PROCEEDINGS

INTERNATIONAL CONFERENCE
"21ST CENTURY ISLAMIC EDUCATION"

Editors:

Istiningsih
Marhumah
Muqowim
Sri Sumarni
Erni Munastiwi
Muhammad Mustofa

Organized by

Faculty of Tarbiyah and Education
State Islamic University 'Sunan Kalijaga' Yogyakarta, Indonesia

GRAFIKA INDAH

FOREWORD

This conference is held on December 5, 2018 at Faculty of Teacher and Education, State Islamic University 'Sunan Kalijaga' Yogyakarta, Indonesia. The theme of this conference is 21st Century Islamic Education. The main objective of this conference is to provide exposure to the latest educational developments towards quality of education, identify current issues to achieve quality of education, exposure related to new innovations in research and publications in order to achieve quality of education and establishing academic networks between regional educational institutions of South-East Asia also Global area.

The workshop is organized into two major sessions; the main session and parallel sessions. The main session is filled with seven expert speakers, from Universiti Tun Hussein Onn Malaysia (UTHM) (Prof. Emeritus Dr. Jailani Bin Yunos**),** from Nagoya University Jepang **(**Prof. Andi Bangkit), from Amerika (Erik Christopher Hookom, B.A., M.Ed., TEFC), from Singapura (Angelina Andrews), from CM Asia Learning Singapura (Prof. Jerome Lo), from Eduspec Indonesia (Indra Charismiadji), from State Islamic University 'Sunan Kalijaga' Yogyakarta, Indonesia (Prof. Phil Al makin), and as they keynote speaker is Rector State Islamic University 'Sunan Kalijaga' Yogyakarta, Indonesia (Prof. Drs. K.H. Yudian Wahyudi, MA., Ph.D.

The committee recived about 15 papers which are divided into two parallel sessions in accordance whith sub-themes. This is done in such way so that graduate students have opportunity to share their information about research in their field in the international works and seminar, also may desiminate their scientific.

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Sri Sumarni

State Islamic University 'Sunan Kalijaga' Yogyakarta, Indonesia

Correspondence: marni.suka@gmail.com

ABSTRACT

Education as an organic process is education that not flawed by the process and results. Organic education is intended for children to get education in accordance with the level of development, pay attention to the values in the environment in which they live, and the 4Cs Skills (critical thinking and problem solving, communication, collaboration, and creativity and innovation) that underlie a human being to get along in the 21st Century. Education should not ignore children's needs according to their level of development, either on cognitive, affective, and psychomotor aspects. Education is also important to pay attention to the values of the environment in which children live, such as: the value of mutual cooperation, value of mutual trust, value of tolerance, value of concern, and other social values. Education must also pay attention to the needs of children in the 21st century, namely education that is able to prepare themselves in entering the Industrial Revolution Era 4.0. In this era a new civilization was born, the online civilization that gave birth to Generation Z with a spiritual vacuum and a paralysis of the moral ethics compass. Education must be able to infiltrate social media spaces with fun, up-to date, contemporary and dialogue. The narratives of spiritual moral are packaged naturally and culturally, able to dialogue into the empirical reality of children today. Likewise, the educational environment includes not only the environment of family, school and community education, but also child social environment and social media that need to be continuously built in solidity and synergy.

Keywords: *organic education, industrial revolution 4.0, generation Z, culturally, dialogue*

A. INTRODUCTION

The term Industry 4.0 was born from the idea of the fourth industrial revolution. *European Parliamentary Research Service* (Davies, 2015) said that the industrial revolution happened four times. The first industrial revolution took place in England in 1784 where the invention of steam engines and mechanization began to replace human work. The emergence of the steam engine has succeeded in increasing the countries per capita income to six times. The second Industrial Revolution was known as the Technology Revolution. This revolution was marked by the production and use of iron and steel on a large scale, the widespread use of steam power and the emergence of various new technologies. In the third industrial revolution, industry in the world has turned into a digital. The third industrial revolution changed the pattern of relations and communication of modern society. This revolution has

shortened distance and time, this revolution puts forward the real time side. Next, there was a huge leap in the industry through the fourth revolution in which information and communication technology was fully utilized. In this era the business model underwent major changes, not only in the production process, but also throughout the industrial value chain. (Prasetyo & Sutopo, 2018).

Industry 4.0 is a term popularized by Germany in 2011. This is marked by the digital revolution. This industry covers various types of technology, ranging from 3D to robotics which are believed to be able to increase productivity. The definition of Industry 4.0 itself varies because it is still in the research and development stage. German Chancellor Angela Merkel argues that Industry 4.0 is a comprehensive transformation of all aspects of production in the industry through the incorporation of digital technology and the internet with conventional industries (Merkel, 2014). Roblek emphasizes the definition of the element of speed from the availability of information, namely an industrial environment in which all entities are always connected and able to share information with one another (Roblek, Meško, & Krapež, 2016).

One of the imperatives of today's world with the disruptions brought about the ongoing fourth industrial revolution is the need of human resources enhancements. They need to be equipped with different set of character, knowledge and skills requirements. The changing workplace puts demand on knowledge production and innovation applications of knowledge. Also, changes in reading and learning habits need that educationalists devise new pedagogical techniques. The rapid pace of emergence of Industry 4.0 requires that Education 4.0 also leapfrogs from the current Education 2.0 framework to Education 3.0/4.0 (Diwan, 2017).

Diwan said that Education must be designed to enter the Industrial Revolution 4.0 as well as suitable for Generation Z as Education 3.0 / 4.0. Education 3.0 / 4.0 in the context of this paper try to offer the term organic education, namely education that returns to concepts that are natural, cultural, and based on children's needs, but still contextual with children's needs. In other words, education follows the stages of child development and the demands of development in accordance with the era. This paper intends to analyze the educational needs of children in the Industrial Revolution Era 4.0 and its preparation efforts.

B. CHARACTERISTIC OF GENERATION Z (GEN Z)

The occurrence of grouping of generations over time is the premise that generation is a group of individuals who are influenced by historical events and cultural phenomena that occur and are experienced in the phase of their lives (Twenge, 2006) and these events and phenomena cause the formation of collective memories that have an impact on their lives. Thus, historical events, social, cultural effects, and other factors will affect the formation of individual behavior, values, and personality (Putra, 2016).

From these explanations there are two main things that underlie the generation of generations, namely demographic factors, especially the similarity of the year of birth and sociological factors in particular are historical events. Parry & Urwin said that the second factor was more widely used as a basis for studies and research on generation differences (Parry & Urwin, 2010). Experts argue that generation is formed more due to historical events or events compared to the year of birth, as an example in Table 1 it can be seen that the Baby Boom generation began in the period from 1943 to 1946 and ended in the period 1960 to 1969. Generation X starts from a varied time span, from 1961 to 1965 and ends in 1975 to 1981.

According to Howe & Strauss (2000), there are three attributes that more clearly identify differences in generation, namely:

1. *Percieved membership*: individual perceptions of a group in which they are incorporated, especially in adolescence to young adulthood

2. *Common belief and behaviors*: attitudes toward family, career, personal life, politics, religion and choices - choices taken related to work, marriage, children, health, crime

3. *Common location in history*: changes in political views, historical events, for example, such as: war, natural disasters, which occur during adolescence to young adults.

From these explanations can be summarized grouping generational differences according to research Bencsik, Csikos, and Juhez can be seen in the following table:

Table 1
Generation Differences
(Bencsik, Csikos, & Juhaz, 2016)

Year of Birth	Generation Name
1925 – 1946	Veteran Generation
1946 – 1960	Baby Boom Generation
1960 – 1980	Generation X

1980 – 1995	Generation Y
1995 – 2010	Generation Z
2010 – now	Generation Alpha

Six groups of generations have different characteristics. The young generation who are just entering the workforce are generation Z, also called *iGeneration* or internet generation. Generation Z has similarities with generation Y, but generation Z is able to apply all activities at one time *(multitasking)* such as: running social media using a cellphone, browsing using a PC, and listening to music using a headset. Whatever is done mostly associated with the virtual world. Since childhood, this generation has known technology and is familiar with sophisticated gadgets that indirectly affect personality (Putra, 2016).

1. Aspirations of Gen Z

The generation that would soon be entering universities and colleges is termed as "Gen Z". The point worth consideration today is whether our education framework today can lead to development of such skills, which will also meet the aspiration of our Generation 'Z', who will performance in the Fourth Industry Revolution. Currently, the Gen Z is entering the age 13 to 19. They are growing up in a time so revolutionized by technology that it hardly resembles that of their parents and grandparents. This generation is very different in their aspirations and how they perceive the world around them. In a recent survey conducted among this generation, three notable aspirations came out strongly; about 22% of them expressed desire of relevant and meaningful education to equip them for jobs of the future; about 38% wanted strong growth early enough in their careers and another 32% wished most of their dreams to be fulfilled within 10 years of their entering the new age exciting career (Diwan, 2017).

2. The Different Habits of the Generation Z

The current Generation Z has changed from those of the earlier generations in terms of reading and learning habits. The table below summarizes these changes:

Table 2
Personality, Demands, and Communication Changes of Generation Z

THEN	NOW
Few distractions, controllable in nature (TV, music)	The ubiquitous mobile phone has changed the rules
Reading habit inevitably developed, at least to medium level	With video streaming, news shorts and twitter, anything over a paragraph is daunting

Hands-on parental involvement in learning	Drastically reduced, institutions inundated with more responsibility
Homogeneous educational experiences across institutions	Different models of teaching across schools and colleges, distracting for the average student
Clearly drawn career paths	Boundaries across disciplines blurred
Limited, mostly reliable, formally published information	Information overload, often unverified, often deliberately inaccurate
Face-to-face interaction dominant	Virtual interaction dominant
Appreciation rare, mainly earned through significant effort and achievement	Appreciation ubiquitous, leading to skewed perceptions of self

(Diwan, 2017)

C. EDUCATION IN THE INDUSTRIAL REVOLUTION ERA 4.0 FOR GENERATION Z

1. The essence of Education

Education has a central role in people's lives. Education determines progress in various fields of life, especially in the internalization of social, cultural and religious values that develop in society. Education can also change the paradigm or mindset of a person or community, so that they are not resistant to new things or things that are good and right. Education even determines the future of a nation, because the results of education will fill various important pillars in the leadership of this nation. Education also determines the progress of world civilization, because various values of caring, cooperation, love, peace, and unity of mankind can be woven through education. Through education of good character values since the child was born, the child will grow up to be an adult who is honest, trustworthy, respectful, polite, *tawadhu'*, tolerant, and various other values needed for 21st century life.

According to John Dewey, education is life itself. According to him, life is not only a personal matter but is broadly related to people's lives as well. Therefore, education is a necessity and takes place naturally, functioning socially because it takes place in the community itself, has values and meaning guiding the habits of the old generation that are different from the new generation and a sign of the development of a society's civilization. Education is nothing but an effort to maintain the sustainability of the community itself (Dewey, 2018). Still according to Dewey, changes that occur in society must exist and are unavoidable. This view is actually inseparable from his philosophical

thinking about reality which he sees as always flowing. Dewey stated that education became a continuous process of renewal for the survival of the community and its members. Education is a learning that is continually conveyed, communicated according to the situation at hand. Individuals interact with the environment to live, grow and develop. This interaction can change the environment or even change individuals (Hansen, 2002).

So, education is: first: the whole process in which a person can develop abilities, attitudes, and other forms of behavior that are positive in a society where he lives naturally and culturally; second: the social process in which people are faced with the influence of a chosen, controlled, and systematic environment, so that the person can get or experience the development of their social abilities and individual abilities. The first definition is in accordance with Dewey's opinion that education can take place informally in any environment, even not only in the family, school, and community, but also in the environment of child relationships and social media. While the second definition of education is more formal in formal education

institutions, such as schools and universities. Informal education is closer to children, the relationship between educators and students is more mutual and able to build children's awareness, so that informal education needs to enter the classrooms and build dialogical relationships between teachers and students.

In the face of the demands of 21st century development which was marked by the Industrial Revolution 4.0 and the aspirations of Generation Z as described above, education has a big challenge, so an educational framework is needed to be able to serve them well, because if wrong in responding to them can be fatal. **The influence of intense and broad social media is very easy to damage their character so that they are easily frustrated. In this era, education is needed in the family environment as a foundation for character, advanced education in schools, education in a community environment that continues to provide refinement through the values of local wisdom.**

2. Education in a Historical-sociological Perspective

Historically, education has begun since the existence of humans on earth. People have practiced education

even though they are not familiar with education, because education is the instinct of everyone. The sociology perspective focuses on education in two aspects. First, seeing the community as an illustration of the peculiarities of structures that arise, develop continuously and experience change as a consequence of human actions in relation to other human beings. Second, look at the relationship between "academic" explanations of social life and policy formulations that can be used directly in the activities of community members every day (Meighan, 1981).

Sociology in the context of a macro approach has two main perspectives, namely the functional perspective and the conflict perspective. In general, functional analysis sees the function and positive contribution of educational institutions in maintaining or maintaining the sustainability of the social system. Durkheim as one of the adherents of this view looks at the relationship between education systems (practices) and integration and social solidarity. Durkheim sees the main function of education as transmitting values and norms in society. Durkheim argued that: *Society can survive only if there*

exists among its members a sufficient degree of homogeneity; education perpectuates and reinforces this homogeneity by fixing in the child form the beginning the essential similarities which collective life demands (Haralambos & Holborn, 2004).

In pre-industrial societies, education is done more informally through the values of local wisdom in the family and community environment. The community lives in an environment that is caring, harmonious, compact, and establishes good cooperation, both in private matters such as building houses and public affairs such as building roads, bridges, waterways, school buildings, and so on. Everything is done without paying labor, but help each other help in turn. The Javanese community gave the term "*sambatan*" with the spirit of advancing together. Various jobs are carried out voluntarily and do not require modern or sophisticated equipment and skills. The division of labor is also not carried out specifically, so it does not require formal education. They are united because they have the same ancestors. Social solidarity is based on mutual trust. This mutual trust is able to penetrate the boundaries of differences

such as religious differences and social classes. In rural communities, the values of local wisdom like this have not faded much due to the effects of modernization.

Whereas in modern society / industrial, social solidarity is generally based on the interdependence of the individuals who have the same skill or competence, or who need each other, and not solely based on their local knowledge. The function of education in this case is to prepare individuals to occupy certain roles in the world of industry and people's lives. Bureaucracy is used to regulate tasks or jobs that have a clear relationship line, both vertically and horizontally, so that those whose qualifications do not fit the line can be isolated because of clear sanctions. Interaction is carried out on the basis of the spirit of completing tasks and jobs that are sometimes "rigid", especially in the context of vertical relationships.

In the Industrial Revolution 4.0 the function of education was to prepare individuals to work on very diverse tasks at the same time. In this era a new civilization was born, namely online civilization that gave birth to generation Z with spiritual emptiness and paralysis of moral ethics compass.

In this context, education must be able to anticipate the style and civilization of a generation that is instant and online by making new breakthroughs that are culturally millennial. Education must be able to infiltrate social media spaces with fun, up-to date, contemporary and dialogue. The narratives of spiritual moral are packaged naturally and culturally, able to dialogue into the empirical reality of children today. Likewise, the educational environment includes not only the environment of family, school and community education, but also child social environment and social media that need to be continuously built in solidity and synergy.

Meanwhile, the conflict perspective has a different view in explaining the practice of education. If the functional perspective looks at the function of education, then the conflict perspective sees that the practice of education causes conflict in society. This conflict is more caused by differences in the position of each individual in the community. Marx, describes the position of individuals in a dichotomy, namely individuals who are in power (superordinate) and individuals who are controlled (subordinate) (Johnson, 1990).

Educational institutions according to the conflict perspective are considered to contribute to social inequality in society. This inequality is more due to differences in social status which cause differences in the ability of a group of individuals to access educational facilities (Haralambos & Holborn, 2004). As a result of this procession, educational facilities are only able to accommodate a group of individuals who have more resources, in this case material (money). The conflict perspective further explained, educational institutions ultimately also carry out social reproduction functions. Communities from disadvantaged groups will eventually produce individuals who cannot afford it.

Related to that, Giroux in Nuryatno revealed that the domination of capitalism had spread to other regions, including education. In the education area the most obvious impact of capitalism's domination is on one of the products it produces, namely culture of positivism. In this view, capitalism and the culture of positivism can be seen when the knowledge disseminated to students is a science that orient them to adapt to the industrial world, at the expense of the critical aspect of subjectivity, namely the ability to see the world critically.

In detail, Peter Mc. Laren in Nuryatno also put forward three impacts of capitalism on education. First, the relationship between capitalism and urban education has led to school practices that favor economic control by elite classes. Second, the relationship between capitalism and science has encouraged the development of science which is only aimed at obtaining material profit compared to creating a better global life. Third, marriage between capitalism and education and science has created a foundation for education that emphasizes corporate values at the expense of the values of social justice and human dignity (Nuryatno, 2008).

D. EDUCATION IN THE INDUSTRIAL REVOLUTION ERA 4.0

1. The Importance of Local Wisdom Values in the Industrial Revolution Era 4.0

Almost all nations in the world have local wisdom values from various cultures and tribes. These values contain ethical and moral values that are very important to continue to be preserved to maintain social harmony.

These values are integrated in the lives of local people, become guidelines in behaving and interacting with God, fellow human beings, and nature, so that they can make the three relationships into harmony. In the context of a multicultural society such as Indonesia, the local wisdom has a very meaningful value, especially as a "bridge" and unifying the integrity and unity of society for the survival of its civilization.

In the context of the 4.0 Industrial Revolution and education for Generation Z, local wisdom can also be a "cure" for the poor effects of digitizing information on education, because local wisdom is able to hone the subtlety and height of mind. In the midst of a society that is experiencing the impact of capitalism and the weak relationship of friendship due to the influence of sophistication of IT, the presence of local wisdom values is very important. Therefore, efforts to reinvent the values of local wisdom need to be nurtured and developed in various communities. Local wisdom can be understood as ideas, values, local (local) views that are wise, full of wisdom, good value, embedded and followed by members of the community (Sartini, 2004).

The system for fulfilling their needs includes all elements of life, including religion, science, economics, technology, social organization, language, communication, and art. Another understanding but similar to local wisdom was also expressed by Zulkarnain and Febriamansyah in the form of certain principles and ways that were adopted, understood and applied by local people in interacting and interacting with their environment and transformed in the form of customary values and norms (Zulkarnain & Febriamansyah, 2008).

The effort of reinventing the noble values of local wisdom is developed by looking at some empirical conditions, namely: *first*; that reinventing is done because the spirit or the spirit of the values of unity and unity as well as historically the spirit has been seen for example in the expression "*rukun agawe santosa, crah agawe bubrah*" has been eroded by capitalism and began to shift so that it needs to be revived in order to remain a foundation for interacting in a harmonious community life; *second*, the spirit of these values can be used as a means of inheritance and development in the sense of further strengthening the values of unity and

unity, especially in the social environment of society; *third*, as a cultural glue with the religious diversity resources they possess need to be maintained and developed; *fourth*, the loss of the spirit of values in the pluralistic resources of society and the growing development of the tradition of violence.

Wahab said that the community supports cultural values and some of them can be categorized as *local genius* or *local knowledge* can be a source of value for the supporting community. The values of local wisdom that have been considered good and relevant in the current era of globalization need to be maintained, even if necessary as a source that builds the culture of Education (Wahab & Azis, 2012).

E. ORGANIC EDUCATION MEETS GENERATION Z DEMANDS OF THE INDUSTRIAL REVOLUTION ERA 4.0

The all-digital 4.0 Industry Revolution in the world of manufacturing can be said to be the same as the characteristics of Generation Z which also uses digital messages in various ways, both transportation, food, clothing, learning resources, and so on. This era has presented new values, new understandings

and changes throughout the scope of human life whose arrival time is unpredictable, so that the world of education feels the need to equip through various environments. Education, both family, school, community social relations and social media. The Education Environment needs to strengthen strengthening the values of wisdom but can produce human beings in accordance with the atmosphere of global demand. Education environment requires strengthening for children in learning. Learning is very meaningful for humans if they are able to solve their problems in daily life (Stromquist, 2014). Problems that may arise in the 21st century are very diverse, such as: (1) he readiness of children entering the digital era that has an impact accompaniment such as: games on-line, on-line pornography, selling drugs, even buying and selling labor, (2) ethical issues using social media, such as: spreading false news (hoax), using dirty words, committing fraud, and so on.

21st century education in the 4.0 industrial revolution era and dealing with Gen Z children requires character values to get along in the digital world (tough, hardworking, resilient, broad-minded, creative, tolerant, and polite), but still based on the values of local wisdom (religious, mutual cooperation, trust,

caring, friendly, and polite). The author offers the term Organic Education. Education as an organic process does not mean education to plant or eat organic plants as many people do so that their lives are healthy, but education that is not flawed by the process and results. Organic education is intended so that children get education according to their level of development, pay attention to the values in the environment in which they live, as well as the universal values that underlie a person to get along in the Industrial Revolution Era 4.0. Education must not ignore children's needs according to their level of development, both in the cognitive, affective, and psychomotor aspects.

Organic education can refer to the Goldberg concept, which worries the unpreparedness of school graduates to have the skills needed in the 21st century. Concerns also arise among business leaders in the American market. These concerns do not go unwarranted or unnoticed. Contemporary data portrays a despondent picture regarding new graduate preparedness for the global workforce. The findings reveal that employers feel the new entrants are deficient in the21st century skills imperative for current market progress and profit. The critical 21st century skills

employers demand are critical thinking and problem solving, communication, collaboration, and creativity and innovation- the 4Cs. The challenge is: How do educators better prepare students for 21st century skills utilizing technology as the conduit? This paper highlights three strategies (amendable to immediate, low cost, and interdisciplinary implementation) that educators could utilize to foster student preparedness for the 21st century workforce. Strategies include: (a) becoming cognizant and literate in Web 2.0 tools; (b) assigning real world problems and issues for students to resolve using technology; and (c) creating collaborative problem-based learning experiences utilizing the resources available via the Web.(Goldberg, 2012).

The Implementation of Curriculum 2013 in Indonesia hopes to develop 21st century skills or be termed 4C (Communication, Collaboration, Critical Thinking and Problem Solving, and Creativity and Innovation). The application of Curriculum 2013 is not just a transfer of material, but the approach and process are able to form 4C skills. In Curriculum 2013 the scientific approach starts from a direct analysis of the object of study learning presented by the teacher, it is hoped that students can actively observe and analyze the object, so that the

child will discover his knowledge. Through the five stages in scientific approach, namely: observing, asking, trying, assimilating, and communicating, it is hoped that students can actively and collaboratively with their friends find their knowledge. The teacher is only a facilitator in learning with a variety of varied methods and IT-based media.

The object of learning studies is as close as possible to students so that they get an active response from students after making observations and even trying. 21st century teachers are also expected to present actual problems in society to be investigated by students, both individually and in teamwork. Various alternative solutions can be discussed together between students and teachers, so the choice of solutions is right. Learning strategies or methods can be adopted that stimulate teamwork, so that collaborative and communication skills of students can continue to be developed. In building collaborative and communicative skills, teachers can continue to preserve local wisdom values, such as: cooperation, friendliness, courtesy, care and trust.

F. SUPPORTIVE EDUCATION ENVIRONMENT FOR ORGANIC EDUCATION

The most basic thing known from the education of the generation theory is that all positive character growth starts from the family, where the child starts his life as a baby, even since in the womb. How the demands of Generation Z in everyday life are important things that must be known by parents, teachers, and education observers. A correct understanding of the characteristics of Generation Z children by parents can help them in educating children from the earliest possible time. Since the family is the first major environment for children to receive education. A great educator from Switzerland, Pestalozzi said that education starts from birth, so the development of personality and character of children also starts from birth. He acknowledged the influence of the first years of a child's life on the development of a healthy and balanced personality. Interacting children with their mothers in the first years of life has a major influence on the development of children's personality and character. Need for love, comfort, safety, calm and happiness fulfillment are the initial capital of good that exists in children which can be a

foundation for building other values (Heafford, 1967).

In the school environment, the teacher's correct understanding of the development and demands of generation Z will lead the teacher to design and implement appropriate learning. Learning that does not pay attention to the development and demands of children in accordance with their times, will make children bored or frustrated. If children are bored and frustrated, teachers will also get bored and frustrated when teaching. This rationale that makes understanding of child characteristics in various aspects is a starting point for being able to provide appropriate education services. Schools are also required to prepare all facilities for Generation Z, including adequate internet facilities along with control of negative sites. Learning in class can also be directly online with learning resources on the internet, teachers can make learning groups through social media, even several times learning can be done online.

From the description above can be made an Organic Education model referred in this paper with this picture:
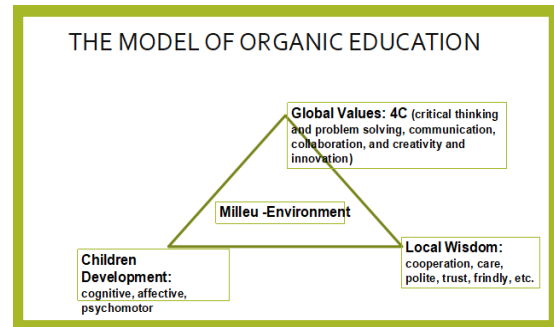
G. CONCLUSIONS

1. The developmental generation theory divides six groups of generations that have different characteristics. The young generation who are just entering the workforce are generation Z, also called iGeneration or internet generation. Generation Z has similarities with generation Y, but generation Z is able to apply all activities at one time (multitasking) such as: running social media using a cellphone, browsing using a PC, and listening to music using a headset. Whatever is done mostly associated with the virtual world. Since childhood, this generation has known technology and is familiar with sophisticated gadgets that indirectly affect personality and whatever is done is mostly related to cyberspace.

2. Generation Z demands with digital and multitasking characteristics are important things that must be known

by parents, teachers, and education observers. A correct understanding of the characteristics of Generation Z children by parents can help them in educating children from the earliest possible time. Since Family is the first major environment for children to receive education. The interaction of children and their mothers in the first years of life has a major influence on the development of children's personality and character. Need for love, comfort, safety, calm and happiness fulfillment are the initial capital of good that is available in children which can be a foundation for building other values.

3. Problems that may arise in the 21st century are very diverse, such as: (1) he readiness of children entering the digital era that has an impact accompaniment such as: games on-line, on-line pornography, selling drugs, even buying and selling labor, (2) ethical issues using social media, such as: spreading false news (hoax), using dirty words, committing fraud, and so on. The skills needed in the 21st century for Generation Z are critical thinking and problem solving,

communication, collaboration, and creativity and innovation (the 4Cs).

4. Education in the Industrial Revolution 4.0 era, together with the group of Generation Z children, requires character values to get along in the digital world, such as: tough, hard work, tenacious, broad-minded, creative, tolerant, and polite, but still based on the values of local wisdom, such as: religious, mutual cooperation, trust, caring, friendly, and polite. Author offers an organic education model that is education that is not flawed by the process and results. Organic education is intended so that children get education according to their level of development, pay attention to the values in the environment in which they live, as well as the universal values that underlie a person to get along in the Industrial Revolution Era 4.0.

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TRILOGY OF TAMANSISWA TEACHINGS IN DIFFERENTIATED LEARNING IN PRIMARY SCHOOL

Ana Fitrotun Nisa

Doctoral Student of Yogyakarta State University; Sarjanawiyata Tamansiswa University
Yogyakarta, Indonesia
Email: ana.fitrotun@ustjogja.ac.id; ananisa@ymail.com

Zuhdan Kun Prasetyo
Yogyakarta State University
Yogyakarta, Indonesia
Email: zuhdan@uny.ac.id

Istiningsih
State Islamic University 'Sunan Kalijaga'
Yogyakarta, Indonesia
Email: istiningsih81@gmail.com

ABSTRACT

Education is an activity to educate students to become a human being who is free in spirit, mind and energy, therefore it may fulfill physical and spiritual needs according to the nature of students by maintaining, promoting and developing the potential of students towards the direction of students' life. One strategy that can be used to maintain, promote and develop the potential of students is by implementing the trilogy of Tamansiswa teachings. It is a teaching used by Ki Hadjar Dewantara in implementing the learning process at Tamansiswa Foundation which is now fading, including in Tamansiswa Primary School Jetis, Yogyakarta, Indonesia. This research aims to measure the implementation of the trilogy of Tamansiswa teachings in facilitating differences in the characteristics of students in grade V of Tamansiswa Primary School. This research uses survey method by observation, interview and questionnaire to get the implementation data of the trilogy of Tamansiswa teachings in differentiated learning. The results of this research indicate that there are 4 students in determinant I (high motivation and high ability), 2 students in determinant II (high motivation low ability), 2 students in determinant III (low motivation high ability), and 2 students in determinant IV (low motivation and low ability). The cases are: (1) the teacher has not mapped the condition of students' ability and motivation, (2) the teacher has not been able to apply the trilogy of Tamansiswa teachings in the context of managing students during the learning process. Therefore, this research recommends: (1) seminar and training for teachers to learn and implement the teaching of Tamansiswa in learning process, (2) assistance for teachers to master and facilitate according to character of student.

Keywords: *Trilogy of Tamansiswa teachings, Differentiated Learning, Primary School.*

A. INTRODUCTION

Ki Hadjar Dewantara is the father of Indonesian education who has a visionary thinking about nationalist education. His ideas were then realized by establishing Tamansiswa Foundation

which has a focus in developing education and culture. The main principle of learning firmly held by Ki Hadjar Dewantara is a liberating learning process in accordance with the nature of students (Dewantara, 2013).

Every child is born with different potentialities and characteristics, complex, and not equal to each other (Dearden, 1975). These differences require teachers to be able to facilitate each potential with the right treatments so that students can develop to the maximum in accordance with their potential. This is in accordance with the educational objectives according to Ki Hadjar Dewantara (2013) which is to educate students to become a human being who is free in spirit, mind and energy, therefore it may fulfill physical and spiritual needs according to the nature of students. The education can be carried out by maintaining, promoting and developing the potential of students towards the direction of students' life.

The essence of trilogy of Tamansiswa teachings, which is known as *ing ngarso sung tuladha* (giving example, ahead), *ing madya mangun karsa* (giving motivation, side-by-side), *tut wuri handayani* (giving support, from the back) is very relevant to be applied in differentiated learning as a strategy to

facilitate the potential, characteristics, and uniqueness of each student. These teachings have long been triggered by Ki Hadjar Dewantara which is also used as a slogan by the Ministry of Education and Culture of Indonesia, but in its implementation, there are still many teachers who have not implemented these teachings well in the learning process.

An observation on the learning process in grade V of Tamansiswa Primary school Jetis, Yogyakarta showed that teachers still facilitate all students with the same treatment even though their students have different characteristics. The individual uniqueness of the children is also not well developed; therefore, the children are not confident and tend to feel no achievement in the classroom. The learning process is also still a *teacher center*; consequently, it does not generate children creativity and curiosity.

The observation also shows that the trilogy of Tamansiswa teachings have faded its use, including in Tamansiswa education environment, Tamansiswa Primary school Jetis, Yogyakarta. It is supported by research conducted by Tarto, et al (2014) which explains that there is no significant difference between Tamansiwa school and public school in implementing Tamansiswa teachings, including the trilogy teaching. Another research was

also conducted by Towaf (2016) which explains that Tamansiswa is stagnated in developing education, and its teachings began to be forgotten (Wangid, 2010), whereas Tamansiswa should be the example of a nationalist educational implementation.

Result of interviews with teachers also shows that teachers still have not mastered and understood Tamansiswa teachings and its implementation. This lack of understanding and knowledge makes the teachings not well implemented. Based on the above problems, it is necessary to conduct research related to the implementation of the trilogy teaching as well as to measure the application of trilogy teachings initiated by Ki Hadjar Dewantara differentiated learning in grade V of Tamansiswa Primary School Jetis, Yogyakarta, Indonesia. By implementing differentiated learning, it is hoped that students can develop their potential well, and the learning process becomes more meaningful and make the students become independent both physically and spiritually according to their nature. This is in accordance with a research conducted by Joseph, et.al (2013) which states that the differentiated learning is believed to increase the intellectual growth of

students and can increase student learning interest.

B. REVIEW OF LITERATURE

1. Trilogy of Tamansiswa Teachings

Trilogy of learning is one of the teachings used by Ki Hadjar Dewantara in freeing their students under the auspices of Tamansiswa Foundation. This teaching contains three points to consider in facilitating the various characteristics of the students. Those three teachings are *ing ngarso sung tuladha* (giving example, ahead), *ing madya mangun karsa* (giving motivation, side-by-side), *tut wuri handayani* (giving support, from the back). First, *ing ngarsa sung tuladha* means that a teacher is an educator who must set a good example to his/her students. A teacher is a role model who must be obeyed (*digugu*) and imitated all his/her words and deeds (Musyafa, 2015).

Second, *ing madya mangun karsa* means that a teacher is an educator who is always side-by-side of his students, continuously build and foster the spirit of the students to always make a work. A teacher is also obliged to educate their students to explore ideas, in order that they can grow into intelligent and inspired

human beings. Third, *tut wuri handayani* means that a teacher is an educator who constantly guides, gives encouragement and passion and shows the right direction for his/her students (Musyafa, 2015). Furthermore, Ki Hadjar Dewantara also explains that this *tut wuri handayani* is implemented by way of kinship not by violence (Dewantara, 2013). The attitude and behavior of teachers with *tut wuri handayani* character is in a form of freedom to the students to develop self-confidence in the ability to stand on their own feet, both physically and mentally, the willingness to act on his own risk and personality according to his personal line (Soeratman, 1983).

