MULTICULTURAL EDUCATION-BASED SOCIAL SCIENCE INSTRUCTIONAL MODEL IN ISLAMIC SCHOOL

Choirul Mahfud
Institut Teknologi Sepuluh Nopember, Surabaya, Indonesia
Email: choirul.mahfud@its.ac.id

Abstract:
The Islamic schools in Surabaya participated in teaching on the social-science instructional model based multicultural education. The research aimed to study about how to design the instructional model performed by the teachers then practiced together in the teaching and learning process at the Islamic Schools in Surabaya, and to find out how the teachers' creativity in managing the class and educating the students to become the generations who has multicultural competencies for the nation progress in maintaining harmony in the religious community. This research used descriptive qualitative method. The research findings showed that the social-science instructional model based multicultural education was implemented to the students in the Islamic schools, especially in understanding the multicultural in the social life.

Abstrak:
Sekolah Islam di Surabaya berpartisipasi dalam pengajaran model pembelajaran Ilmu Sosial berbasis pendidikan multikultural. Tujuan dari penelitian ini adalah untuk mempelajari bagaimana merancang model pembelajaran yang dilakukan oleh guru kemudian berlatih bersama dalam pengajaran dan pembelajaran di Sekolah Islam di Surabaya dan untuk menemukan bagaimana kreativitas guru dalam mengelola kelas dan mendidik anak-anak untuk menjadi generasi yang kompetensi multikultural untuk kemajuan bangsa dalam menjaga keharmonisan dalam komunitas agama. Penelitian ini menggunakan metode deskriptif kualitatif. Temuan penelitian adalah bahwa model pembelajaran sains sosial berbasis pendidikan multikultural di Sekolah Islam diterapkan kepada siswa, terutama dalam memahami multikultural dalam kehidupan sosial.

Keywords:
Islamic School, Learning Models, Social Sciences, Multicultural Education

INTRODUCTION

Studying on multicultural education and Social Science (IPS) in Islamic school is interesting topics. Especially, in supporting the student skills in understanding the unity in diversity and also improving their perspective on multiculturalism. In this context, it needs to be done because in today's curriculum, social studies and multicultural education tend to be done separately and each as a monolithic and monoculturalistic subject. Each subject has goals and orientations that are not clearly related to each other (Mahfud, 2016).

As we know that multiculturalism education offers an alternative through the application of strategies, concepts, and models of diversity-based

education that exist in the community (Tilaar, 2004), especially for students sucb as ethnic diversity, culture, language, religion, social status, gender, age and race abilities and so forth. Although multicultural education is a relatively new education in the world of education, it has actually been initiated long ago. Historically, before World War II multicultural education was said to be unknown. In fact, education is used as a political tool to perpetuate the power that monopolizes the education system for certain groups. In other words, multicultural education was a new symptom in the association of human beings who crave equal rights, including the right to get the same education for everyone (Zubaidi, 2005).

In this context, multicultural education is a progressive approach. This approach is in line with the principle of implementing education as embodied in the National Education System Law (SISDIKNAS) No. 20 of 2003 Article 4 paragraph 1, which states that education is held in a democratic and just manner and is not discriminatory by upholding human rights, religious values, cultural values, and national plurality. Multicultural education is also based on social justice and equal rights in education. In Islamic doctrine, there are teachings that we should not discriminate between ethnicities, races and so on. Humans are the same, the difference is devotion to Allah SWT. In relation to multicultural education, this reflects how high the Islamic appreciation of science. In Islam, there is no distinction and limitation between humans in their right to demand or obtain knowledge. The face of monoculturalism in our education world is still very obvious if we look at the various dimensions of education. Starting from the curriculum, subject matter, to the teaching methods delivered by the teacher in the teaching and learning process in the classroom to the last fragments of the 20th century, the system of administering education in Indonesia is still dominated by a uniformity approach (ethatism) completed with power strict, even authoritarian bureaucracy.

