



Jurnal Pendidikan Usia Dini

<http://journal.unj.ac.id/unj/index.php/jpud>

Volume 17. Number 2. November 2023

e-ISSN (Online Media): 2503-0566

P-ISSN (Print Media): 1693-1602

Early Childhood Multicultural Education in the Islamic Sharia Area

Irfan Tamwifi¹

Zulkarnain²

Eliyyil Akbar³

Abidah⁴

Sunan Ampel State Islamic University, Surabaya¹
Takengon State Islamic Institute^{2,3,4}

DOI: <https://doi.org/10.21009/JPUD.172.03>

Accepted: June - October 2023; Published: November 30th, 2023

ABSTRACT: Cases encountered in the field related to intolerance in early childhood include children making fun of each other regarding social status, cultural differences, religious differences, skin color and dialect differences. Early childhood in the field of Islamic law is prone to conflict problems. The purpose of this writing is to describe multicultural learning practices in areas of Islamic law. The method used is field research with a qualitative approach. The result of this writing is the implementation of multicultural learning at early childhood education institutions in Budidharma Kindergarten, Central Aceh Regency through the integration of multicultural values. The implementation of multicultural learning in early childhood education institutions at Budidharma Kindergarten also covers all aspects of child development, namely cognitive, moral, religious, physical-motor, socio-emotional, language and arts.

Keywords: *Learning, Multicultural, Islamic Sharia*

¹ Corresponding Author:

Sunan Ampel State Islamic University, Surabaya, Indonesia

Email: irf.tamwifi@gmail.com

1 INTRODUCTION

Concrete forms of multiculturalism that give rise to various problems faced by the nation are thuggery, political strife, poverty, violence, environmental destruction, and the erosion of the human nature of respecting people's rights. Brawls and clashes occur everywhere, between supporters of football teams, brawls between students, brawls between students, and brawls between spectators of music performances as well as the phenomenon of commotion and violence (Rahim, 2012). This shows that the sense of togetherness of the community members has disappeared, and there are differences in ideology and interests if different interests and ideologies are considered opponents. Murder is seen as a religious ritual. So, it is carried out through structured actions with power, capital, and knowledge used as tools to dominate and dominate minority groups of innocent and uninformed people. Conceptually, multiculturalism is not the same as the concept of diversity or diversity. The concept of multiculturalism, apart from containing elements of religious and cultural diversity, also contains elements of equality.

The discourse of multiculturalism is needed to internalize multicultural values in everyone with the hope of producing an inclusive, tolerant, and open understanding of diversity. Diversity is the nation's proudest wealth, built based on common goals and interests, namely Indonesian independence (Wihardit, 2010). Multiculturalism as the basis of political policy in democratization, education, and culture, further as mentioned by Azra is related to the achievement of civility, democratic civility, and humanness (Abdullah, 2010). It is important to provide multicultural discourse from an early age. However, cases encountered in the field related to intolerance among young children include children making fun of each other regarding social status, cultural differences, religious differences, skin color, and dialect differences. In fact, according to Law Number 20 of 2003, concerning the National Education System, Article 4 from point (1) to point (6) shows that multiculturalism is the basis for the implementation of education in Indonesia. Therefore, providing multicultural education is a school's obligation following Article 4 point (1) that: "Education is carried out democratically and fairly and non-discriminatorily by upholding human rights, religious values, cultural values, and national diversity".

Polemic issues regarding multicultural education are often discussed by educational academics, and religious, political, social, and cultural circles considering the uniqueness and diversity of cultures that exist in Indonesia (Rachmawati, et al., 2014). The pluralism of the Indonesian nation cannot be denied because it is a region consisting of tribes, languages, customs, religions, and cultures. Indonesian society is also known as a multicultural society because its members consist of various religious and cultural backgrounds, therefore Indonesian nation can be called a multicultural nation which does not rule out the possibility of the emergence of ethnic, social, and cultural conflicts that cause the collapse of the world of education in future. This is in line with the diverse sociocultural and geographical conditions consisting of around thirteen thousand islands in the territory of the Unitary State of the Republic of Indonesia (NKRI). Apart from that,

the population is more than two hundred million people, consisting of three hundred tribes and two hundred different languages, and even their beliefs are very diverse, consisting of Islam, Catholicism, Christianity, Protestantism, Hinduism, Buddhism, Confucianism, and various sects of beliefs that have not yet been established. Approved by the government.

