

# Internalization Methods Multicultural Value in Early Childhood Education

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### ABSTRACT

Multicultural values are one of the important values that should be taught in early childhood, with the aim that children can coexist and tolerate with various differences. The purpose of this study was to find and clarify the presentation of facts related to effective methods in internalizing multicultural values in early childhood with case studies in PAUD Karuna Dipa Palu. This type of research is qualitative research, data collection is carried out by means of observation, interviews and documentation. Data analysis is carried out by means of reduction, data presentation, verification and drawing conclusions. The success of building a harmonious life is inseparable from the development of learning method based on internalizing multicultural values organized with four main methods: (1) contributive method in learning that gives teachers the role to be directly involved in selecting the source, language, material, and theme taught are designed to convey multicultural values in the context of the environment around the learners; (2) additive method carried out in providing additional completeness of learning so that learning activities are more effective in internalizing multicultural values in early childhood; (3) social transformation method is carried out in order to conditioning learners to practice multicultural values through social interaction; and (4) social action method performed by the direct casting of children's social actions in various activities that represent the multicultural understanding of early childhood.

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## 1. INTRODUCTION

Indonesia is a multicultural country with a population of over 270 million people. One aspect of multiculturalism is in religion and ethnic culture. Indonesians embraced six religions: Islam (87.18%), Protestantism (6.96%), Catholic Christianity (2.91%), Hinduism (1.69%), Buddhism (0.72%), and Kong Hu Chu (0.05%) with various faith streams in it. Indonesia also has 370 ethnic groups that use 67 parent languages with thousands of their distinctive dialects (Dwi djowidjoto, 2019). This reality of diversity

places Indonesia as the multicultural country with the most diversity in the world (Yaqin, 2007). Therefore, a multicultural society must be managed well to be a unifying nation in different religions, ethnicities, cultures with various other socio-cultural backgrounds.

To maintain and develop multiculturalism in each individual, educational institutions must internalize this multicultural spirit in students. One educational institution is the early childhood education institution, an academic unit that provides educational services to early childhood children. This unit services in the form of science, skills, and attitudes of characters. Early childhood education institution becomes an appropriate medium to internalize multicultural values because; (1) multicultural values are one of the bases of character education in early childhood; and (2) The internalization of multicultural values can be instilled from an early age.

Through early childhood education, multicultural values can be internalized from early learners so that the multicultural generation is being prepared. The generation that has a worldview on the importance of respecting the difference and readiness to accept differences of other communities (Rahman Abd., 2011). Generations believe that the life of its substance is to maintain harmony and unity in seeing differences between cultures, ethnicities, genders, languages, and religions (Azra, 2007). This multicultural generation sees that every individual has the same right to perceive differences, both in public and private areas (Yaqin, 2007). This generation will represent a diversity that recognizes the diversity and affirms that all differences have equal rights in public spaces in state life (Agus Iswanto, 2001).

Early childhood education is also the most appropriate means to internalize the value of multiculturalism. It is based on the perspective that learning multiculturalism is learning to understand reality, introduce cultural diversity, and appreciate the differences in society (Lucas, 2017; Umar & Tumiwa, 2020). Early childhood education can then initiate and internalize the value of multiculturalism. From here, the basis of multicultural education for early childhood is a necessity to internalize multicultural values in students oriented to provide justice, equality, and freedom in respecting ethnic, racial, religious, and social classes (Sinagatullin, 2003). In addition, multicultural value education teaches the principles of democracy, freedom, and respect for differences in human rights. Thus, education becomes a means to internalize multicultural values in learners so that children from an early age have a multicultural character. A character that makes children from an early age can appreciate the differences and diversity in the community (Hermino, 2014).

Education can shape learners into an individual with multicultural character because there are always activities that can sublime values and characters to students in shaping attitudes and behaviors (Qiqi Yuliati, Zakiyah, 2014). Theodore Bramelt in Zaim Elmubarak explains that the philosophy of multicultural value education is an education that can be a place or intermediary in providing the cultivation of multicultural values contained in learners. The urgency of internalizing these multicultural values is based on the belief that multicultural values can shape the child's character.

