



Instilling Tolerance Values in Cultural Pluralism Early Childhood Education

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ABSTRACT

Indonesia is a country rich in ethnic, religious, cultural, customs, language and background diversity, which often causes shifts and conflicts in society. Awareness and recognition of this diversity is known as pluralism, which includes cultural, political and religious aspects. Instilling the values of pluralism and tolerance is closely related to Indonesian society's awareness of existing differences. One of the ways that is considered the most effective for instilling the values of tolerance and pluralism between religious communities is through education. This research uses a qualitative method with a case study approach. A case study is an in-depth description and analysis of a connected system. In this research, the case study approach will be applied to one social unit, namely TK PGRI Tunas Harapan Semanding Tuban, which is a single case study. Based on quantitative and qualitative data analysis, it can be concluded that in general, the respondents have understood pluralism as awareness and acceptance of the reality of ethnic, religious and cultural diversity in Indonesian society, and are aware of the importance of the value of pluralism and differences in social life, where they also already know and have a clear concept of pluralism. The results of qualitative research data analysis show that the respondents have a good understanding of tolerance, where in general they define tolerance as an attitude of accepting ethnic, religious and cultural differences in society, and being able to take actions that strengthen harmony in living together.

INTRODUCTION

Cultural and ethnic diversity in Indonesia is a reality that cannot be denied. As a country rich in diversity, both in terms of ethnicity, race, religion and social status, Indonesia is a real example of the beauty of differences that can create progress and dynamics in social life (Purwanti et al., 2022), (Rus'an dan Hamzah, 2022). However, to create harmony amidst diversity, it is necessary to instill the values of tolerance from an early age, especially in early childhood.

Multicultural education in early childhood is very important to increase community awareness, participation and the need for the importance of producing human resources who have insight and sensitivity to the reality of cultural pluralism in Indonesia (Harahap, 2023). Considering that Indonesia consists of around 300 ethnic groups, 200 regional languages, and thousands of cultural aspirations, the process of inter-ethnic interaction must be accompanied by high tolerance for the existence of other cultures. This tolerance will be the basis for wise and conflict-free cultural adaptation, so as to create harmony amidst diversity.

The concept of multiculturalism, which is based on the recognition of the diversity of heterogeneous societies, is an important foundation in instilling the values of tolerance. This is considered important to provide provision and help develop children's insight and personality, as well as train their sensitivity in dealing with symptoms and social problems that occur in their community (Harahap, 2023), (Purwanti et al., 2022), (Rus'an dan Hamzah, 2022).

The importance of multicultural education in early childhood has an impact on high awareness, participation and community needs regarding the importance of early childhood education in producing dignified human resources, as mandated in Law Number 20 of 2003 concerning the National Education System (Harahap, 2023). The concept of multiculturalism is expected to emerge as an answer to the reality of pluralism in Indonesian society, which is based on recognition of the diversity of cultures, traditions, lifestyles, religions and other forms of differences (Nurjanah dan Sumbullah, 2013).

Paying attention to the phenomenon of social pathology, such as brawls between students and criminal acts committed by school-aged children, shows a failure in the education system in Indonesia. Normative messages conveyed through religious education and moral education seem to simply sublimate and are unable to penetrate into the realm of students' consciousness. This shows the need for a multicultural approach in developing the education curriculum in Indonesia as a necessity that cannot be ignored any longer (Matsuroh, 2010). Thus, instilling the values of tolerance in cultural pluralism in early childhood education is very important to prepare a generation that has insight, sensitivity and skills in interacting amidst cultural diversity (Philips, 2016).

Early childhood is a crucial period in the formation of attitudes, values and morality, where they tend to easily accept and internalize the values taught (Rafiah et al., 2022). Therefore, it is very important to introduce the values of tolerance from an early age so that it becomes an integral part of their personality (Hafni et al., 2023). Tolerance, which is part of religious values, plays an important role in building healthy social relationships. Children who understand and respect differences will be more likely to have harmonious relationships with their peers, family and the community around them, so that they will grow into individuals who are inclusive, open and able to work together with people from various religious backgrounds, culture and ethnicity (Al-Farabi. et al., 2018).

