

MODEL OF MULTICULTURAL EDUCATION IN RELIGION AS A STRENGTHENING STRATEGY THE CHARACTER OF TOLERANCE IN EARLY CHILDHOOD

Finadatul Wahidah¹, Dewi Maristyawati²

(1) Al-Qodiri Institute of Islamic Studies, Jember

(2) Al-Qodiri Institute of Islamic Studies, Jember

* Corresponding author: Finadatul Wahidah

(fynadatulwahidah@gmail.com)

ABSTRACT

Multiculturalism is a nation's priceless wealth, as a potential that must be developed and fostered; otherwise, if this diversity is not developed and nurtured correctly, it will grow into something frightening that impacts intolerance between communities. This research was conducted in formal institutions at the early childhood level. This study uses a qualitative approach. Data collection techniques using observation, interviews, and documentation. Data analysis techniques use the theory of Miles and Huberman, namely data condensation, data presentation, and inference. This research concludes that the multicultural model in religion can be implemented in three forms: Content Integration, Equitable Pedagogy, and Empowering School Culture and Social Structure. First, this Content Integration can be carried out with the learning center model by providing examples that occur in everyday life from various points of view; this activity is structured in three stages: opening, core, and closing. Second, in applying equitable pedagogical education, namely praying according to their respective beliefs, there is no difference between Muslim and non-Muslim students. Still, activities that contain religious elements are carried out differently. Third, in applying cultural empowerment, empowering school culture and the social structure includes routine and exemplary habituation activities.

Keyword: *Early Childhood, Multicultural Education Model, Tolerance Character*

1. INTRODUCTION

The State of Indonesia has challenges in multiculturalism, multicultural, multiethnicity, and multi-religion. The diversity of the Indonesian nation is marked by its geographical location, which consists of islands so that the people have different tribes and cultures. Then vertically, the Indonesian people have different beliefs and beliefs in the power that comes from outside themselves, namely the God they believe in. The Indonesian nation adheres to the philosophy of "Unity in Diversity," which aims to unite differences without scorning one of them. Different customs, ethnicities, and religions can still be integrated into a unified whole. (Eni Puji Utami 2018) Multiculturalism in Indonesia is rooted in the 1945 Constitution, which states that the Indonesian nation and society consists of various ethnic groups who commit to building Indonesia as a nation-state. This commitment and recognition are expressed in the Garuda Pancasila symbol. This symbol

states that national life has a condition, namely tolerance as a form of appreciation for the existence of diverse cultures in Indonesian society (Unity in Diversity). (Sulalah 2011)

The United Nations notes that as much as 75% of the major conflicts that occur today are rooted in the cultural dimension. (<https://dunia.tempo.co/> n.d.) In West Kalimantan, there was an ethnic conflict that caused countless deaths. In Ambon and Poso, there were conflicts between religious adherents that almost brought this nation to the brink of collapse. In Papua, frequent inter-tribal wars claim many lives, which is considered a tradition to maintain prestige and prestige. In Indonesia itself, religious conflict and the threat of radicalism continue to exist. (<https://nasional.kompas.com/> n.d.)

