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Analysis of Multicultural Understanding and Moderation of Religion of Paud Teachers in Bengkulu Province

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ABSTRACT

Multiculturalism in Indonesia is an intriguing characteristic since it touches on so many different sectors of life. Teachers, particularly those in Early Childhood Education (PAUD), must comprehend multiculturalism and religious tolerance. This study aims to analyze the level of multicultural understanding and religious moderation of PAUD teachers in Bengkulu Province. The population taken in this study are all PAUD teachers in Bengkulu Province. The sampling technique used is probability sampling with the number of data samples, namely 84 people from 3 districts, namely Rejang Lebong Regency, Lebong Regency, and Seluma Regency. All of them are located in Bengkulu province. This research was conducted in October 2021. The data collection technique used a non-test technique in the form of filling out a questionnaire. The results of this study indicate that PAUD teachers in Bengkulu Province already have an understanding of multiculturalism and religious moderation. These PAUD teachers' awareness of diversity makes it simpler for pupils to think more, have other points of view, and comprehend reality in different ways.

Keywords: Multicultural, Religious Moderation, Early Childhood Education Teacher

INTRODUCTION

Indonesia is the largest multicultural country in the world. This fact is taken for granted, where the Indonesian state consists of various ethnic groups, tribes, religions, cultures and so on.¹ This difference must be accepted, enjoyed, and grateful for its extraordinary gift by forming an inclusive and tolerant civilization in all aspects of life.² However, religious contact in Indonesia's plurality contains two sides, namely the positive side as a unifier of wealth and the negative side makes fanaticism in exclusive and primordial radicalism which in the end creates social conflict between religious communities in the harmony of the nation's pluralism.³ This causes frequent tensions and conflicts between cultural groups and has an impact on the harmony of life. Thus, religious moderation is a middle way in the midst of religious diversity in Indonesia.⁴ Religious moderation is a religious attitude that is balanced between belief in one's own religion (exclusive) and respect for others with different beliefs (inclusive).⁵ Religious moderation also represents moderate religious views and knowledge, attitudes, behavior, ethics, and friendship.⁶ Therefore, religious moderation is very appropriate to be used and applied in the life of the nation and state, especially in a multicultural society.⁷

Multiculturalism in Indonesia is an interesting aspect because it relates to various aspects of life. Studies on multiculturalism generally discuss from a certain perspective, for example education.⁸ As a multicultural country, public schools in Indonesia must consider the issue of multiculturalism to provide quality equality education and a democratic environment including social justice to all students who are less advantaged than their peers in the dominant

society.⁹ For most teacher education programs, multicultural education courses are usually recommended courses for teacher candidates as the primary place to learn about the diverse student population.¹⁰ This is intended so that teachers have the readiness to face the reality in the field where students consist of various religious, ethnic and cultural backgrounds.

Given the importance of multicultural understanding and religious moderation in the world of education, this is a special concern for teachers who are involved in direct interaction with students and parents who of course have different backgrounds. Teachers must have an understanding of multiculturalism and religious moderation, including teachers at the Early Childhood Education (PAUD) level. Early Childhood Education (PAUD) is education organized with the aim of facilitating the growth and development of children as a

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whole or emphasizing on the development of all aspects of child development.¹¹ A large body of research shows that pre-school programs can have a positive impact on children's cognitive, academic and socio-emotional development.¹² Given that there is a diversity of parenting patterns carried out by each parent,¹³ it is important for teachers to be able to adapt to any diversity that occurs and have knowledge and understanding of multiculturalism and religious moderation.

Based on the description above, the aim of this study was to examine the following research questions:

1. How is the multicultural understanding level in early childhood teachers in the Bengkulu Province?
2. How is the religious moderation level in early childhood teachers in the Bengkulu Province?

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LITERATURE REVIEW

Multicultural Understanding.

Multiculturalism is another word for cultural diversity or cultural diversity. Bhikhu Parekh¹⁹ argues "cultural diversity occurs with the existence of various living things who have understood themselves, cultural diversity has very strong roots". Similarly, Siti Imzanah was quoted in Masngud et al.²⁰ that "multicultural comes from the word multi that is many and cultural, namely culture, it is concluded that multicultural has the meaning of recognition of human dignity living in their communities with their own unique cultures". Acep Fauzil Fajri also expressed the same opinion about multiculturalism quoted in Masngud et al.²⁰ multiculturalism is an acknowledgment of the diversity of religious, racial, and ethnic identities that arise. Cultural identities such as religion and ethnicity emerge a politics of emphasizing individuals and neglecting communities.

