

The Implementation of Global Diversity Dimension on Final Stage of Foundation Phase in Islam-Based Institution.

Annastasya Oktaviani^{1*}, Ali Formen²

¹Bee Star Preschool and Kindergarten

²Department of Early Childhood Teacher Education, Faculty of Education and Psychology, Universitas Negeri Semarang, Indonesia

*Correspondence to: annastasyaoktavian@gmail.com

Abstract:

The aim of this study is to understand the interpretation and the process of implementing the global diversity dimension at the Final of the Foundation Phase at TK Bina Citra Cendekia. This research employs a descriptive qualitative approach. The collecting data is through interview, observation, and documentation. The data analysis technique in this study uses Miles and Huberman's technique, which includes data collection, data reduction, data presentation, and conclusions. This research found that TK Bina Citra Cendekia interprets the global diversity dimension into three main ideas, namely: (1) understanding the concept of self and environment, (2) appreciation of diversity, and (3) global diversity as part of moral education. Based on the key elements of the global diversity dimension, the implementation at TK Bina Citra Cendekia is described in six categories, namely: (1) strengthening the concept of self and environment, (2) opening the student's minds through the reinforcement of the concept of diversity, (3) honing tolerance through the introduction of cultural diversity, (4) building intercultural communication skills, (5) fostering awareness to collaborate in social life, and (6) integrating the values of diversity with Islamic values.

Keywords: *Global Diversity, Final of Foundation Phase, Islam-Based Institution*

INTRODUCTION

Indonesia is known as a country rich in culture and full of noble societal values. The diversity present in Indonesia has a high potential to cause conflicts because diversity brings differences in all aspects of life (Tabi'in, 2020). Conflicts arising from diversity also entered to the education fields, such as bullying, violence, and so on (Kusniawati & Asari, 2024). The Organization for Economic Co-operation and Development (OECD) found that 41.1% of students in Indonesia admitted to having been victims of bullying. This placing Indonesia 5th out of 78 countries with the highest rates of bullying among students in 2018. Bullying and violence cases can also occur among kindergarten students (Jamaludin et al., 2023). The issue of violence related to bullying has increasingly become a source of deep concern because it has the potential to cause negative impacts both physically and psychologically on students (Ningrum et al., 2024).

The Ministry of Education, Culture, Research, and Technology launched Kurikulum Merdeka in 2022. Kurikulum Merdeka has a specific goal in its implementation, which is to build Indonesian students in according to the indicators of the Profil Pelajar Pancasila. The Profil Pelajar Pancasila is the character and abilities that formed through daily life and embodied in each individual student through the culture of educational units, intramural learning, the Profil Pelajar Pancasila Strengthening Project (P5), and extracurricular activities (Aditomo, 2022). The Profil Pelajar Pancasila has six key dimensions (Varelasawi, 2022). One of the dimensions in the Profil Pelajar Pancasila as an effort to prevent and address issues arising from diversity in Indonesia within the scope of education is the global diversity dimension (Sulhiah et al., 2023). The global diversity dimension is defined as the ability to preserve noble cultures, localities, and identities, as well as to be open-minded when interacting with other cultures, thereby fostering mutual respect and enabling the formation of new cultures that are positive and not in conflict with the noble culture of the nation (Kemendikbudristek, 2022). The global diversity dimension further comprises four

main achievement elements, namely: (1) recognizing and appreciating cultures, (2) intercultural communication skills, (3) reflection and responsibility towards diversity, and (4) social justice. Next, these elements are further elaborated in the developmental trajectory according to the phases outlined in the Kurikulum Merdeka in the Decision Letter of the Curriculum and Education Assessment Standards Agency (BSKAP) of the Ministry of Education, Culture, Research, and Technology Number 009/H/KR/2022 regarding the Dimensions, Elements, and Sub-Elements of the Profil Pelajar Pancasila. One of the phases in that developmental trajectory is the final stage of Early Childhood Education Phase or Foundation Phase. The final stage of the Foundation Phase in the context of the Kurikulum Merdeka phase refers to a group of individuals who have reached the age of 5-6 years before entering the basic education level (Directorate of Early Childhood Education, 2024). The global diversity dimension in this phase can be taught to early childhood through various means, including through learning in Early Childhood Education Institutions (PAUD).

