The Socialization of Multicultural Values in Early Childhood for Kindergarten (TK) and Raudatul Atfal (RA) Teachers in Pontianak

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ABSTRACT

Multicultural education for early childhood is very urgent to be encouraged as a foundation for the development of a more open, tolerant and democratic Indonesian society. Early age is an important phase in child growth and development. The process of forming identity and character starts from early childhood. For this reason, equality values that do not consider themselves and their groups as superior to themselves and other groups are very important to be instilled in children as early as possible. This is important because on the one hand diversity in Indonesia is a reality that children will experience when they grow and develop, but on the other hand there are many phenomena that occur, namely blasphemy cases, social, religious and religious complexes that teach intolerance, in West Kalimantan from 1962-1999 there were 12 social, religious and ethnic conflicts. It is an important aspect of multicultural values in early childhood in this study.

INTRODUCTION

Research on the empowerment of kindergarten teachers in planting multicultural values in early childhood in the city of Pontianak is a program of assistance to improve the quality of community service based on madrasah (PMM) of the Ministry of Religion of the Republic of Indonesia. 2016. This study responds to the phenomena that occur at this time, namely cases of blasphemy, disrespect for ethics/ethnicity, cultural values, and customs which are increasingly worrying about the occurrence of social conflicts that led to the collapse of the Unitary Republic of Indonesia (NKRI).

Culturally the relationship to multicultural problems in this study was motivated by the occurrence of social, religious and ethnic conflicts in West Kalimantan from 1962-1999 12 times there were social conflicts with ethnic and religious nuances. Even though it has been resolved through a peace procession between the groups involved in the dispute and agreed and signed by the peace agreement, the potential for social, ethnic and religious conflict is still very open to happen again according to Prof. Dr. Ibrahim Alkadrie in his general lecture in 2012).

Based on the above ideas, multicultural education is very important to be applied from early childhood. Multicultural education that can be applied in all types of subjects that accommodate differences in culture that exists in students, such as differences in ethnicity, religion, language,

gender, social class, ability, and age so that the learning process becomes effective and easy. It is also needed to build the character of students so that they can be democratic, humanist and pluralist in their environment (Ainul Yaqin, 2005: 25). Multicultural education should be able to facilitate the teaching and learning process that transforms an essential monocultural perspective, full of prejudice and discriminatory to a multicultural perspective that respects diversity and diversity, tolerance and openness (inclusive). This kind of paradigm change requires transformation that does not only require cognitive. Moreover, it also demands changes in other dimensions, namely the affective and psychomotor dimensions.

In the Law on National Education system article 4 number 20 of 2003, it is explained that education is carried out in a democratic, fair and non-discriminatory manner by upholding human rights, diversity, cultural values, and national diversity.

Early age is an important phase in child growth and development. The process of forming identity and character starts from early childhood. For that reason, the values of equality that do not consider themselves and their groups as superior to themselves and other groups are very important to be instilled in children as early as possible. It is important because on the one hand diversity in Indonesia is a reality that children will experience as they grow and develop, but on the other hand, many socio-religious groups teach intolerance. Such groups usually instill suspicion and hostility that makes social demarcation based on religion, ethnicity, and class (Suhadi Cholil, 2008: 6).

Multicultural education for early childhood is very urgent to be encouraged as a foundation for the development of a more open, tolerant and democratic Indonesian society. This education is not just fixed on the cognitive or knowledge dimensions, but also the affective and psychomotor dimensions. The most prominent strength in multicultural education in children is their ability to accept the existence of different people as something natural and emphasize the importance of religiosity education to fight for and promote universal values among students regardless of religion and belief. If from an early age, the child is accustomed to understanding each group's differences and plurality, then at least the child will be able to be more trained in arranging and controlling his emotions when each time intersect with differences, because he has been prepared and chooses a perspective that respects every difference.

The process of multicultural education in early childhood should be delivered through a learning process that takes into account its growth and development. Early childhood has an active tendency to express innocent ideas, such as playing games, singing, listening to stories and expressing what they want. The active behavior shown by children can be explored by providing materials that provide new learning experiences, information that will later absorb in memory.

The interesting thing to observe and implement in early childhood multicultural education is how a concept of multicultural education can be applied and implemented in the midst of children who are still in their early years, while children are still in the process of growth and development that are still in a condition that is not so perfect to be able to understand and understand the meaning and essence of multicultural education itself. The implementation of multicultural education in early childhood that is applied certainly must be connected integratively to other aspects of children's development and intelligence. It is done by the development and growth of the child can be guided and explored to the fullest. To integrate multicultural education in the learning process, especially for children, it is certainly not something that is easy and trivial.

Based on the above, multicultural education in early childhood has become a necessity to be instilled in children as early as possible. The cultivation of insights will at least give enlightenment to the formation of the character of children to be tolerant, respecting differences among others.

Kindergarten (TK) as a formal education institution for early childhood or pre-kindergarten / RA, has a very strategic role in realizing multicultural education in early childhood. For this reason, all elements in TK including the teachers must first have broad insight into multicultural education. For that, every element in kindergarten, especially teachers must be equipped with an understanding of multicultural values and how to teach these multicultural values to early childhood or kindergarten / RA age.