Internalizing multicultural values can be done through education by applying the proper internalization methods in early childhood education. The proper method of internalizing multicultural values in education is the right way to conditioning early childhood to learn well and understand the value of character well in word and deed. Moreover, early childhood development in the absorbing value stage (Helmawati, 2015). Therefore, the implementation of education by internalizing multicultural values should be done for early childhood in learning. 4

From various previous studies, it is known that Uswatun Hasanah is related to the implementation of multicultural education in the formation of early childhood character, carried out through self-development programs, integration in subjects, and school culture (Hasanah, 2018). Research conducted by Ahmad Syukri Sitorus related to multicultural education in early childhood, the results show that multicultural education is packaged in a curriculum that is integrated in every aspect of education and learning in schools (Sitorus, 2017a). Another study was conducted by Devi Nawang Sasi and Yuyun Sri Wahyuni, related to the implementation of multicultural education for children to

develop an attitude of tolerance. The results of his research show that multicultural-based learning has succeeded in developing children's tolerance attitudes (Wahyuni, 2017)

Another research conducted by Gabriella Nova Taty, Nur Azizah on the Internalization of Multiculturalism in Early Childhood shows that the openness of the curriculum and the existence of dialogue about diversity are key things in the implementation of multicultural education (Taty, 2018). And research conducted by Kasmia related to early childhood multicultural value learning planning. The results of his research show that multicultural education is carried out by planning learning through RPPH. RPPM and RPPH are the basis for learning planning that contains core competencies and basic competencies using an integrated thematic learning model (Kasmia, 2021). From previous research that has been carried out, researchers are interested in conducting deeper research related to the internalization of multicultural values in early childhood in learning. The purpose of this study is to describe and analyze related to how the process of internalizing multicultural values in early childhood in learning.

One of the early childhood education institutions (PAUD) that implements internalizing multicultural values is PAUD Karuna Dipa Palu. Their students are heterogeneous, both in terms of religion, ethnicity, culture, and gender. Karuna Dipa Foundation, which organizes early childhood education, is a Buddhist-identity foundation in central Palu City, a majority Muslim. From here, multicultural education with the internalization of multicultural values became the basis for organizing education in PAUD Karuna Dipa Palu. Implementing the multicultural values internalization method in PAUD Karuna Dipa has created and creates children and parents who have an excellent multicultural spirit. Multicultural spirit is evidenced by the differences in religious, ethnic, cultural, and gender identity in educational institutions that can be upheld, respected, and appreciated so that harmony and harmony are created well in PAUD Karuna Dipa Palu educational institutions.

## 2. METHODS

The location of this study is PAUD Karuna Dipa, Lariang River Road No. 21 Nunu, West Palu District, Palu City. The research conducted is critical analytical, namely research that examines the internalization of multicultural values in learning activities at PAUD Karuna Dipa Palu. This method of internalization of multicultural values is studied in the perspective of education at the multicultural-based PAUD Karuna Dipa (Suriasumantri, 1998) with the following critical-analytical research implementation measures: (1) Describe and discuss the concept of the multicultural learning process of PAUD Karuna Dipa Palu. This discussion has passed the process of researchers' interpretation of multicultural learning in applying methods of internalization of multicultural values in learning. The process of description and discussion is carried out by arranging various internalization methods in the learning. Then interpret by connecting, linking, and confronting or associating various concepts in one whole study; (2) Criticizing the internalization methods of multicultural learning values using a multicultural education perspective; and (3) Submit conclusion arising from reflection on the concept of multicultural education in PAUD.

Research instruments need to be accurately compiled to obtain the required data (Usman, 2000). The research instruments used are (1) Observation in research conducted by observing objects to be studied and collecting as much data or information as possible (Huberman, 2009). The object of observation is the teacher who teaches the multicultural values by internalizing method, the media that used, and the interactions; (2) Interview conducted by making a list of questions related to research (Fathurahman, 2011), the informant of this study were the principal, the head of the administration (TU), and the class teacher. The interview model is a free guided interview, i.e., the researcher combines a free interview and a guided interview. The researcher uses guidelines that contain the general question, with interview techniques or in-depth interviews. Finally, the researcher develops the results of the interview (Surakhmad, 2000); (3) Documentation of data retrieval through the collection of images and other documents such as image media, posters, mission vision boards, organizational

structures, banners, Prota (annual program) and Prosem (semester program), RPPM, RPPH (Moleong, 2017).