The formulation of forms of belief and practice in God can vary but still strengthens the Unitary State of the Republic of Indonesia. That is why as citizens, especially enforcers of Islamic law, give recognition and appreciation to every member of society for worshipping according to their religion and beliefs. This is the basic philosophy of the Indonesian nation. Even though there is plurality in areas where Islamic law is enforced, it is generally prone to causing conflict. However, in the practice of daily life in the community, a dialectical relationship exists between the followers of the religion and local culture, so that a harmonious, peaceful, and harmonious society is created. Multicultural education is very important to apply to early childhood. If children are not equipped with the values of tolerance, the future of the Indonesian nation will be directionless (Suri & Chandra, 2021).

Multicultural-based learning is a learning process that is more directed towards efforts to respect the differences between fellow humans so that calm and tranquility can be created in the order of social life. Multicultural education is also defined as education about cultural diversity in response to demographic and cultural changes in the environment of a particular society or even the world (Mahmud, 2009). When researchers conducted observations at Budidharma Kindergarten, teachers taught children to be tolerant of each other. Religious and ethnic diversity in children's educational institutions is a separate task for teachers to accommodate multicultural education. Children learn to accept differences with the same service without discrimination in regional children's educational institutions that enforce Islamic law. This article reviews multicultural learning in areas of Islamic law.

2 THEORETICAL STUDY

Cronbach, quoted by Yatim, stated that learning is a change in behavior as a result of experience that comes from observing, reading, imitating, intimating, trying something, listening and following a certain direction (Riyanto, 2012). Learning is a combination that is composed of human elements, materials, facilities, equipment and procedures that influence each other to achieve learning objectives (Puspitarini & Hanif, 2019). On the other hand, Roger Scruton defines multiculturalism as follows: "Multiculturalism means an approach that tries to provide as much representation as possible, in legal, political and educational institutions, to minority cultures" (Mazurkiewicz, 2020). Cultural diversity occurs with the existence of various kinds of living creatures who have understood themselves, cultural diversity has very strong roots. Similarly, Prabowo stated that "multicultural comes from the words multi, namely many, and cultural, namely culture. It can be concluded that multicultural implies recognition of the dignity of humans living in their communities with their own unique cultures." (Prabowo & Ilyas, 2021). Fadlilah's

(2017) writing about the multicultural education curriculum model in kindergarten, the objectives to be achieved in this research are, firstly, the concept of a multicultural education curriculum in kindergarten as a form of curriculum containing multicultural education material provided for childhood learning to introduce and instilling unity, justice, and tolerance in children. Second, the model for developing a multicultural education curriculum is carried out using four approaches, namely additive adoption, transformative and social action. Of the four models applied are the contribution approach and the additive approach. The results of the development of multicultural learning can increase motivation and self-awareness in individuals learning about the plurality and diversity of religions, languages, tribes, ethnicities, races, abilities and respect for differences in society (Lestari, 2015).

Islamic law has been in effect in Aceh since before Indonesian independence, even since the first Islamic kingdom in Aceh. Only, after a prolonged conflict occurred in Aceh, the de facto and de jure implementation of Islamic law in Aceh was realized, namely based on Law no. 44 of 1999 and Law no. 18 of 2001 (Budiono et al., 2022). In the context of implementing Islamic law in Aceh, a draft Aceh qanun was written regarding the implementation of aspects of Islamic law as an effort to create positive law for Aceh which became intensive after the presence of Law no. 18 of 2001. The draft qanun was formulated into three areas, namely writing qanuns regarding the existence, structure and main tasks and functions of Islamic sharia justice itself as well as qanuns in the field of *aqidah*, worship and Islamic *syiar*, writing qanuns in the field of material and formal crimes and writing qanuns in the field of *muamalat* (Mariadi, 2018). Islamic law is a gift from God given to all mankind to achieve happiness in this world and the hereafter. Islamic law contains Allah's rules regarding *aqidah*, worship and *muamalah* (Retnowati et al., 2023).

