CIE_UMPonorogo.pdf

by

Submission date: 30-Jan-2022 06:38PM (UTC+0700)
Submission ID: 1751008337
File name: CIE_UMPonorogo.pdf (847.99K)
Word count: 5109
Character count: 32438

ISBN: 978-602-61258-5-9

1st ICIE

INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION

"Epistimology of Islamic Education to Strengthen Nationalism"

POSTGRADUATE PROGRAM
Muhammadiyah University of Ponorogo
Saturday, November 4 2017

1st CIE

INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION

ISBN 978-602-61258-5-9

THE EPISTEMOLOGY OF ISLAMIC EDUCATION TO STRENGTHEN NATIONALISM

Author

Aldo Redho Syam, et al.

Publisher
CALINA MEDIA

The Epistemology of Islamic Education to Strengthen Nationalism

ISBN : 978-602-61258-5-9
Layout : Siti Mukaromah
Cover Design : Sigit Dwi Laksana

Published by:
Calina Media Publishing and Printing
Perum Puspa Asri Mangunsuman B. 13 Ponorogo 63471
Mobile Phone Number: 085736156324
E-mail: calinamedia1@gmail.com

First Print, November 2017

Copyright © 2017 on the Author
All Rights Reserved
No part of this book may be reprinted, reproduced, transmitted, or utilized in any form by any electronic, mechanical, or other means, including photocopying, recording, or in any information storage or retrieval system, without written permission from the publishers.

National Library: Catalogs in Publications
671 Pages, 18.8 x 27.8 cm

CONFERENCE INFORMATION

International Conference on Islamic Education (ICIE) 2017

Advisor

Dr. Happy Susanto, M.A.

General Chair

Dr. Afiful Ikhwan, M.Pd.I.

Secretary

Nuraini, M.Pd.I.

Anip Dwi Saputro, M.Pd.

ICIE Secretariat

Postgraduate Program

Muhammadiyah University of Ponorogo

ICIE Committee

Sigit Dwi Laksana, M.Pd.I.
Siti Mukaromah, S.Pd.
M. Zulkarnain Asyahifa, S.Pd.
Restu Mufanti, M.Pd.
Ayok Ariyanto, M.Pd.I.
Wahyudi Setiawan, M.Pd.I.
Katni, M.Pd.I.
Susana Natalia, S.E.
Dewi Pertiwi, S.Pd.
Syamsul Yulianto
Fitri Nailul Farik
Juminto, S.Pd.I.
Moh. Khusnul Hamdani
Karyoto
Putri Lestari
Dyah Ayu Sri H., S.Pd.I.
Yulia Handayani, S.Pd.I.
Basuki
Suprapti
Septiana Tentiasih
Sigit Bayu Aji
Rudi Hartono

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 : 4th 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 vorious 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

CONTENTS

COVER PAGE i

CONFERENCE INFORMATION iii

THEME ACTIVITIES iv

PROLOGUE v

CONTENTS vii

Quality of Educational Services in Islam Perspective
Aldo Redho Syam, Syamsul Arifin 1-12

Education is a Mediator of Various Cultures: Multicultural Education towards a Humanist Education
Arief Nuryana, Prahastiwi Utari 13-26

Implementation of Science Learning Based on Local Wisdom to Provide Cultural Literacy
Pinkan Amita Tri Prasasti 27-36

Implementation Think Pair Share for Social Science Materials Social Problems for Fourth Grade of Elementary School
Candra Dewi 37-42

Application of Pop Up Media Based on Culture for Skill Writing Short Stories of Fourth Grade Students
Heny Kusuma Widyaningrum 43-48

The Effectiveness of Pair Checks and Think Pair Share on Math Learning Students Primary School Students
Octarina Hidayatus Sholikhah 49-54

Women Empowerment Through E-Commerce Training
Triana Rosalina Noor 55-62

Islam and Civilization: Islam as Source of Value for Human Life
Afiful Ikhwan 63-76

Epistemology of Legal Studies Based on Revelation (Perspective of Legal Studies Development In Indonesia)
Yogi Prasetyo & Khudzaifah Dimyati 77-90

The Implementation of Picture Character Based on Culture Learning in Bahasa Indonesia Subject Of Nurul Islam Islamic Primary School Grade 3
Cerianing Putri Pratiwi 91-100

Ideology of Pancasila as Legal Ideas (Rechtsidee) for Indonesia Nation
Ferry Irawan Febriansyah..... 101-114