Trilogy of Tamansiswa teachings are also can not be solitary implemented (stand alone), meaning that its implementation is contextual, its implementation depends on the circumstances, so that its usefulness can be obtained optimally. To whom *ing ngarso* (giving example)*, ing madyo* (giving motivation) and *tut wuri* (giving support) applied depends on the quality of uniqueness of children and the quality of human resources encountered. In education, children vary in their uniqueness either on their spirit or willingness to learn, as well as

in terms of their learning ability. There are at least four groups of diversity of human quality in terms of willingness and ability, in those who are (1) high ability and high willingness (2) high ability but low willingness, (3) high willingness but low ability, and (4) low ability and low willingness. In order that developing efforts on the various characteristics are effective, it is necessary to develop through appropriate assistance between *ing ngarso sung tuladha* (giving example, ahead), *ing madya mangun karsa* (giving motivation, side-by-side), *tut wuri handayani* (giving support, from the back) (Djohar & Istiningsih, 2017).

Terms of use of trilogy Tamansiswa teachings are as follows: (1) Understand the uniqueness quality of the goals faced (students). (2) *Ing ngarso sung tuladha* (giving example, ahead) is implemented when the teacher faces the human resources of the child with poor qualities of willingness and ability. (3) *Tut wuri handayani* is implemented when the teacher faces the human resources of the child with strong qualities of willingness and ability (Djohar & Istiningsih, 2017: 16).

When a teacher is in *ing ngarsa* position (ahead), he/she really should

be *sung tuladha* (able to be role model). When he/she is in a participative *ing madya* position (side-by-side), he/she really should be *mangun karsa* (*mitayani*) or able to assist functionally. And when he/she is in *tut wuri* position (giving support from the back), he/she really should be patient, tolerant, critical, able to provide assistance according to the needs and uniqueness of the child (*handayani*) (Djohar & Istiningsih, 2017: 16).

The implementation of trilogy teachings in curriculum 2013 is described in Regulation of the Minister of Education and Culture number 22 regarding process standard which states that one of the principles of learning in curriculum 2013 is a learning that implements the values by giving exemplary (*ing ngarso sung tuladha*), building the willingness (*ing madyo mangun karso*) and developing creativity of students in learning process (*tut wuri handayani*).

Based on the above explanation, the trilogy teachings referred to in this research is a learning process that is conducted by adjusting to the uniqueness and quality of human resources of children and done in *ing ngarso sung tuladha,* in which teachers should give good example to the students, *ing madya mangun karsa,* in which teachers build and foster the spirit of the students to be able to always make a work and be able to explore ideas, and *tut wuri handayani,* in which learning is done in kinship (not by violence), giving freedom to children to develop confidence, have the courage to act at their own risk and personality according to their nature. Teachers must also constantly guide, encourage and show the right direction for their students.

2. Differentiated Learning

Differentiated learning is a learning process built on a high perspective and commitment in adapting curriculum, teaching strategies, assessment strategies, and classroom environments to the needs of all students (Arends & Kilcher, 2010). The differentiated learning is not at all contrary to the concept of equality in the concept of educational philosophy. Pring (2005) argues that equality in the concept of educational philosophy means giving equal opportunity for every child to get education regardless of class or economic/wealth status.

In general, differentiated learning is a child-centered learning process. Teachers give opportunities to all students to improve their problem-

solving skills and manage their own time in doing their tasks. If teachers are able to do so, students will be able to work more productively (Chiu, 2004).

The specific description of differentiated learning process is expressed by Arends & Kilcher (2010). First, differentiated learning should begin by doing good planning. In planning differentiated learning, teachers should consider clarifying material/content, diagnosing readiness of students, and designing a variety of learning experiences. It is intended that the learning can really accommodate all students with their needs and conditions.

Second, teachers begin to organize differentiated classes. This differentiated classroom setting is certainly based on the differences on each student. At one time, students can do individual learning activities. However, at other times, students may also engage in group learning activities. Group arrangements in this differentiated classroom are carried out flexibly, it can be based on similar interests, academic readiness, or learning styles of students.

Third, teachers are also expected to design appropriate assessment in differentiated class.

Assessment in differentiated class is an endless assessment and is an integral part of learning. In other word, the assessment is done in the beginning (diagnostic), in the middle (formative) and in the end (summative). In differentiated learning, students can also choose the type of assessment they want or match their interest, readiness, and learning style. Teacher acts as a facilitator for children who are entitled to an active, comfortable, and enjoyable learning process. In this way, teacher will be able to bring the students in a progress. Students become learning centers. That is, curriculum development, strategy determination, etc. should consider all the needs of students. This is in line with Akinpelu (1981) which expresses that "*the first principle is that the teaching must be child-centred, that is, it must take into consideration the present needs, interest and ability of the child, though it should not stop with his present needs alone.*" Therefore, what will students learn and how students will learn it should take into account the needs of all students.

Another important thing to consider in the differentiated class is to build a positive perception of the students towards the teacher and vice

versa, the teacher towards the students. A student who has the perception that his teacher offers warmth, acceptance, and respect for himself will easily have the perception that he is academically capable and has a sense of belonging to his school (Hughes, 2011). In a differentiated class, teachers should have a positive perception of all students. Thus, the feeling that students are treated warmly, well received, and rewarded with all the advantages and disadvantages will appear in the students' perceptions.

3. Strategy in Differentiated Learning

According to Arends & Kilcher (2010), there are several strategies that can be developed in the differentiated learning. First, teachers can develop students' profile. In low grade, the students' profiles are prepared by the teacher, while in the higher grade, the students' profiles are created collaboratively by the teacher and students. Interviews, observations, checklists, and surveys are instruments that can be used to collect student profile information.

Second, provide materials with varied formats and with different difficulty levels. The first point that is equally important in creating a differentiated class is to collect materials with different levels of difficulty on a particular topic based on the curriculum. Teachers may work in team for the sake of time efficiency.

Third, look at different cognitive processes. The cognitive domain is divided into six levels of thinking composed from the simplest to the most complex, namely: knowing, understanding, applying, analyzing, synthesizing, and evaluating. The cognitive processing dimension includes the following categories: remembering, understanding, applying, analyzing, evaluating, and producing. This cognitive process is composed of the simplest to the most complex.

Fourth, provide choices in learning and assessment activities. Providing choices in learning activities and assessment of students make students learn according to their interests and abilities. Optional choices include: reading options, research topics, homework options, class activities, writing strategies, research methods, report formats, and assessment strategies. The assessment can be developed based on the choice of learning activities.

Fifth, create flexible grouping and small grouping. Students need the

opportunity to work alone, with a partner, in small groups, as well as in the class as a whole. Flexible groups can be arranged randomly using several criteria or can be arranged with a specific purpose based on their talents, interests, and readiness.

Sixth, use a learning contract. A learning contract is a written agreement between a teacher and a student who can guide independent tasks. This contract contains daily and weekly goals, activities, times, sources, and products produced. Content, learning strategies, and products are made vary according to the students' interests and abilities. Meetings (weekly or biweekly) are conducted to provide feedback and to discuss the progress of the students.

Seventh, compress the curriculum. Compressed curriculum is intended for students who have the ability to learn faster (advanced student). Once they have completed the curriculum targets, teacher enriches them with new and more challenging thing, such as new materials or skills.

Eighth, hold peer tutor and use mentor and expert. Peer tutor can be used to help students who are still difficult to understand a basic concept or pair of students may work together

in preparing a test or can give each other feedback in a task. Mentor, in general, means a student or an elder/adult person who provides training and guidance to younger student or inexperienced students. Experts are those who master the material and are experienced in certain matters. Students at advanced level may interact with them through seminars, trainings, and so on.

Ninth, pay attention to multiple intelligences. Every student is intelligent, even in different ways, and they have multiple intelligences. Seeing different intelligences is another strategy that can support differentiated learning. Gardner (in Arends & Kilcher, 2010) states that there are at least eight types of intelligences: logical-mathematical, linguistic, musical, spatial, kinesthetic, interpersonal, intrapersonal, and naturalist. Everyone has all kinds of these intelligences; it's just that there is some intelligence that is more developed than other. However, all intelligences can actually be fully developed. One way to begin the idea from the theory of multiple intelligences is to design learning activities and assessments that focus on the different intelligences and let the

students choose their learning activities and judgments based on their own strengths.

Tenth, consider the students' learning style and choices. As we design the lessons based on differences in intelligence, we can also design lessons based on students' learning styles and choices, for example, teacher can make some lessons by tailoring children to verbal and auditory learning styles and some others tailored to help children with visual learning styles.

Eleventh, explore 'cubing'. 'Cubing' is a strategy developed by Cowan and Cowan (in Arends & Kilcher, 2010) to expose students with different perspectives and ways of thinking to a topic. In this strategy, the six sides of the cube describe different exercises, tasks and types of questions. Each side of the cube represents the appearance of the six cognitive tasks proposed by Bloom. Thus, each side provides a challenge for students to remember, understand, apply, analyze, assess, and produce.

Twelfth, set up a learning-centered and interest-centered classroom. Setting up learning center and ask center is another way to provide different learning paths. Thirteenth, use cooperative learning

strategy and problems-based learning. Cooperative learning strategy (jigsaw, group investigation) can be used to provide differentiated learning opportunities for students. Problem-Based Learning (paired, small group) can also be used to provide it. Fourteenth, design tiered assignment. Tiered assignment consists of a series of assignments or learning activities created in varying degrees of difficulty, but have the same questions or standards.

C. METHOD

1. The Approach of the Research

The approach of this reseach is descriptive-qualitative.

2. The Research Subject

Data of this reseach were those on the result of the validation of trilogy of Tamansiswa teaching design, teachers and students activities in learning, the ability and motivation of student of grade V Tamansiswa Primary School, Jetis, Yogyakarta, Indonesia as the research subject.

3. Technique of Data Collection

This research uses survey method by observation, interview and questionnaire to get the implementation data of the trilogy of

Tamansiswa teachings in learning process in grade V Tamansiswa Primary School Jetis, Yogyakarta. Observation method with observation sheet is used to observe the implementation of learning done in grade V Tamansiswa Primary School Jetis, Yogyakarta, Indonesia before implementing the trilogy of Tamansiswa teachings and while using the trilogy of Tamansiswa teachings.

In order to strengthen the data, interview process is also conducted to teachers as the implementer of the learning process to obtain teacher mastering data on the characteristics of students and teacher knowledge of the trilogy of Tamansiswa teachings. While the questionnaire method is used to more find out the related characteristic of students and knowledge of teachers on the trilogy of Tamansiswa teachings.

4. Technique of Data Analysis

The collected data analized by describing the research result. From data observation , it can be explained the teaching and learning process in grade V of Tamansiswa Primary School by using Tamansiswa teaching and desribe the teacher activities in facilitate the individual characteristic of student. Moreover, data interview

with the teacher used to describe the ability of teacher in understand the trilogy of Tamansiswa Teaching. Next, data interview are syncing with the questionnaire data to get the valid data.

D. FINDINGS AND DISCUSSION

The learning process in grade V of Tamansiswa Primary School Jetis is still conventional, that is to generalize all students by assuming they have the same ability and are taught by the same method. If the 'teacher centered' learning is not modified, it will not develop the potential of every student because not all potential children are facilitated. This situation requires teachers to implement differentiated learning. Differentiated learning is a learning that is done according to the individual potential of the child. It aims to liberate students in accordance with their nature so that they are able to achieve nobleness in life as delivered by Ki Hadjar Dewantara (2013).

The first step should be carried out by teachers in differentiated learning is to identify potentials of the students as stated by Arends & Kilcher (2010). The results of identification in grade V indicates that, from 10 existing students, there are 4 students in determinant I (high motivation high ability), 2 students in determinant II (high motivation low ability), 2 students in

determinant III (low motivation high ability), and 2 students in determinant IV (low motivation and low ability).

The second step is to provide treatment in accordance with the results of potential identification of the students. Treatment given to 4 students who are in determinant I (high motivation high ability) indicates that they have high persistence and ability in learning. This situation should be treated with *tut wuri handayani* teaching, teachers give more encouragement from the back and give freedom of creativity for children. If there is anything inappropriate, teachers give guidance and facilitate the needs of students.

The 2 students in determinant II (high motivation low ability) indicate that students have high spirits for learning as evidenced by listening to teacher explanation, writing important things, but has a weakness in understanding the material being taught. This situation should be treated with *ing madya mangun karsa* teaching.

Treatment given to 2 students in determinant III (low motivation high ability) shows that in fact the students have ability to learn, but they have a lazy nature in learning and do not want to do what directed by the teacher. This

situation should be treated with *ing madya mangun karsa* teaching.

The 2 students in determinant IV (low motivation and low ability) indicate that students have no passion in learning. Their ability in learning are also low. If the teacher gives assignments, they often complain and do not want to do. When the teacher is explaining the material, they are unwilling to listen and hard to focus on learning. This situation should be treated with *ing ngarso sung tuladha* teaching.

Giving different treatments in accordance with the students' potential and ability make students develop in accordance with their abilities and have a good interest in learning and intellectual ability. The cases are: (1) the teacher has not mapped the condition (students' ability and motivation), (2) the teacher has not been able to apply the trilogy of Tamansiswa teachings in the context of managing students during the learning process. Therefore, training for the teachers is needed which is then followed by intensive mentoring in the implementation of trilogy of Tamansiswa teachings.

E. CONCLUSIONS

Based on the above explanantion, it can be concluded that:

There are 4 students in determinant I (high motivation and high ability) and they should be treated with *tut wuri handayani* teaching. There are 2 students in determinant II (high motivation low ability) and they should be treated with *ing madya mangun karsa* teaching. There are 2 students in determinant III (low motivation high ability) and they will be right in the treatment by using *ing madya mangun karsa* teaching. The rest 2 students in determinant IV (low motivation and low ability) should be treated with *ing ngarso sung tuladha* teaching. Thus this research recommends: (1) seminar and training for teachers to learn and implement the teaching of Tamansiswa in learning process, (2) assistance for teachers to master and facilitate according to character of student.

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21st CENTURY ISLAMIC EDUCATION IMPLEMENTATION BASED ON MULTICULTURAL TO GROW THE VALUE OF CHARACTERS OF RELIGION TOLERANCE

Siti Nurhalimah
Faculty of Social and Humanity
Universitas Negeri Islam 'Sunan Kalijaga'
Email: Sitinurhalimahsitinurhalimah@gmail.com

ABSTRACT

This research aims to describe the implementation of 21st century Islamic education to nurture the value of toleration characters in students. Discrimination is currently becoming a massively spread sensitive issue that can trigger horizontal conflict in Indonesia. Character of toleration is needed to secure the nation's integrity. The integration and interconnection of Islamic education which contains valid Islamic value and the multicultural education in Indonesia are expected to foster and shape students' tolerant character since they were young. Cases of toleration in Indonesia are the evidences of how the values of Islamic and multicultural educations have not been internalized. The implementation of Islamic and multicultural educations is expected to resolve toleration crisis nowadays.

Keywords: *Islamic education, multicultural education, toleration*

A. INTRODUCTION

Indonesia is a multicultural country with diverse tribes, cultures, and religions. This diversity often causes horizontal conflicts within the country. Frictions between ethnic groups, races, cultures, and religions have not been resolved yet. The only way to calm this situation is by raising Indonesian citizens' awareness of toleration. Toleration is very important to bridge diversity. By raising tolerance, it is expected that the differences and diversity in Indonesia do not induce conflicts, but instead, it becomes the country's wealth and national characteristic and identity.

Toleration, "tolerance" (noun) and "tolerate" (verb) in English or *tolerantia* in Latin, means to allow or endure without protest; the quality of tolerating opinions, beliefs, customs, and behavior. In Arabic, tolerant is *tasamuh* or *tasahul*. However, the concept of *tasamuh* in Islamic discourse is not limited only to tolerance because *tasamuh* means giving and taking. A Muslim is called *mutasamih* when he is generous, forgiving, and accepts the circumstances of others (Sa'idi, 2017).

Toleration is interpreted as an attitude of not interfering or intervening other people's affairs or behavior (Hermawati, 2016). In the General Dictionary of Indonesian Language (Kamus Umum Bahasa Indonesia), toleration is explained as "great-hearted" in the sense of liking anyone, allowing others to be independent or having opinions, as well as not disturbing the freedom of thought and beliefs of others. Sullivan, Pierenson, and Marcus define tolerant as "a willingness to put up with those things that one rejects or opposes", which describes the willingness of a person or group of people to accept, appreciate, or respect everything that is rejected or opposed by someone because of differences (Sa ' idi, 2017). By those definitions, tolerance means respecting the differences of others which may include race, ethnicity, religion, culture, opinion. Tolerance also means that one does not impose personal will and respect the rights of others.

Being tolerant does not merely emerge in individual character. Tolerance is formed through a learning process called education. Education is the only way to change a person's concept of thinking. Education can be obtained starting from the smallest scope namely family, then school (formal education), and the community. The condition of those three scope will later determine how each individual is formed.

Therefore, education can be used as a means to help, direct, lead, demonstrate, familiarize, and nurture human's natural behavior to adjust with social norms. Education is very crucial to ensure human's development and survival. Education was born along with human's role in forming society and it also contributes to manifest the supporting pillars of people's lives. In this context, education is conceptualized as an effort to help, guide, and direct students to be normatively better (Noeng Muhadjir, 2006 in Sumarni, 2016).

Education is still a challenge for all levels of society and government in Indonesia as this multicultural country clearly needs a multicultural concept of education as well. James A Banks (2002) in (Utami & Cahyono 2018) conceptualizes multicultural education into 5 dimensions:

1. *Content Integration*

   This is a concept of content matching by the teacher to provide examples of various cultures and groups that aims to generalize a concept based on the field of study.

2. *Knowledge construction*

This dimension concerns with how the educators involvement in examining and determining assumption of an implied culture can help to collect the knowledge in it.

3. *An Equity Pedagogy*

In this point, an educator is said to be fair if they can change their teaching method to facilitate academic achievements of all students from various racial groups, cultures, and social class.

4. *Prejudice Reduction*

The focus of this point is to change students' racial attitude through teaching methods or models.

5. *An Empowering School Culture*

School culture should be able to empower students from different groups, races, ethnicities, and cultures

B. CONCEPT OF ISLAMIC EDUCATION

1. Al-Ghazali's thought on the concept of Islamic education

Islamic education aims to transform the general values to follow Islamic teachings by putting the Qur'an and Sunnah of the Prophet Muhammad as the main references. In general, Islamic education system has a religious character and ethical framework in its goals and objectives (Putra, 2016).

Al-Ghazali's believes that there are several factors in Islamic education, namely:

a. The main goal in studying is to gain happiness in life in the world and the hereafter, with al-Qur'an and Hadith as the foundation of education.

b. An educator should lead education to get closer to God, be a role model for his students, and have competence in teaching.

c. In learning, students should intent to get closer to God, stay away from immorality as knowledge is sacred and will not be given to anything immoral. They also have to respect their teachers and diligently study the material given.

d. Curriculum as an educational tool must be adjusted to students' development.

e. Students must be kept away from bad relationships because a bad environment will affect their development, especially in the family, school or community environment (Putra, 2016).

2. The values of Islamic characters

The formulation of Islamic character values is inseparable from Islamic perspective on the objective of education. In this case, Imam Ghazali formulates education as follows:

a. Getting closer to Allah by doing the obligatory prayers and sunnah.

b. Exploring and developing human nature or potential

c. Developing human professionalism in carrying out the worldly tasks as well as possible.

d. Shaping a noble character with a soul untainted by humility and despicable qualities.

e. Developing the main human traits, so that they become humane (Hasan, 2006: 125, in Sumarni 2016).

Until now, Ghazali's concept of thinking has also influenced the style of Islamic education in Indonesia, as evidenced by the many educational models such as Islamic Boarding Schools and Integrated Islamic Schools (SIT). The values of Islamic education in Ghazali's perspective are demonstrated in the curriculum, such as the Dhuha prayer, al-Qur'an reading, and praying together.

In addition to forming religious characters, Islamic based education is also expected to form other positive characters. One of the important characters in the present era is the character of toleration. Toleration, especially toleration in religion, is currently becoming a hot issue and so massively discussed. This toleration issue can trigger a horizontal conflict in Indonesia. Therefore, toleration values must be introduced as early as possible to children either by family, school, or community environment.

Nurturing toleration values early is done not without a reason. Early age is a golden period for the formation of one's character, thus improving moral through character education as early as possible to children is the key to build a nation. Experts in education and psychology who have conducted researches on children's brain development (neuroscience) believe that if at an early age children are not given education, parenting, and good stimulation, their mental structure development will be affected since children under seven always develop rapidly (Sumarni, 2016).

C. INTOLERATION CASES AND LEVEL OF TOLERATION IN INDONESIA

1. Table of Intoleration Cases in Indonesia

No.	Year	Total	Sources
1	2014	74 Cases	Kompas.com
2	2015	87 Cases	Kompas.com
3	2016	100 Cases	Kompas.com
4	2017	155 Cases	Merdeka.com

In 2014, Commission of Human Right Protection (Komnas HAM) noted that there were 74 cases of intolerance reported to KBB Desk complaint post. In 2015, the number of complaints increased to 87 cases. "In 2016, there were almost 100 cases. We will publish the data on the 10th later," (Kompas, 2017).

Cases of religious intolerance are increasing in Indonesia. This can be seen from the data obtained by the Setara Institute. Throughout 2017, there were 155 violations of freedom of religion and belief in 29 provinces in Indonesia (Merdeka, 2017).

This increasing number every year shows that toleration awareness has not been internalized well in social life. Indonesian education has not fully succeeded in forming students' tolerant characters.

2. Table of Toleration Level in Indonesia

Social Progress Imperative released an annual report on the Social Progress Index that looks at the quality of a country's social progress. Assessment was carried out on three main factors, namely basic human needs, foundations of wellbeing, and opportunity. These three factors were summed with 100 as the maximum value.

To see the level of tolerance in Indonesia, the examined component is tolerance and inclusion contained in opportunity factor. Scores recorded from 2014 to 2017 showed an increasing trend. In 2014, Indonesia's tolerance and inclusion score was 27.90 and it rose to 32.30 in 2015. However, this score dropped to 29.57 in 2016. The score went up again to 35.47 in the

following year, placing Indonesia on 117th out of 128 countries in that category.

To be more detail, the components of tolerance and inclusion have subcomponents, namely tolerance to immigrants, tolerance to homosexuality, discrimination and violence against minorities, religious tolerance, and community security networks. Of the five subcomponents, the lowest score was in religious tolerance with a value of 2.0 (Tirto.id, 2018).

The facts above exposes the reality that Indonesia, a country with Islam majority population which should have easily applied Islamic values in all aspects, has not been able to nurture community toleration of other people's beliefs and religious differences.

D. THE IMPLEMENTATION OF 21ST CENTURY ISLAMIC MULTICULTURAL-BASED EDUCATION IN INDONESIA

The implementation of national education requires Islamic institutions to be responsible in spreading the values of pluralism, multiculturalism, inclusiveness, and tolerance. In reality, Islamic education institutions have been

criticized for practicing exclusive, dogmatic, and lacking in touching moral (Abdulah; 2001: 14; in Mustonah, 2016).

Various cases happened in many Indonesian regions seem to be caused by Muslims inability to implement Islamic teachings that actually demonstrate love, peace, and justice for all humans. Embodying religious teachings as nation foundation is not impossible if everyone prioritize common interests by upholding human values that do not discriminate the cultural backgrounds carried so that harmonious life can be achieved (Mustonah, 2016).

From Ghozali's description of Islamic education concept and Banks' multicultural education concept, it can be concluded that the implementation of multicultural Islamic education in Indonesia to foster toleration values and eliminate excessive ethnocentrism and primordialism can be summarized into several important points:

1. The objective of studying is to gain happiness in this world and in the hereafter, with al-Qur'an and Hadith as its prime foundation. It can be achieved by strictly following Qur'an and Hadith as well as Islamic values. Teachers do not only transfer knowledge but also transfer values to the students. They have to

give concrete examples to the students so that toleration is embedded not only in students' memory but also in their hearts and feelings.

2. Teachers' aim of teaching are to get closer to God, to become a role model for their students, and to be competent in teaching. An educator should facilitate their students without discriminating their ethnic, cultural, and religious backgrounds. If a religion class has one student with different belief from the majority, a teacher has to give freedom to the student to choose and there should not be oppression.

3. In learning, students should intent to get closer to God, stay away from immorality as knowledge is sacred and will not be given to anything immoral. They also have to respect their teachers and diligently study the material given.

4. Curriculum as an educational tool must be adjusted to students' development and students' racial attitudes should be guided through teaching methods or models.

5. Educational institutions and all of its elements must collectively an environment that fully tolerate groups, racial, ethnical, and cultural

differences. Students must be kept away from bad relationships because a bad environment will affect their development, especially in the family, school, or community.

The implementation of Islamic education to nurture toleration can be represented in several ways such as:

1. Teaching students that Islam is a peaceful religion that upholds peace by quoting Qur'an verses.

2. Increasing the teaching about the history of Islamic culture, Qur'an and Hadith verses about the stories of Prophets who lived side by side with other religions.

3. Giving as much chance as possible to all students to join religion classes that suit their own religions, creating inclusive study atmosphere, building trusts, being understanding, caring with each other, focusing more on the material of toleration, leading and motivating students to tolerate each other such as to not discriminate between the Muslim and Non-Muslim (Mokodenseho & Wekke, 2017).

4. Simulating and discussing cases of intolerance that should be resolved by students.

5. Developing students' critical thinking to express their thoughts

and ideas related to issues of discrimination in a country by discussing cases on media.

6. Studying and examining various opinions in Islam and imitating the toleration of their figures.

E. CONCLUSION

Islamic education in Indonesia has not been fully completed. It is a responsibility held by all members of society, starting from the smallest environment, family, and then school and community environment. Fostering valid Islamic values educational institutions must be supported by capable human resources who can be students' role models.

The government should start to modify education system that has been too focused on intelligence only and putting aside students' emotional intelligence. Islamic education and multicultural education must not stand alone. Curriculum and teaching method are expected to eliminate the dichotomy between those two concepts.

Islamic and multicultural educations are very important to shape the youth tolerance characteristics. By acquiring this quality, it is hoped that this generation will not be easily swayed by any issues that trigger conflicts.

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CREATING ANTI-*BULLIYING* INCLUSIVE ENVIRONMENT:
A RELATIONSHIP BETWEEN ROLES IN JUNIOR HIGH SCHOOL 'TAMAN DEWASA IBU PAWIYATAN TAMANSISWA' YOGYAKARTA

Madurasmi Maalisid
Disability Studies and Inclusive Education
Student of Postgraduate School State Islamic University 'Sunan Kalijaga'
(UIN Sunan Kalijaga) Yogyakarta
Email: madurasmimaalisid18@gmail.com

ABTRACT

The record of the junior high school Taman Dewasa Ibu Pawiyatan Tamansiswa Yogyakarta as an inclusive education was considered with a full of responsibility, especially in creating an inclusive school environment. This research used a descriptive method with a qualitative approach, intended to examine an event in accordance with the real conditions in the field by analyzing data through inductive and or qualitative way. The data has conducted through triangulation (combined) techniques. The finding of the study indicated that junior high school of Taman Dewasa Ibu Pawiyatan Tamansiswa Yogyakarta has highly committed for creating an inclusive school environment that begins with observation of seven important elements starting from 1) leadership of the school principal as a determinant of anti- bullying policies, 2) professional involvement (teacher and special teacher education), 3) parents of student with disabilities, 4) students with disabilities, 5) school curriculum, 6) peers and 7) the availability of adequated accessibility. The seven factors that are constantly being developed by educational institutions, hoping that the manifest of anti- bullying school environment could be achieved. An inclusive school environment is the creation of effective learning and each of the important factors above has participated and tight interdependent with each other to create an endless circle, which begins with the leadership of the head-master or school principal through his policies to make an inclusive education and anti- bullying environment. The coordinator and special education teacher were realized that providing space for dialogue and participation of each parent of student with disabilities, and also prioritizing the fulfillment of education services for student with disabilities, and not denying of peers roles and school accessibility as a support. Especially the relationships between roles as the essence of creating an inclusive education.

Keywords: *Inclusive, Relationship, Anti-Bullying*

A. INTRODUCTION

Talking about inclusive education in Indonesia was not come to an end, starts from policies, implementation, relation to society, heterogeneity of students, and their environment. But that is the reality that inclusive education is an interesting topic to discuss. The inclusive education policy was identified by the call for international *Education For All* (EFA) issued by UNESCO as a result of the agreement of the *Global World Education*

Forum in Dakar, Sinegal since 2000 which after being reviewed by the spirit of the EFA was found in a line with Article 31 of the 1945 Constitution reads "every citizen has the right to education". The spirit of the EFA and Article 31 of 1945 Constitution actually informed us all that every human being has the right to proper education without having to discriminate between religious, economic, cultural, ethnic, skin color, children living in backward, remote areas, and the Outermost (3T), children in the border area, tribes of children inside, children imprisoned for criminal cases, children of migrant workers, even children with disabilities. They are all human beings who are entitled to education services.

The Junior High School *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakarta is an educational institution under the Ministry of Education and Culture which has a private status, this educational institution is located at Jl. Taman Siswa No. 25, Wirogunan, Mergangsan, Yogyakarta City, Yogyakarta Special Region, zip code 55151. At the level of implementation of The Junior High *Taman Dewasa Ibu Pawiyatan* Yogyakarta began by creating an inclusive school environment where all elements are received and empowered to the maximum in accordance with the

capacity of the school, starting from the principal's own leadership as a spy to anti-*bullying* policies, professional involvement (teacher and special teacher education), parents of student with disabilities, students with disabilities, school curriculum, peers and supported by the availability of adequated accessibility are the main factors that continue to be developed by educational institutions, it is hoped that a truly inclusive anti-*bullying* environment could be achieved, this is interesting to observe, thus the author picked it up for the title.

B. DISCUSSION

1. The Important Elements of Inclusive Education Environment at Junior High School *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakata

Inclusive education is a "national education system that incorporated all children together in a climate and learning process with educational services that are appropriate and in accordance with the potential, abilities, conditions and needs of individuals of each students without discriminating against the background of social, economic conditions, politics, ethnicity, language, gender, religion or belief, as

well as physical and mental conditions. Ideally, inclusive education institutions carry out education by embracing all students, including students with disabilities, students are fully involved in a learning activities in the classroom as well as other students, as well as teachers and peers helping themselves in the learning process in classroom, even not enough, students with disabilities in inclusive education institutions might obtained the rights that makes it easier for them to access other services in the school environment, such as access to mobility, libraries, toilets, laboratories, and derived acceptance from peers and teachers. The creation of an inclusive environment in educational institutions as illustrated above is indeed an endeavored goal by junior high school *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakarta.

An educational institution environment of inclusive school is the creation of a school community by its teachers, students with disabilities, parents of students with disabilities, peers were friendly and accept the situation of students with disabilities as they are, do not imposed without discrimination, and without *bulliying* supported by relevant policies, physical

accessibility and curriculum. From its above terminology, the junior high school *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakarta in creating an inclusive school environment and anti-*bullying* takes into account of seven important factors, including; Principal leadership and anti-*bullying* policies, professionals (coordinators, civil *servants* and special assistants), curriculum, students with disabilities, parents of students with disabilities, peers and accessibility. Here is the explanation:

a. Principal Leadership And Anti- *Bullying* Policies

The principal is the most vocal position in inclusive education at junior high school *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakarta, because the position of the principal occupies the highest structure and determiner in policy making. Policy is a product of the principal's leadership, and that policy will be realized in other to form of programs to support an inclusive environment, as Kennedy & Fisher argues that this kind of policy is useful to support steps to enter an inclusive educational environment by education leaders, at the same time this implies a

symbiotic relationship between school leadership and policy.

Actualization, the initial leadership of the formation of inclusive education in junior high school *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakarta in chronological order has begun two periods, the originating period and the current period held by Ki Drs. Budi Angkoso. As the principal Drs. Budi Angkoso carried out his leadership by guiding, constructing, innovating, motivating, and evaluating policies, teachers and staff related to an inclusive school environment. In addition to the main tasks above, the principal gives responsibility to Ki Drs. Tri Widiyanto and Ki Rosidi, MSI to run an inclusive environmental support program, which is called the anti-*bullying* policy. This anti-*bullying* policy is an activity that contains the provision of understanding to students, socialization to parents, and teachers to minimize *bullying* actions against students with disabilities.

First, provide understanding to students, this program is carried out at the beginning of the new school year and in the intervals of

teaching and learning activities. Giving this understanding was done by gathering all new students in the orientation period while informing all non-disabled students in junior high school *Ibu Pawiyatan Tamansiswa* Yogyakarta, which later some of their friends are disabled, thus all students might help students with disabilities both in class and outside the classroom, non-disabled students should not discriminate against students with disabilities and may not *bullying* both verbal and physical *bullying*. *Second,* socialization to parents, at the beginning of admission, students with disabilities are first assessed by educational institutions, after it is known that their *special need* from within and parents' students is given an understanding, that students are not the same as other friends, means that the educational institutions will provide treatments that different from students, and parents do not require students to be equal and get the same treatment as other non-disabled students. *Third,* socialization to teachers, this socialization at Junior High School *Taman Dewasa Ibu Pawiyatan*

Tamansiswa Yogyakarta is not bored, because socializing about the existence of students with disabilities is absolutely necessary, because the teacher will be the main actor who must realize these inclusive values before non-disabled students do it.

The purpose of socialization is to provide understanding, that students with disabilities are both humans who must be embraced, who have the same educational rights, they are not other people, but they are both human beings who must be treated as human beings. Therefore the principal's leadership and anti-*bullying* policies here are important to implement, trust that grown is the creation of respect and mutual love for students with disabilities, when this could be created by each subject, the *bullying* actions will be avoided and the school environment of inclusivity becomes easily realized.

b. Professionals (Coordinator, Special Staff Assistant From The Special Education Teacher, And Companion Staff Special For Students In The Class)

Professionals here are the people who are members of a team, with the task of succeeding in the realization of an inclusive school environment. Professionals can mean a psychologist, medical, special companion teacher and general teacher. However, in the context of the junior high school *Taman Dewasa Pawiyatan Tamansiswa* Yogyakarta for the professional only consisted of inclusive education coordinators, civil servants, special assistant officials and special assistant officials (students), in which the three professionals had their duties and functions.

