

SETTLING FOR TOLERANCE ON INTERCULTURAL CHILDREN AT SCHOOL (Case Study on Children aged 5-6 years with Madurese, Makasar and Javanese Ethnics Cultural Background)

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Abstract : Tolerance is closely related to mutual respect for others who have different beliefs and forms of behavior. Tolerance is an important character that needs to be developed in the position of cultural ethnic diversity in Indonesia. Each tribe has its own determination to behave in society. Distinguishing one's ethnicity, especially in early childhood, cannot be inferred only from the place of birth, but there are several aspects including the style of language, attitudes, and habits of children in their families. In plain view there are few people who disagree with differences, but if it is not properly understood by children, it will cause a lack of tolerance for themselves, especially at school. Culture is the formation of a child's personality in real world, this is related to the socialization of children who sometimes still choose to be friends. The tolerance in this article looks from the point of view of differences in cultural backgrounds of children aged 5-6 years. Research subjects were children of the Madurese tribe, Makassar tribe, and Javanese tribe. The purpose of this study is to explain the process of settling for tolerance by teachers at school. This research used a qualitative case study approach with data collection techniques namely observation and interview. The results obtained in the process of settling for tolerance at school by teachers through learning activities and habits at school.

Keywords: Tolerance, Tribal Culture, Early Childhood

1. Introduction

Indonesia defines early childhood as an individual human being who has an age range of 0-6 years, that age is an important period that occurs in children who are experiencing a process of rapid growth and development even said to be a leap of development. Early age is a golden opportunity for a child to learn through stimulation that can be obtained from his environment. Early childhood learning has differences with adults, because there are different characteristics that according to Yusuf and Sugandhi in Fadhillah (2012) that early childhood have characteristics: 1) unique; 2) egocentric; 3) active and energetic; 4) strong curiosity and enthusiasm for many things; 5) explorative and adventurous; 6) spontaneous; 7) happy and rich in fantasy; 8) easily frustrated; 9) lack of consideration in doing something; 10) short attention power; 11) passionate to learn from experience; and 12) increasingly showing interest with friends. Seeing from the above characteristics basically it can be seen that early childhood interest in learning desires is high. The point is in terms of how to develop aspects of motoric, language, social emotional, cognitive, moral, and artistic development.

In developing all the above aspects, a forum is needed, namely education. According to Suyadi (2015) early childhood education is essentially education that is organized with the aim of facilitating children in developing themselves not only in ability, self potential but also in forming their personality. Good education is capable of carrying out and achieving all of them well, and cannot be separated from settling for character in children from an early age. Therefore, character becomes an important thing to be taught and applied from an early age.

Character, in general is a major thing in reflecting how a person's personality. According to Adisusilo (2013) character is something that qualifies a person's personality. Character becomes identity, characteristics, a permanent attitude, which overcomes the ever-changing contingent experience. Thus, character is a set of values that has become a habit of life so that it becomes a permanent characteristic in a person such as hard work, never give up, honest, and others. Every practitioner will be very interested when discussing about character. Many people consider that Indonesia is on a character crisis in its society, especially teenagers and comes to children. Today's children, so easily criticize someone without first understanding how someone is. Related to this, one of the warmest and most talked about characters in Indonesia today is tolerance.

2. Related Works/Literature Review

a. Tolerance

Definition of Tolerance

Tolerance contains many meanings depending on how the human perspective in giving meaning and understanding. In short, tolerance is only interpreted as an attitude of mutual respect among people. According to Borba (2008) tolerance is a valuable moral value that makes children respect each other regardless of ethnicity, gender, appearance, culture, beliefs, abilities, and sexual orientation. This attitude is actually the main modal of a person in interacting with others who have differences in any way from him. According to Suyati Sidharta in Yunita (2015) the attitude of tolerance and peace is the cultivation of the habit of being patient, tolerant, and holding back emotions and desires. Tolerance is defined as the quality of the attitude of letting the opinions, beliefs, customs, and behavior of others differ from him.

Tolerance Characteristics

According to the guidelines for early childhood character education that explains tolerance, there are several indicators that can show children's tolerance at an early age. These characteristics are:

- a. Nice to work with friends;
- b. Want to share food, drink, things or toys with friends;
- c. Always say hello;
- d. Show empathy;
- e. Nice to make any friends;
- f. Appreciate your friends' opinions and not impose your will;
- g. Want to mediate a disputing friend;

- h. Do not like making noise or disturbing friends;
- i. Selfish
- j. Nice to discuss with friends; and
- k. Nice to help friends and adults.

