

Multicultural Education Curriculum in Preschool Education

(Kurikulum Pendidikan Multikultural dalam Pendidikan Prasekolah)

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ABSTRACT

Multicultural or called as multiple cultures derive from a word multi which means more than one and cultural refers to culture. Multicultural means cultural diversity. The concept of multiculturalism or cultural diversity must be introduced as early as possible to the children because living amid that existence is so necessary for children to be able to accept it. Yet the problem now is that many teachers and schools find it difficult to implement multicultural education in schools. One of the main reasons is the lack of a multicultural education curriculum that can serve as a guidance in learning. This article will describe the concepts and characteristics of a multicultural education curriculum model. All are intended as alternative proposals for the preschool education curriculum. Meanwhile, Optional Reporting Items for Systematic Review and Meta-Analysis (PRISMA) were adopted for the current research review using two major journal databases, namely Scopus and Google Scholar. Thus, the search effort yielded a total of 9 articles that could be systematically analyzed from the various articles that had been excluded with filtering tailored to the specified criteria.

Keywords: Curriculum, Multicultural Education, Preschool

INTRODUCTION

Education must serve and give a freedom for students to feel happy and also contains investments in the mind of the character, art, culture, intelligence, skill and religion (Ki Hajar Dewantara 1889 to 1959 in Hasanah 2018). Consistently, Kholik (2017) stated that education should develop an ability to recognize and accept the values that exist in those differences in terms of personal, gender, society, and culture as well as improving the ability to communicate, share and collaborate with others. On the other hand, according to Banks (in Yasmin & Najeemah 2016), he stated that 21st-century reality requires schools in responding effectively and culturally in schools and the entire school community as well as preparing students to create positive interactions with different individuals. This is because education is a basic need for every human being to ensure the survival of the individual and

his country socially (Ayu, Tirtayani, dan Abadi 2019). Moreover, the students' knowledge level may be vary to one another because there are students who have not yet separated from self-awareness (Jamilah & Niranjali 2011).

In addition, Suniti (2014) states that the Curriculum is an educational plan that provides guidelines and guidelines on the type, scope, sequence of content, as well as the educational process. Therefore, the curriculum has a central position in the entire educational process, namely as a guidance and guide for teachers in the learning process. As multicultural refers to more than one which derives from a word multi and cultural relates to culture, so that multicultural means cultural diversity (KBBI: 2008). The cultural diversity is a timeless heritage which becomes the uniqueness where the contained values can be shared and the variety of group are related and interact one another. Therefore, inheritance is a fundamental part of the process of meaning in life and an important component in social identity for building peace (Barghi et al. 2017). Meanwhile, multicultural education itself refers to cultural, ethnic, religious, gender, and linguistic differences that can facilitate the various educational needs of students from different backgrounds (Machmud & Alim, 2018). It is also supported by Sitorus (2017) that multicultural education is a response to the development of diversity in the school population, as an equation of demand for each group.

The concept of multicultural or cultural diversity must be introduced as early as possible to our children because children are going to deal with these differences, and it would be a need for them to be able to accept it. In accordance with (Sitorus 2017), multicultural acceptance should be reflected in every step of a child's life, not only in the family but also in the school environment. This is because schools have the power to internalize the value of life more strongly than at home. As for how the child interacts with his or her peers, the learning methods shown, the learning media displayed will be very interesting to the child as it contains a variety of interesting colors, and there may be interesting songs so that it would be the truth if the school has more power to internalize values than at home.

In addition, knowledge of the preschool curriculum is very important for teachers in implementing PdP that can meet the standards of children's needs (Muhammad Haziq & Abdul Halim 2020). Yet the problem is that many teachers and schools find it difficult to implement multicultural education in schools. One of the main reasons is the lack of a multicultural education curriculum that can serve as guidelines in learning. To implement multicultural education to the maximum, a clear curriculum is needed. This is because the

curriculum has an important role in the world of education. This opinion is also supported by Hamalik, the curriculum has several main roles such as : 1) the role of conserving, transmitting, and interpreting values of the social past and the existence of culture in society; 2) the role of critical and evaluation (i.e. evaluating and selecting socio-cultural values to be inherited to students based on definite criteria); and 3) the creative role, which is to create and organize creative and constructive activities according to the development and needs of public students. Moreover, Hidayat's opinion outlines that the curriculum serves as a tool to achieve the desired goal and at the same time as a guideline for managing all daily educational activities (in Fadillah 2017).