First, coordinator for inclusive education, a person appointed principals to campaign on issues of inclusion in the educational institutions, the coordinator see themselves and tasked to be responsible under the principal to run based learning inclusive, the coordinator is also in charge of

ensuring the fulfillment of student with disability in all access in educational institutions. *Secondly,* Pamong, specifically at Tamansiswa educational institution, to refer to teachers and education staff is called the term pamong, and calls it with the addition of "Ki", "Nyi" or "Ni", in front of the uncle's name. The quantity of pamong at junior high school Ibu Pawiyatan numbered 24 civil servants, and 15 employees, they are people who carry out the task of educating students and managing school administration tasks. In accordance with an inclusive basis, the *pamong* are people who understand the flow of inclusive education, they are deliberately trained in the training center by the Principal, the City Education Office and the Yogyakarta Provincial Education Office, in training they are given an understanding of the concepts and noble values of inclusive education, and how to practically deal with students with disabilities in the classroom and outside the classroom, as told by Ki Tri Widyanto that: *"Pamong* is specifically included in training and training programs held by the city education office, to practically deal with children with disabilities." *Third,* the special education teacher was the person appointed by the Yogyakarta City Education Office taken from the Extraordinary School (SLB) called Nyi. Sari Widyastuti, to help assess students with disabilities and the implementation of inclusive education as a whole. *Fourth,* special education staff (students) are individuals choosen by families of students with disabilities personally to help with physical mobility and all learning activities at junior high school *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakarta, the special education teacher is not a *pamong* or called teacher from educational institutions, but they are competent people and fully understand the conditions and needs of students with disabilities, can be from parents, relatives, or people who are specifically employed by the family of students, in this case the Principal recommends that parents are choose their own special assistant, with the reason that parents really understand the needs of their children and the intensity of their children's closeness with

someone, as told by Dr. Drs. Tri Widiyanto that: "Special education teacher are people who are specifically chosen by the students' families, to assist learning in the classroom".

c. Curriculum

The curriculum is what needs to be taught, its implementation in inclusive schools teachers were asked to change the curriculum informally, or do it formally through the Individual Program Plan. While modifying the curriculum to fit a non-disabled students and students with disabilities is a widely accepted practice, the curriculum is tailored to the needs of each student. Broadly speaking, the junior high school *Taman Dewasa Ibu Pawiyatan Tamansiswa* does not differentiate the curriculum between students with disabilities and non-disabilities, but all curriculum are equated, except that in their implementation they reap differences in the difficulty level of the problem and the method of repeating the lesson. While for the Individual Assessment Program (PPI), in light of the senior high school *Ibu Pawiyatan Tamansiswa*

Yogyakarta has not used it, citing the limited time of the teacher, as Ki Rosidi, MSI stated that: "For our PPI the teacher has not specifically implemented it, even though we have made periodically PPI in the beginning, but we are more focused on learning modifications for students".

d. School Accessibility

Accessibility at senior high school Pawiyatan Tamansiswa Yogyakata, is manifested in the provision of comfortable and friendly school facilities and infrastructure, starting from classrooms, parking lots, playgrounds, healthy room, libraries, seating, canteens and bathrooms. The reality is that physical accessibility is not fully friendly, such as the school ladder has not been constructed friendly for students with physical disabilities because each staircase is around 15-20 cm in height, but in other physical mobility such as courtyards, patio areas and bathrooms are accessible, besides junior high school *Ibu Pawiyatan Taman Siswa* Yogyakarta also facilitates wheelchairs for disabled persons.

Then the school terrace is made wide to facilitate student mobility, comfortable classrooms to facilitate student learning, and the elimination of prickly and dangerous plants to protect students with disabilities. Then provided a ram for wheelchair mobility from page to class, and to the bathroom and made a handle on each ram. In addition, the junior high school *Ibu Pawiyatan Taman Siswa* Yogyakarta are also provides the *braille* textbooks that read for blind students with disabilities. The availability of accessibility is used as a tool to facilitate students in learning, and to create a sense of comfort.

e. Students With Disabilities

Students with disabilities are students who experience disruption, damage, and loss of limb function, and barriers to accessibility of the physical environment, and barriers to accessibility of the social environment, and children who have special intelligence and talent and children who have mental retardation.

The number of students with disabilities is known to amount to 9 (nine) students from 188 (one hundred and eighty eight) students as a whole, with details of 4 (four) students in class VII, 2 (two) students in class VIII, and 3 (three) students sit in class IX. While the views of the type of disability, to - 9 (nine) students with disabilities are known to two (2) mild mental retardation, 1 (one) autism, and 6 (six) *slow learner.* Each of these students participates fully in learning activities both in the classroom and outside the classroom, besides that they are also required to take an extra dance activities, and there are those who like the computerization field, in their daily lives they are seen learning independently with their teachers and peers, and only one student uses special services (aides) to assist the learning process and student mobility.

f. Parents of Students With Disabilities

No less important groups in the wider school community are parents, parents can be said to be the part of school community who sit together with teachers and students: according to Ki Drs. Tri Widiyanto that parents of students with disabilities occupy a very important

role, including: 1) parents become members of the school to sit together with the uncle to talk about their children, 2) parents participate in supporting education for their children in the institution education, and 3) parents become key informant in providing information about their children when at home. It was even mentioned in the study that parental involvement is very important, and it has been identified as an indicator of the quality and validity of education for children with disabilities in educational institutions.

g. Friends at The Same Age or Peers

Peers act as friends, motivators, providers of physical and emotional support for students with disabilities, accepting and *friendly* attitude is needed for students with disabilities, according to Ki Drs. Tri Widiyanto said that the diffusion of students with disabilities and non - disabled people has two-way benefits. *First,* for non-disabled students, a sense of sensitivity will be created in students and accept that part of their friends has friends who have disabilities and that needs help from other non-disabled friends, so that students with disabilities can obtain and enjoy the learning process both in in class or outside the classroom. *Second,* while benefits for students with disabilities forms the sense of comfort because their socially accepted and they participated in learning activities of students assisted by non-other disabilities.

2. Relations Between Roles: Creating An Inclusive Anti *Bullying* School Environment

The most important aspect of the seven elements above as found in the Junior High School *Tamansiswa Ibu Pawiyatan* in Yogyakarta is the existence of relationships. Relations in sociological terminology are usually interpreted as the result of interaction or a series of behaviors between two or more people, and influence each other, while in the view of Ki. Drs. Budi Angkoso that:

"The relation is referred to as an interplay between teachers, students, peers, and parents, so that there are roles that are supported by facilities to achieve an inclusive environment. An inclusive school environment is the creation of effective learning and each of the important factors above

participates and interdependence with each other to form a circle without breaking up. Which began with the leadership of the principal with a variety of policies, in the form of inclusive education policies and anti-*bullying* education, realized by coordinators, civil servants, special assistant officials and special education staff (students), providing space for dialogue and participation for each parents of students with disabilities, and prioritizing the fulfillment of education services for students with disabilities, and not denying the role of peers and the accessibility of schools as supporters.

The seven elements have nothing more important or primary, but each role has different specifications and must support each other and complement until the creation of harmony, there is no term leadership of the principal and the birth of policies is the main thing of relations between this role, as an analogy to the best of policy but the absence of people who realize the policy will only become nonsense, as well as when there are professionals consisting of coordinators, guardians, special education staff and special students but none have a complete competencies, the ideals of education

for all will not be realized. Likewise, when there are vocal parents fighting for the education of their children in the formal education room but the field of participation is not provided, it will only be left disappointed, just as students with disabilities study in the classroom, but there is no peers accept it, but rather bullying him, then it will only harm the philosophical of inclusive education, and when such a series exists but on the other hand there is no physical accessibility.

So once again an inclusive school environment becomes difficult to realize. This is what must be considered together, how each of these elements are interrelated in carrying out their roles. The concept of the formation of relations between roles, where each element is interconnected and gives influence and its participation which stems from the formation of an inclusive environment. Each element has the same portion and rights in creating a truly inclusive environment, although in some fields in practice there will be dominant things and other factors as supporters, but they cannot be generalized in all cases, the implication of a need when it cannot be fulfilled it will cause inequality.

C. CONCLUSION

The Junior High School of *Taman Dewasa Ibu Pawiyatan Tamansiswa* Yogyakarta is an educational institution under the platform of the Ministry of Education and Culture which has a private status, this educational institution is located at Jl. Taman Siswa No. 25, Wirogunan, Mergangsan, Yogyakarta City, postal code 55151, and registered as an inclusive education institution. At the level of the implementation of the Junior High School *Taman Pawiyatan Yogyakarta* started by creating an inclusive school environment by paying attention to seven important elements starting from: 1) the leadership of the head master as an anti-*bullying* policy leader, 2) professional involvement (special education teacher and special education staff, 3) parents of students with disabilities, 4) students with disabilities, 5) school curriculum, 6) peers and 7) supported by the availability of adequate accessibility, the seven elements that continued to develop by educational institutions, hopes that a truly inclusive anti-*bullying* school environment can be achieved. An inclusive school environment is the creation of effective learning and each of the important factors above participates and still interdependent with each other to form an endless circle.

Which began with the leadership of the principal with a variety of policies, in the form of inclusive education policies and anti-*bullying* education, realized by coordinators, civil servants, special education teacher and special education staff, providing space for dialogue and participation for each parents of students with disabilities, and prioritizing the fulfillment of education services for students with disabilities, and not denying the role of peers and the accessibility of schools as supporters, and the relationship between these roles is the essence of the creation of an inclusive school environment.

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STRENGTHENING CHARACTER EDUCATION
TO DEVELOP SKILLS IN 21ST CENTURY

Dedi Djubaedi
State Islamic University 'Syarif Hidayatullah' Jakarta, Indonesia
Email: djubaedi.dedi@yahoo.co.id

ABSTRACT

Character education is a necessity in an effort to face the challenges of globalization at this time. Character education is also a national movement to create schools and other Education environment to build character learners to have the character values in accordance with the demands of the development of civilization. Using qualitative descriptive approach, this article try to assess how the strengthening of character education in Indonesia da lam context 21. The results of the study showed that the 21st Century learning model was directed to equip students with "The 4Cs Skill" - communication, collaboration, critical thinking, and creativity. First, learning is directed so students communicate skillfully using international language and cross differences with respect and courtesy (Communication). Second, learning emphasizes the importance of collaboration and collaboration in solving problems (Collaboration). Third, learning is directed so that students are able to think critically-analytically through the practice of formulating problems, asking questions, while solving problems or answering questions, (Critical thinking and Problem solving). Fourth, learning is directed to encourage the creativity and innovative power of students by finding out from various sources utilizing information technology (Creativity and innovation) progress. "The 4Cs Skill" is relevant to the application Curriculum 2013 which gets a battle on content standards and assessment standards. The content standard is designed so that students are able to think critically and analytically, while the standard of assessment is done by adapting models of international standard assessment in stages. Strengthening Character Education requires synergic collaboration between schools and families in developing "The 4Cs Skill" for children, so that the collaboration between them needs to be continually nurtured regularly and systemically.

Keywords: *reinforcement, character education, 21st Century, The 4Cs Skill, school and family*

A. PRELIMINARY

Character education is one of the important issues in the world of education in Indonesia since the last decade. In 2010 character education has become a national movement, and the education becomes an important and strategic vehicle for the process of character building because it has a system, infrastructure, and support for educational ecosystems that are spread throughout Indonesia. Character education is also one of the mandates

launched by President Joko Widodo through the National Movement for Mental Revolution. Through this movement the Ministry of Education and Culture strengthens character education at all levels, types and lines of education. (Yusuf, 2016).

These expectations have not responded well by a number of schools because there are still many schools oriented to the development of science and technology, so weak in character development of students. It cannot be separated from the multi-dimensional crisis that is assumed as a result of the economic crisis. In an effort to overcome the crisis, education in Indonesia is focused on developing Science and Technology which is seen as capital in economic development. The impact, education gave birth to a new crisis, namely the crisis of value due to the weakening of character education. Education must be carried out in a balanced manner between the development of science and technology often called hard skills and character development that often called soft skills.

The circumstances were similar to those of formal education experienced by the community. Public awareness that forming children's character is more important than teaching knowledge is still

very low. People feel proud of children who are smart rather than children with character. Many parents understand that great children are children who master or memorize various knowledge. The expectation of parents is to be welcomed by the teacher by teaching various knowledge to students because they cannot avoid the curriculum targets made by the government. The community will pursue school graduation rate of children in the highest end of the test, not the school which prepares children with various provisions, either in the form of hard skills and soft skills. The values of children's character should be accommodated and reflected in all aspects of education, starting from processes, content, organization, institutions, to management. The awareness that education is a process of enculturation and acculturation is still very low. (Radjasa, Sumarni, & Istiningsih, 2017). The problem is increasing when education is faced with the demands of the needs of the 21st century which are increasingly complex and broad. The 21st century is the development of science and technology. This century has the characteristics of an information-based, computing, automation, and fast-paced communication. In the 21st Century the development of technology is quick,

competition between nations is very high, and therefore a generation that is strong, intelligent, creative, responsive, and character is needed so that it can maintain the identity of the nation and national culture.

To respond to these demands, education has a big challenge, so a comprehensive framework is needed to be able to serve students to have character**. The intense and extensive social media influence is very easy to damage their character so it's easy to experience frustration. This paper intends to describe various types of skills relevant to the 21st Century while analyzing their relevance to the application of Curriculum 2013. This paper also analyzes the forms of collaboration between schools and families to optimize 21st Century Character Education Strengthening. In this era, the role of the educational environment is also very important, moreover families and schools as institutions that have great responsibility for the character of children.**

B. 21ST CENTURY GRADUATES PROFILE

The 2014 ASEAN Business Outlook Survey reports the results of its studies and states that Indonesia is considered a destination for foreign investment and even becomes one of the main destinations in the ASEAN region. The survey also indicates an unfavorable fact, that Indonesia has a low and low-skilled workforce. Compared to the graduates of more skilled and trained countries, for example the Philippines as the highest ranking, the Indonesian nation will not be able to compete and will lose a good job, if it is not supported by a program that prints high-skilled graduates. New jobs based on the production, analysis, distribution and consumption of information have emerged. Along with changes in human lifestyles due to the presence of technology, workplaces become more computer-based and transformed. Compared to 20 or 30 years ago, Indonesian graduates now need more skills to succeed in facing the fierce competition of the 21st century. This is a challenge that must be addressed as well as possible. (Zubaidah, 2016).

Jobs in the 21st century are more international, multicultural and interconnected. In the last century there has been a significant shift from manufacturing services to services that emphasize information and knowledge. (Scott, 2015). Knowledge grows and expands exponentially. Information and communication technology has changed

the way we learn, the nature of work that can be done, and the meaning of social relations. Joint decision making, sharing information, collaborating, innovating, and working speed are very important aspects at this time. Students are expected to no longer focus on succeeding in manual work or machine-assisted routine work or also jobs that rely on cheap labor markets. Today, indicators of success are based more on the ability to communicate, share, and use information to solve complex problems, can adapt and innovate in response to new demands and change circumstances, and expand the power of technology to create new knowledge. A new standard is needed so that students will have the necessary competencies in the 21st century. Schools are challenged to find ways to enable students to succeed in work and life through mastering creative thinking skills, flexible problem solving, collaborating and innovating.

The situation in the 21st Century is characterized by 6 (six) trends (Kemendikbud, 2016): (1) the increasingly extraordinary digital revolution that changes the joints of life, culture, civilization, and community, including education; (2) the integration of parts of the world that have intensified due to internationalization, globalization, multilateral relations of communication technology and transportation technology; (3) the world is flat as a result of various fundamental changes in the dimensions of human life mainly due to the globalization of corporations and individuals; (4) rapidly changes in the world which resulted in the world like running, space seemed narrowed, time felt concise, and obsolescence everything happened quickly; (5) the growth of a knowledge community, information community, and network community, which makes knowledge, information, and networking become very important capital; and (6) the more stringent the phenomenon of the creative age and creative community that puts creativity and innovation as important capital for individuals, companies and community.

These six things have given rise to a new order, new measures, and new needs that are different from the previous ones, which must be responded to, fulfilled, anticipated through education. If education is able to respond and fulfill and anticipate precisely against global progress, then Indonesia will not only able to answer the challenges that exist but also able to influence and color the variety of future life so that the life of the world becomes full of wisdom, ethics and morality amidst the acceleration of change. Conversely, if education fails to

respond, fulfill and anticipate the globalization of life, then Indonesia also failed to contribute to maintaining order, peace and world civilization.

The US-based Partnership for 21st Century Skills identifies the competencies needed in the 21st century, namely "The 4Cs"- *communication, collaboration, critical thinking,* and *creativity*. First, learning is directed at communicating skillfully using international language and cross differences with respect and courtesy, not limited to the group (Communication). Second, learning emphasizes the importance of collaboration and collaboration in solving problems (Collaboration). Thirdly, learning is directed to enable learners to think critically-analytically through problem-solving exercises, to ask, at the same time to solve problems or to answer questions, not to think technically-mechanically (Critical thinking and Problem solving). Fourth, learning is directed at encouraging the creativity and innovative power of students by finding out from various sources using advances in information technology (Creativity and innovation) (Zubaidah, 2016).

C. THE ESSENCE OF EDUCATION

Education has a central role in people's lives. Education greatly determines progress in various fields of life, especially in the internalization of social, cultural and religious values that develop in community. Education can also change the paradigm or mindset of a person or community, so that it is not resistant to new things or things that are good and right. Education even determines the future of a nation, because the results of education will fill important pillars in the leadership of this nation. Education also determines the progress of world civilization, because the various values of caring, cooperation, compassion, peace and unity of humanity can be woven through education. Through good character values education since children are born, children will grow up to be adults who are honest, trustworthy, respectful, polite, *tawadhu'*, tolerant, and various other values needed for 21st century life.

According to John Dewey, education is life itself. Life is not just a personal affair but is broadly about the life of community as well. Therefore, education is a necessity and takes place naturally, social functioning because it takes place in the community itself, has value and meaning to guide the habits of living of the old generation that are different from the new generation and become a sign of the development of a

community's civilization. Education is nothing but an effort to maintain the sustainability of the community itself. (Dewey, 2018).

According to Dewey, changes that occur in community must exist and are unavoidable. This view is inseparable from his philosophical thinking about reality which is seen as always flowing. Dewey stated that education became a continuous process of renewal for the survival of the community and its members. Education is a learning that continues to be delivered, communicated according to the situation at hand. Individuals interact with the environment to live, grow and develop. This interaction can change the environment or even change individuals. (Hansen, 2002).

In Law No. 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the necessary skills himself, community, nation and country.

From the various meanings above, it can be understood that education can take place naturally in the human environment broadly and intentionally as a form or process of guidance and development of the potential of children to be directed properly, so that children have value, meaning, and usefulness for themselves and their environment. The intended value is a spiritual value that relates to Allah SWT, socio-cultural values related to fellow human beings, and values related to nature. Therefore, education contains a process of civilization and empowerment in ways of thinking and behaving that help individuals to live and work together as members of the family, community and state and help them to remember and worship the Creator, the Almighty God.

D. THE NATURE ESSENCE OF CHARACTER EDUCATION

The issue of education which continues to be a trending topic and often studied from various perspectives is the formation of children's character. Character is a container of various psychological aspects that guide children to be able to adapt to the various environments faced. Character becomes a "guide" to do something good and right or vice versa. This character also determines whether children are able or not adjust to the heterogeneity of the conditions faced, even more so in the era of globalization, such as the current era of

the ASEAN Economic Community.

In his book entitled Character Matters, Thomas Lickona (Lickona, 2003: 1) describes Jacques Maritain's statement that: "*The aim of education is to guide students in the process through which they shape themselves as human persons armed with knowledge, strength of judgment, and moral virtues-while at the same time conveying to them the spiritual heritage of the nation and the civilization in which they are involved*". Also Martin Luther King, JR's statement that: "*Intelligence plus character-that is the goal of true education*".

In Indonesia, character education is not a new thing. Since the beginning of independence, the old order period, the new order period, and the reform era have been carried out with different names and forms. However, until now it has not shown optimal results, as evidenced by social phenomena that show characterless behavior. The issue of the name of character education which has become the nomenclature of value education in the last decade has actually long been known as moral education. Zuhdi stated that for the past ten to twenty years the term moral education was more popular than character education in America, whereas in Asian countries moral education was more

popular, in the United Kingdom the term value education was chosen, Berkovitz explained that the use of the concept of characters is related with a conservative, traditional, and behaviorist approach. (Zuhdi, 2013: 11). Moral concepts are related to liberal, constructivist, and cognitive approaches. Usually the use of the term value education is related to the tendency of atheistic approaches, concerning attitudes, and empiricism.

Muslim scholars, such as Imam Ghazali called it a moral education, referring to the traditions of the Prophet Muhammad as: "*Indeed, I was only sent to complete ahklak*" (Abdullah, 2010: 296). In Zuchdi, the word moral comes from the Arabic "al-akhlaq" which is the plural form of the word "*al-khuluq*" which means character, temperament, behavior, or character. Terminally, al-Ghazali defines morality as a fixed nature of the soul from which actions arise easily, with no need for the mind. (Zuhdi, 2013: 17). Furthermore Imam Ghazali said that: "changing the human character is very likely, so that one's good manners can be cultivated by eliminating his curiosity". As an excuse, he presented the meaningful hadith: "Correct your character" and add to the explanation that if morals are impossible to change, of course the Prophet

Muhammad SAW did not order as the hadith. To show people of character, often referred to as: "*akhlakul karimah*". So substantially, character education is the same as moral education and value education. Character education is plus character education, which involves cognitive, feeling, action aspects.

The principles used in the application of character education are:

1. Sustainability means that the process of developing character values is a long process starting from the beginning (birth) until the end of life.

2. Character education can take place in all places at all times, both in the informal, formal, and informal education environment.

3. Character education using multiple approaches, can be integrated into all subjects, self-development, and educational unit culture*.*

4. *Value is neither caught nor taught, it is learned* that means that material character values are not teaching materials. Characters cannot only be captured through the senses or taught, but are further internalized through the learning process. These values are not used as the subject matter raised as well as when teaching a concept, theory,

procedure, or fact such as in subjects or religious studies, Indonesian, history, mathematics, physical education and health, art, skills, and so on, but are exemplified and accustomed to everyday life.

5. Character education develops through a deep heart (feeling), while intellectual education develops from the outside world through the five senses.

6. The education process is carried out actively and pleasantly by students. This principle states that the process of character education is carried out by students not by teachers. Teachers apply the principle of "*tut wuri handayani*" in each behaviour shown by students. This principle also states that the educational process is carried out in a learning environment that creates pleasure and is not indoctrinate. Beginning with an introduction to the notion of values developed, teachers guide students to be active (without telling students that they must be active but teachers plan learning activities that cause active students to form questions, find sources of information and gather information from sources, process information that they already have, reconstruct

data / facts / values, present the results of reconstruction / development process value) fostering character values in students through various learning activities that occur in class, educational units, and tasks outside the education unit (Kemdiknas, 2010: 11-13).

He core of the six principles is that character education is carried out sustainably since children are born to the end of life as well as the nature of education, integrated in the curriculum, integrated in learning all subjects, integrated in campus culture, so that characters are not taught cognitively but through civilization. both through exemplary and intervention and strengthening the educational environment.

Looking at the trends that will occur in the 21st century globalization era that has been described previously, it can be estimated that job competition is getting tougher, even in certain fields of education is no longer a standard measure of employee acceptance, and will shift to two major competencies namely global competency and competence Specific. Global competence will shift to international language proficiency and information technology skills, while specific competencies follow the specifications of new types of work that arise due to the development and impact of information technology and globalization. Therefore, if the world of education is not able to anticipate this, education graduates will not be able to compete in various jobs. Because it becomes very important the curriculum at the education unit level can be engineered in such a way that it is able to give birth to future generations that can be proud of.

E. STRENGTHENING 21ST CENTURY CHARACTER EDUCATION THROUGH APPLICATION OF CURRICULUM 2013

Changes in the learning paradigm are regulated in curriculum changes. The 2013 curriculum implemented now facilitates student-centered learning. The learning approach in this curriculum uses a scientific approach. The steps in scientific learning are observing, asking, trying, reasoning, and communicating. (Majid, 2014). Student-centered learning focuses on giving freedom and freedom of learning according to the interests, talents, and needs of students. In this learning students can measure themselves the extent to which their understanding and mastery of a material is learned.

Applying Curriculum 13 for Strengthening Character Education in Indonesia is expected to develop 21st century skills or be termed 4C *(Communication, Collaboration, Critical Thinking and Problem Solving,* and *Creativity and Innovation).* The application of Curriculum 2013 is not just a transfer of material, but the approach and process are able to form 4Cs skills. In Curriculum 2013 with a scientific approach, starting from a direct analysis of the object of study learning presented by the teacher, it is expected that students can actively observe and analyze the object so that the child will find out for himself the knowledge. Through five stages in the scientific approach, namely: observing, asking, trying, assimilating, and communicating, it is hoped that students can actively and collaboratively with their friends find their knowledge. The teacher is only a facilitator in learning with a variety of varied methods and IT-based media.

The object of learning study is as close as possible to students so that they get an active response from students after making observations and even trying. 21st century teachers are also expected to present actual problems in community to be investigated by students, both individually and in teamwork. Various alternative solutions can be discussed together between students and teachers, so the solution is the right choice. Learning strategies or methods can be chosen which stimulate teamwork, so that collaborative and communication skills of students can continue to be developed. In building collaborative and communicative skills, teachers can continue to preserve local wisdom values, such as: cooperation, friendliness, courtesy, care and trust.

Being able to use technology and information is also an important skill that students must have. These skills are also called digital literacy skills which include literacy: (1) information, (2) media, and (3) technology and information. With this skill, students are expected to have the ability to visualize information in developing multicultural skills, working together, communicating in cross-national space, and skilled in developing global awareness. This skill is the application of strengthening character education in the character of independence, integrity, and mutual cooperation.

The next skill that is also important for students is having communication skills, especially global communication with International Languages. With communication skills, students are expected to have the ability to work in teams that are varied, collaborate, capable

of developing interpersonal relationships so that they can always put themselves in harmonious interactions. In addition, students will have personal, social, and skilled communication skills to embody responsibility, be skilled in interactive communication with smart and humble. The character that marks this skill is mutual respect, tolerance, caring, helpful, mutual cooperation, nationalist, cosmopolitan, and prioritizing the public interest and patriotism.

Have a high work ethic and productive is also a must-have skill learners. With this skill, students are expected to have the ability to prioritize, develop planning, map the results of achievement, be skilled in using work tools, improve skills along with technological developments, develop skills that are relevant to life needs, and produce high quality products. The characters that characterize these skills are healthy and clean, disciplined, supportive, unyielding, tough, reliable, firm, and competitive.

The 2013 curriculum, which is currently in effect, has undergone improvements to content standards and assessment standards. The content standard is designed so that students are able to think critically and analytically in accordance with international standards

by making material reductions that are not relevant and deepening and the expansion of relevant material for students. While the standard of assessment is carried out by adapting models of international standard assessment in stages. Learning outcomes assessment focuses more on high-level thinking skills (Higher Order Thinking Skills/HOTS) (Kemendikbud, 2017).

Improving the curriculum to improve students' high-level thinking skills is also based on data that states that in general the ability of Indonesian students to understand complex information, theory, analysis, problem solving, use of tools, procedures and conducting investigations is very low. The data is based on the results of international Programme for International Student Assessment (PISA)'s study that reading literacy, mathematical literacy, and scientific literacy of Indonesian students is very low. Therefore it is necessary to change the system in learning. (Kemendikbud, 2016).

High-level thinking skills can be trained in the learning process in the classroom. Learning that is done must provide space for students to discover the concept of activity-based and meaningful knowledge. Meaningful learning can be created with contextual learning, where

students construct knowledge through their own experiences. Contextual learning at the elementary school level can be achieved through thematic learning. In thematic learning students learn with themes. Between subjects one with the other subjects are integrated into one theme. The theme is a theme related to the daily problems of learners. This makes it easier for students to understand the material being taught, because the subject matter is not plotted in various fields of study.

F. SCHOOL AND FAMILY ENVIRONMENTS CONFIGURATION FOR 21ST CENTURY CHARACTER EDUCATION

The phenomenon of cheating students in examinations and the teacher's habit of adding points in giving the value of learning evaluation results so that students can achieve the desired results, is an educational practice that is anti-character values and at the same time destroys children's character. In turn, when they live in the community it will easily damage the good values that develop in the community. It is not surprising that at this time the good values of the Indonesian people such as mutual cooperation, honesty, friendliness, and responsibility are increasingly fading.

Building children's character requires a comprehensive approach, carried out continuously, and involves various educational environments, both family, school, and community. The three environments must work together, especially the school and family environment which takes the most time in early childhood education. Schools and parents must have the same perspective and commitment in carrying out character education for early childhood. Their inequality of perspectives on what, why, and how character education is applied in these two environments can result in the obstruction of the implementation of character education.

To equalize perceptions and commitments about what, why, and how to educate characters between teachers and parents, good cooperation is needed between the two, for example schools can create a Parenting Program. Parenting activities can be a bridge between schools and parents to unite the vision of character education in children. Given the dynamics of the character education process which is full of various problems, the parenting activities held by the School need to be carried out regularly. However, in some schools it has not been scheduled

regularly, even impressed with the implementation of meetings with parents prioritizing financial issues, providing learning facilities, delivering new policies, and as, and has not touching the fundamental problem of the character of children yet. Therefore, it is important to compile a parenting model aimed at equating perceptions of what, why, and how character education is at the same time as the form of collaboration between the two educational institutions in carrying out education.

A great educator from Switzerland, Pestalozzi argues that character education (according to him called moral education) is the most important for children because without it education in other aspects will lose direction. He put intellectual education under moral education because the fundamental thing is goodness from within humans. Humans will feel safe when doing well. Whenever humans do evil, as if the road to goodness is closed (as if there were obstacles). The closure of the road to culture is actually something sad. Humans who do evil in their hearts actually feel sad. He believed that all time in every place in the heart of every human being was basically good (Heafford, 1967: 60).

According to him, education is not just giving knowledge and technical skills to children to do work in life, but education to do well. Education for good deeds starts from birth, so the development of a child's personality and character also starts from birth. He also acknowledged the influence of the first years of a child's life on healthy and balanced personality development. The interaction of children with their mothers in the first years of life has a great influence on the development of children's personality and character. Furthermore, the influence of the environment in schools has a major influence on children's character development (Kuntoro, 2014: 2). Pestalozzi acknowledges that not only moral education is more important than intellectual education, but moral education also starts earlier than intellectual education. He said children love and believe before thinking and acting. Indeed moral education for a child begins at the time of his birth and is centered on his relationship with his mother.

At the first time, the feeling of trust (trust) is formed in the child thanks to the satisfaction of fulfilling the physical needs given by his mother through the provision of breast milk and physical caress that is full of feelings of affection. Through the

relationship between mother and child with full love and affection, it fosters in the child the feeling of love for his mother, as part of the development of the child's character. Moreover, if humans are aware of the role of a mother who contains children before her birth, then the role of the mother feels so great for the survival of the child. So in accordance with the teachings of Islam, Prophet Muhammad SAW about who the human being should be respected (appreciated)? So "your mother" up to three times the question is still the same answer, namely "your mother", then he declares your father. Religious values that teach respect, respect, and love for mother as part of moral education or character of children are something that is foundational in a dignified social life (Kuntoro, 2014: 2-3).

Therefore, the reconstruction of the educational environment both family and school can be a good medium to realize the 21st Century character, whose orientation is to develop The 4Cs Skill as described above The educational environment that is characterized by the values of love, affection, appreciation, cooperation, tolerance, honesty, discipline, hard work, creative and innovative can be a good and healthy medium for the development of children's

attitudes and behavior to develop 21st Century skills.

For schools, Pestalozzi's opinion can be a good parenting material and model. Schools that are a step ahead because they have adequate facilities and have educated human resources can take part in developing parents' insights, especially how to educate children in the 21st Century. Various advances that occur, especially those faced by 21st Century children in socializing and communicating can be gradually socialized to parents, including efforts to respond to them.

G. CONCLUSIONS

From the description above, several conclusions can be formulated, namely:

1. Character education is a necessity in an effort to face the challenges of globalization at this time. Character education is a national movement in creating schools and other educational environments to build the character of students to have ethics, responsibility, and caring, by applying and teaching good character through emphasis on character values in accordance with the demands of the progress of the age.

2. 21st Century Character Education is directed at equipping students with "The 4Cs Skills" namely: First, learning is directed to communicating skillfully, crossing differences with respect and courtesy (Communication). Second, learning emphasizes the importance of collaboration and collaboration in solving problems (Collaboration). Third, learning is directed so that students are able to think critically-analytically through the practice of formulating problems, asking questions, and finishing (Critical thinking and Problem solving). Fourth, learning is directed at encouraging the creativity and innovative power of students by finding out from various sources using advances in information technology (Creativity and innovation).

3. The 4Cs Skills relevant to the implementation of the 2013 Curriculum which experienced a battle with content standards and assessment standards. The content standard is designed so that students are able to think critically and analytically, while the standard assessment is done by adapting international standard assessment models gradually.

4. Building children's character requires a comprehensive approach, carried out continuously, and involves a variety of educational environments, both family, school, and community. These three environments must work together, especially the school environment and families who take the most time in doing children's education. Schools and parents need to have the same perspective and commitment in carrying out character education, especially to realize the 21st Century character whose orientation is to develop the 4Cs Skills.

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LEARNING MEDIA FOR STUDENT LEARNING MOTIVATION IN CLASS IV MADRASAH IBTIDAIYAH YASPURI MALANG

Ni'matul Izza

Teacher Education for Islamic Elementary Schools, Postgraduate Program, State Islamic University 'Sunan Kalijaga', Yogyakarta, Indonesia.

E-mail: nimatulizza@gmail.com

ABSTRACT

Media development is a tool to help students understand learning. Through the media students are expected to be motivated and foster students' skills, as well as efforts to familiarize students with working hard to gain knowledge. Media teaching that can support the learning process and can foster learning motivation in students. The purpose of this study was to determine the development of student learning motivation if using good learning media in class IV of Yaspuri MI Malang. Teaching materials can be used as a reference by the teacher to try to develop teaching materials that are appropriate to the students' conditions.

