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INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION

**“Epistimology of Islamic Education to Strengthen Nationalism”**



**POSTGRADUATE PROGRAM  
Muhammadiyah University of Ponorogo  
Saturday, November 4 2017**

# 1<sup>st</sup> ICIE

**INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION**

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# THE EPISTEMOLOGY OF ISLAMIC EDUCATION TO STRENGTHEN NATIONALISM

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International Conference on Islamic Education (ICIE) 2017

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## THEME ACTIVITIES

Theme of International Conference on Islamic Education is:  
"The Epistemology of Islamic Education to Strengthen Nationalism"

### Sub Theme:

1. Education ia a Mediator of Various Culture
2. Religion Integration in the State
3. Social Well Being
4. Globalization and Human Right
5. Good Corporate Governance
6. Nationalism
7. Law/Social Politics
8. Economic Integration
9. Busines Ethics
10. Renewable Energy
11. Citizen Charter
12. Ecotourism

### Main Speaker

1. Prof. Datuk Dr. Mohd Noh Dalimin, Ph.D. Universiti Tun Hussein Onn Malaysia
2. Ismail Suardi Wekke, Ph.D. Islamic State College of Sorong, West Papua
3. Dr. Happy Susanto, M.A. Vice Rector 1 Muhammadiyah University of Ponorogo

### Time and Place

Day and Date : Saturday, November 4 2017  
Time : at 08.00 a.m. finished  
Place : 4<sup>th</sup> Floor Seminar Hall of Rectorat Building

## PROLOGUE

The proceeding is based on the results of the International Seminar on The Epistemology of Islamic Education to Strengthen Nationalism held on Saturday, November 4, 2017 at Muhammadiyah University of Ponorogo. The seminar is intended to capture Islamic education produced by researchers, educational practitioners and lecturers in order to strengthen nationalism in the lens of Islamic Education. Based on that purpose, an International Seminar was held with themes: 1) Education is a mediator of various culture; (2) Religion integration in the state; (3) Social well being; (4) Globalization and human right; (5) Good corporate governance; (6) Nationalism; (7) Law: social politics; (8) Economic integration; (9) Business ethics; (10) Renewable energy; (11) Citizen charter; and (12) Ecotourism.

Those themes are chosen with the aim that seminar participants can exchange knowledge about the progress of research taken place in their respective areas. Currently, many research results are scattered in various universities and research institutes throughout the ASEAN region, but many of them have not been disseminated and disseminated optimally. The objectives of this seminar are to (1) disseminate the focus of recent Islamic education research to strengthen the nationalism of the state; (2) to familiarize the culture of research on Islamic education for experts, researchers, universities and practitioners in the field of education; and (3) to broaden the horizons and communication networks for experts, researchers, colleges and practitioners in Islamic education research.

Our thanks go to Prof. Dr. Datuk Mohd Noh Dalimin (Universiti Tun Hussein Onn Malaysia) and Assoc. Prof. Ismail Suardi Wekke, Ph.D (State Islamic School of Sorong - Indonesia) and invited guests, speakers, and participants of the IIES 2017 seminar. The follow up of this seminar is a scopus and thomson scoping proceedings publication, and we look forward to the development concepts and applications that can be used by government and academic communities, as well as in carrying out development and to strengthen nationalism.

Finally, the appreciation and gratitude for the presenters, editors and the entire committee for their efforts so that the seminar could be taken place well. thanks also to be conveyed to the Director of Graduate and Head of Muhammadiyah University Ponorogo who has facilitated this agenda, as well as other parties which we are not able to mention for helping the implementation of this seminar and the realization of this proceeding.

Ponorogo, November 4, 2017

Chairman of the committee,

**Dr. Afiful Ikhwan, M.Pd.I**



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## Social Science Education in the Middle of the Multicultural Community

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### Abstract

*Indonesia is one of the largest multicultural countries in the world. The globalization era demands openness to change in all aspects of life including diversity, multicultural, or cultural pluralism. Based on this concept, there is close connection between the establishment of a society in accordance with unity in diversity and the realization of a national culture which unifies Indonesia. However, in practice, there are still many obstacles that prevent the development of multiculturalism in Indonesian society. In order to compete in international level, Indonesian people must be able to cope with the problems in the national level, especially, in upholding the unity of the nation. Nevertheless, social conflicts frequently appear and even lead to violence. This research discusses the importance of social science education for the young generation in order to minimize or even eradicate the problems that occur in the middle of the multicultural community.*