Early Childhood Education Institutions (PAUD) are one of the platforms for shaping the character of global diversity. Early Childhood Education Institutions (PAUD), in this case, schools, have the role of introducing, supporting, and facilitating children's activities in the development of the global diversity dimension in children. One of the variations of early childhood education institutions is the Islamic-based early childhood education institution. Islam-based early childhood education institutions also play a role in the process of shaping global diversity character. The relevance between Islamic teachings on tolerance (*tasamuh*) and the global diversity dimension leads Islamic-based early childhood education institutions to also implement existing diversity values (Nofitasari et al., 2023). The Islamic values upheld by Islamic-based early childhood education institutions serve as the boundaries for instilling a sense of diversity taught to the students. The instillation of diversity awareness in Islamic-based early childhood education institutions is also one of the efforts to anticipate radical thinking in early childhood (Anwar, 2021).

Previous research revealed that the character of global diversity in early childhood will develop more easily if the process of instilling it is through enjoyable activities that tend to provide real experiences (Saputri & Katoningsih 2023). Another study on the implementation of the global diversity dimension by Yudha & Aulia (2023) states that the cultivation of global diversity character in students can be instilled through things that are close to students' daily lives. A similar statement was also made in the research conducted by Kusniawati & Asari (2024), which revealed that the character of global diversity in students can be instilled through good habits from small things at school. These studies have discussed the implementation of the global diversity dimension among students in schools at various age levels. This research has novelty, including a specific study on the implementation of the global diversity dimension among students at the End of Foundation Phase in Islamic-based early childhood education institutions. This research also examines the relevance of Islamic values in the process of instilling global diversity values in students. This research will be conducted at one of the Islamic-based schools, namely TK Bina Citra Cendekia Ungaran. Islamic values serve as the foundation in the educational process conducted in that institution. Students in this institution tend to have a lack of diversity. This results in some students tending to be ignorant of diversity, both in visible and invisible characteristics. Meanwhile, the global diversity dimension is important to instill in children from an early age. Based on the background and issues described above, this research will examine the process of implementing the global diversity dimension among the final stage of Foundation Phase students at the Islamic-based institution, TK Bina Citra Cendekia Ungaran.

METHODS

This research is a descriptive qualitative study with a case study approach. The qualitative method is a research method used to study objects or natural conditions and emphasizes the depth of information (Sugiyono, 2019). The case study approach is a research approach where the researcher examines a case or phenomenon within a specific period and activity, and collects in-depth information using various research procedures (Creswell, 1998). The selection of the type of research and the research approach is

motivated by the research objective, which is to only describe and critically analyze the implementation of the global diversity dimension in the Final Phase of Early Childhood Education (PAUD) in Islamic-based institutions without intending to prove or test a hypothesis.

The object of this research is the implementation of the global diversity dimension in learning among students at the final stage of foundation phase. The subjects who will be informants in this study are the Vice Principal, Curriculum Coordinator, and a Teacher from TK B level. The determination of informant subjects uses purposive sampling techniques, which is the selection of subjects based on certain considerations. These considerations include the subject's relevance to the research topic and the criteria established in the study. The data collection techniques used in this research are interviews, observations, and documentation. Primary data were obtained from interviews and observations. Interviews were conducted with several informants, namely the vice principal (WR), curriculum coordinator (R), and teacher (ES). Meanwhile, observations were conducted on the students at the final stage of the Foundation Phase, specifically the students at the TK B level. Secondary data sources were obtained from educational documents at the institution, namely Teaching Modules, Lesson Plans, and Learning Evaluation Documents. The validity of the data is proven through data triangulation using three methods, namely source triangulation, technique triangulation, and theory triangulation. Source triangulation is carried out through repeated interviews with several informants until sufficient data is obtained. Technique triangulation is carried out by matching the data obtained from one data collection technique with another data collection technique. Theoretical triangulation is carried out by matching the data obtained from the research with previous literature.

Next, the data analysis technique in this study uses the data analysis technique according to Miles & Huberman. The sequence of the data analysis technique process is data collection, data presentation, data reduction, and conclusion drawing. The data analysis technique is outlined in the following chart:

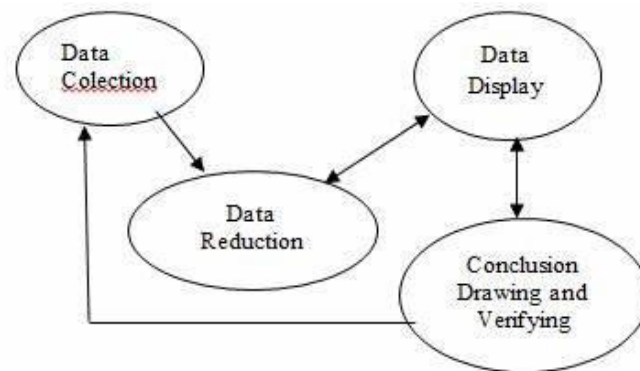


Fig 1. Data Analysis Technique by Milles & Huberman

RESULT AND DISCUSSION

Diversity Profile in TK Bina Citra Cendekia

Students at TK Bina Citra Cendekia have diversity but in limited context. Students share similarities in their religious backgrounds but have diversity in other aspects. The diversity at TK Bina Citra Cendekia includes diversity in regional origins, socio-economic status, character, and physical appearance.