Culture is the mindset and pattern of action of human habits, values, language, and ideas. Humans bring values, norms, habits, and beliefs learned from home. According to Bank²¹ "culture is conceptualized as a dynamic and complex process of construction; its invisible and implicit characteristics are emphasized". Bank²¹ describes the culture of conceptualization of the power possessed by a group of people and processing complexly for the living order of the community concerned, invisible and character that must be obeyed that is firm.

Muzhar in Darlis,²² views multiculturalism as encompassing ideas, perspectives, policies, disclosures and actions, by the people of a country, which are plural in terms of ethnicity, culture, religion and so on, but have the ambition to develop the same national spirit and have the pride to maintain the plurality.

The concept of multiculturalism is no stranger to the Islamic world, at least having a historical experience that strengthens that Islam values diversity, as the Apostle practiced in the reign of Medina.

Indonesia as a multicultural country with the largest Muslim population in the world and has ethnic, cultural, language, and religious diversity is also a problem for the realization of religious harmony and comfort, therefore, in addition to working with experts who have concerns about multicultural issues, religious extensionists should also start thinking about providing information about multiculturalism to various institutions, bodies, and community organizations to jointly build multicultural awareness.

Moderation in Indonesia's Diversity.

In a multicultural Indonesian society, an exclusive religious attitude that only recognizes truth and safety unilaterally, can certainly cause friction between religious groups.

Religious conflicts that occur in Indonesia, generally triggered by an exclusive religious attitude, as well as contestation between religious groups in gaining the support of people who are not based on tolerance, because each uses its power to win so as to trigger conflict.

Community conflicts and triggers of dis-harmony society that have occurred in the past come from the extreme left (communism) and the extreme right (Islamism). But today the threat of dis-harmony and the threat of the state sometimes come from globalization and Islamism, which Yudi refers to as two fundamentalisms: markets and religion.

In the context of religious fundamentalism, to avoid dis-harmony it is necessary to grow a moderate way of religion, or an inclusive way of Islam or an open religious attitude, called an attitude of religious moderation. Moderation means moderate, opposed to extremes, or excessive in addressing differences and diversity.

Islamic moderation or often also called moderate Islam is a translation of the word *wasathiyyah al-Islamiyyah*. The word *wasata* originally had the same meaning as *tawazun*, *I'tidal*, *ta'adul* or *al-istiqaamah* which means balanced, moderate, taking a middle position, not extreme either right or left path.²³

Wasathiyyah is a commendable condition that keeps a person from trending towards two extreme attitudes; The attitude of exaggeration (*ifrâth*) and *muqashshir* attitude that reduces something that is limited by Allah Swt. *Wasathiyyah* (moderate understanding) is one of the characteristics of Islam that other religions do not have. Moderate understanding calls for a tolerant Islamic proselytizing, opposed to all forms of liberal and radical thought. Liberal in the sense of understanding Islam with standards of lust and pure logic tends to seek unscientific justification [24]. According to Kamali, *wasathiyyah* is an important aspect of Islam, which is unfortunately somewhat forgotten by many devotees. However, Islamic teachings on *wasathiyyah* covered many ramifications in various areas of concern to Islam. Moderation is taught not only by Islam, but also by other religions.

Wasathiyyah means the middle ground or the balance between two different or exaggerated things. Such is the balance between the Spirit and the body, between the world and the hereafter, between the individual and society, between the idealistic and the realistic, between the new and the old, between 'aqf and naql, between science and charity, between the proposition of *an furu'*, between suggestion and purpose, between optimism and pessimism, and so on.

In seeing and solving one problem, moderate Islam tries to approach compromise and be in the midst, in addressing a difference, both religious differences and *mazhab*, moderate Islam promotes tolerance, mutual respect, while still believing in the truth of each religion's beliefs and *mazhab*, so that all can accept decisions with a cool head, without having to engage in anarchist actions.²²

Thus religious moderation is a middle ground in the midst of religious diversity in Indonesia. Moderation is the culture of the archipelago that goes hand in hand, and does not negate each other between religion and local wisdom. Not arguing with each other but looking for a solution tolerantly.

