

INTERNATIONAL PROCEEDING



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

**PROCEEDING
INTERNATIONAL SEMINAR**

**“OPTIMIZING OF MULTIPLE INTELLIGENCES
TO EXAGGERATE HUMAN POTENTIAL TOWARDS
VIRTUOUS CHARACTER”**

Editors:

Saedah Siraj

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STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

**Teacher Education “Madrasah Ibtidaiyah”
Faculty Islamic Education and Teacher Training
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**“OPTIMIZING OF MULTIPLE INTELLIGENCES TO EXAGGERATE
HUMAN POTENTIAL TOWARDS VIRTUOUS CHARACTER”**

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STATE ISLAMIC UNIVERSITY
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KATA PENGANTAR

Bismillahirrohmanirrohiim, Assalamu'alaikum warahmatullaahi wabara-kaatuh. Alhamdulillahirabbil'alamin. Wabihi nasta'in 'ala umuridunnya waddin. Wash-sholawatu wassalamu'ala asrofil anbiya'I walmursalin. Wa'ala alihi wa ashabihi ajmain. Amma ba'du. Robbisrohli shodri wayassirli amri, wahlul 'uqdatan millisani, yafqohu qauli. Segala puji bagi Allah SWT, shalawat serta salam semoga senantiasa tercurah kepada Nabi Muhammad SAW, beserta para sahabat dan umatnya yang senantiasa mengikuti sunahnya.

Kegiatan ini terselenggara atas dasar perlunya perubahan demi perubahan, inovasi-inovasi pembelajaran senantiasa menjadi perhatian kalian akademik dan praktisi pendidikan.

Dalam hal ini prodi PGMI akan berusaha semaksimal mungkin untuk senantiasa mengembangkan kegiatan yang mendukung peningkatan mutu tersebut, baik untuk dosen, mahasiswa, bahkan bagi alumni dari PGMI itu sendiri, serta masyarakat luas pada umumnya sebagai pengguna dari alumni PGMI Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga. Peningkatan mutu tersebut di antaranya dilakukan dalam bentuk pelaksanaan 'seminar internasional'. Seminar internasional akan menetapkan tema "*Summit Meeting on Education The End of The Year 2013*" dan Penandatanganan MOU dengan University Kebangsaan Malaysia (UKM).

Adapun kegiatan yang diselenggarakan meliputi kegiatan Seminar Internasional dengan tema Optimalisasi kecerdasan majemuk untuk melejitkan potensi menuju manusia berbudi pekerti. Dilanjutkan Fashion show Tarbiyah *Fashion Week 2015* yang bertajuk "Islami, Trendy and Syar'i". Kegiatan berikutnya adalah Seminar Nasional dengan tema Kurikulum 2013 "Realisasi dan Refleksi Kurikulum 2013". Berikutnya Seminar Peringatan hari Ibu dengan "Peran keluarga dalam pendidikan anak (Kolaborasi catur pusat pendidikan)". Dilanjutkan dengan acara Bedah buku yang bertema "Merajut pendidikan di kota Yogyakarta" karya: Bp. Zainal Abidin, M.Pd. Selanjutnya Seminar Edupreneurship dengan tema "Membangun kreatifitas melalui edupreneurship"

Adapun narasumber dari kegiatan ini dari berbagai negara, yaitu: dari negara Malaysia, Australia, Brunei Darussalam, dan Indonesia. Adapun nama-nama narasumber sebagai berikut: Prof. Dr. Lilia Halim (University Kebangsaan Malaysia), Bapak Setiyo Iswoyo, Drs. HD. Iriyanto, M.M., Dr. Slamet Suyanto (Dosen Pendidikan Biologi, UNY), Hj. Dyah Suminar (SE istri mantan walikota Yogyakarta), Prof. Dr. Taufik Ahmad Dardiri, SU (Dosen Fakultas Adab dan Ilmu Budaya, UIN Sunan kalijaga), M Arief Budiman, S.Sn., Managing Director PT. Petakumpet Yogyakarta. Adapun peserta dari kegiatan ini dari berbagai negara yaitu Turki, Rusia, Thailand, Malaysia.

Dalam hal ini dosen atau pendidik pada umumnya adalah perintis pembangunan di segala bidang kehidupan dalam masyarakat. Seorang dosen atau pendidik yang benar-benar sadar akan tugas dan tanggung jawabnya, tentulah akan selalu mawas diri, mengadakan introspeksi, berusaha selalu ingin berkembang maju, agar bisa menunaikan tugasnya lebih baik, dengan selalu menambah pengetahuan, memperkaya pengalaman, menambah kualitas dirinya melalui membaca buku-buku perpustakaan, mengikuti seminar loka-karya, kursus-kursus penataran, dan sebagainya agar selalu bisa mengikuti gejolak perubahan sosiokultural dalam masyarakat serta kemajuan ilmu dan teknologi modern dewasa ini. Melalui kegiatan *international Summi Meetng* ini diharapkan dosen, guru, dan mahasiswa menjadi lebih profesional, khususnya terkait dengan kompetensi profesional.