a. Regional Origins of Students

The regional origin of the students is defined through the data of their place of birth. Students at TK Bina Citra Cendekia mostly come from the same region. Based on the institution's document, all the students at TK Bina Citra Cendekia come from Java, and the majority of the students come from Central Java. The regional origins of the students subsequently create some diversity in the school environment.

The diversity that is created includes variations in language accents and cultural habits among the students. The use of language dialects among the students is influenced by the communication habits formed between the students and the people in their surroundings, including parents, family, and the community.

b. Socio-economic Status

The socio-economic background of students is examined through their economic background based on their parents' occupations. The profession of the parents is closely related to the economic status of the students. The professions of the parents of students at TK Bina Citra Cendekia is quite diverse. The data also represents that the majority of the students have parents who both work. The influence of the students' socio-economic conditions is expressed by vice principal (WR) as follows:

"Their parents' jobs influence the way the child behaves and interacts with their friends. Their way of communicating is also sometimes influenced. For example, in my class, children whose parents work as civil servants usually have a more structured way of speaking. Then, if the child has parents who work from home or are usually entrepreneurs, the child tends to be more spoiled. There are also children whose parents work away from home or often travel to other cities; these children tend to be more independent."

Supportive statements were expressed by teacher (ES) as follows:

"The diversity of parenting styles is present in my class. For example, E, her mother is a psychologist and her father is a civil servant. So, I observe that E tends to be a calm child. He is also brave enough to speak up if something is bothering him. To his friends, he shows concern. Unlike R, his dad is a soldier, so he often has assignments out of town while he stays at home with his mom. The economic status that R has is quite high. If R is generally good at school, but when his mother is around, he feels protected, so sometimes he becomes a bit spoiled and also pampered. Because his mother tends to pamper him and fulfill all his desires."

The informant's statement are relevant with the findings of the research by Atika & Rasyid (2018), which states that the socioeconomic status of parents can support child development because the higher the family's economic status, the better the efforts to support the child's development. The socio-economic influence of students at TK Bina Citra Cendekia also affects their ability to interact socially with other students. This is relevant to the research conducted by Syahyoeseva & Nurhafizah (2023), which states that a child's ability to interact socially can be influenced by socio-economic status and parenting styles.

c. Character Diversity

The diversity that emerges at TK Bina Citra Cendekia that is most dominant is character diversity. This is in line with the interview quote from teacher (ES) as follows:

"If there is diversity of character here. As for ethnic diversity, there is none. diversity in terms of character here, for example, like being quiet, expressive, sociable, preferring solitude, active-passive, and so on."

The diversity of character among students is also influenced by their socio-economic background and parenting styles. This is concluded from the statement by vice principal (WR):

"For the diversity of students at BCC, it is because of their parents' backgrounds that there is a very significant diversity in the classroom, especially in terms of how they speak, how they behave in class, and how they respect their friends. This is very evident in the BCC kindergarten."

Students are raised in family environments with different values that applied in their family. These values influence the parenting styles of each parent, which will impact the character developed by the students.

d. Physical Appearance Diversity

The next diversity that emerges within the scope of TK Bina Citra Cendekia is physical diversity. Some informants stated that physical diversity is part of global pluralism, supported by the statement from vice principal (WR) as follows:

"If it's about global diversity, we introduce it to children starting with what is easily observable first, namely the physical differences of their friends." We teach them to appreciate those differences. For example, there are those who are female and male, those who are big-bodied

and those who are small-bodied, those with light skin and those with dark skin, those with curly hair and those with straight hair."

Another informant, namely (ES), also stated something similar as follows:

"If here, the diversity is mostly just in emotions and physical traits, right?" Physically, there are tall children and short ones, some with dark skin and some with fair skin, some with round eyes and some with slightly slanted eyes, and some with loud voices and some with soft voices, and so on."

Based on the interview, the physical diversity that emerged in TK Bina Citra Cendekia Ungaran includes gender, height, skin color, hair type, eye shape, and voice.