Introducing the values of tolerance to young children is very important because they tend to be easily influenced by the environment around them (Prasetyo et al., 2017). If they were raised in an environment that lacks tolerance or respect for differences, they may adopt the same attitudes. Lack of familiarity with and experience with diversity may limit their understanding of the values of tolerance. In addition, young children have limited communication abilities, so they have not yet fully developed good communication skills, which can make it difficult for them to understand and overcome differences positively. Without adequate communication skills, they may be more likely to act aggressively or withdraw when faced with differences.

Early childhood children often do not yet fully develop an understanding of empathy, namely the ability to understand and feel the feelings of others. Without this ability, they may

have difficulty appreciating the perspectives and experiences of others, which is an important aspect of the virtue of tolerance (Yunus, 2017). In addition, inadequate curricula and educational approaches can result in a lack of emphasis on the values of tolerance. If early childhood education does not provide sufficient space and opportunities to discuss and actualize the values of tolerance, then the development of the character of tolerance in these children can be hampered.

Instilling the values of tolerance in early childhood also supports the development of empathy and mutual care, where children learn to understand other people's feelings, empathize with their experiences, and show concern for the welfare of others (Hidayat, 2019). This is very important for forming healthy social relationships and building harmonious communities (Simarmata dan H, 2017). Teaching the values of tolerance from an early age is a preventive measure against extremism and intolerance in the future, because children who grow up with an understanding and appreciation of differences will be more open to different views and will not be easily influenced by radical ideologies.

The significance of a multicultural approach in the education curriculum in Indonesia is felt when looking at a number of social pathological phenomena that occur, such as brawls between students and acts of crime committed by school-aged children (Fitriani, 2020). Normative messages conveyed through religious education and moral education seem to simply sublimate and are unable to penetrate into the realm of students' consciousness. This condition necessitates the need to strengthen multicultural education, especially in early childhood, so that students can have a more comprehensive understanding of cultural diversity and can become individuals who are tolerant and open to differences (Harahap, 2023). A pluralistic society as the identity of the Indonesian nation necessitates a concept of unity above diversity, and this is where the concept of multiculturalism is expected to emerge (Helmawati, 2014).

Beside, the theory of Harahap about the multicultural in education, there is more supported by (Rafiah et al., 2022) that Early childhood is a crucial period in the formation of attitudes, values and morality, where they tend to easily accept and internalize the values taught, and then Introducing the values of tolerance to young children is very important because they tend to be easily influenced by the environment around them (Prasetyo et al., 2017). After this, Children who understand and respect differences will be more likely to have harmonious relationships with their peers, family and the community around them, so that they will grow into individuals who are inclusive, open and able to work together with people from various religious backgrounds, culture and ethnicity (Rusmiati, 2023). Instilling the values of tolerance in early childhood also supports the development of empathy and mutual care, where children learn to understand other people's feelings, empathize with their experiences, and show concern for the welfare of others.

To provide a learning environment that is able to instill the values of tolerance in cultural pluralism, the early childhood education curriculum needs to consider multicultural aspects. Apart from that, choosing the right learning model, such as applying a scientific approach and project-based learning, can also contribute to fostering an attitude of mutual respect and openness to differences among young children. In this way, it is hoped that

children can grow into individuals who have awareness and active participation in maintaining harmony and harmony amidst cultural diversity (Matsuroh, 2010).

The values of tolerance and pluralism can be appreciated in everyday life if the concepts of tolerance and pluralism are well understood, and a heterogeneous environment will encourage individuals to learn and adapt to the demands of a tolerant life in a diverse school.