**Keywords:** Education, Social Science, Multicultural

### Introduction

Indonesian society has a very complex level of diversity or often referred as multicultural society. The facts can be seen from the socio-cultural and geographical situations which are so diverse and extensive. Massive population, numerous tribes and languages, as well as various religions and beliefs that should protected together as one of the treasures which belong to Indonesia's wealth. Indonesian people are currently facing a wave of major changes in the system of life in society, nation and state. The globalization era demands open actions towards changes in all aspects of life, including difference, diversity, and cultural pluralism. This pluralistic phenomenon is like a double-edged blade where one side is a great resource that can generate positive energy. On the other hand, when it is not managed properly, it will become a destructive explosion that can destroy the

structure and pillars of nationality or disintegration of the nation (Rifai, 2013:5).

For Indonesia, the existence of social science in the world of education becomes a growing community need towards a civilized, just, wealthy, and prosperous society. Social science is the study of human behavior and human beings as a member of society. The development of social science education is in line with the ideals and national goals of the Unitary State of the Republic of Indonesia. As citizens, Indonesian people should be able to maintain community life skills in Pancasila-based Indonesian state amidst such complexity.

Diversity is not only a significant resource but also a potential conflict. Conflict that often occurs either in the scope of individuals or community groups is none other because of not good enough human resources. Looking at the low-quality human resources, then it will lead to education, because only through education, human resources can be improved. As human resources increase, many people will understand more about the diversity in society. At least they can be a part of positive society and away from the conflict. This understanding is part of a social science that teaches about human relationships as a member of society. Therefore, social science education has an essential role in creating common prosperity for the unity of the nation in multicultural society of Indonesia.

## **Theory and Discussion**

### **1. Multiculturalism in Indonesia**

The diversity existing in the social life of human beings produces a plural society. Plural can be interpreted as having a lot of varieties, diverse, multiple. It occurs in Indonesia. Indonesian society is a society with a very complex level of diversity or often referred as multicultural society. This diversity includes race, ethnicity, religion, skin color, culture, and others. This pluralistic phenomenon is like a double-edged blade where one side is a great resource that can generate positive energy. On the other hand, when it is not managed properly, it will become a destructive explosion that can destroy the structure and pillars of nationality or disintegration of the nation (Rifai, 2013:5).

The concept of multiculturalism emphasizes the importance of viewing the world from the point of reference of different cultures and recognizing as well as appreciating the diversity of cultures that

exist in a nation or a global community. It is clear that multiculturalism points out the need to build schools where racial, ethnic, gender, religious, sexual orientation, limitation, and social class distinctions are recognized and all students are seen as valuable resources for inspiring the teaching and learning process. In the world of education, there is a merging between learners with different backgrounds and cultural diversities, which leads to multicultural society.

Humans are not only individual beings, but also social and cultural beings. Humans as cultural beings are humans who are in the cycle of ideas or shared knowledge that becomes a reference in carrying out common activities (Tumanggor, 2014:14). In doing those common or social activities, there will be common or private cultural material which is development of cultural encouragement in various sectors of religion, science, life equipment, social organization, language and communication, as well as art. With their conscience, human beings are able to build, create, treat, renew, fix, develop, and improve something that exists for the benefit of human life (Herimanto, 2013:19).

Humans in their social groups such as in the community are bound to the norms as a result of their interaction. Connection to this norm includes the responsibility to respect others which is one of the basic human obligations. According to Herimanto (2013:51), humans as social beings have several implications, they are: 1) awareness of human helplessness when they are alone; 2) awareness to always and must interact with others; 3) respect for the rights of others; 4) obedience to the prevailing norms. Based on those implications, as multicultural society, Indonesian people should be aware in establishing social interaction in society so there are no frictions which later lead to conflicts. Therefore, they must play their role in society properly because social interaction is the key of all social life. Without social interaction there is no common life.

The occurrence of social interaction has minimum requirement, which is the existence of social contact and communication (Soekanto, 1986:53-54). It is through social contact and communication that social interaction does not only depends on the action, but also the response to the action, either negative or positive. An example of positive action is cooperation, while the negative one can lead to competitive and conflicting actions as well as actions that can break social interactions.



