

PART I : DETAILS OF SCHOOL

1. Name of your school : **Labschool Rumah Citta**, as part of ECCD RC Yogyakarta.
2. Full address : Jln D.I. Pandjaitan 70, Mantrijeron, Yogyakarta
3. Post code : 55141
4. Country : Indonesia
5. School's telephone number : +62 274 373 70
6. School's fax number : -
7. School's email address : eccd_rc@yahoo.co.id
8. Name of Head Master/Principal/School Director : Nindyah Rengganis
9. Name of Teacher Coordinator : F. Ana Rukma Dewi
10. Email address of coordinator : anawajendra@gmail.com
11. School website : www.eccdrc.or.id
12. Educational level : playgroup, kindergarten, pre-elementary
13. Total number of teachers : 15 educators (included principles)
14. Approximately number of teachers participated in this programme : 28 (all staff)
15. Total number of students in school : 99 (2019/2020 school year)
16. Approximate number of students participated in this programme : 100 per year

PART II : INFORMATION ABOUT THE SCHOOL'S PROGRAMME

1. Title of the school programme

Interfaith education in early childhood: building respect in young children towards differences

2. Summary of the programme

The programme uses a whole school approach where all aspects of the school community can contribute in building children's understanding and respect towards different religions, of people with different faiths, and to prevent prejudice.

The strategies include the following:

- a) Policy : School are considering the various backgrounds of the staff such as race and religion as one of the requirements in the recruitment. School holiday for staff is flexible according to their religion. Muslim staff will have more holidays during Islamic holidays, this also applies for Christian/Catholic staff to have more holidays during Christmas. This policy also applies to children where they will have different holidays length according to their religion holidays.
- b) Involvement : We give a chance for all staffs, either teachers and non-teachers to involve in this programme to create a conducive environment to learn interfaith.

- c) Teaching practices i.e. learning materials to introduce inter-religion understanding (outfits, costumes, books), children are introduced to the celebration of other children's religious holidays (such as Ied Fitri, Christmas, etc).
- d) Partnership with parents: we also invited parents as resource person in Jollification of Big Days such as in Christmas, Nyepi (Hindu's Silence Day), Vesak and Idul Fitri.
- e) Partnership with community: School are coordinating with religious leader in the surrounding to accommodate children that wants to learn more about their religious holiday celebration in the worship place (such as in the mosque, church, temple).
- f) Impact to community : The inclusive spirit is transmitted to religious leaders who invited to school, as they knowing that the school has introduced values of their religion.

3. Background information or reason why the school created this programme

As a multicultural country, Indonesia consisted of various ethnicities, races, and even religions. Nowadays, religious identity has being more firmly time by time and conflict potential tends to be higher. It happens not only in adult, but also children who grow in an enviroment that does not support multiculturalism. School is a good setting to introduce multiculturalism to children. Teacher should facilitate children to know themselves and their friends'. This is a good strategy to raise the awareness of Inter-religion friendship in diverse environment, especially in inclusive school by building partnership with parents and stakeholders.

4. Goals of the programme

- To raise child's awareness of his/her self-identity and his/her friends'. By knowing each other, they will aware that differences does exist, and consider that differences and multiculturalism are natural thing. Diversity acceptance is a beginning to develop inter-religious tolerance.
- To transfer multiculturalism and inter-religious messages and values to parents, and affects how they communicate and respond religion diversity. These values are then internalized in daily parenting.
- To build amity between schools and religious leaders.

5. Period of time

This programme has been started in 2003, and run anually untill now. We always strive for various activities for every year.