Keywords: *development, teaching media, motivation to learn, elementary school students.*

A. INTRODUCTION

Learning is a two-way interaction from a teacher and students, where between the two occur intense and directed communication towards a predetermined target. Trianto (2009:17) in learning the development of science and technology is a development that provides access to changes in people's lives, various existing problems can be solved by mastering science and technolog. This change also brings people into increasingly fierce global competition, forcing a nation to have to strive to develop and improve the quality of its human resources in order to be able to play a role in global competition.The

development of social emotional of child clearly can be seen from his behavior. The symptoms that appear in the his behavior depends on the level of emotional fluctuations in the individual. In short, the individual takes action according to their social emotions, whether negative or positive.

Muhaimin (2004: 149) there are three main components that influence each other in learning. The three components are (1) learning conditions, (2) learning methods (3) learning outcomes. Regarding the three components, the teacher must be able to integrate and develop it, so that learning activities can go as expected, achieve

learning objectives, and get maximum results. Therefore with the provision of skills and skills possessed by the teacher is expected to be able to make learning more interesting and fun. To achieve the quality of learning, the skills of teachers in the learning process are very important and must be improved.

Classroom learning is growing. Starting from traditional learning towards modern learning systems, which have characteristics with the progress of the age. In the stages of development, there are changes in the learning system with all aspects and elements. The basis of this development is seen in terms of history, learning orientation, learning objectives, curriculum used, student learning processes, class discipline, teaching methods, school and community relations, and communication.

B. LEARNING MEDIA

The word media is the plural form of the word medium. Medium can be defined as an intermediary or introduction to the communication from the sender to the recipient. Media is one component of communication, namely as a messenger from the communicator to the communicant. From the above understanding it can be concluded that learning media is a tool that can be used as

an intermediary in the learning process to increase effectiveness and efficiency in achieving teaching goals and increase motivation to learn students in the learning process.

According to Rudi Bretz classifies the main features of the media on the main elements, namely: sound, visual, and motion. For visual itself, it is divided into three forms, namely: visual images, lines (graphic liners), and symbols. Usman (2002:27)He also distinguishes broadcast media and recording media, so there are eight media classifications:

1. Audio visual motion media
2. The audio visual media is silent
3. Semi-motion audio media
4. Visual media motion
5. Media visually silent
6. Semi-motion visual media
7. Audio media
8. Print media

Meanwhile, according to Oemar H. Malik, there are four classifications of teaching media, namely:

1. Visual tools that can be seen,
2. Tools that are auditive or that can only be heard,
3. Tools that can be seen and heard,
4. Dramatization.

Based on several classifications above, conclusions can be drawn in

general that there are five learning media, namely: print-based media, visual-based media, audio-visual-based media, computer-based media, human-based media.

Classification as discussed in the previous description explains the characteristics or specific characteristics of each media different from one another according to the purpose and purpose of grouping. We can know the characteristics of the media according to their economic views, the scope of the target covered, the ease of control by the user and so on. It can also be seen from the ability to stimulate sensory sight, hearing, touch, conversation, and smell, or its suitability to the level of the hierarchy of learning. As stated by Kemp, it is the basis of media selection according to certain learning situations. As Arief S. Sadiman also said that the classification of media, the characteristics of the media, and the selection of media are inseparable entities in determining learning strategies.

C. DEVELOPMENT OF LEARNING MEDIA

Hurlock (1987:250) in developing learning media, both for formal educators and non-formal educators, the applicable curriculum is the main reference that must be considered. But in the curriculum does not state explicitly or may or may not be used in the learning process. Though learning media is believed to be one of the very important parts of the learning process it self. Social development means the acquisition of the ability to behave in accordance with social demands. Social development is the achievement of maturity in social relations. Samsu (2004:144) social development can also be interpreted as a learning process to adjust to group norms, morals, tradition to merge into a unity and communicate with each other and work together. Child's social development is strongly influenced by the process of parental treatment or guidance to children in introducing various aspects of social life to the norms of social life and encouraging and describing examples to their children in daily life.

Leong (2009:3) good learning media criteria ideally include 4 main things:

1. Conformity or relevance, meaning the learning media must be in accordance with learning needs, plans for learning activities, learning activities programs, learning objectives and characteristics of students.

2. Ease, meaning that all content of learning through the media must be

easily understood, learned or understood by students, and very operational in its use.

3. Interesting, meaning the learning media must be able to attract and stimulate the attention of students, both appearance, choice of colors and contents. The content description is not confusing and can arouse the interest of students to use the media.

4. Benefits, meaning the contents of the learning media must be valuable or useful, contain benefits for understanding learning materials and not mubadzir or in vain especially damage students.

Media is one of the means to improve the activities of the teaching and learning process. Because of the variety of media, each media has different characteristics. There are several things that must be considered in choosing the media, among others, the learning objectives to be achieved, the availability of hardware and software, technical quality and costs. Therefore, several considerations that need to be considered include:

1. The selected media should be aligned and support the learning objectives that have been set. The problem of learning objectives is the main component that must be considered in choosing media. In determining the media must be clear and operational, specific and truly reflected in the form of behavior (behavior).

2. Material aspects are considered important in choosing the media. The suitability of the material with the media used will have an impact on student learning outcomes.

3. The condition of students in terms of subject learning is a serious concern for teachers in choosing media that is appropriate to the child's condition.

4. Availability of media in schools or allowing teachers to design their own media to be used is something. which needs to be considered by a teacher.

5. The selected media should be able to explain what will be delivered to students correctly and successfully.

6. The costs that will be incurred in the utilization of the media must be balanced with the results to be achieved.

D. MOTIVATION TO LEARN

Motivation is the driver of behavior toward a goal based on the need for something, there are two principles

that can be used to review motivation. Motivation is seen as a process in the individual. Knowledge of this process can help us explain the behavior that we observe and to estimate other behaviors in someone. We determine the characteristics of this process by looking at the instructions of his behavior. Are these instructions right, depending on our observations. And whether the instructions are reliable, it can be seen their usefulness in estimating and explaining other behaviors.

Crow and Crow argue about learning motivation, learning must be motivated in various ways so that the interest in learning is built on existing interests in the child. Learning activities will be created if the interests or motivations of learning that exist within students will strengthen motivation towards certain behaviors (learning). That interest can be grown by:

1. Generating a need, namely the need to appreciate something beauty, to get an award, and asya.
2. Linking-connecting with past experiences.
3. Providing opportunities to get good results. Knowing success like success or knowing the success that is good obtained by the individual,

because success will lead to satisfaction.

The function of motivation is to encourage behavior or actions. Promote participant learning activities. Scattering like a car engine. The size of motivation will determine the speed or speed of an action. Motivation determines the level of success or failure of learning activities of students. Teaching that is motivated in essence is teaching that is tailored to the needs, encouragement, morivation, and interests that exist in students. Teaching motivation according to creativity and imagination in the teacher to try seriously to find ways that are relevant and harmonious in order to arouse and maintain the motivation of students. Success or failure to generate and use motivation in teaching is closely related to classroom discipline. The principle of motivation is one of the intergalactic parts of the teaching principle.

E. METHOD

This study use a qualitative method. The study observe field to analyze source. The sources are class teachers, children. The field study conducted aims to determine the behavior and characteristics of fourth grade students of MI Yaspuri Malang, as well as analyzing student learning difficulties and

knowing the needs of teaching media with the results of observations and interviews.

F. RESEARCH

At present, education in Indonesia stipulates that the 2013 curriculum is used as a reference for learning in schools. The 2013 curriculum orientation is an increase and balance between attitude, skills and knowledge. Based on the 2013 curriculum the SD / MI uses an integrated thematic learning approach from class I to class IV. With the theme of integrated thematic learning, it will provide many advantages, among others, students easily focus on a theme, students are able to learn knowledge and develop a variety of basic competencies between subjects in the same theme and deeper understanding of subject matter.

Choosing or determining a learning model is strongly influenced by the conditions of Basic Competence (KD), goals to be achieved in teaching, the nature of the material to be taught, and the level of ability of students. In addition, each learning model has stages (syntax) that students can do with teacher guidance.

The field of education is one of the areas that has a significant impact on the development of this technology, where education is basically a process of communication and information from educators to students that contain educational information, which has educator elements as a source of information, media as a means of providing educational ideas, ideas and material as well as students themselves.

Learning media is one element that plays an important role in the learning process. Learning media as one source of learning can help teachers enrich students' insights. Various forms and types of learning media used by teachers will be a source of knowledge for students.

The use of learning media in the teaching-learning process can arouse new desires and interests, and stimulate learning activities and even bring good influences to students. The use of instructional media at the learning orientation stage will greatly help the effectiveness of the learning process and the delivery of messages and content of the lesson. However, education at Indossenia still has many shortcomings, such as lack of attention to the media used by teachers. The results of observations conducted by researchers at the school show that the media used during the integrated thematic learning process is the 2013 curriculum book print media.

"There are many problems faced by a self-employed teacher and a student.

A teacher is very difficult to make the media because the lack of time and creativity of the teacher is still lacking if the student is in the learning process using print media (2013 curriculum book) achieved in 1 learning meeting because of the limited time, 2) students do not focus on the content material, 3) for teachers the difficulty to discuss public relations is limited, 4) students who are less active (difficult to understand) add burden to the next material" (Evrida: 2017).

With these problems in the learning process results in students being less active in participating in the teaching and learning process, because what they do is only see the text or readings and only listen to the explanation from the teacher, besides that the assignment carried out by the teacher is not optimal. But the teacher also does not always use the media learning process with the development of better media, the student responds better.

The essence of learning motivation is internal and external encouragement of students who are learning to make behavioral changes in general with several indicators or elements that support. It has a big role in one's success in learning. Indicators of learning motivation can be classified as follows:

1. Interest in participating in the teaching and learning process
2. Enthusiastically follow the teaching and learning process
3. Habits / attention in following learning
4. Use opportunities outside of learning hours
5. Study at home
6. Classification of results
7. Desire for achievement
8. The desire to repeat

The development of motivation for fourth grade students of MI Yaspuri Malang on exposure to data from the eighth test results based on observation, students have more interest, and students feel very helpful if a teacher uses learning media. the presence or absence of differences in the level of motivation of students before and after using interactive multimedia media is very different. Based on observations said that when the learning process using media can increase student learning motivation.

G. CONCLUSION

The product learning media developed must fulfill the components as good teaching materials to be used teaching materials in accordance with KI-KD, in accordance with the characteristics of students, the language used is easy, and also teaching materials have color matching, images with material, size and

type attract students to be more enthusiastic about learning. The level of media attractiveness has a very high level of attractiveness, has an attractive design according to the characteristics of students, the material presented in this teaching media is expanded with images that match the material where students can understand the material being studied. The existing concepts are developed in accordance with the material, so students can compare the results of their thoughts with the material, and finally get good results. Furthermore, students are given evaluation questions, reflections and assignments which are measuring abilities after doing the learning, so that by using learning media student learning motivation can improve well.

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THE EDUCATOR AND STUDENT
IN THE HISTORY OF ISLAM AND QURANIC PERSPECTIVE

Dini Fauziyati
Magister Islamic Education
State Islamic University 'Sunan Kalijaga' Yogyakarta
Email: dinifauzi233@gmail.com

Muhammad Mustofa
Magister Islamic Education
State Islamic University 'Sunan Kalijaga' Yogyakarta
Email: mustofa.raffael@gmail.com

ABSTRACT

The digital age has been wide open. Many challenges faced in this era. One of the challenges is the challenge of education, especially in the aspects of educators and students. Educators and students are two things like the side of a currency that cannot be separated from one another. In-depth studies are needed to be able to understand educators and students in their nature. Educators in Islam, better known as murobbi come from the word robba, yurobbi, tarbiyatan. Having special meaning, there are three meanings that can be taken from the term, namely; explore the potential of students, care for and protect it. There are four educators in the Qur'an, namely; Allah SWT, Prophet Muhammad, Parents and Educators in the sense of teaching. The method used in this research is library research by searching data and analyzing data. The purpose of this study is to find the nature of educators and students.

Keywords: *Educator and Student, The History of Islam and Quranic Perspective*

A. BACKGROUND OF STUDY

Education is a conscious effort from humans towards a process of humanizing humans. Educators as actors in education really determine their strategic position in achieving the ideals of the nation "to educate the nation's life". As a religious nation, it is necessary to examine the nature of educators and students in Islam.

Educators in Islam, better known as murobbi come from the word *robba*, *yurobbi*, *tarbiyatan*. Having special meaning, there are three meanings that can be taken from the term, namely; explore the potential of students, care for and protect it. There are 4 educators in the Qur'an, namely; Allah SWT, Prophet Muhammad, Parents and Educators in the sense of teaching.

Discuss about educator certainly can not be separated from students as a student center. Therefore in this paper will be discussed about the nature of educators

and students in Islam and the author will also explain students and educators in the Islamic world in the classical period.

B. ANALYZE

According to Maragustam, the nature of educators in Islam is those who are responsible for the development of students by actualizing their full potential, both spiritual, affective, cognitive and psychomotor potential in a better direction in a balanced manner in accordance with Islamic values. (Maragustam, 2015: 203-204)

Al-Qur'an as the first source of Islamic teachings has a powerful role in the life of a Muslim if he is able to translate the word of God into social life. In the aspect of education in particular, many lessons can be taken as well as valid references from the verses of Allah. There is also an understanding of educators embodied in the Qur'an.

Understanding of educators in the Al-Qur'an there are 4 that can be interpreted as educators, namely 1) Allah SWT, 2) Prophet Muhammad SAW, 3) Parents and 4) teachers / educators, as follows: (Sukring, 2013: 77)

1. Allah SWT (As the Main Educator)

Allah SWT is the Supreme God the owner of the universe scenario. The scholars and language experts discuss

the word, among others, whether it has a root word or not. There are many scholars who argue that the word "Allah" is not taken from a particular root word, but it is a name that refers to the substance which is obligatory to His being, which controls all life and life and to whom all beings must serve and plead . But many scholars argue that the word "Allah" originally is "Ilāh", which is affixed with the letters alif and lām and thus Allah is a special name unknown to the plural. Whereas Ilāh is a general name and can be plural (plural) ah lihah. In English both general and special, both are translated by God, but the way of writing is distinguished. The general ones are written in lowercase god / god and the special ones are written in uppercase God / God. (Quraish Shihab, 2005: 4-5)

According to Maragustam in his book entitled Philosophy of Islamic Education, it is explained that Allah is the main educator because He knows best about the nature of human beings, as in QS Ar-Rahman: 1-4 "The Most Gracious God (1) who has taught the Qur'an (2) creating humans (3) teaching them clever speech (4). "Quoted by Maragustam, according to Maraghi, (1989) this verse explains

that Allah has taught the Prophet Muhammad to teach it to his people. He (Allah) created this humanity to teach him to express what had crossed his heart and was caught in his heart. If so, then the Prophet Muhammad would not be able to teach the Qur'an to his people. Therefore humans as social beings according to their nature cannot live except in society with each other, so there must be a language that is used to forgive each other and to write to one another in distant places, in addition to preserving the previous sciences so that they can taken by the next generation of benefits and so that knowledge can be added by future generations of the results of the business obtained by the past generation. (Maragustam, 2015: 203-204)

From the various verses of the Qur'an talking about the position of God as an educator can be understood in the words revealed to the Prophet Muhammad, one of them: the Word of God in Q.S al-Fātihah: (Mora, 2012: 2)

> *"Praise be to Allah, Lord of all nature." (Q.S al-Fātihah: 2)*

> *"And He taught Adam the names of all things, then He showed them to the angels, saying, 'Name me all these things, if you are right!'." (Q.S al-Baqarah: 31)*

Based on the paragraph above, it can be understood that Allah SWT is an educator for humans. Allah as an educator knows all the human needs that are educated because He is the Creator. God's attention is not limited to humans, but heeds and educates the entire universe. (Sukring, 2013: 77)

In addition, it can be seen the difference in aspects of the teaching process. Allah SWT provides guidance to humans indirectly. Allah SWT educated humans through revelations delivered by the rules of the angel Gabriel to the Prophet Muhammad, and then the Prophet guided his people to the rules of revelation. (Sukring, 2013: 78)

2. Prophet Muhammad

The position of the Prophet Muhammad as an educator was directly appointed by Allah SWT. The position of the Prophet as an ideal educator can be seen in two ways, namely the Prophet as the first educator in Islamic education and the success achieved by the Prophet in carrying out education. The Prophet succeeded in educating human beings to be good quality both physically and mentally. (Sukring, 2013: 78)

The Prophet himself identified himself as an educator. The Prophet

received the revelation of the Qur'an which was in charge of conveying instructions to all Muslims, then subsequently teaching humans the teachings of Allah SWT listed in the Koran contained in the fragments of Surat al-A'raf verse 158.

> *"Say (Muhammad), 'O people! Lo! I am the messenger of God for all of you'."(QS. al-An'am: 92)*

> *And this (the Qur'an), the book that We have sent down with blessings: justifies the books that were (revealed) before and so that you warn the (inhabitants) of Umm al-Qura (Mecca) and those around them . People who believe in (life) hereafter certainly believe in him (the Qur'an) and they always keep their prayers.* (Mora, 2012: 139)

The success of Prophet Muhammad as an educator is a combination of strengths between personality abilities, revelations and application of knowledge in the field. The knowledge possessed is taught to friends, as educators the Prophet has a proper personality to be made al-uswah al-hasanah for humanity. (Sukring, 2013: 79)

Today, over four hundred years after his death, the strength of the treatises and his teachings continued to influence the journey of mankind over time. No one is able to influence thoughts, thoughts, ideas and destiny.

3. Parents

After the child is born, the first thing he knows is his parents. The role of parents is very dominant in educating children. In the words of Rosul it was said *"Every child is born on the basis of fitrah, it is his father's mother who makes him Jewish, Christian or Majusi"* (*Hadis Riwayah* by Bukhori Muslim). (Haidar Putra Daulay, 2014: 103)

According to Hassan Langgulung quoted by Sukring, saying that family is the first and foremost institution in one's development. That the formation of the personality of students stems from the family environment. According to him the function of the family is to instill harmony in the nature of affection, the family also functions to maintain physical, psychological, spiritual, moral, intellectual, emotional and social health. (Sukring, 2013: 79)

Educators according to Islam are every individual who is responsible for the development of students. First and foremost education is family. The task of educating is actually on the

shoulders of the parents because from them the birth process of the child occurs, parents are the parties who are closest to the child and most interested in their children so that they are given the mandate and responsibility to develop their children. Every parent has an educational assignment. Every parent has an interest in their children, namely: a) children as the next generation of offspring, b) children are pride and caresses of parents' love and c) child prayer is an investment for parents after they die.

If a person dies, all his charity is broken except three things; useful knowledge, charity which is always flowing and the prayer of the child sholeh / sholehah for his parents. As a prospective parent in particular, education is the first to choose a partner. Because, it really determines parenting and education for their children later. Like the saying, the fruit falls not far from the tree.

Parents are the most meritorious people for every child since the beginning of their birth on earth. Every child involves the important role of his parents, such as the role of education, the role of which is the need of parents to find their existence as healthy beings in many

activities that lead to transferring their children's education to third parties, namely teachers (educators). (Sukring, 2013: 79)

It appears that what is called in the Qur'an about the presence of educators illustrates the development of society. For example, from the time of Prophet Adam, but after the Prophet, the assignment was represented by each parent. After the community has expanded, the task of educating is divided into other people who are specifically prepared to become teachers / educators in terms of teachers/educators in schools. (Sukring, 2013: 80)

4. Teacher/Educator

In the large Indonesian dictionary (KBBI) the teacher is a person who works teaching; schools, learning buildings.(Suharso dan Ana Retnoningsih, 2015: 158) In the context of Islamic education educators are often referred to *as ustaż, murabbi, mū'allim, mū'addib, mudarris and murshid*. As al-Ghazali said that was quoted by Sukring, that educators are the lamp of all times, people who live during their time will get the light of their scholarship. If the world had no educators, surely humans were worse than animals, because education is an

effort to expel humans from animal nature (both wild animals and tame animals). (Abuddin Nata, 1997: 62)

Furthermore, he said that in Islam the most responsible people are parents (mother father) of students. The responsibility is caused by at least two things: first, because of nature, that is because parents are destined to be responsible for educating their children; second, because of the interests of both parents, namely parents have an interest in the progress of their children, the success of their children is also a successful parent. (Abuddin Nata, 1997: 63)

Furthermore, in some educational literature in general, the term educator is often represented by the term teacher. The term teacher as quoted by Abuddin Nata according to Hadari Nawawi teachers are people who teach or provide lessons in class. More specifically, he said that teachers mean people who work in the fields of education and teaching are also responsible for helping children achieve their respective maturity. According to him the teacher in this sense is not just someone who stands in front of the class to convey certain knowledge material, but is a member of the community who must be active and

free and creative in directing the development of their students to become active members and free spirits and creative in directing the development of their students to become members of society as adults. In this sense it seems that there is such a heavy task, which must be borne by an educator, especially the teacher. The task, in addition to giving in front of the class, also helps mature students. (Abuddin Nata, 1997: 70)

From the description it appears when explaining the meaning of a teacher or educator is always associated with the field of work or work that must be done. This shows that in the end the educator is a particular profession or expertise attached to someone whose job is related to education. (Abuddin Nata, 1997: 129)

"From Abu Hurairhah he said, Rasulullah SAW said: 'truly I am for you all like a father to his son, I teach to all of you when you come to the lavatories, then not all of you facing the Qibla and don't also back it. (Prophet) ordered to cleanse (istinja ') by using 3 stones, (the Prophet) prevents not to do it with dry dirt and bone. And (Prophet) prevent a man from cleaning with his

right hand'." (HR. Abu Daud in the book of purification)

The hadist above clearly says that Rosulullsh are like parents from his friends. Understanding is like parents are teaching, guiding, and educate children as is generally done by parents. (Umar, 2012)

This understanding when viewed in the global era is now a little different. Because currently the latest curriculum is encouraging education centered on students (student centers), not only teachers who become the center (teacher center). So in the present context it is more dominant in students, teachers as facilitators of learning. When borrowing the term John Dewey, he interpreted education as an effort to mature.

C. THE STUDENTS

Students are one of the educational components that influence the achievement of educational goals. Without students, teaching will not exist and education will not occur. As one component of education, students receive serious attention from education experts. For the success of achieving specific teaching goals and education in general students must be treated as subjects and objects.

The term is often used to indicate the term students (students); namely tilmidh, (plural talamidh, talamidha) which means students and talib (seeker of knowledge) (plural talaba, tullab) which means people who demand the knowledge (religion) of students or students.

According to Maragustam, students in Islamic education are members of the community who try to develop themselves through the process of education to become human beings who have knowledge, faith-piety and noble character so that they can carry out their functions as devotees/worship to Allah and as caliphs. (Maragustam, 2015: 215)

The following discussion attempts to present a description of the lives of students in classical Islamic times including the characteristics (the most prominent person) in the life of the claimant of science (students and students), namely the cost, time and duration of learning and the social patterns of their lives.

1. Life of Students in the Classical Period
   a. Characteristics of Students
      1) Student Definition and Limitation

      Students are children studying, who receive basic education from an educational

institution. At the beginning of the development of Islam, the guides of science had no difference. When the Prophet was alive, all friends were given the same opportunity to gain knowledge and experience about the teachings of Islam from the Prophet Muhammad. In reality, not all friends can take advantage of the opportunity to draw from him. This can be understood because friends have diverse jobs and activities. (Abuddin Nata, 1997: 130)

Educational activities at the beginning of Islam at the home of Al-Arqom bin Abi Al-Arqam, then moved to the mosque. In its later development, Muslims needed a special place for their children's learning activities. They make the kuttab a place of basic education. (Abuddin Nata, 1997: 131)

In the *kuttab*, students get teaching in the form of basic skills, such as reading and writing the Qur'an and the basics of religion. Quoted in his book Abuddin Nata, according to Hodgson, basic level Islamic education is a place for students to learn to read and write. While according to Stanton quoted in his book Abuddin Nata, in the first century Hijriah, lessons in low-level schools focused on writing and reading. Then in the following century, lessons developed with the teaching of religious science, arithmetic, grammar, poetry and history.

From the description above it can be seen that the development of the subjects provided, according to the needs of the time. In the beginning of Islam, learning to read and write was an urgent need. Therefore, the focus of giving lessons is reading and writing skills. After Islam developed and contact with the outside world intensified, basic lessons were not enough just to read and write but new subjects were included.

In classical times there were no definite provisions regarding age limits for someone who would like to study in the kuttab. Students who enter this basic education institution vary. Some students start entering the five-year-old kuttab, some are seven years old and some are

even ten years old. The varied age of students entering the kuttab seems to be related to their preparation. Readiness is not only physical and mental, but also in terms of the economy. (Abuddin Nata, 1997: 132)

2) Costs and Length of Study

The cost of studying in the kuttab is basically borne by the student's family. Parents pay for a sum of money paid every week or every month. Sometimes the payment is made with a number of food ingredients instead of money. Students who come from poor families are given the opportunity to learn for free. In addition, there are also parents who entrust their children to a teacher and for the cost of learning for their children, he gives the teacher a number of assets / costs. In the latter case, it was experienced by al-Ghazali and his brother. (Abuddin Nata, 1997: 133)

The duration of study in the Kuttab depends on the ability of the students. Smart and diligent students can complete their studies in a relatively short time. Conversely, children who

are less intelligent and lazy in the kuttab approximately five years. The size that is used as the basis for graduation is the ability of students to memorize the Qur'an.

3) Student Condition

According to Mahmud Yunus, quoted in his book Abuddin Nata, the students at the Kuttab study six days a week. The lesson starts on Saturday and ends on Thursday. Learning time starts in the morning and ends after the Asr prayer. Usually after the midday prayer the students go home to eat. (Abuddin Nata, 1997: 133)

From this description it can be said that the students during the day are more associated with the teacher and other students in the kuttab. As for students who are in the care of a teacher, their association with a teacher is longer than other students who have to go home after the lesson is finished. Therefore, it can be assumed that the teacher who teaches at the kuttab is the closest person to the parent.

Are basic education in the Kuttab only followed by male

students? Girls also get the same rights as boys in learning, because studying is mandatory for Muslims. However, the participation of women in learning is openly disputed. According to Sjalaby quoted by Abuddin Nata, he rejected the existence of female students directly participating in learning with male students in the kuttab, although he acknowledged the existence of teaching for women and girls. (Abuddin Nata, 1997: 134)

b. Characteristics of Students

1) Division of Students

Students are students in college. They study in higher education must pass primary and secondary education. In contrast to now, in the classical period, a student had enough to finish his studies at a basic education institution. Students are aimed at those who study in halaqah-halaqah in mosques or in madrasas as a continuation of the kuttab or basic education. (Abuddin Nata, 1997: 135)

In this classical period, students are clarified into: (1) relative student level, (2)

scholarship recipients, (3) core / pillar students and (4) class participants.

The level of students is relatively divided into beginners (*mubtadi*), mid (*mutawassit*) and highest (*vomiting*). While core/ pillar students (foundationers) are divided into mutafaqqih and faqih. *Mutafaqqih* is a student who is at the final level (*muntahun*) in a regular class. While faqih is a student who has finished at the final level and gets approval (license) to teach fiqh and give an official fatwa.

This division of students by Makdisi seems to be seen from various perspectives. There is a division of students viewed from various perspectives seen from the level as the division in general. There is a division of students seen from the number of scholarships obtained and there is a division of students seen from their active participation in lectures. (Abuddin Nata, 1997: 135)

2) Time and Duration of Study

Learning time is four days a week. The other three days are Tuesday, Friday and Saturday

as holidays. Schedule of normal day activities in the madrasa and academy mosque starts in the morning and ends at night. In the morning until noon is filled by mu'id (the most senior student) and mufid (senior students who help beginner students). Mu'id and Mufid repeat the material taught by the previous shaykh.

Duration of study for students to complete the field of law, for four years. Next to study other fields of study until they get a teaching diploma, it requires a different time for each student. Ibn Wahab (08/1913) studied with Malik bin Anas for 20 years. Ali bin Isa Al-Raba'i (410/1019), studied under the care of Abu Ali Al-Fahrisi for 20 years. Sharif Abu Ja'far studied with Qadi Abu Ya'la for approximately 23 years.

There are also some students who study under the care of different professors. Ibn Al-Banna for example, he studied jurisprudence under the tutelage of Abu Tahir bin Al-Ghubari (432/1014), Abu Ali bin Musa (428/1037), Abu Al-Fadl (410/1019) and Abu Faraj Al-Tamimi (425/1034). Abd Al-

Ghafir Al-Farisi studied with his uncle, then studied with Abd Al-Razzaq Al-Mani'i, after which he studied with Al-Haramain imam Al-Juwaini for four years. (Abuddin Nata, 1997: 136)

From the description above, it can be understood that different learning environments for one student are related to the courses taken, the lecturer (shaykh) who teaches and the ability of the student itself. Quoted in his book Abuddin Nata, Hanun Asrohah stated, the reason why the time limit must also be taken by students is not uniform: (Abuddin Nata, 1997: 137)

➢ Because of the teachers, even educational institutions never offer special lessons that must be completed at a certain time; and

➢ It has become a feature of the Islamic education system in the classical period, that students are given the freedom to learn to anyone and anytime they complete their studies.

3) Student Circumstances

The unlimited time taken by a student to deepen a field of study provides an opportunity for students to become people who are experts in their fields. A student is also free to choose the preferred lecturer and change with other desired lecturers.

This freedom provides opportunities for students to have a network of teachers with a variety of experiences gained. Quoted in his book Abuddin Nata, according to Ahmed the students made a list of the lecturers he had taught. This list is proof that he is studying with famous teachers/scholars (lecturers). It seems that certain students learn with some lecturers giving their own pride.

Students in the classical period are divided into students who study at the Jami Mosque in a halaqahah way and students studying at the madrassas. There are students who study at the Jami Mosque who live in homes near mosques and some who live in dormitories. They generally learn for free. In contrast to students who are specifically studying at a particular lecturer's

house, these students must pay according to the agreement with the lecturer. Meanwhile, students studying at madrasas can apply for scholarships and boarding facilities.

The students who study, they sit around a shaykh (lecturer). Students who have higher knowledge sit in front. Some of them become shubbab (friendship), they have an association that is familiar with the lecturer. Some of them are even appointed as mu'id or mufid. This Mu'id and Mufid help lecturers to guide students in the afternoon. (Abuddin Nata, 1997: 137-138)

D. DUTIES AND ROLES OF EDUCATORS

1. Classical Period
   a. Social Institution and Teacher
      1) Teachers who teach childhood schools (mu'allim al-kuttab)

      The mu'allim al-kuttab (kindergarten teacher) has a low social status. This is due to their superficial and less quality scientific quality. They were accused of causing an unfavorable impression on the

teaching profession. In the city of Palermo there are approximately 300 kindergarten teachers (mu'allim al-kuttab), most of whom suffer from ill health, are careless and stupid. However, not all mu'allim al-kuttab are careless and stupid. There are some of them who are experts in the fields of literature, khat and fuqaha '. These are the respected and valued groups of teachers mu'allim al-kuttab such as al-Hajaja, Al-Kumait, Abdul Hamid Al-Katib, Atha 'bin Abi Rabah and others. (Abuddin Nata, 1997: 146)

2) Teachers who teach the crown prince (*muaddib*)

Unlike *mu'allim al-kuttab*, the *muaddib* (crown prince educators) have high social status, not even a few scholars get the opportunity to become muaddib. This is because a number of conditions are needed to become muaddib, among them are pious, noble and known to the public. Among the famous muaddibs are Al-Dhohhak ibn Muzahhim Amir Asl-Sya'bi (education of the sons of Caliph Abdul Malik ibn

Marwan), Al-Ja'du ibn Adham (educator Marwan ibnu Muhammad), Yahya ibnu Chalid Al-Barmaki, Al-Kisai (education of Harun al-Rasyid), Al-Ahmar (Al-Amin educator), Al-Jazidi (al-Makmun educator) and so on. (Abuddin Nata, 1997: 147)

3) Teachers who provide lessons in mosques and schools

Teachers from this group have been fortunate to receive high respect and appreciation before the public. This is due to their mastery of science that is so profound (spiritual) and weighty. Among them are the teachers of the science of Shari'a, linguistics, exact science and others. Many teachers were killed during the Caliph Abdul Malik Ibn Marwan because of the Khawarij. However, there are some teachers who are khawarij-oriented who have survived the slaughter because of the knowledge they have.

There are several teachers from this group who are well-known among the public, including Abul Aswad Al-Duali, Hasan Al-Basri, Abu Wada'ah, Syuarik Al-Qadhi, Muhammad

ibn Al-Hasan, Ahmad ibn Abi Dawud and others.(Abuddin Nata, 1997: 148)

b. The Role of Teachers in Community Life

The existence of a teacher is undoubtedly in people's lives that has an important meaning. The figure of a soul who is clean and quiet is always the people's dream. Teachers in the classical period were always surrounded by students who came from all over the world who aimed to hear the study directly delivered by the teacher. Therefore it is not surprising that the individual teacher who is pious and famous is more dominant than formal educational institutions. Certain special figures, who have studied the hadith and built a theological system and laws that apply to them, always attract the attention of students from far and near to seek knowledge from them. So the main characteristic of this period is the importance of the role of individual teachers.

The teacher or educator, after giving lessons to students to convey their knowledge to those who need it, especially Muslims. Only then did the tradition of giving diplomas as proof of the completion of the lessons that had been followed by the students at the time of Shaykh 'Allamah Agha Buzurk, one of the scholars in al-Najaf had devoted his energy to collecting, recording and compiling a number of recitations which had been issued by or for famous scholars. The oldest known diploma document in the history of Islamic education is a diploma issued in the month of Shafar year 304 Hijriah, given by Muhammad Ibn Abdullah Ibn Ja'far Al-Himyari to Abu Amir Said Ibn 'Amr, for completing the book of Qurn al-Isnad. (Abuddin Nata, 1997: 148-149)

It has become a tradition of Islamic education in the classical period, that the teacher never limits when students must finish learning to him, unless he has completed (khatam) the book he is studying. Students are given the freedom to learn to anyone and at any time and even the teacher never offers specific lessons that must be completed by students at a certain time.