3 METHOD

This research is field research, which is carried out systematically to collect data in the field (Arikunto, 2006). The subjects in this study consisted of 25 children aged 4-6 years. The informants in this study consisted of three teachers and one school principal. The instrument that the author uses is the researcher himself. The characteristics of the children who were used as research subjects consisted of children from various religions such as Muslims, non-Muslims, or those from different ethnicities. The teachers who were research subjects also included Muslim and non-Muslim teachers. The selection of research subjects considered the conditions of diversity, both ethnic and religious.

3.1 Data Collection

The data collection techniques for this research are observation, interviews, and documentation. The observation used is participatory observation which aims to truly feel the atmosphere. The interview used was a free interview with a conversation about learning multiculturalism. Interviews were conducted with teachers, school principals and parents who were familiar with multicultural learning. Documentation is used to

strengthen that the school is implementing multicultural learning. The step in analyzing the data is to use the Miles and Huberman analysis model. To obtain the validity of the data, the author combines data from various sources and data collection techniques obtained in the field (Heale & Forbes 2013).

4 RESULT AND DISCUSSION

4.1 *Result*

Budi Dharma Kindergarten is in Asir-Asir Asia village, Lut Tawar Takengon sub-district, Central Aceh district. Education here accommodates students ranging in age from 4 to 6 years, with length of education ranging from 1 to 2 years. Budi Dharma Kindergarten educational institution, Central Aceh Regency. Founded in 1985 by Pastor James Baratayudha Missionaries from India. The history of the establishment of the Budi Dharma Kindergarten in the village of Asir-Asir Asia is because the residents there mostly adhere to Christian and Buddhist religions and most of the population is Chinese. The vision and mission of the Budi Dharma Kindergarten Foundation, Bebesen District, Central Aceh Regency, is "to create a forum and means for realizing God's love that educates humans as a whole with a spirit of simple love and brotherhood."

The mission of the Budi Dharma Kindergarten Foundation is to provide quality and professional academic education, carry out the teaching and learning process in accordance with applicable rules and regulations based on religious values, educate to be more independent with a sporting, honest and polite learning spirit. Multicultural learning at Budidharma Kindergarten was initially initiated at the same time as this school was founded, because the aim is to maintain love for all of nature. After that, educators teach their students to always stand side by side with differences so that they are united. As a result, the implementation of multicultural learning in Budidharma Kindergarten is still provided to students today.

The aim of multicultural learning at Budidharma Kindergarten is so that children can face the differences that will adorn the dynamics of life and these differences will continue forever. One of the parents said that "I send my children here because it accommodates education for non-Muslims, so that our minority generation still gets services according to the beliefs we adhere to." That way, schools as a form of community education service can provide services according to needs. Parents tend to motivate their children to get a minority education, which does not mean having to go to a place where the majority of one belief is, but simply being in an area that accepts all differences.

Actualizing the provision of knowledge about multiculturalism, children are invited to always be polite towards each other. The actualization of multicultural learning in Budidharma Kindergarten is carried out with a safe, comfortable learning environment and the knowledge and experience of educators in providing knowledge about multiculturalism that is adapted to children's development. This safe environment is as stated by the head of the Budidharma Kindergarten:

“...The location of this teaching and learning activity has been designed for children's safety, namely near the church area so that it becomes iconic that this school is inclusive for Muslims and non-Muslims. We accept Muslims because the educators and the majority here are Muslims, so we accommodate Muslim and non-Muslim education.”

In general, the method used by teachers to provide knowledge about multiculturalism to children is through stories that are already in storybooks. On a practical level, only a small part, for example regarding the practice of worship. Learning at Budidharma Kindergarten in KB is not only in the classroom, but this is also as stated by the head of Budidharma Kindergarten that:

“...Apart from multicultural learning in a familiarization environment in the classroom, children are invited to experience learning in the open, such as at religious holiday celebrations.

The existence of multicultural learning in Budidharma Kindergarten is supported by statements from parents who say:

“...examples of multicultural activities such as habituation activities in the morning, I heard children singing in various languages, namely Indonesian, English, Arabic and Mandarin.”

