Dear Mr Tarmizi

Your manuscript entitled "DIALOGUE BASED COUNSELING AND INTERRELIGIOUS DIALOGUE (PARTICIPATED, APPRECIATED AND SUPPORTED) IN MULTICULTURAL EDUCATION IN EARLY CHILDREN EDUCATION (CASE STUDY IN KAMULAN SCHOOL, KAMULAN YOGYAKARTA) Having obtained a decision to be published in the journal IJIMS at the end of April 2020, related to funds and other administrations will be notified in the near future. Thank you for your attention.

Salatiga, 10 Februari 2020

[Signature]

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DIALOGUE BASED COUNSELING AND INTERRELIGIUS DIALOGUE  
(PARTICIPATED, APPRECIATED AND SUPPORTED)  
IN MULTICULTURAL EDUCATION  
IN EARLY CHILDREN EDUCATION  
(CASE STUDY IN KAMULAN SCHOOL,  
KAMULAN YOGYAKARTA)  

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Abstract  
This paper is a paper that examines mixed research, taking the theme of guidance, counseling and interreligious dialogue, based on PAS, on multicultural education in early childhood, there are three important questions, what about demographics for school improvement? the second concept of tutoring guidance as counseling guidance? and how is the implementation of PAS-based tutoring in multicultural education in early childhood at the Kamulan School in Yogyakarta? by using the survey method to produce Second, the model of tutoring is a pattern that describes a systematic procedure in carrying out learning activities to help children reach their developmental stages. Learning guidance models with PAS are, participated, appreciated, and supported. Participatory learning model is a learning model that involves children in full in student tutoring (studen center). Appreciation is a tutoring where children are given awards or rewards in various forms ranging from praise and souvenirs with the aim of giving a sense of worth to the child and igniting the spirit to always explore themselves. Support, is an educator providing enthusiasm and support to children both in learning and outside of learning. PAS learning model, is a learning model that is tolerant and brain friendly, so it can help the child's body to produce love hormones in children. Third, tutoring in PAS is an effort to make this tutoring model better and broader. Through evaluation, understanding etymologically, adapted to the characteristics and needs of children, and see the results. Fourth, the application of the PAS learning guidance model, namely through the following steps: (1) welcoming children (drop in), (2) lempuyang activity, (3) initial activities in class, (4) marching activities, (5) Snime and rest, (6) Core activities, (7) lunch, (8) concluded activity. Fifth, the advantages of the PAS learning guidance model include: (1) being able to help children to reach their developmental stages, (2) providing sense of worth in children, (3) build a spirit to explore themselves, (4) build children's creativity, (5) build children's intelligence, (6) build children's independence, (7) build tolerance, (8) build responsible attitude, (9) be a good listener, (10) develop an unyielding attitude, (11) build an attitude of empathy. Weaknesses in the PAS learning model will arise, among others, because there are children who are not being noticed, and emotional conditions are not good  
Key Word : PAS, Multicultural and Early Childhood
Introduction

Differences are often seen as threats. What's more in Indonesia which has a high degree of threat on the religious aspect. Therefore, it is important to understand religion\(^1\) as a pattern of social relations. So that diversity can create an environment with inclusive diversity. So that people not only live together but are able to coexist. Today there are still many intolerant attitudes found in various community groups. This can lead to a bad attitude sensitivity because there is discomfort of the heart when seeing something that is not in accordance with his vision. Though it is known that basically every human being has a different understanding, both in knowledge, theory or practice. In addition to heart discomfort / inner conflict, an environment that is vulnerable to conflict will be created. The conflicts that occur are not only religious conflicts but also differences between individuals. Furthermore, according to the observations of researchers, especially at the level of children's education counseling children, the reality is there is an intolerant counseling guidance method. The method or more broadly is a model of counseling and learning guidance that is realized or will not indoctrinate children from an early age to be intolerant. Such is the case with the method of the song, "Pat Sholeh Anak",\(^2\) which has varied in form of movements and songs, which do not even know for certain who the creator is. Like a hidden but clear doctrine,\(^3\) because without critical thinking.\(^4\) This pat method is still always used and innovated in movements and additional poems.

How very dangerous the doctrine of intolerance towards other religions is done either consciously or not, because this is done in early childhood education, where the age of the child is in a "sensitive period", the absorption of knowledge is extraordinary. Menurut Benjamin S. Bloom, that 80% of children's mental development and intelligence take place at


\(^2\) Pat the child sholeh *** I *** the child sholeh *** diligently praying *** diligently the Koran *** respected parents, love Islam to death, La <ilahailla <allah Muhammadurasulluallah, Islamic Islam yes, kafir-kafir no, heaven heaven yes, hells no. Ordinary people generally understand "infidels" are people who come out of Islam / other than Islam and may be despised. Ka <- imiru> n-ka <firi <n, are those who reject the truth from Allah or those who deny and do not trust consciously all or part of what the Prophet Muhammad brought in the form of teachings that come from Allah SWT. The word kufr (disbelief of people who do is called ka <fir), is interpreted as disbelief, which is very large, namely an act that is based on the law in the world will exclude the perpetrators of Islam and according to the hereafter law will ensure that he goes to hell. But sometimes the word kufr means a small disbelief that means an act of prayer, the culprit will be subject to the threat of punishment. While among the signs of unbelievers according to Yusuf al Qaradawi are: like to divide between Allah and His Messenger,  

\(^3\) Doktrin adalah ajaran tentang asas aliran keagamaan, Indah Nuraini, Kamus Bahasa Indonesia,(Bogor: CV. Duta Grafika Publising and Printing, 2010), hlm. 268.

\(^4\) Hasil wawancara dengan pendiri, Sanggar Anak Alam (SALAM) yogyakarta, Sri Wahyaningsih, 2015.
an early age. This theory is reinforced by Montessori, who describes the nature of children as creatures that have high fiber power, which is known as the absorbent of mind theory. Can be analogous to the absorption of tissue paper to water. According to this theory children have a high absorption of information from the surrounding environment. Information will be absorbed continuously, both consciously and unconsciously. Children will simply absorb information without thinking activities to the information absorbed. As an adult, the information is gradually arranged in the structure of knowledge and used to think.

How very alarming, if the future is filled with an intolerant generation. Full of conflict and peace. Children who actually have a role in the reconstruction of the world, actually drowned in destruction. Due to not being able to appreciate or understand various kinds of diversity. This can be used as a reflection, the possibility of conflict over differences due to the existence of an intolerant doctrine from an early age accepted by children. According to Ki Hadjar Dewantara, not one group or race deserves to be insulted, humiliated and colonized by other groups or races. Therefore, the struggle to build awareness of Indonesia's young generation is through nationalistic humanist learning and embracing all groups. Furthermore, the learning model that fits with the character and culture of the Indonesian people does not use coercive conditions or intolerant doctrines against other groups.

It is thus necessary to have a model of counseling and learning guidance that is torelan, namely a model of counseling and learning guidance that upholds the principle of tolerance, respects each child for differences and is able to develop children's abilities according to their interests and talents. According to Sukamto, the learning counseling guidance model is a conceptual framework that illustrates systematic procedures in organizing learning experiences to achieve certain learning goals and serves as a guide for learning designers and counseling guidance and instructors in planning counseling and teaching and learning activities. The counseling and learning guidance model is basically a form of learning counseling that is illustrated from the beginning to the end that is presented typically by the teacher. In other words, the learning model is a wrapper or frame of applying an approach, strategy, method, and learning technique. Meanwhile, according to Roy Killen (1998) in Hamruni, there are two approaches to counseling and learning, namely teacher centered approaches and student centered approaches. The learning strategy is still conceptual in nature and to implement it, certain learning methods are

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9 Ibid., 6-7.
used. In other words, strategy is "a plan of operation achieving something" while the method is "a way in achieving something".

