examining the biblical data being studied; interpretation – interpreting the biblical text; and application – applying the biblical text to the present-day context (Haryono & Yuliati, 2020). Second, the researcher carried out a literature review by collecting and analyzing information from written sources such as books, journal articles, and other documents relevant to the research topic. This process helps the researcher understand the context, theories, and previous findings related to the research subject. Interviews were conducted with participants to gather data on the importance of religious moderation and how Christian educators implement it. Third, the researcher performed analysis, which is a systematic process of breaking down an object, idea, or information into smaller parts to understand its structure, function, or meaning. In the context of research, analysis involves collecting and processing data to identify patterns, relationships, or trends that can provide new insights. The goal of the analysis is to produce a deeper and more informative understanding of the subject under study.

The research concludes with a synthesis and the development of a model for religious moderation educators in early childhood, based on Jesus' example in the Gospel of Mark 10:13–16. This research also considers ethical aspects by including informed consent from all participants and an official research permit from STT Gamaliel Surakarta with Letter Number 09a/STTG/VI/2024 dated June 6, 2024.

Results

Jesus: A Model Educator for Early Childhood Based on Mark 10:13–16

Brief Introduction to the Gospel of Mark

The Book of Mark is one of the books in the New Testament of the Christian Bible. It is the second Gospel in the canonical order, following the Book of Matthew. Many scholars consider the Book of Mark to be the earliest written among the four Gospels. The author of this Gospel is John Mark. It was written around the year 50–60 (Wilkinson & Boa, 2017). The Gospel of Mark highlights Jesus as the central figure – a servant who is active and faithful in His ministry. Mark 10:45 records Jesus' clear calling: that He came not to be served, but to serve and to give His life as a ransom for many.

The calling of Jesus' ministry is universal, meaning that every person, regardless of age group or background, is included in His mission. Children, too, are not excluded from His ministry. Specifically, the Gospel of Mark 10:13–16 provides recorded accounts concerning Jesus' ministry toward children.

The events recorded by Mark in the Gospel of Mark 10 are a series of Jesus' ministry while in Judea and across the Jordan River. Many people came to crowd around Jesus, and as usual, Jesus taught them. Mark notes that the important teaching delivered was related to divorce (10:1-12).

Jesus as a Model Educator for Early Childhood

The Gospel of Mark records that after Jesus finished His teaching ministry to the crowd, people brought little children to Him (verse 13). In Greek, the term for little children used is *παιδίων* (*paidion*), a neuter noun meaning little child, infant, or newborn, referring to very young children (Blue Letter Bible, n.d.). The purpose of bringing the children to Jesus was so that He might touch them. The word *touch* in the original language is *ἅπτομαι* (*háptomai*) (Blue Letter Bible, n.d.), derived from *háptō*, which means to modify or change by touching. It can also mean a touch that influences or modifies – touching someone or something in a way that brings transformation or impact. The disciples' response to this act of bringing the children was to rebuke those who brought them (verse 13). There are several interpretations regarding the attitude of Jesus' disciples. First, Jesus was viewed as a leader, rabbi, or teacher whom children should not approach.

Second, children were considered a weak and vulnerable group whose voices did not matter. They were expected to first learn the Torah before being allowed to speak publicly.

Jesus' response to the disciples' stance was one of indignation. He said, "Let the little children come to Me, do not hinder them, for the kingdom of God belongs to such as these." The word hinder in the original language is *κωλύω* (*koluō*). This term describes the act of restraining something or someone. *Koluō* means making it difficult for someone to do something or for something to occur by interrupting its activity or progress. Jesus' stance contrasts with that of the disciples. While the disciples hindered the children, Jesus refused to do so. This contrast reveals that Jesus welcomes children with love. The value of love is demonstrated in how Jesus openly and sincerely accepts them. Furthermore, Jesus' response displays His empathy toward children whom adults often disregard. In front of His disciples, Jesus teaches them how to serve and educate young children. He presents Himself as an educator who welcomes children with warmth and compassion. For Jesus, love is the central value in His relationship with children – an expression of care and empathy.

Next, in verse 15, Jesus emphasizes to the disciples the importance of emulating little children. He tells His disciples, "Truly I tell you, anyone who does not receive the Kingdom of God like a little child will never enter it." The meaning behind Jesus' words reveals His appreciation for children. This appreciation is shown in the way He recognizes the strengths of children in comparison to adults. Little children are open and innocent and do not overthink things the way adults often do. In matters of the Kingdom of God, children are more receptive than adults. Jesus, as an educator, shows appreciation to everyone, even to little children. In contrast, the disciples failed to show such appreciation toward them.