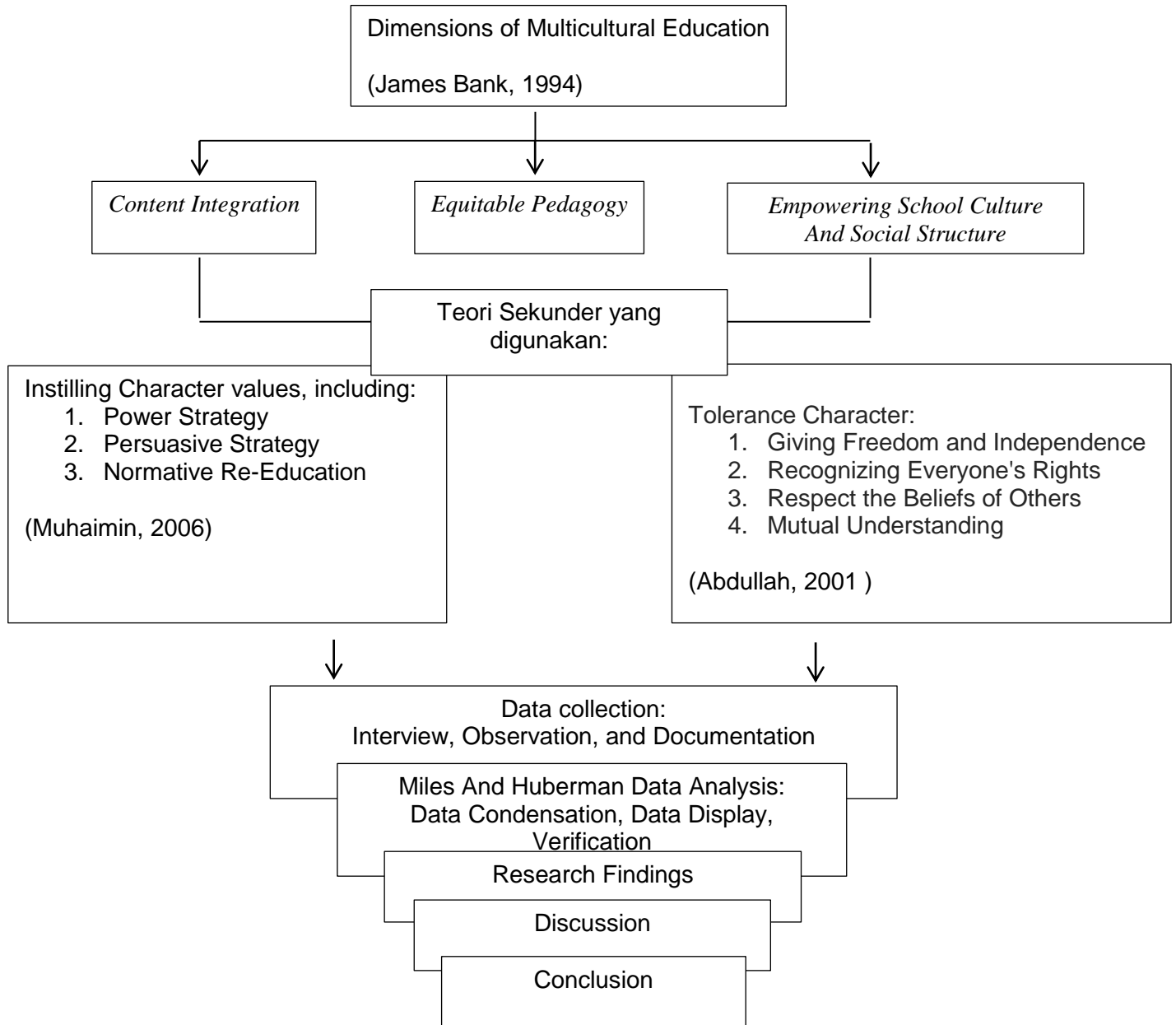
The most appropriate program to address these problems is in the field of education, especially multicultural education. The insight of multiculturalism should rightly be grounded in the world of education; this is very important, especially in fostering a sense of unity and integrity in the nation by the spirit of independence in 1945 as a milestone in the history of the establishment of the Unitary State of the Republic of Indonesia (NKRI). (Mahfud 2016) Integration between multiculturalism and education is perhaps a solution to the reality of cultural diversity as an effort to optimize potential and respect plurality. So, religious education with a multicultural perspective is considered necessary, especially if it is relevant to Islamic teaching and accommodating ethnic, cultural, racial, and religious diversity. Developing multiculturalism in the educational environment can be pursued by building mutually beneficial cooperation and respecting the differences of the various ethnic, religious and racial diversity that exist within academic institutions. Pertiwi Jember Kindergarten is an early childhood educational institution whose students have cultural diversity in terms of race, ethnicity, religion, and class. Pertiwi Jember Kindergarten students consist of Muslims, Christians, Buddhists, and Hindus. The conditions of students are so diverse, but it may help the learning process at school. Students, teachers, and other elements of the school respect, appreciate and tolerate each other. They all contribute to the school's progress according to their individual abilities. This can be proven by the many achievements achieved by students, both in academic and non-academic fields. (Preliminary observations by researchers)

With the many differences in the backgrounds of the students at the school, teaching and learning activities and the process of social interaction continue to run well, and even conducive school environment conditions can be created, which can be proven by the many achievements obtained.

