**POLA TRASFORMASI NILAI-NILAI TOLERANSI OLEH ORANGTUA KEPADA ANAK USIA DINI**

**Tjipto Sumadi**

**Fakultas Ilmu Sosial, Universitas Negeri Jakarta**

**tjsumadi@unj.ac.id**

Abstrak

Tujuan penelitian ini untuk menemukan pola transformasi nilai-nilai toleransi dari orangtua kepada anak usia dini. Nilai-nilai toleransi dewasa ini, secara massif mengalami persoalan dalam konteks kebangsaan. Di desa adat Cigugur, kehidupan berbasis toleransi sangat terasa di masyarakat. Fokus penelitian ini adalah bagaimanakah pola masyarakat Cigugur dalam mengimplementasikan nilai-nilai toleransi pada kehidupan berkeluarga dan bermasyarakat? Penelitian ini menggunakan metode kualitatif. Guna mendapatkan data akurat, dilakukan observasi pelaksanaan dan wawancara secara mendalam (indept interview), lalu diverifikasi dan validasi melalui empat tahap; member check, audit trial, triangulasi, dan expert opinion. Expert opinion adalah para tokoh agama dan masyarakat adat Cigugur yang dipanelkan dalam suatu forum diskusi terpumpun (Focus Group Discussion). Penelitian ini menyimpulkan bahwa pola transformasi nilai-nilai toleransi dari orantua kepada anak usia dini dilakukan dengan cara; (1) menjadikan rasa kekeluargaan sebagai perekat antarumat penganut agama yang berbeda, (2) dalam menyampaikan ajaran agama ditegaskan perbedaannya, bukan untuk dipertentangkan tetapi untuk saling dihormati dan dihargai, (3) menghindarkan diri dari muatan kepentingan politik tertentu, (4) memiliki rasa welas asih satu sama lain, dan (5) saling melakukan tepo seliro.

The purpose of this study is to find a pattern of transformation of values of tolerance from parents to early childhood. Today's values of tolerance massively experience problems in the context of nationality. In the traditional village of Cigugur, life based on tolerance is felt in the community. The focus of this research is how is the pattern of the Cigugur community in implementing tolerance values in family and community life? This study uses a qualitative method. To get accurate data, carried out observations and interviews in depth, then verified and validated through four stages; member check, audit trial, triangulation, and expert opinion. Expert opinions were Cigugur religious leaders and indigenous people who were harvested in a group discussion forum. This study concluded that the pattern of transformation of tolerance values from parents to early childhood is done by means of; (1) making sense of kinship as an adhesive between followers of different religions, (2) in conveying religious teachings the differences are emphasized, not to be contested but to be respected and admired, (3) avoiding the content of certain political interests, (4) having a sense compassion for each other, and (5) doing tepo seliro.

**Kata Kunci: trasformasi nilai, toleransi, anak usia dini, Desa Cigugur**

**PRELIMINARY**

This research is an implementation of the Jakarta State University Development Board Master Plan at the level of the social sciences, in developing the fifth topic (5) namely Child Protection Education and Women's Empowerment. Meanwhile, referring to the development of the theme of study in the Pancasila and Citizenship Education Study Program is value education for early childhood. Values ​​education for early childhood is the initial provision for human life. To that end, State University of Jakarta, through the Faculty of Social Sciences, and in particular the Pancasila and Citizenship Education Study Program and Early Childhood Education needs to develop research and community service related to the source of social values ​​that flourish in the Indonesian earth.

This research is part of a long-term plan, carried out by researchers, starting with research on Transformation of Social Competence Values ​​to Early Childhood (2016) and Embedding Social Values ​​through Traditional Games in Early Childhood (2017). In 2018, this study will examine the Pattern of Transformation of Tolerance Values ​​from Parents to Early Childhood in Cigugur, Kuningan, West Java. The substance of this research is considered to be very strategic, considering that social values, especially tolerance, are very necessary for the nation of Indonesia who are plural and philosophical in diversity. The tolerance that takes place in Cigugur has a strategic position in preparing and building the character of the next generation in its environment. Therefore, it is interesting to study how the implementation of tolerance that occurs in Cigugur? It is also important to describe what values ​​are instilled by parents in early childhood, so that later they can behave tolerantly in society. Finally, this study seeks to find patterns of tolerance that are transformed by parents to young children as a reference in improving tolerant life at the local and national level.

