

Making Moral Education Work: Tradition and Innovation in the Asia-Pacific

The Asia-Pacific Network for Moral Education Ninth Annual
Conference 24-27 October 2014 , Shanghai, China



FLORA AND FAUNA AS MEDIA OF MULTIKULTURAL EDUCATION ON EARLY CHILDHOOD EDUCATION

Presented in International Conference "The Asia Pasific Network for Moral Education
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WELCOME MESSAGE FROM THE CHAIRMAN OF THE ASIA-PACIFIC NETWORK FOR MORAL EDUCATION

Dear friends and colleagues,

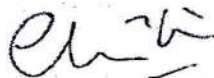
On behalf of all the members of the committee of The Asia-Pacific Network for Moral Education (APNME) and of the international Conference Organising Committee, I am delighted to extend a very warm welcome to APNME's 9th Annual Conference, especially to those attending an APNME conference for the first time. I would also like to express our gratitude to our hosts at both Fudan University and Shanghai Normal University for their hard work in the organisation of the conference and efforts to ensure that we are well looked-after and able to make the most of our time in Shanghai. As a prosperous and vibrant city with a rich history that remains at the forefront of the transformation that China has been undergoing in recent decades, Shanghai is a very apt location for this year's conference, given its theme of *Making Moral Education Work: Tradition and Innovation in the Asia-Pacific*.

Within any country, institution or society that has a long enough history there may very often be found traditions and customs that have lasted through time, played a part in its achievements and longevity, becoming an important part of its fabric and perhaps going some way to defining its identity. And yet to remain relevant, to flourish and keep pace with changing times, if not lead them, an institution or society must embrace change and re-inventing itself. So innovation is also often a hallmark of an enduring and successful organisation or society. Tradition and a drive for innovation may appear to contradict or oppose each other but a continuing process of self-reflection and questioning, inspired by a commitment to excellence above all, can help reconcile and balance them.

As we gather for APNME's 9th annual conference, and at a time when humanity is face to face with many major challenges and questions, perhaps these two ideas of critical self-reflection and the quest for excellence have something to offer in our efforts to make moral education work and our endeavours to contribute to society in a meaningful way. Change is inevitable and often welcome and to be sought: traditional, familiar and customary ways of thinking, behaving and interacting with others and nature do not always fit with the times and with new forms of understanding and ways of seeing the world. As such, while they may have served us well in the past, if they are no longer fit for purpose, if they represent outdated modes of thinking that are not consistent with the world we want, with our evolving current understanding of human rights and responsibilities and our place within the grander scheme of things, then we should not be afraid to change and move on. Nevertheless, this is not a licence for reckless, unthinking change for its own sake, change that cuts from under our own feet the foundations that we stand on and the accumulated heritage of best practices and lessons learned. The risk of losing our reference points, of abandoning our own

roots and truths in pursuit of appealing but untested quick-fix solutions, is one that we must guard against. Just as reflection adds meaning to whatever we do and experience, and can help ensure that we draw on and remain true to the best of our personal and collective heritage, so also the quest for continuous improvement (not forgetting self-improvement!) can motivate and inspire us as we continue our journey through life, with the prospect of a succession of better tomorrows as its destination and its realisation as our purpose.

Education itself has always been a key or passport to a better tomorrow but in today's world it is apparent that it is more than this, and that the survival of humanity is highly dependent on what we learn, how we apply our knowledge and what values we live by. While education of any form may thus readily be seen as an inherently moral endeavour, APNME conferences bring educators together to focus explicitly on questions of morality, ethics and values in relation to education and foster academic exchange and dialogue on moral education across disciplines and the region. With this in mind, I wish everyone a memorable conference, hoping that all participants will actively engage in the discussions, raise critical and constructive questions and gain new inspirations, insights and friendships with which to return home.



Christopher Drake
Chairman, The Asia-Pacific Network for Moral Education

ABOUT APNME



The Asia-Pacific Network for Moral Education (“APNME”) brings together a focused group of educators from various disciplines to facilitate in-depth discussions and dialogue, the sharing of perspectives and the exchange of ideas with regard to teaching and learning in the areas of ethical and moral education, values education and citizenship education.

As a non-profit organisation with a formal constitution, APNME aims to foster collaborative relationships among its members, for the advancement of moral education and research in the region. It does this both formally, during its annual conference, and informally, through ongoing exchanges throughout the year. It also actively seeks to involve and support young researchers and post-graduate students of moral education and moral development, including through the award of its **Annual Best Poster Prize** for the best poster at its annual conference.

From small, informal beginnings in 2006, APNME has grown into a formal network of educators who are either located in the Asia-Pacific region, or who have a special interest in or connection with the region. Membership is open to interested educators and APNME currently has members from Australia, China, Hong Kong, India, Indonesia, Japan, Korea, Latvia, Macau, Malaysia, Mongolia, New Zealand, Philippines, Taiwan, Thailand, the UK and USA.

Each year, the APNME Committee invites offers to host the APNME Annual Conference. Previous conferences have been held in Japan, China, Korea, Taiwan and Indonesia. APNME conferences aim to provide a forum for professional educators who have an interest in moral education and/or moral development and are committed to its advancement in the region and globally. APNME encourages and welcomes open debate during its conferences in identifying, reflecting, deliberating on and discussing any issues related to moral, values or citizenship education and development and addressing moral issues and values questions faced by educators and students.