6. Key knowledges, skills, attitudes/values, and behaviors that expected from this program.

Children will encounter people who come from different backgrounds in the future. Hence, these knowledges, skills, and values are expected to gain from this programme :

- **Knowledges** : Children and adults (parents, teachers, and stakeholders) recognize their identity well by knowing religions, how every religion worships God, religious celebrations and its values and aware that their various identity brings diversity. Knowledge about interfaith issue is able to put in parenting, so that parents are expected to be inclusive and give understanding toward diversity by discussion with children. Stakeholders are also expected to appreciate that education is a good means to learn about diversity, especially in inclusive school setting.
- **Skills** : Children and adults are expected to be able to respond properly, by respect people with different religion.
- **Values** : Children and adults can appreciate some moral virtue such as mutual respect, tolerance, caring and loving each other. All these values are expected will be last, as it is introduced at an early age.
- **Behaviour** : Children and adults are expected to give a chance to people with different religion to worship their God in their own way and time, and not offend people with different religion. Parents are also expected to be able to accept the diversity, and exemplify their children to respect other religions and be equal.

7. Activities

- *The Jollification of Religious feast days* : We choose to use the term of “jollification” to depicted these activities, as these activities objection to give knowledge about the ritual and habit for every feast day, its meanings, and values. The jollification of religious feast days are done in one day every year, with one religious feast day in a year for each religion. In every beginning of the school year we held staff meeting, to arrange the schedules for each jollification and its persons in charge is determined. Persons in charge are responsible for planning every activities, materials, and stakeholders involved. In this document we only focus for the last 2 years due to page limitation. These are the examples of activities for the last 2 years:

A) Ied Fitri

- ◆ In 2019, We introduce the habit of apologizing to each other on the Eid-ul-Fitr festivities, and the phrase "*Selamat Idul Fitri, mohon maaf lahir dan bathin*" as an expression of apology. Resource person of this activity is non-teacher-operational

staff who celebrate Ied Fitri, he told children about what he and his family did on Ied Fitri.

- ◆ In 2018, We introduced “Takbir keliling” ritual. “takbir keliling” is a ritual on the Eid, where Muslims call for certain prayers while walking around. Before they practice “Takbir keliling”, we made art and craft activity : making torches, a tool commonly used for “takbir keliling”. Children with religion other than muslim can choose to follow or not, and and still will be respected for their choice

B) Christmas

- ◆ In 2018, we introduce Santa Claus as a representative of christmas celebration. Children are asked to bring more snacks to share with friends, to introduce its sharing and caring values. All staffs and children wore red and green clothes, depicted colors of christmas.
- ◆ In 2017, we visited Christian Church to introduce church as a place for Christian place for worship. Speakers from Javanese Christian Church told about Christmas celebration in Javanese Culture, and what activities are carried out in Christmas.

C) Vesak

- ◆ In 2019, we invited speakers from Vidyloka Temple. The guest speaker then explained about Important colors on Vesak Day and A brief history of the Buddha Gautama through impressions (films or slides), what Vesak Day means, what the lotus flower symbol means for Buddha. After that, children were asked to make lotus flower with teachers.
- ◆ In 2018, we visited Vidyloka Temple to find out what Buddhist do in vesak day and how they worship their Gods.

D) Day of Silence

- ◆ In 2019, we asked one of parent who celebrate “Nyepi” or Hindu’s Day of Silence to tell what he and his family did on Hindu’s Day of Silence, and the purpose of what they do. He used photos and video to explain. After that, we asked children to make “paku pipit”, a decorative knots made of young coconut leaves for major holiday in Bali.
- ◆ In 2018, we visit temple and listened story from one students’ relative about what Hindu did when the Day of Silence, and going around the temple.
- *Praying time* : Praying is a mandatory routine that is carried out before and after main activities. It is done everyday in every class. Praying activity done in universal way, considering the children come from various religions. Before praying, the teacher will usually give the child the opportunity to lead prayer. For children who are in higher class (5-7 years old), they are allowed to pray according to their religion. Teacher will also

give them the opportunity to pray according to their religion, in order to respect each other specifically in prayer. It also can add insight to children that each religion has its own way of worship or prayer. Provision of opportunities to pray will be adjusted by class of ages.