The process of transforming values ​​in the family has characteristics including; there are no requirements that must be completed, there are no examinations, there are no other institutions that provide assessments, there is no structured material to be presented, and without having levels. Such is the looseness of the transformation of values ​​in the family so that it is interesting to study more deeply. The focus of this research is how the people of Cigugur Kuningan West Java actually transform tolerance values ​​to their early childhood? How do the activities of transformation of tolerance values ​​from parents to early childhood? How is the implementation of tolerance values ​​implemented by early childhood in everyday life? Finally, through a qualitative descriptive analysis, an analysis of the implementation of the transformation of tolerance values ​​between parents and early children will be carried out in the Cigugur Kuningan West Java community.

Referring to the above ideas, this study aims to explicitly reveal the pattern of transformation of tolerance values ​​to young children who develop in Cigugur, Kuningan, West Java. The values ​​of tolerance among people in Cigugur, are very attached and are a belief taught to their children by the Cigugur community. So strong was the exercise of tolerance, so the "vocation" voiced from houses of worship of different faiths was echoed alternately, without any noise. Likewise, with life in the household, in one roof there are residents of different beliefs. There is a family between parents, children, and daughters of different faiths, but still lives in harmony and peace. These tolerance values ​​are interesting to study carefully. What patterns of transformation of tolerance values ​​are carried out by the Cigugur community, so as to create a comfortable, peaceful, and peaceful life. Specifically research on the life of the Cigugur community is still very limited, however there are a number of similar studies that have been conducted, and can be stated as follows.

Research on tolerance has been carried out by Ali Maksum (2015) who has conducted research on the Model of Tolerance Education in Modern Pesantren and Salaf in Modern Pesantren Ponorogo and Pesantren Salaf Tebuireng Jombang, stating that Pesantren Darussalam Gontor is a modern boarding school, with certain characteristics that seek to integrate traditional and modernity-based policy models through education. Whereas the education system in Tebuireng Islamic Boarding School develops traditional and conventional-based learning models as in the case of pure *salafiyah* boarding schools, in general. The results of his research also explained that, in modern boarding schools as well as *salaf*, the teachings of Islam were understood and actualized inclusive, friendly, not rigid, moderate, and nuanced differences, as well as implementing multicultural values. This research by Maksum shows that in *salafi pesantren* education implement tolerance learning through a multicultural approach, by respecting differences in beliefs between religious communities.

Another study, Wasisto Raharjo Jati (2014), showed that the principle of a "shared house" namely Indonesia is the most important place in fostering tolerance among students. Because in the "shared house" students are treated as close family members in association with other academicians. The principle of "shared house" makes the feeling of tolerance among fellow children of the nation, in the context of respecting differences in race, ethnicity, religion, and others. This shared house becomes a single identity, for both men and women. Likewise, religiosity which is declared to be the instrumentation of the application of religious universality values ​​such as tolerance, respect, and a sense of peace that is built to maintain the spirit of multiculturalism and strengthen brotherhood among students, is realized.

Agung Suharyanto's research (2013), results in the process of transforming Citizenship Education in fostering an attitude of tolerance between students to interact with each other, respect, help and help quite successfully in school. Through Citizenship Education learning that addresses tolerance, there is no longer any hostility or disagreement in the context of differences in the implementation of worship in accordance with their respective religions. In fact, tolerance that students have is not only limited to knowledge but also in the practice of life.