Some of those behaviors will teach and familiarize children about how to have tolerance with others and how to tolerate life.

b. Settling for Tolerance on Children

Tolerance as the main basis of children in the process of socialization with the wider world will experience many differences in any way with it. Settling for an attitude of tolerance for children there are several steps that will be described below

a. Grow and exemplify tolerance

In the process of building tolerance, the adult figure around them is their example in understanding how to foster tolerance. This first step in growing and exemplifying tolerance, there are six ways to make children tolerant, namely as follows:

- 1). Fight your prejudices as adults so as not to exemplify children;
- 2). Encourage yourself to educate children to be tolerant early on;
- 3). Don't listen to discriminatory comments;
- 4). Give a positive impression about all differences such as ethnicity, race, ethnicity, culture, etc;
- 5). Encourage children to be involved with diversity; and
- 6). Exemplify tolerance in everyday life
- 7). Grow appreciation for differences

The difference will definitely exist in every line of life of a human being. The variety of characters and background of a person, sometimes gives different responses to children. There are several ways to grow appreciation for differences in beliefs, abilities, and background of people. These steps include growing a sense of pride in the culture of the child, through a way of getting to know more about his own family background. Developing a positive attitude towards diversity by understanding the similarities or differences between themselves and others. Efforts to help children accepting differences can be through means of accepting differences early, introduce children to diversity, give firm and simple answers to questions about differences, and help children see similarities with others. There are also a number of ways to develop a positive attitude towards diversity, that is to instill to accept differences early, introduce children to diversity, give firm and simple answers to questions about differences, help children see equality.

c. Against stereotypes and not prejudiced

This method teaches children to oppose bad things related to tolerance namely hatred or intolerance. It can go through the process by making children experience themselves and understanding how they feel hated, so that they will understand how they feel when others also feel hated by many people. The most important thing is to teach children to be able to understand about all humans deserve good treatment.

The three attitudes above are interrelated in the practice of their implementation by adults in early childhood. It needs to be taught to them how to have a tolerance attitude which is shown through the socialization relationship with their friends. Then showing good appreciation for differences, and when there is a stereotype and bad prejudice shown, he can understand it. This step also has some in preventing bad prejudice by teaching children to oppose stereotypes by showing prejudice and stereotypes, listening carefully without commenting, opposing prejudiced views, setting rules by not being able to comment discriminating.

Tolerance is closely related to someone's mutual respect for others who have different beliefs and forms of behavior. Tolerance itself is one of the important characters that need to be developed in a variety of diversity like Indonesia. Especially in cultural diversity that is extraordinary compared to other countries, the country of Indonesia with the nickname of a thousand cultures is very visible from various aspects. One example of this aspect is the ethnics. There are many different ethnic groups in

this country, such as Malay, Papuan, Tengger, Madurese, Makassar, Javanese tribe, and so on. Each tribe has its own provisions in behaving in the community, sometimes even this for them has also become a distinctive feature when it is embedded in a person when meeting other people. Distinguishing one's ethnicity from other ethnics, especially in early childhood cannot be deduced only from their place of birth, but there are several aspects in how to distinguish them. Included in the style of language, dialect, way of speaking, attitudes, and habits of children in their families. Problems about differences if not properly understood by children will lead to one fatal thing, namely a lack of tolerance for themselves. Especially in schools with children who are multiculturalism.

A phenomenon occurs in schools located in the coastal area of Kamal Madura. The school is there to provide education services for children, facilitating parents working in Lanal Batu Poron, the majority of whose parents are a navy. The navy are mostly non native Madurese, but many from outside and get their work in Lanal Batu Poron. Thus, the family and their children live in the area provided by Lanal Batu Poron. Schools with children who are multiculturalism, where students have different cultural backgrounds in some children. This differences can lead to a problem that is shown to some children in the school, one of them is a child who cannot appreciate his friend, unable to control his emotions when he is not in accordance with what he wants. In these schools there are differences in ethnic cultural backgrounds namely Madurese, Javanese, and Makassar ethnics.

c. Characteristics of Madurese, Makassar, Javanese Ethnics

Madurese

Madurese in social relations in their environment has strong characteristics in adherence to a respected figure. In addition, the Madurese is identical with the stigmas inherent in the views of others. One of the stigma about Madurese is about individuals who are quickly offended, angry, fighting, violent, rude, and so on. The stigma is formed due to several underlying factors. According to Suryandari (2015) the negative stigma about Madura was caused by two factors: First, the Madurese themselves were trapped in a way of looking hard and courageous, as imaged. Hard and brave images immediately explode in facing problems. Second, outsiders take Madurese hostage to remain imprisoned in hard images that have been formed. Madurese who have already been remarkable hard, their ethnic names are used by people from other tribes, such as Java, to scare or even to commit crime.