RESEARCH METHODS

This research is a qualitative descriptive study, i.e a study on the status of human groups, an object, a system or a research to an event in the present. It aims at describing and interpreting systematic, factual and accurate information on the facts, the properties of the relationship between phenomena investigated (Moleong, 2002).

This research used qualitative method that understand various symptoms as one that is interrelated with each other in functional relationship and a unity. In addition, a phenomenological approach is used to reinforce the meaning of events and their relation in the context of certain situations. By that approach, this research has flexibility in such a way as to see the problems that are the focus of attention so that the correctness of information obtained can be

as much as possible in accordance with the natural reality of the object of research (Arikunto, 1998).

In accordance with the approach, this research is in the realm of the field (field research). The research carried out intensively, detail and depth to a particular object that requires a comprehensive and thorough analysis. In this case, the research study focused on the Multicultural Education-based Social Science Learning Model (IPS) at Muhammadiyah Elementary School 20 Surabaya Creative School.

The technique of collecting data was done by interview and documentation. Then, analyzing the data, so that data relating to the learning model of multicultural education in social studies at SD Muhammadiyah 20 Surabaya Creative School produces a description of data and conclusions. The data analyzed by there stages: a. Data reduction, namely choosing the main thing in accordance with the core summary, the process and statements determined by the theme so as to produce abstraction, is an effort to make it necessary. b. Display, namely the process of grouping data so that it is easy to analyze some existing data, and provide code according to the theme. c. Criticism, which is a research process in depth and carefully towards the object of research and data, because it does not rule out the possibility of development. In this way, new ways can be found. d). Conduct examination and conclusions, which is the final step in data analysis. After this step, the researcher has managed the data.

DISCUSSION

The main discussion of the research took from the research finding to the exploration and elaboration the topics. The core of the multicultural education-based Social Science learning model in the Surabaya School can be concluded that the development of the multicultural education-based Social Science learning model is the result of collaboration of various multicultural approaches and humanistic approaches, the basic concepts of edutainment include: active learning, the accelerated learning, and quantum learning. The aim learning becomes more fun and exciting for students. So, facilitate understanding and practice in the teaching and learning process for teachers and students (Hamalik, 1995).

Moreover, many factors that support and inhibit the implementation of multicultural education-based social studies learning models, namely; first, financial support. Schools in Surabaya are financially good enough, so they are able to finance the program that will be implemented. Second, community support. In implementing the practice of learning multicultural education in social studies when practicing in the villages around the school, the community supports these activities. Of course, without the help of all parties, it will not run smoothly.

For more understanding to the discussion, here is important to know the perspective from Kurniawan (2007) quotes Brady (1992) in his book "Curriculum Development" saying that the trend of globalization is characterized by changes in demographics, family changes, changes in women's roles, changes in the economy, technology and problems, multi-cultural changes and high participation at education field. Kurniawan added that the consequence of these changes is that educational institutions/schools become the foundation for society and families to provide education to their children. Kurniawan continued, to prepare children in the future, Suyanto (2001) quoted the opinion of Uchida, Cetron and Mc Kenzie, giving the following 3 questions: What should education and parents prepare today to prepare students in the 21st century? What abilities and behavior are needed and important for children in the future? How do educators, parents, citizens, media, and government contribute to the success of students?

Of course, answering this question is not easy, but there are some things that need to be considered by the community especially parents, including: Supporting education and educational institutions, cooperating with educational institutions, providing adequate learning facilities, and quality time for children, be an example and model of behavior, ethics and models in decision making. Encourage children to develop self-confidence. Give examples for all-time learning. Mastering life skills. Solve problems in everyday life. To realize these hopes in accordance with the development of education in the future, superior education, and global character are needed. There are changes and developments globally, of course, we cannot refuse, but we must respond well.

Parents' main expectations about their children's education in the future are not only strong in science and technology and IMTAQ, but also want to have children who can come out from dignified problems based on Islam and life skills according to their times, because of the challenges of life in the future will depend very much on the power of emotional intelligence and spiritual ESQ (Emotional Spiritual Quotient) and it should be noted that IQ only accounts for 10-20% of one's success, even only 6% according to Stein and Book, MD the challenge of superior schools is actually synergizing between IQ, EQ, and SQ, and life skills, for this reason, Muhammadiyah's superior schools must be able to be different, including refining guidelines for superior school concepts/pluses made by the team must be changed immediately (Nurkolis, 2005).