Basri Endang's research (2015) on developing an attitude of tolerance and togetherness among students, produced a conception that tolerance that develops between diversity in various dimensions of life can create harmony and harmony in life, avoiding conflicts and social tensions, conflict and hostility between people in the community. This study also produced a conception of the importance of developing tolerance and togetherness through the pedagogical engineering of teachers with diverse community settings. This similarity also occurs in the life-order in the school environment, with indicators that students interact with each other, learn to respect differences, and accept each other certain characteristics that occur in their environment.

Research conducted by Monteflor (2006), et al. resulting that the strategy of providing motivation to early childhood needs to be carried out continuously with a balanced and comprehensive approach, and in providing motivation it should be done together with the school.

Schaller (2007), et al. conducting research states that parents who are less educated tend to put their children's education in a better place too. In teaching attitudes to children, parents like this, prefer to realize the implementation of attitude education through daily activities or through real deeds in daily life. Value transformation activities are carried out through, conversations, reading stories, and play activities that develop children's attitude skills. Through such activities, parents hope their children will be able to succeed and excel in academics.

Gilliard and Moore (2007) conducted research and stated that the success of fostering attitudes related to the curriculum was effective communication between the school and parents, and the community about material relevant cultural values, related to rituals, respect for children, respect for families, and important values ​​that exist in society. All of these materials, named Native American Indian Culture and taught through programmed learning plans.

Hong (2003), who conducted research, stated that early childhood needs to be given more opportunities in trying to overcome the problems they face, by providing assistance as needed. In addition, moral learning or attitudes need to be taught through processes that rely on rationality (not dogmatic), especially during the learning process at school.

From a number of studies on the transformation of tolerance values ​​carried out, no one has described how the relationship of parents, schools, religious leaders, and society in general. Maksum (2015), Jati (2014), Suharyanto (2013), Endang (2015), Monteflor (2006), et al., Schaller (2007), Gilliard and Moore (2007), and Hong (2003) who have conducted similar studies, have different specifications. Although, a number of studies above examine tolerance, but the tendency is carried out in schools, with respondents being students. Only research conducted by Gilliard and Moore (2007) can be said to have somewhat similarities with this study. The difference between Gillard and Moore's research and this research is that Gillard and Moore's research does not involve religious figures and does not produce transformation patterns. Whereas the study entitled The Pattern of Transformation of Tolerance Values ​​by Parents to Early Childhood in the Cigugur Kuningan Society of West Java, besides involving parents, teachers, ordinary people, and also religious leaders. The difference between this research and the others, is also to see how tolerance values ​​are transformed by parents to early childhood in their homes and communities. Although the focus of the research is only on the pattern of transformation of tolerance values ​​from parents to early childhood, in fact there are other components that cannot be released, namely schools, the community environment, and religious leaders.

**METHOD**

This study used qualitative methods by conducting in-depth exploration of informants who are used as sources of information. In this study, it was explained and analyzed how the pattern of transformation of tolerance values ​​carried out by parents to their children in Cigugur Kuningan, West Java. In this study also, the researcher acts as an instrument that plays an active role in digging in depth data information (in depth interviews) to the informant. So that research continues to explore the focus and subfocus of the material being studied, a research guide is made that outlines issues related to the pattern of transformation of tolerance values ​​by parents to early childhood. Data that was not predicted beforehand but which had a comprehensive meaning and contributed in this research was explored through probing questions. All data obtained and relevant analyzed as material research wealth. To get accurate data, the field findings are verified and validated by member checking, audit trial, triangulation, and expert opinion. The final step of this research is to draw conclusions by making a pattern of transformation of tolerance values ​​that are found in the field.

**RESULTS AND DISCUSSION**

This study produces findings in the form of a pattern of transformation of tolerance values ​​by parents to early childhood, which is carried out by means of;

(1) Making a sense of family as an glue between adherents of different religions,

(2) In presenting religious teachings the difference is emphasized, not to be contested but to be respected and respected,

(3) Avoiding certain political interests,

(4) Have compassion for each other, and

(5) *Tepo seliro* (respect) do each other.