Multicultural Learning

Maurianne Adams and Barbara J. Love (2006) expressed their opinions quoted from the analysis of Akhmad Hidayatullah Al Arifin mentioned that "there are four factors contained in the learning process, namely the innate factors of students, teacher innate factors, pedagogical factors, and curriculum content factors".²⁵ In line with the opinion of James A. Banks,²⁶ teachers in the classroom must have knowledge of ethnic culture and experience to integrate ethnicities, experiences, and points from the content of the curriculum.

Schools affect the successful implementation of multicultural education curriculum, the ability of schools in providing learning experiences become something that is interpreted as learning outcomes. Diversity becomes a free variable that has a significant contribution to the successful implementation of the curriculum. Masngud, et al. [20] that "diversity becomes a factor considered in the determination of philosophy, theory, vision, development, document development, socialization, and curriculum implementation" in line with Matsumoto's opinion that individualism has a central role in the development of multicultural theory and research. Matsumoto said that in the field should focus on individualism in understanding cultural differences, this can make some ways of presumption in different cultures.

West (1993) revealed in James A. Banks²¹ "In a multicultural society that has decided that "race matters", in the processes of teaching and learning are unavoidably tied to issues of race and culture". This explains in the life of a multicultural society, in the process of learning and teaching is not spared from issues of race and culture. In contrast to Andersen & Collins, in James A. Banks²¹ defines the word race as history, a socio-political

and cultural concept as the history, language, customs, values, traditions or views of a particular group at any given time.

James A. Banks [21] mentions several factors in learning to teach for cross-cultural that can help teachers and students in everyday interactions in multicultural classrooms. These factors include: (1) *from home to school and home again*, (2) presenting history, (3) *the role of racial and cultural identity*, (4) *multifaceted discussions* (discussions with various facets), (5) shared authority and shifts, (6) anatomy failures: the impact of curriculum / pedagogical strength, (7) the breadth of material, and (8) pedagogy: multiculturalism pedagogy.

The description of that revealed by James A. Banks

1. Teachers should be able to help children feel comfortable by presenting a school environment such as a home environment.
2. Teachers find out the history of the child's life related to the growth and development of the child as a whole, especially about the strong influence that exists in the child, for example the child experiences trauma in his life.
3. Teachers provide the right approach for children where students who have different races and cultures behind them can reduce mutual prejudice to others by meeting each other.
4. Teachers should be able to facilitate by providing forums, practices, supporting, and guiding children to be able to learn and be willing to communicate or play with each other.
5. The teacher shows his authority, the teacher is a model for children where there is involvement in learning in the classroom.
6. Understanding where culture and strength support learning and teaching can help teachers define approaches to curriculum and pedagogy.
7. Teachers every day will find things where by reading can be self-fulfilling and strengthening, improve skills and can be associated with life experiences make a learning.
8. Teachers understand the pressures that exist in the classroom and can have goals in multicultural classes. Teachers pay attention to the relationship between children and teachers related to a sense of concern for culture to foster human values in conducting curriculum and pedagogy.

The Role of Teachers in Instilling Religious Moderation

The purpose of national education is to educate the life of the nation. Educating means making learners recognize themselves, recognize their potential, the environment, and the surrounding community. Teachers must be able to provide enlightenment about religious moderation so that learners become reconciling human beings both in the environment and the environment. With this knowledge is expected to create harmony of life between each other (live together) and

can coexist (live with others) with other people of different religions, beliefs, ethnic races, and so on.²⁷ Of course the role of the teacher is absolutely necessary. In this case the teacher must have a teacher principle that can treat learners well so that the educational goals are achieved. The principles of teacher training can be explained as follows:

- a. A teacher must be able to awaken learners to the subject matter provided and be able to use varied media and learning resources.
- b. Teachers must be able to arouse the interest of learners to be active in thinking and seeking and finding their own knowledge.
- c. Teachers are able to make sequences in the provision of subjects and adjustments to the age and stages of development of learners.
- d. Teachers are able to develop the lessons that will be given with the knowledge possessed by learners so that learners become easy to understand the lessons given
- e. The teacher is able to explain the material over and over again in the hope that learners better understand the material that has been given
- f. Teachers are obliged to pay attention and think about correlations or relationships between real subjects or practices in everyday life.
- g. Teachers must maintain the concentration of learners by providing opportunities in the form of direct experience, observing, researching, and inferring the knowledge obtained.
- h. Teachers must develop learners in fostering social relationships, both in the classroom and outside the classroom.
- i. Teachers must investigate and explore the differences of individual learners in order to serve learners according to differences.²⁸

