

Tolerance Education for Early Childhood in Industry 4.0

Febri Kurnia Manoppo
Institut Agama Kristen Negeri Manado
 Manado, Indonesia
 febri_manoppo@yahoo.com

Yanice Janis
Institut Agama Kristen Negeri Manado
 Manado, Indonesia
 janisyanice@gmail.com

Olivia Wuwung
Institut Agama Kristen Negeri Manado
 Manado, Indonesia
 olivia.wuwung@gmail.com

Abstract—The North Sulawesi Province has a plurality of realities, such as the inter religious relationship that takes place safely and peacefully, and the motto "Torang Samua Basudara" which is the symbol of tolerance. Based on that, the researchers were interested to find out whether the reality of religious tolerance in North Sulawesi occurred only in adulthood or in early childhood. Children in Early childhood is in the golden age. It is the right time to introduce learning concepts that are suitable to the level of their development. This study used theory of enigma (the face) by Levinas to analyze the tolerance process on children in early childhood and theory of Curriculum by Maria Harris to analyze the curriculum of tolerance education in the era of 4.0 at several kindergartens sampled in North Sulawesi. The purpose of this study was to analyze the curriculum and the learning process of tolerance education on the children in early childhood that are relevant to the era of 4.0 in North Sulawesi. This study used qualitative approach with collecting data through observation, interviews and documentation studies. The results of this study showed that the tolerance life in the era of 4.0 on children in early childhood in North Sulawesi occurred in a sincere atmosphere through real meetings (face to face), self-awareness about tolerance is natural, the tolerance curriculum in the era of 4.0 is still implicit with the limitation of the facilities and infrastructure of digital learning, and the application is still influenced by ideology of the owners or the school leaders.

Keywords—*Tolerance Education, Early Childhood, Curriculum*

I. INTRODUCTION

Education 4.0 is inspired by the fourth industrial revolution. The history of the industrial revolution is started from industry 1.0, 2.0, 3.0, up to now 4.0. The industrial phase is a real change of changes. Industry 1.0 is characterized by a production mechanism to support the effectiveness and efficiency of human activities. Industry 2.0 is marked by mass production and quality standardization. Industry 3.0 is characterized by mass adjustments and flexibility with automatic and robot bases. Following that, Industry 4.0 occurs defined by cyberphysical system and manufacturing collaboration. The term industry 4.0 comes from a project initiated by the German government to promote computerization of manufacturing. Industry 4.0 is characterized by an increasing digitalization. Technological

advancements allow for automation in almost all fields. New technologies and approaches that combine the physical, digital and biological worlds will fundamentally change the life patterns and interaction of humans. Industry 4.0 as the patterns of humans in the scale, scope, complexity, and transformation of previous life experiences. Humans might even later live in global uncertainty. For this reason, humans must have the ability to predict the future which is changing very rapidly, so that the challenges of industry 4.0 can be managed into opportunities. Education 4.0 is independent learning (self-determined learning), known as heutagogy. Education 4.0 does not focus on what is taught, but it performs an approach with a nuance on how to teach it, so that it can develop and improve individual education that will continue to define the way of future children working and living their lives. The learning content of education 4.0 must adjust to changes which are expected to be able to fulfill skills, namely learning and innovation skills including mastering diverse knowledge and skills, learning and innovation, critical thinking and problem solving, communication and collaboration, and creativity and innovation, digital literacy skills including information literacy, media literacy, and ICT literacy, careers and life skills including flexibility and adaptability, initiatives, social and cultural interactions, productivity and accountability, and the leadership and responsibility [1]. Indonesia is known with the slogan "Bhineka Tunggal Ika" which shows the reality of pluralism [2], especially North Sulawesi which is famous for the slogan "Torang Samua Basudara". The researchers were interested to see whether the slogan: "Torang Samua Basudara" which is about the brotherhood values reflecting tolerance in North Sulawesi society [3] is also practiced by kindergarten students or not, since Early Childhood is known as the golden age 0-6 [4] which is the right time to receive learning values in Tolerance education of the era 4.0. The theories used in this study were the Theory of Enigma (the Face) by Levinas & the Theory of Curriculum by Maria Harris.

II. RESEARCH METHOD

This study uses a qualitative approach by collecting data through observation, interviews and documentation

studies. This study examines Emmanuel Levinas's Theory which he calls "face" and about the implicit curriculum of Maria Harris.