For this purpose, this service program is very important, especially in assisting in empowering kindergarten teachers in teaching multicultural values to their students, how to integrate multicultural values in each learning or every aspect of development. Involvement of the Applicant who is a Lecturer at the Pontianak State Islamic Institute in implementing multicultural values in the

community is needed. This is in line with the expectation of the Minister of Religion of the Republic of Indonesia Lukman Hakim Syaifuddin during the inauguration of the Pontianak IAIN Lecture Building on February 2, 2016, where he asked the Pontianak IAIN academician to take specifications related to multicultural life in Indonesia, this study is expected to be a feature of the Pontianak IAIN. According to him, IAIN Pontianak could be one of PTKIN who took a specialty related to multicultural life in Indonesia.

LITERATURE REVIEW

A. The Condition of Teachers and Students Alongside Current and Expected

1. Current conditions

The current condition of teachers and students in Pontianak City with population composition and diverse cultural background (heterogeneous). Almost all religions and tribes are in Pontianak City. Likewise the case with an economic background. Such pluralism certainly affects the diversity of students' backgrounds in each kindergarten / RA, including kindergarten (TK). However, there are also kindergartens whose religious, cultural and ethnic backgrounds and family economic levels tend to be the same (Homogeneous).

Based on data from the Pontianak City Central Bureau of Statistics, up to 2015, the latest data on the number of kindergartens (TK) in Pontianak City totaled 111 kindergartens under the auspices of the Pontianak City Education and Culture Office, and 12 Raudhatul Atfal (RA) under build Pontianak City Ministry of Religion Office. In general, the learning process carried out in almost all kindergartens, especially those in Pontianak City such as kindergarten learning in general. There are only a few kindergartens that show the distinctive characteristics of learning.

Based on a preliminary survey conducted in several kindergartens in Pontianak City, the discourse on multicultural education in early childhood is still very weak. Good for leaders of kindergartens and teachers. Instead of talking about the application of multicultural education in the learning process in kindergartens, the teachers' understanding of multicultural values is still very weak. Therefore, if we want multicultural values to be inculcated in learning in kindergarten, the first and foremost thing to do is to enrich the knowledge and understanding of teachers and managers of TK about the values of multicultural education and its application in the learning process.

Table. 1 Kindergarten Data in Pontianak City Based on Ideology / Religion

No	Ideology / Religion Background	The Number of Kindergartens	Percentage of Students by Religion
1	Raudhatul Atfal	13	100% Islamic students
2	Islamic Kindergarten	36	100% Islamic students
3	Christian Kindergarten	33	99% Christian and Confucian/Buddhist students
4	General Kindergarten (Homogeneous)	51	Mixed all religions (homogeneous)
Total		130	

Source of Data from Pontianak City Education Office and Pontianak City Ministry of Religion Office

2. Expected Conditions

In general, the hope of education in multicultural values is able to create an atmosphere of life that is tolerant, peaceful, respectful of each other, cooperate, uphold democratic values and so forth. A long history of social conflict in West Kalimantan is enough to give lessons on how the conflict died, the impact of damage was very large both physically and mentally because it should not happen again in the future.

Multicultural values education is one of the academic solutions that can help build mutual awareness to respect, respect and help one another in a pluralistic life. In particular, through this

service program, especially in empowering kindergarten teachers in planting multicultural values in early childhood, it is truly able to build the mindset of the leaders of kindergarten institutions, especially kindergarten teachers about multiculturalism. With the perfect multicultural understanding of TK leaders and teachers, multicultural education can truly be taught to children through education carried out in kindergarten. Through this program it is expected:

- a. The Heads of Kindergarten and Kindergarten Teachers Have a broad understanding of multicultural values
- b. The Head of Kindergarten and Kindergarten Teachers are able to internalize multicultural values in every lesson they carry out in kindergarten.
- c. Kindergarten teachers are able to apply the right methods and strategies in teaching multicultural values in accordance with the level of growth and development of children.
- d. The teacher can create an atmosphere and climate in a kindergarten environment that upholds multicultural values.
- e. The teacher can make learning design or design modules based on multicultural education.
- f. Kindergartens can make clear efforts in the effort to instill multicultural values in their respective kindergartens.

B. Understanding of the Heads, Teachers and Management of TK/RA Institutions About the Concept of Multicultural Education that Should Be Embedded in Children from Early Age.

Multicultural education for early childhood is very urgent to be encouraged as a foundation for the development of a more open, tolerant and democratic Indonesian society. Early age is an important phase in child growth and development. The process of forming identity and character starts from early childhood. For that reason, the values of equality that do not consider themselves and their groups as superior to themselves and other groups are very important to be instilled in children as early as possible. It is important because on the one hand diversity in Indonesia is a reality that children will experience as they grow and develop, but on the other hand, many socio-religious groups teach intolerance.

To answer this problem, this paper gives an understanding of the heads, teachers and institution management for TK/RA students about concepts, learning strategies for multicultural education that should be instilled in children from an early age as concrete, planned and systematic efforts, so as to provide space for children to interacting with other children who are of a different homogeneous ethnic and religious background, it is necessary to integrate the curriculum, syllabus and multicultural learning modules.