Jesus' stance of accepting children with love, empathy, and kindness is expressed practically by embracing them. He even laid His hands on them and blessed them (verse 16). The word *embrace* is translated from the Greek term *ἐναγκαλιζομαι* (*enagkalízomai*), which means to hold closely, to embrace someone as an expression of affection and care. The word *bless* comes from the Greek *εὐλογέω* (*eulogéō*) – derived from *eu* (meaning good) and *logos* (meaning word) – which implies to speak well of, to sincerely bless someone, to invoke a blessing, and to ask God's favour upon them. It signifies a genuine act of blessing, not a

careless or superficial gesture. Jesus' acts—embracing and blessing the children—demonstrate His ability to listen to their unspoken need: the need for acceptance. He also accommodates their desire to be ministered to, just as adults are. Jesus exemplifies an approach to education that nurtures harmonious relationships with children. What children feel in Jesus' embrace is safety and peace, because one of their fundamental needs is a sense of security and peace (Nurwindayani, 2020). In Jesus, they find all of this.

Based on the exegetical study of the Gospel of Mark 10:13–16, the researcher identifies key lessons about Jesus as the perfect model of an educator in ministering to children, namely: First, Acceptance and love. Jesus demonstrated sincere acceptance of children, emphasizing the importance of love without discrimination. This approach creates a safe and comforting environment for children. Second, Empathy and listening. Jesus empathized with and attentively listened to children, giving them His full attention. This teaches educators to value every individual and to listen to the needs and emotions of each child. Third, Appreciation of potential. Jesus recognized the potential within children and taught them to value themselves. Educators should encourage children to identify and develop their strengths. Fourth, Participation and involvement. Jesus invited children to come to Him, showing that they have a rightful place in the community. Educators must encourage children to participate in the learning process actively. Fifth, Gentle service. Through His actions and teachings, Jesus set an example of serving with compassion and gentleness. Educators should adopt a tender and loving approach in nurturing and teaching children.

Early Childhood Educators in Relation to Religious Moderation

Early childhood refers to children aged 0–6 (Izza, 2013). At this age, children undergo rapid development in physical, cognitive, social, and emotional aspects (Sidjabat, 2012). The goal of early childhood education is to provide appropriate stimulation based on the child's developmental stage so the child can grow and develop optimally (Permendikbud Nomor 147, 2014). Early childhood characteristics include rapid physical growth, such as body development and fine motor skills. There is also rapid cognitive development, which involves an increasing ability to think, learn, and understand the world around them, as well as significant social and emotional development, such as

the ability to adapt, interact with others, and express emotions (Gulo & Tapilaha, 2024; Sopakua et al., 2024).

One aspect of social development in early childhood is marked by the ability to interact with other children from diverse backgrounds, including differences in ethnicity, race, and religion. Amid these religious differences, every child needs to develop a correct understanding of the concept of religious moderation.

Religious moderation is a religious approach that emphasizes tolerance, understanding, and respect for differences in beliefs and religious practices. The word "moderation" in the Indonesian dictionary is defined as: 1) reduction of violence; 2) avoidance of extremism. Religious moderation was first introduced by the Minister of Religious Affairs of the Republic of Indonesia (Menag RI) for the 2014–2019 period, Lukman Hakim Saifuddin, in 2019. This concept emerged in response to the religious diversity present in Indonesian society (Kusumawati, 2023). It includes being open-minded, respectful, and accepting of various religions without misusing or demeaning the beliefs of others. Religious moderation also encourages dialogue and cooperation among followers of different religions and promotes peace and harmony among people of differing faiths. Religious moderation in early childhood refers to an approach that teaches religious values in a balanced and tolerant manner. It aims to build children's character to respect diversity, understand moral principles, and develop mutual respect toward individuals from different religious backgrounds.

Teaching religious moderation to early childhood (young children) is essential to help shape children into individuals who can interact well with others (Yusuf, 2022). The responsibility of teaching religious moderation is partly entrusted to early childhood educators (teachers). According to Government Regulation of the Republic of Indonesia Number 19 of 2005, which governs National Education Standards, Article 28, paragraph 3, it is stated that teachers must possess four competencies: First, pedagogical competence, which refers to the ability to manage student learning, including curriculum planning, understanding students, designing and implementing instruction, assessing learning outcomes, and supporting students to actualize their various potentials (Hutauruk & Irawati, 2024). Second, personal competence, which refers to having a strong, stable, mature, wise, and authoritative personality, serving as a role model for students and embodying noble character (Hutapea, 2019). Third,

professional competence, which includes mastery of the learning material, such as curriculum, subjects taught, and the foundational knowledge that supports the subject, as well as an understanding of the structure and methodology of the discipline (Christmastianto et al., 2022). Fourth, social competence, which is the ability to communicate and interact effectively with students as part of the wider Indonesian society (Gule, 2021). Therefore, teachers' roles go beyond simply educating and imparting knowledge – they also play a role in transforming the lives and even the hearts of students to help realize the aspirations of the Indonesian nation.