Next to talk about a tolerant model of counseling and learning the need for multicultural-based educational institutions that build tolerance attitude early on. Today, tolerance is related to the ability to process emotions and character. This tolerant attitude includes emotional intelligence which is more inclined to softkeys who contribute 80% to one's success in the workforce while intellectual intelligence (IQ) only contributes 20%. Education should be able to deliver students towards those who see the future as a new hope. Despite the fact that the Human Development Index (HDI) is still below other countries, this shows that the human resources in Indonesia are still low, which directly shows the quality of education in Indonesia. This certainly cannot build quality human beings, so it is important to be a reflection of the world of counseling and education to prepare future generations. This reflection can be done one of them through multicultural counseling education.

Multicultural education offers an alternative through the application of educational strategies and concepts based on the use of diversity that exists in the community, especially in students such as ethnic diversity, culture, language, social status, gender, ability, age and race. Multicultural education by definition shows the meaning that education that provides awareness for students of the importance of understanding various differences both in aspects of ethnicity, race, culture, religion and gender. In other words, multicultural education in this regard upholds the principle of tolerance. Furthermore, the focus of counseling based on multicultural education is no longer directed only to social groups, religion and culture domains. But rather the attitude of caring and want to understand or recognition of people from minority groups. Attitude of caring and want to understand including the social emotional aspects. So this will be more difficult in its stimulation, because emotional development tends to fluctuate. Therefore it is necessary to have a diverse educational base in its implementation.

The implementation of counseling guidance in multicultural education in early childhood, through curriculum planning and development in accordance with the principles of multicultural education that is content integration, emphasizes affective, cognitive and psychomotor aspects through prejudice reduction, equality pedagogy and empowering school culture. By paying attention to the characteristics of children and the characteristics of multicultural education for early

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12 HAR Tilaar, Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia, (Jakarta: Grasindo, 2002), hlm. 28.
childhood, so also in the learning process it is necessary to use tolerant learning materials. Therefore, research will be conducted on the PAS-based counseling model (participated, appreciated, and supported) for multicultural education in PAUD at the Kamulan Nature School in Yogyakarta. The School of Nature Kamulan became a place of research due to some of its uniqueness, which is as follows. (1) PAUD institutions that develop PAS counseling models (participated, appreciated, and supported). (2) PAUD institutions based on multiculturalism, which uphold the principle of tolerance. (3) Educational institutions which focus on Early Childhood Education.

**DEMOGRAFI KAMULAN SCHOOL.**

The Natural Kamulan School, hereinafter referred to as Kamulan School, is an organization of Early Childhood Education on the formal path that addresses Jalan Manggis, No. 83 Gaten, Depok Sleman Yogyakarta. Kamulan School’s geographical location is very strategic and has supporting natural conditions. Beautiful natural environment in the middle of the city and close to centers of higher education such as UIN Sunan Kalijaga Yogyakarta, UNY, UP45 and surrounding campuses. In addition, Kamulan School is also close to culinary centers or community economies such as Pring Wulung Culinary and surrounding areas. Furthermore, what is important is that in this environment there is no multicultural-based Natural School, so this has become a value worthy of consideration by the community at large. Kamulan School was established on June 15, 2014, inaugurated by village government officials, community leaders, figures from several academ ics of UNY, ITB, ISI. The birth of kamulan natural schools departed from concerns with the lack of natural schools that are concerned with multicultural education or diversity. The School of Nature Kamulan adheres to the principle that all children are champions. One effort to care for our diversity is by organizing early childhood education that instills mutual respect for differences in ethnicity, race, culture, gender or religion, as well as sensitivity to the environment and love for nature.

The history of the founding of the Kamulan School, which is motivated by the lack of multicultural-based natural schools, is worthy of appreciation and support. This is due to the target of the community that what is getting better about early childhood education is ideally not confined to indoor activities but to activities that are able to stimulate children to be able to explore directly with nature. So that the potential and aspects of child development will be maximized in its development. This is in accordance with the theory of creative thinking, namely the natural

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13 James A. Bank, Multicultra Education: Historical Development, dimention, and practice” dalam James A. Banks dan Cherry A. Megee, (Sanfransisco : Jossey-Basshlm, 2001), hlm. 3-24.
16 John W Santrock, Masa Perkembangan....., hlm. 196.
environment that is available provides many learning resources that can be explored directly by children, so as to stimulate children's creative thinking. Multicultural education is an important focus because it is in accordance with the diverse conditions of the Indonesian people. The fact is diversity needs to be nurtured and cultivated in every nation's children through a variety of learning models so that from an early age children are aware of the national identity so that tolerance awareness grows. Appropriate multicultural education, to be implemented here is multicultural education in accordance with the philosophy of the Indonesian people. As initiated by Ki Hadjar Dewantara, which guides all natural forces that exist in children so that they as human beings and community members can achieve the highest safety and happiness. In the context of character, for example, is an effort to support the development of the lives of children born and inward from their natural nature towards the direction of confrontation in their general nature. The intended effort can be through the provision of deliberate knowledge, role models and reinforcement from educators.17

Every child is a champion, a humanist attitude, how educators are able to assume each child is a human being who is able to grow and develop according to their talents and interests. So that educators are able to see more deeply that each child is different from their background, race, gender, language, culture, abilities, talents, interests, learning styles, social status, economics, customs and religion. So that the implementation of education can be adjusted to the development, age and needs of children. This is the essence of multicultural education which is well understood by every educator. Thus, according to Richard D. Kellogh is one of the characteristics of early childhood, namely children are unique. The multicultural-based School of Nature with the incultation of character values in accordance with diversity which is implemented with the principle that every child is a champion, will be able to introduce and instill noble character of behavior such as mutual respect in various differences, sensitivity to the environment and love for nature. This attitude or attitude is certainly not easily stimulated in early childhood, because it is related to the ability of soft skills of each child or commonly referred to as social emotional aspects where this aspect of development is very volatile. From the principle that every child is a champion, of course there is self-esteem in every child given by educators or school institutions and the family environment. For incultation of attitude, every child needs to be taught to process things to get various things so that children are able to learn more about life. Children will also be easier to adapt to the next life, because the attitude of despair has been minimized early on.

Gb. 1. The Strukture Kamulan School Yogyakarta 18

17 John W Santrock, Masa Perkembangan....., hlm. 196.

18 Ibid., hlm. 5
This organizational structure chart looks different from other institutions that the authors have found. From this chart, it can be understood that all those involved in the Kamulan School educational institution are important and all are leaders. The coordination path is neatly arranged through direct communication and confirmation to the Board of Director. Likewise, direct communication is carried out by the head of kindergarten, administration and daycare coordinator.

**GUIDANCE AND COUNSELING IN CHILDREN: THEORY ANALYSIS**

guidance and counseling in kindergarten foundation for guidance and counseling in kindergarten organizing guidance and counseling in kindergarten based on national education system law number 20 of 2003 article 1, item 1, which reads that: "education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and country. " Kindergarten (kindergarten) is a form of preschool education that provides an early program for children aged four years to enter primary education, age 6 years. The purpose of organizing kindergarten is to help lay the foundation for the development of attitudes, knowledge, skills, and creativity needed by students in adjusting to their environment and for further growth and development. The more specific explanation of early childhood education is that contained in Article 28 paragraph I of the Education System Law.
Number 20 of 2003 which explains that early childhood education is held for children from birth to six years and is not a prerequisite for basic education. In paragraph 3 of the law explains that kindergartens provide education to develop personality and self-potential in accordance with the stages of student development.