Stigma or other people's views on Madurese society arise because of various phenomena or events that occur are carried out by several individuals in this region. According to Medina (2009) the characteristics of Madurese are:

- 1) Ejhin, means individually in carrying out tasks. The point is that Madurese tend to be individualistic even though they are not selfish.
- 2) Gherra, artinya is stiff and rough
- 3) Koko, artinya in Indonesian is kukuh. This character is a form of firmness in holding beliefs, principle, inclinations of heart, opinion and even his words never avoided from observing outsiders
- 4) Saduhuna, artinya just the way it is

Makassar Ethnic

Makassar people are those who always hold fast to their innate character and characteristics, namely dare to hold fast to self esteem (*siri' na pacce*), brave (*warani*), honest (*lempu*), firm (*getting*), humanist (*sipakatau*), and religious (*mappesona ri Puang Seuwwae*). The values of socio-cultural identity in the community that are held firmly have actually become part of their daily lives. Makassar itself has two distinctive cultures namely *siri,na pace dan sipakatau*

Cultural Characteristics of Siri' na Pacce

Characteristics of *Siri' na pacce* consist of two words, *Siri dan Pacce*. This two characters will be explained further in this discussion. First, the value of *Siri'* culture in the culture of Makassar in Indonesian means the concept of self-esteem / shame in the character of the community. *Siri'* is a manifestation of the dignity of a human being, so abstinence for the Bugis-Makassar people to be

touched on by his self-esteem (siri'). An embodiment of itself in the character of siri' culture 'encourages the strong community to achieve the goals that they want to achieve both in the form of desire, ideals, achievements, quality of life that is considered the best. The Makassar community with its siri' character, is also included in the concept of strong self-esteem as a human being. It is intended that, people with Makassar ethnicity will be offended and irritable if their self-esteem on a small scale or a large-scale society is demeaned poorly. There are several values of Makassar's cultural character namely warani (brave) and getting (firm) which are internalized in the character of siri'. Pacce' culture which in Indonesian means humanity. Pacce' is a call of conscience to express the attitude of social solidarity towards the enforcement of the siri' dignity together.

Cultural Characteristics of Sipakatau

Sipakatau in Indonesian means mutual respect. Mutual respect is a view that every human being is human. This concept in Makassar culture positions itself that a human being as God's creatures must respect each other as someone who is equally human. This concept of value is intended to mean that people with Makassar culture strongly adhere to good social relations with the surrounding community. It means that Makassar people in dealing with other people in their environment who have the same cultural background or not, still respect each other.

Javanese Ethnic

The characteristics of Javanese can be seen from the way people use the Javanese language itself which is spoken freely using fine language and not (Krama and Ngoko), but it still sees the context of interlocutor. For example, peers or under age use Ngoko Javanese language, while when talking to adults tend to be more subtle with Krama Javanese language. Officially, the two types of languages used by Javanese tribes are available as follows:

- a. Ngoko language is a Javanese language used by people who are familiar, people of equal age or someone to others whose social status is lower.
- b. Krama language is a Javanese language used by people who are not familiar, from young people to parents or with people whose social status is higher

In addition to the pronunciation of Javanese in their daily life, there are several characters that characterize Javanese people in general. The character of the Javanese people is identified with polite, irreluctant, hiding the feeling, keeping the ethics of speaking both content and the language of the words and the locutor they are talking to. Personally, Javanese people are gentle people in behaving and speaking words, see how Javanese people live when they are ethical with others. Characteristics of Javanese characters will be described as follows:

- a. Narima ing pandum, namely the attitude of life that is completely surrender to all decisions determined by God. The mindset is that life regulated and cannot be opposed. This character also shows that the Javanese in life are not too ambitious (urip ora ngoyo).
- b. Gotong royong, the nature and attitude of helping each other in their environment both in love and sorrow. With this attitude of life, the existence of Javanese people is maintained strong among fellow citizens. As the saying goes, "light is the same as being carried, the weight is the same as being carried". This lifestyle shows the attitude of working together well with full awareness and responsibility for him.
- c. Ngajeni, mutual respect among people belongs to Javanese. Especially in the process of interaction with older people.
- d. Curbing lust, character or trait is derived from the Javanese term, namely Mengekang hawa nafsu, karakter atau sifat ini didapatkan dari istilah orang Jawa yakni "Wong urip iku mung mampir ngombe" can be interpreted as a living person is just a short break to drink. This, it can be proven that Javanese do not try to obey the lust for something that is excessive. This belief in Javanese culture makes human beings show a commendable attitude, such as helping, loving, worshipping the nation and country, mutual respect, and so on.

These characteristics are used as the basis and character of Javanese community in their social environment.

Cultural Relevance with the Study of Children

Culture as one part of the environment and very closely related to children. It is necessary, it can be understood that the components in it. According to Richard Brislin in his book Santrock describes a number of characteristics, namely as follows:

- a. Culture is formed from ideal concepts, values, and assumptions about life that guide people's behavior;
- b. Culture consists of the environmental aspects people make;
- c. Culture is passed through generation to generation. The responsibility for the continuation is on the shoulders of parents, teachers, and community leaders;
- d. The most influential culture in the conflict is a good aim among people from different cultural backgrounds;
- e. Despite compromises, cultural values persist
- f. When cultural values are violated or cultural expectations are ignored, people react emotionally
- g. It's not unusual for people to accept cultural values at one time in their lives and reject them at other times.

Some of the characteristics in cultural components that have been mentioned, more briefly understood that culture in early childhood as a form of settling for an ideal concept of values that guide behavior. The values intended here for early childhood are behaviors according to what applies in the family as the social part that is closest to the child. The culture applied by the family at home is in accordance with what is maintained from generation to generation to the child.

The difference in cultural background will certainly also affect the teaching of settling for the cultural character that is instilled in the family. Culture as one of the factors forming the child's personality, needs to be studied how children can have tolerance in themselves with environmental conditions that have cultural differences. Besides, culture is also a real form of children's personality, this is related to the socialization of children in choosing friends. However, small problems will arise in their relationship when they meet each other in an activity or when there is an interaction between the two. The character of the Javanese tribe in general is to accept and just follow what happened, seems not to choose or not to defend between the two when there is a minor conflict. This is what makes researchers interested in looking at how to cultivate tolerance by teachers to intercultural children in schools.)

3. Material & Methodology

This research was carried out in Hang Tuah 13 Batu Poron Kindergarten, with the reason that the place was taken because there were several factors behind it with 3 to 6 year old child subjects. The research method used is qualitative with a case study approach, which is from something unique in its phenomenon, the researcher takes this background to study and observe the child's tolerance in socializing and in school activities. The research procedure starts from the pre-field stage, the field work phase, the data analysis stage to the report writing stage. .

Data collection techniques were observation and interviews. While the data analysis process flow phase of the activities that would be carried out are: 1) Data reduction is the process of selecting, simplifying, abstracting and transforming "rough" data that appears from the notes written on the field. 2) Presentation of Data, namely a set of information that was arranged giving the possibility of drawing conclusions in the form of graphs, or charts. 3) Conclusion drawing is the process of finding meaning, recording order, patterns, explanations, possible configurations, causal flows and propositions from the overall images of both descriptive and reflective notes that have been made previously in the chart.

4. Results and Discussion

Learning in school is one of approaches that can be done to settling for tolerance in early childhood. This is important to apply to schools with multicultural children with different cultural backgrounds. In the process of settling for tolerance in early childhood there are three steps, namely:

- a. Grow and exemplify tolerance
- b. Grow appreciation for differences
- c. Opposing stereotypes and not being prejudiced

Those three steps are internalized in learning activities in schools and habituation done in school. The activities carried out at school in the process of settling for tolerance for children, through carnival activities; the form of activities with the aim of cultural recognition through traditional clothing. This was in accordance with the results of interviews conducted with class teachers. In addition, teachers also often conduct tolerance learning in the classroom in the form of storytelling about tolerance themes.

Tolerance in early childhood is actually not an assessment that the child has become tolerant or intolerant but it is an effort to settle for them. As one of the main factors in the next life, children need to be instilled early on how life can easily tolerate others. Settling for an attitude of tolerance can be done in an environment that provides differences. One of environment that provides these differences is education at school.