As individuals who play a vital role in the field of education, teachers must possess qualities that can serve as examples for everyone (Sriyati & Nakamnanu, 2021). A Christian teacher is one whose foundation is rooted in Christianity. Sidjabat (2017) presents the Christian teacher through three aspects: an educator or teacher from a Christian perspective, an educator who is a follower of Christianity, and an educator who teaches about the Christian faith. Therefore, a Christian teacher must rely on the Holy Spirit. With the help of the Holy Spirit, they can open hearts and minds to understand and grasp the truth. Essentially, a Christian teacher is someone given gifts by God to carry out their duties and responsibilities as a teacher and guide (Telaumbanua, 2018).

Early childhood educators, in teaching about religious moderation, need to set a positive example and model respectful and accepting attitudes toward differences in belief. They must also teach the values of tolerance, mutual respect, and interfaith cooperation in concrete ways through daily activities and interactions. Additionally, educators should create an inclusive, open, and supportive learning environment that helps children understand and appreciate religious diversity. Early childhood education plays a crucial role in instilling the values of moderation, tolerance, and harmony. Teachers also hold a key role in shaping attitudes of moderation and fostering positive values in the younger generation. This was emphasized by GE, an early childhood educator at PAUD Kharis, who said that she has been teaching the principles of religious moderation to children daily and getting them used to practicing these values. She noted how important it is to teach them because Indonesia is a nation rich in diverse ethnicities and cultures. Similarly, F, an early childhood teacher at TK Kristen Imanuel, stated that teaching moderation principles to children from an early age is vital, as young children's minds are still innocent. It is important to

instill good values early so that they develop strong character as they grow up. As a Christian religious teacher in kindergarten, F has taught children to respect others in small and simple ways, such as not mocking someone with a different skin colour, hair type, or other physical features. She also encourages them to be friends with everyone without being discriminatory, using Bible stories in her lessons. Since the teaching time for Christian religious education is limited, she emphasizes the importance of repeating Bible stories regularly. SS, an early childhood practitioner at TK GBI Ngawi, shared that early childhood is the initial stage where children begin to learn to respect and value others without discrimination based on religion, ethnicity, or race. This helps shape them into better individuals in the future. An early childhood educator acts as a teacher of love, basing their teachings on love. Since school is a social environment, children learn how to socialize and develop social skills while attending early childhood education programs. Teachers serve as dominant sources of learning at this stage, which makes understanding and applying moderation more achievable. SS also mentioned that she actively practices and teaches the principles of moderation, respecting different races and ethnic groups (such as Javanese, Chinese, and Papuan), other religions, and even children with special needs (like those with speech delays or hyperactivity), who are different from most children. She includes them in play, role-playing, and encourages conversation, while also teaching not to hurt others and involving parents in educating their children to respect those who are different from them.

PERAMAH Educator Model

Based on an analysis of the Gospel of Mark 10:13-16, Jesus is portrayed as the perfect educator who welcomed children with love, openness, sincerity, empathy, and positive affirmation. He embraced the children warmly. This reflects His ability to relate harmoniously with them. Children felt safe and at peace in Jesus's arms because He heard and accommodated their needs. Furthermore, based on literature studies and interviews with early childhood educators, it is evident that they are called to play a role in teaching and nurturing religious moderation. They are to serve as role models, build character, and create inclusive environments. The values educators teach to shape children's character in practicing moderation include teaching tolerance, respect, and acceptance of differences in belief and background. Educators guide children to

honor others regardless of physical or cultural differences. They also encourage children to work together with peers from diverse backgrounds with compassion and empathy.