The five tolerance values ​​are transformed by parents to early childhood through the media, namely:

(1) at home done by parents (through giving advice in Sundanese, inviting early childhood to visit each other, explaining to early childhood so as not to come along to the activities that are not clear, inviting to always love each other and take care of each other Cigugur citizens, Kuningan, West Java),

(2) in schools conducted by teachers (by giving advice in Sundanese, there is a policy that religious teachers must be of the same religion as the students they educate, learning materials must be neutral, and inviting early childhood to always love and care for each other),

(3) at the *Seren Tauh* event carried out by religious leaders (by giving advice in Sundanese, inviting directly to work together to carry out the *Seren Taun* event, conveying cultural and religious values ​​that are believed together, and inviting early childhood to always love each other and take care of each other),

(4) at public facilities carried out by the community (by giving advice in Sundanese, to always protect the environment, remind not to follow along on the tendencies that occur, and always love and care for each other).

The implementation of these tolerance values ​​is applied in every home, school, religious event, and public facility by continually reminding young children of the importance of tolerance and setting an example.

Advice given by parents, teachers, religious leaders, and the community to their early childhood are:

(1) *Sakabakaba nu teu pararuguh da bisi aya nanaon urang anu katempuhan* (no need to join in with something that is not clear, because if something happens that is not desired, then the one who will suffer the consequences is himself),

(2) *Kanyeri kaperih ku kolot ulah kasamper* *ku anak* (sick and painful-bitter experience-parents do not let the child experience), and

(3) *Toleran Aya Dina Hate Jeung Kahidupan Urang Sakabeh Na* (tolerance is in the hearts and lives of all of us).

The pattern of transformation of tolerance values ​​from parents to early childhood produced in this study, can be described as follows.

**Pattern of Transformation of Tolerance Values ​​by Parents to Early Childhood**



Explanation of Image:

Red arrows; Patterns of transformation from society to early childhood.

Yellow: Tolerance Values ​​that are believed to be able to maintain harmony between religions.

Green: Institutions used as a means to transform tolerance values.

Light Blue: Actors who carry out the transformation of tolerance values ​​to early childhood.

Purple: The value of values ​​that are transformed by the community to early childhood.

**Results**

Cigugur village is an area located at the foot of Mount Ciremai, and is in Kuningan Regency, West Java Province. The village or *Kelurahan* or *Desa* of Cigugur has an area of ​​3,369,576 Ha. Cigugur village has a vision: "Cigugur as a tourist, cultural and religious area oriented towards *agro-politan* and agro-tourism in an independent, religious and prosperous atmosphere". In the village of Cigugur there are a total population of 7,261 people with 2,317 heads of families, with a population of 3,446 women and 3,815 men. In terms of population structure, the number of men is greater than women. If most of the men work, then this last vision of the Cigugur village can be realized. Considering adult men are relatively more productive in terms of earning a living. The following is a map of the Cigugur Districts and *Kelurahan* or Cigugur villages.

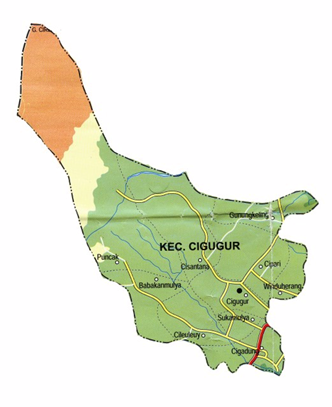


Figure 1. Map of Cigugur Sub district Area, Kuningan, West Java

(Google.co.id source)

The main study of this research is how the pattern of transformation of tolerance values ​​by parents to early childhood. Conception of tolerance is not a foreign terminology for the Cigugur community. Cigugur society interpret tolerance as an act of human self to understand, be considerate, and respect other human beings. Implementation of tolerance in the context of Cigugur society's life in interfaith religious practices and how the transformation efforts can be described as follows.