III. RESULT AND DISCUSSION

A. *Sincerity of children in Early Childhood in Face to Face Interaction*

Children in early childhood are basically sincere, and innocent in practicing tolerance with others. The ability to prejudice others has not been shared by most of them either those who have received education or not. The owner of PUSPA PAUD (Early Childhood Education) explained how innocent children are in schooling and interacting face to face with others. Children are so happy to be able to receive education. Moreover, most of them have economically disadvantaged backgrounds. They have financial limitations. There are some children who have parents with laborers and motorcycle taxi drivers, who basically do not have enough money to finance their children's education. Children grow up in a simple school environment, but they have high togetherness values. In general, Early Age Children have not been exposed to radical seeds, they do not directly grow with intolerant nature their thoughts are limited to habituation in the family environment, school, church / mosque. Especially for early childhood who like to be friends, most of them not be motivated other than socializing, playing and making friends.

For example, there are no children who bully each other because of differences in parents occupational background.[5] The same thing is also happened in PERMATA HATI Christian Kindergarten in MANADO. The children usually play together without recognizing religion and ethnicity differences and they have not been contaminated with tolerance matter.[6] It is different with the case expressed by parents at the SOLAGRATIA GMIM Kindergarten in GIRIAN that there are also children who like to compare what he has with other friends. For example: there are children who like to mock friends just because they don't have shoes as good as they have.[7] A face to face meeting plays an important role in constructing tolerance education in a relationship. Ethical relations are born from real meetings according to what Emanuel Levinas said that ethical relations are born from real meetings.[8] Not just our personal ideas or assumptions about other people. Early childhood builds ethical relations based on real meetings that are built in a plain atmosphere that reflects their sincerity. That is what characterizes the concrete ethical relations of early childhood. In contrast to adults who already have a lot of prejudice when establishing concrete relationships with others.

B. *Tolerance Education Curriculum of Early Childhood in North Sulawesi is implicit*

Basically, the tolerance education curriculum 4.0 is still implicit. It is proved by the absence of special teaching materials that form the basis of tolerance Education learning 4.0. Most tolerance material is only in the form of a picture = what tolerance is like but not included in the curriculum which is a reference to tolerance itself. It is based on the interview with the principle of SOLAGRATIA GMIM Kindergarten. The limitations included the absence of digital learning devices to introduce tolerance education to

children. [9] The same thing was found at BETANIA GMIM kindergarten in Teling Tingkulu. The children were only taught about tolerance only through singing, motion and songs before and after study. And they had not yet owned digital learning devices to use for tolerance Education introduction.[10] At PERMATA HATI kindergarten, the education tolerance is taught limited to illustrated story books about religious tolerance and using a tablet computer. Although The materials taught are not well systematic and incidental, the practice of interfaith tolerance for children in early childhood has been established quite well, considering there are also students who are non-Christian, such as Confucius, and Buddhism.[11] The teachers of Lahai Roi PAUD (Early Childhood Education) in Malalayang also teach tolerance education limited to the introduction of the houses of worship of each religion through studying outside with the parents. They also said that tolerance learning is done by using teaching aids in the shape of hand puppets.

The Lahai Roi PAUD (Early Childhood Education) has not yet had digital learning media to teach tolerance to the students.[12] For Maria Harris, implicit curriculum means something that is not written but has meaning that is meaningful. The tolerance education curriculum for early childhood in North Sulawesi is still implicit as Harris said [13] Based on these findings, the researchers recommended the forming of Tolerance curriculum for children in early childhood explicitly, and the learning quality improvement of tolerance education by using digital learning devices for children in early childhood. It is related to golden age that allows children to learn and apply tolerance values in early childhood. They will be very easily formed if they have been taught early or from the beginning. So that awareness of tolerance is owned from an early age.

C. *Tolerance Awareness in Early Childhood happened naturally*

The tolerance life for children in early childhood occurs naturally, not fake and not forced. As we know, children learn from their environment and imitate the actions in their learning environment. Early childhood is the right time to imitate and to practice the things learned. Self-awareness of children in early childhood about tolerance includes gradual introduction of the self-existence, which is not only alone, but they need friends to play as a manifestation of their tolerance for others.

Although tolerance must be taught, the self-awareness of children in early childhood does not appear immediately. Nevertheless, it is happened gradually naturally. Early childhood can then understand and interpret the picture of tolerance and practice in their daily life based on gradual learning. Raising that awareness and forming children aware of tolerance cannot always be applied quickly by children especially for early childhood.