- *Tentative activities* : Tentative activities are activities that are able to be chosen to be followed or not, and are carried out before the Christmas and Eid-il-Fitr Holiday. this activity is planned and run by staff who do not celebrate holidays, (Christmas Tentative activity was run by Muslim staffs and vice versa) and its activities introduce the incoming feast day. Meanwhile, staff who celebrate the holiday get more chance and holiday length to prepare their feast day.
- *Friday Prayer* : Friday prayer is one of the Muslim male worship services which is carried out every Friday, around 12 o'clock. Some teachers in Labschool Rumah Citta are male and Muslim, who must do Friday prayer. As a form of learning, schools provide opportunities for children to participate in Friday prayer activities with male teacher to support the formation of worship habits.
- *Recruitment process* : in the recruitment process, Human Resources Staff conducted in-depth interviews related cultural, ethnicity, religion, and race background which are considered for decision making whether the staff is accepted or not.
- *Sending a holiday greetings card* to all children, staff and their family who celebrating the Idul Fitri, Christmas, Nyepi and Vesak. If children or staff had different religious background, we also sent the card more than one, according to the religion.

8. Teaching and learning approaches/ strategies that the school has integrated for peace education

- *Value internalization through habituation* : In class setting, value internalization is done by repetitive activities, such as praying time. Teachers give modelling of prayer attitudes every day in an initial circle before core activities. This approaches fosters the good habit of praying before and after activities.
- *Discussion of daily discovery* : Children are often curious and ask the questions related others' religions, like Hindu asked Muslim, "Why are you wearing hijab?", or Muslim asked Catholic/Christian, "What were you doing in church?". Teachers can facilitate their curiosity in open discussion and encourage those who are asked to answer and explain, then give understanding that his/her friend has different religion.
- *Annual events* : The jollification of religious feast days was held every year with various activities to introduce the values, give knowledge about the habits of other religions.

By knowing that, children learn to respect other religions with reinforcement given by teachers.

- *Learning Materials* : We used various methods and materials to deliver interfaith key messages, such as video, photos/pictures, decorations, foods related to certain feast day, bring in speakers who celebrate or religious leaders, art and craft creation related to certain religion.
- *Attaching culture* : We attached certain culture in every jollification to show diversity in celebration of each regions.
- *Policy* : The school policies regarding the necessity of diversity in staffs is intended to create multicultural environment to learn about inter-ethnicity and interfaith.

9. A) Participation with the community (How the school and community work together in planning and implementing the school programme)

- Open networking with religious communities to be resource person who introduce feast days.
- Background mapping such as race, religion, and ethnicity of staffs and students as a plan regarding who can be involved as a resource person in certain activities.

B) Engagement of partners in community and their roles/contribution

Name of Partners	Roles and Contribution
Mr. I Ketut Ardana (parent)	Resource person in Day of Silence jollification in 2019
Mr. Arif Fakhruddin (operational staff in ECCD RC, Muslim)	Resource person in Eid-el-Fitr jollification in 2019
Mr. Tjokorda Bagus Wiratmaja (parent)	Resource person who taught persons in charge to make “Paku Pipit” in Day of Silence jollification in 2019
Vihara Vidyalyoka and its youngster congregations	Visited place & Resource person who shared about buddha in Vesak jollification 2018-2019
Herdiansyah Yoga Pratama (muslim staff/teacher)	Role as Santa Claus in christmas jollification 2018
Javanese Christian Church and its committee	Visited place & Resource person who shared about Christmas celebration in Javanese Culture, 2017

10. Activities that the school, students and teachers have contributed to the community

- We contribute to introducing culture and religion by visiting places of worship and conveying the values of peace in inter-religion. We promote peace, equality, and appreciation for all religions and encourage diversity.