Through the process of education in school, tolerance for children is shown through the process of interaction between children and their friends who are different from themselves. Settling for tolerance according to Michele Borba (2008) some of the steps outlined are in growing and exemplifying the tolerance shown through learning in school and the habituation applied by the teacher to children. Learning can be in the form of learning activities in introducing differences that exist in their students. This is in accordance with the learning in kindergarten through activities in a theme.

Before entering into the discussion of settling for tolerance in early childhood, it is necessary to first understand how to know children learn about differences. For this reason, children will be easier to tolerate when children also know that they are different and must respect each other. Children do not enter the education program as a blank whiteboard that does not contain anything about differences. But on the contrary, they carry their own data bank which contains observations about the characteristics of people, experiences with an adult response to their questions which can reflect varying levels of discomfort regarding this issue, exposure to general prejudices about certain groups, and the theories they self-structuring of the causes and effects of diversity. That is one of the elements of differences in the child's background including in the cultural context. Children come to the world of education in school by bringing their respective perceptions of their experiences with their families.

The difference also raises its own characters that are motivated by each ethnic culture. In this study, the background of the research subjects was seen from the cultural background in the family. The first subject is the child of parents who are both from Madura. The neighborhood with army is also native of Madura. Thus, it can be said that army lives in a homogeneous environment with native Madurese. Unlike the second and third subjects, who are children with parents who have different cultures, as well as environments that have different cultural backgrounds.

Children who grow up in a homogeneous environment with those who grow in heterogeneous environments will bring up a different attitude towards the existence of a difference between them while at school. Children with homogeneous environments are more likely to be negative about a difference, while children with heterogeneous environments have less prejudice about these differences. This is in accordance with the theory presented by McGlothlin and Killen in his book Jaipaul L. Roopnaire (2015) states that children who grow up in homogeneous places risk developing negative attitudes about other groups because they have no direct experience of opposing wrong information or fear. In contrast, a study shows that children who grow up in heterogeneous societies show fewer group prejudices. Those cases make the teacher's task in understanding to the child about the differences in himself with other people and with the background of the home environment related to differences. With the process of understanding and accepting differences in children, it will be easier to make them have tolerance towards others.

Discussing learning in knowledge and understanding of cultural differences and tolerance, the class teacher at Hang Tuah 13 Kindergarten Batuporon, knew earlier about the differences that exist in

their students. After that the teacher provided learning activities that could provide knowledge about cultural differences in individual children. Learning is applied by the teacher at school, when first introduced about various ethnic groups in Indonesia through instructional media. Then the teacher also gave activities in the form of books containing various cultures by introducing and giving children room to color the pictures according to their knowledge. Furthermore, it was carried out by introducing differences that exist in children by introducing themselves to their respective regional languages.

These activities could provide knowledge of differences directly to children. Whereas in the process of settling for tolerance, the teacher usually provided a story in the classroom that contained good behaviors that could teach children to be tolerant without knowing what tolerance was. Simply, teachers taught children to have behaviors in respecting others. The last effort in the process of settling for tolerance for early childhood in Hang Tuah 13 Kindergarten Batuporon was through simple habituations in the form of tolerant living behaviors. One of them was to familiarize children to always greet, be patient, be able to share with all friends, remind always to be able to help friends, give examples of how to behave well towards others, randomize friends' patterns in one group in several activities, provide children to more often interact with different people.

5. Conclusion

Based on the results of research obtained from the field in the process of settling for tolerance carried out at school through several things namely learning activities in the form of an introduction to the culture related to various ethnic cultures. The learning can also be in the form of coloring activities, storytelling, as well as activities to introduce the culture of a tribe with a brief introduction using their respective regional languages. Moreover, it is also through habituation of behavior applied at school to grow and exemplify children. The most important thing from the results of this study regarding the process of settling for tolerance for children is the teacher's effort to instill tolerance through reminding with advice and modeling directly.

The suggestions from the results of research conducted by researchers are as follows:

a. For teachers

To provide tolerance for children with different cultural backgrounds, teachers should apply more various learning activities by applying the concept of multiculturalism education.

b. For further researchers

Research study that discusses tolerance with culture can be studied more closely by looking at tolerance attitudes seen from other perspectives such as gender, religion, race, and so forth

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