Apart from that, Budidharma Kindergarten instills virtues and human values, such as loving friends, animals, and plants, protecting the environment, and being grateful for God's grace. Budidharma Kindergarten also encourages students who come from various ethnic and cultural backgrounds (e.g. Chinese, Gayo, Javanese, Thai). The steps for multicultural learning are carried out as follows:

4.1.1 *Planning*

Multicultural learning plan as stated in the theme of myself, the theme of my homeland, the theme of my environment and my needs. The material presented is humans created by God; speak politely using the words please or sorry; know name, address, age and gender; the habit of not depending on other people, tidying up your own clothes, choosing healthy food or drinks. The material presented on the theme of my homeland, the sub-theme of my village, the planned material is the ways of life recommended in the Al-Qur'an, mutual cooperation as a form of gratitude to Allah, cleanliness is part of faith, mutual cooperation builds relationships, always active in mutual cooperation activities, establishing good relationships between one family and another, the habit of not depending on other people, answering correctly when asked, Allah created humans with various tribes, mutual respect between tribes in the environment, respect friends' work, respecting the Indonesian flag, having a heroic attitude.

On the theme of the material environment that is planned is the family created by Allah, a sense of gratitude for having a family, the habit of children eating nutritious and balanced food, the habit of greeting parents when going to and from school, being responsible for the tasks given, appreciating the beauty in the family, Allah created

humans in all different positions (teacher and principal), being grateful for the school as a place to gain knowledge, the habit of greeting teachers when welcoming, obeying (complying with existing regulations), adapting, controlling emotions in a natural way. On the theme of my needs, the material prepared is to be grateful for food and drink which is very useful for humans, the habit of not depending on other people, believing that the cotton tree was created by God to make clothes, getting children to enjoy telling their dreams, getting to know the benefits of clothes, getting to know traditional Gayo clothes.

4.1.2 Implementation

The actualization of multicultural learning in areas of Islamic law is respectful of the local environment. The educators are all from Muslim backgrounds and the principals are from non-Muslim backgrounds, so Islamic values are combined with non-Muslim values. On the theme of self, sub-theme of self-identity, the material presented is like humans created by God. Pre-learning, children familiarize themselves with page lines with singing, clapping, and moving activities. In getting used to memorizing short letters, Muslim children have their hands facing upwards while non-Muslims have their hands folded. For non-Muslims, they understand that when reading short letters, non-Muslims do not imitate, but it cannot be denied that there are some children who follow reading short letters (see figure 1).



Figure 1. Habituation

From this picture it can be explained that the teacher gives instructions for Muslims to have their hands up while for non-Muslims their hands are folded. After familiarization, the children were given an explanation about the first humans in the world, for Muslim children the story of the Prophet Adam was explained, while non-Muslims were given the story of the first humans, as explained by the principal, such as,

“God saw that everything He created was good but there were no humans yet. Then God said, "Let us make humans in our image and likeness", God took the dust of the earth, which was formed into humans, then Allah breathed the breath of life into humans so that humans lived. God brought all the animals to Adam but none of them could become truly good friends," then God created someone who could become a friend. When Adam fell into a deep sleep, Allah took his rib and made him a woman, Adam was happy. On the seventh day God had finished His work so God stopped on the seventh day, then God blessed the seventh day as a holy day.

Stories about the prophets for Muslims and non-Muslims are divided into classes so that there is no mixing of prophets for Muslims and non-Muslims because it is a process of religious maturation, so schools are selective in terms of conveying the faith. Even when praying in developing children's religious morals in a multicultural way, namely the attitude as a Muslim, the procedure for praying with hands up while non-Muslims listen with folded hands (see figure 2).



Figure 2. Prayer Attitude

From this picture it can be explained that the way to pray for non-Muslims is by the teacher asking the children to use their right hand, but before starting to pray, the children sing the song.

"Day of the Lord" which says "Today is God's Day, let's rejoice, today is God's Day. Happy ye ye happy ye, I am happy to be a child of God, the day becomes a memory, the night becomes a dream, my love deepens, After the child prays, move the right hand on the forehead, on the left and right heart and on the chest, saying " In the name of the father, and the son and the holy spirit, amen". Study prayer for non-Muslim children is God bless us for wanting to learn, amen.

