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*by* Retno Pangestuti

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# THE APPLICATION of MULTICULTURAL EDUCATION in ISLAMIC KINDERGARTEN at KARTASURA, SUKOHARJO, CENTRAL JAVA, INDONESIA

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## Abstract

*The number of violence cases in Indonesia increasing every year. Based on data released by the Ministry of home affairs in 2012, cases of radicalism increase almost 80 percent from the previous year. Anticipation of this problem can be begun by multicultural education. Multicultural education should not start from formal education at primary level, but from early childhood education. Because early childhood is the basic foundation to internalize social values, religion and morality values and culture to children. This study aims to reveal the application of multicultural education in Raudhatul Athfal/ Islamic kindergarten at Kartasura, Sukoharjo, Central Java. Type of this research is qualitative descriptive. The methods used in this study are interviewing with the kindergarten teachers and observation of the learning process. The results of this study is, that the multicultural education in Raudhatul Athfal/ Islamic kindergarten at Kartasura has not been optimum yet. The multicultural education is not the primary subject in the curriculum standard of the early childhood education. That is why that application in the learning process also is not optimum as well. On the topic of self- recognition and social environment, the teachers usually describe about the differences of religion, ethnicity and gender but not emphasized on respect and appreciation for diversity and democratic values as a primary goal of the multicultural education. Thereby, we should make more effort to assign the multicultural education as mainstream in curriculum for early childhood education.*

**Keyword:** multicultural, education, early childhood, kindergarten

## 1. Background

The cases of violence in Indonesia is increasing every year. Based on the data from the Ministry of Interior in 2012, cases of radicalism increased nearly 80% from the previous year. In Solo Central Java there was only one case in 2011, but increased dramatically to seven cases in 2012 (Reuters, December 31, 2012). Solo city inhabited by various ethnic, religious, cultural with different

socioeconomic conditions. The diversity of the Solo community like this could be a problem in itself if not anticipated.

Anticipation for the problem that probably arises can be prefixed from the school in any level, even from the preliminary education. In essence, the context of learning in education last a lifetime. Multicultural education does not always start from formal learning at primary level, but should begin in early childhood education. Early Childhood Education (pre-primary school education) is important for laying the basic foundation and the internalization of social value, religious, moral, cultural and other children. In this school they begin to discover the wider environment as well as the interaction with the system of values, cultural or social embraced by others. Through interaction with various systems that value, the children learn to develop self-identity.

Identity in children if properly stimulated will bring up various competencies such as the child is able to accept his situation, sympathetic and empathetic, able to adapt and build better social relationships. Because it appears attitudes in children an appreciation of the diversity of the surrounding and wider perspective. All it will automatically be embedded in the children themselves. Mac Noughton citing the theme of Equity and Diversity in Early Childhood (2006) which says that all children have a right to feel proud of the positive and a strong identity. Identity religion, culture, ethnicity, and race should make a happy feeling. Not the other way, feels inferior or superior. Education at the preschool age of children are responsible for this.

Recognition and respect for the existence and pluralism multicultural which then manifested into the system in early childhood education will eliminate barriers that restrict the movement of each individual to interact more broadly, elegant and inclusive. Differences (religion, culture, values, ethnicity, race, gender, socioeconomic status, etc.) is not in place scapegoats for the survival of the state and nation. And multicultural pluralism should be the guiding spirit in the life of national, regional and even global. And to lead to it can begin in early childhood. Schools and educators need to provide an understanding to the children

that there are many (multi) values, culture, race, ethnicity, religion coexist with each other. Pre-school education should help children to socialize with the environment.

Because of the importance of multicultural education at an early age children, the schools and educators must be able to instill the values of peace, respect for differences, love, cooperation, tolerance, and unity, diversity of values that will be able to form a strong self-concept in children. The implication is that children can "carry myself" well in interacting with the environment, the diversity of cultural and religious pluralism. The impact is furthermore provide peace and respect for difference or diversity without distinction as background respectively both in terms of race, ethnicity, religion, culture, socioeconomic status or gender.

Although multicultural education is so important to the children, not all educators realize that. Based on preliminary observations that researchers do in a group of children (aged 5-6 years) who play in the environment outside the school, he had uttered a statement to refuse to play with children who are non-Muslims. When asked why, some mention because in the history of the struggle of Islam as told teachers at the school are also fighting the infidels. They also added that non-Muslim children are also considered Muslim children are conservative (observation and unstructured interview on 11 March 2014 in Pucangan, Kartasura). The statement can not be generalized but it is interesting to study how multicultural education to be implemented in the Islamic kindergarten that there is indication of defference denial showing by the children.

## 2. Research Question

Issues that will be examined are as follows:

Is there already a standard kindergarten curriculum multicultural education in Islam?

The extent of the application of multicultural education in Kindergarten Islam?