As a teacher is not only tasked with providing knowledge to learners but also can form a character into a person who excels independently and can practice his knowledge. If flash back on the history of Islamic civilization, as illustrated by Mujamil Qomar (2012) that Islam not only teaches science to realize glorious academic achievement (science for science), but to realize the peace and peace of mankind (science for peace of society).

Understanding Early Childhood Education (PAUD)

Early childhood according to the National Association in Education for Young Children (NAEYC) is a child who is in the age range of birth to the age of 8 years. Early childhood has genetic potential and is ready to be developed through the provision of various stimuli. So that the formation of the next development of a child is determined in the early stages of child development. Early childhood is a group of people

aged 0-6 years (in Indonesia based on Law No. 20 of 2003 on the National Education System).²⁹

Early age is a very important moment for the growth and development of children, early age is also often referred to as the golden age, which is a period where all stimulation of all aspects of development takes an important role for the next child's growth.

Early childhood education is the level of education before primary education as an effort to be born until six years of early childhood which is done through the encouragement of education to help the development and development of both physical and spiritual children in order to have the next education, and which is held on formal, non-formal, and informal pathways.³⁰

Early childhood education is a conscious and planned effort to realize the atmosphere of learning and the process of learning to children aged 0 to 6 years actively and creatively in order to have emotional intelligence, spiritual, and intellectual intelligence that is treated for themselves, society, nation and state.³¹

Early childhood education is one form of education that focuses on laying the foundation towards physical growth and development (fine and gross motor coordination), intelligence (thinking power, copyright, emotional intelligence, spiritual intelligence), socio-emotional (attitudes and behaviors and religion) language and communications, in accordance with the uniqueness and stages of development through which early childhood.

Early Childhood Education Learning Principles

Early childhood learning is the process of interaction between the child and the child with the adults who are in the environment to achieve development. Interaction is a relationship that influences the learning goals achieved, where the child will get a meaningful experience in life. According to Vigotsky (Berk, 1994) in Sofia Hartati argues that "the experience of social interaction is essential for the development of a child's thought process".³²

Teachers doing early childhood learning should consider the principle of early childhood learning. The principle of learning put forward by Slamet Suyanto that "concrete and can be seen directly, is introductory, balanced between physical and mental activities, careful with the question of why, according to the level of child development, according to individual needs, develops intelligence, according to the child's learning style, contextual and multi-context, integrated, using the essence of play, learning life skills, and multiculturalism".³³

Its first description is concrete and can be seen directly. Children can be trained to create cause-and-effect relationships if they can be seen directly. The learning process should be able to interact with objects, play and explore in order to gain direct experience. The presence of objects is an anchor for children to learn.

Second, it's introductory. Learning should emphasize the process of introducing children to various objects, natural phenomena, and social phenomena. This phenomenon will encourage children to be interested in various problems, so he wants to learn more. Vigotsky (1962) in Slamet Suyanto that "in such a child as an internal speech, a process that will foster curiosity and challenge to think further" [33]

Third, balance between physical and mental activities. Early childhood enjoys playing with things and with others. Learning science activities children interact with objects known as hands on science. Children can use their five senses to observe various objects, object symptoms, and symptoms of events. Kihadjar Dewantara (1965) in Slamet Suyanto stated "early childhood learns best with its senses"[33]. The teacher can then ask questions to stimulate the child to think further based on the results of his sensing.

Fourth, be careful with the question of why. The question of why should usually be answered with a reasonable or scientific concept or cause-and-effect relationship. Early childhood for the ability to answer with a cause-and-effect relationship has not developed. The question "why" is often interpreted as "for what" so that the answer is not a cause-and-effect relationship, but a functional relationship.

Fifth, according to the child's level of development. Learning for early childhood should be adjusted to the child's level of development. The Association for Early Childhood Education of the United States calls learning activities appropriate for children with Developmentally Appropriate Practice (DAP) (NAEYC, 1994). DAP recommends that learning be tailored to the age and individual needs of the child.