METHODS

This research uses a qualitative method with a case study approach. According to (Fernandez, 2020), a case study is an in-depth description and analysis of a connected system. There is often confusion regarding case studies because the process of conducting them is often equated with the study unit (case) and the results of the investigation. In this research, the case study approach will be applied to one social unit, namely TK PGRI Tunas Harapan Semanding Tuban, which is a single case study.

The subjects in this research include managers, educators and students, as well as all components involved in the process of learning activities in early childhood education, namely students and class teachers. This research will be carried out at the TK PGRI Tunas Harapan Semanding Tuban. The main instrument used in this research is the researcher himself, so researchers need to master material related to how to complete, process and analyze data obtained from observation, interviews and documentation.

The operational implementation of research is structured through steps and activities which include: (1) Preparation, which includes searching and identifying problems, preparing proposals (including problem formulation, objectives, benefits, collecting theoretical bases, determining hypotheses, and methodology), as well as preparing instruments study; (2) Data collection in the field, consisting of observations, interviews, document collection, and searching for supporting sources; (3) Data processing and analysis; and (4) Preparation of research results reports.

To collect data, researchers will use interview, observation and documentation techniques. After all the data is collected, the data will be grouped based on type, namely data from interviews and documentation. Next, the data will be analyzed using qualitative and quantitative approaches. Data analysis is the process of selecting, deleting and grouping data to answer main problems.

Steps in the data analysis process includes (Sugiyono, 2018):

- a. Data reduction (data reduction)
- b. Data display (data presentation)
- c. Concluding drawing/verification

It can be concluded that data analysis cannot be carried out haphazardly, but must follow the steps that have been determined so that the analysis results match the data obtained in the field.

Data to test the validity of the information used in the examination includes several methods, one of which is triangulation. According to William Wiersma in Sugiyono's book, triangulation in credibility testing means checking data from various sources, in various ways, and at different times (Sugiyono, 2018).

a. Source Triangulation

Source triangulation is used to test the credibility of data by checking information obtained from various sources (Sugiyono, 2018). In this research, researchers did not only rely on one source, but took several sources, including class teachers and students at the TK PGRI Tunas Harapan Semanding Tuban, to obtain more comprehensive data.

b. Technique Triangulation

Triangulation techniques are used to test the credibility of data by checking information from the same source using various techniques. In this research, several techniques were applied to obtain data, namely interviews, observation and documentation.

c. Time Triangulation

Time triangulation also plays an important role in influencing the credibility of the data. Data collected through interviews in the morning, when the interviewee is still fresh and not facing any problems, tends to be more valid and credible. Researchers do not only conduct research for a short period of time or just once, but carry out research for one month with activities carried out every day, from the time they enter until they leave school.

RESULT

The research results obtained through interviews, questionnaires and documentation studies show the instillation of the values of pluralism and tolerance in early childhood at the TK PGRI Tunas Harapan Semanding Tuban.

1. Results of Ethnic, Religious, and Pluralism Culture

Data analysis in this section aims to understand respondents' perceptions regarding ethnic, religious and cultural pluralism as the reality of the pluralism they experience, as well as the attitudes and efforts needed to understand this pluralism, including dialogue efforts to further explore ethnic, religious and cultural pluralism. culture.

The results of research data analysis show that on the question regarding ethnic, religious and cultural pluralism as a deep awareness of the reality of diversity in society, 11 respondents (44%) said they strongly agreed, while 56 respondents (46.66%) said they agreed. For the statement that ethnic, religious and cultural pluralism requires mutual respect and respect for diversity, 17 respondents (68%) said they agreed, and 8 respondents (32%) said they strongly agreed. Regarding the attitude of openness in accepting differences, 9 respondents (36%) said they strongly agreed, while 19 respondents (64%) said they agreed. Finally, regarding the statement that ethnic, religious and cultural pluralism requires efforts to understand differences through dialogue, 12 respondents (48%) said they agreed, and 3 respondents (52%) said they strongly agreed.