1. Understanding of Multicultural Education

Multicultural education is educating by eliminating discrimination and providing education without differentiating existing children. Banks, Gay and Grant and Sleeter (1995, 2001, and 2002) quoted in Tatang M Amirin (2012: 2) argue that the multicultural education movement is a movement to reform educational institutions to provide equal opportunities to everyone, without seeing their ethnic, cultural and gender origins are to gain knowledge, skills, and attitudes needed to function effectively in nation-states and peoples of a diverse ethnic and cultural world.

Similarly, James A Banks stated that multicultural education combines everything that exists in children without regard to gender, social class, and ethnicity, race, or culture getting the same opportunity to study in TK/RA. James A Banks & Cherry A McGee Banks (2001: 3) "multicultural education incorporates the idea that all students regardless of their gender and social class and their ethnic, racial, or cultural characteristics should have equal opportunities to learn in school."

Bloom in Atmaja (Masngud et al., 2010: 6) suggests the concept of "multicultural education includes an understanding, appreciation, and assessment of one's culture and respect and curiosity about the culture of others." It means that multicultural education includes an assessment of other people's cultures, not in the sense of approving all aspects of these cultures, but rather trying to see how certain cultures can express values for their members.

The same was stated by Siti Zulkaedah Hasibuan in Masngud, et al (2010: 29) that "multicultural education is education that can recognize the existence of plurality, heterogeneity, and human diversity itself as a consequence of diversity of ideology, religion, paradigm, mindset, needs, desires, economic level, social strata, ethnicity, ethnicity, race, culture, traditional values

and so on ".

Multicultural education cannot be separated from the understanding of multiculturalism where Akhmad Hidayatullah Al Arifin (2012: 75) argues that "Multiculturalism creates TK/RA in which differences related to race, ethnicity, gender, sexual orientation, limitations, and social class are recognized, and all students are seen as valuable resources to enrich the teaching and learning process. Akhmad Hidayatullah Al Arifin (2012: 78) does emphasize not only the multiculturalism that exists in TK/RA but also the teachers in the classroom. "Teachers who provide multicultural education must have the belief that cultural differences have strengths and values, TK/RA must be an example of the expression of human rights and appreciation for cultural and group differences, justice with TK/RA can provide knowledge, skills and character (ie values, attitudes and commitments) to help students from various backgrounds, TK/RA with family and community can create an environment that supports multiculturalism ".

Multicultural education according to Banks (2001: 1-4) in Tatang M. Amirin (2012: 3) formulates there are four, namely (1) helping individuals understand themselves deeply by looking at themselves from the eyes of other cultures, (2) equipping students knowledge of ethnicity and other cultures, own culture in "majority", and cross-cultural cultures, (3) reduce racial, color, and cultural pain and discrimination, (4) help students master basic reading, writing skills, and counting.

Banks & Banks (2001) in Zamroni (2011a: 140) quoted from Tatang M. Amirin (2012: 4-5) "... the term multicultural education (now) describes a wide variety of programs and practices real to educational equity, women, ethnic groups, language minorities, low-income groups, and people with disabilities ".

The above summary mentions that the target subject of multicultural education to obtain educational equality are women, ethnic groups, linguistic minority groups, low-income groups, and persons with disabilities. The same was stated by Akhmad Hidayatullah Al Arifin (2012: 74) that "multicultural education is a manifestation of awareness about cultural diversity, human rights and the reduction or elimination of types of prejudice for just and advanced community life."

2. The Purpose of Multicultural Education

Gorski in Tatang M Amirin (2012: 4) states that there are three main objectives of multicultural education. "First, eliminating education discrimination gives equal opportunities for every child to develop their potential. Second, making children achieve academic achievement according to their potential. Third, making children socially aware and active as citizens of local, national and global communities ". Similarly, Parkay and Stanford (2013: 35) quoted from Akhmad Hidayatullah Al Arifin (2012: 74) suggests "multicultural education is based on the fact that students do not learn in emptiness, their culture influences them to learn in certain ways."

As stated by Zamroni (2011) quoted from Akhmad Hidayatullah Al Arifin (2012: 76) about the purpose of developing students in the process of multicultural education. "(1) students have the ability to think critically about what has been learned, (2) students have a sense of nature over other parties they have, and examine why and where they arise, and continue to examine how to eliminate them, (3) students understand that every science is like a double-edged knife, can be used to oppress or enhance social justice, (4) students understand how to apply the knowledge they possess in life, (5) students feel compelled to continue learning to develop the knowledge they master, (6) students have the ideals of what position will be achieved in line with what is learned, (7) students can understand the relationship between what is done with various problems in the life of the nation-society ".

Indonesia is seen from the conditions and cases that have existed so far, Indonesia does not have an education problem in racial, ethnic, or cultural discrimination as stated by Tatang M Amirin (2012: 10) that "in Indonesia there has never been racial, ethnic, or culture, so that if multicultural education will be implemented in Indonesia, it is not intended to overcome racial, ethnic or cultural discrimination, or contains the content of equality between races, ethnicities, and cultures, because it is not needed ". The above explains that in the implementation of education in Indonesia there is no discrimination, but an indicator of the success of multicultural education in Indonesia is still theoretical. Masngud et al., (2010: 233) expressed his opinion about success about education "success can shape humans who are able to position themselves as human beings

and have an identity that is different from others in society."