In the theme of my needs, sub-theme of my clothes, the material presented is being able to get to know traditional clothes as is done by the Budi Dharma Kindergarten (see figure 3).



Figure 3. Getting to Know Traditional Clothing

The picture explains that the activity of getting to know traditional clothing was actualized during the Kartini Day celebration. You can see the school principal who is non-seasonally dressed in traditional clothing with hijab hair. The Kartini celebration is commemorated with a school parade around the school so that apart from introducing the existence of the school to the community, it can also deepen children's love for God's gift or gift in the form of differences so that with the many varieties of traditional clothing it looks beautiful.

4.1.3 *Evaluation*

Next, assessment of multicultural learning is in the form of assessments or student work results. Assessment at Budi Dharma Kindergarten does not focus on the activity process, but only refers to developmental aspects where many multicultural learning activities are not reflected in the developmental aspect. The form of assessment carried out by Budi Dharma Kindergarten is in the form of giving stars. In practice, the assessment system in the form of stars given by educators in the hands or workbooks of students is mostly only used to foster a continuous enthusiasm for learning to know, understand and do something new or something that is often done. Students in this realm need guidance from educators to carry out every activity inside or outside the classroom. So, the star sign is a bridge to provide motivation to students to be more active in studying.

4.2 *Discussion*

Diversity is a reality of life in everyday life that exists without any engineering as God's that cannot be rejected. In this diversity, there is great potential to become wealth in society. But if there is no maintenance, this diversity will end up giving rise to conflict. This multicultural learning was established with the aim of facilitating children to become intelligent, cheerful, brilliant through education that is fun and respects children's uniqueness, based on universal values of the Almighty God and cultural diversity. In the setting of early childhood education, this attitude towards cultural differences, diversity and pluralism becomes increasingly important because there are relationships that give rise to the consequences of cultural pluralism (Sutarto, 2016). This institution encourages the growth of children's appreciation and respect for the diversity of beliefs and cultures that exist. In carrying out multicultural learning programs, by providing content with certain religious values or beliefs. Budidharma Kindergarten instills universal values of belief in the Almighty God, and generally introduces children to the meaning of celebrating holidays of various religions. Budidharma Kindergarten invites children to honor religious holidays, for example decorating Easter eggs.

Policies that have been implemented regarding religious diversity. Such as commemorating Easter (the day of the resurrection of the Lord Jesus who died on Good Friday), Christmas (the day the Lord Jesus was born), Vesak Day and the Chinese New Year holiday for Buddhist children, as well as the Aid al-Fitr holiday. Adha, the birthday of the Prophet Muhammad SAW, and the month of Ramadan. From the big days of these religions, the school made a holiday policy to respect the big days of all religions in the

Budi Dharma Kindergarten. Not only that, but the foundation also celebrates with all children to appreciate Christmas, Chinese New Year, the Prophet's birthday, Aidul Fitr and other holidays to be celebrated at school, and children congratulate each other and shake hands. This is as explained by getting to know rituals by participating in religious holiday celebrations so that attitudes are mutually respectful (Nurohma, 2017).

The application of multicultural learning in Budidharma Kindergarten is through the cultivation of Conscience Values (values of *bieng*), Values of Giving and through celebrations of religious holidays in the world. This is in line with the function of schools, namely as institutions whose function is not only the transfer of knowledge but more importantly the transfer of values (Primawati, 2013). With multicultural learning at Budidharma Kindergarten, friendship will be created between children of various cultures, religions, races, and ethnicities, fostering values, developing attitudes of understanding, understanding each other, empathizing with each other, sympathy and mutual tolerance. With differences, children will be able to understand and get along well later when they are in society or the real world with many differences. When children are taught from an early age to accept each other, understand each other, love each other, care for each other, then the child will get used to things like that with all the differences.

In principle, Budi Dharma Kindergarten does not emphasize religious learning, but rather general principles of education. The teacher cooperation and communication that is implemented provides a small example for students to socialize with friends of different religions. In conveying knowledge about multicultural learning, educators provide vocabulary to children to increase their vocabulary and introduce the names of what is given to children. Implementation of learning at Budi Dharma Kindergarten is carried out by planning, implementing planning, and evaluating implementation. Implementation of multicultural learning in early childhood education institutions in the Budidharma Kindergarten, Central Aceh Regency through the integration of multicultural values.