The processing of data research is using a qualitative method. Several data are processed by selecting various data, then classified based on the points of study that are then held interpretation of the data (Miles, 2014). Data analysis is done by data reduction, data classification, and data verification. Checking the validity of this data is used to know the validity of the data obtained to determine the validity (trustworthiness) of the data required examination technique. The implementation of the inspection technique is based on a certain number of criteria. There are four criteria used, namely credibility, transferability, dependability, confirmability. In this study, triangulation is used through sources, which means comparing interview results with observations, comparing what informants say about the research situation with the results of extended participation by researchers, and comparing the results of interviews with school documents and their implementation. With this technique, comprehensive data will be obtained in finding findings related to the method of internalization of multicultural values in early childhood learning at PAUD Karuna Dipa Palu.

### **3. FINDINGS AND DISCUSSION**

Internalization of multicultural values in early childhood can be done through learning and playing activities (Banks, 1988). In a learning activity, the method has an essential role in internalizing multicultural values (Fransiska, 2018). It happens because the learning method provides a set of practical and systematic steps in delivering learning material to students. Moreover, multicultural values themselves substance is learning material in the form of values inherent in the learning material (Carl A. Grant, 2009). So that learning method plays an essential role in internalizing multicultural values in early childhood learning activities.

PAUD Karuna Dipa Palu, as an early childhood education institution, has successfully internalized multicultural values in its students. In the study life at PAUD Karuna Dipa Palu, it can be found whose students live harmoniously and peacefully in different religions. PAUD Karuna Dipa Palu is a school under the Buddhist foundation. However, students who attend school from various religions: Islam, Christianity, and Hinduism, and the children in the live school side by side, get along well and respect each other. One of the aspects that makes this multicultural spirit formed is that learning in the school has successfully applied the proper method of internalizing multicultural values (Greenberg, 2011).

In one learning activity, the method used to internalize multicultural values in early childhood is carried out entirely and comprehensively. That is, in one learning, using many methods that are fused and perfected each other. Here, PAUD Karuna Dipa Palu combines four learning methods used in internalizing multicultural values. The four methods are the contributive method, additive method, social transformation method, and social action method. The four methods are exciting and creatively demonstrated in learning activities in early childhood learning at PAUD Karuna Dipa Palu. Through the combination of these four methods, PAUD Karuna Dipa Palu managed to internalize multicultural values in learning to understand, respect, and appreciate the differences of friends' children from an early age. The findings of these four methods will be discussed in the discussion.

#### **Contributive Method**

This contributive method emphasizes the contribution aspects of PAUD Karuna Dipa Palu teachers to internalize multicultural values in early childhood in learning. The activity begins with selecting material, resources, and learning material designed to inform the plurality of people's lives in the students' environment (James A. Banks, 2010). This plurality information is then integrated with activities to provide students with an understanding of plurality in their environment. Through this method, PAUD Karuna Dipa Palu students will know the plurality of people or communities around them.

This contributive activity is essential because the essence of multicultural learning is to internalize the multicultural values of the surrounding community to students. The multicultural understanding of those around the child will give rise to the view that the people (people around the child) who live around him are plural people and respect each other's plurality (Rata, 2013). Plurality is inevitable from the diversity of religion, home, clothing, song, figure, worship, language, ethnicity, profession, and others. It was from here, through the contributive method, that students were introduced to an early understanding of the difference between the people around them. Early childhood students also slowly understand that life will be fun if we can make friends with anyone because they understand the difference that exists in the environment. Students consider that difference is not a problem but a gift from God that must be received, respected, and appreciated (Lickona, 2013).

The contributive method implemented in PAUD Karuna Dipa Palu focuses on selecting and determining themes and learning materials that show the plurality of society. In the interview, Nurhayani explained that there is a selection of materials and learning materials that are adapted to the context of learning planning and implemented in the implementation of learning, which includes: first, the selection of learning themes chosen and determination to internalize the multicultural values of the surrounding environment, especially the five themes, namely: "Myself", "My Country", "My Culture", "My Profession", and "Religious Holiday". Second, the selection and determination of habituation activity. This activity introduces the students to the multiculturalism of life in the surrounding community that will form an authentic experience for students to trans-internalize multicultural values in themselves.

The materials selected for multicultural learning with this contributive method are as follows.

- a. In RPPH designed on habituation material, students pray according to their religion and beliefs simultaneously. Engage at the same time praying together, but by ordinances of praying according to the demand of each religion. Among the students can see each other's prayer ordinances so that they experience witnessing for themselves.
- b. Students introduce house of worship and religious holiday, traditional house, or traditional clothing of tribe in Indonesia through learning media, playing, and others.
- c. Teachers incorporate learning materials of various forms of tradition and cultural heritage, such as houses, traditional clothes of different ethnicities, into the learning materials.
- d. Invite students to try various types of traditional food and typical food from various regions, such as onde-onde, panada, or other foods.
- e. Include learning materials for the introduction of dance from various regions in Indonesia.
- f. Introducing national heroes selects and displays national heroes with diverse religious, gender, ethnic, regional origins, professions, and backgrounds.