However, it does not mean the teacher is free to let his students go wherever he goes and seeks

knowledge. The teacher still has responsibility for the success of students who have studied with him. This is as revealed by Al-Jarnuzi in his book Ta'lim al-Muta'allim that to get knowledge requires the direction of the teacher. Because the teacher is considered to have known the talent possessed by students, so the teacher is responsible for the success of his students.

Then sociologically the teacher has responsibility for the community around the madrasa. Because the existence of madrasas will have a positive impact on society when madrassas can help play a role in community development. In addition, the teacher also has responsibility in monitoring the development of students in the community around the madrasa. What is the child's relationship and what role can the child play. The teacher has the task of controlling it even though the teacher himself has sociological obligation to be a dynamic in the life of the community.

Teachers in classical times play an important role in the process of children's education, starting from determining planning to implementing it. Therefore, it is not surprising that at this time it was called teacher oriented. In addition, teachers at this time regularly carry out their duties and give seriously and treat students fairly without discrimination. (Abuddin Nata, 1997: 149-150)

According to Hasan Hafidz quoted in his book Abuddin Nata, the History of Islamic Education explains in general the role of the teacher can be divided into two, namely as murabbi and activator of society. As a murabbi and activator of society. As a Murabbi, he has the responsibility of maintaining the child's personality and developing all of his potential. While as a driver of society, he has an obligation to provide services to the community well, to arouse and elevate it to a more advanced civilization.

In Al-Ghozali, teachers as murabbi should be able to provide education and teaching to children through the concept and practice of character and are associated with the birth of kindness and moral quality. According to him, the child has a clear and soft heart like gems and candles which can one day be formed and developed. If given an

example of good manners and accustomed to doing it, surely he will develop slowly and surely lead to goodness.

While the teacher is a driver of society, he is expected not to limit himself busy in class activities which are limited by the wall that separates him from the life of the community. But he can unite with the community where he lives and while controlling the development of his students in community life.

The mū'addib, mū'allim and usta klasik in classical times, they were able to play a role in people's lives by joining scientific institutions and the personal associations they built. They carry out extensive scientific transformation through open dialogue and practices to educate professionals in their fields, such as Zakaria AL-Razi, who educates while practicing medicine and handling patients in hospitals. This he did to train young professionals who were able to devote themselves to community life. (Abuddin Nata, 1997: 151-152)

c. Teacher Organization in the Classical Period

The existence of a teacher has an important influence in a government, even his power has a big contribution in the power of the caliph. This does not seem too excessive, because the teacher is gathered in an organization that has power that can control the interests of the caliph, especially in terms of appointment and granting permission to teach at a mosque. Abu Syamah said "The teacher is the one who has the right to determine and give permission to a teacher to become a teacher in a mosque even though the caliph has power. However, in the case of granting permission Khelifah requests consideration and approval from the teacher company."

Even though the teacher organization at that time had not been neatly arranged in such a way as is usual for an organization, its existence had a big contribution in a government and even teacher organizations were used as mouthpieces to spread the teachings or streams adopted by the authorities. This, as happened, was able to play a role in assisting the government in spreading the flow or

teachings believed by the authorities at that time.

E. CONCLUSION

In Arabic terms the word educator from tarbiyah is defined as education, and murobbi as educators. Originally the word robba, yurobbi, tarbiyatan. Robbun has three meanings that need to be understood at least; (1) growing or developing the potential of students (digging), (2) caring for or in Islam known as the meaning of caring for the fit so that it does not deviate (caring for something sacred so it is not dirty), (3) protecting students so that they avoid something which is dangerous. In Islam, the nature of the educator has 4 meanings, namely; Allah SWT, Prophet Muhammad, Parents and Educators / teachers.

Students according to Maragustam, students in Islamic education are members of the community who try to develop themselves through the process of education to become human beings who have knowledge, faith-piety and noble character so that they can carry out their functions as devotees / worship to Allah and as caliphs. There are educators and students in the classical and present times (now).

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INTERNALIZATION OF MENTAL REVOLUTION IN ISLAMIC EDUCATION

Rubini
Faculty of Tarbiyah and Education
Islamic State University 'Sunan Kalijaga'
Email: rubinihr80@gmail.com

ABSTRACT

The internalization of the Mental Revolution in Islamic Education is the deepening of fundamental changes in mentality, ways of thinking, ways of feeling, and ways of trust, all of which are manifested in everyday behavior and actions. To realize the ideals of the Indonesian nation requires views that demand fundamental changes in the pattern of education in Indonesia so far. The process of internalization is very important in the Mental Revolution. Because mental revolution is part of the education of values. So that these values can be embedded with developments that lead to the internalization of the Mental Revolution which is a stage in the manifestation of religious humans. Because the challenges of globalization and cultural transformation for humans in general are functioned as values of honesty, which can be realized in daily life, so that they can be trusted and carry out the mandate of society for the benefit of people. This can be done through: Modeling, Exercise and Habit Strategy, Learning Method, Advice Strategy, Discipline Method.

Keywords: *Revolution, Mental, Internalization, Education, Islam.*

A. PRELIMINARY

Indonesia is a pluralistic, heterogeneous country, starting from language, customs and fundamentally daily activities. In the history of the Indonesian nation's journey, every time the President changes, changes always occur. The change in question is a fundamental change in terms of direction. As a nation, Indonesia absolutely needs education. Education that aims not only at the process of transferring culture or science but also as a value transfer process. he role of education is very important in the development of a nation.

With education, a nation is not easily colonized by other nations and with education a nation can achieve progress and developments that can bring it to realize the ideals of the nation. With education also a nation can catch up with other nations in the world. Then, to explain the meaning of the Mental Revolution, we must first know the meaning of each of these words. There are two words that require explanation, namely revolution and mentality. According to the Big Indonesian Dictionary, revolution is a fairly basic change in a field, while mental is concerned with the human mind and

nature, which is not a body and energy. Mental revolution concerns mental, spiritual, spiritual, and values believed by a person or group of people in a small scope or even a country (Ministry of Education and Culture, 1991).

To realize the ideals of the Indonesian nation requires views that demand fundamental changes in the pattern of education in Indonesia so far. The view that currently concerns many parties is the Mental Revolution mandated by the President of the Republic of Indonesia Joko Widodo.

B. DISCUSSION

1. Internalization

Internalization is interpreted as appreciation. Can also be interpreted as "deepening; exile". Internalization is defined as the merging or unification of attitudes, standards of behavior, opinions and so on in the Internalization personality according to the popular scientific dictionary namely "deepening, appreciation of a doctrine, doctrine or value so that it is a doctrine or value of belief or awareness manifested in attitudes and behavior." Internalization is essentially a process of instilling something, which is a process of entering a value into someone who will shape his mindset in

seeing the meaning of experience reality (Pius A. Partanto, 1994:267). In the process of internalization, according to Muhaimin was associated with fostering students or foster children there are three stages that represent the process or stage of internalization, namely (Muhaimin, 2008:301):

a. Value Transformation Stage

The value transformation stage is verbal communication about values. At this stage the teacher simply informs good and bad values for students, which are merely verbal communication about values.

b. Value Transaction Phase

The value transaction stage is the stage of value education with a two-way communication path or the interaction between students and teachers is reciprocal interaction. When in the transformation phase, communication is still in one direction, namely the active teacher. But in this transaction teachers and students alike have an active nature. The pressure from this communication still displays his physical figure rather than his mental figure.

c. Transinternalization Stage

The trans-internalization stage of value is that this stage is far deeper than just a transaction. In this stage the teacher's appearance in front of students is no longer his physical figure, but his mental attitude (personality).

Likewise students respond to the teacher not only through their physical movements / appearance, but through their mental attitude and personality. Therefore, it can be said that in this internalization is the communication of two personalities, each of which is actively involved. Internalization process occurs when an individual receives influence and is willing to act according to the influence because the attitude is in accordance with what he believes and in accordance with the system he adheres to.

Such an attitude is usually an attitude that is maintained by individuals and is usually not easy to change as long as the value system in the individual in question still persists. In understanding internalization there is an opinion of Soedijarto stating that if the value to be invested is intended to be fully part of the personality system of each student, then the stage of introduction and understanding, acceptance and integration, the three dimensions must be taken. While the three stages are the theories put forward by Krathwhol and have been pursued by Soedijarto (Soedijarto, 1993:149). In the stages of internalization this is attempted with the following steps (HM. Chabib Thoha, 1996:94):

1) Listening, namely the teacher gives a stimulus to students to capture the stimulus given.

2) Responding, students begin to instill understanding and love of certain values, so that they have a theoretical background about the value system, able to provide rational arguments and then students can have a high commitment to that value.

3) Organizations, students begin to be trained to regulate their personality system according to the existing values.

4) Characterization, if the personality has been adjusted according to a particular value system and carried out in succession, then the personality, words and deeds

will be formed. The internalization technique is in accordance with the objectives of religious education, especially education which is related to the problem of aqeedah, worship, and morality.

The process of internalization is very important in the Mental Revolution. Because mental revolution is part of the education of values. So that these values can be embedded in students, with development that leads to the internalization of the Mental Revolution which is a stage in the manifestation of religious humans. Because the challenges of globalization and cultural transformation for students and for humans in general are functioned as values of honesty, which can be realized in everyday life so that they can be trusted and carry out the mandate of the community for the benefit of society.

2. Mental Revolution

In the Indonesian context, the term Mental Revolution was first coined by Indonesia's first President Soekarno in a state speech commemorating the proclamation of independence on 17 August 1957. Soekarno's Mental Revolution was a kind of new Life Movement to galvanize it to become a new white-hearted, steel-minded human, eagle-eagle eager, soul burning flame (Arif Budiman, 2015:1). Soekarno saw at that time the Indonesian national revolution was "stagnant" even though the objectives of the revolution had not been achieved. In substance, the meaning contained in the idea of "Mental Revolution" was an ethos transformation, namely fundamental changes in mentality, ways of thinking, ways of feeling, and ways of believing, everything manifests in daily behavior and actions. This ethos concerns all aspects of life, ranging from economics, politics, science to technology, art, religion, and so on. In the future it will make the nation's mentality will gradually change.

Organizing, formulating policies and making decisions are directed towards the transformation process. (Ahmadhifni.com, 2014) The aim of the National Mental Revolution Movement, namely (Arif Budiman, 2015:6):

a. Changing the perspective, mindset, attitude, behavior and

way of working, which is oriented to progress and modernity, so that Indonesia becomes a great nation and is able to compete with other nations in the world.

b. Awaken awareness and build an optimistic attitude in looking at the future of Indonesia as a country with great power to achieve high, productive and potentially become a developed and modern nation with the foundation of three Trisakti pillars.

c. Realizing that Indonesia is politically sovereign, economically independent and has a strong personality through the formation of superior new Indonesian people.

The values contained in the National Mental Revolution Movement are three, namely:

a. Integrity (honest, trustworthy, character, responsible).

b. Work ethic (work ethic, competitiveness, optimism, innovative and productive).

c. Mutual cooperation (cooperation, solidarity, communal, benefit oriented) (Arif Budiman, 2015:8).

Furthermore, regarding the principles of the Mental Revolution National Movement, namely (Revolusimental.go.id, 2017):

a. Mental Revolution is a social movement to work together towards a better Indonesia.

b. Must be supported by the government's political will

c. Must be cross-sectoral.

d. Collaboration between the community, private sector, academics and government.

e. Done with a value attack program to constantly remind the community of strategic values in every public space.

f. Program design must be easy to use (user friendly), fun (popular) for all segments of society.

g. The values developed are primarily intended to regulate public morality (social) rather than private morality (individual).

h. Impacts can be measured and the community feels the benefits.

In the world of education, Mental Revolution emphasizes character building and personality development that can shape national identity. So it is not excessive if we call the teacher the key to mental

revolution. The mental revolution must indeed start from the world of education and simultaneously run in other fields. At least for 18 years, human children were spent in education, starting from kindergarten to college. For this reason, the responsibility of a teacher is increasing to help shape national identity through their students.

The assumption is that throughout his life, humans will always be faced with problems, obstacles in achieving the goals to be achieved in this life. The principle of lifelong learning is in line with the four pillars of universal education, namely: (1) learning to know, which also means learning to learn; (2) learning to do; (3) learning to be, and (4) learning to live together (Sindhunata, 2000:116). Learning to know or learning to learn contains the understanding that learning is basically not only oriented to products or learning outcomes, but also must be oriented to the learning process. With the learning process, students are not only aware of what must be learned, but also have the awareness and ability to learn what must be learned. Learning to do implies that learning is not just listening and seeing with the aim of accumulating

knowledge, but learning to do with the ultimate goal of mastering competencies that are very much needed in the era of global competition.

Learning to be contains the understanding that learning is forming human beings who "become themselves". In other words, learning to actualize themselves as individuals with personalities who have responsibilities as humans. Learning to live together is learning to work together. This is very necessary in accordance with the guidance of needs in a global society where humans both individually and in groups cannot possibly live alone or seclude themselves with their groups.

Mental revolution is the hope of the nation and society today towards a better change in national identity. Make a mental revolution to shape the nation's character revolution through the world of education, strengthening and strengthening diversity and strengthening social restoration as part of its main center. Creating a creative and intellectual generation is the background for the realization of the nation's mental revolution. Therefore, the field of education is very important in maintaining direction and improving the quality and perfection of the

nation's living assets. Through education, new insights will be obtained in terms of knowledge, activity and criticality. However, in carrying out the mental revolution process not only by talking and discussing, but must be realized by action, which can be applied in life.

3. Internalization of the Mental Revolution

Internalization is a process of deepening, deepening, deep mastery that takes place through coaching, guidance and so on. In this case the internalization is devoted to the Mental Revolution. So the internalization of the Mental Revolution is an in-depth process of the values of the Mental Revolution that are running.

a. Modeling Strategy

Exemplary is the attitude that is in Islamic education and has been practiced since the time of the Prophet. This example has an important value in Islamic education, because it introduces good behavior through exemplary, as well as understanding the system of values in real form (Syarif Ma'arif, 1991:59). The strategy with exemplary is internalization by giving concrete examples to students. In education the giving of

these examples is very emphasized because the behavior of an educator gets special observations from the students.

Like the parable that says "The eating teacher walks, the students eat running, here it can be interpreted that every behavior shown by the teacher is always highlighted and imitated by his students. Therefore the teacher must always give a good example for his students, especially in ritual worship, and daily life. The Prophet Muhammad is an example or example of a person who has extraordinary devotion that deserves to be emulated. Through this exemplary strategy, indeed an educator does not directly include things related to that example in the learning plan. That is, religious moral values such as devotion, honesty, sincerity, and responsibility instilled in students are something that is hidden in the curriculum.

Through the stories of important figures and film screenings, an educator is exemplified in the hope that the values contained in them can be

interesting and can be imitated or imitated by students.

b. Exercise and Habit

Ahmad Amin, as quoted by Humaidi Tatapangarsa, argues that habits are actions that are repeated so that they become easy to do (Humaiadi Tatapangarsa, 1990:67). Educating with practice and habituation is educating by providing exercises and getting used to it every day. For example getting used to greetings when meeting fellow friends or teachers. If this has become a habit, the students will continue to implement it even though it is no longer in an educational institution. From here it can be seen that good habits carried out by an educator will have a good impact on the students themselves.

This refraction strategy is very affective to be taught to students who are still puberty, because they have not been affected by negative culture and the current of globalization is broken. If students are accustomed to good morals, it will be reflected in daily life with Islamic relations as well, if they live in a good environment it is very easy to interact with habituation of an environment that reflects religious values.

c. Methods of Taking Lessons

Taking the lesson meant here is taking lessons from several exemplary stories, phenomena, events that have occurred, both past and present. From here it is expected that students can take lessons that occur in an event, whether in the form of disaster or experience. The implementation of this strategy is usually accompanied by advice. The teacher is not enough to deliver students to the core understanding of an event, but also advise and direct their students in the direction in question. Abd Al-Rahman Al-Nahlawi, defines ibrah (taking lessons) with psychological conditions that convey humans to know the essence of a matter that is witnessed, observed, induced, weighed, measured and decided in a logical way, so that the conclusion can influence the heart to submit to it , then push it to appropriate social thinking behavior (Abdurrahman An-nahlawi, 1992:390). The pedagogical goal of taking lessons is to deliver humans to the satisfaction of thinking about religious matters

that can move, educate or increase religious feelings.

d. Strategy for Providing Advice

Rasyid Ridha as quoted by Burhanudin defines advice (mauidzah) as a reminder of goodness and truth, by whatever means can touch the heart and raise it to practice ". The mauidzah method must contain three elements, namely 1) a description of the good and truth that must be done by someone, for example: about manners, 2) the motivation to do good, 3) a warning about sin that arises from the prohibition, for himself and others (Tamyis Burhanudin, 2001:56).

e. Discipline Method

Education with discipline requires firmness and wisdom. Assertiveness means that an educator must provide sanctions for every violation committed by students, while wisdom requires that a teacher sanction according to the type of violation without being overcome by emotion or other impulses. Takzir is a sentence imposed on a violating student. This penalty is given for those who have repeatedly committed violations without heeding the warnings given.

The environment of an educational institution rules that have become an order must be obeyed by every student and administrator. While the implementation of ta'zir is usually carried out by the board itself. All of that is in order to maintain discipline for the smooth learning process in the institution itself. In terms of the methods used, the internalization of the Mental Revolution in learning must also be carried out comprehensively. Educators must be able to be role models for their students in acting and speaking. Students need to be prepared to become independent young generation by teaching and facilitating them in making moral decisions responsibly. In addition, educators need to equip their students with academic and social skills.

In line with the internalization of the mental revolution, several factors were found, i.e. supporting factors and obstacles to the internalization of the Mental Revolution. Supporting factors in the implementation of the

internalization of the Mental Revolution are: The ability of teachers who are profesional enough to manage the learning process, There is support from student guardians in monitoring and developing the learning process. While the inhibiting factors in the implementation of the internalization of the Mental Revolution, are: Teachers experience obstacles to the limitations of learning time that are not in accordance with so much material, lack of enthusiasm of students towards learning.

4. The efforts made by the teacher in overcoming obstacles in the implementation of the internalization of the Mental Revolution in the learning process among others are :

   a. The teacher is more careful and creative in determining the value of the mental revolution in accordance with the material.

   b. The teacher always comes on time according to the lesson hours. To minimize the intake of lesson time by previous lesson hours. In addition to the limited learning time the teacher gives assignments to students to do at home.

   c. The teacher generates encouragement for students to learn by giving maximum attention to students.

   d. The teacher gives gifts to active students in order to motivate students to be more active. On the other hand, students who have not been active will be motivated to be able to participate in the learning process.

   e. The teacher gives gifts to active students in order to motivate students to be more active. On the other hand, students who have not been active will be motivated to be able to participate in the learning process.

C. CONCLUSION

Based on the description above it can be concluded that the internalization of the mental revolution is as follows:

1. The internalization of the Mental Revolution is an in-depth process of the values of the Mental Revolution that are running. The process of internalization is very important in the Mental Revolution. Because the Mental Revolution is part of the education of values. So that these

values can be embedded in students, with development that leads to the internalization of the Mental Revolution which is a stage in the manifestation of religious humans.

2. Internalization of the Mental Revolution in Islamic Education is the deepening of fundamental changes in mentality, ways of thinking, ways of feeling, and ways of believing, all of which are manifested in daily behavior and actions. This can be done through: Modeling, Exercise and Habit Strategy, Learning Method, Advice Strategy, Discipline Method.

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ISLAMIC EDUCATION ENTREPRENEURSHIP
(SCHOOLPRENEURSHIP IN 21TH CENTURY)

Sarwadi
Doctoral student
Faculty of Tarbiyah and Education
Islamic State University 'Sunan Kalijaga'
Email: sarwadis@gmail.com

ABSTRACT

Islamic education has contributed since before independence. As a long journey he needs a spirit that can guide and support to get to the point of success at any time. Mental entrepreneurship can provide the spirit of education to be able to disrupt itself in order to be able to exist with all the challenges of globalization in digital era. Mental entrepreneurship is a skill that does not only make things from nothing and makes some things from some other things, but also the ability to see and predict the challenges of current and futuristic challenges, then do disruption either by reshape old one -Create a new one to the existing pattern. Entrepreneurship ability will be formed after soft skill entrepreneurship abilities are possessed by students. Until the peak of entrepreneurship of Islamic education is to view disruption as an opportunity to lead to a new Islamic education.

Keyword: *Islamic Education, Entrepreneurship, Disruption, Soft skill.*

A. PRELIMINARY

Since the beginning of Islam in the territory of Indonesia, it has had a significant role in educational activities, as the beginning of Islam was spread in the land of Mecca. The Prophet made the house of *Al Arqam bin Al-Arqam* as a place of study and meeting place of the Prophet with his best friend, besides that the Prophet delivered religious studies at his own home in Mecca. Dar Al-Arqam was the first school in Islam and the Prophet Muhammad was the first teacher and educator (Hasan Langgulung, 2001:13). Dar Al-Arqam became the center of the Prophet's missionary activities as well as educational institutions. Islam emphasizes the importance of education to produce a generation of ulul albab, which is independent and independent. Education in Islam contains several elements, including the following: First, Islam has a character as a missionary religion. Islam is obliged to invite, guide and shape the personality of the people in accordance with the values of religious teachings. And his adherents from time to time tried to build a system and institution of da'wah in accordance with the times, so as to give

birth to old raucous, religious leaders, leaders who have contributed to the progress of the nation (Nata, Abudin, 2013:7).

Second, Islam and Education are like two sides of a coin that cannot be separated, both are related and need each other. Islam has provided the basis for the formulation of the vision, mission, goals and various aspects of education known as the Tarbiyah concept. While on the other hand, Islam requires education as a strategic means, to channel the values and practices of Islamic teachings (Nata, Abudin, 2013:8). Education is seen as the most strategic means for elevating human dignity in various fields of life. So that Islamic teachings become shalih likulli zaman wa eating is not just a story and a memory.

Third, Islam is a religion that is not just normative and dogmatic rules. Almost all the teachings in Islam have implications that are directly in contact with people's lives. Applied teachings will definitely have a positive impact on the emergence of new potentials in the community. In a socio-economic perspective, this potential is part of a resource that can improve living standards and well-being.

Fourth, education as the agent of change in various socio-cultural and economic aspects, must be able to respond to all the potential around it to become a power that is able to change the future to a more enlightening. Especially in the midst of this 4.0 industrial revolution era education is required to be able to not only educate students, but education must be able to foster an entrepreneurial attitude towards students.

The importance of entrepreneurship development has actually been illustrated by the current reality, which reveals that entrepreneurship education in Indonesia still lacks sufficient attention, both by the world of education, society, and the government. Many education practitioners pay less attention to aspects of mental growth, entrepreneurial attitudes, and behavior of students, even in vocational and professional schools. Their orientation, in general, is only on efforts to prepare workers who are ready to use. Meanwhile, in the community itself, feudal culture (priyayi) had been developed which was inherited by Dutch colonialism.

Most community members have perceptions and expectations that the output of educational institutions can become workers (employees, administrators or employees). Because in their view that workers (employees) are

prijajis who have high social status and are respected by the community. However, seeing the objective conditions that exist, the perceptions and orientations above must be changed because they are no longer in accordance with the changes and demands of a developing life in such a competitive manner. The pattern of thinking and life orientation to the development of entrepreneurship is an urgent matter to begin to build.

Entrepereneurship is a dynamic social science concept, and will always experience changes along with the progress achieved by the development of science itself, so various definitions born from these experts regarding entrepreneurship (John, Echool, 2000: 216). The term entrepreneur also comes from French: entrepreneur, which in Indonesian means entrepreneurship or entrepreneurship. Entrepreneur literally means taking steps to enter a certain activity, an enterprise, or welcoming a challenge. So in the meaning of the word entrepreneur there are three important things, namely: creativity-innovation, opportunity creation, and calculated risk-talking. If the entrepreneur is understood in these three ways, it can be said that every human being is born as an entrepreneur with innovative creative potential, a creator of reliable

opportunities, and brave risk takers (Fadullah, 2017: 75).

Ricard Cantilon in 1730, dictionary of the Oxrord French Dictionary Interpreting Entrepreneurs as to undertake (running, doing, trying) to set abouth (starting, determining) to begin (through) and to attempt (trying, trying) this term is also translated in language English is between taker or go between. Zimmerer and Scorborough define entrepreneurs (Entrepreneurs) is someone who creates a new business by taking risks and uncertainties in order to achieve profits and business growth by identifying opportunities and combining the resources needed to establish them. According to Geoffrey G. Mendith, entrepreneurs are a picture of people who have the ability to see and assess business opportunities; collect the resources needed to take advantage of it, and take appropriate actions to achieve success. Quite similar to Pinchot's expression, according to him entrepreneurship is the ability to internalize the talents, engineering and opportunities that exist. More than that, the spirit and spirit of the entrepreneur are also very urgent in determining the economic progress of a country. Not only is the accuracy of predictions and analysis right, but it also stimulates inventions and innovations of new inventions that are

more effective for the growth of economists (Baso, Ahmad, 2009:27).

Islam does not provide an explicit explanation regarding the concept of entrepreneurship, but between the two has a fairly close relationship, has a spirit or soul that is very close, even though the technical language used is different. In Islam the term hard work, independence (*biyadihi*), and not whiny is used. At least there are several verses of the Qur'an and Hadith which can be a reference message about the spirit of hard work and independence, such as; "The best charity is the work done with his own sweat, 'amalurrajuli biyadihi (historical hadith Abu Dawud). The above hand is better than the hand below "; "*Al yad al" ulya khairun min al yad al sufla*" (Historical Hadith Bukhori and muslim). "(In this very symbolic language the Prophet encouraged his people to work hard to have wealth, so that they could give something to others), *atuzzakah* (An Nisa: 77) ; "Humans must pay zakat (Allah requires humans to work hard to be rich and can carry out the obligation to pay zakat)". In a verse Allah says: "*Work on you, then Allah and those who believe will see your work*", Therefore, if the prayer is fulfilled, you will scatter on the earth and seek the gift of God (At Taubah: 105). Even the Prophet's words, *"Indeed,*

working to find halal rizki is an obligation after worship fardlu" (tabrani and baihaqi). Nash clearly gave a signal that people work hard and live independently.

With regard to entrepreneurship and Islamic education both of them are equally a social reality that always experiences changes in concepts from the past. Islam is a religious teaching that is fixed and cannot experience a change in the normal context of its teachings, but Islamic Education is a form of ijtihad that may change according to the context of a particular society. Side by side with entrepreneurial spirit that is always ready and open to accepting challenges and changes from the machine age to the digital era, from work speed to information speed. The major changes that have taken place in various fields are increasingly demanding a similar change from the world of education. Rhenald Kasali said that bias is very possible for educational institutions to experience a shift in function from the proper or even completely disappear if they are unable to respond to changes in this era Kasali, Rhenald, 2017:40).

People refer to the current era with the era of globalization and the era of free markets. But there is another era that is more "dangerous" than both, the era of disruption (disruption era). Namely the

occurrence of very radical changes penetrates challenges and obstacles. The most severe of this era is the occurrence of the reversal of systems and structures that are considered established and have existed since tens or even hundreds of years before, changing to new systems carried out by young people. For example, in big cities there are even those in remote towns, there are Gojek, Grab and Uber. Ten years ago there were motorcycle taxis. Then a young man named Nadiem Makarim appeared to make a gojek application (Irha melayu, 2017:12). He became the biggest motorcycle taxi driver in Indonesia without having a single motorcycle taxi. Taxis have been around and known to people in the world for a long time. Suddenly a grab appeared and uber became the biggest taxi businessman in the world without having a fleet of taksipun. The world conglomerate has many hotels (Kasali, 2017:51). Then came the young people who founded Airbnb without having a hotel room. Many examples of other issues such as pokopedia, bukalapak, traveloka, and many others whose essence is this must be realized that there have been changes in the present.

B. ISLAMIC EDUCATION ENTREPRENEURSHIP

Educational Entrepreneur is someone who brings innovation, new ideas that have resources in the form of labor such as services and assets combined to add greater value in an effort to develop children to achieve maturity and carry out their activities to be happy in life. From the presentation on the introduction to entrepreneurship, illustrating that entrepreneurship is not an easy thing to get an instant without going through the process and planting souls of mentality, creativity and innovative vision in achieving targets in entrepreneurial values. Creativity is basically the ability to give birth to something new. Creative products are born from a creative process that is identical to the type of divergent thinking that seeks to see various diverse or even conflicting dimensions into a new product or thought. The creative process extends from: information collection, incubation, illumination, verification/evaluation, and application.

The ability to think creatively can be seen from the quality of one's response to the problem at hand. To what extent is it unique and different from most people in problem solving efforts. Quoting the phrase from Guilford, Fadlullah argues that there are five traits that characterize

creative thinking abilities, namely (Fadullah, 2017: 78-79):

1. Smoothness is the ability to generate many ideas
2. Flexibility is the ability to express various (alternative) solutions or approaches to problems
3. Authenticity is the ability to spark ideas in an original way, not cliché
4. Elaboration is the ability to describe something in detail

Then, education must be a place to forge mental and entrepreneurial spirit and it is time to change the direction of education to create young entrepreneurs in the future.

C. SOFT SKILL OF ENTREPRENEURSHIP

Soft Skills, also called Maturity Thinking, are needed in winning competition in the business world. Soft Skill is something very important in life so that it can survive. The word soft skill is a form of English idiom which consists of two words, namely soft and skill. Soft is interpreted or means soft, soft, soft. Whereas skill means skill and skill. According to Patrick S. O'Brien in his book Making College Count, soft skills in entrepreneurship can be categorized into 7

areas called Winning Characteristics, namely (Candara, 2017: 95)

1. *Communication skills*
2. *Organizational skills*
3. *Leadership,logic*
4. *Effort,group skills, ethics*
5. *Hidden curriculum*

Basically, soft skills are personal skills, namely special skills that are non-technical, intangible, and personality that determine the strength of a person as a leader, a good (listener), negotiator, and conflict mediator. While Hard skills are technical and usually written only on bio data or someone's CV which includes education, experience, and level of expertise (technical).

Soft Skills can also be said to be intrapersonal and interpersonal skills such as the ability to communicate and work together in a group (wikipedia). Intrapersonal soft skills, this intelligence is very vague, if it is not observant to see it as a potential it will not only pass away, but also even only seen as a weakness. Intrapersonal intelligence is intelligence related to the ability to access one's own feeling life and sort out personal emotions, patience with one's strengths and weaknesses. This intelligence is characterized by the presence of personal communication. When children appear to children who often speak for themselves.

After adulthood, the individual continues to communicate with himself either before or after communicating with others but is not voiced. Especially auditory learner people still appear when they talk to themselves.

D. INTRAPERSONAL SOFTSKILL ENTREPRENEURSHIP

This intelligence is also intelligence related to self-confidence. Therefore this intelligence needs to be developed through positive statements both positive feeling or positive thinking. The number of good experiences and the lack of challenges in life, the intrapersonal intelligence of individuals is less developed optimally. Which includes Intrapersonal Softskill (Scheinfeld, 2008:68):

1. Recognizing Your Own Emotions and Effects

   Every individual must have different emotions. These emotions must be influenced by the environment or come from a psychic someone who is not stabil. Emotions of different individuals will cause different patterns of relationships because emotions can lead to negative social relationships if management is not right. Therefore, each individual should ask themselves, "What type of personality do I belong to?. And how do I control my emotions when interacting with others?".

   Psychologists say that emotions are the result of how people perceive situations. Emotion is the result of thinking (process). The thought process occurs before someone feels an emotion. Thus indicating that the emotions experienced by someone can be controlled. Emotional control can be done through the following stages:

   a. Stage of emotional awareness. The stage of realizing the emotions experienced, the characteristics of people who are aware of the emotions experienced, can describe emotions, know the cause of emotion, know the reaction of the body, know the effect of emotions for him

   b. The stage of managing emotions is the stage to know what is behind emotions and how to overcome them. The characteristics of people who can manage emotions can be calm and think before acting, can see situations with a more positive outlook, have many ways to ease emotions. The examples of emotional control, such as every action must be based on common

sense, thinking about negative consequences that might occur, trying to forgive the mistakes of others. Emotional control, does not mean only reducing feelings of pressure or holding back emotional turmoil, but it can also mean intentionally living an emotion, including unpleasant.

2. Knowing the Strengths and Boundaries of Yourself

Knowing your own strengths and weaknesses is important for potential entrepreneurs. By knowing where our strength is, we learn to spur it, develop it and try our best to achieve the best through that power. We also need to recognize our weaknesses, so that we learn to see and learn well, the limits of our strength, making it a warning for us not to be arrogant and to depend on our own strength.

The benefits that we can feel are self-development efforts can be more effective. If we internalize and appreciate the strength and limits of our abilities, we will come to the conclusion that the opportunities are behind these two things. Knowing the strength and limits of yourself can also help us to know our abilities and talents. Likewise vice versa if we know ourselves then we also know the

weaknesses and weaknesses that exist in us. By knowing yourself, someone knows what must be the purpose of his life. He is aware of his abilities and talents and knows how to use them to achieve these goals.