The differences that exist in Indonesia are not limited to cultural diversity, residential areas, languages, or races and religions. Many types of diversity are found in daily life, because essentially no individual is the same in every aspect of their life. This is relevant to the statement by Hasbi et al. (2022), that diversity in the context of global multiculturalism in the daily lives of young children can include: (1) differences in behavior; (2) differences in views/opinions; (3) disabilities; (4) differences in physical appearance, body shape, and posture; (5) differences in adaptability; (6) differences in economic class. The research results also show that there are four types of diversity profiles among the students at TK Bina Citra Cendekia that align with diversity in the context of global pluralism in early childhood, namely: (1) socio-economic diversity; (2) regional origin diversity; (3) character diversity; (4) physical diversity.

The Meaning of Global Diversity Dimension at TK Bina Citra Cendekia

Educators's understanding of the dimensions of global diversity is the foundation in the process of implementing the dimensions of global diversity in an early childhood education institution. The informants in this study have varied perspectives and understandings but interpret the definition of global diversity with nearly the same viewpoint. Here are the results of the interviews with the three informants: The informant vice principal (WR) stated as follows:

"In my opinion, for early childhood education (PAUD), because they need to understand themselves first, their own self. In my opinion, global diversity in early childhood education (PAUD) is understanding the diversity in the environment, in the home environment. After understanding the diversity in their home environment, they comprehend the diversity in their classroom environment. After being in the classroom environment, he understands the differences among friends within the same school."

The statement of teacher (ES) is as follows:

"This dimension of global diversity, when applied directly to children in BCC, encourages children to respect cultural diversity."

Next, the statement from the last informant, curriculum coordinator (R), states:

"Global diversity is part of moral education. So, we hope that it can be sustainable both during the Foundation Phase and in the subsequent phases."

Based on interviews conducted with the Vice Principal, Curriculum Coordinator, and A Teacher from TK B, the global diversity dimension at TK Bina Citra Cendekia is interpreted into three main ideas: (1) the concept of self and environmental understanding, (2) appreciation of diversity, and (3) part of moral education. The following is a comparison of the interpretation of the global diversity dimension at TK Bina Citra Cendekia with the previous theory:

Table 1. Comparison of the Meaning of Global Diversity Dimensions at TK Bina Citra Cendekia with Previous Theories

Global Diversity Dimensions	
According to Theory	According to Research Findings
Global diversity is the attitude of students in understanding and maintaining their identity, locality, and culture. (Kemendikbudristek, 2022).	Global diversity dimensions as self-concept and environmental understanding are processes where students comprehend their identity and surroundings, starting from the smallest scope, namely the family, and then expanding to more diverse environments.
Global diversity awareness is the attitude of individuals or groups to recognize and appreciate diversity and different perspectives. (Munawaroh, 2023).	The global diversity dimension is the process by which students appreciate other cultures and respect different perspectives in the world.
	The global diversity dimension is part of the noble character education process that is ongoing at TK Bina Citra Cendekia.

Through the comparison of the table above, a new finding is present in the third point, which is the statement that global diversity is part of moral education. Moral education is the transformation of noble values that must be implemented, both in the family, school, and society, which influences the strengthening of character and principles in a child's life (Oktaviana et al., 2022). This moral education is part of the vision of TK Bina Citra Cendekia in achieving educational goals, namely "An Islamic educational institution that prepares and enhances a generation with noble character, creativity, independence, trustworthiness, and seeks the pleasure of Allah SWT." That vision is relevant to one of the goals of Islamic-based education, which is to train children to become accustomed to noble behavior (*akhlaqul karimah*) (Risman et al., 2023). In this context, the teachers at TK Bina Citra Cendekia view global diversity awareness as part of the formation of noble character, especially the character of students in socializing with others (*habluminannas*). Global diversity is also an effort to foster tolerance (*tasamuh*) where humans are created equal and should not overreact to existing differences (Widya et al., 2023).

Implementation of the Global Diversity Dimension for Final Stage of Foundation Phase Students at TK Bina Citra Cendekia

The implementation of the global diversity dimension for kindergarten B students at TK Bina Citra Cendekia is carried out through internalization with activities that are already available at the school. This is in line with the statement of the curriculum coordinator (R) as follows:

"The implementation of the global diversity dimension at TK BCC is carried out through the internalization in daily learning plans. So, sometimes we develop learning objectives based on the achievements of the global diversity dimension that are already present in the policy. Although the term "global diversity dimension" is not specifically written in the lesson plan, we apply it through learning objectives and also incorporate it into triggering questions."

Based on the statement of informant, the internalization process was carried out by integrating learning objectives with the indicators of the global diversity dimension in the policy outlined in SK BSKAP Kemendikbud No. 009/H/KR/2022.