2. Results of Ethnic, Religious and Cultural Tolerance

The analysis of this research data aims to describe respondents' understanding of tolerance towards ethnicity, religion, and culture in depth, as well as the extent to which they recognize and appreciate differences in ethnicity, religion, and other cultures in society.

The results of research data analysis show that in question point 1, 13 respondents (52%) said they strongly agreed, while 12 respondents (48%) said they agreed. For question point 2, 17 respondents (68%) said they strongly agreed, and 8 respondents (32%) said they agreed. In question point 3, 15 respondents (60%) said they strongly agreed, while 10 respondents (40%) said they agreed. For question point 4, 10 respondents (40%) said they strongly agreed, and 15 respondents (60%) said they agreed. Finally, in point 5, 17 respondents (68%) said they strongly agreed, while 8 respondents (32%) said they agreed.

Respondents' perceptions regarding ethnic, religious and cultural pluralism which requires an attitude of mutual respect and appreciation shows that they have an awareness of the importance of this attitude as a foundation for experiencing diversity and multiculturalism in Indonesia, which is rich in differences. William James (2005:68) states that mutual respect and appreciation reflects individual awareness that every human being has experienced differences from other people since birth. Pluralism asserts that each person is unique, even if we don't always know who they are or what they think. When a community accepts new members, old members must open up and consider new members as part of themselves, which also strengthens the reason why differences need to be welcomed with open arms.

The respondents' answers show that they understand the concepts of pluralism and tolerance well, where the majority of respondents generally strongly agree that tolerance towards ethnicity, religion and culture means recognizing and respecting differences from one's own ethnicity, religion and culture. Locke (Walzer, 1997) stated that every individual has the freedom to choose the social environment in which they live and develop, and this selection process is a natural thing in society. Tolerance not only serves to avoid future conflict, but also reflects respect and recognition for other ethnicities, religions and cultures, demonstrating the belief that each person has a unique view of such diversity. Based on Locke's views and the results of qualitative and quantitative data analysis, it can be concluded that the attitude of recognizing and respecting ethnic, religious and cultural differences reflects a spirit of tolerance within a person.

DISCUSSION

Pluralism and tolerance towards ethnicity, religion and culture is an acceptance of the diversity that exists in Indonesia, which has various tribes, religions and cultures. This acceptance reflects openness to the many differences in society. Mrs. Chusnul, as the principal, stated that pluralism comes from awareness of the diversity that exists in society, which needs to be accepted and acknowledged before it can be appreciated and celebrated. Overall, it can be concluded that the respondents think that ethnic, religious and cultural pluralism is a deep awareness of the reality of these differences.

Efforts to build a peaceful life together require a deep understanding of differences, which can be achieved through increasing awareness of diversity, considering that the environment in schools and society in general is heterogeneous; This was also confirmed by Diana L. Eck (Saihu, 2019), who stated that pluralism requires awareness and a participatory attitude towards diversity, while analysis of research data shows that many respondents have

realized that pluralism is awareness of diversity, which reflects openness to values of pluralism and tolerance as part of pluralism itself.

Indonesia has wide socio-cultural and geographical diversity, where the people continue to uphold the values of Pancasila which emphasizes the importance of tolerance towards ethnicity, religion and culture, which means mutual respect for existing differences.

Every student needs to be instilled with a sense of mutual tolerance and respect for diversity, considering that they will live in a society that is rich in various cultures, and in general, respondents are of the opinion that ethnic, religious and cultural pluralism emphasizes an attitude of openness in accepting differences, in which efforts to build a shared commitment to respecting differences requires a wide space of acceptance and openness, because this attitude is very important for internalizing the values of multiculturalism and tolerance.

Research respondents are very aware of the importance of pluralism education for students to instill multicultural values through teaching and learning activities at school, which is supported by their experiences living in other countries, so that they can understand multiculturalism from a deeper perspective; according to (Walzer, 1997), every social good or set of constitutions and social values can be distributed if it is based on mutual criteria and agreement, which shows that pluralistic attitudes and actions that support pluralism must be supported by mutual agreement expressed in transparent rules. , so that this concept can be accepted cognitively before being implemented, with regulations that are pro pluralism and open to the values of multiculturalism and tolerance, where one indication of pro pluralism action is acceptance and open thinking towards ethnic, religious and cultural differences in public.