2. METHOD

The research method used is a qualitative approach with a case study type. The object of this research was conducted at Pertiwi Kindergarten Jember. Data collection techniques used are interviews, observation, and documentation. And the data analysis used is using Miles and Huberman. (Miles, Matthew B. A. Michael Huberman 2014) The research design used in this study is:

Table 1
Research Design



Tolerance education can be carried out in several approaches, namely individual (personal practice), group approach (interpersonal approach), and classical approach (classical approach). The presentation methods are diverse and flexible through stories, lectures, simulation games, questions and answers, discussions, and independent assignments. In short, every form of connection (communication) can be utilized in the educational process. Tolerance Character from (Abdullah

2001) and Instilling Character values, including Power Strategy, Persuasive Strategy, Normative Re-Education. (Muhaimin 2006)

3. RESULTS AND DISCUSSION

Multicultural education aims to resolve conflict problems that occur in Indonesian society or at least be able to provide awareness to the public that conflict is not a good thing to cultivate. Furthermore, multicultural education must also be able to provide educational offers, including by designing materials, methods, and curricula that can make people aware of the importance of mutual tolerance and respect for differences in ethnicity, religion, race, ethnicity, and culture of a multicultural Indonesian society. (Nasution 2017)

Multicultural education is the development of curricula and educational activities to enter various views, histories, achievements, and concerns for non-European people. Whereas broadly, multicultural education covers all students without distinguishing groups such as gender, ethnicity, race, culture, and social and religious strata. (Tilaar 2005) James Banks explains that multicultural education has five interrelated dimensions and can assist teachers in implementing some programs that can respond to differences in students.

a. Content Integration in Strengthening the Character of Early Childhood Tolerance

According to James Banks (1994), one of the dimensions of multicultural education is the integration of learning materials. Furthermore, Zubaidi (2018) explains that the typology of multicultural education is content-oriented multicultural education. This study strengthens the theory that in learning at Pertiwi Kindergarten at the core stage, namely filling in the material according to the material on that day accompanied by a few games. And the material is presented by giving examples from various points of view, for example, the spirit of the heroism of Muslims and non-Muslims alike ChengHo (which is immortalized by the name of the mosque).

According to Hamzah B. Uno (2011), learning is an effort that intentionally involves and uses the professionals they have to achieve curriculum goals. And the success of a lesson is also influenced by the learning model used by a teacher. Trianto (2015) suggests that the learning model is a plan or a pattern used in implementing classroom learning or learning in tutorials.

The learning model in multicultural religious education applied in Pertiwi Kindergarten uses the center learning model, which is very suitable for application in early childhood education institutions. The central learning process includes structuring the playing environment, welcoming children, opening games, transitions, and core activities in each group, including steps before playing, actions during play, stages after playing, eating lunch together, and closing activities.

Latif (2013), the teacher manages sufficient play materials and tools (three play areas for each child), fulfills three types of play (sensorimotor play, role play, and development play), plans the density and intensity of space, and supports children's literacy experiences. There are at least six types of centers that are generally implemented in PAUD, namely imtak centers, natural materials centers, arts and creativity centers, role-playing centers, block centers, and preparation centers.

The core activities at each center in Pertiwi Kindergarten are carried out by providing a starting point according to the type of center and learning theme. Role-playing center activities are carried out by actively involving children in play activities and obeying the rules. The internal

relationship between the child's role in play activities and adherence to existing rules will affect the child's self-regulation. Thus, with the awareness of children with play partners and the management of play, it is hoped that children will understand and apply them in their lives. In addition, the teacher always provides a starting point for every child's activity; this will support the child's literacy ability.