In Aang's view, an Islamic religious leader stated that:

With reference to the teachings of the Koran surah al Hujurat; that is li ta'arofu, which means that differences are a necessity. A living person must have differences in the actual conditions. Tolerance that occurs in Cigugur is caused by heredity. For example, one house can be filled by adherents of different religions. So the source of harmony is life that begins from within the household. Tolerance is the attitude of understanding misunderstanding of the views or actions of others, including the implementation of worship in carrying out religious teachings and religious life. It is through tolerance that misunderstanding becomes an understanding of difference.

The facts stated by Aang, the Cigugur Islamic religious figure, are in line with the results of Maksum's research (2015) which states that the tolerance that develops between diversity in various dimensions of life can create harmony and harmony in life, avoiding conflicts and social tensions, opposition and enmity between people in society. That is why, the Cigugur community can live in one house with different religious beliefs is not prohibited. Because those who live in the house are not seen as people who follow different religions, but family members. According to Aang, an Islamic religious leader, that feeling is an original taste that understands differences as something beautiful and a blessing. Conceptually, tolerance is 'need to confirm that there are clear differences, but still must respect'. This conceptual view conveyed, is in line with the results of Jati's research (2014), which shows that the principle of a "shared house" namely Indonesia is the most important place in fostering tolerance among fellow residents of a house (Indonesia). Togetherness of life in a large family that has different religious beliefs but must conduct tolerant behavior. This is described by Aang;

… as an example; Chicken which is cut by someone by not mentioning in the name of Allah is forbidden to be eaten by a Muslim. The tolerance solution is that the chicken to be slaughtered is given to its Muslim neighbors, then the chicken can be eaten together. Thus citizens will get along. This is what is called *ukhuwah Islamiyah minal wathoniyah* (Islamic brotherhood of nation)

Rising temperature tolerance is caused by; (1) issues raised by irresponsible persons, such as Catholics buying land for open space, but the issue will be made for Catholic institutions, (2) a transparent policy is needed in the management of permits for houses of worship, so that it is clear, (3) the permit to make a hospital should not be questioned, because it is in the interests of the villagers of Cigugur, and (4) religious institutions such as Catholicism, only serve the people, therefore, consumers who want it do not need to be limited.

Sunarto continued his view that "tolerance in Cigugur is no problem. Transforming the values ​​of tolerance to young children through compassion, so that despite differences in society, we follow it. Therefore, every citizen has free freedom and has the same rights in carrying out their respective religions.

When juxtaposed with the findings of Endang (2015) which results in the conception that the tolerance that develops between diversity in various dimensions of life can create harmony and harmony in life. This condition can avoid conflicts and social tensions, disagreements and animosity between people in society. Thus, Sunarto's views with Endang are compatible, but Sunarto's concept is that tolerance must be developed through compassion. Compassion is a concept developed at the level of Java which means compassion. The meaning of this concept is that every human being must have my compassion or love between people.

The view of Yayan, a Protestant religious leader, states that;

Harmony in essence is not a form of tolerance, but what happens in Cigugur is tepo seliro. The people of Cigugur village have a very strong sense of tepo seliro among people of different religious backgrounds. This phenomenon, as described in the Kertagama State book; which illustrates a community that lives together in a family but with different religious beliefs. A tolerant life is an attitude that gives an opportunity to the closest members to embrace a different religion.

Yayan's view as well as the results of research conducted by Suharyanto (2015) that tolerance for mutual friendship, respect and assistance can be developed through providing opportunities for residents living in an area.

Whereas the view of followers of the *Sunda Wiwitan* Believe, Rama Anom, states that:

Tolerance that occurs in the village of Cigugur, indeed such a reality, which is based on family. To that end, Rama reminded that Cigugur villagers must continue to maintain the pillars of statehood, such as Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia is a fixed price, and Unity in Diversity. The basis for maintaining it is a family that is supported by all religious communities.

Rama Anom's brief view shows that among fellow citizens, whatever their religious beliefs or beliefs deserve the same place in the unitary state of the Republic of Indonesia.