Previous Conferences

Dates	Conference Theme	Local Host Institution
June 2013	<i>Learning from Diversity and Commonality: Ways Forward for Moral Education in the Asia-Pacific</i>	Yogyakarta State University, Indonesia
June 2012	<i>Research and Practice in Moral Education: Reflection, Dialogue and Interaction</i>	National Chung Cheng University, Taiwan
October 2011	<i>Cultivating Morality: Human Beings, Nature and the World</i>	Nanjing Normal University, P. R. China
June 2010	<i>Moral Education in Asia's Globalising Societies: Concepts and Practices</i>	Nagasaki University, Japan
May 2009	<i>Interdisciplinary perspectives on Moral Education</i>	Seoul National University, Republic of Korea
April 2008	<i>Moral Education and Citizenship Education: Making Locally Relevant Choices in a Globalising World</i>	Beijing Normal University, P. R. China
May 2007	<i>Moral Education in Asian Countries</i>	Sun Yat-Sen University, P. R. China
October 2006	<i>Study Meeting on Moral Education in Asian Countries</i>	Reitaku University, Kashiwa, Japan

APNME is managed by an elected Committee, which at present comprises:

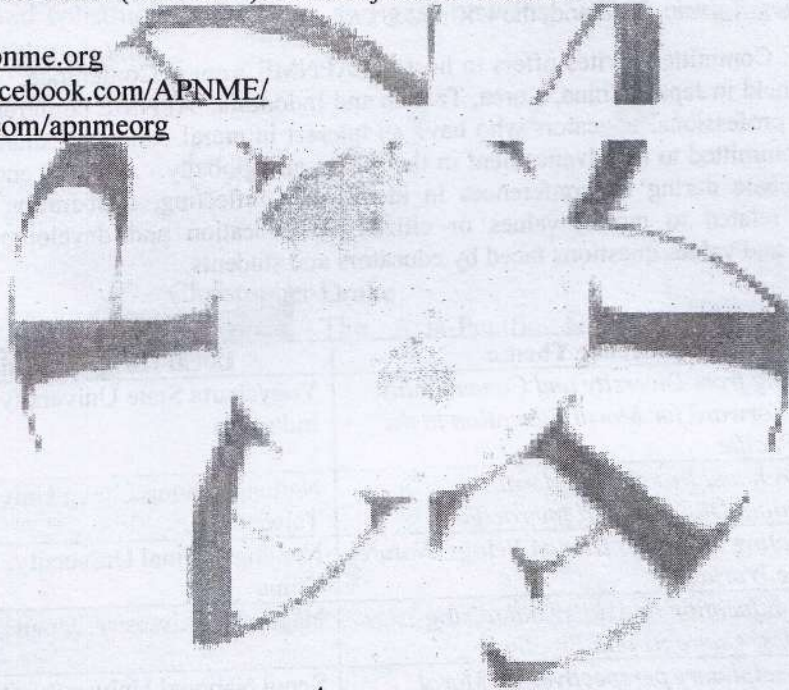
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APNME also has an Honorary President (which is a non-executive position), currently Monica TAYLOR, Former Editor (1975-2011) *Journal of Moral Education*

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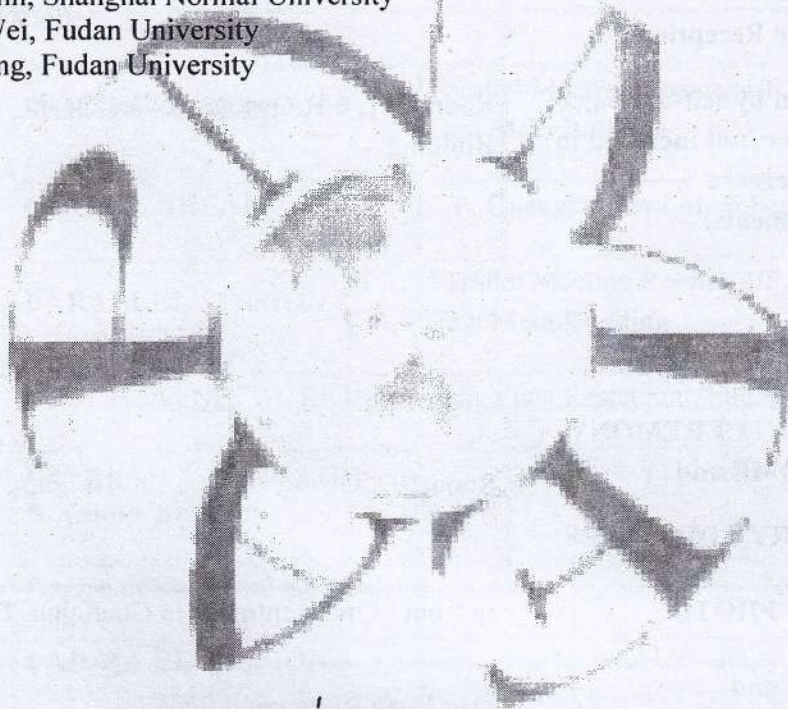
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LIU Cilin, Shanghai Normal University
ZHU Wei, Fudan University
XU Rong, Fudan University



SCHEDULE OF EVENTS AND PROGRAMME

Thursday, 23 October

14.00 - 18.00	ARRIVAL and REGISTRATION	Fudan Qingyun Hotel & Crowne Plaza Shanghai Fudan Hotel. Registration also at Room 501 5/F, Guanghua West Main Building of Fudan University
15.00 - 17.30	APNME Committee meeting and Conference Organising Committee meeting	5/F, Guanghua West Main Building
18.00 -19.00	Welcome Reception (followed by self-arranged dinner, i.e. not included in the conference arrangements)	Room 601, 6/F, Guanghua West Main Building