The elaboration on the implementation of the global diversity dimension at the End of the Foundation Phase at TK Bina Citra Cendekia found in this study is as follows:

1) Strengthening the Concept of Self Identity and Environment

Strengthening self-concept and the surrounding environment is necessary in instilling the global diversity dimension in students. Strengthening self-concept is related to the process of students accepting the diversity in their surroundings. This is relevant to the research conducted by

Lestari et al. (2021), which revealed that self-acceptance can build self-confidence and awareness to pay attention to the surrounding environment. Based on the findings of the research, students at TK Bina Citra Cendekia get to know each other through role-playing activities in the Learning Center. Center-based learning encourages students to engage in social interactions. Social interaction supports the process for students to get to know themselves and their friends along with their habits. This is described in the following field notes:

The students communicate with each other about their hobbies and things they like to do. The students also occasionally seem to share their habits at home. The researcher observed one of the conversations that took place among the students regarding their fruit-eating habits at home. Student A expressed that he eats fruit before eating rice, while Student B expressed that he eats fruit after eating rice. Next, student C expressed that he does not like to eat fruit.



Figure 2. Student interaction: sharing about themselves and their habits

2) Opening the Student's Minds Through Reinforcement of the Concept of Diversity

Global diversity at TK Bina Citra Cendekia is introduced with the concept of divine nature from Allah SWT, whose existence needs to be respected and appreciated. The statement was expressed as follows:

The vice principal (WR) teaches the concept of diversity as a divine decree with the following statement:

"We teach that the world was indeed created with diversity. We teach to appreciate those differences. We teach that there is day and night, there is black and white, we teach it like that. So, the child already knows that diversity is God's creation."

Next, the curriculum coordinator (R) teaches that these differences must be accepted and appreciated, through the following statement:

"We teach that God created us differently. It turns out that Allah created us in various forms. That creation of Allah must be appreciated, not insulted."

The statement is relevant to the quote in the Qur'an which states, "Allah has created mankind into nations and tribes so that you may know one another" (Surah Al-Hujurat, 49:13). The quote is interpreted to mean that fundamentally, humans are created with diverse backgrounds. That diversity was created not to cause division, but to foster a sense of tolerance. The growth of a sense of tolerance is marked by the presence of perspective awareness. Perspective awareness refers to the awareness of appreciating other people's views that may differ from one's own (Bell et al., 2015).

3) Honing Tolerance Through the Introduction of Cultural Diversity

The introduction of cultural diversity at TK Bina Citra Cendekia aims to cultivate a sense of tolerance among students. This is relevant to the opinion of (Wahyuni & Azwar, 2022) which states that the diversity of religion, culture, and customs in Indonesia can foster a sense of tolerance and harmony among the community through habituation. Students at TK Bina Citra Cendekia learn about diversity through habits formed in routine activities, so that a sense of tolerance can grow in the values of the students' lives. One of the efforts to introduce culture at TK Bina Citra Cendekia is through extracurricular activities. There are three types of extracurricular activities as a means of cultural introduction, such as vocal, dancing, and angklung. In the vocal extracurricular, students are

taught various national, traditional, and international songs. Similarly, in the dance extracurricular activities, students are taught various traditional and modern dances.



Figure 3. Extracurricular activities: dancing, vocals, and angklung

This process is relevant to the key element of recognizing and appreciating culture with the sub-element of fostering respect for cultural diversity. This process also meets the indicators of recognizing the identities of others along with their customs and getting used to respecting cultures that are different from themselves.

4) Building Intercultural Communication Skills

Intercultural communication skills can be developed through the use of various languages mastered by the students. Educators at TK Bina Citra Cendekia develop this ability by encouraging students to use proper language and by getting them accustomed to expressing their thoughts and feelings. This is in line with the statement from the vice principal (WR) as follows:

"For the optimalization of the learning process, to address diversity, we first use proper and correct Indonesian. This is for students to be able to understand each other's intentions, thereby creating good interactions."

According to WR statement, using proper and correct Indonesian will foster good interactions. This is in line with the statement from Simanjuntak et al. (2023) that communication is formed when individuals involved in a social situation are able to express and understand the goals desired by other individuals. The activity reflects a key element of the global diversity dimension, namely communication and intercultural interaction. This process meets the indicators by using various meaningful ways to express feelings and thoughts.