Even though the process of implementing multicultural learning at Budi Dharma Kindergarten has been included in the curriculum, it is still being introduced because multicultural values can be conveyed in all themes. If an educational institution wants to introduce multicultural learning in its entirety, this problem can be overcome by preparing RKH which includes elements of multicultural values which are contained in aspects of religious, cognitive, social emotional, physical motoric, artistic moral development. The process of implementing multicultural learning so that children understand and comprehend differences. With multicultural learning, a process will be created that can guide, shape and condition students to have a mentality or character that is accustomed to living amidst very complex differences, including ideological, social, economic, and religious differences. With multicultural learning, graduates will have an independent attitude in realizing and solving all their life problems (Masruroh et al., 2022).

Multicultural learning carried out by Budi Dharma Kindergarten can be an example for the development of children's education in Indonesia because children are the nation's successors armed with multicultural values, so the impact of conflict can be minimized.

Methods like this can stimulate children so they don't become selfish people and reduce cases of intolerance so as to create an atmosphere of mutual respect (Anggito et al., 2022). Multicultural learning does not have to be carried out as a separate learning activity, it is intended that the learning process between groups and themes is carried out in an integrated manner to achieve predetermined competency standards. Learning activities can be determined on a basis before playing, during playing or after playing. In building knowledge, teachers help children build understanding. In this case, the Bank provides levels in implementing multicultural learning, namely with content integration process, prejudice reduction, an equity pedagogy, and an empowering school culture and social structure (Mo'tasim, et al., 2022).

5 CONCLUSION

Implementation of multicultural learning in early childhood education institutions in the Budidharma Kindergarten, Central Aceh Regency through the integration of multicultural values. The steps taken in multicultural learning at early childhood education institutions at Budidharma Kindergarten are planning by making a Daily Activity Plan (RKH). The implementation of multicultural learning in early childhood education institutions at Budidharma Kindergarten is carried out by singing and clapping, stories, conversation methods and role playing because this makes it easy for children to absorb and understand and even memorize easily. The implementation of multicultural learning in early childhood education institutions at Budidharma Kindergarten also covers all aspects of child development, namely cognitive, moral, religious, physical-motor, socio-emotional, language and arts.

6 REFERENCES

- Abdullah, Irwan. 2010. "Berpihak Pada Manusia: Paradigma Nasional Pembangunan Indonesia Baru." In , 21. Yogyakarta: Pustaka Pelajar.
- Anggito, Albi, E. Kus Eddy Sartono, Ali Mustadi, Nada Savitri Nawangsari, and Astri Widyasari. 2022. "Effectiveness of Multicultural-Based Comic to Improve Learning Achievement and Tolerance Characters in Elementary School." *Proceedings of the 5th International Conference on Current Issues in Education (ICCIE 2021)* 640 (Iccie): 275–80. <https://doi.org/10.2991/assehr.k.220129.050>.
- Arikunto, S. 2006. *Metode Penelitian Kualitatif*. Bumi Aksar. Jakarta.
- Budiono, Arief, Adi Dharmawan Muhammad, Fatimah Az, Zahra Atmoko, Sheryn Marsya, Azzah Aslika, Waskito Budi Kusumo, Dimas Wegig, Tri Hartanto, and Muhammad Qawiyul Amin. 2022. "Policy for Implementation of Islamic Law Under Special Autonomous Province." *International Journal of Multicultural and Multireligious Understanding* 9 (3): 626–36.
- Fadlilah. 2017. "Model Kurikulum Pendidikan Multikultural Di Taman Kanak-Kanak."

Jurnal Pembangunan Pendidikan; Fondas 5 (1): 42–51.