As for guidance and counseling in kindergarten according to the Kindergarten Curriculum of 1994 is a special assistance process provided by teachers or other officers to students in order to pay attention to the possible obstacles / difficulties faced by children in order to achieve the development optimal. From the information above, relating to the meaning of guidance and counseling, in general guidance and counseling services in kindergartens aim to help students to get to know themselves and their immediate environment so that they can adjust themselves through the transition stage from life at home to life at school and the community around the child. Specifically, according to the Kindergarten Curriculum of 1994 explained that the purpose of guidance and counseling in kindergarten as follows: Helping children get to know themselves, their abilities, their nature, habits, and fun, secondly, Helping children to develop the potential it has; Assist children in overcoming the difficulties they face; Help prepare the mental and social development of children to enter further educational institutions; Helping parents understand, understand, and accept children as individuals; Assist parents in overcoming children's emotional disorders that are related to the situation at home; Helping parents make the decision to choose a school for their children that matches their intellectual, physical and sensory abilities; Give information to parents to solve their child's health problems. From this purpose it can be seen that the teacher or special officer in the kindergarten has a path of coaching, in addition to the child himself, also to parents to be involved in helping to solve problems faced by children, especially those whose sources are caused by the family environment. Based on the foundation and objectives to be achieved, guidance services in kindergartens can function as follows: Understanding functions, namely the effort of guidance that will produce an understanding of: (1) children's self-understanding especially by parents and teachers; (2) understanding of students’ environment which includes the family and school environment especially by parents, teachers, and mentors; (3) broader understanding of the environment (outside home and school); and (4) understanding ways to adapt and develop themselves.

Prevention function, which is a guidance effort that results in preventing students from a variety of problems that can interfere, hinder, or cause difficulties in the development process. The function of improvement, namely the guidance effort that will result in solving various problems experienced by children. The function of maintenance and

19 Ahmad Susanto, *Bimbingan dan Konseling di taman anak anak* (Kencana Jakarta 2015) halaman 12
development, namely the guidance effort that results in the maintenance and development of various potential and positive conditions of students in order to develop themselves in a sustainable manner. Scope of Guidance and Counseling in Kindergarten Guidance services are a part and support that will be separated from all educational activities in kindergartens, covering the overall purpose and function of the guidance. Judging from the purpose and material, the scope of guidance services places emphasis on the following types first, personal-social guidance; is guidance intended to achieve the goals and tasks of the social development of osia in realizing a person who is able to adapt and socialize with the environment properly first, Tutoring; is guidance intended to achieve the objectives of the task of educational development through play while working activities that include the development of basic abilities and the formation of behavior. Second, Guidance and Counseling Approach in Kindergarten Implementation of guidance services in kindergartens uses integrated services, meaning that guidance services are carried out in an integrated manner with all educational activities in kindergartens. The implementation can be done with the following approaches instructional and interactive approaches, which are integrated with the implementation of the learning process. for example creating an atmosphere and class activities that are fun and varied, familiarize discipline, hold individual, group, and classical activities. Systems support approach, namely by creating an atmosphere of kindergarten and its environment that supports child development. Personal development approach, namely by providing opportunities for children to develop and their abilities. This approach can be done by giving individual tasks, placing children in groups based on interests and abilities. This paper tries to dig deeper into the guidance of counseling based on tutoring with the PAS system.

INTEGRATED CURRICULUM, GUIDELINES AND COUNSELING (LEARNING GUIDELINES) BASED ON MULTICULTURAL

Law No. 20 of 2003 concerning the National Education system states that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the ways used as guidelines for organizing learning activities to achieve certain educational goals. Based on this understanding there are two dimensions, namely the first plan and arrangement of the objectives, content, and learning material and the second is the method used for learning activities.21 The first dimension, it is more specific that the characteristics of the 2013 PAUD curriculum, namely using thematic learning with a scientific approach. With a philosophical foundation that PAUD is developed based on diverse national cultures with the principle of Unity in Diversity.

20 Ahmad Susanto, Bimbingan dan Konseling di taman anak anak (Kencana Jakarta 2015) halaman 13.
Paying more attention to the second dimension, which is the method used to implement learning activities. More clearly, according to the author, that is the learning model. Why the learning model, because conceptually within the framework of the learning model there are learning approaches, learning strategies, and learning methods. Ideally the learning model implemented is a learning model that is not only applied in the classroom but also outside the classroom or wherever the place is learning. Furthermore, when talking about multicultural education, the learning model used must be inclusive. An inclusive learning model, certainly humane, so that in learning children will develop according to their age and development. Thus the child will be better prepared to enter further education. This has become one of the answers regarding Law No. 20 of 2003 concerning the National education system. Students are children who are still in the PAUD age range, namely the age of birth to six years. In accordance with Law number 20 of 2003 concerning the National Education system Chapter I article I point 14, that PAUD is a guidance aimed at children from birth until the age of 6 years carried out through educational stimuli to help physical and spiritual growth and development so that children have readiness learn in further education. In multicultural education, differences in learners must be recognized, including including minority populations, ethnicities and races, religious groups, religions, gender, economic conditions, regions / origins, physical and mental disabilities, age groups, gender, background and others. Furthermore, it can be concluded that students in multicultural education PAUD are children who are still in the age range of birth to six years from various differences, such as ethnicity, race, culture, language, religion, gender, age group, gender, physical and mental disabilities, background, economic conditions and other differences.

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<th>No</th>
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23 Data peserta didik, Kamulan School, TA. 2014/2015
view Kamulan School student data from TA. 2014/2015 to TA. 2015/2016, there were various differences such as age, gender, ethnicity, language and religion. This has already been seen as multicultural such as diverse age groups, sexes, ethnicities such as Javanese, Sumatran, Papuan,
Cheenese, and Sundanese. Likewise with languages as diverse as Java, English and Indonesian. As well as religions, such as Islam, Christianity, and Catholicism. Early childhood educators are professionals who are tasked with planning, implementing learning and assessing learning outcomes, and implementing guidance, training, care and protection. Early childhood educators consist of PAUD teachers, assistant teachers and young assistant teachers. Furthermore PAUD teacher qualifications, namely having a Diploma IV (D-IV) or bachelor (S1) in PAUD obtained from an accredited study program. Academic qualifications of PAUD assistant teachers, namely having a DII PGTK diploma from an accredited study program or at least a High School diploma (SMA) and having a certificate of training / education / PAUD courses for accompanying teacher level from competent institutions recognized by the government. Furthermore, the academic qualifications of Junior assistant teachers, namely having a high school diploma or equivalent and having a certificate of training / education / caregiver PAUD courses from a competent institution recognized by the government.

Today, through the goal of multicultural education, which is changing learning and learning approaches in the direction that gives equal opportunities to every child. Children are implanted lateral thinking, diversity and uniqueness. This needs to be appreciated through attitudes, behavior, and values, especially the school's academic community. So, when children are able to interact, communicate, accept and appreciate differences as something that enriches them. Understanding PAUD is very complex and many aspects need to be developed, especially through multicultural education, PAUD educators who are ideal for multicultural education are professionals who are in charge of planning, implementing learning and assessing learning outcomes, and carrying out guidance, training, care and protection. Furthermore, able to understand each child, starting from the needs, development and differences from all aspects so that children are able to grow and develop and are ready to reach the next life. In academic qualifications, namely SI in the PAUD field, SI in the field of Psychology, DIII / DV in midwifery, S1 Nutrition, and SI Special Education (PLB). Furthermore, a minimum of high school / equivalent qualification or Bachelor's companion is qualified in another learning field that has a training / education / PAUD course certificate. In its implementation, educators can integrate at the scientific level or in

25 Regulation of the Minister of Education and Culture of the Republic of Indonesia, No 137 of 2014 Concerning PAUD National Standards: Standards of Educators and Education Personnel,
26 Regulation of the Minister of Education and Culture of the Republic of Indonesia, No 137 of 2014 Concerning PAUD National Standards: Standards of Educators and Education Personnel, 26
27 Regulation of the Minister of Education and Culture of the Republic of Indonesia, No 137 of 2014 Concerning PAUD National Standards: Standards of Educators and Education Personnel,29
specifications are integration-oriented educators. See Kamulan School educator data, in accordance with Ministry of Education Regulation No. 137 of 2014 Concerning PAUD National Standards: Educator and Education Workforce Standards, Articles 24, 25 and Article 26, namely PAUD Teachers, young teachers and young assistants, with SIUD PAUD qualifications, and for mentors and young people at least high school and equivalent. Whereas in Kamulan, understanding more deeply by providing more ideal human resources, namely, educators with SI PG PAUD qualifications, SI PLB, S3 Psychology, S2 Psychology and companion teachers with SI qualifications in other fields and young or voluntary companions with high school qualifications or equivalent or in the SI process.