3. Self-management ability

Self management is the ability to manage thoughts, behaviors and feelings in a person to achieve a certain goal. In self management contained three main elements namely feeling (affection), behavior (behavior) and mind (cognition). The concept of self-management began to be introduced by Brian Yates (1989) and in 1999 this self-management was perfected by O'Keefe and Berger in his book entitled "self-management on college students: ABC approach". This self management is very useful for anyone who wants to manage himself in a better life. This capability includes:

a. Ability to Manage Emotions and Pressure Circumstances

Managing self-emotion is the ability to handle feelings so that they can be revealed correctly, including handling unpleasant feelings accurately, along with understanding the reasons behind them. People who are able to manage their emotions well, they

will be more positive about themselves, their business, family and society and more able to manage anger, so they are able to express it properly and be better able to handle mental tension.

b. Flexibility in Facing Change

Open mindedness is very influential in growing effective communication. There are a number of reasons that make an open attitude face a major impact in the world of entrepreneurship, namely: First, an open person usually values messages objectively, using data and the logic of logic. Second, the average person is more able to distinguish things easily, being able to see nuances. Third, people who are open are more content oriented than the person, the package or the poles. Fourth, this person wants to find information from various sources, not only satisfied with one resource person. Fifth, he is more professional and willing to be shameless and without worrying about being willing to change his beliefs, beliefs, opinions, if indeed it is proven wrong.

4. *Self Motivation Ability*

Success that is actually not related to matter and status that is outside of us. Real success is in the heart. Success is a happy feeling that comes from the heart. Feeling happy because you have achieved what is believed to be the truth and live it consistently. With consistency in undergoing this truth, someone will try to achieve what he aspires to. This is the meaning of real success that people often forget.

But whatever the meaning of success that people understand, success does not come just like that. He needs conditions, and those conditions must be done consistently. There are three requirements for success, namely spirit, vision, and action. Successful people need motivation (motivation), because without enthusiasm, success will be achieved in a slow time. It might even not be reached. People who want success also need vision. Without a vision (goal) there is no such thing as success. There is only a surprise, which may not be in line with expectations. Passion without vision is like someone running in a place Only busy getting, but not success.

Motivation becomes the capital and initial trigger before people think

about vision and action. Without motivation, it is impossible for someone to have a clear and far-reaching vision. Without motivation, one's vision will be superficial, so that it cannot really be called "vision".

To always have high motivation, we must be able to motivate ourselves, if we depend on other people or the environment to motivate us, then the motivation that appears will not reach the level of "passionate". Herzberg in the theory of Hygiene-Motivator, There are two types of motivation, namely intrinsic motivation (motivator) and extrinsic motivation (hygiene). Intrinsic motivation is motivation that comes from within oneself. While extrinsic motivation is motivation that comes from the environment. Continuous intrinsic motivation is from low satisfaction to high satisfaction. While the continuum of extrinsic motivation from low dissatisfaction to high dissatisfaction. That is, extrinsic motivation is not able to make people satisfied. It is only able to eliminate dissatisfaction, so satisfaction can only be achieved by intrinsic motivation (motivation from within).

E. INTERPERSONAL SOFTSKILL ENTREPRENEURSHIP

Interpersonal intelligence shows a person's ability to be sensitive to other people's feelings. They tend to understand and interact with others so that it is easy to socialize with their surroundings. This kind of intelligence is also known as social intelligence, which in addition to the ability to forge friendly friendships, also includes abilities such as leading, organizing, handling disputes between friends, gaining sympathy from colleagues.

Thus interpersonal intelligence is the capacity possessed by someone to be able to understand and be able to interact effectively with others. Interpersonal intelligence will be seen from several people such as; successful teachers, social workers, actors, politicians. Today people are beginning to realize that interpersonal intelligence is one of the factors that greatly determines one's success (Cora, Daniel, 2004:91). For simplicity, this ability is divided into four main interpersonal soft skill abilities, namely:

A. Listening ability

The ability to listen to other people is the first thing an entrepreneur must have. Almost everyone can speak at length even for hours without feeling bored and tired. However, it is very rare

for anyone to be able to listen to others seriously for hours at a time, especially if what you have to hear is the personal problem of the interlocutor. Therefore listening ability is the first skill in interpersonal skills.

Listening is the ability to accurately receive messages in the communication process. Listening is the key to all effective communication, without the ability to effectively listen to messages that are easily misunderstood, corrupted communication and sending senders can easily become frustrated. Good listening skills also have benefits in our personal lives, including: more friends and social networks, increased self-esteem and self-confidence, higher grades in academic work and increased health and well-being. Research has shown that, while talking increases blood pressure, listening brings it down.

Listening is not the same as referring to the sound you hear, while listening requires more than that. Listening means paying attention not only to the story, but how it says, the use of language and voice, and how other people use their body. In other words, that means being aware of both verbal and non-verbal messages. Your

ability to listen effectively depends on the degree to which you assess and understand the messages. "The most basic and strong way to connect to others is to listen. Just listen. *Maybe the most important thing we ever give each other our attention is*" Rachel Naomi Remen (Joseph, 2006:41).

B. *Providing Feedback Ability*

Feedback is a process of delivering information about what we feel about what others do and say. The main requirement in providing feedback is knowing whether the feedback really benefits the recipient. In the world of work, supervisors or managers always provide feedback to their members, therefore they need special skills for these activities so that their members can feel using them. Providing feedback includes (Joseph, 2006: 29):

a. Focus on specific behaviors
b. Feedback must have a relationship
c. Give feedback on time
d. Make sure our feedback is understandable
e. If the feedback is negative, make sure the behavior is within the recipient's ability

C. Persuading ability

Persuasive intelligence that can be referred to as intelligence persuade, is still fairly new in the world of business and everyday life than the other two intelligences we have ever known namely IQ (Intelligence Quotient) and EQ (Emotional Quotient). Uniquely, persuasive intelligence which is a supporting factor for business success cannot be learned at school. But unwittingly persuasive intelligence has a meaning, as said by Napoleon Hill in his best-selling book, namely Think and Grow Rich and Grow Rich Through Persuasion, persuasion ability is the most important skill for someone to reach his greatest potential. Mastering all the skills in this book, means positioning yourself at a level where the listener becomes a natural part of us. People will feel comfortable being near us, able to understand the needs and concerns of listeners in a reasonable and non-threatening way.

D. Resolving Conflict Ability

Resolving conflicts not only requires expertise in mapping the anatomy of conflict but also the ability to trace the extent to which the conflict occurred. Is at the systemic level, at the managerial level, or at the pragmatic level.

F. CONCLUSION

Islamic education in this case Islamic boarding schools already have a very large contribution to improving the progress of Human Resources Muslim society from the time before Indosesia was born until now. But in this disruption era, Islamic Education also needs to respond to educational needs as a solution. One solution is the need to foster the ability of softskill entrepreneurship both intrapersonal and interpersonal as an ability to survive, sensitivity to read every potential in the surrounding environment then optimize it.

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INCLUSION CLASS MANAGEMENT MODEL IN PAI LEARNING BASED ON INTEGRATION INTERCONNECTION

Kharis Al-Mumtaz
S3 Students of Islamic Education Faculty of Tarbiyah and Teacher Training in FITK
Sunan Kalijaga State Islamic University Yogyakarta
Email: kharisalmumtaz@gmail.com

ABSTRACT

This research departs from the background of the problem about researchers' anxiety about how to manage inclusion classes in PAI learning. The class management model in PAI learning must be able to create a conducive classroom atmosphere in learning according to the characteristics and needs of students so that they can achieve their educational goals to the fullest. In the study aimed to find out: 1) how the characteristics of students in the inclusion class of SDN 4 Krebet and Karang Patihan Ponorogo.No 2) how the classroom management strategies in PAI learning in the inclusion class of SDN 4 Krebet and Karang Patihan Ponorogo.No3) what are the implications of the model classroom management on the success of PAI learning in inclusive classes SDN 4 Krebet and Karang Patihan Ponorogo SDN.

This study uses a qualitative approach type of case study with multi site design. The technique of collecting data through observation, in-depth interviews and documentation. The data analysis technique used is the Miles and Huberman model, namely with data reduction, data presentation, and conclusions. To test the validity of the data, researchers used a credibility test with data triangulation.

The results showed that: 1) Characteristics of inclusion class students in both SDN, namely: a) Normal students and b) ABK students, consisting of several types, namely autism, mental retardation, ADHD, quadriplegic, dyslexic, emotional disorders and slow leamer. Based on student characteristics, the inclusion class management model applied in the two SDNs is a regular class model and a full special class model. But for SDN 4 krebet jambon ponorogo the regular class model uses a pulley put. 2) The GPAI strategy in managing regular classes is by classical direct learning methods and the assignment of tasks is differentiated according to students' abilities. Whereas the special management strategy for the class is fully carried out by GPK by delivering material and assignments that are specific to the crew. In addition to providing GPK from school, parents also play a role in providing shadow (companion) for ABK students in school so that learning takes place effectively, and 3) Implications of the inclusive classroom management model have a positive impact on learning outcomes, in addition students are also accustomed to applying values Islam in real life, is able to adapt, communicate and socialize well with others.

Keywords: *Model, Inclusion Class Management, Islamic Education Learning.*

A. PRELIMINARY

Education is a conscious and planned effort in educating the generation of people to become independent individuals and able to carry out God's commands as devoted servants according to the purpose of their creation. Through education, an educator is expected to be

able to train, guide and educate the generation of the nation to become a person who is useful to himself and the nation.

In improving the quality of education, the government seeks to open opportunities for all Indonesian children to suffer education. One of them is to open opportunities for students who have physical or mental disabilities to be accepted to study in regular schools so they can study together with other normal students of their age. The education program promoted by the government is an inclusive education program.

The large number of ABK students in Indonesia requires education practitioners to pay more attention to the quality of education in terms of educational services in regular schools that cannot refuse children with special needs who want to get an education. Therefore, teachers and prospective teachers in Indonesia, not only teachers who graduated from Extraordinary Education, must be provided with the knowledge of child psychology, so they can understand their characteristics so they are able to manage classes consisting of various student characteristics and teach learning materials in accordance with participants' abilities student.

Learning Islamic Education is very important to be taught because these subjects seek to instill religious understanding such as tauhid, sharia and Sufism for the provision of children to carry out their lives in the future, as devoted servants of Allah SWT and as citizens who benefit others. This is in line with the presentation of Abdul Majid and Dian Andayani about the importance of PAI learning to be taught to students for the formation of a generation of knowledge, faith and noble character. (Abdul Majid dan Dian Andayani, 2002: 131)

Moh. Uzer Usman also explained the meaning of classroom management, which is a set of activities carried out by teachers to create and maintain optimal learning conditions and restore them if there is a disruption in the teaching and learning process. (Moh. Uzer Usman, 2002: 45)

From some of the above meanings, we can draw a red thread that the classroom management model is a pattern that the teacher does to manage the class so that the learning process can take place effectively and the learning objectives are achieved. Therefore, as prospective educators and educators who teach in regular schools, especially for Madrasah Ibtidaiyah Teacher Education and Primary

School Teacher Education must be able to understand the management of inclusive classes so that when they become teaching staff in schools there are children with special needs in inside the teacher can create effective and efficient learning according to the diverse characteristics of students in the inclusion class.

From the research context described above, the authors want to examine the "Model of Inclusion Class Management in PAI Learning, Multikasus Study at SDN 4 krebet jambon and Karang Patihan SDN Ponorogo" with the hope that the results of this study can find out how the classroom management model in PAI learning in the inclusion class with the research location in the pilot school for inclusion education in the Ponorogo.

B. LITERATURE REVIEW

This designed research has never been done in previous research. Therefore, to prove the originality of this study, it will be presented several studies that have been carried out previously along with an analysis of the similarities and differences. The previous studies are as follows:

1. Dissertation written by Ida Yuastutik in 2011 with the title of Inclusive Principal Learning Leadership (Muitisitus Study in Sumbersari H Elementary School,

SDK Bakti Luhur and SMPN 18 Malang City) Educational Management Study Program, Malang State University. The research produced several findings, namely the characteristics possessed by a leader / inclusion principal, the principal's strategy as an effective inclusive school learning leader and the inclusion of the principal. (lda Yuastutik,desertasi, 2011)

2. Thesis written by Al Mintarsih in 2013 with the title Contribution of Professional Teacher Ability and Teacher Motivation to the Management Effectiveness of SMPN Classes in Region 1 of Sumedang District, West Java. University of Indonesia. The results of the research in this thesis are: (a) Professional abilities of teachers are in the good category. (b) Motivation of teachers is in the good category. (c) The effectiveness of class management is in the good category. (d) the contribution of teacher work motivation to management effectiveness is in the strong category and (e) the contribution of teacher professional abilities and teacher work motivation to the effectiveness of class management

is in the strong category. (Ai Mintarsih, tesis, 2013)

3. Next teacher scientific journal written by Sujati with the research title of PGSD D-II Practicum Diagnosis in Implementing Classroom Management Skills in Samirono Elementary School, Yogyakarta in 2011. This study aims to determine the barriers of the D-II PGSD students in applying classroom management skills in teaching practice in elementary schools. The results of the study show that in general the practical skills in terms of managing the class are still relatively weak, namely in parts: giving questions, giving accentuation to positive things, giving challenges and demanding responsibility, giving reinforcement by using gestures, touches, movements and objects. Things that are considered good are the views of the practitioner, the movement of approaching, dividing attention, rebuking students who are not indifferent to the lesson and giving verbal reinforcement. (Sujati, 2003, No. 01/VII)

C. FRAMEWORK FOR INCLUSIVE EDUCATION THEORY

Definition of Inclusive Education - According to Mohammad Takdir Ilahi, inclusive education is an educational concept that presents all aspects related to openness in accepting children with special needs to obtain their basic rights as citizens. O'Neil in the quote Mohammad Takdir Ilahi also explained that education is a system of education services that requires that all children with disabilities be served in nearby schools, in regular classes with friends of their age. Through inclusive education, children with disabilities are educated with other children to optimize their potential. (Mohammad Takdir Ilahi, 2013: 7)

In line with the statements of the two experts above, Sapon-Shevin in the Geniofam quote also explains the definition of inclusive education, namely the education service system that requires children with special needs to study in the closest school in the ordinary class with friends of their age. (Geniofam, 2010: 62)

Based on the above understanding, it can be understood that inclusive education is an innovative approach in the world of education because inclusive education seeks to pay more attention to children with special needs, including children with disabilities so that they are

not marginalized from normal students. Through inclusive education, children who are not normal can learn together with their peers, regardless of their physical background or shortcomings. Inclusion education is expected to be a place for students with needs to be able to obtain the same knowledge as other normal students. Although not as perfect as normal students' understanding, they are expected to be able to know basic knowledge that can be a provision for them to interact with the community and survive their lives.

1. Foundation for Educational Inclusion

The foundation used as a benchmark in inclusive education, among others, namely:

a. *Philosophical Foundation*

The main philosophical foundation for the implementation of inclusive education in Indonesia is Pancasila which is the five pillars as well as the ideals that are founded on a more fundamental foundation, called Bhinneka Tunggal Ika. This philosophy as a form of recognition of human diversity, both vertical and horizontal diversity, which carries a single mission as God's people on earth. Vertical diversity is characterized by differences in intelligence, physical intelligence,

financial ability, rank, self-control ability and so forth. While horizontal diversity is characterized by differences in ethnicity, race, language, culture, religion, place of residence, region and political affiliation. Although colored by diversity, with the same mission carried out, it is an obligation to build togetherness and interaction based on mutual need. Vertical and horizontal aspects of diversity are actually an important part of the foundation of inclusive education which embraces all the groups of the united in the framework of diversity. (Mohammad Takdir Ilahi, 2014: 74)

b. *Juridical Foundation*

The implementation of inclusive education in Indonesia has been regulated in the 1945 Constitution, specifically article 32 paragraph 1 which reads, 1 "Every citizen has the right to education", and paragraph 2 which reads: "Every citizen is obliged to attend basic education and the government does not finance it. "Law number 20 of 2003 concerning the National Education System, specifically Article S paragraph 1 which reads," Every citizen has the same right to obtain quality education ". Law

number 23 of 2002 concerning Child Protection, specifically Article 51 which reads, "Children who have physical and / or mental disabilities are given equal opportunities and accessibility to obtain ordinary education and extraordinary education. (Dadang Gamida, 2015: 44)

c. *Paedagogical Foundation*

The pedagogical foundation of the implementation of inclusive education has been regulated in Article 3 of Act Number 20 of 2003 which states that the goal of national education is the development of potential students to be able to become human beings who believe and fear the Almighty, noble, healthy , knowledgeable, competent, creative independent and become a democratic and responsible citizen. (Mohammad Takdir Ilahi, 2013: 79) Based on the pedagogical foundation, it can be understood that inclusive education seeks to mobilize the fighting spirit of educators to train and educate students as a form of responsibility so that the generation of the nation can be a human who is fearful, moral, knowledgeable, and independent in living life.

d. *Empirical Foundation*

Research on inclusion has been carried out in Western countries since the 1980s, but large-scale research has been pioneered by The National Academies Of Science (United States). The results show that the classification and placement of children in special schools, classes or places is ineffective and discriminatory. This service recommends that special education be given only segregatively limited based on the right identification results. Some experts suggest that it is very difficult to properly identify and locate children with disabilities because of their very heterogeneous characteristics. Some researchers then carried out metaanalysis (further results) on the results of many similar studies. The results of an analysis conducted by Carlberg and Kavale in 1980 of 50 research actions, Wang in 1955 and Baker in 1986) on 11 research actions, and Baker in 1994 on 13 research actions showed that inclusive education had a positive impact, both on academic development and social disability children and their peers. (Mohammad Takdir Ilahi, 2013: 79)

Inclusion education which is motivated by dissatisfaction with the implementation of segresive education does not mean that the inclusive education system wants to direct children to learning difficulties with normal students. But this education is able to improve the social spirit between students in addition to educating students to learn as an educational need for themselves according to the level of ability of each student.

e. *Religious Foundation*,

In religion, the concept of inclusive education has also been regulated by Allah SWT. The Qur'anic verse describes the human obligation to understand the creation of Allah, there is a perfect and some imperfect, ie QS. Al Hajj atat 5 is as follows:

"O mankind, if you are in doubt of the resurrection, then We have made you from clay, then from a drop of semen, then from a lump of blood, then from a clothed of perfect flesh and immortality, in order *that We Explain to you, and establish in the womb, what We will, until the appointed time, then We shall bring you forth as a baby, and then you shall come to maturity, and among you there is a soul and between you*

who prolonged his life until senile, so that he does not know anything that he had known before. And you see the earth dry then when We have lowered the water above it, the earth will live and grow and grow a variety of beautiful plants."

The verse gives an order to mankind to understand each other that God created mankind differently. Some are perfect, some are imperfect, therefore, let people be able to take lessons and not look at one another's imperfections. In addition to imperfections in physical and nonphysical terms, Allah also created humans differently among one another, such as differences in skin color and language. As the following Qur'anic proposition:

"And help you in kindness and taqwa and do not help in the act of sin and hostility"

This verse instructs humanity to help each other in goodness, such as educating, guiding and training people who need help so that they can live independently with the knowledge, able to work in the future and benefit others.

Characteristics of Normal Children and Children with Special

Needs - Normal children are children who have IQ intelligence between 90 to 110. Apart from that, children are said to be normal if they are physically and psychologically healthy and the absence indicates abnormalities that make it difficult for them to do things that are in accordance with his age. According to Aulia Fadhli the child is said to be normal if in infancy he has been able to crawl, stand up, walk (motor development), chatter and say the word (language development). While in children aged 3 to 6 years, children are able to communicate with others, learn independence and prepare themselves for school. (Aulla Fadhli, 2010: 11)

Whereas children with special needs are according to Aulia Fadhil Children with Special Needs or ABK are children who need special handling related to their specificity. (Aulla Fadhli, 2010: 16)

D. RESEARCH DATA ANALYSIS METHOD

The approach used in this study is a qualitative approach. As according to Sugiono, qualitative research is carried out by in-depth exploration of programs, events, processes, activities of one or more

people. A case is bound by time and activity. The researcher conducts detailed data collection using various procedures for collecting data in a continuous time.

E. ARTICLE FINDINGS

This section will discuss the description that links or dialogues the research findings with the existing theoretical basis in accordance with the research title, namely: "Inclusion Class Management Model in Learning of Interconnection Based Islamic Education (Multisite Study at SDN 4 Krebet Jambon and Karang Patihan Elementary School)

The discussion in this section will focus on three things that are the focus of this study, namely: Characteristics of students at SDN 4 Krebet Jambon and SDN 1 Karang Patihan, strategies for managing inclusion classes in PAI learning at SDN 4 Krebet Jambon and SDN Karang Patihan, and implications strategies for managing inclusion classes in PAI learning at SDN 4 krebet jambon and SDN 1 Karang patihan.

1. Characteristics of Students in the Inclusion Class SDN 4 Krebet Jambon and Karang Patihan Elementary School

Based on the research that has been done, the characteristics of the development of ABK students who in

the 2017/2018 school year at SDN 4 krebet jambon and SDN Karang Patihan consist of normal students and autistic, slow leamer, quadriplegic, emotional disorders, mental retardation, ADHD (Attention Deficit Hyperactivity Disorder), and dyslexia. Children are said to be normal if they are physically and psychologically healthy and their absence indicates that there are abnormalities that make it difficult for them to do things that are in accordance with their age. (Dr handoyo,MPH, kidggen.Blogspot.com, 2018)

2. Strategy for Inclusion Class Management in Learning Islamic Education in SDN 4 Krebet and SDN Karang Patihan

Classroom management strategies are the most important aspects that every teacher must have and be able to teach in teaching subject matter to students. This is as a statement from Pupuh Fathurrohman and Sobby Sutikno that classroom management has a purpose that is useful for creating quality learning. In general, the purpose of class management is to improve the quality of learning. Learning quality will be achieved, if learning objectives are achieved. (Pupuh Fathurrohman dan Sobby Sutikno, 2009: 104)

Based on the characteristics of students in the inclusion class, the class management model set at SDN 4 Krebet Jambon and Karang Patihan Elementary School is a regular class model, full special class and regular class model with pulley oui (withdrawal of ABK students to special classes). Regular class models are classroom management consisting of normal students and ABK students learn together in the same class with the same learning material. This is like the theory of the regular class model presented by Geniofam that in the regular model ABK learns with other (normal) children throughout the day in the regular class using the same curriculum. (Geniofam,2010:64-65). A special full class model is a class that only places ABK students in a special class to be given learning and questions that are tailored to their abilities. As according to Geniofam, a special full class model is a class model that places children to study in special classes at regular schools. (Geniofam, 2010: 65)

The regular class model with a round out is a class model that places ABK children learning with normal children in the first and third meetings,

then in the second and fourth meetings ABK students are drawn to a special class to be given learning tailored to the abilities of A BIC students. This is as explained by Geniofam that regular classes with outpatients are children with learning disabilities with other children in the regular class, but in certain times they are drawn from the class to the source room to study together with a special counselor.

The management strategies for the regular model inclusion class with outpatient, regular class models and full special class models are as follows:

a. Preparation of the RPP is only one, namely the regular RPP, but in implementing the RPP directly developed by the teacher in accordance with the needs and abilities normal and ABK students.

b. Management of benches is composed of U models, theater and random groups.

c. The implementation of learning begins with inviting students to read prayers and short letters.

d. Before learning, the teacher invites students to review past lessons before continuing on to the next lesson. Repetition of past learning material is important to do to train students 'memory, this is according to Dedi Mulyasa, that teachers must be able to carry out learning activities in accordance with learning orientation one of which is to free students from ignorance, disability and train students' memory.

e. The regular classroom learning of PAI teachers explains material in classical ways with lectures, explorations, and quizzes and demonstrations. Teacher Explains in classically but for assignment is graduative, tailored to student's ability. Graduates are graduative according to the students' ability in accordance with the class management strategy presented by Donald P. Kachak that the same learning program is implemented in different groups according to their learning ability index.

f. In the implementation of specialized classroom learning, GPK describes more relaxed and sharing material so that learning is fun and does not make the ABK students saturate, the practice is given in accordance with their ability. The giving of

the subject matter according to the ability of the student in accordance with the strategy of learning in the Islamic education theory spoken by Muhammad Jawwad Ridla, that the teacher should convey the subject matter according to the level of understanding of the students and to the low-educated learners, teachers convey concrete, concrete and according to the level of ability of the learners to digest.

g. When there is a problem in the classroom, for ABK like autism that often pulls out a strange voice, emotional disturbances: often angry and crying suddenly), teachers will come to them and stroke their shoulders, soothe them with gentle advice and give them directions want to focus again in learning. The teacher's strategy in dealing with troubled students in the inclusion class was not done with anger, as Imam Al Ghazali said in his book 'Ulumuddin quoted by Muhammad Jawwad Ridla that teachers should love their students, even treat them like the teacher's treatment and affection

for his son alone. The Prophet said: "Indeed my position for you is the same as the parent's position for his children".

h. If a normal child makes a problem or commits a commotion in class, the teacher will admonish them with greetings and advice or give non-verbal cues such as looking at or coming to him by stroking their head and inviting him to return to concentration in learning. Sometimes teachers hit the board if the atmosphere is noisy and by advising or telling them to be quiet. But if it is not possible, the teacher will move the noisy student from his friend to another seat, this disrupts and makes them deterred.

The strategy for handling student problems carried out by PAI teachers in the regular class is also in accordance with the management strategy of the Ibnu lama'ah problem in Tadzkirat al-Sami 'quoted by Muhammad Jawwad Ridla describing the sequence of educational sanctions in dealing with problems arising in class, especially student problems namely:

a. Showing the attitude of prohibiting in the presence of the child concerned without pointing the nose,

b. If the child still has not stopped, the teacher forbids it personally,

c. If the child still has not stopped, the teacher forbids him firmly and reprimands in front of the child other children,

d. If the child still hasn't stopped, then the teacher may punish and exclude him from deterring him and not disturbing his other friends.

In conducting learning evaluations PAI teachers provide assessments for normal children and ABK children (children with emotional disorders) who can take regular lessons and are able to do regular questions. But for evaluations for ABK who cannot afford to take regular lessons and cannot do regular questions, they will be given easier questions (simplified sentence questions and with the help of picture j, but still with the same material as normal children, so they can working on the questions according to their abilities and can reach the KKM that has been set.

3. Implications of Inclusion Class Management Model for the Success of Student Learning in Islamic Education Learning at SDN 4 Krebet Jambon and Karang Patihan Elementary School.

Class management is very important to create a class that is comfortable in learning in order to achieve learning outcomes in accordance with expectations. One of them is to be able to improve the effectiveness of the learning process as the results of Lutpatul Ainiah's research on class management strategies in the State XI IPS MAN class, Bali which are applied by economic teachers in the teaching and learning process. He said that,

"With good classroom management, it can improve the effectiveness of the teaching and learning process for students. The role of the teacher as classroom manager is expected to be able to create and maintain classroom conditions in such a way that students can achieve teaching goals effectively and allow them *to learn well." (*Lutpatul Ainiyah, 2010: 105)

Besides being able to improve the effectiveness of the teaching and learning process, classroom management also affects the

improvement of student learning outcomes, as the results of research conducted by Nur Azizah that:

> *"The direct impact of class management strategies carried out in Islamic Education learning is an increase in student learning outcomes through the process of evaluating material mastery and practice, although there are still three students who have not scored according to KKM on cognitive achievement, and seven students score under KKM on achievement psychomotor, so the teacher holds a remedial. Whereas to improve the affective achievement of students in Islamic learning, class management strategies are indirectly maximized to have an impact / influence on student achievement so that they can and are able to apply the Islamic religious material learned in daily life, where and when they are."* (Nur Azizah, 2009: 193)

The implications of the inclusion class management model (special class models, regular classes, and regular class models with outpatient) at SDN 4 krebet jambon and Karang patihan SDN that have a positive impact on students' cognitive, affective and psychomotor development and student learning success in learning Islamic education.

Learning outcomes can be seen from the value of normal and ABK students who can achieve the established KKM. Apart from learning outcomes, the affective and psychomotor development of students is also fostered through religious culture that is applied in the learning environment, such as duha prayer in congregation, reading short letters before entering class, istighosah and training da'i cilik every Friday.

The learning environment conceptualized in habituation of Islam and Islamic culture has a positive impact on success in shaping students' personal development. This is as according to A. Tabrani Rusyan et al. That effective learning is strongly influenced by the conditioning factors that exist in the learning environment, including; 1) Students who learn must do many activities. Both nervous system activities such as seeing, hearing, feeling, thinking, motor activities, and so on. And other activities are needed to obtain knowledge, attitudes, habits, interests and others. What has been learned needs to be used practically and repeated tests are carried out under harmonious conditions so that mastery of learning outcomes becomes more stable, 2) Learning requires practice by relearning, recall, and review so that forgotten lessons can be mastered and

lessons that have not mastered will be the property of students. (A. Tabrani Rusyan dkk, 1994: Cetakan ke 3)

This activity can train the ability and development of students to become Muslim individuals who are cautious and noble in accordance with the function of Islamic Education presented by Abdul Majid, namely; 1) Planting values as a way of life to seek happiness in life in the world and the hereafter, 2) Mental adjustment is to adjust itself to the environment, both physically and socially and can change its environment in accordance with the teachings of Islam, and 3) Distribution, namely to channel children - children who have special talents in the field so that these talents can develop optimally so that they can be used for themselves and for others.

Familiar religious activities applied in the learning environment have a positive impact on the development of affective and psychomotor students, including students able to deliver short preaching, being able to carry out the practice of sholnt dongan correctly and being educated to get used to shayat dhuha. read the auci al Quran verses fluently and can establish ttkhinkul karimah. such as tolerance, please help

fellow friends, respect each other and understand the conditions of their friends so that they can find a harmonious socialization relationship between normal students with ABK, fellow ABK students, and students with teachers in both the classroom and school environment.

4. Analysis Of Islamic Education And Islamic Education Education Integration Of Interconnection

Setelah kita membahas panjang lebar tentang pengelolaan kelas inklusi tentunya kita juga perlu mengintegrasikan materi Agama dengan materi Umum. Sebagai contoh materi Pendidikan Agama Islam (PAI) di integrasikan dengan mata pelajaran Pendidikan Kewarganegaraan (PKN). Di samping masalah perpaduan materi yang tidak harmoni, kadang diperparah oleh ketiadaan kompetensi guru. Misalnya guru PKN kurang menguasai materi agama dan sebaliknya Guru PAI minim wawasan kebangsaannya. Sehingga gagal menciptakan kohesi diantara dua mapel tersebut, tidak menyambung, masing-masing subyek pelajaran terpisah. (Separation of Content)

Materi PAI   Materi PKN
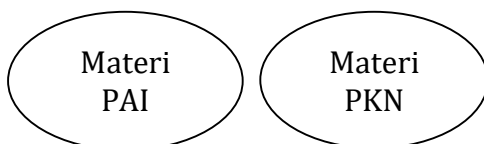
Therefore, thematic-integrative learning approaches between subjects, especially those based on religion and citizenship, need to be sought to bridge the problems above. Then proceed with the selection and sorting of the right materials, including eliminating religious subject matter on certain topics that are prone to arousing hatred for followers of other religions, revising material content that contains seeds of radical teachings as several years ago were found in several religious textbooks. Also important is the provision of adequate teacher mastery in these two subject areas. Thus PKN teachers are required to also explore religious disciplines, whereas PAI teachers are also required to broaden their national insight.

Looking ahead, we hope that curriculum developers will design and choose the ideal PAI and PKN material so that one generation will have Indonesian patriotism and nationalism, but at the same time religious, obedient religious rules.

To realize such expectations important things to be included in PAI and PKN material are aspects of Islamic understanding relating to religiosity, nationalism, pluralism and humanism, in addition to material that has been commonly given such as jurisprudence, aqeedah, adab, tajwid dls. because these aspects are actually embodied inherently in Islamic teachings. So students - who will later become a Muslim adult - are required to embody these aspects. Being an Indonesian Muslim means also fighting for the glory of the Indonesian homeland. So that if the two subjects are combined it will become an integrated subject containing elements of PAI and contain elements of PKN.
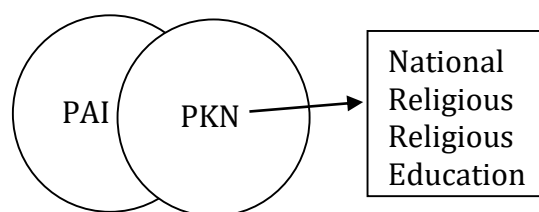
F. CONCLUSIONS

Based on the results of the above research, it can be concluded that:

1. Characteristics of students in inclusive classes consist of non-students and ABK students with various types, namely autism, ADHD, dyslexia, quadriplegic, mental retardation, slow learner and emotional disturbances.

2. Based on the characteristics of students in the inclusion class, the management of the inclusion class is to use regular class models, full special class models and regular

class models with outgoing classes (withdrawal to special classes).

3. The implications of the inclusive class management model, (full special class models, regular classes, and regular class models with learning out) have a positive impact on students' cognitive, affective and psychomotor development and on the success of PAI learning. Learning outcomes can be seen from normal student grades and ABK who can achieve the KKM that has been set. Apart from learning outcomes, religious culture applied in the school environment also has a positive impact on students 'self-development, so they can train students' abilities and development to become Muslim individuals who are fearful and praiseworthy with fellow friends, parents, teachers and people who are in the surrounding environment.

The management strategies for inclusion classes are as follows:

1. Preparation of RPP Islamic Education is regular, but for its implementation will be developed and modified according to the characteristics of students.

2. Physical management in the regular class uses a bench arrangement, namely the U model, theater and random groups and the preparation of benches in special classes with benches and round tables such as conferences or discussions.

3. Learning begins with prayer and reading a short letter to stimulate student enthusiasm and readiness in starting learning.

4. Before learning, the teacher invites students to review past lessons before continuing on to the next lesson.

5. In regular class learning, PAI teachers explain the material in a classical way with the method of lecture, exploration, and question and answer and demonstration, but for graduation assignments.

6. The implementation of learning in a special class, GPK explained that the material was more relaxed and sharing so that learning was fun and did not make students ABK saturated, the matter of training was given according to their abilities.

7. Handling student problems for ABK students is by non-verbal cues (stroking shoulders and head), advising and encouraging with gentle direction, without anger. If

there is shadow, the handling of troubled crew is helped by the shadow.

8. Handling the problem of normal students in the inclusion class is with verbal, non-verbal cues and if necessary, the teacher will transfer the position of the student's seat to another group of students to deter.