Moreover, in accordance with Tri Astutik, the targets of multicultural training may be divided into 3 types, particularly targets associated with attitudes, understanding, and getting to know. First, mind-set (mindset goal) is to increase cultural cognizance and sensitivity, cultural tolerance, admire for cultural identity, responsiveness to subculture, abilities to keep away from and remedy conflicts. Then what is associated with the understanding aspect (cognitive reason) is the purchase of understanding of the language and subculture of others and the cappotential to research and interpret cultural behavior and understanding of cognizance of cultural perspectives. Meanwhile, the reason of multicultural training associated with the reason of coaching is to correct deviations, stereotypes, and misconceptions approximately ethnic organizations in textbooks and getting to know media; affords a lot of techniques to direct distinction in the front of people affords conceptual equipment for intercultural communication, develops interpersonal abilities, affords evaluation techniques, enables explain values, and explains cultural dynamics (in Kholik 2017). Due to that reason, this article will describe the concepts and characteristics of a multicultural education curriculum model. All are intended as alternative proposals for the preschool education curriculum.

METHODOLOGY

This section describes five main sub-sections which are PRISMA, sources, participation and exclusion, the systematic review process, and data collection and analysis used in current research.

PRISMA

PRISMA or known as Optional Reporting Items as Systematic Review and Meta-Analysis is the publication standard needed to guide writers with relevant information and that will be needed to enable them to evaluate and check the quality and accuracy of reviews. Besides, PRISMA emphasizes survey reports that evaluate randomized trials that can also serve as a basis for reporting systematic surveys for other types of research (Moher et al., 2009).

Source

The survey method of this study was conducted using two main databases, namely Scopus and Google Scholar specifically, Scopus indexed a total of 857 journals related to the multicultural curriculum of preschool education, while Google Scholar indexed 1,640 related journals.

Systematic Review Process for Selecting Articles

a. Identification

The systematic review process in selecting many articles relevant to this study consists of three main stages. The first stage is to identify keywords, followed by the process of finding related and similar terms based on the thesaurus, synonym.com. Therefore, the search strings in the Scopus and Google Scholar databases were expanded in July 2020 (See Table 1) after all relevant keywords were successfully determined. Most importantly, the current research work managed to obtain some articles from both databases. In total, 2,497 articles were collected in the first stage of the systematic review process before screening.

Table 1. Search Strings

Database Search String	
Scopus	TITLE-ABS-KEY (curriculum) AND (multicultural) AND (“preschool” OR “kindergarten” OR “early childhood education”).
Google Scholar	The Multicultural curriculum of early childhood education

b. Screening

The purpose of the screening was to decide to focus only on journals (research articles) as they act as the main source offering empirical data. Thus, this further indicates that publications in the form of systematic reviews, reviews, meta-analyzes, meta-syntheses, book series, books, chapters in books, and conference processes are not included in current research. Also, it should be noted that the survey is more focused on articles published in Indonesia and it is important to note that the period used the last 5 years (2016-2020) has been chosen for the period as well as language selection is also observed in English and Indonesian. In total, a total of 2,434 articles were issued based on these criteria.

(See Table 2).