Indonesia is seen from the condition of the people who are diverse in religion, ethnicity, culture, ethnicity, economy and so on. Multicultural education is very important to be considered and implemented. Education that eliminates discrimination and provides education without differentiating existing differences hopes educational institutions in Indonesia provide equal opportunities for everyone, regardless of ethnicity, culture, gender, social class, and gender. Educational institutions without looking at differences in educational institutions can provide knowledge, skills, and attitudes needed to function effectively in nation-states and diverse societies.

C. Learning Strategies Used by Heads, Teachers and Institutions of TK/RA in Instilling Multicultural Values in Early Childhood in Pontianak City / Kindergarten

This material is conveyed through role-playing strategies, TK/RA Teachers Focus Group Discussion is fully involved in developing the potential they have from the experience, understanding, and practices they have done in their respective TK/RA. The first stage in teaching is to understand some aspects of TK/RA students. First, based on the child's psychology, the way the educator understands and understands the child's character regarding the child's psychic and personality, such as seeing the child's character through the child's blood type or by looking at the child's background. The second is the sociological aspect, namely the way educators see children's development regarding how they interact with friends and people around them. Then the third is through pedagogic aspects, namely understanding how to master the child's condition and inspiring it through an early childhood approach by telling stories, playing and singing.

Furthermore, the speaker gives a task to analyze illustrations displayed in groups, namely:

1. Learning is like buying a new batik cloth.
Because in the learning process takes place there is diversity in it, like a batik cloth that becomes an assessment in choosing it which is seen from the right pattern, quality, color, quality, material, harmony, and size. Likewise in an education, that which becomes an assessment in the learning process takes place that is seen from the pattern or population of the kindergarten / RA students who are in the class such as understanding the character of children based on their psychology through blood type or status in siblings (first child, second, third and so on), and knowing the level of knowledge and abilities that children have. From this pattern, the educator forms a teaching model that is suitable for the various kindergarten / RA students so that it finds a harmony that is in accordance with the size of the TK/RA students.
2. Education is like walking by airplane.
That is (1) Education is expensive and has ideas, so that there are costs that must be met in reaching it and a high willingness to achieve goals (2) Education is a leader, a good leader will give rise to progress (3) Education is carried out happy that between educators and TK/RA teachers enjoy the learning process happily (4) Education is modern, both in educational facilities and strategies in the learning process (5) Education has a measure or standard that must be met (SOP).
3. Change management is like being in a washing machine.
That is, management is the behavior of a leader in managing the system while controlling the development of TK/RA in achieving predetermined standards.
4. TK/RA leadership is like running in a marathon race.
TK/RA leadership has preparation, capacity, program, goals, training, sports, strategy, distribution, clear and balanced control in the process of developing a better TK/RA or exclusive leadership.
5. TK/RA management is like choosing what to eat at lunch.
Because if the complete menu is accompanied by a balanced and well-presented nutrition, it will give birth to a good TK/RA management as the place must be good, clean, an interesting, safe and enjoyable presentation, it will generate comfort for all related management TK/RA and if the food served is delicious then those who will feel it will be eager to do the next activity. So, those who serve and who eat lunch must know which menu is suitable to be eaten on that day as needed; this analogy is related to TK/RA according to the standard of service standard (SOP). The point is that each TK/RA conducts a quality supply, for example from

neatness, cleanliness, security, comfort, time, financing and so on so that it provides its advantages.

Then a strategy that can also be done is by way of; (1) develop a curriculum that is designed and implemented that prioritizes self-concept and assertive self-understanding, able to feel and understand others in understanding diversity (Marhumah, 2013: 85). Another thing that is important is how not to develop ethnocentricity (attitudes or views that are rooted in the community and culture itself) and intolerance. By developing nonethnocentric attitudes, hatred and conflict can be avoided as much as possible. (2) emphasizing the curriculum in an integrative, comprehensive and conceptual manner so that it can be integrated into all aspects of learning. (3) emphasizing affective and cognitive aspects in accordance with the 2013 curriculum which emphasizes character education by developing a scientific approach based learning process

Furthermore, through the internalization of multicultural education is a strategy of how to personalize a model in the action stage is also a process of personality substance from moral values and norms into self-potential and utilizing these substances to foster the third process of self-potential elements optimally, this becomes an urgency in implementing multicultural education to embody values. And this internalization can be done through institutional doors through institutional gates, for example, TK/RA, families and heads and teachers of TK/RA (informal, formal and non-formal) which are formed by the head and TK/RA teachers. From what has been discussed, it is expected to be able to internalize it. Internalization is meant to apply the value of multicultural education to be applied to the world of education such as how to understand, understand, appreciate, believe in all those values, namely the values of multicultural education.

D. Concrete, Planned, Systematic Efforts from Heads, Teachers, and Institutions To Implement Multicultural Education in Students From Early Age TK/RA in Pontianak City

The implementation of community service focuses on "Empowering Kanak-Kanan Park Teachers and Raudhatul Atfal (TK/RA) in Implementing Multicultural Values in Early Childhood in Pontianak City" beginning with the Need Assessment process, which is carried out through observing and conducting interviews with TK/RA head and teacher in Pontianak City.