Reflecting on the results of the analysis, it is evident that early childhood religious moderation educators treat children with respect for their being and educate character in a way that mirrors the example set by Jesus. However, there are still aspects of Jesus' approach that have not yet been fully embodied by these educators. Jesus used a spiritual approach that emphasized love and acceptance in His teaching, whereas early childhood educators focus more on developing children's practical and social skills. Jesus operated within the context of ancient religious and cultural settings, while early childhood educators must adapt to the complexities and diversity of modern religious and cultural environments. In terms of teaching methods, Jesus conveyed values through stories and parables, while early childhood educators often use play, creative activities, and direct interaction to encourage child development. Educators of moderation teach within the constraints of limited time and resources, whereas Jesus could teach deeply and directly without such limitations. In terms of spiritual experience, Jesus possessed a unique spiritual depth and divine authority that added profound meaning to His teachings, whereas educators may not possess the same level of spiritual insight. Regarding the ability to touch hearts, Jesus could reach into the hearts and souls of people in a deeply transformative way, while educators may struggle to achieve that same emotional connection with their learners.

Based on these findings, the researcher believes that today's early childhood religious moderation educators need to emulate Jesus in teaching religious moderation – namely, through unconditional love by showing care and acceptance to all children, regardless of their religious or cultural backgrounds. Valuing differences, teaching the importance of respecting and accepting differing beliefs, as Jesus did with various groups in society. A gentle and patient approach, using kindness and patience in teaching to create a safe space for learning and asking questions. Open dialogue, encouraging open and constructive discussions about religious values, so that children can understand and appreciate different perspectives.

The researcher has developed the PERAMAH Educator Model, which integrates values inspired by the example of Jesus in teaching religious

moderation to today's early childhood learners. The PERAMAH Educator Model emphasizes seven core principles: *Penerimaan* (Acceptance), *Empati* (Empathy), *Ramah* (Friendliness), *Apresiasi* (Appreciation), *Mendengarkan* (Listening), *Akomodasi* (Accommodation), and *Harmonisasi* (Harmonization). The explanation of the PERAMAH acronym is as follows:

- P** – *Penerimaan* (Acceptance): Welcoming every child with genuine love, just as Jesus lovingly embraced children sincerely and unconditionally, regardless of their background or differences.
- E** – *Empati* (Empathy): Showing care and understanding of children's feelings, fostering strong and meaningful connections.
- R** – *Ramah* (Friendliness): Using a gentle and friendly approach in all interactions with children.
- A** – *Apresiasi* (Appreciation): Valuing every effort and achievement of the child, encouraging them to grow and thrive.
- M** – *Mendengarkan* (Listening): Promoting open dialogue where children feel heard and their opinions are respected.
- A** – *Akomodasi* (Accommodation): Adapting teaching methods to suit the individual needs and learning styles of each child.
- H** – *Harmonisasi* (Harmonization): Creating a harmonious environment where children can learn, socialize, and grow together in diversity.

By applying these principles, educators can create a loving and inclusive learning environment where children feel accepted and valued. This model aims to shape children's character to be tolerant and capable of engaging positively within a diverse religious setting. The PERAMAH model is available through Instagram ([Scan figure 1](#)) as a platform for outreach, especially for early childhood educators, encouraging them to continue fulfilling their role as educators of religious moderation biblically and contextually. Several contents featured on the Instagram page are described as follows:



Discussion

The PERAMAH educator model is a framework inspired by the example of Jesus, the perfect teacher, as depicted in Mark 10:13–16. This model integrates essential values for teaching religious moderation to today’s early childhood learners. The PERAMAH model emphasizes seven key principles. First, Acceptance means accepting every child just as they are, regardless of their condition; Second, Empathy means understanding the diversity and emotions of children; Third, Friendliness refers to showing gentleness in all interactions with children; Fourth, Appreciation involves recognizing each child’s efforts and encouraging them to grow; Fifth, Listening means being eager and attentive to

hear what children express; Sixth, Accommodation refers to using various teaching methods and learning styles tailored to each child's needs; Seventh, Harmony means creating a harmonious environment where friendships can flourish despite differences. These seven principles serve as the "soul or spirit" for every educator of religious moderation in early childhood education.

When compared to previous studies, the values embedded in the PERAMAH educator model reveal several similarities. For instance, in a study conducted by Darmawan (2019) titled *Peace Education with 12 Core Values of Peace*, one of the highlighted values of peace education is understanding diversity. This value aligns with Empathy in the PERAMAH model. Another study on religious harmony education and training aimed at enhancing solidarity among teachers who promote tolerance (Saneba et al., 2021) emphasizes that Tolerance is vital in fostering interfaith harmony. This value corresponds with Friendliness in the PERAMAH model, where gentleness plays an essential role in building relationships rooted in religious moderation. Thirdly, a study by Labobar (2024) points out friendship as one of the core values of religious moderation. Although the research focus differs, this value mirrors harmony in the PERAMAH model – an emphasis on cultivating harmonious (friendly) relationships in early childhood education.