11. Programme for monitoring and evaluation mechanisms and summary of results

A) Monitoring and evaluation mechanism

- *Teacher-Parents monitoring* : After activity, teachers always asked children to recall and retell what they got from activity, to find children understanding out. Teachers also encourage parents asked their children. Parents feel happy as their children know more about others religion. The success of interfaith internalized values in early children had done verbally within teacher and parents.
- *Evaluation on meeting after activity*
Each activity will be evaluated together by the staff, right after the activity is finished. We also do a comprehensive evaluation for this programme at the end of the school year, and planning activities for the following year.

B) Summary of result

The result of monitoring and evaluation embodies length of time that too short, communication techniques that should be more simple to understand, and learning materials that had to be appropriate for every stage of ages. Thus, key message of interfaith value and moral virtue can be conveyed.

12. Resource used for programme implementation

- Parents, staff, and religious communities that had been mapped before invited to be resource person or a partner.

13. Benefits/Impacts/ positive outcomes of the programme to students, schools and the wider community

- *Students/children* : The positive outcomes that reported verbally by parents are children recognize the religion diversity of his/her friends and family from an early age, places of worship, praying attitudes, ways and tradition of worship. such as : hands position when praying is different for each religion, but the attitude of prayer must be calm for all religion. They also can tell where they worship their God, what their friends did when the feast day. More important, they accustomed with religion differences.

- *School* : this program is a good way to apply schools' values through varied and concrete activities, and suitable for young children.
- *Communities* : Interfaith values are also accepted by parents, and can be transmitted to the wider community. In addition, as a laboratory school, this program attracts other Early Childhood Education Development service to learn interfaith best practices.

14. Interrelationship of the school programme with other SDGs

- SDGs 4 - We encourage quality education for all children by implement inclusiveness. We ensure inclusive and equitable quality education and promote lifelong learning opportunities for all religions
- SDGs 16 - We promote peaceful and inclusive societies for sustainable development, provide access to justice for all religions by instill interfaith values from early childhood to build effective, accountable and inclusive institutions at all levels in the future.
- SDGs 17 - We enhance partnerships for sustainable development, complemented by multi-stakeholder partnerships that mobilize and share knowledge, expertise, technology and financial resources, to achieve sustainable goals.

15. Plan for sustainability and plan for scalling-up/expansion

- *Plan for sustainability* : In order to make the program sustainable, We plan to attract staff and family with more various religious backgrounds. At present there are no Buddhist students and Hindu and Buddhist staff, so we need to establish wider network with buddhist and Hindu student community or family to attract them, and continue to create a diverse environment.
- *Plan for scaling-up/expansion* : For scalling-up plan, we will sum up the programme's good practices and publish them as a form of dissemination. in addition, we plan to provide interfaith Early Childhood Education Development accompaniment to other schools



16. Achievements from the school's programme "Building Peace in school and communities


- This program had used as a social psychology teaching material in Sanatha Dharma University campus. Lecturers used the documentation obtained from social media to be an example of learning for university students.
- This programme also inspiring other schools in Minggiran, Sleman, Yogyakarta to apply.

17. List of supporting documents

- Document 1) Interview form for applicants. the first question concerns about family background.
- Document 2) Letter of Notification regarding Day of Silence 2018. It is written that parents should give a scaffolding for their child regarding Hindu's Day of Silence, and suggestion for wearing sandals and carrying shawl like a Hindu.
- Document 3) Code of Conduct for ECCD RC for Staff and Volunteers. In page 5 point I,1, it stated about staff various religion background.

18. Photos related to the activity/programme

Photo	Caption
	Christmas jollification in 2018. Yoga, the educator staff, acted as Santa Clauss
	Jum'ah Prayer. Male teacher and students went to mosque to Jum'ah Prayer. For safety, teacher held children's hand.

	<p>Vesak jollification 2019. Children were making lotus, a Buddhist flower.</p>
	<p>Children visited Mergangsan Christian Church, and were listened Church assembly told them about christmas tree.</p>
	<p>Christmas greeting card that school gave to all students and staff who celebrate Christmas in 2018.</p>