Diversity is not only a significant resource but also a potential conflict. Regional cultural diversity indeed enriches the treasure of culture and become a valuable resource to build multiculturalism in Indonesia. But the situation with such various cultures is potentially to break up and even can be a zone for conflict and social jealousy. One of the most important things in improving intercultural and community understanding is the removal of cultural diseases wherever possible. These cultural diseases are suspected to trigger conflicts between groups of people in Indonesia. Cultural diseases are ethnocentrism, stereotypes, prejudice, racism, discrimination, and scape goating (Sutarno, 2007). In addition, awareness to respect, to appreciate, and to enforce the principle of equality between communities is also required. Citizens between regions can know, understand, live, and communicate with each other. All these things can be learned within the scope of education. Because education plays a central role in building the character of the nation, one of them is social science education.

## 2. The Definition of Social Science

For Indonesia, the existence of social science in the world of education becomes a growing community need towards a civilized, just, wealthy, and prosperous society. The direction of the development of social science education is in line with the ideals and national goals of the Unitary State of the Republic of Indonesia. According to Saxe in Sapriya (2014:35), the purpose of social science education is to educate students as good citizens as well as constructive and productive community members who are able to understand themselves and their communities and able to live as appropriate citizens.

Social science is defined as a science that includes the interaction between humans and humans individually, humans and humans individually and in groups, humans and humans that are equal in groups. With those interactions, human beings will surely communicate with as well as know each other, and may help each other. However, there could also be conflicts because of the differences between them. Basically human beings are social beings who cannot really live alone. They need other human beings to live together.

Achmad Sanusi in Saidihardjo (1996:2) asserted that social science consists of academic disciplines of social science and is usually studied at higher and more scientific colleges. Meanwhile,

according to Gross (Djahiri, 1979:1), social science is an intellectual discipline that studies human beings as social beings scientifically and focuses on human as a member of society and the group or society that he formed. Therefore, it can be concluded that social science is the study of human behavior and human beings as members of society.

Regarding the scope of social science, up until now, there is no absolute agreement from the experts. Wallerstein (1997:22) classified various disciplines categorized as social science that is sociology, anthropology, geography, economics, history, psychology, law and political science. While Brown in his work entitled *Explanation in Social Sciences* (1972) stated that social science included sociology, anthropology, economics, history, demography, political science, and psychology. Although there are different opinions about the scope of social science, all leads to the same understanding that social science is the study of human behavior and social activities in common life.

### **3. Social Science Education in the Middle of the Multicultural Community**

The Education Committee for the XXI Century sees that the essence of education is learning, which consists of four pillars: learning to know, learning to do, learning to live together, and learning to be (Aunurrahman, 2012:6). The four pillars of education are the mission and responsibility that must be accomplished by education. Through learning to know, learning to do, learning to live together, and learning to be which are done simultaneously will broaden an individual's insight about knowledge, positive values, about others, and about the various changes that occur. They are expected to become fundamental resources for a person to be able to direct himself/herself in behaving positively on the values that are believed to be true, for having more open mind in looking at the facts that are right and wrong. These capabilities will also equip individuals to be able to see clearly how conflicts and disputes have contributed so much harm in society and nation life, as well as to their own disadvantage and environment. On the other hand, an individual will also be able to see how a concord atmosphere can provide comfort and security in life, for providing many opportunities for a society and a nation to achieve more meaningful progress for everyone.

Indonesian society has a very complex level of diversity or often referred as multicultural society. In this concept, there is a strong connection to the formation of a society based on Unity in Diversities and to create a national culture that becomes unifier for the Indonesian nation. However, in practice, there are still many obstacles that prevent the establishment of multiculturalism in Indonesian society. Social conflicts often arise and even lead to violence.

Education plays an important role in human life. Education affects an individual's direction to find his/her identity especially within the scope of society. Basically, human beings come from the community and then experience the process of education both formal and non-formal which later results in the application of education in public life. The base of education is the foundation and direction for education as a medium for human and community development. Education assists individuals in preparing them to be good human beings, workforce, and citizens. In connection with social life and being a good citizen, it is where social science plays its role. Human beings in society are born to live with others, and by having social science education they will interact with each other well.

Social science education is a lesson about humans in society in the past, present and future. Paul Mathias, from England, put his view in his book *The Teacher's Handbook for Social Studies* and provided an explanation that social science education discusses the basic societal features of human beings, including a comparative study of racial and environmental differences between one human being and another, requiring detailed research to various statements (behaviors) about their adaptation towards the environment, and the relationship between individuals. Therefore, social science education can reduce the problems that occur in the community in vulnerable multicultural environment. Social science education plays an important role in maintaining unity within multicultural society.