1. Management of Student Background Based on Religion and Ethnicity

The importance of childhood and the characteristics of early childhood requires an approach that will be used in learning activities that require attention to children. Children are assets that must receive maximum attention because in the first five years called the golden ages; a child has a huge potential to develop. At this age, 90% of children's brains are formed. It is at these times that children should begin to be directed, trained and developed. Maximum attention is always needed in the future for every growth and development of children. This assistance is intended to assist in exploring every potential that is in the child.

Early age is an important phase in the growth of children. The process of forming identity and character begins early. For this reason, equality values that do not consider themselves and their groups as superior to others are very important to be instilled in children from an early age. It is considered important because on the one hand diversity in Indonesia is a reality that children will experience as they grow, but on the other hand, many socio-religious groups teach intolerance. Such groups usually instill suspicion and hostility that makes social demarcation based on religion, ethnicity, and class.

Therefore multicultural education for early childhood is very important to be encouraged as a foundation for the development of a more open, tolerant and democratic Indonesian society. This education is not just fixated on the cognitive or knowledge dimensions, but also affective and psychomotor. The most prominent strength in multicultural education in early childhood is the ability to accept the existence of other people as different as normal and emphasize the importance of religiosity education to fight and realize universal values among students without distinguishing religion and belief. If from an early age, the child is accustomed to understanding each group's differences and plurality, then at least the child will be able to be better trained in managing and controlling his emotions when each time is intersecting with differences, because he has been trained and has a perspective that respects every difference.

The process of multicultural education in early childhood should be delivered through a learning process that takes into account its growth and development. Early childhood children

have an active tendency to appreciate their innate ideas, such as playing games, singing, listening to stories and finishing what they want. Active behavior shown by children can be explored by providing materials that provide new learning experiences, information that will later absorb in their memory. The implementation of multicultural education in early childhood that is applied must also be connected integratively to other aspects of children's development and intelligence. It is done so that the development and growth of the child can be guided and explored to the fullest.

To integrate multicultural education in the learning process especially for children is certainly not something that is easy and trivial, for that it needs to be built on a comprehensive understanding of all education providers, especially teachers, and need reliable strategies that pay attention to the principles of early childhood education, as well as need planned and systematic efforts from educational institutions, especially early childhood education institutions in this case TK/RA / RA to implement the multicultural education.

The role of Kanak-Kana and Raudhatul Atfal education institutions (TK/RA / RA) is the main capital to implement multicultural education in children. Educational institutions with a pluralistic student background in terms of religion, ethnicity, and class will provide greater opportunities for the success of multicultural education in children. With diverse student backgrounds, will provide a great opportunity for children to understand the differences between them. Research conducted by Sapendi in 2010 on the prejudices of Chinese ethnic children who are inhomogeneous TK/RA is higher than that of Chinese children who are in a homogeneous educational environment (Sapendi, 2010).

Based on Table 1 which data obtained from the Pontianak City Education Office. The data shows that more than 50% of TK/RA / RA in Pontianak City are very homogeneous students. Of the 130 existing TK/RA / RA, 79 TK/RA / RA students' backgrounds only consist of one religion, both from Islam and Catholic and Christian. Only 51 TK/RA students have plural or diverse backgrounds.

TK/RA plays an important role in instilling multicultural values in students from an early age. If from the beginning they have values of togetherness, tolerance, love for peace, and respect for differences, then these values will be reflected in their daily behavior because they are formed in their personality. If it is successfully owned by the young generation, then the future life can be predicted to be relatively peaceful and full of appreciation among others can be realized.

TK/RA is the right educational environment that provides facilities for social development for children, because TK/RA provides a context in which students experience the learning process, TK/RA can be said as an educational environment for children that provides a social climate for their social development, which is impossible can be met in their family environment. As an educational environment, TK/RA is a social system that develops attitudes, values, and norms that children have in a particular social climate. Because the environment / social climate of TK/RA has a great influence on students, including in developing attitudes, beliefs, values, and norms related to relations between community groups, if the social environment of education (TK/RA) has different children , then the gradual influence of behavior and values will also be different (Banks, 1996).

The influence of the educational environment also occurs in the development of social relations between groups. It happens because the intensity of interaction between individuals in the group (TK/RA) affects feelings like between them. The higher the intensity of the interaction, the higher the chance for these feelings to develop. Because the intensity of interaction between groups that is possible to occur in TK/RA-TK/RA is different, the group's feelings also differ from one kindergarten / RA to another TK/RA. In a TK/RA education environment that allows individuals from various cultural backgrounds to interact intensively, the feelings of mutual love increase. While in the educational environment of TK/RA which does not allow interaction between individuals of different cultural backgrounds, feelings of liking towards other groups do not develop.