In addition to the similarities outlined above, the findings of the PERAMAH model study also present distinct differences from previous research. The study on the PERAMAH model reveals significant distinctions, particularly in the context of values identified, such as acceptance, appreciation, listening, and accommodation. These values are considered a novelty as this research takes a unique approach by drawing insights directly from the Word of God through an exegetical method. In contrast, earlier studies generally relied on more general literature sources, including literary texts and scripture, which were often used merely to support existing theoretical frameworks (Ariany et al., 2023). Within this context, the focus on fundamental religious texts in this research has led to deeper and more authentic findings, particularly concerning character education for young children.

Unlike previous studies, which often focus on the context of educational moderation among theology students and in the context of diversity in Indonesia (Admalinda et al., 2023; Labobar, 2024), this research is more focused on early childhood education. This makes the values identified in this study particularly

relevant to education at this level. Emphasizing acceptance and appreciation in learning is crucial in the context of early childhood education, where social interactions and an understanding of diversity serve as important foundations for the character development of children who will grow up in a pluralistic society (Diadha, 2015).

Furthermore, the role of parents in early childhood education must not be overlooked. Research shows that parental involvement in guiding children's learning significantly impacts educational success (Kurniati et al., 2020; Umar, 2015; Wesly et al., 2021). In this context, the values of listening and accommodation from the PERAMAH model can be placed within a broader framework of how parents and educators collaborate to create a supportive learning environment (Juwanti & Mahanangingtyas, 2024). These values are not only related to academic approaches but also to socio-emotional development, which is crucial in early childhood education.

The findings of the PERAMAH model research affirm that character education must be adaptive to specific contexts and situations. The implementation of values such as acceptance, appreciation, listening, and accommodation is all relevant and essential to early childhood education in present-day Indonesia, especially when considering existing social, cultural, and educational dynamics (Nursalim et al., 2023; Rahmania & Fatonah, 2022). This demonstrates that education is not merely a transfer of knowledge but also a process of integral character formation for children, aligned with the needs of the times and societal development.

Implication

The theoretical implication of this study is that the model of Jesus as an educator, based on the Gospel of Mark 10:13-16, is proven to be highly relevant for today's early childhood educators. Jesus demonstrated the perfect educator model through characteristics such as acceptance, empathy, friendliness, appreciation, listening, accommodation, and harmonization. The perfection of Jesus serves as both inspiration and motivation for today's early childhood educators to continue supporting children's growth into individuals capable of practicing religious moderation within Indonesia's diverse context.

The practical implication of this study is that the PERAMAH model proposed by the researcher can be directly applied by every Christian educator

serving young children. The reason is that this model presents a novel contribution—there has not previously been a model for religious moderation education specifically designed for early childhood contexts. The PERAMAH model is a result of synthesizing text and context, making it a relevant response to the current needs of Christian early childhood educators in their ministry.

Recommendations for Further Research

The findings of the PERAMAH educator model study come with certain limitations. First, the number of interview participants was limited to only three individuals, and the scope was confined to the city of Surakarta. Second, the results of this study have not yet been implemented or tested for effectiveness in the field. The researcher provides the following recommendations for further research: First, the application of the PERAMAH educator model in various educational contexts throughout Surakarta and other regions, including areas with diverse cultural backgrounds; Second, conduct case studies to analyze the concrete impact of applying the PERAMAH educator principles on children's character development and social interaction; Third, develop training materials and resources for educators to implement this model effectively in daily practice and evaluate the outcomes systematically. Through these steps, future research can improve the model and make a greater contribution to the advancement of inclusive education rooted in Christ-like character.

Conclusion

In the vibrant world of education, the PERAMAH educator model shines as a beacon of hope. With its seven core principles—*Penerimaan* (Acceptance), *Empati* (Empathy), *Ramah* (Friendliness), *Apresiasi* (Appreciation), *Mendengarkan* (Listening), *Akomodasi* (Accommodation), and *Harmonisasi* (Harmonization)—educators serve as guides who foster a warm and inclusive learning environment. Imagine a classroom where every child feels welcomed and valued, where their voices are heard, and their feelings are understood. This is where compassion and gentleness become the foundation, encouraging children to grow into tolerant individuals who can interact harmoniously within a diverse society. The PERAMAH model is not merely a method, but a journey toward shaping a future generation rooted in empathy and mutual respect, ready to face a diverse world

with open hearts. Let us realize this vision together by making education a means of creating harmony within our communities.

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