According to Hamzah B. Uno and Satria Koni (2011), simple measurement can be interpreted as an activity or effort made to give numbers to a symptom, event, or object so that the measurement results will always be numbers. The teacher also measures the strategies and learning outcomes in the learning process. The results are in the form of numbers that reflect the achievements of the learning processes and products. The learning process is quantitative and cannot give any meaning because it has yet to state the level of quality of what is being measured. The result of this measurement is usually called the raw score. The new measurement results have meaning when compared with specific criteria or benchmarks.

Another term that is closely related to measurement is assessment. Appraisal means judging something and, at the same time, assessing means: making decisions about something based on oneself or adhering to good or bad standards, healthy or sick, wise or stupid, and so on. So the assessment is qualitative.

While the evaluation includes the two activities stated earlier, which provide measurement and assessment, evaluation is an activity or process to assess something. Based on data analysis of the implementation of learning in multicultural education in Pertiwi Kindergarten, it is carried out every day during the learning process; in which there are three stages of learning, namely the initial opening stage, the two core activities, and the last evaluation as well as closing.

In this case, it is the theory of Suryosubroto (1997) explains that in learning, three stages need to be considered: first, the opening or preparatory (pre-structural) activity, namely the effort of a teacher to create initial conditions. In learning, a teacher must open properly to get positive actions towards the process and results of learning objectives. This is if, in education, the teacher gives greetings and leads prayers. In the two core activities, the teacher explains the material, or the teacher becomes a facilitator in class, and students respond or answer the teacher's questions when there are questions. The three closing activities this activity is the end of the lesson, where the teacher evaluates first to find out the level of student understanding and as a reference for follow-up learning in the future; after the evaluation, the teacher closes the lesson with prayer and greetings.

Based on data analysis, the evaluation of learning in Pertiwi Kindergarten is done 15 minutes before teaching ends, and some are carried out outside of class hours. Evaluation at different times has the same goal, namely to find out the level of students' understanding of the material and to find out whether the students are implementing what they have learned, especially here in terms of student's attitudes towards the teacher.

This activity is by the theory conveyed by Sukardi, which states that there are several purposes why each teacher carries out evaluation; apart from completing the assessment, broadly, evaluation is limited as a tool for assessing essential factors in a program, including situation, ability, knowledge, and goal development.

b. Equitable Pedagogy in Strengthening the Character of Early Childhood Tolerance

Sulalah (2011) states that the second dimension of multicultural education, education is equally fair, is a development process that knows no boundaries in human interaction. As a vehicle for potential development, multicultural education is education that respects

heterogeneity and plurality, education that upholds cultural, ethnic, ethnic, and religious values. Equal education recognizes equal rights, and all students will have the same opportunities to obtain an education. Multicultural education eliminates all forms of social stratification, meaning that in this education, every student gets the same treatment regardless of their differences.

The use of prayer before or after learning in Indonesian or using Arabic in Islam is permissible. Because God knows all languages, in this case, it does not violate religious norms either. Precisely what is wrong when in every good practice that is not accompanied by prayer.

Language is the main proof of the existence of civilization and the life of a community; language is also something that must exist as long as the community is human. Their lives can survive with language; one community/tribe understands one another because of the presence of language as an important instrument in carrying out human life, both as individuals and groups.

On a national scale, Indonesian exists as a unified language in the midst of a pluralistic society in this nation; Indonesian is able to unite people's ideas, aspirations, aspirations, and hopes. The existence of the Indonesian language on the side of society is integrated into all segments of people's lives, one of which is teaching and learning activities in the administration of education. However, how much language has colored the communication activities of the Indonesian people from Sabang to Maraoke and how far can the public interpret the existence of the Indonesian language, and how does language contribute to the implementation of multicultural-based education? Basically, Indonesian is a unifying language in diversity.