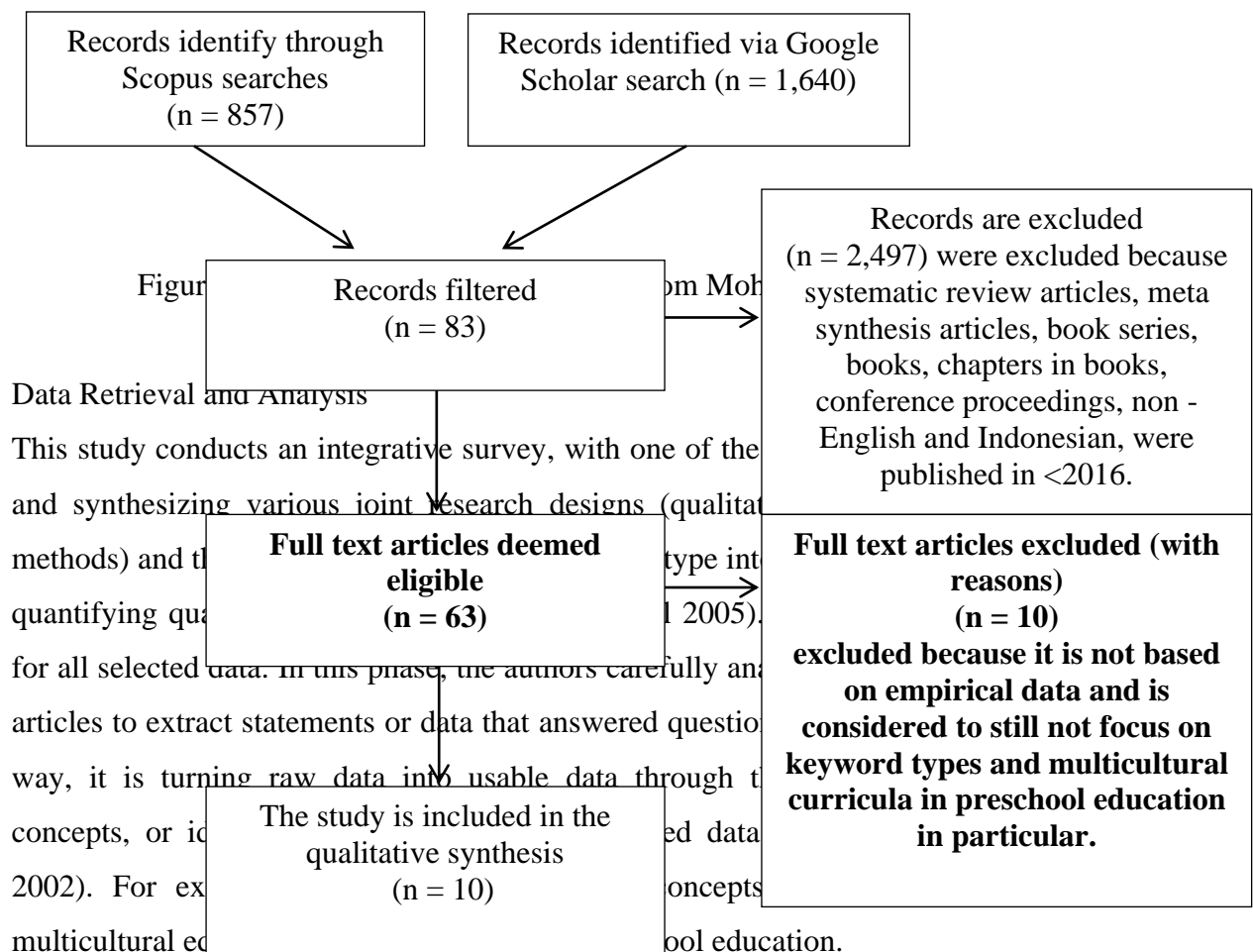
Table 2. Admission and Exclusion Criteria

Criteria	Eligibility	Exceptions
Types of Literature	<i>Journal (research article)</i>	Book series, chapters in books, conference proceedings
Additional keywords	<i>Soci, psyc, curriculum, early childhood education, child, article, preschool child, teacher education, pedagogy, curricula, child development, intercultural competence, cultural identity, i ntercultural education.</i>	In addition to other <i>keyword</i> types .
Language	English and Indonesian	Not English and Indonesian
Time line	2016-2020	<2016

c. Eligibility

A total of 63 articles were completed for the third phase, known as qualification. At this stage, the more important notes, titles, abstracts, and main contents of all articles are thoroughly examined to ensure that they meet the participation criteria and are suitable

for use in the study to achieve the latest research objectives. As a result, a total of 53 articles were issued because they were not based on empirical data and were considered to still not focus on keyword types and multicultural curricula in preschool education in particular. Finally, a total of 9 articles remained ready for analysis (see Figure 1).