9. Graduation of learning evaluation for UTS and UAS is that ABK students are given simplified questions (simplified and with a picture)

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REVOLUTION OF AKHLAK VS INDUSTRIAL REVOLUTION 4.0

Suharto
Faculty of Tarbiyah and Education
Islamic State University 'Sunan Kalijaga' Yogyakarta
Email: suharto.jkt@gmail.com

ABSTRACTS

In the millennial era in this industrial revolution phase, the world has entered the industrial revolution phase 4.0, this phase is the fourth phase since the industrial revolution phase first emerged and in the last decade the world has entered an era where digitalization and automation has taken place in various developments and innovations. This industrial revolution 4.0 gives people the convenience and practicality in terms of communication, technology and development. Times that have moved forward are increasingly demanding that human resources are increasingly sensitive to technology and developing knowledge. And along with that, there is a need for a revolution that is the same and in tandem with the industrial revolution 4.0, namely the akhlak revolution.

Akhlak revolution is an education about character and morals to the people so that using and using technology in the millennial era can use it well. Akhlak revolution can also be referred to as structuring and purifying the soul in an Islamic perspective, namely tazkiyatun-nafs, which contains how to be someone with a holy and noble soul so that there is no desire for bad deeds or damage on earth.

With the balance between moral revolution and industrial revolution 4.0, it will create peace and quiet. Because the industrial revolution 4.0 will bring humanity in practicality and convenience for those who can make good use of it and can develop innovation again through various researches with science that will give birth to an advanced society. Whereas the akhlak revolution will lead people to the nature of life where crime and misuse of science will not be tempting just because of efforts in achieving in the world, this will give birth to human beings with good responsibility and morals. If these two things are not balanced, then inequality will occur everywhere.

A. PRELIMINARY

Today, the world has entered a new phase, namely the era of industrial revolution which is marked by the many aspects that are shifting towards digitalization. Technology has developed very sophisticated, innovation and development of technology is nothing but not to facilitate humans themselves and provide practical benefits in their use. But if you look deeper, this technology has a positive and negative side, of course, because the two sides are like a coin eye with two sides. Technology besides providing benefits to humans, it also neglects the other side. Humans in the previous generation use physical and reason in a balanced manner so that there is a balance in his body. Whereas for the next generation who are trying to find innovation and develop science, of course these innovations will facilitate human

work so that humans do not move much to work and only use reason, Even technology is also influential in the food industry, many packaged foods are circulating with various ingredients preservatives that are not good if consumed continuously.

The most influential industrial revolution at the moment is the gadget, besides that it is added with various features and development from various companies to become the most sophisticated gadget and sell well in the market. If we pay more attention, the highly consumptive Indonesian people will be different from the developed countries out there. Today, wherever you find someone, he must be playing his gadget, whether playing games or just surfing social media and updating his activities today. Actually, what is the main purpose of the gadget created for what? Of course as a communication tool, but with various features added and developed, there are many other factors that make someone use a gadget such as a good camera, attractive appearance and various other interesting specifications.

On the other hand, besides fulfilling education so that it can create various kinds of technological developments and innovations, fulfilling the moral aspects of religion is also very

important for a balance between body and spirit. Can be seen from various events, people increasingly easily fall into crime and disobedience for the sake of world enjoyment for a moment. For example, a corruptor, aren't they educated and highly educated? isn't it as a state official getting enough assets from ordinary people? That is if someone who does not have strong faith will fall into bad deeds even if he is educated.

A movement that encourages the cultivation of faith and morals is needed to improve the attitudes and behavior of today's society, namely the *akhlak* revolution. This *akhlak* revolution is a form of deepening of good and true religion. Someone who understands Islam will have a tendency to behave and be moral well. Along with the industrial revolution 4.0 which has had many influences in the world, this *akhlak* revolution must also be applied so that a balance between soul and mind is created. A healthy soul will be able to see which are good and bad to do so that evil and immorality caused by emotional instability can be minimized properly.

B. INDUSTRIAL REVOLUTION 4.0 CONCEPT

Referring to several literatures of the Great Indonesian Language Dictionary

(KBBI) the Industrial Revolution consists of two (2) words namely revolution and industry. Revolution means that changes are very fast, while the notion of industry is an effort to carry out the production process. When the red thread is drawn, the notion of industrial revolution is a change that takes place quickly in the production process where the original work of the production process is carried out by humans replaced by machines, while the goods produced have commercial value added.

In the context of the industrial revolution the process can be translated into what is actually a social and cultural change that takes place quickly and concerns the basic needs of the community. The journey of change in the revolution that occurs can be planned or without prior planning and can be carried out without violence or through violence. The basis of this change is actually the fulfillment of the desire to fulfill human needs quickly and with quality. The Industrial Revolution has changed the way humans work from manual use to automation or digitalization. Innovation is the key to the existence of change itself.

Innovation is the most important factor that determines the competitiveness of a country or company. The results of future innovation achievements are determined to what extent can formulate a body of knowledge related to innovation management, technology transfer and business incubation, science and Technopark. The term "Industrial Revolution" was introduced by Friedrich Engels and Louis-Auguste Blanqui in the mid-19th century. This industrial revolution is also running from time to time. This past decade has been called entering the fourth phase 4.0. Changes in phase to phase give articulatory differences in terms of their use. The first phase (1.0) is concerned with the discovery of machines that emphasize (stressing) the mechanization of production. The second phase (2.0) has moved on to an integrated mass production stage with quality control and standardization. The third phase (3.0) enters the stage of mass uniformity which relies on computerized integration. The fourth phase (4.0) has presented digitalization and automation of internet integration with manufacturing (BKSTI 2017). (Suwardana. Hendra, 2017:102-110.).
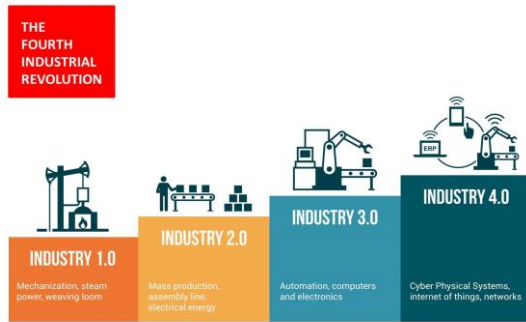
Figure 1. Industrial revolution

C. THE CONCEPT OF MORAL REVOLUTION

The term moral comes from Arabic. He is the jama' form of *khuluq*. Etymologically, *khuluq* means *ath-thab'u* (character) and *as-sajiyyah* (temperament) (Yuswo Hadi.com, 2018).

The concept of morality in Islam, according to Ibn Taymiyah, is closely related to the concept of faith. This is because morality in Islam stands on the following elements:

1. Faith in Allah Ta'ala as the only Creator of the universe, Regulator, Giver rizki, and Owner of other rububiyah traits.

2. Get to know Allah Subhanahu wa Ta'ala (*ma'rifatullah*) and believe that He is the only One who has the right to be worshiped.

3. Loving God with love that controls all human feelings (peak love) so that nothing is loved (*mahbub*) and desired (myrtle) besides Allah Subhanahu wa Ta'ala.

4. This love will lead a servant to have an orientation to one goal, to focus all his life activities on that one goal, namely to gain the pleasure of Allah Subhanahu wa Ta'ala.

5. This orientation will make someone leave egoism, lust and other low desires (Humaid, Shalih bin Abdullah: 2014).

So, when a person has a high orientation and ideals, namely the pleasure of Allah, then naturally he will underestimate whatever is contrary to these ideals, namely all actions or qualities that are hated by Allah.

Thus, he will always decorate himself with *al-akhlaq alkarimah* (noble characters). The foundation is because God loves and blesses that noble character. And he will leave *al-akhlaq almadzmumah* (despicable morals) because Allah hates *al-akhlaq almadzmumah*. Thus, he did something because of God and left something because of God (Bafadhol, Ibrahim, 2017). This will not feel heavy for him because his heart has been dominated by perfect love for God. The consequence of this love is to love whatever God loves and hate anything that is hated by God. This love of God, in the hearts of multilevel

believers. He is directly proportional to one's recognition of Allah (*ma'rifatullah*). The more someone knows God, the stronger his love for God. Allah says:

> "*As for those who believe, they love Allah very much.*" (Surat al-Baqarah: 165)

D. THE ROLE OF PARENTS

In the 2 concepts of this revolution, it is not possible for the current generation or children to be called in this age to not recognize the name of technology. They are familiar with gadgets and even all of them already have them. The digital age today makes a lot of information and various things enter the minds of children who are still in development. If it is not accompanied by good moral and moral education, they can fall into things that are not useful. The most obvious example is the rise of games in gadgets that grab the attention of children and even teenagers today so that they forget the time, in-game content also has violence and even murder missions are included in the content. Such things can trigger bad behavior in children because at that time they were still doing the imitation process.

Good and comprehensive moral education will make children understand and understand what is good and bad for themselves. So far, the education system in Indonesia is very concerned with a variety of subjects that are of many kinds and character or moral education as a moral character is only a distraction. Even if the teacher can see and understand further. Children tend to attach importance to getting good grades in any way, and they often use instant methods by cheating. Then, who taught them to cheat? There is no. If children are given the understanding that learning a science is not how high the value is during the exam, but how can they understand about that knowledge so that they can use it later.

That is how important morality is, not only for one school but if it can be applied as a whole as a revolution, this will have a very beneficial positive effect. In developed countries, children will not be scolded if they get bad grades or their work is not appropriate, they will be appreciated by the teacher and their parents, so they have the spirit to develop themselves. Are not the successors of our generation the children we educate today? Of course we must leave a better generation and be able to understand the nature of life about what is good and bad and what is forbidden. Children must be given understanding and understanding of something, not justified that values must be high, they should not be like that, and so on.

So, industrial revolution 4.0 and this *akhlak* revolution must maintain a balance between the two so as to create harmony. If there is no balance between the two then competition must be carried out so that there is a push that triggers each other to improve both in the fields of science and morals. So from that this must be understood, because the imbalance between these two things in a continuous time will cause inequality and chaos.

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PROFESSIONALISM OF EDUCATORS
IN THE 21st CENTURY ISLAMIC EDUCATION

Farida Musyrifah
Faculty of Tarbiyah an Education Islamic State
University 'Sunan Kalijaga'
Email : farida.arifi123@gmail.com

ABSTRACT

One of the factors that becames an indicator of educational success is the existence of professional teachers. However, the presence of educators has turned out that there are many problems including the uneven distribution of professional educators several regions, educators who are not qualified, not creative and weakin mastering information technology. Among the solutions to overcome the problem of educators is to increase religious personal and religious professionals. Efforts to improve teacher quality are carried out in two ways, namely increasing religious and religious professionals. Increasing religious personalities by referring to the opinions and theories of muslim scholars such as imam al Gazali and several other Muslim, while increasing religious professionals must cooperate with the government as policy makers.

Keyword: *Professional, educator, Islamic educator, 21st Century*

A. INTODUCTION

The quality of education in Indonesia is still a big problem. The goverment has not been able to carry out the obligation to provide quality education, even though efforts have been made to improve it. Access to quality education cannot be enjoyed by all levels of society, because it turns out quality schools are in urban areas.

Discussing the issue of quality education is closely related to the existence of a teacher. Because good teacher is are educatots who are able to produse genarations that are able to comprete and have good morals. Then

educators must have good behavior that can be a role model to arrive at the goals of education.

The implementation of the nasional education sistem is stated in Article 31 paragraph (1) of the 1945 constitution XIII " every citizen has the right to teach. The goverment strives and organizes a national teaching system regulated by law. The dictum states that every citizen has the rigth to get teaching and the govermen is obliged to provide education with educators.

The existence of educators in educational institutions is listed in law No 14 of 2005 concerning teachers and

lecturers, namely in chapter II article 6:" The position of teachers and lecturers as professionals aims to implement the nasional education system and realize the objektives of nasional education, namely the development of potential student to be a man of faith and devotion to the almighty god, noble, healthy, knowledgeable, capable, creative, independent and to be a demokratic and responsible citizen". This article demands the professinalism of an educator, but in reality there are many problems related to educators.

Among the problems of educators are

1. Uneven distribution of educators in several regions in Indonesia.

2. Many educator who do not meet the qualifications, mismact, less creative and innovative in learning especially in the use of technology in the 21st century.

3. Juvenile delinquency increases (fights between different teenagers, and exposure to obscene acts radicalism), which is considered a teacher is not able to instill value education. The problems mentioned above occur in all educational institutions including islamic institutions.

B. COMPETENCE OF EDUCATORS IN ISLAMIC EDUCATION

In a general sense, educators all people who are authorized and responsible for the education of pupils, both individually and classically, both at school and outside of scholl. According to law No 14 of 2005 concerning teachers and lecturers it is state that teacher are professional educators with the main task of educating, teaching, guiding, directing, training, evaluating and evaluating students in early childhood education, formal education, basic education, and midle education.

In the perspektive of Islamic education the teacher is called the term of *mudarris, ustadz, mu'alim, mu'addib*. The word mudarris is the teacher agent of transfer of knowledge. Kata *mudarris* berarti pengajar, atau guru sebagai agen *transfer of knowledge*. While *muaddib* is a person who corrects, trains, and disciplines, takes action and educates. (Maragustam, 2018:206)

It can be concluded that the teachers duties the transfer of culture, skill in living life (Hujair AH. Sanaki, 2005). This task is quite difficult for the teacher because it is related to personal competence and professionlism of the educator.

Professionalism requires someone to have the expertise and responsibility for the work that is accupied. (Piet A. Sahartian, 1994). As for people who have professional criteria are as follows:

1. The profession must contain expertise.
2. The profession was chosen because a live call and traveled all the time.
3. The profession is exercised based on the theories of base and universally.
4. The public nature og the profession, not just yourself.
5. The profession should be equipped with certain skill, so that one can meet its job.
6. The holder of profession have the outonomy in performing the duties of his profession.
7. The profession has a code of ethics called the professional code of ethics.
8. The profession must have clear clients (Ali Muhson, 2004: 91-92).

The profile is " term means of Shafhah al- Syakhshiyah (Arabic) is " *a clear picture of the values possessed by individuals from various experiences* ". (Muhammmad Ali al-Kulli, 1981: 371).

The task of educating in Islam is on the word of God: Q.S al-Nahl: 125, Q.S as- Syura: 15, Q,S Ali Imran: 104, al-

Asr: 1-3. " *convey my teachings even thought one* " (H.R Bukhori)

Educator behavior is considered as a source of influence and student behavior is the effect of the learning process (Gage, N.L 1964:139). Prophet Muhammad is an example of an ideal educator because of his perfect personality. Balanced between the *reality* and *idealism* of educators (Syed Mahmudunnasir, 1993:104).

One of the Muslim leaders namely imam al ghazali said that the code of ethics and duties of an educator are as follows:

1. Have compassion for students.
2. Do not demand exceeding wages and rewards.
3. Teach thoroughly.
4. Prevent students freom doing bad things with satire.
5. Do not underestimate the field of science.
6. Deliver subject matter according to the ability of students.
7. Educators must practise their knowledge (Muhaimin, 2002:95)

The basic that underlies the success of the task of educators if they have *religious-personal* competence and *religious-professionals* competence. Through religious personal competencies it is expected to be able to cultivate religious values. And this is a way to overcome moral decline (radicalism)

among students. Globalization has influenced students to lose role models. Religius professional are expected to produce educators who have teaching professional competencies that have value.

Prof, Young Lee said, in the of globalization teachers are faced with challenges that are not easy. Teachers as "digital immigrants" must be able to guide students born at or after the digital (digital natives), so that students have 21st century skills. 21st skill include *Foundational Literacies* (how students can apply basic skill to everyday tasks), *Competencies* (how students can overcome complex challenges), and *Character Qualities* (how students face changes in their environment (Pendis.kemenag.go.id)

In law No 14 of 2005 concerning Tteacher and Lectures chapterII article7 state that:

1. The teacher an lecturer profession is a special job and carried out with the following principles:
   a. Have talent interest and idealism.
   b. Have commitment to improve the quality of education, faith, piety and noble character.
   c. Academic qualifications in accordance with the field of duty.
   d. Have competence in accoedance with the field.
   e. Choose responsibility.
   f. Earn income according to work performent.
   g. Have the opportunity to develop profesionalism on an on going basis.
   h. Have aguarantee.
   i. Has an organization that regulates teacher professionalis.

2. Teacher and Lecturer professional empowerment carried out in a democratic just, non-discriminatory, sustainable manner by upholding human rights, religion, culture, national pluralism and professional code of ethic.

From the description above, according to the author's conclusion, that the existence of a teacher is very central or as "*Ruhul Mudarris*" and it is reasonable if the teacher's position is called in an expression: *"al-Thariqah 'ahammu min al-maddah, wa lakin al-mudarrisu 'ahammu min al thariqah".*

In The context of Islamic education, the aim of education is to develop cognitive, affective, psychomotor, and religiosity aspects.

Islamic education is required to be able to produse student who have: (1) Conformity of faith, (2) Morality, (3) Mastery of science and technology, (4)

Professional maturity (Muhaimin, 2002:104)

There are many problems in Islamic education including the unequal distribution of professional teacher in several relogions in Indonesia. So that the teaching and learning process runs improperly with no technological means. This condition accurs in all formal and non- formal educational institutions. This is caused by the limited appointment of educators from the goverment, because funding capabilities are also limited. There must be a solution such as the goverment must work with stakeholders to provide educators along with technological tools to support the learning process. The 21st century as the digital age demands all activities including education to utilize technology to facilitate the learning process. Several efforts have been made such as sending auxiliary teachers and service models (model pengabdian) for students in Islamic institutions (pesantren). This is the easiest way that can be done within budget constraints and human resources.

Another bis issue about education is that there are still many educators who are not qualified, underqualified, mismact, and are less creative and innovative in the learning process, and low in mastering technology.

There are still many educators in Islamic education institutions who do not master the material. For example, PAI scholars are not necessarily able to teach mastering fiqh, Al-Qur'an and Arabic. PAI scholars still lose with graduates of the Sharia fakulty to teach fiqh. Including many PAI scholars who do not master science material, even though at the elementary is the teacher of all subjects.

The goverment needs to make a new policy through strengthening LPTK as a printer of education. For example the goverment need to make a decision to reduce institutions producing PAI scholars, and strengthen religious fakulties (Sharia Fakulties, adab and language fakulties) and strengthen the faculties of science.

Other educational problems are the increasing moral decadence of teenagers such as adolescent fights, immoral acts, radicalism and involvement in terrorist acts. This show that value education has not gone well. KPAI informs: in 2018 even though it has not been completed, fights between adolescents have increased from 12,9% (2017) to 14% (2018) of the total number of teenagers in Indonesia (Metro.tempo.co). This infoemation has not been about juvenile delinquency such as immorality, involvement in radicalism, and terrorism. Not only schools must be

responsible for moral decadence the role of families and communities must be involved. In the context of schooling, educators must be able to instill noble values through exemplary methods.

Word Bank recorded Indonesia's human resource index of 0, 53 or 87th out of 157 countries in Gede Dana Moneter Internasional (IMF), Kamis (11/10/18). HDI (Human Development Indonesia) 0,53 indicates that the goverment must improve the quality of human resources through health an education. HDI is measured based on education and health (http://nasional.kontan.co.id).

HDI Information provided illustrates`that Indonesia human sources are still low. Training system and professional improvement of teachers including through:

1. increasing teacher capacity through professional organizations as *Persatuan Guru Republik Indonesia (PGRI), Musyawarah Guru Mata Pelajaran (MGMP)* (Yunus Abu Bakar, Syarifan Nurjan, 2009:96).

2. Enhancing through education supervision (Bafadal Ibrahim, 2006:46).

3. Improving teacher capacity through certificationeducation (PPG) (Yunus Abu Bakar, Syarifan Nurjan, 2009:10).

4. Increasing teacher capacity through qualifications and coaching.

The professionalism of educators is built through the cooperation of two parties, namely the goverment and educators to make a positive contribution to Indonesia.

C. CONCLUSION

Educator Profesionalism is the ability of educators to plan, run and evaluated student learning outcomes. The quality of education is determined by the professionalism of an educator.

To realize professional educators there are a number of things that must be done, namely improving the education system and teacher development, improving teacher welfare, increasing the role of teacher organizations, and implementing teacher education based on competence.

This is done to address the problems surrounding educators such as the uneven distribution of educators, low qualifications, creativity and innovation and low mastery of technology as a means of learning nthe 21st century, and increasing moral decadence among adolescents. It is important for educators to increase religious and religious professionals.

To overcome the problem of educators need appropriate policies from the goverment to work with stakeholders, and build harmonious ralationship between schools, families and communities.

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ISLAMIC EDUCATION AND DEMOCRACY:
THE CASE OF PRACTICE DEMOCRACY AND EDUCATION IN
CONTEMPORARY INDONESIA

Hudan Mudaris
Student of Doctoral Program FITK State Islamic University (UIN)
Sunan kalijaga Yogyakarta
Email: hudanmuda@gmail.com

ABSRACT

Democracy has been considered by Muslims in many different ways. Moderate *Muslims tend to view that democracy is compatible with Islam, while Islamists considered democracy as a Western value which contradict with Islam. Indonesian Islam is very rich, not only in terms of its cultural and social expressions, but also in terms of institutions. Indonesian Islam has two big wings, the Muhammadiyah (founded in 1912), and NU (Nahdlatul Ulama, founded in 1926), which since their foundations have operated in what is often called as 'cultural Islam'—as opposed to 'political Islam'. This paper presents Islam and democracy in Indonesia. Citizens have very little knowledge of and experience with real and genuine democracy. That is way in the early years of the Indonesian experience in democracy in the so-called period of reforms (masa reformasi) there is a lot of signs of the "breakdown" of democracy; indeed what has happened was a kind of "demo-crazy" since democracy seems to be understood by certain segments of Indonesian society as mass - demonstration that often ended on chaos and anarchy. This paper is trying to see how Islam and Islamic issues-such as the possible implementation of shari 'ah or Islamic law-did not become central and big issues throughout general elections. Indonesian people in general, in contrast, were concerned mostly with issues they face in real life, such continued economic hardship, more rampant corruption, lack of law enforcement, increased insecurity, continued spread of narcotics and other forms of social ills.*

Keyword: *Islam, democracy, election, civil Islam.*

A.INTRODUCTION

Indonesian Islam, no doubt, since its early history in the late 12ᵗʰ century is basically a moderate and tolerant Islam. This is due not only to the peaceful penetration and spread of Islam in the Indonesian archipelago, but also to social and cultural systems of the Indonesian people. Therefore, social, cultural, and political expression of Islam in Indonesia is quite distinctive if one compares with Islam somewhere else.

Despite its cultural, social, and political distinctions, Indonesian Islam is no less Islamic compares with Islam in other areas of the Muslim world. Indonesian Muslims subscribes to the very same fundamental beliefs of Islam as laid down by the Qur'an and the tradition of the Prophet Muhammad,

which later were elaborated and formulated by authoritative and recognized 'ulama' (Muslim religious scholars). Indonesian Muslims also practice Islamic rituals like Muslims in other areas. If there are some differences, they are only in small or even trivial matters *(furuiyyah),* not in fundamental teachings of Islam.

Therefore, it is wrong to assume that Indonesian Islam is theologically, doctrinally, and ritually peripheral vis-a-vis Islam anywhere else. It is true that Indonesian Muslims live in a region far away from the places—precisely Mecca and Medina---where Islam was firstly revealed and developed. But that should not lead one to argue that Indonesian Islam is also a 'peripheral Islam', a kind of impure Islam, and the like (Azra, 2006; 5).

Indonesian Islam is very rich, not only in terms of its cultural and social expressions, but also in terms of institutions. Indonesian Islam has two big wings, the Muhammadiyah (founded in 1912), and NU (Nahdlatul Ulama, founded in 1926), which since their foundations have operated in what is often called as 'cultural Islam'—as opposed to 'political Islam'. They perfectly represent moderate Islam in Indonesia. These organizations together with many other mainstream Muslim organizations throughout the country own thousands of educational institutions ranging from elementary *madrasahs,* and schools to *pesantrens* and university. In addition, they operate hospitals and clinics, orphanages, people's credit banks (Bank Perkreditan Rakyat/BPR of Baitul Mal Wattamwil/BMT), cooperatives, NGO's, and many others.

Not least important role of these mainstream Muslim organizations is in the civic life and civic culture. In fact they are religious-based civil society organizations. They perfectly fit in with the definition of civil society organizations that is, independent from the state, self-regulating, and self-financing, that work as mediating and bridging force between the state on the one hand and the society on the other. As civil society organizations, they work for the better ordering of society as a whole (Azra, 2005).

Politically speaking, Indonesia is clearly not an Islamic state; nor is Islam the official religion of the state. Despite the fact that almost 90 percent of country's total population is Muslim, Indonesia is the Pancasila ('Five Pillars) state. The very first pillar of Pancasila is the belief in One Single God, which according to virtually all Muslim leaders is

in conformity with the Islamic belief in *tawhid,* unity of God. That is also true with the other four of pillars of Pancasila, that is, humanity, unity of Indonesia, democracy, and social justice. That is why Indonesia is neither a theocratic nor a secular state.

B. INDONESIA; A MULTI ETHNIC SOCIETY

Indonesia is a multi ethnic society consisting of about 300 ethnic groups *(suku bangsa)* and at least six major religions. However, the precise number of ethnic groups (sometimes, including sub ethnic groups) in Indonesia. There has been no census since 1930 which gives the percentage breakdown of each ethnic group. The Indonesian government considered ethnicity a potencially divisive and an extremely sensitive issue. As Indonesia is supposedly a "nation state", the government appears thus not to have focused on the ethnic origins of its citizens. In reality, Indonesians have always been conscious of ethnicity. Because of the fear of "national disintegration", the Indonesian Government in the last fifty years had never identified ethnic affiliation in its population census. Therefore, in order to examine Indonesian ethnic groups, the only "reliable" source is the 1930 census, gathered during the colonial era. To rely

on the percentage derived seventy years ago may be misleading and even dangerous. However, I would argue that it is better than a wild guess without any data at all. According to the 1930 census, there were at least thirteen major "indigenous" ethnic groups in Indonesia, namely Javanese (47 per cent), Sundanese (14,5 per cent), Madurese (7,3 per cent), Minangkabau (3,3 per cent), Buginese (2,6 per cent), Bataks (2 per cent), Balinese (1,9 per cent) and so on. The Javanese constituted the largest group, numbering about 100 million. The non-indegenous minorities consisted of ethnic Chinese, Arabs, Indians, and Europeans, with the ethnic Chinese forming the largest group (Suryadinata, 2002; 34).

These multiple ethnic groups do not share a common religion. Indonesia is a multi religious state (Geertz, 1971). There are six major religions. Muslims form the largest group (87,5 per cent), followed by Christian/Catholics (7,4 per cent), Hindu-Bali (2,0 per cent), Buddhists (0,9 per cent), and Confucians (0,8 per cent).

As noted above, the Javanese form about 47 per cent of the Indonesian population. However, in the 1970s and the 1980s, more than 70 percent of the key positions in the military were held by the Javanese. Even administrative and

bureaucratic positions were filled by this ethnic group. Although the number of non-Javanese holding key positions in the bureaucracy and the military has increased significantly over the years, the perception of Javanese domination persists. Apart from B.J Habibie (1998-99), all the Indonesian presidents, including Megawati Sukarnoputri, have been Javanese. It is interesting to note that many non-javanese Indonesians, after living an extended period of time in java, have become "javanized". They often think and behave like the Javanese. The thirty-two years rule of soeharto reestablished the perception of Javanese control over the non-javanese. His ruling style, which was similar to the king of java, and his promotion of Javanese traditions and customs perpetuated the concept of Indonesia being ruled by the people of Java. Because of the Javanese domination, Indonesian politics can be seen as a contest for power between the Javanese and non-javanese (Suryadinata, 2002). This nation often leads political analysts to focus on the study of the ethnic Javanese to understand Indonesian politics.

C. COMPATIBILITY OF ISLAM AND DEMOCRACY

The fair, free and peaceful elections have shown to the world that Indonesia-being the largest Muslim nation in the world-that Indonesian Islam is indeed compatible with democracy. As a largest Muslim country Indonesia is neither Islamic state nor is Islam the official religion of the state. Since its independence on August 17, 1945, Indonesia tried to adopt democracy; what was implemented, however, was a kind of quasi-democracy, which was called "Guided Democracy" (Demokrasi Terpimpin) during the period of President Soekarno and, "Pancasila Democracy" (Demokrasi Pancasila) during the era of President Soeharto (Azra, 2006; 7).

Therefore, Indonesian citizens have very little knowledge of and experience with real and genuine democracy. That is way in the early years of the Indonesian experience in democracy in the so-called period of reforms *(masa reformasi)* there is a lot of signs of the "breakdown" of democracy; indeed what has happened was a kind of "demo-crazy" since democracy seems to be understood by certain segments of Indonesian society as mass demonstration that often ended on chaos and anarchy.

The success of Indonesia to hold general elections in peaceful way should silence the skeptics who wrongly believe that democracy can not have strong root in a dominant or pre-dominant Muslim country. The case is probably true in particular Muslim countries else where, but that should not be taken into sweeping generalization. The Indonesian case shows that Islam is not inherently undemocratic or incompatible with democracy. In fact there is a lot of Islamic principles and teachings that compatible with democracy (Effendy, 2005; 11. Azra, 2005; 9).

The seemingly incompatibility between Islam and democracy is a result of literal understanding of certain verses of the Qur'an, or of taking only certain aspect of Islam and ignoring other at the same time. In addition, the failure of democracy is many Muslim countries due mainly to a number of internal and external factors that inhibit the growth of democracy; some of the most important inhibiting factors are, among others, weak economic condition, backwardness in education, lack of socio-cultural capital and, not least important, the support of Western powers towards undemocratic regimes in Muslim countries (Azra, 2006).

Furthermore, the Indonesian exercise in democracy has shown the fallacy of the so-called "democratic trap" theory which argues that the democratic opening in Muslim countries would result only in the rise to power of the Islamists, not to say Muslim fundamentalists. In line to this theory, certain regime, supported by certain western countries, annulled the results of the election when the Islamists or Islamic parties would seem to win the election. The classic example of the interference in democracy is the Algerian case in early 1990s; the West-supported regime annulled the election when the Islamic party FIS seemed to win the elections and, thus, would replace the Western supported ruling regime (Azra, 2005; 11).

This unexpected interference has in fact alienated the proponents of democracy in Muslim countries from democracy; the double-standard attitude of some Western countries has produced some disillusionment among Muslims who love to see democracy becomes the order of the day in their country. The democracy trap argument has proven wrong in Indonesian case. The Indonesian elections have in fact shown that Islamic parties or the Islamists have not been able to ride the waves of the democratic opening nor to create a "democratic trap".

D. ISLAM AND INDONESIAN POLITICS

As far as Islam is concerned, the results of the 2004 general elections in Indonesia indicate a number of interesting political developments, not only in the Presidential election, but also in the legislature one. All in all, I would argue, Islam and Islamic issues-such as the possible implementation of shari 'ah or Islamic law-did not become central and big issues throughout general elections. Indonesian people in general, in contrast, were concerned mostly with issues they face in real life, such continued economic hardship, more rampant corruption, lack of law enforcement, increased insecurity, continued spread of narcotics and other forms of social ills (Suryadinata, 2002).

The best example in this is Partai Keadilan Sejahtera (PKS or Prosperous and Justice Party), the most Islamically-oriented conservative party that was able to substantially increase its gains the last election from less that two percent in the 1999 election to seven percent. The party succeeded in getting more voters not because they campaigned for the implementation of shari'a or the transformation of Indonesia into an Islamic state, but rather for the fight against corruption and creation of good governance (Pranowo, 2005) .

The first direct Presidential elections have substantially transformed Indonesia politics. Some of the most important tendencies are; firstly, political parties have not been able now to dictate their will on the members let alone the masses as a whole. Even though big parties like Golkar party-which won the legislature elections-PDIP, PPP and others forged the so-called "Nation Coalition" (Koalisi Kebangsaan) to contain the momentum of SBY-JK-who in contrast formed what they called "People Coalition" (Koalisi Rakyat)-this pair won the elections any way. More than that, the appeal of Hasyim Muzadi the non-active national leader of NU, who was also the Vice-Presidential candidate of Megawati Soekarnoputri-to the kiyai and their masses to vote for his favor has also failed. These indicate that the Indonesian voters are now becoming more independent and more rational in their political and voting behavior; they can not now be dictated by their party leaders or by their *kiyai;* now decide themselves (Effendy, 2005).

Secondly; the election of SBY-JK also shows the continued decline of the so-called *"politik aliran"* theory. According to this theory-based on Clifford Geertz' divisions of *"santri"* (strict Muslims), *"abangan"* (nominal Muslims) and *"priyayi"* (aristocracy)-Indonesian

politics was heavily divided along religious line and traditional loyalty. Sociological and religious changes that have been taking place since that last decade of Soeharto's rule have contributed to the rapid demise of the *politik aliran*. Indonesian politics, since the the reform era, has been characterized by less and less politik aliran. In contrast what has characterized Indonesian politics since then is "interest politics" if not "opportunist politics". The election of SBY-JK clearly shows that religious line is no longer relevant. Though SBY has been called by some international media as a "secular" person, he is known in Indonesia as good and practicing Muslim; while JK on the other hand has long been known as having more Islamic credentials, being the former leader of HMI (Association of University Muslim Students), for instance (Pranowo, 2005).

Thirdly; despite the 9/9 bomb blast, Indonesian Islam remains moderate and tolerant Islam. The bomb has in fact contributed to a more resolute and stronger attitude among Indonesian Muslims in general to confront radicalism; more and more Muslims abandon the defensive and apologetic attitude towards the ruthlessness of the perpetrators of the bombing. The belief among some people of the so-called "conspiracy theory" seems

to decreasing. Virtually all Muslim leaders issued statements in strongest terms ever to condemn the bombing (Widodo, 2004).