The Principal of Puspa Kindergarten said that the tolerance curriculum did not have any explicit topic indeed, but it continued to be taught by habituation that was able to naturally shape the character of children in early childhood at Puspa kindergarten. [14] According to Levinas "the face" has a mental impact on self-awareness [15].

When it contextualized on children in early childhood, the results show that children in early childhood learn tolerance awareness from interactions with friends in the school environment. It shows that Levinas's theory of the Face can also be applied to children in early childhood.

D. The Ideology of Owners and School Leaders Becomes Determining factor in Tolerance Curriculum Application

Ideology influences the direction and purpose of an institution, organization, or group. Ideology results from a deep belief in something. Tolerance values possessed by school owners will affect the overall learning process. This is based on the facts of several schools with each school owner who certainly has his own ideology. Departing from this until the formation of a school and the development of a school depend very much on the ideology of the school owner. How successful and developed the school depends on the ideology of the school owner who certainly has the right to decide what kind of school institution he founded. Puspa kindergarten in Manado has a unique description of tolerance education in this 4.0 era. In Interview with the Principal and also the owner, he said that his understanding of nationality made him, and his family moved to manifest it in the world of early childhood education so that PUSPA kindergarten established.

The ideology of Pancasila that he possessed made the tolerance learning was very strongly applied in Puspa kindergarten, although they have to face challenges from other parties who have exclusive understanding of diversity. Examples of tolerance application appear in the school vision of implementing free education for students from all religious denominations. Documentation evidence of tolerance education in Puspa Kindergarten is digitally socialized through social media accounts such as Facebook and Instagram.[16] It is unlike the private schools in North Sulawesi which have certain religious background, their owners are not too explicit in applying tolerance education to their students. According to Levinas Totality is a manifestation of what humans find outside themselves to be made part of themselves.[17] The owner's ideology affects the totality of Tolerance vision 4.0 of the school.

E. Informal Education is a Strong Determinant

The shifting of lifestyles that occur from generation X to generation Y (millennial) has an influence on the care pattern of early childhood. Every generation has a different parenting pattern [18]. The same is true for the millennial generation who now have parenting that is very different from the previous generation [19]. Generation Y parents (millennial) tend to give freedom in terms of using gadgets and have become more open about communication with children, there is no more wall for children to express their opinions and what they want. Millennial parents have easily been able to access information about parenting versions of millennial parents. However, on the other hand there are so many parents who these days use a method of educating millennials that tends to be negative, [20] which is to let children regulate themselves which turns out to make children grow up without feeling cared for by parents. There are also other bad things due to the way to educate children by these millennial parents that some children are victims of gadgets that their parents give should children be more interested in seeing their parents than playing with their gadgets.

Parental supervision becomes invisible again and often parents really don't care about their children. Children are considered capable of growing and developing [21] by themselves. Millennial parents are busy themselves with their gadgets, social media are given more attention than their children who in fact still must pay attention to their growth and development. In caring for early childhood, we need to see and understand what is desired or that must be given to early childhood. [22]

The determining factor for the growing tolerance value of kindergarten children is informal education through correct parenting from teachers and parents. This is in accordance with the results of interviews of researchers with parents in the school that was the location of the study. Children are educated not to insult other religions [23], if there are other religious symbols that appear on television then we try to explain to our children the meaning of other religious symbols such as pictures of mosques as places of worship for Islam, hijab which worn by girls is a typical outfit of an Islamic religion [24], it is also said by Muslim teachers that the introduction of tolerance also takes place through informal education in families, children are introduced by parents about religious religious holidays for example, the Christmas celebration is a holy day for Christianity, the cross is a symbol of Christianity that must be respected and should not be insulted, and children are allowed to play with colleagues who have other religions and must not underestimate friends of different religions, tribe, and skin color [25]. Based on the results of the interview, it was shown that the process of informal education in the family became a determining factor in the growth of tolerance values for early childhood. This is a new finding for researchers in terms of tolerance in early childhood. Informal education is an integral part of learning for children after an early age. In families, parents will act as guides, caregivers, and friends for their children. This mentoring process will build the character of early childhood to learn about the meaning of tolerance in their lives.

IV. CONCLUSION

Based on the results of the research above, it can be concluded several things, namely:

Life tolerance 4.0 for children in early childhood who have been studying at kindergarten is happened in sincere atmosphere, through real meetings (face to face) as Levinas's theory.

Self-awareness of children in early childhood in tolerating is still natural in accordance with their development stages and it needs guidance from teachers and parents.