Friday, 24 October

09.00 - 11.00	OPENING CEREMONY, WELCOME and PLENARY ADDRESSES	Room102, Guanghua East sub-Building
11.00	GROUP PHOTO	In front of main entrance to Guanghua Towers
11.45	LUNCH and NETWORKING	Dan Yuan Restaurant, Fudan
12.45	Buses leave for School Visit	Outside Dan Yuan Restaurant
13.10	WELCOME at School	Various schools
13.30 - 15.30	SCHOOL VISIT, including introduction, sample lesson and discussion of class observed	Classrooms in each school

15.30 - 16.00	COFFEE BREAK	At each school
16.00 - 17.00	COLLECTIVE REFLECTIONS ON THE SCHOOL VISIT	At each of the respective schools visited
18.30 - 21.00	WELCOME DINNER and CULTURAL PERFORMANCES	Ballroom, Crowne Plaza Shanghai Fudan

Saturday, 25 October

08.30 - 10.00	PARALLEL SESSION 1	Parallel Meeting Rooms, 4/F, Guanghua East Main Building
10.00 - 10.30	COFFEE BREAK	2/F, Guanghua East Main Building
10.30 - 12.00	PARALLEL SESSION 2	Parallel Meeting Rooms, 4/F, Guanghua East Main Building
12.00 - 12.50	LUNCH and NETWORKING	Dan Yuan Restaurant, Fudan
13.00	Buses leave for Shanghai Normal University	
14.00	Arrive at Shanghai Normal	
14.30 - 16.30	PARALLEL SESSION 3	Shanghai Normal University
16.30 - 17.00	COFFEE BREAK	Shanghai Normal University
17.00 - 18.00	APNME AGM and APNME COMMUNITY FORUM	Shanghai Normal University
18.30 - 20.15	Dinner	Shanghai Normal University
20.15	Buses leave to go back to Fudan	

Sunday, 26 October

09.00 - 10.30	PARALLEL SESSSION 4	Parallel Meeting Rooms on 4/F and Room 102 on 1/F, Guanghua East Main Building
10.30 - 11.00	COFFEE BREAK and POSTER PRESENTATIONS	1/F, Guanghua East sub-Building
11.00 - 12.30	PARALLEL SESSION 5	Parallel Meeting Rooms on 4/F and Room 102 on 1/F, Guanghua East Main Building
12.30 - 13.30	LUNCH and NETWORKING	Dan Yuan Restaurant, Fudan
13.30 - 15.00	PARALLEL SESSION 6	Parallel Meeting Rooms on 4/F and Room 102 on 1/F, Guanghua East Main Building
15.00 - 15.30	COFFEE BREAK and POSTER PRESENTATION	1/F, Guanghua East Main Building
15.30 - 16.30	CLOSING PLENARY and REFLECTIONS	Room 102, 1/F, Guanghua East sub-Building
19.00 - 21.00	FAREWELL DINNER*	Crowne Plaza Shanghai Fudan

Monday, 27 October

Approx. 08.00 - 16.00	CULTURAL CITY SIGHTSEEING VISIT*	One day trip around some of the main sights of Shanghai, including lunch
	DEPARTURE	

** Participants who did not elect to join the optional Farewell Dinner or Cultural Tour but who wish to do so should contact the Conference Office, although places cannot be guaranteed.*

SCHEDULE OF PARALLEL SESSIONS

	A	B	C
Saturday 25/10 08.30-10.00 Parallel 1 [90 minutes]	Room 5 <u>PENG Wei-Feng and CHEN Yen-Hsin</u> A Comparative Study of Moral Teaching in Elementary Schools in Japan and Taiwan <u>Hecher CHEN Haiqing</u> The "Cultivation" of Virtue and Character Education <u>Darmiyati ZUCHDI and Anik GHUFRON</u> The Implementation of Character Education in Yogyakarta, Indonesia <i>Chair: Mayumi NISHINO</i>	Room 6 <u>SONG Qiang</u> The Evolution of the Ideology of World Citizenship Education <u>YANG Shaogang</u> Does Democracy in the Family and School Promote Adolescents' Psychological Well-being?: Findings from Urban and Rural China <u>CHIA Hwee Chin and Norly ABDULLAH</u> Educators and Families as Partners in Character and Citizenship Education (CCE) in the 21st Century <i>Chair: Derek PATTON</i>	Room 7 <u>Dorrie HANCOCK</u> An Articulation of Mongol Nomadic Conceptions of Morality [45 minutes] <u>Derek SANKEY</u> Why Should Human Brains Care for Others? [45 minutes] <i>Chair: Minkang KIM</i>
Saturday 25/10 10.30-12.00 Parallel 2 [90 minutes]	Room 5 <u>Xiao-lei WANG, Minkang KIM and others</u> People without Borders: Becoming Members of Global Communities [Symposium – 90 minutes]	Room 6 <u>Dwi HASTUTI and Sarwititi</u> <u>SARWOPRASODJO</u> The Influence of Permissive Parenting and the School Environment on Character Strengths of Adolescents in Selected Vocational Schools in Bogor, Indonesia <u>PANG Yonghong</u> On University Students' Consumption Ethics Education in Contemporary China	Room 7 <u>Kashfi BUTT</u> Impact of Gullen Movement on Pakistani Students' Behaviour: a Case Study on Changing Values in Pakistani-Turkish Schools <u>FU Wei-Hsin</u> Moral Education via Viewing Hayao Miyazaki's Animations: A Semiotic Approach <u>Siti Irene Astuti</u> <u>DWININGRUM</u>