Pekerjaan mengajar memang tidak selalu harus diartikan sebagai kegiatan menyajikan materi pelajaran. Meskipun penyajian materi pelajaran memang merupakan bagian dari kegiatan pembelajaran, tetapi bukanlah satu-satunya. Masih banyak cara lain yang dapat dilakukan guru untuk membuat siswa belajar. Peran yang seharusnya dilakukan guru adalah mengusahakan agar setiap siswa dapat berinteraksi secara aktif dengan berbagai sumber belajar yang ada. Guru pun sangat erat kaitannya dengan pendidikan karakter.

Pendidikan karakter yang semakin hangat sering menimbulkan kekhawatiran para guru. Namun sebenarnya hal itu tidak perlu khawatir, masih banyak tugas guru yang lain seperti: memberikan perhatian dan bimbingan secara individual kepada siswa yang selama ini kurang mendapat perhatian. Kondisi ini akan terus terjadi selama guru menganggap dirinya merupakan sumber belajar satu-satunya bagi siswa. Jika guru memanfaatkan berbagai strategi pembelajaran secara baik, guru dapat berbagi peran dengan strategi. Peran guru akan lebih mengarah sebagai manajer pembelajaran dan bertanggung jawab menciptakan kondisi sedemikian rupa agar siswa dapat belajar. Untuk itu guru lebih berfungsi sebagai penasehat, pembimbing, motivator dan fasilitator dalam Kegiatan Belajar Mengajar.

Upaya Pemerintah terhadap tenaga guru sebenarnya telah dilakukan oleh Pemerintah Republik Indonesia, melalui berbagai bentuk kebijakan. Ditetapkannya Undang Undang nomor 14 tahun 2005 tentang guru dan dosen merupakan dasar kebijakan untuk memperkuat eksistensi tenaga kependidikan sebagai tenaga profesional, seperti profesi-profesi yang lainnya. Kualitas profesi tenaga guru selalu diupayakan, baik melalui ketentuan kualifikasi pendidikannya maupun kegiatan in-service training, dengan berbagai bentuknya, seperti: pendidikan dan latihan (diklat), penataran dan pelibatan dalam berbagai seminar untuk memperbarui wawasannya dalam kompetensi pedagogi dan akademik.

Pemerintah mulai menyadari betapa strategisnya peran tenaga guru dalam mengantarkan generasi muda untuk menjadi sumber daya manusia (SDM) yang berkualitas dan kompetitif sehingga mampu mewujudkan suatu kesejahteraan bersama. Sejarah peradaban dan kemajuan bangsa-bangsa di dunia membelajarkan pada kita bahwa bukan sumber daya alam (SDA) melimpah yang dominan mengantarkan bangsa tersebut menuju pada kemakmuran, tetapi ketangguhan daya saing dan keunggulan ilmu pengetahuan dan penguasaan teknologi (ipteks) bangsa tersebutlah yang berperan untuk meraup kesejahteraan. Bahkan SDM yang menguasai ipteks cenderung memanfaatkan teknologinya untuk menguasai SDA bangsa lain. Dalam hal ini pemerintah ingin mengejar ketertinggalan dengan menyempurnakan kurikulum KTSP menjadi Kurikulum 2013.

Kurikulum 2013 yang telah diimplementasikan pada tahun ajaran 2013/2014 menimbulkan pro dan kontra atas kurikulum tersebut masih terus terdengar. Banyak pihak yang mempertanyakan kesiapan implementasinya, pengembangan bahan ajarnya, evaluasinya, dan proses pembelajarannya di kelas. Perwakilan guru di Kota Kupang menilai implementasi kurikulum pendidikan 2013 akan menjadikan guru-guru seperti robot. Alasannya, semua Rencana Pelaksanaan Pembelajaran (RPP) dan Silabus disusun oleh pemerintah pusat. Sedangkan guru hanya siap untuk mengajar dengan RPP yang ada. Pada tahun ajaran 2013/2014, kurikulum baru akan diberlakukan untuk siswa kelas 1 dan 4, sedang siswa kelas 2,3,5, dan 6 masih menggunakan kurikulum lama. Beberapa pendapat pro dan kontra masih terus berlanjut, tapi mau tak mau kurikulum baru akan segera diimplementasikan secara bertahap. Seminar ini memperbincangkan masalah tersebut dari sisi pembuat kebijakan, ahli kurikulum, dan praktisi pendidikan/pengajaran.