Education in Rahmatan Lil 'Alamin Perspective
Dian Iskandar Jaelani..... 115-128

Social Integration Between Islam and Hindu Adherents Through Perang Topat Tradition in West Lombok
Suparman Jayadi, Argyo Demartoto, Drajat Tri Kartono 129-142

Islamic Epistemology as the Basis of Indonesian Nationalism
Happy Susanto, Lia Amalia 143-154

The Improvement of Indonesian Learning Achievements Through the Visual Audio Based on Local Cultural In Elementary School Students
Fauzatul Ma'rufah Rohmanurmeta 155-166

Analysis of Difficulty Learning Process Students Mental Retardation in Basic School (Case Study In SDN Krebet 4 Ponorogo)
Melik Budiarti 167-174

Social Capital of Broiler Farmers in a Partnership System in Blitar, Indonesia
Indah Wulandari, Mahendra Wijaya and Ahmad Zuber..... 175-186

Social Science Education in the Middle of the Multicultural Community
Taufik Hidayat Eko Yunianto 187-196

Islamic Education and Acculturation Millennial Generation in Communication Perspective
Yesi Yonefendi 197-214

Empowering Former Female Migrants: A Case Study on KAMI TKI MUKTI Organization
Ratih Rahmawati, Argyo Demartoto, RB Soemanto..... 215-230

Challenges and Opportunities of Vocational Education on Asean Economic Community
Riana Nurmalasari 231-238

Social Impact of Post Revitalized Markets Traditional Markets (Phenomenology Study at Pasar Sunggingan, Boyolali)
Jatmiko Suryo Gumilang, Mahendra Wijaya, Bagus Haryono.. 239-250

Renewal System of the Social Work Punishment
Wafda Vivid Izziyana, Arief Budiono, Arham Anom Besari..... 251-258

Health Law Education With the Islamic Transcendental Paradigm: Efforts to Overcome the Loss of BPJS Kesehatan
Siti Soekiswati 259-268

Marketing Strategy and Political Public Relation in the Election
Veri Setiawan, Pawito 269-284

Women's Political Rights in Islamic Law Perspective (Analysing the Implementation in Indonesian Political System)
Fatmawati and Muhammad Shuhufi 285-292

Modesty of Implementation Speaking on Child
Lilis Sumaryanti 293-306

The History of Islamic Education of Salafi in Tanah Melayu (1820-1950)
Siti Marpuah 307-320

Land Registry: Communal Rights Certificate and the Problem in Indonesia
Safrin Salam 321-342

Customary Law Harmonization Norma Interaction and Legal State in The Management of Natural Resources Conservation in Indonesia
Sigit Sapto Nugroho..... 343-360

The Application of Corporate Crime Law in Corruption Offence
Sarjiyati 361-378

Integration of Islamic Boarding School Values on Developing Character Education at School
Siswanto..... 379-396

Enhancing the Student' Spirituality Through Ngamri Barokah (Expecting A Blessing) of Kiai in Darul Ulum Islamic Boarding School of Banyuanyar Pamekasan
Zainuddin Syarif, Abdul Gaffar..... 397-410

The Perception of Local People on Forest Conversion in Pangandaran Regency, West Java, Indonesia
Meria Octavianti, Herlina Agustin..... 411-420

Strategy Pondok Modern Darussalam Gontor to Unite Multicultural Students
Bambang Setyo Utomo, Pawito..... 421-432

The Management of Students' Sense of Nationalism in Regular High School (SMA) and Islamic High School (MA) According to Their Gender
Yayat Suharyat, Diyah Yuli Sugiarti 433-440

Lecturers Expectancies on Students at Higher Education
Yufiarti, Diyah Yuli Sugiarti 441-448

Character Education: Meaning of Honesty In Western Perception and Islam
Azis..... 449-460

The importance of Anti-Corruption in Education field
Alfalachu Indiantoro..... 461-470

The role of Habitus in developing Intellectual Capital students in Mahad Aly Al Furqan, Ponorogo
Katni, Anip Dwi Saputro..... 471-488
Learning IPS With Comic Strip
Ayok Ariyanto, Sigit Dwi Laksana..... 489-494

Influence of Comic Media Implementation in PAI Learning of Students in the School
Nuraini, Anip Dwi Saputro..... 495-506

Application of Cultural-Based Interactive Multimedia Teaching Materials Through Assure Development Model to Improve Critical Thinking Skills of Primary School Teacher Education Students
Ivayuni Listiani 507-518