Sixth, according to individual needs. Early childhood learning needs to pay attention to individual needs, fully realized that children are basically unique, have their own characteristics, talents and interests that are different from other children. Learning in addition to paying attention to age groups must also pay attention to individual needs, such as talents, interests, and intelligence levels of children.

Seventh, develop intelligence. Early childhood learning should float intelligence. Research in neuroscience has found that intelligence is strongly influenced by the number of brain nerve cells, connections between brain nerve cells, and the balance of performance of the right brain and left brain. Children at birth brain nerve cells have formed all that many reach 100-200 billion, where each cell can make connections with 20,000 other brain nerve cells, or in other words can form a combination of 100 billion x 20,000. Based on this, early age (0-8 years) is a very critical age for the development of children's intelligence.

Eighth, according to the child's uniform. Different types of intelligence and learning modalities cause children to learn in different ways. Learning modalities are all the sense organs that support the function of learning. Children who

have sharp hearing, in addition there are children whose eyes are sharp or sensitive touch, and also there are children who have sharp feelings. All these learning modalities are further used for learning.

Ninth, contextual and multi-context. Early childhood learning must be contextual and use a lot of context, what the child learns is a real problem according to the conditions in which the child is located. Various objects around children, events or events, and interesting issues can be raised as themes of learning problems.

Tenth, integrated. Learning for early childhood should be integrated or integrated. Children do not learn certain subjects, such as science, mathematics, language, and social sciences separately from the phenomena and events that exist around them. Children playing with water can learn to count (mathematics), know the properties of water (science), draw fountains (art), and function water in human life (IPS).

Eleventh, using the essence of play. Early childhood learning uses the principles of learning to play and sing. Learning is structured in such a way that it is fun, joyful, and democratic. So that it attracts children to be involved in every learning activity. Children do not sit quietly listening to their teacher's lectures, but they actively interact with various objects and people in their environment, both physically and mentally.

Twelfth, learn life skills. Early childhood learns skills that will be used for the rest of their lives (long-life skills). Children wear clothes, wear pants, close zippers, wear shoes, eat, drink, toilet, comb hair, bathe, and do things for their lives are skills that will be worn for life. Early childhood education develops the child as a whole child.

Thirteenth, multiculturalism. The future trend of PAUD is multiculturalism. The school has children of various ethnicities and tribes, such as Javanese, Sundanese, Bugis, Batak, and Balinese. Teachers should not impose a culture on children from other cultures, even should respect each of these cultures. Culture or culture is a way of life.

The above description explains good early childhood learning is learning that considers the principles of early childhood learning. The above principles consider the development, growth, needs, and environment that exist in children. Teachers do this so that children can grow and develop optimally and can become children who have skills in their own lives and for those around them. Children will become human beings who are not only academically smart, but also children of character who have human values whereas Indonesian society. Indonesia has a variety of tribes, cultures, languages, ethnicities, religions and so on.

METHOD

Design. This research uses quantitative methods

Research Quantitative research is a study that does not attach importance to the depth of data, quantitative research does

not focus on the depth of data that is important to record as much data as possible from a large population. Quantitative research uses instruments (data collection tools) that produce numerical data (numbers). Data analysis is done using statistical techniques to reduce and group data, determine relationships, and identify differences between data groups.³⁴

Participants

This study aims to analyze the level of multicultural understanding and religious moderation in PAUD teachers in Bengkulu Province. The population taken in this study are all PAUD teachers in Bengkulu Province. The sampling technique used is probability sampling with the number of data samples, namely 84 people from 3 districts, namely Rejang Lebong Regency, Lebong Regency, and Seluma Regency. The entire sample consists of Muslim PAUD teachers from various cultural and ethnic origins. All of them are located in Bengkulu province. This research was conducted in October 2021.

Instruments

The data collection technique used a non-test technique in the form of filling out a questionnaire. This study instrument is based on Vigotsky's early childhood teaching principles (PAUD). The instrument used in this study is a questionnaire sheet using a modified Likert scale with 4 answer options, namely Strongly Agree, Agree, Disagree, and Strongly Disagree.