Demikian yang dapat kami sampaikan terkait dengan esensi dari penyelenggaraan kegiatan “*Summit Meeting on Education The End of The Year 2013*”. Kami mengucapkan terima kasih banyak atas partisipasi dan dukungan dari berbagai pihak yang tidak dapat kami sebutkan satu per satu. Tanpa bantuan dan partisipasi rekan-rekan semua kegiatan ini tidak dapat terlaksana dengan baik. Semoga kegiatan ini dapat menambah kontribusi pada khasanah keilmuan khususnya pada Pendidikan Dasar dan memberi manfaat kepada para peserta dan pembaca. Amiin

Yogyakarta, 19 Desember 2013

Ketua Panitia

Dr. Aninditya Sri Nugraheni, M.Pd.



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
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HUMANIST-RELIGIOUS EDUCATION (The Concept and the Implementation of the Humane Education in MIN 1 Yogyakarta on Science Learning)

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ABSTRACT

Humanist-religious education should be suited human nature either in its arrangement, position and the disposition of its nature. The concept of humanist-religious education which is offered by MIN 1 Yogyakarta is a concept of education based on Pancasila, the 1945 Constitution of the Republic of Indonesia, and Islamic view. MIN chooses to use a 'lifelong education' pattern for its curriculum, and it also has implemented 'education for all', as well as it will use 'the core curriculum' in the 2014/2015 study term. MIN uses 'process skill' approach, constructivism and learning community in its learning process. Science learning in MI will be more humanist-religious if the teachers or the preceptors acknowledge, apply, and develop their teaching and learning process by using SETS (Science Environment Technology and Society) approach. It is because the vision of the science learning process with SETS will help the learners to be participants who are open minded, auspicious, having a good attitude or behavior and actions as well as they can develop themselves well. Thus, the educational services which are offered by Yogyakarta MIN 1 for the public can fulfill the basic educational necessity of society.

Keywords: *Education, Humanist, Religious Education, Science.*

A. INTRODUCTION

The humanistic education identifies a concept study and educational implementation based on the humanism value. According to Mas'ud, humanism is a rational and an empirical tradition which is initially derived from ancient Greece and Rome, then developed through European history. Humanism is the basic concept of the western approach to the knowledge, political theory, ethics, and law. Humanism Philosophy has some views of life which are centered on human necessities and interests. This category includes Christian humanism¹ and modern humanism² as its subcategory of this type. Here, modern humanism has two sources; they are secular and religion. Then, there are

- 1 Abdurrahman, Mas'ud, *Menggagas Format Pendidikan Nondikotomik : Humanisme Religius sebagai Paadigma Pendidikan Islam*, (Gama Media, Yogyakarta, 2002). Christian Humanism is the proponent of the human self-fulfillment philosophy in Christian principles. Further reading: Abdurrahman, Mas'ud *Menggagas Format ...*, page 129
- 2 Modern humanism or naturalistic humanism (natural) or scientific humanism (science) or etic humanism or democratic humanism is a school of philosophy that denies all supernatural school and especially agrees above all the knowledge, democracy and the duty of human being. Further reading: Abdurrahman, Mas'ud *Menggagas Format ...*, page 130

more subcategories from those sources, namely secular humanism and religious humanism³.

Secular humanism is one of the outgrowths of the 18th century thought, the enlightenment of rationalism, and freedom of thought of the 19th century. While, religious humanism emerged from ethical culture, Unitarianism, and universalism. However, even though they come from different thought, secular humanism and religious humanism share the same view point of the world and have the same basic principles. The disagreements between the two are only in the definition of religion and the practical philosophy, whereas from the philosophical point of view, they are same⁴.

Furthermore, Mas'ud⁵ said that religious humanist circles uses definition of religion merely functionally. The function of the religion is only to serve the personal necessity or the social cluster. Yet, the problem is religion is often trapped in formality aspect, so it is difficult to function it well. Whereas, secular humanism rebels against the religion because they regard religion cannot be expected to advocate the humanities issues, they even regard that religion often causes the humanity problems. In this context, religion is often trapped in the aspect of mere formalism.

Although there is a disagreement between secular humanism and religious humanism, actually according to Mas'ud⁶, both of them can be reconciled in one the condition; that condition is that they are should not stuck in the mere religious formalism and more refer their thoughts to the religious values substances. Human being is actually a creature that has an intelligent. With that intelligent, they probably can find the truth. This is where the search context of humanitarian discourse of secular humanism lays. Furthermore, because of the quest of the truth by their intelligent is a probability and there is potential for getting lost, that is why God was making a guidance in form of religion. That is the context of humanism discourse of humanist-religious.