Looking at the birth data of Kamulan School educators, with educators who are relatively young, so they are more energetic and able to innovate faster and easier. This becomes its own advantages, seeing diverse human resources with various types of differences that exist. Furthermore, the ratio of teachers to children, for Kamulan School management standards, has a principle of 1: 4, meaning that every teacher can support 4 children. This is far more ideal, so that every child can be stimulated properly. Compared with the recommended management standards, namely, birth age-2 years 1: 4, ages 2-4 years, teacher and child ratio 1: 8, and ages 4-6 years, teacher and child ratio, 1: 15. 29 PAUD educators constitute professional staff assigned to plan, carry out administration, 30 management, development, supervision and technical services to support the education process in PAUD units or programs. Educational staff consists of supervisors, 31 supervisors, head of PAUD (TK / RA / BA / KB / TPA / SPS), administrative staff and other supporting staff. The Kamulan School self-development program is as follows: (1) religious education in accordance with the religion that is embraced as an effort to build religious and moral values so that they can be implemented in all aspects of life. 32 (2) painting class per month, 33 painting class per month, 33 (3)

31 Kurikulum Kamulan School Yogyakarta, Tahun 2014.
32 Kamulan Nature School Document, Kamulan School has endeavored to facilitate religious education in accordance with its religion, namely on TA. 2014/2015, can present educators for Catholicism and Christianity which were held at the 2015 Ramadan program, which took place in the Nemo class. Whereas the introduction of Islam takes place every Saturday, 09.00-09.45 WIB in the Baterfly Class. Furthermore, based on the results of the evaluation, to be more effective, religious activities on TA. 2015/2016 is held every morning at 08.00-09.30. with the following details: Students who are Muslim in class with Iqra learning, and religious introduction and students who are Christians in Nemo Class with learning activities such as reading books, crafting, and painting. This is because the number of children who are Christians is not in accordance with the principles of the school, namely 4-5 students with one educator so that no one has been able to religious education. However, the School has prepared its educators for the religion.
cooking class 1x per week, (4) swimming 1x per month, (5) Fashion shows, (6) field trips 2x per semester, (7) Guest once a month, (8) Creative rooms per week, (9) Library visits once a week, (10) Iqro ‘every morning. Facilities and infrastructure are equipment in the organization and management of educational activities, care and protection of young children. The principle of procurement of facilities and infrastructure, namely (1) safe, clean, healthy, comfortable and beautiful. (2) in accordance with the level of child development, (3) utilizing the potential and resources in the surrounding environment, and other objects that are suitable for use and do not endanger the child’s health. Multicultural facilities and infrastructure are diverse facilities and infrastructure with distinct characteristics, for example class forms that are similar to various traditional houses, learning media that characterize various cultures and customs, as well as learning media that are able to introduce differences in gender, age, ethnicity, culture, language, religion and other differences.

MODELS OF CONSELING GUIDELINES (PAS LEARNING) BASED ON PASTE IN SCHOOL KAMULAN IN MULTICULTURAL EDUCATION

Steps in the model of guidance or learning learning PAS (Participated, Appreciated and Supported) Kamulan Nature School Yogyakarta: first, the activity of welcoming children is done to build a sense of security and confidence from both children and parents. Second, Lempuyang activity is a free play activity and becomes an opening activity to arouse children’s interest in learning. It also functions to channel energy

33 Hasl Observasi, Painting class adalah kegiatan menggambar yang dilaksanakan setiap hari selasa jam 10.00-11.00 WIB oleh Dr. Arundati Shinta, M.A dan Fx. Walyu Widiantoro, MA, dan team, Kamulan School bekerjasama dengan Fakultas Psikologi UP 45 Yogyakarta. Selasa, Maret 2014.
34 Cooking class, adalah activities bulanan seperti memasak, table maner, yang rata-rata dilaksanakan setiap dua minggu sekali sesuai dengan tema pembelajaran. Misalnya, subtema buah, aktivitensnya adalah cooking class “soup buah”.
35 Swimming dilaksanakan setiap bulan sekali pada minggu pertama hari rabu.
36 Fashion show, pernah dilaksanakan sesuai tema tahunan yaitu eartday, dimana parent berpartisipasi merecycle bahan-bahan bekas untuk dijadikan kostum dan dipentaskan apada even perfomday Kamulan School.
37 Field trip, adalah karyawanata yang dilaksanakan dua kali persemester dan sesuai tema pembelajaran, misalnya Fieldtrip ke Museum Dirgantara Yogyakarta, dan ke Peternakan UGM.
38 Guest, adalah mengundang orangtua atau ahli untuk datang mengajar di sekolah, sesuai dengan tema pembelajaran.
39 Creative room, adalah ativitas pembelajaran yang menstimulasi kreativitas anak yang memanfaatkan bahan alam dan rcycle, melalui aktivitas crafting dan eksplorasi alam.
40 Visit library adalah aktivitas berkunjung ke perpustakaan Sekolah untuk membiasakan anak senang membaca, dan tidak jarang dalam aktivitas ini telah disiapkan kegiatan-kegiatan yang mampu menstimulasi perkembangan membaca dan menulis anak.
41 Iqra, adalah kegiatan mengenalkan berbagai macam bacaan arab yang dilaksanakan setiap hari, dengan berbagai media seperti Iqra, kibar dan juz amma. Aktivitas ini menjadi akyivitas pilihan untuk yang membutuhkan dan perlu.
43 Ibid., hlm. 16-17.
and increase children's participation in the initial learning environment. Because basically children need energy fulfillment, so that when learning activities begin, children are ready and calm. Second, the marching activity is an activity that needs to be done, serves to wait for children who are late coming to school and to get the children to behave in an orderly manner as well as to transition from activities outside the classroom to the classroom so that children become the focus. Third, this initial activity includes praying, greeting and appreciation, i.e. the teacher together with the child makes agreements before carrying out the activity. Fourth, the core activities are carried out by adjusting the Learning Activity Plan (RKH) made by educators. Fifth, this activity provides an opportunity for children to play together outside the room so that children have the opportunity to interact with peers / younger / older than themselves. Sixth, this activity aims to refresh or reflect on the child and remind the child about the activities carried out and the teacher gives an evaluation and message to the child. Next pray and say hello.

Multicultural education by definition shows the meaning that education that provides awareness for students will be important in understanding various differences both in aspects of ethnicity, race, culture, religion and gender. This can be interpreted as multicultural education about diversity in social aspects in which there are various kinds of differences in humans and their environment, which according to James Banks is called education for people of color.\(^4^4\) Where multicultural education wants to explore differences as sunatullah. Furthermore, how can we respond to these differences with full tolerance and egalitarian zeal.\(^4^5\) This thinking is the same as Paulo Freire's opinion, that education is not an "ivory tower", which away from social and cultural reality. Education must be able to create an educated and educated society, and not only prioritize social prestige such as wealth and prosperity. This is what many people now complain about where education today keeps children from their culture and independence.\(^4^6\) For example, many children today don't want to help their parents or don't have time. Due to having to do homework (homework) from school. This is because one of them is due to the lack of learning at school that can take place at home in accordance with the socio-cultural community. Therefore, there is a need for learning\(^4^7\) at home that can bring people closer to the socio-cultural reality.