One merit that should be learned or enhanced by the students is the national insight. By learning social science education they can develop the value of the national insight. The national insight can generally be interpreted as a nation's perspective its people and environment, and how a nation expresses and actualizes itself in an ever-changing social environment (Soedjono 1995:7). National insight is identical to nationalism which, according to Hans Kohn

(1976:11) is a notion that the highest loyalty of an individual should be put for the nation's sake. Kahin (1995:39) defined national insight as an insight that overcomes differences and discriminations which grow and occur in plural society. National insight is aware of the realization of Bhineka Tunggal Ika (Unity in Diversity), which is the foundation of the nation's culture. National insight provides awareness of diversity, plurality, and social reality. However, it also grants the stability to seek common ground by holding to unifying principles, foundations, and points to establish conciliatory, harmonious and creative common ground and reference. Differences or conflicts are realities that must be faced, resolved and settled.

Conflict that often occurs either in the scope of individuals or community groups is none other because of not good enough human resources. Looking at the low-quality human resources, then it will lead to education, because only through education, human resources can be improved. As human resources increase, many people will understand more about the diversity in society. At least they can be a part of positive society and away from the conflict. This understanding is part of a social science that teaches about human relationships as a member of society. Indonesia will not be able to fight in the international competition if Indonesian people do not begin to prepare themselves first both nationally and locally on the importance of unity. Character educations or mental revolutions as parts of social science education have been conducted to reduce the occurrence of frictions between individuals or groups of people, because Indonesia is currently experiencing a crisis of morality, values, norms, and ethics.

Social science education has goals and purposes to support the development of students' intellectual abilities, sense of responsibility, and self-development. In the students' self-development there are affective and conative developments. Affective development includes the students' attitudes, values and morals. Those elements will later become the basis for them to live in society. Moreover, conative development is the quality which describes that students do not only possess knowledge, understanding, high cognitive ability, attitudes, values, and morals, but they also have a desire to execute and prove in everyday life. It is aimed for the students to be able to develop religious attitudes and life, perform social duties, carry out personal responsibilities, work hard, and have the will and ability to adapt.

Social science education should be able to be a means to reduce and minimize the occurrence of social conflicts. Social science education emphasizes that the diversities which exist in Indonesia are assets should be reserved and maintained to keep unity. The national education objectives state that citizens should be able to look after community life skills in the state of Indonesia based on Pancasila. In addition, social science is also perceived as capable in building the nation morality. Nation morality which is becoming more and more eroded now is beginning to be rebuilt through social science education. Social science education also provides comprehension about human knowledge and the all about of human lives so that later human beings are able to gain awareness, beliefs and attitudes towards the importance of community life with a full sense of togetherness, responsibility, and humane.

By maintaining social science education, students should be able to see the history of the unity of Indonesia which was done heroically by the national heroes. That is the purpose of history which is a part of the social science. Furthermore, from sociology point of view, students should be able to learn everything that happens in society so that they can sort out what is good and what is bad. In fulfilling the necessities of life, students certainly learn from economics science. By learning anthropology, students can see and observe how many cultural forms there are in Indonesia and keep them as a whole, not the other way around. The descriptions above are examples of the scopes of social science, each of which can be used as a reference for the creation of social life that upholds unity, justice, and prosperity, not a deep-rooted conflict.

## Conclusion

From the descriptions above, there are several things which show the importance of social science education in the middle of multicultural society, they are: 1) as a means to reduce and minimize the occurrence of social conflicts; 2) as a basis for building the nation morality; 3) providing comprehension about human knowledge and all about of human lives; 4) gaining awareness, beliefs and attitudes towards the importance of community life with a full sense of togetherness, responsibility, and humane; 5) looking after community life skills in the state of Indonesia based on Pancasila.

Social science education emphasizes affective and conative development within students. Affective development includes the

students' attitudes, values and morals. Those elements will later become the basis for them to live in society. Moreover, conative development is the quality which describes that students do not only possess knowledge, understanding, high cognitive ability, attitudes, values, and morals, but they also have a desire to execute and prove in everyday life. It is aimed for the students to be able to develop religious attitudes and life, perform social duties, carry out personal responsibilities, work hard, and have the will and ability to adapt.

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