Extracurriculars are activities carried out outside of school hours which are determined directly by the school administrator. The main purpose of this extracurricular is to increase the study time of a student in order to find out and hone further the talents and interests of a student outside the subjects offered.

However, the obstacles that occur in the implementation of the educational model in Pertiwi Kindergarten stem from the fact that there are unequal extracurricular activities between Muslim and non-Muslim students. The division of time given will be unequal between students who participate in activities and those who do not participate in activities, especially in BTA activities. So this causes a bit of misunderstanding for the parents of students, so they feel discriminated against.

According to Rohmat (2018), multicultural education is an embodiment of education that is oriented towards equality, diversity, and respect for the variety of languages, religions, races, ethnicities, cultures, and other forms of diversity that require concrete actions and efforts by madrasas or schools as institutions that oriented towards empowering students, and in the implementation process multicultural education requires all elements of teachers, students, school principals, and other education staff, without the support of all aspects of the madrasa or school it will not be achieved.

Based on the above understanding, it can be concluded that multicultural education cannot be realized without the help of teachers and schools. Implementing multicultural education requires all elements of teachers, students, principals, and other education personnel; without the support of all aspects of the madrasa or school, it will be achieved.

Therefore, the internalization of multicultural values for students is necessary to realize multicultural education. Pertiwi Kaliwates Kindergarten has worked on these things; all teachers must internalize values that are the characteristics of multicultural education to their students, especially about acknowledging, accepting, and appreciating existence.

The teacher can do this internalization process when the teaching and learning process takes place. These activities allow each homeroom teacher to provide positive values through advice or other actions to students.

c. Application of Empowering School Culture and Social Structure Empowerment in Strengthening the Character of Early Childhood Tolerance

Deal and Peterson in Supardi (2015) state that culture is a set of values that underlies behavior, traditions, daily habits, and symbols practiced by school principals, teachers, officers, administration, students, and the community around the school. School culture is a characteristic, character, or character and image of the school in the broader community.

James Banks (1994) states that education empowers school culture and social structure. This dimension is essential in embracing the culture of students brought to school from different groups. In addition, it can be used to construct social facilities (schools) that take advantage of the diverse cultural potential of students as a characteristic of the local school structure, for example, group practice, social climate, exercises, extra-curricular participation, and staff appreciation in response to differences. It is at school.

The development of values among students includes faith and devotion, the value of togetherness, the matter of mutual respect, the importance of responsibility, security, cleanliness, order and beauty, and the relationship between students and the entire school community.

Related to the empowerment of school culture and social structure (empowering school culture and social network), multicultural education in increasing the character of tolerance in Pertiwi Jember Kindergarten, including morning exercises, cleaning classes, getting used to permission before leaving class, washing dishes, alms for healthy Friday, and weekly morning call. And various exemplary habituation activities, including activities to form the character of tolerance, getting used to being sensitive in a social environment, such as visiting sick friends, and being devoted to parents.

The activities at Pertiwi Jember Kindergarten that the researchers carried out through observation and interviews the researcher wanted to show the characteristics or characteristics of Pertiwi Jember Kindergarten school which looked different from other schools.

The multicultural values in Pertiwi Kindergarten that all school members practice reflect the characteristics of the character possessed by the institution. Various things indicate the success of character building of students through school culture in Pertiwi Jember Kindergarten include the following.

1. Routine Habituation Activities

Habitual activities are also a process for forming morals and teaching good values. Habituation activities at Pertiwi Jember Kindergarten are applied to activities, namely normal habituation, which is carried out daily and weekly. Students carry out routine activities continuously and consistently at all times, aiming to accustom students to doing something well.

2. Exemplary Activities

The school culture formed by the school based on the vision and mission of Pertiwi Jember Kindergarten through exemplary self-development activities followed by all school members is as follows:

a. Tolerance Character Building Activities

In this case, this activity aims to form the character of tolerance among students. In this activity, students hope to add to the attitude of mutual respect, mutual understanding, and acceptance of the existing differences.