Multicultural education is a response to the development of various kinds of educational reality from all aspects of diversity on diversity. In


\(^4^5\) Paulo Freire, *Pendidikan Pembebasan*, Jakarta: LP3S), hlm.67

\(^4^6\) Paulo Freire, *Pendidikan Pembebasan*, Jakarta: LP3S), hlm.76

\(^4^7\) Learning at home is a learning program at school that can be continued at home with the aim that learning at school can take place at home, so there is no disconnection in learning and there is a similarity of learning between at school and home.
another dimension, multicultural education is able to provide learning in accordance with social and cultural realities. So, educators need to understand the characteristics of students. Educators who understand the characteristics of children, of course, directly learn to understand the differences of each child in all aspects. Therefore, through multicultural education all children are covered without distinguishing them from various aspects including social and cultural. This is similar to one of James Bank's (1994) explanations, that multicultural education has important dimensions that are interrelated, namely (1) content integration, which integrates various cultures and groups to illustrate fundamental concepts, generalizations and theories of learning or scientific disciplines. (2) the knowledge construction process, which is to bring children to be able to understand the cultural implications into a lesson. (3) an equity pedagogy, which is to adjust learning methods with children's learning styles, as an effort to facilitate diverse academic achievements in terms of race, culture and social. (4) prejudice reduction, namely identifying the characteristics of children and determining the teaching methods. Then train the group to be able to interact with diversity in the environment, in an effort to create a tolerant and inclusive academic environment.

It can be understood practically that the dimensions of multicultural education, namely integrating culture so that the basic theory of multidisciplinary science was born, so that it can be implemented in life. Create or use learning methods that are more humane because they are adapted to the learning style and characteristics of the child. In another opinion, multicultural education is a concept or idea as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in building lifestyles, social experiences, personal identities, and educational opportunities of individuals, groups or countries. In this case several things will be highlighted, how the concept of multicultural education can be implemented well in early childhood education. Namely the identity, cultural diversity and educational opportunities of each individual. Identity, if we look at someone's identity, the first thing we get is human identity. Other identities are gender, gender, nationality, ethnicity / religion, occupation, background, status and physical characteristics. In early childhood education, this can be implemented on the theme of "self" learning or other integrated themes, namely through activities, "introduce my self". Culture is all the results of the thoughts, willingness and work of humans individually or in groups to improve human life and life or ways of life developed by the community.

48 Choirul Mahfud, Pendidikan....., hlm. 177-178.
49 Yaya suryana & Rusdiana, Pendidikan Multikultural suatu...hlm.253.
50 Identity as a human being: in multicultural education, such matters provide an important barrier, namely how education is able to be humanistic, so that in education, children are not printed but knowledge is built. Because children are not inanimate objects, which can be printed or shaped according to the wishes of educators.
51 Yaya suryana dan Rusdian, Pendidikan Multikultural Merupakan..., hlm. 53-57.
52 Ibid., hlm. 84.
Furthermore, culture is a social category, where culture is seen as a whole way of life that belongs to a group of people. This is a more pluralist and potentially democratic understanding in a more local sense. Indonesia with a variety of cultures is a wealth of knowledge. In education, it has begun to be explored and preserved again, for example by the existence of discourse about curriculum based on local culture. Through local culture, it is expected to build the character of students and be able to preserve the culture itself. Because in essence, culture has educational values for children for a better life.

Based on the nature of early childhood, whose world is playing, of course local culture that is introduced early on is game culture such as, kid's dolanan, dolanan song, folk song, regional dance and others. Local culture is actually close to the child or the educational environment itself. Therefore, in early childhood education, the curriculum is the environment itself. In addition to local culture, the natural environment becomes important because in early childhood there is an exploration period. So it needs a natural environment to stimulate aspects of child development. In addition, the natural environment is a potential discourse for education because currently indoor educational institutions tend to be conventional while the outdoor ones are becoming more humanistic new discourse for educational institutions. In this case better known as the School of Nature. Furthermore, multicultural education is able to build children's character according to their respective cultures. Character according to Aristotle is a good character as living with the right behavior. Correct behavior in relationships with others and with yourself. Furthermore, according to the author, character education is a good attitude towards God, Man and Nature. These three things must be balanced in order to build a harmonious character, full of tolerance and democracy. Another acknowledgment of multicultural education is the opportunity for learning by each individual. Multicultural education is an effort so that every individual has the opportunity to embrace education. This is so regardless of background, economic, social status, physical condition and other differences. This is in accordance with the Law of the Republic of Indonesia No. 23 of 2002 article 9 paragraph 1 concerning child protection, i.e. every child is entitled to education and teaching in the context of his personal development and his level of intelligence according to his interests and talents.

This is the same as the concept of inclusive education. Inclusive education is an open education service system that accommodates all students without discrimination by mutual learning. Inclusive education is a national education system that includes all children together in a learning environment that is appropriate and in accordance with the potential, development, abilities, conditions and needs of each individual. Departing

from this inclusive education, can provide understanding to educators, that every child is different. So that in the learning process every child needs to get stimulation according to their needs and development. Back to multicultural education according to Benjamin Molan, including efforts to organize a plural society into a multiculturalistic, stable and dynamic society. As it already exists, a pluralistic society tends to be fragmented and dominating each other. So that it becomes a community that works together to build a prosperous community together. This will be created if there are people or people who are able to organize themselves (democratic) in the balance between freedom and equality, between justice and civilization. Education that develops free attitude, respects equality, expresses freedom within the limits of equality. These attitudes include character education. Therefore, indirectly multicultural education is able to build the character of each student. This education should be taught from an early age, both formal, non-formal and informal education.

According to HAR Tilaar, the focus of multicultural education is no longer directed solely to dominant or mainstream social, religious and cultural groups. However, it is an attitude of "care" and want to understand (difference), or politics of recognition (politics of recognition of people from minority groups). This kind of education construction is oriented to the awareness process which is religiously pluralist and multicultural. Furthermore, multicultural pluralist Islamic education can be positioned as part of a comprehensive and systematic effort to prevent and overcome ethnic conflict in religion, radicalism, religion, separatism, and national integration. While the basic value of the concept of multicultural education is "tolerance", which values all differences as a reality that must be positioned as it should be, not implemented to enter into a particular conception.

Ki Hadjar Dewantara with his belief, that there is not one group or human race on this planet that deserves to be insulted, humiliated and colonized by other groups or races. This belief is fought for by building awareness of Indonesia's young generation through humanist-nationalist education and teaching and embracing all groups. This belief illustrates that, multicultural education is built by growing awareness of tolerance through humanist-nationalist teaching by not differentiating between groups. It can be concluded that, the basic value of multicultural education is "tolerance", an attitude of "caring" or willing to respect, which is intended for elements of society without discrimination (minority and dominant). With these values can later be used as an effort that

57 HAR Tilaar, Perubahan Sosial..., hlm. 28.
59 Bartolomeus Sambo, Visi Pendidikan..., hlm. 73-74.
Dialoge based comprehensively and systematically can prevent and overcome conflicts. Furthermore, from all these presentations it can be concluded that, multicultural education in early childhood education is education that is able to build tolerance of various differences such as religion, culture, language, ethnicity, race, gender, background, economic and social status, thought and other differences. Nowadays in implementing multicultural education there are principles that need to be considered, namely as follows: first, Naturally is the child's natural attitude to develop the potential and learning in children with nature-based. Explore and develop nature that is available and utilized as a medium for learning and playing. Educators assume the role of facilitators. This is similar to classical play theory, instinct and recapitulation. Classical play theory is Instinct. This theory says that play is a natural or innate trait that is useful for preparing to perform adult roles. This is the potential of every child. For example, if a child is playing pretending to play the role of a profession, such as teacher, police, doctor, mother, father and others. This will be very useful for their lives when they grow up. Likewise with playing war this will later be useful to train dexterity. The theory of recapitulation, that play is an event to repeat what has been done by the ancestors and at the same time prepare themselves for life today and in the future. The natural attitude of children is seen in how children like to play with water, earth and stones, as if they were repeating human games in prehistoric times and at the same time learning about nature.