With the contributive method in learning, teachers can internalize multicultural values in students at PAUD Karuna Dipa Palu City. The contributive method gives the teacher a **role to be directly involved in choosing the source, discussion, material, and theme taught to convey multicultural values in the context of the environment around the** students (Masita, 2013). This teacher's contribution is the main foundation in designing contextual learning, including plural contextual. No wonder this contributive method makes students learn about social life and side by side with others who become the central aspect in multicultural values.

The use of the contributive method certainly has its own advantages and measures, in addition to the advantages of those described above, the use of the contributive method also has disadvantages, including the use of this method must be compiled in advance, because to formulate the use of this method will be applied to any theme. In addition, the use of this method requires a lot of media, when the learning process is carried out not all children can understand it directly and thoroughly so that it requires a longer explanation. To deal with this, the things that are done by the teacher are formulating the theme and learning activities of each semester, using learning media around the learning environment, conducting learning by doing learning processes, and using electronic media.

### Additive Method

The additive method is applied in learning at PAUD Karuna Dipa Palu. Although, in the curriculum, RPPM and RPPH are not explicitly mentioned the use of this method. The additive method is applied because it is perceived appropriately to convey multicultural values in early childhood. The implementation is carried out by organizing facilities and infrastructures and learning tools to strengthen learning materials in internalizing multicultural values. It is done to deliver learning materials by the additive method that can be effective and efficient (Musi, 2019). The additive method in learning to internalize multicultural values is carried out by:

- Create and design the vision and mission of PAUD Karuna Dipa Palu, which contains multicultural values. It becomes a guide and orientation center of curriculum and learning materials PAUD Karuna Dipa Palu in line with multicultural values.
- Create and design RPPM and RPPH based on multicultural values by deliberately determining material, tools, and learning material that internalizes multicultural values in students.
- Teachers show pictures, flipcharts, cards, or videos describing the diverse lives of Indonesian, whether religious life, culture, profession, or social life.
- Invite students to confidently share their identity, discuss their social background, and strengthen solidarity among students by providing materials and game tools that support interaction among students.
- In the learning media, there are several used in supporting the learning process in PAUD Karuna Dipa Palu city, such as: providing posters or images describing the multiculturalism of people's life, such as posters of heroes from diverse religious and tribal backgrounds, and pictures of traditional houses or traditional clothing from various ethnic groups in Indonesia, and others.
- Teachers choose the tool and material to create work related to learning, such as cardboard to make the miniature agricultural tool, crayon, and colored pencil to color the picture of the house of worship, and others (Interview with Nurhayani, the teacher at PAUD Karuna DIPA Palu).

Pictured: 1

Learning Media Images of National Heroes, Traditional Clothing, and Traditional House



The picture above describes one of the learning media used by PAUD teachers in Karuna Dipa Palu in internalizing multicultural values in students with the additive method. The learning media used in PAUD Karuna Dipa Palu city in supporting the teaching and learning process are posters or pictures, traditional houses, traditional clothing, and poster of how to worship each religion. Other materials used are cardboard, origami paper, crayon for drawing, and coloring materials.

The additive method is done in order to multiply and add to the completeness of the contributive method. The additive method is tasked to provide additional completeness that makes learning more

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effective in internalizing multicultural values in early childhood. The additive method is carried out from the aspect of infrastructure, learning media, and learning resources. The addition of this additive device will further make learning materials effective and efficient. This additive method makes learning activities more precise, enjoyable, and easy to understand by early childhood (Sitorus, 2017b). From here, the additive method further enhances learning at PAUD Karuna Dipa Palu to internalize multicultural values in early childhood.

The use of the additive method certainly has its own advantages and measures, in addition to the advantages of those described above, the use of the additive method also has its drawbacks, because the use of this method requires a lot of media, when the learning process is carried out not all children can understand it directly and thoroughly so that it requires a longer explanation. To deal with this, the things that are done by the teacher are formulating the theme and learning activities of each semester, using learning media around the learning environment, conducting learning by doing learning processes, and using electronic media.