According to Prayitno, (via Peretson in Good & Brophy, 1986) education that full of love and affection is a humanist education that respect and at the same time acknowledge and uphold the human dignity of the learners. It is also the education which has the following characteristics: sincerity, awards to a student as a personal, and empathetic understanding toward the students⁷.

From those backgrounds of study, the writer will analyze these following problems statements: (1) Is the humanist concept has been owned by MIN 1 Yogyakarta? (2) Is the humanist concept owned by MIN 1 Yogyakarta the same as SD Muhammadiyah Sapeen's? (3) Is the humanist education which has been developed in Indonesia based on Pancasila philosophy? (4) How is the educational implementation of humanist education at MIN 1 Yogyakarta?

B. ANALYSIS

The Humanist concept on MIN 1 Yogyakarta

Humanist concept which is used in this context is the concept presented in Munif Chatib's book *Sekolahnya Manusia*. The concept which meant here is a concept: 'to build a school is essentially a human investment for the future national progresses.

State Islamic Elementary School (MIN) 1 of Yogyakarta is located in Magelang Street KM 4 Sinduadi village, Mlati District of Sleman regency of Yogyakarta province. Geographically it is located in the Sleman Regency area, but because of its first founder is PGA (Religious teacher education) of Yogyakarta, so the name of this school is MIN 1 Yogyakarta instead of MIN 1

3 Abdurrahman Mas'ud, *Menggagas Format...*, page 130

4 Abdurrahman Mas'ud, *Menggagas Format...*, page. 130-131

5 Abdurrahman Mas'ud, *Menggagas Format...*, page. 131-133

6 Abdurrahman Mas'ud, *Menggagas Format...*, page. 133-134

7 Priyanto, *Dasar Teori dan Praksis Pendidikan* (PT. Grasindo, Jakarta, 2009) page. 123

Sleman. It is built on 484 m2 land area. There are 7 period of leadership up to the present since MIN Yogyakarta 1 is established officially. MIN 1 Yogyakarta was established based on Pancasila, the 1945 Constitution of the Republic of Indonesia, and Islamic view which aims to:

1. Forming a Muslim who is noble, competent, confident, and responsible; establish and educate child wholly based on the Qur'an and Hadith.
2. Creating the harmonious human's life in its development both physically and spiritually.
3. Giving an education that suits to the needs of the community.
4. Instilling the strong-willing and dare to be responsible in children's personality.

Vision: *"Superior in achievement, Islamic personality"*. The indicators of the achievement of *superior in achievement* are: a) The academic and non-academic achievement increased, b) The talents, interests, potential and creativity of students develop c) Human beings who are skilled and intelligent are realized d) the student are qualified enough to get the competitive continuous study. While Indicators of *the Islamic personality* are as follows: a) The religious values, faith, and piety in students develop. b) The students are familiar to become an Islamic personal. c) The courtesy, well-mannered, and noble character grow and develop d) Familiarity of daily worship e) the students have a good relationship with school environment, families, and communities f) the student can maintain the cleanliness and keep the environment.

The missions of Yogyakarta MIN 1 are the elaboration of the visions:

1. Improving an academic achievement and non-academic
2. Developing a talent, enthusiasm, and creativity of students
3. Creating a skilled and intelligent human being
4. Competitive to enter qualified continuous study.
5. Developing the religious values, faith, and piety to Allah
6. Familiarize Islamic personality
7. Growing and developing courtesy, well-mannered, and noble character
8. Familiar of daily worship
9. A good friendship with the environment of the school, families, and communities
10. Maintaining cleanliness and keeping the environment.

Humanist education have been developed in Indonesian society based on Pancasila philosophy

The only guidance which can be categorized as the basic philosophy of education in Indonesia is Pancasila. Pancasila is recognized as developing Indonesian national philosophy from the ancient world to the present and is expected to be used until later period. Pancasila can be viewed as the philosophical foundation for the ideology and educational practice in Indonesia; it can be understood on the basic of the nature of Pancasila. The nature of Pancasila which supports the basic philosophy in education⁸:

1. Pancasila is recognized as a nation and as a base of State Philosophy.
2. Pancasila has been established as a national paradigm.
3. The essence of Pancasila both overall and principle-by-principle has given a clear formulation.
4. The essence of Pancasila is positioned as a universal thing.
5. The essence of Pancasila can include basic ideas of various philosophies..