Muh Yamin Vivi Aulia (2011) suggests that there are several essential things that deserve attention in implementing tolerance education both in the educational context or in the social context as well as in schools or educational environments:

- 1) Instilling respect for others is a trait that needs to be instilled in oneself. Appreciation does not mean giving respect when meeting in military style, but respect is shown to give preference.
- 2) Initiating the intention to behave and think well of others is also a requirement in translating tolerance education into life.
- 3) Using ethical language in interactions is also a reflection of whether a person will be able to respect others or not.
- 4) Awareness by using wise and prudent views will then lead everyone to position themselves in proportion to who is speaking and who is being spoken to.

There are several ways that teachers can do to instill religious tolerance in students. According to Zakiyudin Baidhaw (2005), that instilling religious tolerance in schools can be through the following ways:

- 1) Demonstrate clearly the plurality and difference in the students themselves through learning about their cultural community.
- 2) Teach students to get used to learning to minimize religious conflicts and channel their energy into academic tasks.
- 3) Include religious symbols, images, and information in classroom decorations.
- 4) Develop various tools to carry out collaborative teaching that reflects the styles of different individuals and groups by giving students choices about how they will learn and what suits their artistic style.

However, what must be underlined is that in matters of mu'amalah or civilization, human relations must be valued as civil law, and creativity must be encouraged based on the general interest of creating a prosperous life.

b. Familiarize Personal Sensitive to the Social Environment

At this time, students are expected to have high social sensitivity by positively perceiving the values, norms, and ethics that apply in society. Still, in reality, moral values, ethics, habits, and orders or prohibitions in religion are often neglected in today's globalization of life.

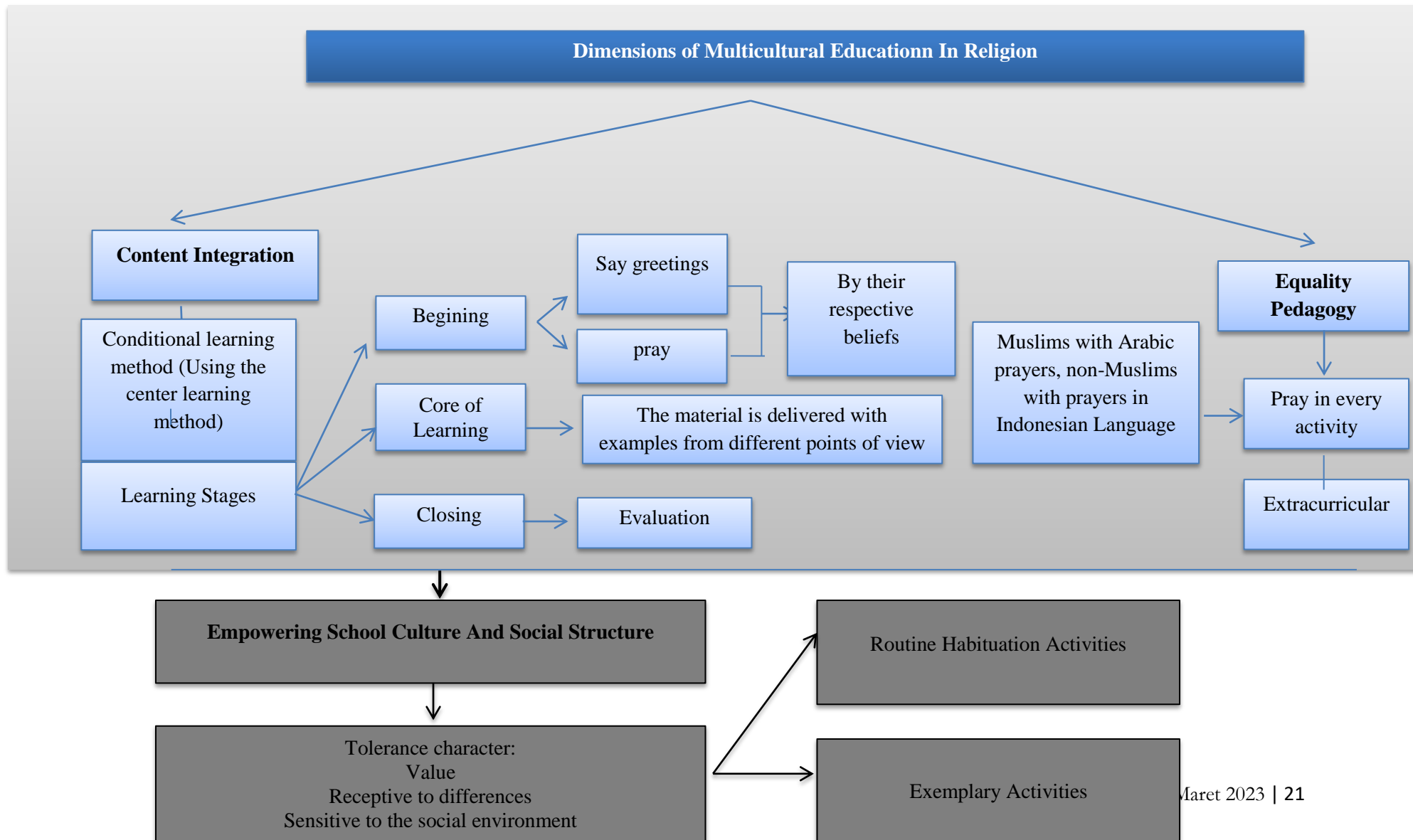
To prevent students from wrong values. To accustom their students to fostering a caring spirit for the social environment, Pertiwi Jember Kindergarten always trains their students to be responsive in helping their siblings who have been struck by disasters such as:

- 1) Make it a habit to go from class to class asking for donations to be given to friends affected by disasters or friends who are sick.
- 2) Participate in the fundraising to be donated to the affected population. If this is habituated from an early age, it will continuously foster a spirit of concern for the social environment in students. Because basically, humans are social beings in which each individual depends on others.
- 3) Dutiful to Parents

Being kind to parents is polite to both parents and other people. Students are accustomed to speaking softly and politely to parents and other older people; all teachers advise and exemplify how to talk softly and well. Students are used to saying hello to and from school; all teachers recommend students shake hands. Students are obedient and obedient to their parents, and institutions and school principals provide a student guardian contact book to coordinate with parents.

With this habit, students get used to respecting their elders and loving the younger ones; the teacher sets an example of respecting the elders and loving the younger ones regardless of status or the prevailing social structure.

Picture 1
Research Findings Model of Multicultural Education In Religion As A Strengthening Strategy
The Character of Tolerance in Early Childhood



4. CONCLUSION

Based on the results of the discussion of the multicultural education model in religion as a strategy to strengthen the tolerance character of Early Childhood can be implemented in three forms, namely:

- A. Application of integration of learning materials (content integration) is carried out using a learning model using centers, but changes from time to time depending on the conditions of students using classical; In the implementation of learning activities are arranged in three stages, namely opening activities, core activities and closing activities; Evaluation is carried out 15 minutes before the learning process ends and outside of class hours. There is no difference in giving grades to students. The assessment follows the applicable curriculum; By giving examples from various perspectives, for example, the spirit of the heroism of Muslims and non-Muslims, such as ChengHo (which is immortalized by the name of the mosque).
- B. Application of equitable pedagogy as a strategy to strengthen the tolerance character of early Childhood, including In praying, because the majority of Muslims continue to use Islamic prayers. However, in Indonesian, Every student has the right to take part in extracurricular activities. Religious extracurriculars only have BTA extracurriculars for students who are Muslim. While non-Muslim students are given other activities such as painting, English, IT (computer), drum band, and others according to the agreement of the child with the student's guardian; There is no difference between one student and another that is applied in this school, all students have the same rights, but for activities that contain religious elements the method is different.
- C. Empowering school culture and social structure (empowering school culture and social structure) for multicultural education as a strategy to strengthen the tolerance character of early Childhood, including routine habituation activities and exemplary habituation activities.

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