FINDINGS AND DISCUSSION

Analysis of past studies

This analysis resulted in a finding of various journals with a few topics of discussion, still within the scope of the educational curriculum based on multicultural diverse design approaches from various countries such as Malaysia and New Zealand (Barghi et al. 2017; Chan 2019) as well as noteworthy as the specification discussions appropriate from a study focusing on a specialized multicultural education curriculum of preschool education in Indonesia (Fadillah 2017; Hasanah 2018; Kholik 2017; Nurtiani & Elvinar 2018; Setyowahyudi 2020; Sitorus 2017; Wulansari 2017).

In the case of this study, regarding the year of publication, one article was published in 2020 (Setyowahyudi 2020) and one article was published in (Chan 2019), next in 2018 a total of two articles were published articles published (Hasanah 2018; Nurtiani & Elvinar 2018) and lim an article in 2017 published (Fadillah 2017; Barghi et al. 2017; Kholik 2017; Wulansari 2017; Sitorus 2017).

As for the various discussions this study elaborates from several previous studies that have been conducted by Kholik (2017), who stated that multicultural or multicultural education must be approached and interrelated with learning strategies and curricula that direct the learning process. The important thing needed is to plan some of the content of educational curriculum materials so that students can accept others on an equal footing and respect their religion, culture, and ethnic differences. Therefore, a curriculum model with various themes is a highly recommended curriculum model.

Similarly, Fadillah (2017) said that the concept of multicultural education curriculum in kindergarten can be interpreted as a form of curriculum that contains multicultural educational materials intended for early childhood learning with information to introduce and instill in children an attitude of togetherness, justice, and tolerance. Furthermore, the multicultural education curriculum development model is implemented by considering fundamentally the principles and approaches in multicultural education curriculum development. The model approach that can be used and implemented in preschool education is the contribution and additive approach.

For example, the study that has been conducted on pre-school education that has implemented Multicultural education in Kindergarten Trimurjo Regency, Central Lampung Province, the implementation is divided into 3 parts, including 1) Self Development Program, 2) Integration in Subjects/subjects; and 3) School Culture. A model approach that can be used and implemented in kindergarten education is a contribution and additive approach. Moreover, the opinion of Sitorus (2017), who states preschool education as an alternative form of multicultural education since 2000 which aims to reach children from all steps of life, especially the poor or disadvantaged children living in remote areas, slums and being out of town. The concept of multiculturalism becomes a concept that cannot be separated from the form of multiculturalism in preschool education (Hasanah 2018).

According to Setyowahyudi 2020, in his study, he looked from the perspective of diploma students in his field to increase the value of multicultural education for children by

interacting and engaging children with activities around them so that children can cultivate the value of multicultural education in their hearts and their behavior.

The Challenges in Implementing Multicultural Education

According to Yhana (2016), there are 3 most important demanding situations in imposing multicultural education in Indonesia such as religion, ethnicity, and subculture are the maximum crucial bonds with inside the lifestyles of all and sundry in a country. Everyone has used non-secular concepts to manual himself in lifestyles in society. However, he or she will not share the means of his non-secular ideals with others. This can handiest be achieved thru multicultural education to acquire one's dreams and concepts in respecting religion. *Secondly*, this belief is supposed to be a crucial detail in dwelling collectively is a belief or faith. The high tendency of suspicion/worry or mistrust of others can also increase when there is no good conversation in the community. Afterward, the third thing would be tolerance as the highest stage to acquire confidence. *Third*, Tolerance can turn out to be a truth when we assume the existence of differences. Faith is something that may be changed. In order to be tolerant, you are better not to continually hold your ideals. To acquire the intention of turning into a democratic Indonesian men or women who can stay in Indonesia, multicultural education is needed.