Pancasila as National Philosophy⁹

Pancasila was written to be the basis of the state. It can be seen from the history of stating the basic state formally in BPUPKI session held from May 29 to June 1, 1945. At June 1, 1945 meeting, Bung Karno as one of the main state proposer said that the basic state must be extracted from the Indonesian Mother Earth and firstly must be found for the philosophy of the nation. Bung Karno also said in his speech that he had explored the nation philosophy since 1918, when he was 17 years old.

Thus it is clear that the agreed *Pancasila* was used to be the basic philosophy of Indonesian nation state. It was rooting and growing in the life of the Indonesian nation since ancient times. *Pancasila* as the state philosophy can be accounted for three formal criteria terms of philosophy; they are ontology, epistemology, and axiology.

The ontology of *Pancasila* is described in *Pancasila* education module Unesa MPK TEAM (2008: 134); the each point of *Pancasila* has intrinsic element or essence. The first precept is the ultimate recognition of the existence of God; the second is the precepts about both recognition and fair treatment of people and treat Indonesian as a civilized human being. The third is the precept of an acknowledgment that although Indonesia consists of many tribes, languages, customs, and consists of many islands, actually, is Indonesia is united. Fourthly, essentially the nation power is owned by its people, and democracy is an ideology based on wisdom and implemented by consensus. While, the fifth precept is Indonesia essentially has a sense of justice; it means that each person has equal rights in all aspects of life, though not necessarily all must be the same. Justice in *Pancasila* means every citizen has the same right to get something proportionally.

Epistemology *Pancasila* is in the form of *Pancasila's* truth; it means that *Pancasila* has both an abstract truth and concrete truth. Abstract truth lies in the nature, essence or core of every precept and whole *Pancasila* precept as already discussed above in the terms of ontology. While, the concrete truth can be proved by the fact that *Pancasila* clearly has influenced the life of the Indonesian nation since the ancient times. Moreover, *Pancasila's* truth is a universal truth.

The axiology of *Pancasila* is proven by the fact that *Pancasila* is the value or norm that can be applied to guide the normative life of the Indonesian nation. *Pancasila* is applied normatively in by meaning that *Pancasila* should be used as a control of the nation's behavior, instead of changed it according to the demands of the times. It is true that *Pancasila* is flexible; it means *Pancasila* is always suitable for many situations, but its flexibility is only in the implementation, and is not in the term of its essence.

Some education policies related to its philosophical view¹⁰

There have been many Indonesian government policies in the education area based on universal philosophical standpoint. The government policies are including:

1. Indonesia has chosen the lifelong education pattern because in its principle human is seen as living thing that grows and develops from birth to death. *Pancasila's* tenet views human does not only live for human's life in the world, but also for the hereafter life. Similarly, education is not only for children (the minors), but also for adults.

2. Indonesia has also implemented education for all. It is based on the view that education is a human right and it is appropriate with the *Pancasila*, especially, the forth precept.

- a. In Indonesian national education system, there is a curriculum named the core

⁹ Soegiona & samsul muis, *Filsafat Pendidikan...*, page. 124

¹⁰ Soegiona & samsul muis, *Filsafat Pendidikan...*, page. 124

curriculum. This curriculum is similar to the essentialism education philosophy's tenet; it demands to lessen the nonessential educational material and prefer give deeper understanding for the main material only. However, Indonesian curriculum which is applied still offers too many nonessential materials. The curriculum which is applied in MIN 1 Yogyakarta is set in the subjects as follows: *Pancasila* and Civic Education, Mathematics, *Bahasa Indonesia*, Natural Sciences, Social Sciences, the Qur'an and *the Hadith, Fiqh, Aqidah*, History of Islamic Culture, Arabic, and Javanese.

Within a certain period, curriculum should be resurveyed. It means, this gives some rooms for Indonesian education to open their curriculum and adds the schools of progressivism educational philosophy which demands a non-eternal curriculum. However, the resurveying should not be done too often. Yet, it perhaps only needs to change the name of the curriculum, for example The Competency Based Curriculum (KBK), Education Unit Level Curriculum (KTSP), Local capacity Curriculum, and the most recent curricula are Curriculum 13¹¹.

1. The character education is oriented in proclamation spirit. It views the spirit of proclamation as the wise character value. This way, it is similar to the schools of perennialism philosophy's view which argues that an education should has a bottom line between the recent condition and the past condition in the equal quality.
2. The multicultural concept which is developed in Indonesia is also a global concept that appropriate with *Pancasila*, especially the third precept.
3. The meaningful educational concept is also developed based on the global philosophy concept and appropriate with the concept of the essence of *Pancasila* pragmatically.
4. The concept of Life Skill is also a global concept which can be adopted by Indonesian education and should be appropriate with the function of *Pancasila* as the development ideology.