5) Fostering Awareness to Collaborate in Social Life

The collaboration created by the students has sufficiently reflected one of the elements in global diversity, namely social justice. This element has several sub-elements, namely actively building an inclusive society, participating in the joint decision-making process, and understanding the role of individuals in democracy. These three sub-elements are reflected in the collaborative activities of students at TK Bina Citra Cendekia through center-based project learning. Students have their own awareness in carrying out their tasks in learning session. Students have also become aware of the rights of other students in a social situation. This is reflected through the awareness of taking turns or queuing to use the items they need.



Figure 4. The students cooperate with each other and take turns.

This process illustrates how learners interact and collaborate in achieving specific goals. Collaborative activities among students indicate that they are aware of their roles and presence in social situations (Mamat et al., 2022). Through a social collaboration, it is hoped that students will

also create an inclusive environment (Acevedo, 2019). This aligns with the goals of the global diversity dimension as the foundation of global education for early childhood in Indonesia. The goal of global education itself, according to the National Council for Social Studies (NCSS) (in Bell et al., 2015), is to develop the skills, knowledge, and positive character needed to contribute to democratic and global societies in the 21st century. In addition to interacting and collaborating, research found that students at TK Bina Citra Cendekia are taught to listen to and respect the opinions of other students. Students will be able to improve their ability to express opinions in a broader environment if they are accustomed to receiving and responding to each other's information (Bennett et al., 2016).

6) Integrating the Values of Diversity with Islamic Values

As an Islamic-based school, TK Bina Citra Cendekia also integrates Islamic values in the process of implementing the global diversity dimension in learning. One of the efforts to integrate global diversity with Islamic values is through the activity of memorizing hadith. This is recorded in the field notes during the observation as follows:

The students memorize the hadith "Compassion," then the educator explains its interpretation by providing examples in daily activities. Introducing ways to appreciate differences using hadith is one of the efforts to implement the global diversity dimension at TK Bina Citra Cendekia by integrating Islamic values.

The hadith memorized by the students is the hadith of compassion, which says, "Ar-rahimuna yarhamuhumu ar-rahman" (HR. Tirmidzi, no. 1924). The hadith means "Those who are merciful will be shown mercy by Allah, the Most Merciful." The hadith advises that whoever shows compassion will be shown compassion. A brief explanation of the hadith interpretation in the activity provides students with an understanding of positive attitudes within Islamic values to appreciate diversity. The educator teaches how a Muslim should behave in building good relationships with others, regardless of their background.

The global diversity dimension is essentially an attitude of accepting and appreciating diversity openly without forgetting the original culture (Giyatmi et al., 2024). Islamic values also provide boundaries on the ideas of diversity that are in accordance with and those that are less in accordance with the values in Islamic teachings without any discriminatory attitudes (Daheri, 2022). That statement is relevant to the efforts made by educators at TK Bina Citra Cendekia, which is to introduce diversity alongside values that are relevant in Islam.

Next, to review the suitability of the implementation of the global diversity dimension at the End of the Foundation Phase at TK Bina Citra Cendekia, the researcher examines the comparison of activity findings in the study with global diversity indicators according to the following policy:

Table 2. Comparison of Students Activities in Research Findings with Global Diversity Dimension Indicators according to SK BSKAP No. 009/H/KR/2022

Elements	Sub-elements	Research Findings on Students's Activities
Recognizing and appreciating culture	Exploring culture and cultural identity	Students recognize physical characteristics as part of their identity. Students can state their address and describe their residence.
	Exploring and comparing knowledge, culture, beliefs, and practices	Students recognize their friends' identities. Students understand their friends' habits at home.
	Fostering respect for cultural diversity	Students are taught to recognize diversity as a natural decree from Allah SWT. Students are taught the concept of respecting others through the Hadith on Compassion.
Communication and interaction across cultures	Intercultural communication	Students use easily understandable Indonesian in communication.
	Considering and fostering multiple perspectives	Students are regrouped in BTQ classes.
Reflection and responsibility for diversity experiences	Reflection on diversity experiences	Not mentioned.
	Eliminating stereotypes and prejudices	Not mentioned.
	Aligning cultural differences	Students learn other languages, national cultures, and traditional musical instruments through extracurricular activities. Students learn about cultural diversity in Central Java through visits to Grand Maerakaca.
Social justice	Actively building an inclusive, fair, and sustainable society	Students respect each other's rights by taking turns using learning tools.
	Participating in collective decision-making processes	Students participate in deciding play activities.
	Understanding individual roles in democracy	Students carry out activities according to roles assigned by the educator.

Based on the table, the implementation activities of the global diversity dimension at TK Bina Citra Cendekia at the End of the Foundation Phase have largely met the development trajectory of the global diversity dimension outlined in the BSKAP Kemendikbudristek 2022 Decision. However, there are still several elements and indicators that not appeared yet in this implementation activity.