The Importance of Implementing a Multicultural Curriculum in Preschool

Iwan Supardi mentions six simple assumptions of why multicultural education need to be developed in schools. Firstly, cultural variations have strengths and values. Secondly, schools should be the pilot of delivering human rights and respecting the cultural variations. Thirdly, fairness and equality for all schools should be a concern in developing curriculum layout and its implementation. Moreover, the importance of behaviours and values for the continuity of a democratic society should be promoted in schools. Fifth, school should be a place for developing knowledge, skill values, behaviours and commitment to help students from plenty of groups. And sixth, teachers 'collaboration with households and groups can create a supportive environment that helps multiculturalism. (Iwan Supardi 2014).

Practices to Develop Multicultural Educational Competencies for Children

Santrock (in Siti Anisatun Nafi'ah 2018)) said before imparting substances on multicultural education, educators need to examine the appropriateness of factors of competency development by studying substances and the values of multicultural education. The development of capabilities in early adolescence, particularly non-secular and ethical values, physical, cognitive, social-emotional, and language motor skills. Therefore, educators are required to be creative, innovative, and touchy to the variations of a child's early surroundings.

First, Multicultural Learning Strategies for Religious and Moral Aspects. The most important thing for the early adolescence is the aspect of religion and moral values by introducing their religion. In the creation of faith, it should be created in an interesting way for them. It aims to keep the children on track of their faith as well as not losing their identity and the meaning of faith itself when they grow up. In terms of faith and moral on early adolescence, there must be a competency to achieve such as to believe the existence of God through His creation. There are some multicultural educational teaching strategies that can be applied to teach them about God's creation. An instance of introducing God's creation, children may be invited to play with inside the lawn, so that they can observe their surroundings as the source of knowledge about God's creations like stones, butterflies, trees, sky, sun and so forth. Afterward, they are taught to say thank for what they have observed to God. Another strategy could be done by using the example of foods such as rice. The teacher can explain that rice derives from grains and it is created by God. Teachers can teach the students to say hamdalah after having their meal as well as reminding them not to waste their food as the manifestation of spiritual values. Teachers can also apply another strategy by asking to the children like "who have plants or pets at home?". Teachers can tell them that plants and animals are also God's creation. Thus, human (i.e. teachers and students) responsibility is to take care of them as God's creation by feeding their pets and watering their plants at home. The other strategy is to teach them how to make Shalat for moslem. They will be taught how to do wudhu. The children can learn how to do a good wudhu by not disturbing their friends and celebrate the big raya based on their own faith.

Second, the Cognitive Aspects of Multicultural Learning Strategies. There are some competencies to achieve which is the understanding of social surroundings (e.g. family, friends, locations of worship, culture, and transportation). In this aspect, the educators can develop the multicultural values through the cultures. They can also integrate the cultural

introduction by getting know the surrounding's cultures. A strategy that can be done by teachers is by giving a teaching material about Kartini's day. The children are asked to wear the traditional outfits from several regions. Teachers can introduce these outfits to the children as well as introducing the multicultural values such as our country has lots of traditional outfits based on its region, so that we are not supposed to mock others and should be proud of these differences. Another learning strategy is by introducing traditional dance. Children are supposed to teach about what are traditional dance that they have in their region. It has a purpose to nurture the culture values as the children is the heir of the culture. Teachers can also use another learning strategy like introducing traditional foods. It aims to ensure that the children have a good knowledge of their region traditional food. In the aspect of cognitive development there is also another competency to gain such as presenting the creation of social environment like family, friends, worship place, culture and transportation in the form of pictures, story telling, singing and gestures. Learning strategy in the scope of friends can be in the form of food sharing, no bullying which aim to teach them about social environment like being care and showing their respect to other. Another learning strategy on songs is by teaching the national anthem as the symbol of a country. Indonesia has national anthem like Garuda Pancasila. In here, the teachers can teach the children how to sing that song by introducing Garuda Pancasila as the symbol of Indonesia as showing the picture. Similarly, by showing the picture of Indonesian heroes as well as telling the story of those heroes.