		<p><u>WIDIYANTO</u> Producing Good Moral Graduates through Entrepreneurship Education</p> <p><i>Chair: Eugeniusz SWITALA</i></p>	<p>Dehumanisation in Education: The Challenges for Professional Teachers Wishing to Provide Humanistic Education in Schools</p> <p><i>Chair: XU Ruifang</i></p>
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<p>Saturday 25/10 14.30-16.30</p> <p>Parallel 3 [120 minutes]</p> <p>At Shanghai Normal University</p>	<p><u>Laurance SPLITTER</u> The Role of Roles, Traditions, Cultures, Associations and other Collectives in Moral Education: Our Past but My Future [45 minutes]</p> <p><u>LI Xiaojun</u> The Latest Development of Social Studies Education in the USA: the Adoption of the C3 Framework</p> <p><u>WONG Mei-Yee</u> Learning of Moral and Values Education in an Undergraduate Class</p> <p><i>Chair: Dorrie HANCOCK</i></p>	<p><u>WU Meiyao</u> The Transformation of Moral-Educational Thought with Regard to the "Other(s)": A Case Study of Modern China's View of Foreigners/Strangers</p> <p><u>LIU Jianjin</u> Knowledge Moral Education, Life Moral Education and Social Cognitive Domain Theory</p> <p><u>Jane ZHANG Qian</u> A Study on the Application of DIT2 in China</p> <p><u>KANG Lei and YANG Shaogang</u> Analysis of the Efficacy of a Moral Development Method: KMDD in China</p> <p><i>Chair: Marion MYHILL</i></p>	<p><u>WANG Yuanmei</u> A Strategy for Improving the Values Education Capacity of Primary and Secondary School Teachers [45 minutes]</p> <p><u>Mehwash JABEEN IBRAR</u> Bringing Change in Education: Moral Education</p> <p><u>Slamet P. HARTO</u> Making Moral Education Work: Innovating while Learning from the Past [45 minutes]</p> <p><i>Chair: Nobumichi IWASA</i></p>
<p>Sunday 26/10 09.00-10.30</p> <p>Parallel 4 [90 minutes]</p>	<p>Room 102</p> <p><u>WANG Chun-Ping</u> Can "Poetic Imagination" Be an Alternative Way for Fostering Social Justice?</p>	<p>Room 5</p> <p><u>CHEN Yanqiu</u> Realisation of the Internalisation of Confucian Culture Based on Study of the</p>	<p>Room 6</p> <p><u>Nobumichi IWASA</u> Unattended Vegetable Stands: The Importance of Daily Experiences in</p>

	<p>A Study of Capability-based Application of Compassionate Citizenry Pedagogy in Taiwan</p> <p><u>Karena MENZIE and Marion MYHILL</u> Educating for Global Citizenship in the Asia-Pacific Region [45 minutes]</p> <p><i>Chair: Laurance SPLITTER</i></p>	<p>Patriarchal Clans</p> <p><u>XU Ruifang</u> Responsibility: the Important Moral Value We Can Learn from Confucianism</p> <p><u>ZHONG Minghua</u> Between Tradition and Modernity – the Situation of Moral Education and its Response to Change</p> <p><i>Chair: Visha BALAKRISHNAN</i></p>	<p>Children’s Moral Upbringing</p> <p><u>Xiao-lei WANG</u> Raising Globally-Minded Children: It Begins with Core Values at Home</p> <p><u>Sri UTAMININGSIH</u> Moral Education Management in Implementing Curriculum 2013 for Elementary Schools Based on Character</p> <p><i>Chair: Kun ASTUTI</i></p>
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<p>Sunday 26/10 11.00-12.30</p> <p>Parallel 5 [90 minutes]</p>	<p>Room 102</p> <p><u>Mami HAJAROH</u> Accustoming Early Childhood Good Behaviour through Traditional Javanese Songs and Games</p> <p><u>Lusila Andriant PURWASTUTI and Mami HAJAROH</u> Flora and Fauna as Media of Multicultural Education in Early Childhood</p> <p><u>Zeejah SHAHAB KHAN</u> Impact of Moral Education in Early Years Students Through Self-reflection: a Case Study of The City School Private School System of Pakistan</p> <p><i>Chair: XU Shihong</i></p>	<p>Room 5</p> <p><u>Mayumi NISHINO</u> Developing an Upper Secondary School Moral Education Curriculum</p> <p><u>Eugeniusz SWITALA</u> Comparison of Sustainability-related Values held by Secondary School Teachers in Jordan, Mexico, Pakistan, Poland and Seychelles</p> <p><u>Vishalache BALAKRISHNAN</u> Thinking Maps in Moral Education</p> <p><i>Chair: Karena MENZIE</i></p>	<p>Room 6</p> <p><u>Ayu Niza MACHFAUZIA</u> Implantation of the Values of Togetherness in Children through the Art of Gejog Lesung</p> <p><u>Kun Setyaning ASTUTI and Darmiyati ZUCHDI</u> Developing Attitudes of Respect, Critical Thinking, Objectivity and Honesty through Developing Musicality in Teaching and Learning</p> <p><u>Rahmi Dipayanti ANDAYANI</u> The Moral Basis to the Bestowal of Aristocratic Titles at Yogyakarta Palace</p>
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			<p>and its Relevance to the Character-Building Education of Javanese People</p> <p><i>Chair: Slamet HARTO</i></p>
<p>Sunday 26/10 13.30-15.00</p> <p>Parallel 6</p> <p>[90 minutes]</p>	<p>Room 102</p> <p><u>Heesun CHANG</u> A Study of Koreans' Perceptions of Honesty</p> <p><u>PENG Xiaolan</u> Paradigm Shift of Chinese University Moral Education from the Perspective of Network Technology</p> <p><u>CHEN Wenxu</u> The Moral Bottom Line of Internet Behaviours</p> <p><i>Chair: CHEN Yen-Hsin</i></p>	<p>Room 5</p> <p><u>LAU Wai-Keen</u> Investigation of the Design and Effect of a Peace Education Course on Hong Kong Scout-Leaders</p> <p><u>HALILI</u> The Cultivation of Human Values through Human Rights Week Project</p> <p><i>Chair: WU Meiyao</i></p>	<p>Room 6</p> <p><u>Jiyoung CHOI and Minkang KIM</u> New Perspective on Ethical Sensitivity of Teachers</p> <p><u>XU Shihong</u> Love Education for Under-privileged Students from Villages</p> <p><i>Chair: Derek SANKEY</i></p>