**Discussion**

The findings of this study produce the conception that the tolerance values ​​that are transformed by parents to early childhood in Cigugur, Kuningan West Java are (1) making a sense of kinship as a glue between followers of different religions, (2) the existence of differences between religious teachings must be emphasized the difference is not to be contested, but to be respected and respected, (3) in carrying out tolerance must be avoided the content of political interests, (4) to maintain a life of religious tolerance among all citizens must have compassion for each other, and (5) so tolerance continues to be a guardian of peace in Cigugur, so every citizen must each other do *tepo seliro* (respect each other).

This study resulted in five (5) tolerance values ​​that were transformed by parents to their children in the village of Cigugur, Kuningan, West Java. The five values ​​are explicitly and empirically carried out by the Cigugur community. While in the case of implementing these tolerance values ​​applied to every home is to continually remind parents of their children, as well as provide an example.

While the findings of the conception in the form of advice delivered by parents to their children include (1) *Sakabakaba nu teu pararuguh da bisi aya nanaon urang anu katempuhan* (no need to join in with something that is not clear, because if something happens that is not desired, then who will bear it for themselves), (2) *Kanyeri kaperih sepuh ulah kasamper ku anak* (sick and sore-bitter experience-parents do not let the child experience, and (3) *Toleran Aya Dina Hate Jeung Kahidupan Urang Sakabeh Na* (tolerance is in the heart and our of life).

The findings of this study, when juxtaposed with the results of previous studies, then this study has different results but can complement each other. From a number of studies on the transformation of tolerance values ​​carried out, the results of research conducted by Maksum (2015), Jati (2014), Suharyanto (2013), Endang (2015), Monteflor (2006), et al., Schaller (2007), Gilliard and Moore (2007), and Hong (2003) are completed by the results of this study.

In transforming the values ​​of tolerance to their children, both parents and religious leaders have the same view, that there is something more important in this life, besides religious life is shared life. Joint life can be adjusted to the common interests, namely family and kinship.

The conception of parents in transforming the tolerance values ​​to their children through 3 tips, namely *Sakabakaba nu teu pararuguh da bisi aya nanaon urang anu katempuhan.* This first admonition is interpreted that a child must not go along with others to do something that is not clear, because if something undesirable happens later, then the person will bear himself. From an early age, children are taught to take on their own responsibility to not only go along with the wishes of others. What others do may be dangerous to themselves.

The second advice is a statement that *Kanyeri kaperih sepuh ulah kasamper ku anak*. The advice sentence means that the pain and pain ever felt and suffered by parents should not be experienced by children. Let sadness be a parent's experience, now the child only lives to reap their happiness. Through this transformation of values, parents expect their children from an early age to avoid things that can cause discomfort in life.

The third parent's admonition is the statement that *Toleran Aya Dina Hate Jeung Kahidupan Urang Sakabeh Na.* This statement implies that tolerance is in the hearts and lives of all humans. So in essence, humans are born in good condition and instinctively desire to always do best. However, sometimes there are people with certain interests who want to control other people and existing sub-resources. It is this desire that can ignore the intrinsic values ​​that exist from birth.

Through these three tips, parents in Cigugur transform the basic values ​​of life, so that children have a sense of compassion -*tepo seliro*- and mutual respect between fellow religious communities. It is through this conception that peaceful, comfortable life can be realized on Cigugur earth.

**CONCLUSION**

The Cigugur community is an example of a collectivism society which puts a common goal before personal goals. The sense of kinship and blood relations in the Cigugur village makes the difference not a problem, which is why the Cigugur village feels peaceful, safe, and comfortable to live in. Especially when it comes to differences in beliefs, it is usually a rather sensitive discussion, but for the Cigugur society religion is a personal right of each adherent without being able to be interfered by other parties, the thought that ultimately brings tolerance about beliefs.