Although North Sulawesi is already known as the most tolerant region in Indonesia, the tolerance education curriculum 4.0 for children in early childhood in North Sulawesi is still implicit after analyzed using the theory of Maria Harris. The application is also full limitation of digital learning facilities and infrastructure. For this reason, curriculum applications in kindergarten need to be reviewed to produce a more explicit and up to date tolerance curriculum design for children in Early Childhood. The theory of implicit curriculum by Maria Harris is more suitable for Christian education context whereas there are many kindergartens in North Sulawesi that have students

across religions. It is expected to be able to produce Indonesian generation who are tolerant to pluralistic realities.

The ideology of the owners and school leaders will influence the vision and description of tolerance values in learning on kindergarten student.

ACKNOWLEDGMENT

The author would like to thank Dr. Jeane Marie Tulung as Rector of IAKN Manado who has supported the author to research and write about "Tolerance Education for Early Childhood in the Industrial Age 4.0: Case Study of Kindergarten Students in North Sulawesi". Also to the founder of PAUD PUSPA Mr. Piet Hein Pusung who was one of the speakers and to Mrs. Feybe Palit as the principal at the SOLAGRATIA Kindergarten Girian. Also, to the team of researchers who are also fellow authors of this paper. Very valuable when the author finally can contribute works in this form of writing. For early childhood, for early childhood educators and for all who need this paper.

REFERENCES

- [1] Moh.Kolil, Pendidikan Era Revolusi Industri4.0, <https://www.kompasiana.com/pendidikan- era-revolusi-industri-4.0>
- [2] Parsudi Suparlan, Bhineka Tunggal Ika: Keanekaragaman Suku Bangsa atau Kebudayaan?, *ANTROPOLOGI INDONESIA* 72,2003
- [3] Frangky Sulaeman, Keberagaman Budaya dan Agama di Kota Manado, *Jurnal Ilmiah Kajian Antropologi*, E-ISSN : 2599-1078
- [4] Aris Priyanto, Penegembangan pada Anak Usia Dini melalui Aktifitas Bermain Kreatifitas, *Jurnal COPE* , No.02/ Tahun XVIII/ November 2014
- [5] Interview with PHP on June, 05 2019
- [6] Interview with II on May, 28 2019
- [7] Interview with NN on Mei,28 2019
- [8] Thomas Hydia Tjaya, *Enigma Wajah Orang Lain (Menggali Pikiran Emmanuel Levinas)*, H 4-15 2012 ISBN : 978-979-91-0418-2
- [9] Interview with FP on May 28, 2019
- [10] Interview with YR on May 29, 2019
- [11] Interview with L.W on June 04, 2019
- [12] Interview with S.K on June 04, 2019
- [13] Maria Harris, *Fashion Me A People*, Louisville,Ky.Westminster / John Knox Press, 1989,
- [14] Interview with PHP on June 05, 2019
- [15] Thomas Hydia Tjaya, *Enigma Wajah Orang Lain (Menggali Pikiran Emmanuel Levinas)*, H 4-15 2012 ISBN: 978-979-91-0418-2
- [16] Wawancara dengan PHP pada tanggal 05 Juni 2019
- [17] Thomas Hydia Tjaya, *Enigma Wajah Orang Lain (Menggali Pikiran Emmanuel Levinas)*, H 4-15 2012 ISBN: 978-979-91-0418-2
- [18] Hayim Hering, *Connecting Generation; Bridging the Boomer, Gen X, and Milenial Divide*, Rowman & Littlefield Publisher,2019
- [19] Alona forkosh Baruch, *Upbringing in a Digital World:Opportunities and Possibilities*, Technology, Knowledge and Learning (2018) Volume 23,Issue 3, pp 377-390, ISSN 2211-1662
- [20] Ratna Sari, *To Comment on a Pattern Asuh Development For Early Childhood Education Standing Face to Face with The Era Digital* , 4th International Conferense on Early Chidhood Research and Education Talks (SECRET 2018), 2018 , Volume 249 ISSN 2352-5398 ISBN 978-94-6252-615-0
- [21] Emilia Rosa, Pelatihan memantau Penggunaan Gadget pada Anak, *JURNAL SOLMA* 7 (2) ,208-214,2018
- [22] Barbara Issach, *Understanding the Montessori approach: Early Years Education in practice* Routledge,2018
- [23] Interview with RH on June 05, 2019
- [24] Interview with NN on June 05, 2019
- [25] Interview with NN on June 05, 2019