FLORA AND FAUNA AS MEDIA OF MULTICULTURAL EDUCATION ON EARLY CHILDHOOD EDUCATION

ABSTRACT

Presenters: Lusila Andriani PURWASTUTI and Mami HAJAROH
Institution/Affiliation: Yogyakarta State University

The fundamental issue facing the world today is concerned with multicultural education. Conflicts among different ethnic groups and religions have become critical problems and there is a cultural domination phenomenon of the majority over the minority with education becoming one of the agents that create and perpetuate inequality and injustice. This presentation will report on research into multicultural education and integrated-thematic learning about multicultural values in early childhood education. The model used flora and fauna that exist in the school environment and the research was conducted in Kindergarten TK Marsudirini Kalibawang Kulonprogo, Yogyakarta, Indonesia. Data were analysed using the model of Miles and Huberman (1984) with the stages of data reduction, data display, conclusion drawing and verification. The results showed that flora and fauna around the school environment could be used as media of multicultural education in relation to the values of diversity and respect. Various types of jasmines, roses, orchids and frangipani flowers illustrated diversity and uniqueness. Each unique flower should be respected as an entity. Various chickens, ducks and other birds which are typically used as pets gave an overview of the diversity in life that should be cherished. Each animal is beneficial to humans and the universe.

BACKGROUND OF THE STUDY

Multiculturalism is undeniable universal phenomenon. It contains variety concept which bring about diversity. Unmanaged diversity is able to be a big trouble for people or a country. A fundamental problem faced by almost countries in this world is related to multicultural education. It is undoubtedly, in this globalization era, everyone can meet and mingle with others with all sorts of cultural differences. Multicultural education is an effort to reform schools in order to create good learning environment which gives opportunity to all students equally, especially for those who are less fortunate due to cultural background, ethnicity, religion, race, gender, social class, so that later they can also obtain the same opportunities in entering the world of work and participate in building a just society, democratic, and prosperous.

It also occurs especially in Indonesia, which has approximately 500 sub-ethnic with different religions, cultures, and languages. Essential issue of the Indonesian nation is the wide range of inter-ethnic conflict, inter-racial and inter-religious, so as to threaten the unity

and integrity of an independent nation. In addition, there is a phenomenon in the world of education, namely the domination of the majority culture of the minority culture, so that education or school become one of the agents that create and perpetuate inequality and ~~injustice in the society~~. All of this, if it is not anticipated to be in conflict with the demands of democracy, social justice, and human rights. Therefore multicultural education becomes urgent to be done early in kindergarten.

Early multicultural education in kindergarten becomes urgent. This is due to early childhood is a golden age. The golden period is the most profitable period since the peak of the development of the full potential of the child is at the age of 0-8 years. Therefore, to be able to develop the full potential of the child, it is required an optimum and maximum appropriate learning. This is certainly not easy for teachers in early childhood education, especially in kindergarten. Learning is an activity to implement a curriculum of educational institutions in order to influence the students to achieve educational goals that have been set. The purpose of education is essentially leads the students toward the behavioral changes whether the intellectual, moral, and social development, in order to live independently as individuals and social beings. In achieving these objectives the students interact with the learning environment arranged by the teachers through the learning process (Badru Zaman, M. Pd, et al, 2010: 1).

The successful learning process is also determined by the media. Instructional media is important in the achievement of learning goals and the realization of quality education. Selection of media which is closest to the child's everyday environment is high considered because the character of the kindergarten children is still at cognitive development, namely concrete thinking. The child's everyday environment is a world of flora and fauna (plants and animals). Flora and fauna is the most appropriate media for multicultural education. Flora and fauna have various types, shapes, colors, and unique character. Diversity and unique flora and fauna is in line with the concept of multiculturalism.

However, in reality, there are still rare that education in kindergarten using the media of flora and fauna for multicultural education. The medium used is usually manufactured and away from the child's everyday world. In addition, the media would be counterproductive to the goal of multicultural education which essentially contains the values of respect, justice, equality, tolerance, and equality in a range of differences. Kindergarten children are more interested in the games, as a medium of learning games that teach violence, war, oppression, discrimination. Therefore, it is necessary to design a multicultural education in early childhood that use of flora and fauna as well as the media and learning resources.

Multicultural education model with medium of flora and fauna had been made in the study in 2011 and its implementation had been done in research in 2013. This paper contains a description of the implementation of multicultural education by using media of flora and fauna in the kindergarten of Marsudirini in Kalibawang, Kulonprogo, Yogyakarta, Indonesia.

MULTICULTURAL EDUCATION MEDIA AND LEARNING PROCESS IN SCHOOL

This study uses a qualitative descriptive approach. The subjects were teachers and students of kindergarten of Marsudi Rini A class. Data collection technique used: 1) Focus Group Discussion (FGD) with kindergarten teachers regarding: a) the issue of multicultural education; b) Preparation of RKH (daily activities plan) integrated with the values of respect for diversity; tolerance, equality; justice, c) Preparation of Evaluation of multicultural education in kindergarten learning; 2) Observation of teaching practice of multicultural education in kindergarten. Qualitative data analysis in this study uses analytical models Miles and Huberman (1984) with the following stages: data reduction, data display and conclusion drawing and verification.