Second, the theme is the main thoughts or ideas that are the subject of discussion. Can also be interpreted as a tool or container to introduce various basic concepts to children. The purpose of the theme is to unite the contents of the curriculum as a whole, enrich children's knowledge, and involve several learning activities to provide meaningful experiences to children. Integration in learning activities can be seen from the curriculum learning process. Integrative Thematic is learning that involves several fields of development and integration of basic concepts of learning because aspects of child development are indeed inseparable from other developments. Like, social and emotional development, motor and language. Third, Ki Hajar Dewantara argues that children are living beings who have their own nature, educators only help guide their nature.

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60 Slamet suyanto, Dasar-dasar Pendidikan..., hlm. 115
61 Slamet suyanto, Dasar-dasar Pendidikan..., hlm. 115
64 Sujino, dkk, Bermain Kreatif Berbasis Kecerdasan Jamak. (Jakarta: Indeks, 2010), hlm. 75.
If the child has a bad nature then the educator needs to guide him to be good and if the nature of the child is good the educator needs to guide him to be better. Nature and the environment are two things that are interrelated and affect each other. According to Ki Hajar Dewantara, the age range of 1-7 years is called childhood / kinderperiod. Ki Hajar really cares about early childhood. This is proven by his concern in establishing "Taman Anak" which is known as "Taman Indria". Because at this time children learn more by watching and exploring directly. In addition, children need a comfortable and pleasant environment such as parks. The description of the park can also be found in the figure of Jelius Nyerere, Tanzania's first president. His view of education that is, schools as "gardens in the real sense". The point is that the garden or fields they cultivate as well as their school. Thus, Tanzanian children will learn from their real experiences in the life of a National collective farming system. Formal school institutions in their physical form must be related to the environment and overall life systems in partnership. It can further be understood that, a child's learning place is the closest environment, because the closest environment will teach a direct, safe and enjoyable learning experience. Fourth, the conditions and potential of regions in Indonesia are very diverse, therefore regions need to explore, improve, and preserve especially through education. Each region has advantages of regional potential or local culture that need to be developed more wisely.

The foundation of the first PAS tutoring, BF Skinner Theory (Behavioristic Theory) The results of Edward L. Thorndike's research (1874-1949) about learning theory, operant conditioning theory is the law of effect, ie if the response of a stimulus is followed by satisfaction, then the response will be repeated. Conversely, if the response is followed by something unpleasant or dissatisfied, the response will not be repeated. Furthermore B.F Skinner interpreted this theory as reward and punishment. The point is, a behavior will be repeated if it gets a reward, on the contrary if the behavior gets punishment the behavior tends to be abandoned. In this case the consequences are considered important. In operant conditioning theory, how individuals perceive these consequences. The consequences of bias in the form of a gift (reinforcement) or punishment (punishment). In this case the behavior is not only determined by the stimulus, but how individuals perceive the form of reward or punishment they get. Educators need to understand each child in determining reward and punishment. Rewards can be in the form of things the child likes, and punishment is things that the child dislikes. For example, a child who likes to play ball will assume that playing time for a ball is a gift, a child should be banned from playing ball for some time as

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68 Slamet Suyanto, Dasar-dasar..., hlm. 80-85.
punishment. Basic understanding of multicultural education, can be used as a door to be able to understand each child. That every child is different from all aspects including the enjoyment and retention of consequences. So the reward and punishment given to each child can be different. So that through this understanding, the creativity of educators will develop, through innovation and creativity in providing reward and punishment. Thus the understanding of multicultural education is able to stimulate the creativity of educators in education.

Second, Piaget's Theory (Cognitive Development Theory) According to Piaget, children actively understand knowledge by interacting with the surrounding environment. The way children think in one stage is different from the way they think at another stage. Each stage of cognitive development is related to the child's age related to unique ways of thinking. Furthermore, according to Piaget, there are four stages of cognitive development. Early Childhood Education with 2-6 years age group, which is in the Playgroup class (2-3 and 3-4 years) and Kindergarten (4-5 and 5-6 years), is in the preoperational stage. One of the pre-operational boundaries is concentration, which is attention focused on one characteristic by ignoring all other characteristics. Concentration, seen from the lack of conservation of children. The awareness that changing the appearance of an object or substance does not change its basic nature. For example, for adults, it is clear that certain amounts of liquid remain the same, even if placed in different container shapes. However, this is not at all clear to children. Children are more fixated on the height of the liquid container, so that the amount of liquid is different. This is because, children are focused on these characteristics and set aside others. Third, Vygotsky's Theory (Socio-cultural Theory) Lev Vygotsky emphasizes that children actively build knowledge and understanding through physical actions and direct interactions. Children develop ways of thinking and understanding things in their own way. Therefore, in terms of learning children have their own learning styles. Therefore, educators need to understand the characteristics of each child. This means that each child is different, especially in building knowledge and understanding. Understanding that "every child is different" needs to be realized, one of which is through understanding multicultural education by educators or school institutions. Furthermore Vygotsky's idea of cognitive development is, there is a role for language in cognitive development. Vygotsky's belief (1962), about the Zone of proximal development / ZPD, namely the importance of social influence in teaching in the cognitive development of children is reflected in the concept of the zone of proximal development. ZPD is Vygotsky's term for a variety of tasks that are too difficult for children to master themselves, but can be learned with the guidance and assistance of adults or more skilled children. The lower limit of ZPD is the level of skills that can be achieved by children who are carried out

independently. The upper limit is the level of additional responsibility that children can receive with the help of competent teachers. What is closely related to ZPD is the concept of scaffolding. Scaffolding is changing the level of support. During learning, a more skilled person (better educator or friend) adjusts the amount of guidance to match the child's performance at that time. As the abilities develop, each child can get further guidance directly.  

In this case it should be noted that in each learning group, there are two things that need to be considered, namely the ratio of the ideal number of educators and children, so that each can improve their development with direct guidance. And the need for togetherness of children of different ages or abilities so that the more capable can help their friends to develop the abilities of their friends.  

Third, Howard Gardner's Theory (Multiple Intelligence) Intelligence is the ability to solve problems or to create works that are valued in a culture or more through one or more of the intelligences that a person has. Every child has more than one intelligence and is different from other children. In this case multicultural education becomes an important perspective to provide awareness in learning, that children cannot be forced to carry out certain learning activities that do not fit their intelligence because such things are so inhumane. Furthermore, in this case multicultural education can also provide awareness that each child is different both in intelligence, opinions and ways of thinking. Likewise with growth and development. So with this awareness educators can become facilitators and provide a humanistic learning experience for every child. Another thing, after understanding multiple intelligence that schools cannot guarantee their students to be something. For example, hafidz, pianist, guitarist, mathematician and other fields of learning. This is because every child has a different intelligence. A humanist school is a school that is able to be a facilitator and stimulate the intelligence of every child through the way of learning / learning styles and the pleasure of each child.