CONCLUSION

The global diversity dimension at TK Bina Citra Cendekia is the process of introducing, understanding, and encouraging students to respect the diversity that emerges starting from the smallest environment, namely the family, classroom environment, school environment, and then extending to the community environment. The process aims to foster openness and appreciation for diversity among students, enabling them to adapt to the values present in diversity. The instillation of the global diversity dimension at TK Bina Citra Cendekia is part of the continuous process of moral education. Based on the key elements of the global diversity dimension, the implementation at TK Bina Citra Cendekia on final stage of Foundation Phase, includes; (1) strengthening self-concept and the surrounding environment, (2) opening students' minds through the reinforcement of the diversity concept; (3) honing tolerance through the introduction of cultural diversity; (4) building intercultural communication skills; (5) fostering awareness to collaborate in social life; (6) integrating diversity values with Islamic values.

REFERENCES

- Acevedo, M. V. (2019). Young children playing their way into intercultural understanding. *Journal of Early Childhood Literacy*, 19(3), 375–398. <https://doi.org/10.1177/1468798417727134>
- Aditomo, A. (2022). *Projek Penguatan Profil Pelajar Pancasila. Badan Standar, Kurikulum, Dan Asesmen Pendidikan*, 58. 1
- Anwar, R. N. (2021). PENANAMAN NILAI-NILAI ISLAM MODERAT PADA ANAK USIA DINI DALAM KELUARGA SEBAGAI UPAYA MENANGKAL RADIKALISME. *Al-Fitrah: Journal of Early Childhood Islamic Education*, 4(2), 155–163.
- Atika, A. N., & Rasyid, H. (2018). Dampak status sosial ekonomi orang tua terhadap keterampilan sosial anak. *PEDAGOGIA: Jurnal Pendidikan*, 7(2), 111–120.
- Bell, D., Jean-Sigur, R. E., & Kim, Y. A. (2015). Going Global in Early Childhood Education. *Childhood Education*, 91(2), 90–100. <https://doi.org/10.1080/00094056.2015.1018782>
- Bennett, L. B., Aguayo, R. C., & Field, S. L. (2016). At Home in the World: Supporting Children in Human Rights, Global Citizenship, and Digital Citizenship. *Childhood Education*, 92(3), 189–199. <https://doi.org/10.1080/00094056.2016.1180892>
- Cahya Saputri, P., & Katoningsih, S. (2023). Analisis Pengaruh Permainan Tradisional dalam Penguatan Kebhinekaan Global. *Murhum: Jurnal Pendidikan Anak Usia Dini*, 4(1), 392–405. <https://doi.org/10.37985/murhum.v4i1.230>
- Creswell, J. W. (1998). *Qualitative Inquiry and Research Design: Choosing Among Five Tradition*. SAGE Publications.
- Daheri, M. (2022). Religious Moderation, Inclusive, and Global Citizenship as New Directions for Islamic Religious Education in Madrasah. *Nazhruna: Jurnal Pendidikan Islam*, 5(1), 64–77. <https://doi.org/10.31538/nzh.v5i1.1853>
- Direktorat PAUD. (2024). *Alur Belajar IKM Bagi Pendidik PAUD. Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi*, 35.
- Giyatmi, Sihindun Arumi, & Ratih Wijayava. (2024). Comparing Indonesian and English Proverb to Strengthen the Students' Global Diversity (Kebhinekaan Global). *Asian Journal of Applied Education (AJAE)*, 3(2), 125–136. <https://doi.org/10.55927/ajae.v3i2.8909>
- Hasbi, M., Firdani, L., & Novrani, A. (2022). *Membangun Kebhinekaan Global pada Anak Usia Dini*. Direktorat Pendidikan Anak Usia Dini.