### Social Transformation Method

The social transformation method is centered on learning activities that can make social changes in the school context. Therefore, the method of social transformation is implied, i.e., PAUD Karuna Dipa Palu teachers do not list directly as one of the learning methods in curriculum, RPPM, and RPPH. However, in the practice of learning, the use of the social transformation method is manifestly implemented by PAUD Karuna Dipa Palu teachers in learning to internalize multicultural values in early childhood (Carl A. Grant, 2009)

The social transformation method is seen in intensive interaction activities conducted by students with different religious, gender, ethnic, cultural, and social strata backgrounds around them. This interaction is shown by dialogue, argumentation, and intense cooperation among PAUD Karuna Dipa Palu students. From this activity, social transformation occurs in the form of mutual understanding, respect, and respect for the plurality of PAUD Karuna Dipa Palu students, both in terms of religion, gender, ethnicity, culture, and social strata. In addition, the students and teachers at PAUD Karuna Dipa Palu interacted with each other. Although students and teachers have different social and cultural life, they interact intensively.

Through the social transformation method in learning, PAUD Karuna Dipa Palu can build cross-social and cross-cultural relationships. This process is what Banks referred to as the phenomenon of multiple acculturations. A process of interaction between students and teachers of different religions and cultures creates mutual respect. Implementing the social transformation method in PAUD Karuna Dipa Palu is carried out in the following learning activities.

- a. Create study groups in the classroom consisting of students with different religious, gender, ethnic, cultural, and social strata backgrounds. For example, at PAUD Karuna Dipa Palu, three study groups were created that sat in one study group to learn together and interact intensively with each other among themselves.
- b. PAUD Karuna Dipa Palu teachers allow students to speak, have a dialogue, and express their opinion and feeling. Teachers act as mediators and resource people, and negotiators when there are different views of learners. For example, before ending a lesson, the teacher will ask the student how they feel and think about learning. Students are given complete freedom to speak.
- c. Students are allowed to give opinions or arguments about an event, issue, or problem that arises in learning. For example, students respond to honesty and dishonesty in the transaction between seller and buyer in the theme of learning "My Profession".
- d. Familiarize tolerant students with other students in worship practice, such as praying before and ending learning, praying before and after meals, houses of worship, and religious holidays.
- e. Invite students to assist the low-income family of different religions, genders, ethnicities, cultures, and social strata with themselves. In an extraordinary momentum, such as the birthday of one of



- the students celebrated in school, parents and students are directed to celebrate in an orphanage or share gifts with the low-income family followed by all students, certainly with the parents' consent.
- f. Train students to appreciate their friends' opinions, feeling, and positive things and gently rebuke if any student is prejudiced against his friend.
  - g. Teachers assign students to create work that depicts religious, gender, ethnic, cultural, and social pluralities, such as making a greeting card for friends celebrating religious holidays, coloring traditional houses, and pairing the name of national heroes with the image and others.

The implementation of this social transformation method can internalize students' knowledge, awareness, and multicultural attitude. In word and attitude, early childhood shows respect and appreciation for the plurality of religion, gender, ethnicity, culture, and social strata around it. These differences can be addressed well by early childhood in PAUD Karuna Dipa Palu, shown by communication and interaction between students and teachers who do not care about differences and respect their differences (Carl A. Grant, 2009).

In the context of symbolic interactionism, as asserted by Herbert Blumer, early childhood and teachers can act on something based on the meaning of respect and appreciation of difference that exists in students and teachers. These meanings are obtained from social interaction results with others and are continuously refined during the interaction process. Multicultural values in the analysis of symbolic interactionism are in the world of meaning because it is directly related to user behavior carried out by a person (Peter, 2015). Students will choose, examine, think, group, and transform meaning toward behavior and action using multicultural values. For example, from the result of the interaction of students with other people of different religions, genders, ethnicities, cultures, and social strata, then intervened by PAUD Karuna Dipa Palu teachers by introducing multicultural values, the students will recognize the meaning of tolerance, equality, honesty, deliberation, cooperation, confidence, and others. In the use of it, the students try to apply it to the association. Intensive interactions created among students coupled with the intervention of learning multicultural values from teachers will further strengthen the process of forming meaning in students. Thus, there is a process of internalizing multicultural values that in Banks is called the multi-acculturation process (James A. Banks, 2010).