Fifth, Humanistic Theory According to humanistic theory, the process of tutoring must begin and be aimed at the benefit of humanizing humanity itself. This learning theory talks more about educational concepts to build a whole person. And about the learning process in the most ideal form, including learning models in education. Bloom and Krathwohl, stressed their attention to what must be mastered by individuals as learning goals, after going through the learning process. His theory, known as Bloom's Taxonomy, is cognitive, affective and psychomotor. Cognitive is a domain that emphasizes the development of intellectual abilities and skills. Affective is a domain related to the development of feelings, attitudes and emotions. Psychomotor is a domain

70 Ibid., hlm. 49-50.
71 Yuliani Nuraini, Implementasi Kurikulum 2013..., hlm. 33
that is related to activities or motor skills. Sixth, the Theory of Brain Work (Neuroscience) The ability to control emotions requires its own expertise, and this is not easy because it requires sufficient knowledge and training incentives. Always controlling emotions in any atmosphere requires an inner awareness of who he really is. Of course this awareness requires knowledge of how the mechanism of an action can occur and how emotions can take hold of clear thoughts and wise behavior, so that common sense does not function. Every human being has the same brain structure. There are parts called the neocortex, limbic and brainstem or also called the reptilian brain.

Gb. 2 structure human brains

The neocortex part allows our brain to think and analyze. When, we are thinking, it means that the part of our brain that works is neocortex. If, a child feels hungry and wants to eat in the canteen of course, does not immediately grab and take food?, this is how the neocortex works to think that he must queue and not grab. The other part of the brain is limbic. Limbic is the first part that receives information from the body. The five senses in the body receive a lot of stimulation every time. The eye sees behavior, the ear hears words etc. Limbic works to receive information based on emotions. There are two emotions, namely positive emotions and negative emotions. The other part is reptiles. This part is also found in the animal brain. For example, horses can run because the reptile's brain parts command the horse's feet to move fast. In short, the reptilian brain has the behavior of attacking, alert and running. In humans, the reptilian brain is useful for regulating breathing and other body metabolisms. For example, a person will jump when there is a puddle of water, and humans can also be angry like angry animals. Even though the human brain is all the same, but the way the winner's brain works and the person who always fails is different. The brain of the winners, those who are able to be the best in the field of interest. We need to study the brain in an illustration so

73 Ibid., hlm. 11-15.
74 Mosi untuk bagian limbik. Mosi sangat sensitif terhadap emosi. Ketika mosi sedang memiliki emosi positif, ia akan menjadi peri yang baik. Sebaliknya, jika emosinya sedang negatif, mosi akan menjadi jahat.

Dialogue based........: Tarmizi
that it is easy to understand. The neocortex can be called the captain of the Neo, the reptilian brain, the Reptile, and the limbic, the negative motion and the positive motion. Seventh, Theory of Ki Hadjar Dewantara Ki Hadjar Dewantara, believes that there is not a single gologan or human race on this planet that deserves to be insulted, humiliated and colonized by other groups or races. Departing from this belief, the struggle to build awareness of Indonesia's young generation through nationalist humanist education and teaching embraces all groups. According to Ki Hadjar Dewantara, education and teaching are intentionally integrated efforts in the context of liberating aspects of human outward and inward humanity. The method of education that matches the character and culture of the Indonesian people is not using coercive conditions. Full of traditional values in the form of thirst for compassion, compassion, peace, brotherhood, order, honesty and courtesy in speech and action and respect for equality of humanity with others. Departing from the beliefs of traditional values. Indonesian education must be based on the image of Indonesian cultural values. So, Ki Hadjar applied three slogans, namely Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuru Handayani.

RESULTS: RESEARCH GUIDELINES BASED ON MULTICULTURAL EDUCATION IN KAMULAN SCHOOL YOGYAKARTA.

Organizing Education and Early Childhood Learning Guidance that instills mutual respect for differences in religion, ethnicity, race, culture, gender, language, thought, and other differences as well as sensitivity to the environment and love for nature. It is one of the concepts underlying the implementation of multicultural education in PAUD at the Kamulan Nature School in Yogyakarta. Thus, the basic value of multicultural education in the Kamulan Alam School is tolerance, which is mutual respect for differences. Tolerance, caring attitude or want to respect or can be understood also as an effort to provide spaces for actualization. Where all the differences or elements get the same and equal place. So that they are no longer able to live together but live side by side.

Facilitation that the school has done in the month of Ramadan, namely, the introduction of religion according to its religion is the existence of religious classes, namely, Islam and Catholicism. Religious classes are not mandatory classes but for those who are

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75 Ing Ngarsa Sung Tuladha, artinya seorang pendidik selalu berada di depan untuk memberi teladan.
76 Ing Madya Mangunkarsa, artinya seorang pendidik selalu berada ditengah-tengah para muridnya dan terus menerus memotivasi, membangun nita, ide-ide yang kreatif dalam berkarya.
77 Tut Wuri Handayani, artinya pendidik selalu mendukung dan mendorong anak kearah yang benar dan baik untuk hidup bermasyarakat.
78 Dokumen sejarah Kamulan School Yogyakarta 2014
79 Hary Susanto, Sekolah Multikulturalisme, pada Diskusi Entitas dan Identitas, di Impluse Yoyakarta, Jumat, 29 September 2016.
in need. In addition to religious classes, there are crafting, painting, reading activities.  

In this case, the Kamulan Nature School, has tried to provide actualization spaces, that is, providing religious learning facilities in accordance with their religion. In the religious class, children enter the religious class according to their religion, including Catholicism and Islam. Religious classes are not required classes for children, because at the same time there are also crafting, painting and reading activities. So, children can choose according to their interests and talents, without any element of coercion.  

Ki Hadjar Dewantara views education as the main pillar in building human awareness in Indonesia of their rights as human beings. From there, awareness as a nation is built, that a nation with dignity is one that has freedom and can assert its full and full human existence. In this perspective, education is a builder of awareness of the importance of being personally responsible for the existence of fellow human beings. So all forms of dehumanization are contrary to the principles and true educational goals. In this era, dehumanization is minimized by character education, but multicultural education is also able to foster attitude awareness, through its basic value of tolerance. Differences are often seen as threats. Especially in Indonesia which has a high degree of threat on the religious aspect. Therefore, it is important to understand again that religion is not a department but a pattern of social relations, so that the values of kindness are seen among the people.

The concept of multicultural education originated from childhood experiences, namely when I was in junior high school (pesantren-based) where I felt my religious teachers gave an explanation that religion other than Islam was not good. So that when I was growing up, I felt this very much, how I was reluctant to other religions, even seeing the symbol. Therefore, in my opinion, since childhood, children need to be together to feel the difference, differences in everything including religious differences. and this can refer to Ki Hadjar Dewantara's education on diversity.

Religion, in this case is a doctrine of intolerance as a child, through education with various methods of learning. From his intolerant experience, then an attitude of tolerance grows, whereby this attitude of tolerance is fully realized needs to be fostered early on through direct

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80 Hasil Wawancara dengan Mar, S.Pd, Jumat 1, Juli 2016 di Kamulan School Yogyakarta.
81 Bartolomeus Samho, *Visi Pendidikan...*, hlm. 69 - 72.
83 Hasil wawancara dengan SL, Kamis, 30 Juni 2016 di Kamulan School.
interaction in a variety of togetherness through multicultural education in accordance with diversity.