Third, Multicultural Learning Strategies for the Social Aspect of Emotions. In the aspect of social emotional development, the educators need to look at the appropriateness of the accomplished competency by applying the multicultural academic material and teaching strategies. The purpose of social development is to build the children characters of being care, cooperative, adaptive and responsible. Teachers need to teach about these mentioned characters as early as they can to the children by being the role model. In here, the behaviour of being care to others would be one of the examples. A strategy that can be taught is by offering help to their friends or teacher. Learning strategy for social-emotional attitudes is like being cooperative. For instance, the children can share their ideas or their toys. In a case where there is a child who wants to play a block and another friend wants to build a mosque by using it, so that the teachers should be the problem solver by building a mosque with a playground in front of it. This can teach the children how to respect their

friend and how to have a good teamwork. Learning strategy to build children's responsibility by asking them to put their toys back after playing as well as acknowledging their mistake and apologizing.

Fourth, Multicultural Learning Strategies for Language Aspects. Language development elements may be given multicultural values to the children. Learning strategy in the aspect of language can be in building a habit of saying thank you for everything that they receive from their friends, teachers, parents and others. They are also taught to say sorry if they make a mistake as well as learning how to ask for help with a proper way if they need it. The use of proper name is also taught to the children like Mr., Mrs., and so on. It aims to create the ability of using appropriate words as well as being polite to the elders or olders. Learning strategies for language development, namely by telling about natural conditions in accordance with the child's environment. Children can share their environment with other children. The teacher's assignment is to expand children's experiences and insights with videos or pictures. The goal is to recognize that their environment has many differences ... "

Fifth, Multicultural Learning Strategies for Art Aspects. Learning strategies for aspects of art development by introducing songs. Children at this stage like to learn with songs. Songs that can be introduced to them is the folk song. The goal is to let the children know about the songs that are typical of their area. The teacher can also provide values that can be taken from the song. Another learning strategy in art development is the art of music. How to develop the art of music is by introducing children to traditional musical instruments of the region. Examples of traditional musical instruments are *kentongan*, *angklung*. Children can play *kentongan* and *angklung*. Teachers can provide multicultural values in a way that children must be able to play regional music so that regional music does not disappear if no one plays it. Another learning strategy for art development can be developed with dance. Dance that can be given by the teacher is the regional or local arts of the students. Regional dances that can be given to children are for example the *lawet* dance. The teacher can give examples of regional dances which the children can then follow. Teachers can provide multicultural values, for example being proud of their local dances.

Sixth, Multicultural Learning Strategies for Gender Aspects Gender education needs to be taught to children. Children's understanding of gender can be developed after children

understand the concept of gender. Children need to be taught that they are male or female, so that children can organize their world on gender. The concept of gender in children is simple and concrete. Preschoolers rely on physical characteristics, such as clothes, hairstyles, to decide who falls into which category. Multicultural education learning strategies based on the concept of gender, teachers can teach girls to wear skirts. Boys wear pants. Girls when praying use *mukena*. Boys wear a sarong and cap when praying. Girls' hair can be long but boys can not be long. Girls can wear earrings. The purpose of gender recognition is so that children get a clear concept of gender certainty. In the next stage, children will be motivated to become a man or woman who is competent or true. Thus children will find activities that produce gifts for boys or girls. Children can also imitate the same sex behavior models.

CONCLUSION

In conclusion, education can be the right medium to introduce multiculturalism. At the core of multicultural outcomes is the desire to accept the cultures of other groups, ethnicities, genders, languages, and religious diversity that create a balance and form a unity. Therefore, multicultural education should be approached in ways and learning strategies as well as curricula that lead to the learning process. This is important for designing some curriculum materials for students to be able to accept equally regardless of other people's differences, respecting their religion, culture, and ethnic differences.

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