This research uses the concepts of multicultural education, instructional media in kindergarten, integration of multicultural values with the media of flora and fauna. These concepts are used as a framework for understanding the flora and fauna as a medium of multicultural education in kindergarten. Multicultural education is related to three things: 1) an idea or concept: 2) an education reform movement: and 3) a process. Multicultural education is associated with the idea that all students are regardless of differences in gender, social and ethnic group, race, or cultural characteristics. They have an equal opportunity to learn in schools. Important ideas in multicultural education is that all students have the opportunity because of these characteristics there would be better learning change in schools. They are not discriminated because of differences in the structure and culture that they have (James A. Banks, 2005: 1). Banks's opinion on multicultural education substantially contains an idea of fair treatment of all students regardless of gender, social group both the rich and poor classes, whether from the city or village, ethnic, racial, and cultural characteristics. Students in schools that are essentially different, but should not be differentiated.

improvement of different races, cultures, genders, and social class groups; 4) reducing the bias that is focused on the characteristics of students' racial attitudes and how they can be modified by the content and teaching methods; 5) empowering school culture such as the ~~practice of labeling groups, disproportional achievement, and the interaction of the staff and~~ students are conflicting tribes and races should be tested to create a school culture that empowers students from different racial, ethnic, and gender groups.

Multicultural education in early childhood, particularly in kindergarten should pay attention to the basic principles of learning in early childhood, which is in favor of the child's world. That is child-centered learning world (the world of play). Method of learning in the early childhood learning through play. The approach used is a thematic approach which is meant that aspects of cognitive development, language, motoric, social, emotional, and religious values and morals can be developed in a comprehensive manner. Moreover, it is also needed to empower the surrounding environment as a learning resource. Learning in kindergarten brings children feel valued / noticed and most importantly the children feel comfortable, safe, and free to create, free to pour their ideas (Gutama, A Directorate General Secretary of PAUDNI, Ministry of Education and Cultures).

Multicultural education in kindergarten requires learning media in accordance with the level of development of kindergarten students who are in a golden age. Media in the learning process can enhance student learning in a learning process which is expected to enhance the learning outcomes achieved. Various studies conducted on the use of media in teaching go to the conclusion, that the process and outcomes of learning of the students show a significant differences between learning with media and without media. Therefore, it is strongly recommended using the instructional media to enhance the quality of learning (Badru Zaman, M. Pd, et al., 2010: 2). It is becoming increasingly urgent because the kindergarten children are at the stage of concrete thinking.

The word 'media' comes from the Latin that is the plural form of the word "medium" which literally means "middle", an intermediary source of the message with the message receiver. There are some experts give the definition of media. The definition of media according to the study presented by Gagne (1970) is the various types in an environmental component that can stimulate students to learn (Badru Zaman, M. Pd, et al., 2010: 2). Most appropriate media for children of kindergarten have various types of components in the student environment. Components that exist in the everyday environment of kindergarten students are experiencing the various types of plants, especially flowering plants and livestock. Both components of this environment is so attractive to children in kindergartens,

because in addition to having an attractive shape and color, both can be directly seen, grown, and maintained in the school environment and house. Flora and fauna included in the realia media which are visual aids in education that serve to provide direct experience to the children. ~~Realia is a model and the real object of an object~~, such as currency, plants, animals, etc. (Badru Zaman, M. Pd, et al., 2010: 4).

Marsudirini Kindergarten Kalibawang, Kulon Progo, Yogyakarta is located in mountainous environments namely Menoreh, so that a variety of plants and plant flowers spices (nutmeg, pepper, root plants) growing fertile. A wide variety of flowers and animals kept by the school as a learning resource and media for kindergarten students. Environment that is around children is a source of learning that can be optimized to achieve the process and results of quality education for young children. There are several advantages of using flora and fauna as media and learning resources. Some of the advantages of using flora and fauna as a medium of multicultural education and learning resources are: good diverse flora shapes, colors, and species to be the right medium to illustrate that life in the community, especially the school community there are also a wide variety of ethnics, social status, social strata, various kinds of skin colors, cultures, languages, customs, and religions. Marsudirini Kindergarten Kalibawang has a beautiful and neat garden. This park has a wide range of flowers, roses (various colors), jasmine (white), ylang (green), alamanda (yellow), orchids, and other various types of flowers. The view makes the park so beautiful.

This flower garden is analogous to the concept of multicultural that necessitates diversity and living together. Each component is a unique entity and cannot be uniformed. School plants become multicultural education medium that teaches the students that diversity should be recognized and appreciated. Each of differences should be recognized and appreciated. The efforts of uniformity, especially with violence is counterproductive to multicultural values. Equality is a basic and implicit essential values in the school plants. A garden becomes beautiful because each entity acknowledged its existence, resulting a harmony. It is similar in multicultural education that requires the relation between entities in a harmonious society and tolerance. In addition, children can observe the process of plant growth and maintenance processes as a learning medium that can stimulate the cognitive aspect, social-emotional, moral values and religion of the child.

In the context of multicultural education, this process is to teach the students that harmony and tolerance should always be nurtured, developed, maintained, so that each entity are not developed without regarding to the other entity. In public life, especially public schools can not be left to each person to grow on their own without paying attention and

appreciating another person. The process of plant maintenance also can not just pay attention to only one type of flower, all must be maintained and cared. Although the treatment is tailored to each character. In multicultural education, discrimination can not be justified. ~~Multicultural school community is different but essentially~~ discrimination should be avoided. The principle of justice, equity, equality became the basis of the value of multicultural education.