Thus, by applying *Pancasila* as the basis of education rationally and empirically, Indonesian education had the philosophical basic that can be accounted for.

The implementation of the humanist education in MIN 1 Yogyakarta

In MIN 1 Yogyakarta, humanist education is implemented with many activities, they are for example:

1. The development activities in Religion field are including: Religion Quiz Competition, The Flash *Pesantren*, break the *Ramadhan* fast together, the study of Quran Revelation, *Halal bi Halal* (social mix up between the madrassa or school students, teachers, and school employees), *Syawalan* (social mix up between the madrassa or school member and the student's parent or guardian), play the *Murrotal* or Quran *Murotal* mp3 (every morning and the end of school to facilitate the student to memorize the Quran's verses), reciting the short surah of Holy Quran, pray *Dhuha* and *Dzuhur* together in the Madrassa.
2. Human Resource Development in MIN 1 Yogyakarta are including: Soft skill training for the teachers and the staffs, Shake hand when meet each other every morning in the school along with doing such activities: Smile, Accost, Greeting, being polite, and being courteous; Sports and Gymnastics, Held the bazaar for basic needs, Student creative work Exhibition (the student's expression arena in the public), the coloring, drawing, and poster making Competition, the alms for orphans, Play the national anthems on mp3, August 17 Competition (Class Cleanliness Competition).
3. Extracurricular activities in MIN 1 Yogyakarta are including: Scout and computer courses. Those extracurricular are obliged for all students.

The example of Learning Implementation in the Humanist Science learning process which the writer takes:

According to Driyarkara (1978) a human is a subject or a person who has the creativity, taste and intention. Human is also a subject who understands and be aware of her or his own existence, furthermore, human is a subject who can manages, regulates, controls herself or himself; she or he also has a thinking, a willing, a courage to develop their personal to be better and more perfect, a person who are seeking her or his identity¹². In the process of development and refinement of her or his personality, human being only can establish, develop, and perfect herself or himself. A human cannot perfect another human being. Something that can be done is helping each other and creating the conditions and the opportunities that enable people to develop. Learning science will be more humanistic-religious if a teacher recognizes and locates or treat the students as subjects or individuals who have those human's characters. Then, their recognition is manifested in the learning process, i.e. gives an opportunity to the learners widely so that learners is being better or being more perfect. This means there should be a human humanizing, and there should be a process of education. Learners are required as a subject who has a role, can organize their activities, and is not as an object that everything is determined by the teacher. In this case the term learning is more appropriate than teaching¹³.

Science Learning in MI will be more humanist-religious if the teachers or educators acknowledge, apply and develop their learning by using SETS approach (Science Environment Technology and Society) where SETS visionary science learning will help the participants being open in thought, potential, attitude or behavior and actions as well as to develop themselves well. If the educators implement the SETS approach correctly and consistently in their learning and teaching process, then how can SETS approach is considered to be human humanizing?

The future of human's life will be more filled with science and technology. Basically, in human's life, the elements of science, environment, technology and society are related to each other. It will be more develop when each man live in a society. As part of society in their evolution process, people should interact with nature as their habitat. Thus, they will know the natural phenomenon then later it is known as a science. They also capture the benefits to fulfill their humane ambitions in the form of technology to obtain facilities or benefits in the individual lives and communities live process. Therefore, it is strange that in science learning activities we only emphasize it on the understanding the concepts of science which is introduced without connect it with other elements in SETS. Because of that basis, SETS basis science learning is important to emphasize in the interconnection among SETS' elements. The main purpose of SETS education is how to make SETS can help people create a heavenly world, and it does not create 'hell' in all aspects of life. Besides, SETS also can help people to make a better life if there are equal rights for all human beings in the world regardless of race and wealth¹⁴.

SETS approach has seven major components, they are: constructivism, inquiry, questioning, learning community, modeling, reflection, and authentic assessment. SETS is expected to emerge student's motivation in learning because students can understand the benefits of science concepts, even they can understand the positive and negative impacts of the technology application on the environment and society.