The educational environment in TK/RA will affect the affective aspects (feelings) of children's social relations with other individuals, especially those with different socio-cultural backgrounds. As part of a culture, the affection has grown and developed before the child enters the TK/RA education environment or previous level. Therefore, TK/RA which allows intensive interaction with other group members will have a positive influence in the relationship with the

group. Conversely a positive influence in the relationship with the group. On the contrary, this positive influence cannot be obtained in TK/RA which does not allow interaction between different groups of cultures.

TK/RA as an organization has characteristics that are related to members or parts of the organization, one of which is the presence of students. Students are the official part of each TK/RA and have special characteristics compared to other elements, such as teachers and employees. Individually, students at T / K are shorter in time than other elements such as teachers and administrative staff. Therefore, as an organization, TK/RA is constantly faced with the task of isolating new students with different characteristics. It is important to apply the principle of open structure in the TK/RA organization. With an open organizational structure allows TK/RA to anticipate the possibility of the existence of students (Robinson, 1986).

Upon entering TK/RA students will meet with peers, teachers, and other TK/RA organizational elements in a new environment and environment. With berK / RA, children are in a different social environment and wider than the family environment. It is where a socialization process is needed so that children can occupy and be accepted in a new environment.

The process of socialization is a process that always exists and is experienced by humans. Socialization is carried out by efforts to internalize values and adjustments and change behavior in line with the responses received. What is meant by values , in this case, is the culture of a society where the process takes place. If these cultural values have been internalized and integrated with a person, eventually it will form a basic personality structure (basic personality structure). According to Parson (in Robinson, 1986), the basic personality structures that have been placed in childhood are relatively static throughout life.

Sociologically, three perspectives can be used in the process of socializing children in TK/RA; (1) passive socialization perspectives, (2) perspectives of active socialization, and (3) radical socialization perspectives. In conjunction with efforts to create conducive conditions in the process of student socialization, the TK/RA, especially teachers, can consider these three perspectives.

2. Problems in Implementing the Concepts of Multicultural Education

The data states that what was done by the dedication team for some TK/RA in Pontianak City, most of the TK/RA teacher's understanding was still very minimal on the concept of multicultural values, whether related to the teacher's understanding of the concept of multicultural education, especially the implementation the concepts of multicultural education in the learning he did in TK/RA.

Some of the initial problems of culture-based (multicultural) learning in the initial preparation stage, among others:

- a. Teachers are less familiar with their own culture, local culture, and student culture.
- b. The teacher does not master the outline of the structure and ethnic culture of his students, especially in the context of the subjects he will teach.
- c. The low ability of teachers in preparing equipment that can stimulate interest, memory, and reintroduction of students towards their respective cultural treasures in the context of their respective cultures and in the dimensions of learning experience gained.

In reality, various dimensions of Indonesian cultural diversity can cause problems in the learning process, especially in classrooms where the ethnic culture of students is very diverse, including:

- a. Problem selection and integration of subjects

The implementation of multicultural education can be hampered by the problem of selection and integration of the content of subjects to be taught. The problems that arise can be in the inability of the teacher to choose cultural aspects and elements that are relevant to the content and topic of the subject. In addition, there are still many teachers who have not been able to integrate local culture in the subjects being taught, so that learning becomes less meaningful for students.

To overcome the problem above, the teacher must have adequate cultural knowledge and understanding. Besides that, a wise attitude and skill are needed in choosing a method or subject matter that contains cultural sensitivity, for example, material on ethnic or religious differences. The teacher can also provide a touch of cultural heritage so that it can motivate

students to explore their cultural roots and will produce strong learning for students. Teachers can also use cooperative learning techniques and group work to improve the race and ethnic integration in TK/RA and the classroom.

- b. The problem of "the process of constructing knowledge" (the knowledge construction process)
Besides the problem of selection and integration of subject matter, the problem of the process of constructing knowledge can be a problem for multicultural education. If students consist of various cultures, ethnicities, religions, and groups, it can create its difficulties to develop a building of knowledge based on differences and cultural diversity. Difficulties often arise in determining which aspects of culture can be chosen to help students understand key concepts appropriately. In addition, there are still many teachers who have not been able to use frame of reference from certain cultures and develop them from a scientific perspective. It is related to the lack of knowledge from teachers about multicultural values / cultural diversity.
Another problem that can arise is to develop a multicultural perspective to construct knowledge. The concern that arises is the emergence of discrimination in the provision of subject matter so that only raises one particular group or group which is the subject of learning.
- c. The problem of reducing prejudice (prejudice reduction)
One of the other problems that arise in multicultural learning is the prejudice of students towards teachers that certain teachers tend to prioritize certain cultural elements of a group. In addition, the teacher has not been able to seek cooperation (cooperation) and the understanding that the use of certain cultural strategies is competition, but a togetherness. Therefore the teacher must work on how that students who do not know the culture that is used as a learning media become unprejudiced that teachers tend to prioritize certain cultures. For example, if the teacher chooses Bagong (wayang figure in Central Java) for learning, then the teacher must explain who Bagong is capable of identifying similar figures such as Cepot (West Java), Sangut (Bali), Dawala and Bawok (north coast of Java).
If the teacher takes an equivalent example, the teacher can avoid prejudice that he prioritizes certain cultural elements. This situation encourages togetherness between students and enriches each other's cultural elements.
- d. The pedagogy equality problem (equity pedagogy)
This problem arises if the teacher uses too much ethnic or certain group culture and (unconsciously) ignores the culture of other groups. To prepare or choose elements of culture requires time, energy and references from various sources and libraries so that teachers can implement pedagogical equality. Teachers must have "cultural treasures" about various cultural elements in a particular theme. For example, if you explain about theater arts, teachers can handle and identify a variety of arts from various regions such as Ludruk (East Java), Wayang Wong (Central Java), Lenong (Betawi), and Ketoprak (Yogyakarta). For West Kalimantan, for example, teachers can teach children art in Malay, Ethnic Dayak, Chinese (Chinese), and other ethnic groups.