Similarly, the fauna, particularly livestock (chickens, birds, ducks, and geese) were maintained in kindergarten of Marsudirini Kalibawang, is used as a medium of multicultural education. Marsudirini Kindergarten uses animals to teach about diversity and respect for living creatures, especially human beings. As multicultural flora as a medium of education that has been described above, fauna is also be a means to teach multicultural values. The difference between floras to fauna as a medium lies in the movable nature of any livestock. The nature of mobility and the different sound issued from each of these animals can be observed by students as a meaningful experience in multicultural understanding. Fauna as a medium of multicultural education is more clarity in the realization of multicultural values. In a school community consisting of various individual can voice different aspirations. Differences of opinion become a necessity and must be appreciated in a multicultural society. This is analogous to a wide variety of coat colors and animal sounds that each animal has a unique voice and when these animals blend together to create harmony. For example: the sound of crowing chickens cannot be converted into the sound of birds chirping. Each entity has existence respectively. Likewise, the unique multicultural society should be respected. Thus uniformity becomes something to be avoided.

Raising animals is a job that requires precision, patience, and seriousness. Raising animals is not only related to technical matters and physical experience. The success of raising animals is determined also by the involvement of the sincerity. Likewise, the multicultural society should be developed and maintained with the seriousness and diligence done wholeheartedly. These values can be internalized through multicultural education. Teachers and schools internalize the values of equality, diversity, justice, tolerance, appreciation in the learning process in kindergarten by using media and learning resources of the flora and fauna.

PROCESS OF THE IMPLEMENTATION OF MULTICULTURAL EDUCATION THROUGH FLORA AND FAUNA

In this study, floras as media used by kindergarten of Marsudirini Kalibawang Kulonprogo are based on the following theme: Ornamental Plants, Sub theme: Flowers; while for the media of fauna used is based on the theme of Animals; Sub Themes: Livestock. Learning process in kindergarten is integrated thematic learning. A theme/sub-theme in learning can be used to develop religious values and moral, cognitive, language, motoric, social and emotional. Multicultural education in the context of learning in kindergarten is focused on the development of a universal moral and social-emotional development. Therefore, the process of multicultural education through flora and fauna in this study is used as an addition to the development of universal moral values (equity, equality, justice, and tolerance) and is also used as a medium for the development of cognitive, language, motor, and social aspects of development associated with emotional appreciation, respect, mutual help done by customizing students' habit every day at school.

Learning in kindergarten can be divided into 3 parts, namely beginning activities (30 minutes), main activities (60 minutes), and final activities (30 minutes). Before beginning activities, Kindergarten of Marsudi Rini has habituation activities: 1) morning exercise with the school (class A and class B) approximately 30 minutes; 2) morning prayer together. Morning prayer together contains daily prayers (Catholic) such as praying for a sick friend and praying for the leaders of the country and for peacefulness and welfare state. Then the students come into their classes. Class A1 is the subject of this research. The teacher describes learning activities, themes and sub-themes, as well as the learning objectives of the day to introduce children of multiculturalism (multicultural values). Beginning activities done with the outdoor activities. The children were brought to the school garden. They line up (behind the teacher) while singing the train ride. Children walking to school outside of the classroom to the garden. The children were asked to observe various types of plants in the garden, especially roses, jasmine, alamanda, orchid, frangipani. They were asked to pay attention to color, smell, and the specific characteristics of each flower. Then the teacher does frequently asked questions about a variety of flowers and associates with multicultural values as described above.

The teacher asks the students to line up again to take care of flowers by watering them. The children stand in line to take water and water the flowers. After all finish watering the flower, they come into their classroom. The teacher does a question and answer session

and provides an explanation of the meaning of caring for the plants flower activities associated with the values of recognition and appreciation for differences.

Learning process is continued with main activities. This activity begins with ~~apperception~~. In ~~apperception~~ phase, the teacher uses a variety of flowers (roses, jasmine, orchid, alamanda, and euphorbia) picked from the school garden. The teacher gives an explanation of the activities that must be done by the children. First activity is the children fold paper to make roses. Second activity is bolding the word "flower". The third activity is grouping according to the color of flowers. The goal of the activities is developing motoric activities. The goal of the first and second activities is the development of language and the third activity relates to cognitive development. The learning process ends with reflection activities through questions and answers related to multicultural values (difference, awards, justice, tolerance). These values need to be developed, maintained and cared for. The results showed that this learning process is essentially a form of multicultural education. Teachers treat all students equally regardless of ethnic background, social status, and religion. All students have the same opportunity in developing their potential optimally suited to their interests and talents. The teacher is very patient in guiding and is fair to all the children (class A, 25 students, consists of: Javanese, Flores people, Catholics, Muslims, different parents works, such as: farmers, sellers, labors, civil servants, and the children from the orphanage. Relationships between children with another one happens equivalent. It can be seen in the activities of eating together. The students have their own lunch with different side dishes, there a student who gave his lunch to his friend who brought lunch with tempeh dishes. Habituation of eating together, doing exercise together, praying together are examples of multicultural education in the behavioral aspects.

Fauna used as a medium of multicultural education is not much different from the flora. There is an emphasis on the use of this fauna media that all animals can move or move and speak. Two characteristics of this multicultural education into the media associated with differences of opinion in a public school. Farm animals can be used as mediã and learning resources related to democratic values. In a democratic society, it becomes inevitable to dissent. Each opinion must be accepted and appreciated as any different animal sounds. The difference in sound is turned to characteristics owned by a community. Therefore, in a multicultural society, expressing rights is a requirement of realization of democratic society. Deliberation and consensus are the ability that makes excellence of a democratic society. *Legawa* or accepting gracefully means acknowledging and appreciating the more correct opinion. True democracy has no domination of majorities to minorities. Learning process in

kindergarten of Marsudirini Kalibawang using integrated media of fauna indicates the values to the difference of opinion, recognition and appreciation to different views.