12 Sumaji, dkk. *Pendidikan Sains...* page. 167

13 Sumaji, dkk. *Pendidikan Sains...* page. 167

14 Achmad Binadja, *Hakekat dan Tujuan Pendidikan SETS Dalam Konteks Kehidupan dan Pendidikan Yang Ada*. The paper is gotten in Education Workshop Seminar SETS, The cooperation between SEAMEO RECSAM and UNNES, December 14-15, 1999. page. 5

The characteristics of humanistic-religious science learning along with SETS approach

Science learning by SETS approach has traits or characteristics as follows:

1. It gives the desired chemistry learning concepts.
2. Learners are brought to a certain situation to see the technology which relates to the learning concept or uses the concept of science to the form of technology for society's necessity.
3. Students are encouraged to think more about the various possibility of the impact that might occur in the process of science transferring to the form of technology (both positive and negative impact).
4. Students are encouraged to explain the interconnection between the science elements with other elements in the SETS which affect the relationship between the various elements.
5. Learners are encouraged to consider the advantages and the disadvantages of using the chemical science concepts as is converted to the form of technology.
6. Learners are encouraged to find an alternative to eradicate the disadvantage caused by the science's role in forming the disadvantageous technologies on the environment and society (encourage them to find better technology forms).
7. In the context of constructivism, learners can be invited to talk about SETS related to the learned scientific concepts from various points of view and various starting point depends on the basic knowledge of the students.

The characteristics of SETS approach science learning needs to be displayed. It means the learned science concepts are not only introduced as a concept of pure science but also a concept which is associated with other elements of the SETS¹⁵.

The problem is: how does science learning establish a humanistic-religious student?

Firstly, the educators should use media which can visualize the abstract science concepts in teaching the scientific concept; they can use some simple props. It is because props are needed to convey the abstract concepts of science on learning process; it also can act an important role as a tool to create an effective and enjoyable learning. Using of props stimulates children's imagination and gives the depth learning impression because all the five sense and all learners' ability should be stimulated, used and involved. Thus they do not only know, but also they can use and apply something they learned in the science concept¹⁶.

Secondly, the Learners are taken to a certain situation to see the technology related to the learned concept or uses the concept of science to the form of technology for the benefit of society. The educator should help the learners to benefited science as a productive concept in the creation of technology, and minimize the negative impacts on the environment and society.

Thirdly, it is Dewey's famous scientific method, the reflective method. The steps of Dewey's reflective method are:

1. Learners have direct experience of their involvement in an activity they are interested in;
2. Based on that experience, students then have certain problems that can stimulate their mind;
3. Then, learners are encouraged to have or to find the necessary information to solve the problem;
4. After that, Learners develop a range of possibilities and tentative solutions to solve the problem,

15 Achmad Binadja, *Pembalajaran Biologi dan Evaluasinya Dalam Konteks SETS*. The paper of Education Workshop Seminar SETS; the cooperation among PGBS, Depdiknas, RECSAMAS, MGMP Biologi eks. Surakarta, March 31, 2002. Page. 5-6.

16 Arif Widiatmoko, *Pengembangan Perangkat Pembelajaran IPA Terpadu berkarakter Menggunakan Pendekatan Humanistik Berbantu Alat Peraga Murah*, (Indonesian Science Educatin Journal. Vol.2 No.1 April, 2013) Page.76-82.

and

5. Learners then examine the possibility by apply it to solve the problem. Thus Learners will find the validity or truth of his analysis by themselves¹⁷.

Fourthly, learning community of the learners is encouraged to find alternative to eradicate the disadvantage caused by the science role in forming the technologies on the environment and society (encourage them to find better technology forms). It is for example, a farmer can easily fix his hoe, tractor, or plow; yet can he repair the tractor if there any damage in it. While, bring his tractor to the garage in the town spend too much time, energy and cost. In such kind of situation, it would have been better if the farmers have the ability to maintain and resolve some minor problems in using a product of technology. This example shows the relation between science and technology and its benefits for society. People who use technology products need to have an understanding of science that can be a provision to preserve the technology's product in order to always be able to function it optimally; even they can used the technology as a provision to overcome the minor difficulties. This will be achieved through the education of students in the school or through non-formal education for community members. The students who learnt these things in the school are expected to become members of society who capable to deal with science and technology as well as use it for the welfare of the community¹⁸.

Fifthly, it is the essence of constructivism which is developed by J. Piaget by an experiment. It is an experiment to finding out the child's knowledge development, interviewing, and observing the activities and behavior of children. It is emphasizing the learners to widen their knowledge by reading, exploring, experimenting many things in the environment around them, etc¹⁹. Learners can be invited to talk about SETS related to the learned scientific concepts from various points of view and various starting point depends on the basic knowledge of the students.

Sixthly, it is inquiry which based on Eggen and Kauchak (1996) is a method that prepares students to conduct experiments on their own extensively in order to see what happened, makes them want to do something, makes them ask their questions, encourages them to find the answers by themselves, and connects their discovery to the other discovery, then comparing what they found with what the other learners found. In this case, the educator should act as a facilitator and inspiration, so that the generalizations which are discovered by students have reinforcement. The inspiration from the educators is needed to nurture and to develop the spirit and curiosity of the students on new thing.