Several studies on the problematic learning of multicultural education in Indonesia, especially in Pontianak City, West Kalimantan, the things related to this service are the potential of educators (teachers) and the characteristics of the identity of each institution. In essence, the application of multicultural education is still experiencing various problems or problems, which can be identified into two main problems, namely societal problems and the problem of learning multicultural education. So that in the process of implementing the learning, it is very necessary to know its multicultural-based education dimensions first.

Overcoming the problems of learning multicultural education, the authors agree with Banks (1994) in Muhammad Jaelani et al. Multicultural education is a way of looking at reality, and ways of thinking, and not just content about various religious, ethnic, racial and cultural groups. Specifically, Banks stated that multicultural education could be conceptualized on five dimensions, namely:

- a. Content / material integration dimension (content integration).
This dimension is related to the effort to present the aspects of culture that exist into classrooms. Like clothes, dance, habits, literature, language, and so on. Thus, it is expected that it will be able to develop awareness of students about the culture of other groups.

According to Banks (Mahfud, 2011: 177), these concepts or values can be integrated into materials, learning methods, assignments/exercises, and evaluations in the textbook.

- a. The dimension of knowledge construction.
Learning provides opportunities for students to understand and reconstruct various cultures. Multicultural education is education that helps students to develop the ability to recognize, accept, appreciate, and celebrate cultural diversity.
- b. The same/fair education dimension (an equity pedagogy)
This dimension adapts teaching methods to students' learning methods to facilitate students' academic achievements that are diverse regarding race, culture or society.
- c. Prejudice reduction dimension.
This dimension is an effort so that students appreciate the existence of various cultures with all the differences that accompany them. According to Hilda Hernandez (in Mahfud, 2011: 176), it is very important to reflect on culture, race, sexuality, and gender, ethnicity, religion, socioeconomic status, in the process of multicultural education.
- d. Dimensions of empowerment of TK/RA culture and social structure (Empowering school culture and social structure)
This dimension is the stage of reconstruction of both the TK/RA structure and TK/RA culture. It is necessary to assure all students from different backgrounds so that they feel they have the same experience and treatment in the learning process in TK/RA.

E. Teacher's role and TK/RA

The role of teachers and TK/RA in implementing multicultural education is very important. TK/RA as an educational institution is an institution that functions to instill awareness among the younger generation of their identity, collective identity and foster good and educated potential citizens in a homogeneous or pluralistic society. Meanwhile, teachers aim to train and discipline students' minds, provide moral and religious education, instill awareness of nationalism and patriotism, become good citizens, even for recreation. Thus the teacher has an important role in multicultural education because he is one of the targets of this educational strategy. The difficulty of predicting the characteristics of the community that will come, because in this global era the development of society is not linear anymore, so it requires educational institutions and teachers who have multicultural awareness, namely awareness to provide educational services to those who have different needs. Therefore, the teacher and the TK/RA need to understand the various needs of students as stated below:

First, the role of teachers and TK/RA in developing the Religion paradigm. Teachers are an important factor in implementing inclusive and moderate religious values because a teacher who has a paradigm of moderate religious understanding will be able to teach and implement the values of diversity to students in TK/RA. The role of the teacher, in this case, includes First, a teacher must be able to behave democratically, meaning that in all his behavior, both his attitude and words are not discriminatory (being unfair or disorienting) students who embrace a different religion with him. Second, the teacher should have a high concern for certain events that are related to religion.

In addition to teachers, the role of TK/RA is also very important in building a pluralist and tolerant educational environment for all religious followers. For this reason, TK/RA should pay attention to: First, TK/RA should make and apply local laws, namely TK/RA laws that are applied specifically in one particular TK/RA. With the implementation of this law, it is expected that all existing elements such as teachers, heads of TK/RA, administrative staff and students can learn always to respect other people of different religions in their environment. Second, to build a sense of mutual understanding between TK/RA students is expected to play an active role in promoting religious dialogue with the guidance of teachers. Third, textbooks that are used and applied in TK/RA should be books that can build students' discourse about moderate religious understanding.

Second, the role of teachers and TK/RA in respecting language diversity. A teacher must have an attitude of respect for "language diversity" and practice these values in TK/RA, to build the attitude of students so that they always respect other people who have different languages, accents, and dialects. Therefore, a teacher must demonstrate the attitude and behavior that always appreciates the existing language differences. Thus it is expected that gradually the students will also learn and practice the same attitude.