Building Favorite School Character Through Self-Evaluation of Emi Models
Subangun, Laily Isroin 519-530

Internet Literacy: An Analysis Towards its Challenges
Riza Weganofa, Rizky Lutviana 531-536

Transformational Leadership and Organization
Didik Darmadi 537-550

Comparative Study on Adolescent Behavior Delinquency at the Institute of Islamic Education Ponorogo
Syarifan Nurjan, Heru Kurnianto Tjahjono, Muhammad Nurul Yamin 551-568

Community Participation Model in Development of Education Facilities and Infrastructure
Musyarapah 569-582

The Development of Telepon Kaleng Game as a Media to Stimulate Linguistic Intelligence of Early Childhood
Betty Yulia Wulansari, Ambiro Puji Asmaroini 583-592

Social Science Education in the Middle of the Multicultural Community

Taufik Hidayat Eko Yunianto
Department of Primary School Teacher Education
PGRI University of Madiun
mr77vick@gmail.com

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.

References

Aunurrahman. (2012). *Belajar dan Pembelajaran*. Bandung: Alfabeta.

Brown, Robert. (1972). *Explanation in Social Sciences*. Chicago: Adline Publishing Company.

DJahiri, Kosasih. (1979). *Pengajaran Studi Sosial/IPS*. Bandung: LPPP - IPS, FKIS IMP.

Herimanto. (2013). *Ilmu Sosial dan Budaya Dasar*. Jakarta: Bumi Aksara.

Kahin, Turnan Mc. (1995). *Nationalism and Revolution of Indonesia*. Ithaca: Cornell University Press.

Kohn, Hans. (1976). *Nasionalisme: Arti dan Sejarahnya (translated version)*. Jakarta: Airlangga.

Rifai. (2013). *Pendidikan Lintas Budaya*. Madiun: IKIP PGRI Madiun.

Saidihardjo, et al. (1996). *Konsep Dasar Ilmu Pengetahuan Sosial*. Yogyakarta: FIP IKIP.

Sapriya. (2014). *Pendidikan IPS*. Bandung: Rosda.

Soedjono, Roekmini. (1995). *Wawasan Kebangsaan. Akademika. No.3/Thn.XIII*. Universitas Muhammadiyah Surakarta (UMS).

Soekanto, Soerjono. (1986). *Sosiologi: Suatu Pengantar*. Jakarta: Rajawali Press.

Sutarno. (2007). *Pendidikan Multikutural*. Jakarta : Proyek PJJ S1 PGSD Direktorat Jenderal Pendidikan Tinggi, Diknas.

Tumanggor, Rusmin. (2014). *Ilmu Sosial Budaya Dasar*. Jakarta: Kencana.

Wallerstein, Immanuel. (1974). *Lintas Batas Ilmu Sosial*. Translated by Oscar. Yogyakarta: LkiS.

CIE_UMPonorogo.pdf

ORIGINALITY REPORT

4%	3%	1%	1%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	repositori.uin-alauddin.ac.id Internet Source	<1%
2	worldwidescience.org Internet Source	<1%
3	id.123dok.com Internet Source	<1%
4	sintadev.ristekdikti.go.id Internet Source	<1%
5	www.scitepress.org Internet Source	<1%
6	Greer, Scott. "The Crisis of Social Democracy in Europe by MichaelKeating and DavidMcCrone (eds). Edinburgh: Edinburgh University Press, 2013. 270pp., £65.00, ISBN 978 0 7486 6582 2 : Europe", Political Studies Review, 2015. Publication	<1%
7	Submitted to University College London Student Paper	<1%
8	journal.uinmataram.ac.id Internet Source	<1%
9	repository.unib.ac.id Internet Source	<1%
10	prabangkaranews7.blogspot.com Internet Source	<1%
11	ejournal.iainkerinci.ac.id Internet Source	<1%

12	libmast.utm.my Internet Source	<1%
13	oipas.sentraki.umpo.ac.id Internet Source	<1%
14	www.creative-wisdom.com Internet Source	<1%
15	www.scribd.com Internet Source	<1%
16	"Life in Schools and Classrooms", Springer Science and Business Media LLC, 2017 Publication	<1%

Exclude quotes	On	Exclude matches	Off
Exclude bibliography	On		

CIE_UMPonorogo.pdf

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14

PAGE 15

PAGE 16

PAGE 17

PAGE 18

PAGE 19

PAGE 20

PAGE 21

PAGE 22

PAGE 23