### 3. Objectives and Research Benefits

This study aims to determine the following:

- a. The concept of multicultural education in kindergarten Islam in Surakarta
- b. Application of multicultural education in kindergarten Islam in Surakarta

The benefits of this research are:

- a. Material input and consideration for the Ministry of Education and Culture and the Ministry of Religious Affairs in the policy-making for the development of pre-school education (kindergarten / early childhood)
- b. Provide recommendations for the development of multiculturalism based learning program in kindergarten / early childhood
- c. Put in the preparation of multiculturalism based curriculum in kindergarten / early childhood

### 4. Review

#### a. Multicultural Education

Simply put multicultural means "cultural diversity". Literally, there are three terms that are often used interchangeably to describe the diversity of the communities comprising the diversity-whether religious, racial, language, and culture are different-namely plurality (plurality), diversity (diversity), and multicultural (multicultural). All three expressions that do not actually represent the same thing, although it refers to the existence of 'ketidaktunggalan'. The concept of plurality presupposes the existence of 'things that more than one' (many); diversity showed that the presence of the 'more than one' is different, heterogeneous, and not even comparable. Compared to the two previous concepts, multiculturalism is actually relatively new. Conceptually there is a significant difference between the plurality, diversity and multicultural.

The essence of the multicultural is the willingness to accept others in the same group as the entity, regardless of differences in culture, ethnicity, gender, language, or religion. If a plurality of merely represent a plurality (more than one), multicultural provide confirmation that the difference that they are all the same in the public sphere. Multicultural be some sort of new policy responses to diversity. In other words, the existence of different communities is not enough; because the most important thing is that communities are treated equally by the state. Therefore, multicultural as a movement against all the difference as demanding recognition (politics of recognition) entities in the community that should be accepted, respected, protected and guaranteed eksisistensinya.

Multicultural paradigm implicitly also become one of the concerns of section 4 of Act 20 of 2003 on the national education system. In the article it is described, that education held in a democratic, non-discriminatory, to uphold human rights, religious values, cultural values, and the diversity of the nation. The roots of multicultural education, comes from an education expert attention of the United States Prudence Crandall (18-3-1890) are intensively spread the word about the importance of the background of the learners, both in terms of the aspects of culture, ethnicity, and religion. Education seriously consider the background of students is a precursor for the emergence of multicultural education.

Etymologically the term multicultural education consists of two terms, namely education and multicultural. Education means the process of developing attitudes and code of conduct a person or group in an effort to mature through teaching, training, processes and ways of educating. And multicultural interpreted as cultural diversity, a variety of politeness.

While the terminology, multicultural education means the entire process of development of human potential that respects plurality and heterogeneity as a consequence of the diversity of cultural, ethnic, tribal and

flow (religion). Such understanding has very broad implications in education, because education is understood as a process without end or lifelong process. Thus, multicultural education requires respect and highest appreciation against human dignity.

The concept of multicultural education in the journey spread to areas outside the United States, especially in countries that have ethnic diversity, rationalism, religion and culture like in Indonesia. While the discourse on multicultural education, it can simply be defined as "education for / about cultural diversity in responding to demographic and cultural changes in a particular community or even the world as a whole". This is in line with the opinion of Paulo Freire, education is not an "ivory tower" which seeks away from the social and cultural realities. Education according to him, must be able to create a social order that educated and uneducated, not a society that glorifies only social prestige as a result of the wealth and prosperity they experienced. Multicultural education (multicultural education) is a response to the development of the diversity of the school population, as demands equal rights for each group. And broadly multicultural education that includes all students regardless of their groups such as gender, ethnic, racial, cultural, social and religious strata.

#### **b. Multicultural Education for Early Childhood**

Formal judicial, Early Childhood Education (ECD) defined in Law No. 20 of 2003 on National Education System (Education) and as derivatives, the government issued Government Regulation No. 19 of 2005 on National Education Standards (NES) and Permendiknasnya. In addition, subject teachers and regulated in Law Number 14 of 2005 on Teachers and Lecturers. The Early Childhood Education Standards set in the Ministerial Regulation No. 58 of 2009.

In Education System Law No. 20 Year 2003 National, Chapter I, Article 1, paragraph 14, states that early childhood education is a development effort



that is aimed at children from birth to age six years are done through the provision of educational stimulation to assist the growth and physical and spiritual development so that children have a readiness in entering further education.

Furthermore, in the Minister of National Education of the Republic of Indonesia No. 58 Year 2009 on Early Childhood Education Standards, stated that early childhood education was held before the base, through formal shaped Kindergarten (TK), Raudatul RA (RA), and other forms of equals, in the form of non-formal pathways Playgroup (KB), TPA (TPA), and other forms of equals. While informal channels of education in the form of family and education organized by the environment.

In the standard curriculum of Early Childhood Education, Indonesian material contained Fatherland introduction about themselves and the social environment. In these materials, teachers were asked to introduce about different religions, races and cultures. Students are introduced about six different religions in Indonesia and their places of worship and religious feasts. They are also introduced to the Indonesian culture and its parts and attributes, such as the clothes, the custom house, the songs and dances (Source?).