Third, the role of teachers and TK/RA in building gender sensitivity. In multicultural education, education has a very strategic role to build students' awareness about the importance of upholding women's rights and building an attitude of anti-discrimination against women. Therefore, teachers are required to have a role in building students' awareness of the values of gender awareness and anti-discrimination attitudes towards women in TK/RA by First, teachers must have sufficient insight into gender equality. This insight is important because the teacher is the main figure who is the center of attention of students in the class so that it is expected to be fair and not discriminatory towards female and male students. Second, a teacher is required to be able to practice the values of gender justice directly in class or TK/RA. Third, sensitive to gender problems inside and outside the classroom.

Meanwhile, TK/RA also has a very important role in instilling values about gender equality and justice in a way: First, TK/RA must have and simultaneously implement the TK/RA law against gender discrimination. Second, TK/RA must play an active role to provide gender training to all staff including teachers and students so that the cultivation of values about equality and anti-gender discrimination can work effectively. Third, to foster and arouse students' awareness of gender equality and anti-discrimination attitudes toward women, the TK/RA can hold seminar events or other social activities related to the development of gender equality. Fourth, the role of teachers and TK/RA in building social care attitudes. Teachers and TK/RA have a role in developing the attitude of students to care and be critical of all forms of social, economic and political injustice that exist within the surrounding environment and outside the surrounding environment. A teacher must have enough insight about various kinds of social phenomena that exist in the environment of his students, especially those related to the problem of poverty, unemployment, students who cannot go to the TK/RA / RA, corruption, eviction and others. In kindergarten / RA or class, the teacher can apply this attitude by being fair to all students without having to privilege one of them even though their social background is different.

On the TK/RA side, it is better to make and apply the rules of the phenomenon of social, economic and political injustices that surround them. With the enactment of the regulation, it is expected to build students' attitudes toward self-confidence, respect for others and be responsible. Other activities that can be carried out by the TK/RA are organizing social service events or other real actions on a monthly or annual basis so that students can feel the problems of the community around their environment or outside their environment.

Fifth, the role of teachers and TK/RA in building anti-discrimination attitudes. Teachers are very important to foster sensitivity against discrimination against other ethnicities in TK/RA. can give examples directly through attitudes and behavior that are not impartial or not discriminatory against students who have a particular ethnic or racial background. In this case, the teacher must give fair treatment to all existing students. Thus it is expected that students will imitate and practice to behave and act fairly towards their different ethnic groups. The TK/RA party should play an active role in building students' understanding and awareness about the importance of respect and anti-discrimination towards other ethnic groups by creating a study center or dialogue forum to initiate a harmonious relationship between ethnic groups.

Sixth, the role of teachers and TK/RA in developing an attitude of anti-discrimination against differences in abilities. In this aspect, the teacher is the main driver of students' awareness to always avoid discriminatory attitudes towards the different abilities of students both inside and outside the classroom, including outside TK/RA. By giving examples directly to students, students are expected to be able to follow, apply and build awareness not to take discriminatory actions against those who have different abilities, such as students who stutter or have low memory and so on so they can develop mutual understanding, respect and respect for each other. Likewise, TK/RA must be able to become an institution that builds the attitude of students who always respect other people who have different abilities by First, making and implementing TK/RA regulations that emphasize that TK/RA accepts students who are "normal" "And those who have different abilities. Second, TK/RA provides special services such as teachers with special skills to handle students who have different abilities and provide special facilities such as special rooms, special seats or other special facilities. Third, TK/RA should provide training for teachers and staff about how to behave and how to deal with students who have different abilities in the TK/RA.

Seventh, the role of teachers and TK/RA in building anti-discrimination attitudes. According

to Ainul, TK/RA should apply regulations that essentially state that all forms of discrimination against certain ages are strictly prohibited in TK/RA and require students always to understand each other and respect the age differences around them. Likewise, teachers who must have sufficient understanding and insight about the importance of attitudes that are not discriminatory towards others who are of different ages are expected to facilitate the teacher to provide examples and guidance on how to behave in other people of different ages. For example, teachers must be able to give equal attention to their students without having to distinguish older children from younger ones.

CONCLUSION

In general, from all the exposures in this paper it can be concluded that the planting of Multicultural Values in Early Childhood has not been carried out in a planned and systematic manner in the implementation of learning in almost all TK/RA in Pontianak City, although some values are taught to children TK/RA is already a value of multicultural education, such as values of honesty, cooperation, mutual respect, and other cultures.

In particular, the results of madrasah-based community service activities conducted in TK/RA can be summarized as follows:

1. Weak understanding of the heads, teachers, and management of TK/RA institutions about the concept of multicultural education that should be instilled in children from an early age, this is without most or 50% of teachers, managers and students are still homogeneous, so as not to provide space for children to interact with other children of different ethnic and religious backgrounds in TK/RA in Pontianak City.
2. Do not have a standard strategy for learning that can be used by heads, teachers and TK/RA institutions in instilling Multicultural Values on Early Childhood in TK/RA in Pontianak City.
3. The absence of concrete planned and systematic efforts from heads, teachers, and institutions to implement multicultural education for their students from an early age in TK/RA throughout Pontianak City.
4. It is not yet optimal for teachers to implement multicultural education for their students from an early age in TK/RA throughout Pontianak City.

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