- Heale, Roberta, and Dorothy Forbes. 2013. “Understanding Triangulation in Research.” *Evidence-Based Nursing* 16 (4): 98. <https://doi.org/10.1136/eb-2013-101494>.
- Lestari, Ambar Sri. 2015. “Penerapan Pembelajaran Multikultural Berbasis Teknologi Dengan Pendekatan Konstruktivisik.” *Zawiyah Jurnal Pemikiran Islam* 1 (1): 59–78. <https://ejournal.iainkendari.ac.id/index.php/zawiyah/article/view/401>.
- Mahmud, Choirul. 2009. “Pendidikan Multikultural.” In *Cet.2*, 176. cet. 3, (Yogyakarta: Pustaka Pelajar).
- Mariadi. 2018. “Pelaksanaan Syariat Islam Pada Qanun Nomor 11 Tahun 2002 Bidang Aqidah, Ibadah, Dan Syiar Islam.” *Legalite : Jurnal Perundang Undangan Dan Hukum Pidana Islam* 3 (II): 113–54. <https://doi.org/10.32505/legalite.v3iii.1106>.
- Masruroh, Imas, Siti Badriah, Mohamad Erihadiana, and Uus Ruswandi. 2022. “Multicultural Curriculum Development and Learning Model at the Ta’lim Sakinah Majelis.” *Edukasi* 16 (1): 35–46. <https://doi.org/10.15294/edukasi.v16i1.37993>.
- Mazurkiewicz, Piotr. 2020. “Cultural Diversity versus Multiculturalism.” *Chrześcijaństwo-Świat-Polityka*, no. 24: 229–50. <https://doi.org/10.21697/csp.2020.24.1.29>.
- Mo’tasim, Mo’tasim, Moh. Kalam Mollah, and Ifa Nurhayati. 2022. “Konsep Pendidikan Multikultural Dalam Pandangan Banks.” *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 15 (01): 72–90. <https://doi.org/10.32806/jf.v15i01.5863>.
- Nurohma, Nyimas. 2017. “Strategi Pengembangan Kegiatan Keagamaan Anak Usia Dini Di Tk Harapan Ibu Tanah Mas Banyuasin.” *El-Ghiroh* Vol. XIII,: 108–29.
- Prabowo, Alfian Dewan Adhayuda, and Hamim Ilyas. 2021. “Multicultural Education in Islamic Perspective.” *Proceedings of the International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)* 570 (Icebsh): 371–76. <https://doi.org/10.2991/assehr.k.210805.060>.
- Primawati, Laurencia. 2013. “Dosen FISIPOL Universitas HKBP Nommensen Medan JUPIIS VOLUME 5 Nomor 2, Desember 2013 82” 5: 82–92.
- Rachmawati, Y., Pai, Y. F., & Chen, H. H. 2014. “The Necessity of Multicultural Education in Indonesia.” *International Journal of Education and Research*, no. October 2014.
- Rahim, Rahmawaty. 2012. “Signifikansi Pendidikan Multikultural Terhadap Kelompok Minoritas.” *Analisis* XII: 161–82.
- Retnowati, May Shinta, Musta’an Al Faruqi, and Syahrul Ihsan. 2023. “The Sources of Islamic Law on the Muamalah Concept About Contract Viewed on Philosophical Studies.” *Al-Iktisab: Journal of Islamic Economic Law* 7 (1): 75–94.

<https://doi.org/10.21111/aliktisab.v7i1.9961>.

- Riyanto, Yatim. 2012. "Paradigma Baru Pembelajaran." In , 163. Jakarta: Kencana Prenada Media. Group.
- Suri, Dharlinda, and Dharnita Chandra. 2021. "Teacher's Strategy for Implementing Multiculturalism Education Based on Local Cultural Values and Character Building for Early Childhood Education." *Journal of Ethnic and Cultural Studies* 8 (4): 271–85. <https://doi.org/10.29333/ejecs/937>.
- Sutarto, Joko. 2016. "Pentingnya Pembelajaran Multikultural Pada Pendidikan Anak Usia Dini." *Edukasi*, no. 3: 1–13.
- Wihardit, Kuswaya. 2010. "Pendidikan Multikultural: Suatu Konsep, Pendekatan Dan Solusi." *Jurnal Pendidikan* 11 (2): 96–105. <http://jurnal.ut.ac.id/index.php/JP/article/view/98>.
- Yanuari Dwi Puspitarini, and Muhammad Hanif. 2019. "Using Learning Media to Increase Learning Motivation in Elementary School." *Anatolian Journal of Education* 4 (2): 53–60. <https://doi.org/10.29333/aje.2019.426a>.