The social transformation method can condition children to conduct social interaction in communication and direct action in daily life. Through the conditioning of these social interactions, social transformation can occur. The social transformation method can transfer students' understanding of multicultural values in multicultural words and deeds in social interaction. Social transformation in the transformation of understanding into deeds can be done through social interactions in students. Through this social interaction, the multicultural values gain meaning in the context of actual social life.

The use of social transformation methods certainly has its own advantages and measures, in addition to the advantages of those described above, the use of contributive methods also has disadvantages, including the use of this method requires a lot of media, when the learning process is carried out not all children can understand it directly and thoroughly so that it requires a longer explanation, more learning is practical, not theory. To deal with this, the things that teachers do are using learning media around the learning environment, conducting learning processes by doing, and using electronic media.

### **Social Action Method**

The social action method is a method that focuses on early childhood social activities in PAUD Karuna Dipa Palu. The social action method is not mentioned by PAUD Karuna Dipa Palu teachers in the curriculum, RPPM, and RPPH. However, this method is implemented in learning at PAUD Karuna Dipa Palu well. The aim is to conditioning children in conducting learning practices in the form of action and social activities that can further improve and develop early childhood multicultural understanding and attitude (James A. Banks, 2010).

This method is a practical activity applied to train and familiarize PAUD Karuna Dipa Palu students to apply and understand multicultural values. The learning activities are early childhood conducting various social activities that illustrate the principles of equality, tolerance, and appreciation for religious, gender, ethnic, cultural, and social strata diversity. The implementation of the social action method conducted by PAUD Karuna Dipa Palu is as follows.

- a. Ask students to directly practice the profession in the community in the form of role-playing as a doctor, nurse, seller, buyer, cake maker, and others.
- b. Ask students to make a greeting card for students of different religions that celebrate a religious holiday.
- c. Visit friends regardless of religious, gender, ethnic, cultural, and social differences.

The previous methods so get the contextual meaning through the **social action method**, namely **the direct casting of children's social action in various activities representing the multicultural understanding of early childhood**. The social action method becomes a method by which students' multicultural understanding is practiced in social life activities. Through this method, early childhood children are trained and conditioned to be kind in their social context. This method of social action is conditioning early childhood to understand, respect, and appreciate cultural and religious differences in social life.

The use of social action methods certainly has its own advantages and measures, in addition to the advantages of those described above, the use of contributive methods also has disadvantages, including the use of this method requires a lot of media, when the learning process is carried out not all children can understand it directly and thoroughly so that it requires a longer explanation, learning is more practical than theory. To deal with this, the things that teachers do are using learning media around the learning environment, conducting learning processes by doing, and using electronic media.

#### 4. CONCLUSION

The success of multicultural education in PAUD Karuna Dipa Palu has built awareness of mutual respect for multicultural differences between students, teachers, and parents. This multicultural attitude makes students, teachers, and parents live in harmony in the scope of education at PAUD Karuna Dipa Palu. This success **is inseparable from the development of learning methods based on the internalization of multicultural values organized with four main methods**.

First, the **contributive method in learning that gives teachers the role to be directly involved in choosing the sources, languages, materials, and themes taught are designed to convey multicultural values in the context of the environment around the students**. This **method** is the main foundation in designing contextual learning, including plural contextual. Moreover, conditioning students to get a multicultural experience.

Second, the **additive method is carried out by providing additional completeness of learning so that learning activities are more effective in internalizing multicultural values in early childhood**. This completeness of learning includes infrastructure, learning media, and learning resources. The addition of devices makes the delivery of learning materials effective and efficient because the means in this additive method make learning activities more precise, enjoyable, and easy to understand by early childhood.

Third, the **social transformation method is carried out to conditioning students to practice multicultural values through social interaction**. Social interactions that conditioning students in communicating and acting directly in daily life. Through the conditioning of these social interactions, social transformation can occur. The transformation can transfer students' understanding of multicultural values in multicultural words and deeds in social interaction to gain meaning in actual social life.

Fourth, social action methods are **performed by the direct casting of children's social actions in various activities representing the multicultural understanding of early childhood**. This method of

social action is practiced in activities and social life so that early childhood is trained and conditioned to be good in its social context. This social action method conditioning early childhood to be good understand, respect, and appreciate.

**2** This research only focuses on internalizing multicultural values in early childhood in learning, the limitation of this research is that the research is carried out within the scope of early childhood educational institutions and focused on learning activities. Recommendations for subsequent researchers are that research can be developed in a wider scope, such as society, besides that the internalization process can also be carried out in various activities.

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