Seventhly, questioning is one of the most prominent skills in science learning, and it is a key skill which have to be trained. Various discoveries which found by scientists always start from finding the problem and stating the problem in a good and correct the questions. Science learning should provide skills to the students to ask and find the qualified problem. Lastly, the authentic assessment by Magdeleine & Schmidt (2007) asserts that an authentic assessment seeks, collects, and synthesizes information about student's ability to understand and to apply the knowledge and skills in real situations²⁰. Teachers can make learners dare to be creative through these ways: (a) giving a task that has not only one correct answer to a particular question (have many answers or even all answers are correct), (b) be more tolerable to an eccentric answer, (c) more emphasize on process of study rather than on the results. (d) Encourage the learners to try, to determine their less

17 Yusuf hadi Miarso, *Teknologi yang berwajah Humanis*, (Penabur Education Journal. No.9/Year: 6th /December, 2007) Page. 50-58.

18 Anna Poedjiadi, *Sains Teknologi Masyarakat Model Pembelajaran Kontektual Bermuatan Nilai*, (Rosda, Bandung, 2010). page. 95-96.

19 Anna Poedjiadi, *Sains Teknologi.....* page 70

20 TIM. Lapis PGMI, *Pembelajaran IPA 1, (Learning Assistance Program for islamic shool*, Jakarta, 2008) page. 17.

clear or incomplete information, and to have their own interpretation related to the knowledge or events they are observed. (e) Provide a balance method between structured thing and spontaneous or expressive thing.

The components in authentic assessment are as follows:

1. Authentic tasks: i.e. an assignment that asks students to show their authentic ability and skills.
2. Rubric: i.e. a tool to score which contains the lists of criteria for a task.
3. Descriptors: i.e. the explicit description of the student's level performance at each level of performance.

The next problem which arises is "does this humanistic science learning counted as religious or not?"

Humanistic-Religious Science Learning

In a philosophical point of view, it is clear that the epistemology value of a scientific induction will be addressed differently based on the view of each person about the existence, the nature of a non-material world, and nature of our knowledge about the same thing. In this journal, the writer will only explain two views philosophical view; they are the realist view and the empiricist view.

Realist view is the only view that can be defended. Realism recognizes an existence of a non-material world and the capacity of our cognitive faculties as thing to know this reality, especially the intellectual capacity to achieve general insights about reality. It firstly comes from general principles, such as the principle of sufficient reason, natural causality and determinism principle which form the basis of scientific induction. It is not merely a habit of well-established thought, but it is a valid thing for an independent external world of our thinking. Secondly, this view is not only accepted as a proof of a kind of natural intrinsic as is said by the extreme realist, but it also can be established by convincing rational arguments. However, when justification for this epistemology is positioned beyond the scope of this study, we should refer to the ex professo realistic epistemology treatises.

Empiricist view: According to empiricism, intellectual knowledge is not essentially different from sensory knowledge, so the scientific knowledge does not mitigate beyond the sensory experience data. As a result a general knowledge abstractly or universal knowledge about the world of experience is impossibility exist. Therefore, the results of the so-called scientific induction should not be something else but a collection of particular sensory experience. This way, an inductive statement is solely common questions collectively, so there is no essential difference between the scientific induction with a perfect induction or induction of enhanced by an analogy²¹.

The general rules of any scientific method should comply these demands: foothold point should be clear, correct, and definite; problems or issues should be made as simple as possible; coherence must be maintained; the last is hypothesis should be well-constructed²².

C. Conclusion

From the discussion above, the writer concluded that the humanist-religious education in Indonesia should understand the concept of Pancasila, the 1945 Constitution of the Republic of Indonesia and Islam. Humanist-religious education should be adapted to the human's nature in the arrangement, the position and the disposition of its nature. The learning process uses 'skills process' approach, constructivism, and learning community. Science learning in MI will be more

21 Henry van Laer, *Filsafat Sain Bagian...* page. 103-104

22 Henry van Laer, *Filsafat Sain Bagian...* page. 60

humanist-religious if the teachers or the preceptors acknowledge, apply, and develop their teaching and learning process by using SETS (Science Environment Technology and Society) approach where the vision of the science learning process is SETS where SETS will help the learners to be participants who are open minded, auspicious, having a good attitude or behavior and actions as well as they can develop themselves well. Thus, the educational services which are offered by MIN 1 Yogyakarta for the public can fulfill the basic educational necessity of society.

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