This material pasted on the value of the character and patriotism of the nation, religious tolerance, cooperation, respect and appreciate the differences. Teachers in early childhood education and equal educational unit should be able to instill these values in learners. This is in line with Islamic values stated in the Qur'an;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الاسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

**Meaning:** O ye who believe, do not poke a people ngolok the other, maybe they were in a better perelok mocking of those who make ngolok. And do not also a bunch of women making ngolokkan other women, women who may be mocked better than the girls who make fun of. And do not mutually denouncing each other, and do not call with a title containing ridicule. is an evil call (call) after bad faith and those who do not repent, then they Those are the people who do wrong. (QS. Al-Hujarat: 11)

In the verse emphasized that Muslims are forbidden to denounce other people or different groups. Because it could be other groups that's better than the denouncing. Here is clearly seen that upholds Islamic values of tolerance and avoid the small conflicts that often begins with mutual reproach. However, the Qur'an explicitly teaches tolerance limit value. Matters relating to the Islamic faith do not need to be interfered by the other religions, as well as Islam is not allowed to participate in the worship of other religions. Expressed in QS. Al Kafirun following:

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. وَلَا أَنَا عَابِدٌ  
مَّا عَبَدْتُمْ. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"Say (O Muhammad to the disbelievers):" O ye who disbelieve, I will not worship what you worship. And you're not a devotee of the Lord that which I worship. And I have never been a worshiper of what you worship. And you never (also) be a worshiper of God that I worship. To you be your religion and to me my religion ". (QS. Al-Kafirun: 1-6).

The values that are taught in Islam that early childhood educators need to be transferred to the children. That Islam is a religion of peace, love peace and uphold the values of tolerance.

## 5. Research Method

This study was categorized as a non-positivistic research, which in its analysis more emphasis on the words rather than the object under study. This research is descriptive qualitative dikategorikan the kind that seeks to describe and discover the meaning behind the portrait of the research setting. According to Anas Saidi (2004: 61) <sup>13</sup> qualitative research is a type of research that produces findings that can not be achieved using statistical procedures or ways of measurement, because of the nature of the data.

This study took place in the Islamic Kindergarten in Kartasura, Sukoharjo, Central Java. Data collection instruments used were interviews with kindergarten teachers and parents as well as the observation of the learning process.

Data obtained in the form of interview transcripts, observation field notes and document learning programs in kindergarten. The main data source in this study are:

- 1 Kindergarten Teacher Islam in Kartasura
- 2 Principal Islamic kindergarten at Kartasura

Informants of this study is that parents of students in kindergarten Islam Kartasura

## 6. Result

- a. Understanding of multicultural educators to education for children

"... Cultural society was yes. We introduce to the children about the condition of the people around us. We often hold a coincidence streets no other place of worship, so we introduce Islamic places of worship. For conditions that are not introduced to the public at all in economic terms there is a capable one is not capable ... "

"... Education multicultural: multi-lot, cultural / cultur cultural means. Oriented education means a lot of culture / cultures. So learn many cultures, such as Java, Sunda, Sumatra, etc. .. "

From the interview footage above, the average educator do not understand the meaning of multicultural education. That multicultural education was not only related to culture and religion, but also related to differences in gender and socioeconomic status.

b. Curriculum early childhood / kindergarten on multicultural education

"... It is written there, but introduced directly through programs / activities such as alms giving activities. Themes introduced tribal homeland, culture, society, or the theme of "Self" I introduced about men and women I ... "

"... If you specified does not exist, but basically related to culture / culture / learn about the culture there to get in on the theme of my homeland, my country theme, the theme of my surroundings and may all be related ... "

The whole subject of the study revealed that multicultural education is not directly written in the early childhood curriculum, but implied in learning themes such as theme Fatherland, Self and Environment.

c. Media used in a multicultural learning

"... Use the picture. For example, images of men and women associated with dress / clothes that fit. When in kindergarten B connects images of people / religions with places of worship ... "

"... With the image. For example there is a picture of the church there is an inscription underneath Gere spelling-JA. There are pictures of his mosque M.A.S.J.I.D. There are also media such as pen if the designated sound like the designated image. As the picture of the mosque there is the call to prayer, church bells sound like.

Almost all educators explained that the methods used in the story and multicultural education is the dominant medium used is drawing. Students are introduced to drawing custom clothes, places of worship and gender of men and women.

## <sup>12</sup> 7. Conclusion

The results of this study concluded that the implementation of the multicultural education in Islamic kindergarten Surakarta is not optimal yet.

1. Material on multicultural education has not included in the curriculum standard of early childhood education so that its application in learning process is also not optimal. Multicultural education is integrated with other learning themes, such as 'My Fatherland', 'Myself' etc..
2. Application to the theme of self-recognition and social environment, the teacher simply inserts the differences of religion, ethnicity and RAS but not emphasized on respect and respect for diversity and democratic values as a primary goal in multicultural education.

## 8. Recommendation

Efforts should be made to the mainstream multicultural education in Early Childhood Education curriculum.

# THE APPLICATION of MULTICULTURAL EDUCATION in ISLAMICKINDERGARTEN at KARTASURA, SUKOHARJO, CENTRAL JAVA,INDONESIA

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