Procedure

The questionnaire was tested for validity and reliability with the following conditions:

- Valid : if r-count is greater than r-table value (r-count>r-table)
- Invalid : if rcount is less than r-table value (r-count<r-table)
- Reliable if Cronbach's alpha value > 0.60
- Not reliable if Cronbach's alpha value < 0.60 [14].

Analysis of the results of the questionnaire was carried out quantitatively using the following formula.

$$P = \frac{n}{N} \times 100\%$$

Where *P* is the percentage of the results of the questionnaire analysis, *n* is the total score of the assessment, and *N* is the

Table 1. Likert Scale Interpretation[15]

Percentage (%)	Category
0% - 25%	Strongly Disagree
26% - 50%	Do not agree
51% - 75%	Agree
76% - 100%	Strongly agree

maximum possible score. For the Likert scale, the score interpretation model can be seen in table 1.

RESULTS

Early childhood education provides stimulation for the development of six aspects of development that existed in children which are summarized in the generic PAUD learning menu. One aspect that is of concern to development is the moral aspect and religious values. Moral aspects include aspects of religious life, values, and children's character.¹⁶ Early childhood educators are professionals in charge of planning, implementing the learning process and assessing learning outcomes, as well as providing guidance, care and protection to students.¹⁷ In many theories, an educator or teacher is defined as a person who has full authority and responsibility in the classroom or at school to develop all the potential of students so that they are able to be independent and develop personality values according to their religious teachings.¹⁸ In carrying out their responsibilities as educators, teachers must have a fair attitude to all students who are educated so that all students will get the same rights even though there are differences in ethnicity, religion, culture and so on. Therefore, it is necessary for teachers to have an understanding of differences or what is often known as multicultural or more specifically about religious moderation.

To analyze early childhood teachers' understanding of multiculturalism and religious moderation, the researchers distributed a questionnaire compiled with positive statement items that lead to an understanding of multiculturalism and religious moderation. However, before further analysis, the questionnaire was tested for validity and reliability. From the results of the validity test, it is known that all items are valid. More details can be seen in the following table.

In table 2 it is known that there are 84 respondents who answered the statement (N) is valid. There is no data excluded (Exclude). A total of 84 data (N) were processed or 100% of the data were processed. For the results of the calculation of data reliability can be seen in table 3.

In table 3 Reliability Statistics shows the results of the calculation of data reliability with 21 statement items using

Table 2. Case Processing Summary

	N	%
Cases		
Valid	84	100.0
Excluded	0	0.0
Total	84	100.0

Table 3. Reliability Statistics

Cronbach's Alpha	N of Items
0.984	21

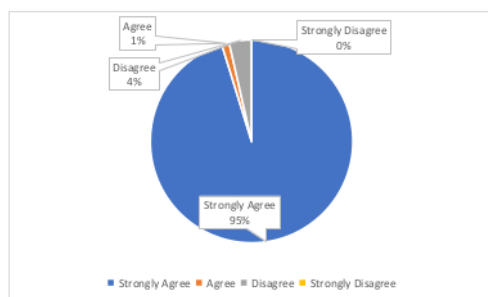


Fig. 1: Percentage of PAUD teacher approval in Bengkulu Province

the Cronbach alpha method, a score of 0.9484 is obtained. The value obtained is greater than 0.60, then according to the rules of determining reliability, the questionnaire used in this study is said to be reliable.

To find out the approval percentage PAUD teachers in Bengkulu Province to positive statements regarding multiculturalism and religious moderation, can be seen in Figure 1. to positive statements about multiculturalism and religious moderation

Figure 1 provides information that 95% of early childhood teachers in Bengkulu Province strongly agree with the positive statements about multiculturalism and religious moderation written in the questionnaire. Then followed by teachers who stated that they did not agree, namely 4% of the total teachers who filled out the questionnaire, then followed by 1% who agreed, and there were no respondents who fell into the category of strongly disagree. These results indicate that the majority of early childhood teachers in Bengkulu Province already have a multicultural understanding and religious moderation.

1. This is good news for the world of education, especially in PAUD education in Bengkulu Province. PAUD teachers' understanding of multiculturalism and religious moderation will be a bridge for early childhood children to get a good, fair, and equitable education.