- Jamaludin, Sianipar, E., Yesilistiawati, H., Sehulina, R., Ayu Viana, S., & Mardini, S. (2023). Perilaku Bullying Yang Menyimpang Dari Pancasila Sebagai Ideologi Siswa Paud. *Educatioanl Journal: General and Specific Research*, 3(2), 266–274.
- Kemendikbud. (2022). Peraturan pemerintah tentang Dimensi, Elemen, dan Sub-Element Profil Pelajar Pancasila Pada Kurikulum Merdeka. In *Kemendikbudristek BSKAP RI* (Issue 021).
- Kusniawati, S., & Asari, S. (2024). Analisis Nilai Kebhinekaan Global Profil Pelajar Pancasila terhadap Pembentukan Karakter Siswa Sekolah Dasar. 7, 5013–5019.
- Lestari, A., Deki Dau, Y., & Januru, L. (2021). Pengaruh Pemenuhan Kebutuhan Anak Didik Terhadap Proses Aktualisasi Diri Anak pada Pendidikan Anak Usia Dini (PAUD) Santo Vincentius A Paulo Kupang. *Jurnal Seputar Penelitian Pendidikan Keagamaan*, 2(1). <https://doi.org/https://doi.org/10.61717/sl.v2i1.33>
- Mamat, N., Hashim, A. T., Razalli, A. R., & Awang, M. M. (2022). Multicultural Pedagogy: Strengthening Social Interaction Among Multi-Ethnic Pre-School Children. *New Educational Review*, 67(1), 56–67. <https://doi.org/10.15804/ner.2022.67.1.04>
- Munawaroh, S. (2023). Strategi meningkatkan kesadaran berkebinekaan global pada siswa. *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 3(2), 59–63.
- Ningrum, A. R., Hidayah, N., Hidayah, N., Suryani, Y., & Hasanah, U. (2024). Peran Sekolah Ramah Anak dalam Mencegah dan Menangani Perundungan Peserta Didik. *AR-RIAYAH: Jurnal Pendidikan Dasar*, 8(1), 63. <https://doi.org/10.29240/jpd.v8i1.9772>
- Nofitasari, N., Liftiah, L., & Mulawarman, M. (2023). Kurikulum Merdeka di Sekolah Ramah Anak berbasis Islam dan Bilingual. 7(5), 5895–5906. <https://doi.org/10.31004/obsesi.v7i5.5261>
- Oktaviana, A., Marhumah, M., Munastiwi, E., & Na'imah, N. (2022). Peran Pendidik dalam Menerapkan Pendidikan Akhlak Anak Usia Dini melalui Metode Pembiasaan. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 6(5), 5297–5306. <https://doi.org/10.31004/obsesi.v6i5.2715>
- Risman, K., Saleh, R., Susanto, A., & Hanafi, H. (2023). Pendidikan Anak Usia Dini Berbasis Islam. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(5), 5539–5552. <https://doi.org/10.31004/obsesi.v7i5.5165>
- Shiama Varelasiwi, R. (2022). Implementasi Pendidikan Multikultural dalam Memperkuat Identitas Nasional Melalui P5 di Era Globalisasi. *Jurnal Ilmu Pendidikan*, 291–298.
- Simanjuntak, M. B., Lumingkewas, M. S., Sutrisno, S., & Hutabarat, C. (2023). The Importance of Applying Enculturation in Early Childhood (The Study of Intercultural and Language Learning). *INNOVATIVE: Journal Of Social Science Research*, 3, 5189–5196.
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (M. Dr. Ir. Sutopo, S.Pd. (ed.)). ALFABETA.
- Sulhiah, Rahman, & Juanda Prisma Mahendra. (2023). Upaya Meningkatkan Kemampuan Sosial Emosional Melalui Implementasi Proyek P5 Di Paud Al Hamzar. *Journal Of Early Childhood And Islamic Education*, 2(1), 23–29. <https://doi.org/10.62005/joecie.v2i1.47>
- Syahyoeseva, S., & Nurhafizah, N. (2023). Perbedaan Perkembangan Sosial-Emosional Anak Ditinjau dari Status Sosial Ekonomi Orang tua di TK. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 7(6), 7661–7668. <https://doi.org/10.31004/obsesi.v7i6.4913>
- Tabi'in, A. (2020). Pengenalan Keanekaragaman Suku Agama Ras dan Antar Golongan (SARA) untuk Menumbuhkan Sikap Toleransi Pada Anak Usia Dini. *ThufuLA: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 8(2), 137. <https://doi.org/10.21043/thufula.v8i2.7246>
- Wahyuni, I. W., & Azwar, S. (2022). Fostering Tolerance in Early Childhood in Islamic Perspectives and Social Learning Theory. *JECED: Journal of Early Childhood Education and Development*, 4(1), 1–24. <https://doi.org/10.15642/jeced.v4i1.1676>
- Widya, D. E., 12, S., & Darraz, M. A. (2023). Nilai-Nilai Pendidikan Akhlak dalam Film Animasi Nussa dan Rara Serta Relevansinya terhadap Pendidikan Anak. *Journal of Education Research*, 5(1), 537–544.
- Yudha, R. A., & Aulia, S. S. (2023). Penguatan Karakter Kebhinekaan Global Melalui Budaya Sekolah. *Jurnal Kewarganegaraan*, 7(1), 596–604. <http://journal.upy.ac.id/index.php/pkn/article/view/4853>