On the basis of the above ideas, SD Muhammadiyah 20 Creative Schools Surabaya tried to provide the best contribution to the generation of the nation in the present and future by providing creative learning that respects multicultural and religious diversity (Nata, 2003; and Banks, 1993). According to Suprianto, this kind of learning model is very important and useful because

the multiculturalism learning model in social studies is very supportive and helps develop the potential of students especially in social studies learning. Because students can learn in situations and pleasant conditions, namely mutual respect, self-confidence increases and they can freely express themselves in imagination without intervention from other parties. In addition, students have the basic ability to be learning that is able to regulate themselves, solve problems and can improve personal development. With an atmosphere that is harmonious, carefree and mutual respect makes students ready to learn easily because it can help students understand the concepts and understanding nature and can change negatives into positives (Syafaruddin, 2005).

The Creative School also provides leadership guidance to students, among others by giving students the opportunity to take turns in both row and group prayer activities in addition creative students are accustomed to being disciplined before entering the class by marching in front of each class led in turns, then students enter the class regularly before the subject matter begins students are accustomed to memorize short letters and daily prayers and the most interesting memorizing IPS material is that every command uses English and in everyday life students are accustomed to use Arabic and English even though only occasionally. In the learning process, the students are also accustomed to express their ideas confidently and expressive (Ibrahim, 2001; and Arief, 2002).

In educational educative interactions, teachers always instill a great sense of caring for students, as reflected in students who have a great sense of exception both in the classroom and in the community. In the classroom, for example, students always care about other students if there is one student who does not attend the class because of illness spontaneously without being told by the teacher, students collect donations of money to visit the student (Muhaimin & Rahman, 1996).

This can educate students to become children who have high caring and love charity. The same thing is seen when getting assignments to markets near schools or mini markets to shop, they are required to be able to bargain. In buying and selling students are monitored by the teacher, not far from the place. Herein lies their courage in expressing their desire to get the learning outcomes assigned by the teacher in spending a mediocre amount of money.

The goal is for students to be able to help their parents in their daily lives, for example, to buy shopping at home. In addition, the students of the Creative School are seen in terms of religion. The teacher instills and familiarizes religious values with students in everyday life. Namely in the application of social studies learning not only in the material but also in the applicative terms. For example, every student has become accustomed to carrying out religious teachings that have social impacts such as tithe and care which

essentially helps one another help each other. As for the positive impact to students are able to apply in daily life with sincerity and self-awareness as servants of God as well as members of the community without any element of coercion (Mulyasa, 2004).

In the students of this Creative School, there is always a sense of self-confidence by showing students in front of friends in the form of performing arts, and outbound that is in accordance with children's abilities. In addition, students are also accustomed to being in public, both through internal and external methods. In order to accommodate the potential of students, many Creative Schools hold contests such as sassy auditions (lecture competitions, azan and tilawah) as well as Islamic holidays and 17 August competitions and other competitions that all students participate in. As for one of the external school events to increase student potential and develop students' abilities both in learning and work. By participating in major events that were followed in the National Education Ministry level contests in order to familiarize students with the courage to appear in public.

CONCLUSION

Social science learning based on multicultural education is suitable to be an inspiration for Islamic schools in Indonesia. Indonesia is one of the largest multicultural countries in the world. The truth of this statement can be seen from socio-cultural and geographical areas that are so diverse and broad. With the number in the territory of the Unitary Republic of Indonesia around 13,000 large and small islands, and a population of approximately 200 million people, consisting of 300 tribes that use almost 200 different languages and various other cultures. It also adheres to various religions and beliefs such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, and various kinds of belief systems. This diversity is recognized or not, can lead to various kinds of challenges, opportunities and even problems. This if managed can have a positive impact on the progress of the nation, but if it is not able to be managed properly it will be disastrous

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