In general, the majority of respondents agreed that ethnic, religious and cultural pluralism requires efforts to understand differences through dialogue between groups, where each individual has reasons for carrying out certain actions that come from internal understanding, the language used, traditions and inherited history. ; Differences should not be considered a threat, because each social group has a unique historical and civilizational background, and this ideology teaches the importance of knowing, understanding and appreciating each other's uniqueness, without dividing individuals based on rigid standards.

Efforts to understand and appreciate uniqueness and diversity can only be achieved through dialogue, which allows the exchange and sharing of new values that may have never been learned before, including non-formal learning; This dialogue must be understood as a means of mutual learning and self-enrichment, not as a place to demean each other, with the aim of dialogue and multicultural education being to achieve a society that is tolerant, mutually respectful and respectful, where multicultural education aims to 'train' students. in order to have an awareness of multicultural pluralism which needs to start from the beginning of education, as stated by (Weaver, 2020), that multicultural education aims to create a family atmosphere in Catholic schools, where teachers and students respect each other's differences in ethnicity, religion, language and culture of each social group.

Understanding diversity means opening oneself by recognizing the existence of brothers and sisters who have different ethnicities, religions and cultures, and respecting them in carrying out and living the teachings of their ethnicity, religion and culture freely and in an orderly manner, with the awareness that Indonesia is a rich nation about these differences.

Awareness of multiculturalism emphasizes that understanding pluralism and tolerance should be in line with awareness of cultural diversity; as stated by (Jumiatmoko, 2018), multiculturalism is a complex concept, consisting of two elements, namely "multi" which means plural and "culturalism" which is related to culture. To achieve this understanding, we must start by realizing that Indonesia is a plural nation, consisting of various ethnicities, religions and cultures, so the responsibility of every Indonesian citizen, especially educators, is to have the courage to implement a curriculum that contains the values of pluralism, tolerance, and multiculturalism.

From the opinions of the respondents, it can be concluded that awareness of diversity in the Pembina Nanga Pinoh Kindergarten is very pronounced, where this situation creates an interest in learning from each other and celebrating differences, which in turn can develop a sense of pluralism and tolerance. Training and appreciation of these values will be easier to implement in schools that have heterogeneity, because they support physical practices and experiences that allow measuring the quality of values instillation. In general, the majority of respondents believe that correct understanding and appreciation of pluralism and tolerance for religion, ethnicity and culture can be trained and developed in schools that have a diversity background.

A diverse school background has an important role in making it easier for students to learn about ethnic, religious and cultural tolerance and pluralism, because the social environment is proven to be an influential factor in the development of a person's personality and behavior (Mu'min, 2013). Learning about tolerance will be more effective if schools have the potential for tolerance and pluralism, such as a diversity of students and educators from various ethnicities, religions and cultures. The values of tolerance and pluralism can be appreciated in everyday life if the concepts of tolerance and pluralism are well understood, and a heterogeneous environment will encourage individuals to learn and adapt to the demands of a tolerant life in a diverse school.

CONCLUSION

Based on the results of research data and analysis of research data results, the conclusions that can be drawn are:

1. Based on quantitative and qualitative data analysis, it can be concluded that in general, the respondents have understood pluralism as awareness and acceptance of the reality of ethnic, religious and cultural diversity in Indonesian society, and are aware of the importance of the value of pluralism and differences in social life, where they also already know and have a clear concept of pluralism.
2. The results of qualitative research data analysis show that the respondents have a good understanding of tolerance, where in general they define tolerance as an attitude of accepting ethnic, religious and cultural differences in society, and being able to take actions that strengthen harmony in living together.

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