Activities beginning with the observation at schools cage containing animal ducks, chickens, and geese. Children are asked to observe the color of fur, the sound of the voice, and the characteristics of each animal. After that, the children are asked also to observe birds in the nest. The school maintains pigeons and turtledoves. The teacher does a question and answer session with the theme of various animal sounds associated with different opinions and different views among the students. Then the students go to class. The activities are continued with classical learning associated with habituation of how to respect the opinions of friends. The teacher assigns the students in pairs and then one student asks the other and one answers about the experience of the observation of livestock while outdoor activities. In the beginning, the students were crowded and did not pay attention to the questions or answers of their partners. The teacher gave an explanation of the importance of listening to each other and they have to listen carefully to their friends' questions and answers. The teacher asked the students to repeat the question and answer. Then, the children began to order and pay attention to the question and answer of their friends. This activity shows that practicing democratic values for the students is simple. Value of democracy is one of the important values in multicultural education.

The main activities were carried out by three activities: matching the number of cattle feet with number; matching swan pictures; imitating the sound of animals: chickens, ducks, and geese. The third core activity is to develop the cognitive, motoric aspect, and language with familiar sounds that contain letters. The final activity is reflection of whole activities carried out in the morning until noon associated with democratic values. Before going home, the teacher assigns the kids to ask their parents or sister about rare animals in Indonesia. Learning activities were closed with prayer and greetings. The students were called one by one by the teacher. The teacher called the boy who sits neatly and asked to leave the classroom while shaking his teacher's hand. The habituation essentially shows that democracy can work well if there are rules. In a democratic multicultural society, it is free to speak up or give opinion, as long as not breaking the rules. Democracy without the role of law, it turns into a public "demo crazy". A spectacle of madness, because everyone will act anarchic regardless of the law.

Multicultural education process by using flora and fauna as media in the kindergarten of Marsudirini as described above shows that the kindergarten has reformed the 5 dimensions of multicultural education. James Banks said that there are 5 components related to

multicultural education reform, namely: 1) the integration of the contents (values of multiculturalism); 2) construction of knowledge; 3) educational equality and justice; 4) reduction of prejudice; 5) empowering school culture (James Banks, 2005: 23). The school has integrated the content of multicultural education in learning and habituation in its environment as a social system. The teacher uses a wide variety of examples of the differences that exist in the school community. The relationship of the teacher and the students, school culture, curriculum, extra-curricular activities, and attitudes focused on the values of equality, respect, tolerance, and democracy. The teacher helps students to understand, seek, and decide how to implement cultural assumptions, references, perspectives, and prejudice in the influence of the subjects which a knowledge is constructed. Educational equality exists when the teacher modifies her teaching to the students who are from different academic achievement, cultural, gender and social class groups. The learning process happens at the school shows equality (fairness) in learning by using media of flora and fauna. Reduction of prejudices occurred indicates that the teacher uses teaching methods and materials that contain multicultural values. Empowering school culture appears in the habituation-habituation in doing exercise together, praying together, caring for, and maintaining fauna and flora that exist in the school environment. The school culture shows interactions across different ethnic as indicated by the differences in media of flora and fauna. Component of multicultural education is implemented in an integrated thematic learning with the development of cognitive, language, motoric aspect, religious and moral values, and social-emotional.

The use flora as a media of multicultural education in the kindergarten of Marsudirini shows that the students explore the natural environment around them. The students can observe, feel, smell the fragrant flowers and water them. The kids regard this learning as their meaningful experience. This experience also synergistically develop their cognitive aspects through recognizing the different colors of the flowers and characteristics or the uniqueness of each. Aspects of the students' language development are given through introducing letters, words, sentences related to the characteristics of each flower. Motor aspects of the development is done by folding paper into the shape of roses. While the social aspect of emotional development is done through growing a sense to love flowers and then is developed becoming a feeling of keeping the flowers life. The development of religious values and morals is introduced to them that the plants (floras) are the creatures of God. Humans and plants belong to an ecosystem, so moral values are fostered through the

introduction of environmental conservation. Moral values between nature (fauna) and human must be maintained. Indeed it is analogous to the natural environment of diversity in unity.

Likewise, the use of faunas as media of multicultural education would be more interesting as well. The students can see the uniqueness of each animals. Birds can fly high in the air, goose/duck can swim, while the chickens live on land. This condition is analogous to the social status of the various ways of mobility (both vertically and horizontally). A wide variety of cultures and customs is analogous with the characteristics of each animals. By studying the natural environment, it is expected that the students will better understand natural phenomena that occur in everyday life. It is also expected that the students get awareness of loving the nature and participating to maintain and preserving the natural environment (<http://ilmuwanmuda.wordpress.com/pemanfaatan-lingkungan-sebagai-sumber-belajar-untuk-anak-usia-dini/>).

CONCLUSION

The conclusions of the study are presented as follows:

1. Flora and fauna in school environment can be used as media of multicultural education. They are analogous with multicultural concept in school community. Differences that exist in schools are not only to be recognized, but also to be respected.
2. The multicultural value that can be implemented through flora and fauna is the acknowledgement of uniqueness, diversity, respect, justice, tolerance, democracy (free to be different in argument), and equality.
3. Each element of school community is regarded as a unique entity and it cannot be uniformed. Therefore, all elements in school are valuable for human being and universal humanity.
4. Learning process in the classrooms describe how the teachers implement multicultural education. The teacher give their respect to any differences among the students. Moreover, the teachers construct the students' knowledge through valuable experiences about differences.
5. Flora and fauna also can be used as the media of multicultural education to develop the students' cognitive aspect, language, motoric aspect, social-emotional, and religious and moral values.

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