Two boys and girls are arguing with one another about shooting toys, that shooting is a toy for boys and girls should not be used. When asked by miss, why is the shooting game only for men ?, the child answers: "yes, my father said". At lunch, there is a boy who doesn't want to use a pink spoon, because he has been teased by his friend that pink, is for girls. When I stepped on a balloon, there was a girl who was angry and didn't want to play because she didn't get a pink balloon, because she thought she was a girl and had to get a pink color. On the other hand there are also boys who use pink, and just fun. 84

Gender differences in this case can be seen in the games played which have been constructed in child custody, 85 that games are differentiated by sex, 86 for example shooting only for boys, and women should not play it. Likewise, the color pink, 87 is a color for women and men may not use it, 88 either in the form of toys, eating equipment and so forth. In the early childhood education environment, differences cause conflicts between friends. Not only religious differences, but also gender, physical condition, language, race, age and thought. If seen, only a small group is in conflict with the boss. Therefore, because it has been through a long process, planting tolerance values. 89 Furthermore, this means that the recognition of children from minority groups. This is in agreement with HAR Tilaar, namely that the focus of multicultural education is no longer on social groups, religion and cultural domains. 90 However, caring and willingness to understand or acknowledge the children of minority groups. 91

Conflict: when children snaktime, after praying (universal prayer), suddenly there are children who use Arabic prayer, which is prayer before eating, and all friends see and listen. Then there is a Catholic child who says, Q: "miss, miss my Lord, God and Lord
Jesus. A friend answered, C: "no, you go to church". Then there was a conflict between the children. Q: "But if I also recite the Koran, I can pray and eat. C: "Alright, N N, (mentioning the name of his friend and holding him), we don't need to be friends with T-yes, we will later TPA go to the mosque together? . N: "yes", other friends all see. T: "cry". Know (meaning and reason): Miss: "pay attention to children who talk, then ask why T is crying, T: explain:" C and N do not want to be friends with me miss? ", Miss:" why do not want to be friends ?, T : I cannot be God and Lord Jesus. Miss: "while rubbing T's back that is still as inconvenient, Miss:" ask C and N ", C and N why is T crying ?, C:" right, T teaches in the Church miss the Lord Jesus, if I and N go to mosque and Allah, he even said God and God Jesus, so not just friends, (while folding arms and angry expressions). Miss: "o that's the story, try asking, M and O are also friends, even though M uses the headscarf, the Koran, to the mosque too, likes to share and be friends with everyone, and his friends play a lot of fun. Try for example, C and N, just the two of you when you play good or not, if you don't share food with your friends, don't you? If you don't lend a toy to your friends, don't you ?, C and N: "answer, don't miss it" . So, what should I do, "C:" answer: "friends with everyone", Miss: "So what should I do next ?, C: apologize, Miss: please apologize. C & N: apologize to T, and T: "are we friends? And they sat side by side. Miss: "OK friends, if we all have fun themes, so be happy. So T: may go to church and C & N, may also go to the mosque, everything is good and all is great, and God loves good children. Miss: "What kind of good boy is that ?, one by one the children answered :, who love friends, who want to play together, want to share, want to forgive and apologize, Miss:" okay, all good jobs, all friends have understood the meaning of a good friend. Feel: Try, how do children feel, if all love each other, P: happy miss, many friends. Miss: "Okay, I'm happy, miss is happy too, because all the children love the same miss and all of their friends. All great. Do: some children whisper to each other and hug their friends. Affirmation: singing songs, kindhearted children / our tolerant children / peaceful love children. Poetry: kind children, always cheerful, happy
to help friends, all love kindhearted children. Miss: "OK, good job everyone, yee (all the applause)."  

With the conflict, of course children learn directly about the meaning of difference, namely knowing the meaning and reason, the difference, then the child will be able to feel and do directly a caring attitude and respect for differences, then this can be affirmed in the form of affirmation both through songs, pat or other activities that are easily understood by children. In this case, the right awareness of tolerance can be grown, of course through the implementation of the PAS learning model in every activity undertaken. According to Ngainum Naim and Ahmad Sauqi, construction of education like this is oriented to an awareness that is religiously pluralist, and multicultural.  

Awareness that is multicultural in mind, is also introduced through simple understanding, namely through routine activities such as introducing my self that is integrated in learning.

Introducing my self activities are often carried out on the sidelines of circle time in addition to the learning activities. Alternately and sometimes preceded by the teacher, all introduce themselves, that is, my name is ..., iam Muslim / Catholic / Christian, iam Javanese / Chinese / Sundanese / iam school at Kamulan ect.


92 Hasil observasi, selasa, 15 Maret 2016, di Kamulan School.
94 Hasil Observasi, selasa, 15 Maret 2016 di Kamulan School Yogyakarta
95 Yaya Suryana & Rusdian, *Pendidikan Multikultural...*, hlm. 53-57.
Introducing my self activities in tutoring in multicultural education have an important contribution to build awareness in children. That every child is different, with the insight of this difference children are expected to be able to respect it and be proud of the differences they have. This is the same as the opinion of Yaya Suryana and Rusdian that it is important to listen to one's identity, by way of direct interaction so that we are able to be humanistic in differences.\footnote{Yaya Suryana & Rusdian, \textit{Pendidikan Multikultural}..., hlm. 53-57.} It can be concluded that, tutoring in Multicultural Education in Early Childhood Education at the Kamulan Nature School in Yogyakarta is the process of developing a caring attitude and willingness to understand and recognize minority groups for various differences, such as differences in religion, language, race / ethnicity, thinking, learning styles , gender, culture and other differences. In this case what is very important to note is an attitude of tolerance or want to understand and care for diversity that is not limited by minority or majority groups. Because with an attitude of tolerance built from an early age, it will certainly build children who are able to be flexible or able to adapt in a variety of diverse environments. Furthermore, the authors find that in multicultural education in early childhood education, the important thing to build is awareness of tolerance, namely by direct interaction with diversity. Through the awareness of tolerance that is built, children will be able to build a caring attitude or want to understand various differences including even minority or majority groups.

CONCLUSION

First, tutoring in multicultural education in early childhood education at the Yogyakarta Nature School is the process of developing a caring attitude and willingness to understand and recognize minority groups for various differences, such as differences in religion, language, race / ethnicity, thinking, learning styles , gender, culture and other differences. Through awareness of tolerance, namely by direct interaction with diversity. This will then be able to build flexibility in children, so that children are able to adapt to various differences in both the mind and others.

Second, the tutoring model is a pattern that illustrates systematic procedures in carrying out learning activities to help children reach their developmental stages. Learning guidance models with PAS are, participated, appreciated, and supported. Participatory learning model is a learning model that involves children in full in student tutoring (student center). Appreciation is a tutoring where children are given awards or rewards in various forms ranging from praise and souvenirs with the aim of giving a sense of worth to the child and igniting the spirit to always explore themselves. Support, is an educator providing enthusiasm and
support to children both in learning and outside of learning. PAS learning model, is a learning model that is tolerant and brain friendly, so it can help the child's body to produce love hormones in children. Third, tutoring in PAS is an effort to make this tutoring model better and broader. Through evaluation, understanding etymologically, adapted to the characteristics and needs of children, and see the results. Fourth, the application of the PAS learning guidance model, namely through the following steps: (1) welcoming children (drop in), (2) lempuyang activity, (3) initial activities in class, (4) marching activities, (5). Sminate and rest, (6) Core activities, (7) lunch, (8) concluded activity. Fifth, the advantages of the PAS learning guidance model include: (1) being able to help children to reach their developmental stages, (2) providing sense of worth in children, (3) build a spirit to explore themselves, (4) build children's creativity, (5) build children's intelligence, (6) build children's independence, (7) build tolerance, (8) build responsible attitude, (9) be a good listener, (10) develop an unyielding attitude, (11) build an attitude of empathy. Weaknesses in the PAS learning model will arise, among others, because there are children who are not being noticed, and emotional conditions are not good.

DAFTAR PUSTAKA


Undang-Undang No. 20 Tahun 2003 tentang Sistem Pendidikan Nasional Bab I Pasal I Butir 14.

Undang-Undang 1945 (yang sudah siamandemen) pada pasal 31 ayat 1


**JURNAL**


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