For the people of Cigugur difference is not an obstacle to be debated, but a beauty that must be maintained. Because to achieve a tolerant life is not easy, Cigugur residents realize that they must work together to keep the beautiful differences continuously intertwined by sticking to the existing culture and customs, namely "*Toleran Aya Dina Hate Jeung Kahidupan Urang Sakabeh Na*".

From the findings in the field, the pattern of transformation of tolerance values ​​from parents to early childhood in Cigugur can be concluded that, the transformed values ​​are;

1. Make a sense of family as an adhesive between adherents of different religions,

2. In conveying religious teachings the difference is emphasized, not to be contested but to be respected and respected,

3. Avoiding the content of certain political interests,

4. Have compassion for each other, and

5. *Tepo seliro* (respect) do each other.

From the results of this study it is hoped that the government and the community can adopt the tolerance values ​​developed in the village of Cigugur Kuningan, West Java to be socialized to traditional villages throughout the country, so that villages throughout the country can find locality values ​​that are in accordance with their cultural system. The results of the study can be codified and disseminated to all educational institutions so that they can become considerations and examples in carrying out a life of tolerance among religious believers in Indonesia. The implementation of the values ​​of local wisdom is expected to create security and comfort for all citizens in carrying out their religious services. Hopefully, the transformation of tolerance values ​​carried out to children from an early age is expected to be the moral foundation and character of the nation's next generation.

**THANK-YOU NOTE**

Thank you to the leadership of the Jakarta State University, the head of the Faculty of Social Sciences, and the Coordinator of the Pancasila and Citizenship Education Study Program for providing funding and permission to conduct this research. Thanks also go to the Cigugur District Leadership Board, the Head of Cigugur Village, and all the residents of Cigugur Village who have provided assistance, both morally and materially, for the implementation of this research.

**BIBLIOGRAPHY**

Agus, Suharyanto, (2013) The Role of Citizenship Education in Fostering Student Attitudes Tolerance, Journal of Government Science and Social Politics, 2013. Medan.

Endang, Basri, (2015) Developing Tolerance and Togetherness Attitudes among Students, Journal of Educational Science Vision, volume 3, number 03 of 2015. Yogyakarta.

Gilliard, Jennifer L., and Rita A. Moore, (2007), An Investigation of How Culture Shapes Curriculum in Early Care and Edocation Programs on a Native American Indian Reservation, Early Childhood Education Journal Vol. 34. No. 4. June 2007 New York.

Hong, Yonghee, (2003) An Ethnographic Study of Korean Kindergartners' Reasoning During Group Moral Discussions, Earlly Childhood Education Journal Vol. 30, December 3, 2003, Syracuse, New York.

Jati, Wasito Raharjo, (2014) Religious Tolerance in Multiculturalism Education Sang Timur Catholic High School Students Yogyakarta, Journal of Educational Horizon, 2014. Yogyakarta.

Maksum, Ali, (2015) Model of Tolerance Education in Modern and Salaf Islamic Boarding Schools, Journal of Islamic Religious Education, Volume 03 Number 01, 2015. Surabaya.

Monteflor, Marites O., Arthur R. Williams, Phoebe D. Williams, et.al. (2006), Parent Motivation Strategies and the Performance of Preschoolers in a Rural Philippine Municipality, Early Childhood Education Journal: Vol. 33. No. 5, Summer 2006. New York.

Schaller, Ana, Lisa O. Rocha, and David Barhinger (2007), Maternal Attitudes and Parent Education: How Immigrant Mother Support Their Child's Education Despite Their Own Low Level of Education, Early Childhood Education Journal Vol. 34. No. 5. June 2007 New York: Springer Science + Business Media Inc.

Sumadi, Tjipto, (2016) Transforming the Values ​​of Social Competence to Early Childhood, Dissertation, Postgraduate Program, State University of Jakarta. Jakarta.

----------, (2017) Transforming Social Values ​​to Young Children through Games, Faculty of Social Sciences, Jakarta State University.

Wiryawan, Sri Ani, (2016). Education for Early Childhood. Yogyakarta: Social Agency Press.