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DISCUSSION

Early childhood education is the most basic education and occupies the position as the golden age and is very strategic in the development of human resources. The range of early childhood from birth to the age of six years is a critical age as well as strategic in the educational process and can affect the process and outcome of a person's education. That means that this phase is a conducive period to develop various abilities, intelligence, talents, physical abilities, cognitive, language, socio-emotional and spiritual.

The researcher analyzed that multicultural understanding in Bengkulu Province has positive statements. It meant that

Bengkulu province has applied that as well. Multiculturalism in teaching is a good thing. As stated by Banks The process of knowledge construction process which in the perspective of multicultural education positions that schools not only function as a means of conveying instructional materials, but provide examples of attitudes, perceptions, beliefs, and actions [35]. Multicultural education is taught so that students may be active and critical in dealing with differences in society such as religion, language, ethnicity, gender, and socioeconomic position.³⁶

Besides that, teachers must understand the school curriculum, have knowledge of multicultural values and diversity. Teachers who have good pedagogy will make learning successful, and can manage the classroom well. Similarly, Jamil Suprihatiningrum expressed the skills that teachers must have "teachers are managers of instruction. Teachers must be able to manage the classroom well, teachers need to have proficiency as designer of instruction (learning designer), manager of instruction (learning manager), and evaluator of student learning (assessment of children's learning achievement)" [37]. It means that the school which has multicultural understanding in the process would create better situation in the classroom. As what the researcher found in PAUD of Bengkulu Province have applied multicultural understanding and have had multiculturalism. In addition, Masitoh et al said that multiculturalism could stimulate children growth which consists of: 1) physical and motor development, 2) cognitive development, 3) emotional development, 4) social development, 5) language development.

In addition, teachers as complete human beings where all the actions, attitudes, and words recorded in the lives of learners must be able to be good teachers for learners especially in the life of the nation and state. Social skills and attitudes of acceptance with the different variations that exist in society must be a point of emphasis and focus of instruction so that all students in Islamic institutions can acquire a tolerant religious attitude [38]. Teachers have a central role in processing religious education because teachers are role models for learners. This is as Luc Reyhler argues in his theory peace architecture mentions, in the management of religious differences it takes a number of conditions First, the existence of effective channels of communication and harmony so as to allow a process of discussion, clarification, and correction to the spread of information or rumors that have the potential to cause tensions between social groups; Second, the work of problem-solving institutions, whether formal such as courts or informal such as customary and religious institutions; Third, the existence of pro-peace figures who have influence, resources and effective strategies in preventing mass mobilization by pro-conflict figures; Fourth, the socio-political structures that support the realization of justice in society; and fifth, a social-political structure that is just for the survival of social integration.³⁹

1

Therefore, as an educator, teachers must be able to parse differences in race, language, skin color in implementing religious moderation in schools. So that learners can take examples for the actions taken by the teacher as in its implementation in real life.

So that, In the process of teaching and learning, learners will think openly, namely thinking how to respect the right to life, the right to education, the right to express, the right to embrace religion and not easily blame others. As a result of encounters with other worlds, religions, and diverse cultures would make it easier for learners to think more maturely and have a point of view and a way of understanding reality in various ways.⁴⁰

1. Accordingly, multiculturalism and moderation should be had by the teacher. According to the result and the discussion, PAUD in Bengkulu province have multiculturalism and moderation during the teaching process.

CONCLUSION

1. In this study, the instrument used was declared valid and reliable based on the results of the validity and reliability test. Based on the results of the analysis, it can be concluded that:
2. The study discovered that there are good remarks about intercultural understanding in Bengkulu Province. It indicated that Bengkulu province had done the same.
3. PAUD of Bengkulu Province has demonstrated multicultural awareness and diversity.

PAUD instructors in Bengkulu Province are already familiar with diversity and religious tolerance. *Limitations.* This research was limited to PAUD in Bengkulu Province which gave focus on Rejang Lebong district, Lebong, and Seluma.

Implications of the research. The findings of this research would have some implications to the PAUD teachers in Bengkulu Province. For the PAUD which have not applied multiculturalism would be attracted. Besides that, it would improve the willingness of PAUD teacher to increase their knowledge about multiculturalism and moderation because they have known the beneficial of it.

Suggestion for further research. For further research, another researcher could start from the implementation of multiculturalism and moderation in teaching. In addition, another researcher can conduct the research about the problem during using multiculturalism and moderation in teaching process.

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