The police investigation of the bombing makes it clear that the "intellectualist actors" of the bombings in Indonesia in the last several years are Malaysian-DR Azahari and Noordin M. Top-who recruited some misled Indonesians. While Azahari was killed during a siege by Indonesian police in Batu, Malang, East Java, on November 9, 2005, Noordin remains at large; he is, for sure, will continue recruit potential suicide bombers, and create security problems in Indonesia

Looking at Azahari and Noordin case, therefore, there is strong tendency that radical and militant groups or terrorist groups are foreign-led, rather than home-grown ones. This again, confirms that Indonesian Muslims are basically moderate and tolerant Muslims; but they must be aware of negative foreign influence brought in by foreign Muslims, especially on young Muslims (Azra, 2005).

With that kind of development both at the societal and government levels, the bomb blasts in Kuningan, Jakarta, and Bali II on October 1, 2005, has forced other radical groups to further lay low. It is no secret that a good number of

suspected people have been arrested by the police after the disclosure of the networks of the perpetrators of Bali bombing I three years ago; more alleged terrorists were detained and brought to justice after Marriott bombing in Jakarta; and more of them have been put into police custody in the aftermath of the Kuningan and Bali II bombings.

Therefore, one of the most important keys to address terrorism in Indonesia is more stringent law enforcement; the professionalism and credibility of the police in the investigation of the perpetrators of bombing and other kind of terrorism is very crucial in addressing terrorism. With public support, the police are now in a better position to decisively act in the war against terrorism.

Not least important is the support of civil society organizations particularly moderate Muslim organizations-in the fight against terrorism. An encouraging development took place in the aftermath of Bali bombing II. In conjunction with the post-Ramadhan and Id al-Fitr celebrations, Vice President MJK met at his official residence with a number of Muslim leaders, including from the NU, Muhammadiyah and MUI (Majelis Ulama Indonesia/the Council of Indonesian 'Ulama), and representatives from other

organizations. During the meeting, Vice President also showed a video tape of the perpetrators of Bali blast II who had military training and messages for their families before they conducted the suicide bombing (Azra, 2004).

The end result of the meeting was the formation of the Team of Anti-Terrorism *(Tim Penanggulangan Terorism*/TPT) led by KH Ma'ruf Amin, a respected *'ulama'* from the MUI. He is assisted by a number of vice chair persons from the NU, Muhammadiyah, DDII (Dewan Dakwah Islamiyah Indonesia/the Indonesian Council of Islamic Preaching) and Ministry of Religious Affairs. The team has decided to launch a number programs; firstly, disseminating the true teaching of *jihad* from national to grass-root levels through Muslim organizations, and educational institutions; secondly, researching literature on misleading concept on *Jihad* in order to provide counter-discourse; developing cooperation with related institutions in countering terrorism.

E. CONCLUSION

There is a lot of signs that Indonesia under President SBY is more likely to be more stable. The expectation towards the new national leadership basically continues to run high in

Indonesia. One of the most important keys for President SBY and Vice-President MJK to get stronger support from the people is their ability to form a cabinet that could win the widest possible public acceptability. For many, it is disappointing that SBY-JK cabinet consists of some ministers that are lacking of credibility and professionalism in their field. President SBY seemed to have been very compromising with political parties in particular. President SBY also failed to satisfy public in general when he did a partial reshuffle of his cabinet in early December, 2004.

Despite this problem, so far is still quite good for President SBY; and it seems that he is able to lead Indonesia on the right way. One of his greatest challenges is the possible tension and conflict between him and the "Nation Coalition" which dominates the seats in the Parliament (DPR). But, one has to admit, that the Nation Coalition is indeed very fragile. The interest or opportunist politics among Parliament members and party politics, however, makes it possible for the SBY government to run with minimum opposition from and conflict with the DPR.

The SBY theme of K2A (Konsiliasi, Konsolidasi, Aksi, or Conciliation, Consolidation, and Action)

could be very appropriate and a smart move for President SBY to anticipate manuvers against him from the DPR Furthermore, the election of Vice-President MJK as the chairperson of Golkar Party that has the largest number of seats in DPR, has significantly reduced the possible head on collision between President SBY administration and the DPR.

With regards to consolidation, the period of President SBY is indeed the period of consolidation for Indonesia. The SBY government needs not only to consolidate efforts to solve Indonesia's huge internal problems, but also to reconsolidate the very fabric of Indonesian society. There is now an increasing need to reconsolidate civil society and NGOs as a pillar of democracy. In the last election-as the case since the fall of Soeharto-civil society and NGOs at large have also been pulled into power politics. This is particularly true with the NU when its national chief Hasyim Muzadi decided to run as Vice-Presidential candidate of Megawati Scekarnoputri. Tension and conflict resulted from Hasyim's candidacy need to be resolved. Otherwise, this largest Muslim organization in Indonesia can not function effectively for a better ordering of Indonesian society as a whole.

In addition, President SBY is expected to continue with fight against rampant corruption. There are some good signs on this; a good number of public official both from the executive and legislative branches have been brought to justice. But there is still a lot of things to be done before Indonesian public can see a significant results of anti-corruption campaign. But, with the same token, Indonesian public in general, should also show their concrete support to President SBY anti-corruption campaign.

The anti-corruption campaign, no doubt, is very crucial for the creation of good governance in Indonesia. President SBY has repeatedly talked about the need for Indonesia to develop good governance. Again, there is a lot of reforms needed in public institutions and bureaucracy in order for Indonesia to be able to have a good governance. It is difficult to imagine a better future of Indonesia, unless good governance becomes the order of the day.

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DEVELOPING INFORMATION LITERACY THROUGH THE PBL INTEGRATED LIFE-BASED LEARNING TO PREPARE THE TEACHER CANDIDATES IN RESPONSE TO THE 4.0 INDUSTRIAL REVOLUTION ERA

Diyah Mintasih

Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia
Corespondence: diahariwibowo@gmail.com

ABSTRACT

The world is now entering the era of 4.0 industrial revolution, where patterns of human life are information-based. Thus, it is important for everyone and for the future of a country to prepare the high-quality and capability graduates to face global competition and master the development of technology. This article examines the strategy of developing information literacy through PBL integrated life-based learning to prepare prospective educators in response to the 4.0 industrial revolution era. In details, this study revealed the followings; (a) information literacy, (b) research skills, (c) life-based learning, (d) PBL integrated learning, (e) capability of prospective educators, and (f) 4.0 Industrial Revolution Era. There is an in-depth study presented in this article.

Keywords: *information literacy, research, capability, PBL, industrial revolution 4.0.*

A. INTRODUCTION

The world is now entering the era of 4.0 industrial revolution or the fourth world's industrial revolution in which information technology has become the basis of human life (The Ministry of Research, Technology, and Higher Education. 2018a). It is important for everyone and for the future of a country to prepare the high-quality and capability graduates to face global competition and master the development of technology. Thus, the support and role of higher education is expected to increase the competitiveness of the Indonesian people amid global competition in the rapid

development of information technology. Improving the quality of learning is one of the challenges for lecturers at the Faculty of Tarbiyah. In line with these reasons, the lecturers are challenged to prepare professional prospective educators who are adaptive to the current development. Adaptive means ability to adapt to the demands of the development of science and technology.

Information literacy is one of the high-level thinking skills needed to develop and support academic, professional and personal success (Shao, X., & Purpur, G. 2016). Practicing information literacy in learning and

developing independent research skills are needed for professionals in marketing. (Schroeter, C. & Higgins, L.M., 2015) Starting from the explanation, the urgency of mastering the development and advancement of relative technology and research activities becomes an important part of basic needs for everyone and supports success in life through research activities. Research is an important means to improve the quality of learning. The research component consists of: background, procedures, implementation, results and discussion, and publication. All of these components provide important meaning that can be seen on the way to formulate and resolve problems and the ability to communicate the benefits of research results. Referring to Staron's view stated "*Life-based learning proposes that learning for work is not restricted to learning at work*". However, it is not enough for the condition of Indonesia. For the Indonesian people, learning for work is only one of needs in life. There are still many other needs that must be met, such as socialization, worshiping, preserving environment (*hamemayuayuning bhawana*), maintaining the tradition of local wisdom, and living as a community, a people and a nation (Sudira, P. 2015)

The emphasis of *life-based learning* is the development of science to contribute to the well-being and happiness of society in a balanced and harmonious manner, so that it will be able to generate reliable human resources. This expression is in line with Firman's view that efforts to face the era of global competition, Indonesia also needs to prepare reliable human resources in disciplines in terms of quality and quantity. Education has many potential benefits for individuals and the nation as a whole. In line with the description, *Bybee* pointed out the purpose of education, so that students have scientific and technological literacy from reading, writing, observing, and doing so that when they are involved in the community, they will be able to develop the competencies they have to implement in dealing with problems in daily life related to sciences. Starting from the explanation of Herawati Susilo, et.al., stated that the development of students' capability is very important for the future, since they are expected to create their own jobs, and solve problems in their lives (Susilo, H., Ibrohim, & Suwono, H. 2017).

Capability is a character as a whole that is easier to recognize than to define. In this context, capability includes skills, knowledge, and attitude, which will be brought by someone to the business world.

This capability includes technical, business, personal and professional expertise, which can be developed through formal and informal learning, observation, mentoring, coaching, giving feedback, experience and self reflection. A capable person knows how to study, to be creative, to have a high level of self efficacy, to be confident in applying his/her competency, and to work well together in the either well-known or new situation. The conceptualization of capability for prospective educators is the self-efficacy in applying theoretical concepts in the scientific fields, pedagogical theories, characteristics of student development, and in building performance capabilities (critical thinking, problem solving, communication, collaboration, and mastery of digital technology) through empirical experience, as well as attitudes (responsibilities) that pay attention to and apply the noble culture of the Indonesian people (communal work, unity in diversity, courtesy) in well-known and new situations.

There is also a shift in new learning paradigm, from the process of obtaining knowledge by following the instructions of the teacher or lecturer, focusing only on cognitive tests and assessments with very limited opportunities, and transaction-patterned learning into new learning as a process of self-actualization, self-directing, self-determination to build self-respecting behavior with a focus on independent learning, learning how to study well, and learning from various sources that are not limited to content, space, place and time through computer networks (Sudira, P. 2015). This is in line with the current changes in the world into the era of 4.0 industrial revolution. The world is now entering the era of 4.0 industrial revolution or the fourth world's industrial revolution in which information technology has become the basis of human life. Everything becomes *borderless* with the *unlimited* use of computing power and data due to the influence of the development of massive internet and digital technology as the support of the movement and connectivity between humans and machines (The Ministry of Research, Technology, and Higher Education. 2018a,). In line with this view, Zhong, et al., state that the Generation in the 4.0 industrial era commits to increase flexibility in manufacturing, massively, with better quality and productivity (Zhong, R. Y., Xu, X., Klotz, E., & Newman, S.T. 20170). As a result, there are rapid changes experienced by the community due to the rapid development of information technology that has great

effect on human life, in general, both positive and negative.(Hariastuti, R.T., Prawitasari, J.E., Handarini, D.M., & Atmoko, A. 2017).

"The 4.0 industrial revolution includes preparations for more innovative learning systems in higher education, or adjusting to existing curriculum related to the rapid development of technology, so that the preparation of network systems must be continuously developed" (Rialita, N. 2018). Based on the above description, This article aims to explore strategies for developing information literacy through PBL integrated life-based learning to prepare prospective educators in response to the 4.0 industrial revolution era.

This section contains an explanation of PBL integrated life-based learning with the KKNI setting to develop the capabilities of prospective educators. The study included (a) information literacy, (b) research skills (c) life-based learning, (d) PBL integrated learning, (e) capability of prospective educators, and (f) 4.0 industrial revolution era. These are explained in details as follows.

B. INFORMATION LITERACY

There are various definitions of Information Literacy, one of which is defined by *The Association of College and Research Libraries (ACRL),* as follow:

"Information literacy is the set of integrated abilities encompassing the reflective discovery of information, the understanding of how information is produced and valued, and the use of information in creating new knowledge and participating ethically in communities of learning" (ACRL, 2016).

Another opinion states that the investigation of digital literacy through a broader perspective of information literacy will provide more useful results. The theme of information literacy are as follows; (a) determining the nature and level of required information, (b) accessing the required information, (c) using information effectively and efficiently, (d) using ethical and legal information,(Coklar, A.N., Yaman, N.D., & Yurdakul, I.K. 2017). and (e) critically evaluating information and sources and incorporating selected information into previously obtained knowledge and value systems (Shao, X., & Purpur, G. 2016). Another opinion states that information literacy skills are related to the ability to identify when information is needed, and the competencies and skills to find, evaluate and use information in making decisions based on the obtained information (Ukachi, N.B. 2015)

Associated with the five of information literacy, this study translated them into 10 literacy indicators, as follows: (1) identifying sources of information; (2) recognizing the type of information; (3) choosing how to access information through the internet; (4) rediscovering information online; (5) establishing criteria for assessing information from the internet; (6) establishing criteria for assessing information from books; (7) using new information to plan and produce results; (8) communicating the results or performance in writings; (9) understanding various ethical, legal and socio-economic issues around information and information technology; and (10) making acknowledge of the use of information sources.

C. RESEARCH SKILLS

This century is known as the era of globalization and of information technology. A very rapid and dramatic change in this field is a fact in student life. In the 21st century, the role of *scientific knowledge* has become increasingly dominant in global society. The society whose life is based on scientific knowledge is known as "*knowledge-based society*" whose economy is increasingly leading to the *knowledge-based economy*,

namely through service and *knowledge-based industries*. One measure of the success of research performance in accordance with the Research Process Standards (Regulation of the Minister of Research, Technology, and Higher Education No. 44 of 2015 article 46) that research activities consist of planning, implementation, and reporting that systematically meets scientific principles and methods in accordance with scientific autonomy and academic culture. This is consistent with the idea of learning that develops research skills derived from the *Humboldt's vision* for higher education. He states "*Universities should treat learning as consisting of not yet wholly solved problems and hence always in a research mode*". Research skills in this study were measured using written tests and products by paying attention to 6 aspects of *Research Skill Development* (RSD) developed by Willison (2013: 906), namely: (1) initiating an investigation (asking questions or formulating problems, designing experiments, making hypotheses, and making predictions), (2) finding information or generating data (*boolean, truncation, file type, phrase searching* and collecting data) (3) evaluating information or data, (4) managing information or data (presenting data), (5) analyzing, synthesizing and

applying new concept (analyzing data), and (6) communicating results of study (articles [read and write], posters [visual] and presentations [aural]) with ethical, social and cultural awareness (using information legally & ethically).

D. LIFE-BASED LEARNING

The 21st century raises competition between human resources, especially for getting a job. This problem is related to efforts to improve innovative learning, including *Life-Based Learning* (LBL) to prepare students to be ready to face the challenges in the future. The establishment of students as a whole human being who has capabilities who have sustainable development pattern. *Life-Based Learning* is the process of acquiring knowledge and skills, understanding the nature of life, being skilled at solving life's problems, and living a balanced and harmonious life. This is certainly in line with the demands in the 21st century and student competencies that are relevant to people's needs and employment. Communication skills in spoken or written languages through various media (multimedia) become very important in response to the 4.0 industrial revolution era. One of the studies related to professional development was conducted by Asghar et

al. (2012) which showed that professional development must emphasize the close relationship between pedagogical content and subject.(Asghar, A., Ellington, R., Rice, E., Johnson, F., & Prime, G.M. 2012) *Life-Based Learning* explores the concept that learning from life is the real learning. In other words, the true school for humans is their own life. For this reason, working in the 21st Century requires creativity to think and work by collaborating with people from different work disciplines and social and work cultures. (Sudira, P. 2015).

E. PBL (*PROBLEM-BASED LEARNING*)

PBL as a learning approach is applied on the grounds that PBL is very effective for medical schools where students are faced with problems then are required to solve it. PBL is more appropriate than traditional learning approaches. It is understandable that the doctors who are on duty, in fact, are always faced with the patient's problems, so they have to be able to solve them. Although it was first developed in learning in medical school, the next development will be applied in general learning.

Barrow (1980, Barret, 2005) defines PBL as follow:

"The learning that results from the process of working towards the understanding of a resolution of a problem. The problem is encountered first in the learning process."

Meanwhile, Cunningham et.al. (2000, Chasman et.al., 2003) defines PBL as the following:

"...Problem-based learning (PBL) has been defined as a teaching strategy that "simultaneously develops problem-solving strategies, disciplinary knowledge, and skills by placing students in the active role as problem-solvers confronted with a structured problem which mirrors real-world problems".

Thus, PBL is a learning approach that uses real world problems as a context for students to learn about critical thinking and problem solving skills, and to acquire essential knowledge and concepts from materials or subjects.

The theoretical foundation of PBL is collaborativism, a view that states that students will compile knowledge by developing reasoning from all the knowledge that has been collected on and from all that is obtained as a result of activities interacting with each other. According to the notion of constructivism, humans can only understand through everything they construct themselves. The

method is intended for students to have experience as they instead face their professional lives. This experience is very important because effective learning starts from concrete experience. Questions, experiences, formulations, and draft concepts about the problems they create themselves become the basis for learning.

Based on the theory developed by Barrow, Min Liu (2005), the characteristics of PBL are as follows:

1. *Learning is student-centered.* The learning process in PBL focuses more on students as learners. Therefore, PBL is also supported by constructivism theory where students are encouraged to develop their own knowledge.

2. *Authentic problems form the organizing focus for learning.* Problems presented to students are authentic, so the students are able to easily understand the problems and can apply it in their professional lives in the future.

3. *New information is acquired through self-directed learning.* In the process of solving problems it is possible for students have no knowledge and understanding on all the prerequisite knowledge, so students try to find themselves

through their own sources, either from books or other information

4. *Learning occurs in small groups*. In order to have scientific interaction and exchange of ideas as efforts to build knowledge collaboratively, PBM is carried out in small groups. The groups created demands clear division of tasks and goal setting.

5. *Teachers act as facilitators.* In the implementation of PBM, lecturers only acted as facilitators. However, they have to always monitor the development of student activities and encourage students to achieve the targets to be achieved.

Meanwhile, Yongwu Miao et.al. create the PBM Protocol model presented in the following illustration.
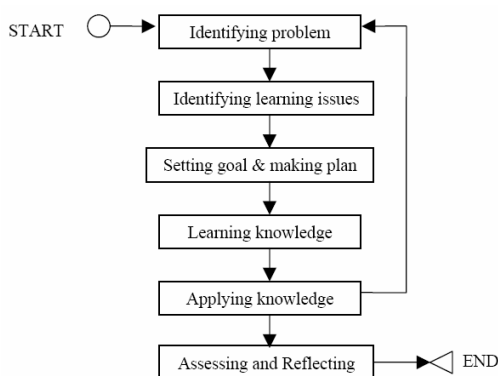

Chart 1: PBL Protocol

Basically, according to Barret (2005) and Miao et.al. (2000), these stages have similarities. The role of the lecturer as a facilitator is very important because of having effect on the learning process of students. The role of the lecturer as a tutor is to monitor student activities, facilitate the learning process and stimulate students with questions. Lecturers have to know the stages of students' work, both in terms of physical activities and stages of thinking.

Assessment in PBL is certainly not only to the results but to the learning process carried out by students. The National Research Council (NRC) (in Waters and McCracken,) provides three principles related to assessment in PBM, relation to content, learning process, and similarity, more clearly as follows.

1. Content: the assessment has to reflect what is very important for students to learn and master

2. Learning process: the assessment has to be appropriate and directed at the learning process

3. Similarity: the assessment has to describe the similarity of student opportunities to study

Therefore, according to Waters and McCracken, the assessment has to be able to:

1. Present the situation authentically

2. Present the data repeatedly

3. Provide opportunities for students to be able to evaluate and reflect on their own comprehension and capability

5. Present reports on the progress of student activities

Based on the description, it can be concluded that the assessment in PBL is not only on the final results but also on the evaluation process. This assessment can be based on the type of authentic assessment where the assessment is focused on the learning process. Therefore, the role of the lecturer in the PBL process is not passive but must be active in monitoring student activities and controlling the learning process to run well. Meanwhile, to find out how far the learning results have been obtained by students, lecturers also need to conduct individual tests. So the assessment is done in groups as well as individually.

F. THE COMPETENCE OF PROSPECTIVE EDUCATORS

Research, technology and higher education are increasingly important factors in building national competitiveness, increasing welfare and justice (The Ministry of Research, Technology, and Higher Education, 2018c). Thus, education must be able to address and anticipate the development of labor market liberalization, the development of science-based society (Santoso, M., Putra, A., Muhidong, J., Sailah, I.,Mursid, S., Rifandi, A.

Endrotomo. 2015). and a massive increase in trade and a cultural exchange of justice (The Ministry of Research, Technology, and Higher Education, 2018c). In this context, science education should help people to have sufficient knowledge so that they can make informed choices, engage in the development of science, make decisions about the issue of science and impact on technology and society, and enrich scientific knowledge needed to work in an economics-based era (Suwono, H., Rizkita, L., & Susilo, H. (2015).

In the 21st century, the role of higher education is important to equip students with the ability, especially for prospective educators, to be able to play an active role in developing capabilities. A person is considered *capable* when having knowledge on how to learn; creative; having a high *self-efficacy*; able to apply competency in both new and familiar situations; and work well with others. The competency elements formulated in the curriculum of a study program also need to contain; (1) affection, (2) characteristics, (3) high-level thinking skills, (4) certain abilities that are relevant to the needs of individuals, groups, and society, and (5) opportunities for self-development. Affection which developed to students of Unesa is in accordance with the foundation of personality and attitude

of work behavior in Presidential Regulation Number 08 of 2012 concerning KKNI (Widodo, W., Setiawan, B., Astriani, D., Budiyanto, M., & Rosdiana, L. 2015).

High-level thinking, literacy, entrepreneurial, and life skills, as well as certain skills, such as skills that are relevant to the needs of the surrounding community and the integral interests of the institution), that are expected/needed by students either individually or in groups (reflected in the course choices), and opportunities for students to develop themselves, such as getting higher study, personal development, acquiring knowledge and understanding of special material in accordance with the field of study, developing *transferable skills* and being career-oriented, or getting a job (Widodo, W., Setiawan, B., Astriani, D., Budiyanto, M., & Rosdiana, L. 2015) .

G. 4.0 INDUSTRIAL REVOLUTION

After the raise of the phenomenon of disruption of innovation, the world of education is predicted to enter the era of digitalization of the education system, as the teaching and learning activities will change completely. Classrooms experience evolution with digital learning patterns that provide a more creative, participatory, diverse and comprehensive

learning experience. The existence of information technology has eliminated geographic boundaries which have triggered new ways to produce new innovations. Developments in digital technology with *artificial intelligence* (AI) that convert data into information, making people easily and cheaply to obtain it. The term learning is defined by Gredler (1991) as a process carried out by humans to obtain various skills, abilities, and attitudes. Meanwhile, Djamarah & Zain (2002) interpret learning as a process of changing behavior from experience and practice. Learning is also a lifelong process that can take place anytime and anywhere. (Knight, 2007)

The definition of Industry 4.0 varies because it is still in the research and development stages. Industry 4.0 is a comprehensive transformation of all aspects of production in the industry through the incorporation of digital and internet technology with conventional industries (Merkel, A. 2014). According to Schlechtendahl et al., the definition is emphasized on the speed of information availability, namely an industrial environment in which all entities are always connected and able to share information with one another.(Schlechtendahl, J., Keinert, M.,

Kretschmer, F., Lechler, A., & Verl, A. 2015).

Industry 4.0 is the integration of Cyber Physical System (CPS) and Internet of Things and Services (IoT and IoS) into industrial processes including manufacturing and logistics and other processes (Kagermann, H., Luk as, W.D., & Wahlster, W. 2013). CPS is a technology to combine the real world with cyberspace. This can be realized through integration between physical and computational processes (embedded computers and network technology) in a close loop (Lee, E.A. 2008). According to Herman, Industry 4.0 is the term to refer to a set of value chain technologies and organizations in the form of smart factory, CPS, IoT and IoS.(Hermann, M., Pentek, T., & Otto, B. (2016). Smart factory is a modular factory with CPS technology that monitors the physical process of production and then displays it virtually and decentralizes the decision making. Through IoT, CPS is able to communicate with each other and work together in real time including with humans. IoS is all service applications that can be utilized by every stakeholder both internally and between organizations. There are six design principles of industry 4.0, namely interoperability, virtualization, decentralization, real-time, service

oriented and modular. Based on some of the above explanations, Industry 4.0 can be interpreted as an industrial era where all entities within can communicate in real time at any time based on the use of internet and CPS technology to achieve the goal of achieving new value creation.

H. CONCLUSION

There are some challenges for the prospective educators in the 4.0 industrial era 4.0; *first*, to know and apply digital use, for example educating/managing the internet-based learning and electronic learning (e-learning) as the main skills in this era; *second*, having leadership competency that directs students to have technological knowledge; *third*, having the ability to predict precisely the direction of the changes and strategic steps to deal with; *fourth*, having competence in controlling themselves from all changes and being able to deal with by generating ideas, innovations, and creativity.

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STUDY PROGRAM OF TEACHER EDUCATION OF ISLAMIC EDUCATION OF EARLY CHILDHOOD IN THE ERA OF 4.0 INDUSTRIAL REVOLUTION

Erni Munastiwi
State Islamic University 'Sunan Kalijaga' Yogyakarta, Indonesia
Email: munastiwi_erni@yahoo.com

ABSTRACT

The objectives of this research are to study the effort and the solution of Study Program of Teacher Education of Islamic Education of Early Childhood to prepare its graduates in facing the era of 4.0 revolution. The meaning of 4,0 industrial revolution era is the era of change that is very fast. The change effects towards all aspects of human life, among them are economy, social, politic, transportation, health, education and etc. Therefore, entering 4.0 industrial revolution era, the Study Program of Teacher Education of Islamic Education of Early childhood is able to prepare itself and to find the way out. The methodology of research is literature study. The method is to look for reference theories which are relevant to the problem studied. The reference theories are become a basis and a main tool to analyze the research problem. The result of the research is declared that Teacher Education Program of Islamic Education of Early Childhood should: the first, striving for *self-driving, reshape or create,* and *disruptive mindset.* The second, looking for solution by carrying out renewal and innovation system, curriculum, management, competencies of human resources, culture, work ethic, facilities and infrastructures, and etc.

Keywords: *study program, early childhood education*, *era, 4.0 revolution.*

A. BACKGROUND

Generally Islamic Education and particularly Islamic education for early childhood are continuously getting increase and change. The effect is there is a educational paradigm shift. A few decades ago, students were very respectful to their teachers. The teacher was a figure who was to be very afraid of. However, this phenomenon has changed. The role of teacher is not to be a figure who is to be afraid of anymore. According to a professional of modern education, he said that this condition is an indication that

there is an educational success. Besides that, there is a shift in learning approach. In the era of old Islamic Education, the approach of learning was centered to the teacher *(teacher centered).* A teacher was a principal figure who played a role in process of learning. Now, on the contrary, the teacher role is getting shift. A teacher becomes a facilitator in the learning process. Whereas, students are demanded to be active and proactive in learning. Having development, change and shift cannot be rejected. This is because human needs are getting change continuously.

Therefore, Islamic educational program generally and education program of Islamic education teacher for early childhood particularly have to be able to prepare themselves in order that their graduates are able to face global competition. If the study programs do not prepare themself, their graduates will be left behind. Furthermore, the era of 4.0 industrial revolution is effected towards varous aspects of human life, among them are social, economy, culture, and education. The era of 4.0 industrial revolution is marked with the existance of human life based on cyber technology. With the existance of paradigm shift, thus the study program of education teacher of Islamic education of early childhood has to prepare itself by equipping the students in competeting in the era of 4.0 industrial revolution. The study program of early childhood education determines the effort and the solution in anticipating change.

B. STUDY PROGRAM OF TEACHER EDUCATION OF ISLAMIC EDUCATION OF EARLY CHILDHOOD

According to institution number 20 in 2003 abaout the National Education System, chapter 1, article 1, item 14, it is stated that early childhood education is an effort to develop intended to child from birth until six year old child which is conducted through giving education stimulation to help the child's growth and development of physical and spiritual, so that the child hae readiness in entering further education. Whereas, article 28 is stated that early childhood education is carried out before the level of basic education, it can be held through formal education, non-formal, and or informal education. It is confirmed by Copple & Bredekamp (2009) in Marjorie (2017) stating that early childhood education is education program that serve children from birth to eight years old in order to bring up their intelligence, social, emotional, language, and their development of physical learning. The shape of education is translated into number of programs, including programs which are intended for babies and toddlers, such as pre-school and kindergaten school. These programs are held half day or full day. Hence, early childhood education is a form of education which emphasizes on laying the foundation towards the growth and development of physical, motor, social, emotional, regilious value and moral, cognitive, language and art. The shapes of education comprise kindergarten, playgroup, child care. The existence of varoius early childhood educations needs

compentent teachers or educators. The teacher is the main resource who determines success of education generally and early childhood education particularly. The one that has authority to graduate teachers or educators is public or private university with general or religion based. Higher education with general based is for instance study program of teacher education for Early Childhood Education which is under supervisory of Ministry of Research, Technology and Higher Education of Indonesia Republic. Whereas, study program of teacher education of Islamic Education of Early Childhood is under supervisory of Ministry of religion of Indonesia Republic. The goals of Study Program of Islamic Education of Early Childhood , the faculty of Tarbiyah Science and Teacher Training, State Islamic University of Sunan Kalijaga are the first, bringing about Islamic Education Teacher for early childhood involving the level of RA (Raudhatul Athfal), Kindergarten, Playgroup, Child Care, and similar kind of Early Childhood Education Unit. The second, bringing about Islamic Education Storyteller for early childhood. The third, bringing about enterpreneurship of Islamic education for early childhood.

C. 4.0 INDUSTRIAL REVOLUTION

Based on the Big Indonesian Dictionary that industrial revolution is from two words, revolution means very fast change, whereas industry is implementation effort of production process. The meaning of industrial revolution is a change in process of production fast. The purpose is to multiply the goods and to increase the quality of goods. This is comfirmed by Lee at.al (2013) that 4.0 industry is marked with increasing digitalitation of manucfacture supported by several factors. First, rising up data volume, computational power, and connectivity. Second, emergencing analysis, ability and business intelligence. Third, occuring new interaction shape between human and machine. Fourth, refining digital transfer instruction to physical world, as the instance robotic and 3D printing. The same opinion as Hermann et al (2016) and Irianto (2017), they state that history of industrial revolution is started from 1.0, 2.0, 3.0 and 4.0 industry. Phase of industry is a real change from changes. 1.0 industry is marked by mecanism of production for supporting effectiveness and efficiency of human activities. 2.0 industry is marked by mass production and quality standardization. Whereas 3.0 industry is marked by mass adjustment, flexibility of

manucfacture based on automation and robots. Next, 4,0 industry is marked by physical cyber and manucfacture collaboration. Therefore, 4.0 industrial revolution is marked by cyber and manucfacture collaboration that require people to be ready to face them. People have to change and learn to improve their knowledge competency of information technology. The competency of information technology owned is as provision entering the era of 4.0 industrial revolution. In facing 4.0 industrial era, people have to face various challengings. According to Irianto (2017), he states that 4.0 industrial challenging consists of industrial readiness, trusted employee, ease of socio-cultural arrangement, and diversification and job creation. Whereas, opportunity of 4.0 industry as follow: ecosystem innovation, basis of competitive industry, investation on technology, and integration of small and medium enterprises and enterpreneurship. The results of challenging and opportunity analysis of 4.0 industrial revolution can be used to map problems occured in community, among of them are unemployment problems. Based on data of Central Bureau Statistics 2017, it is stated that under graduates as much as 4,98%. Whereas, open unemployment in February 2017 as much as 5,33% or 7,01

million people from total number of Indonesian populations are 131,55 million people of workforce. The problem of unemployment becomes Indonesian challenging. This is confirmed by the World Bank (2017) that job market needs multi skill graduates forged by secondary education unit or university. Therefore, the effect of 4.0 industrial revolution encourage innovation and creation of Study Program of Teacher Education of Islamic Education of Early Childhood in preparing its graduates to face global competition. This has to be done because the effect of 4.0 industrial revolution creates phenomenon of *disruptive innovation.* The meaning of *disruptive innovation* is the phenomenon of disturbing old industrialists by the new industrialists which is caused by easiness of information technology. These phenomena occur in various sectors of life as follow: education, economy, industry, social, politic, and etc. These phenomena have replaced mindset and life style. As the real instance in life, the decreasing income of motorcycle/taxi drivers with the presence of motorcycle/taxi driver *online* such as Gojek, Uber and Grab. This is confirmed by Renald K (2017), he said that phenomena of *disruptive innovation* effect on loss of various professions replaced by machine. As the instance all

work of check-in counter officers in international airport is replaced by machine that is able to answer passanger needs, such as pasport check up and visa, printing boarding pass and luggage tag. Therefore, this condition results in emergencing new various professions, such as website developer, blogger, youtuber, etc. The existance of change effects positively for community as follow: first, community that is spoiled, given easiness in meeting their needs. Second, transfer of more advance technology. The third, competition that demands innovation. Fourth, the availability of work opportunities.

D. ISLAMIC EDUCATION OF EARLY CHILDHOOD IN THE ERA OF 4.0 INDUSTRIAL REVOLUTION

The effect of *disruptive innovation* for education world generally and Islamic Education particularly has to choose. The first option is stick with the old system and pattern, its risk is going to be left behind and run over the condition. Whereas, the second option is change and shift, open up, receive the situation and condition, its risk has to be able to compete. In order to be able to compete, the graduates of Islamic Education of Early Childhood have to be equipped with mental and

skills. This is confirmed by Hendra (2017) which refers to the research of Mc Kinsey in 2016, that the effect of digital technology in next five years, there are 52,6 million kinds of jobs lost or getting shift. The result of research gives advice to people who want to have self-existence in global competition have to prepare mental and attitude that have *competitive advantage*. The main way to prepare mental and skill is to instill good behavior, to improve compentencies, and to have literacy spirit. Provision of self-preparation is conducted through educational path and self-conception through collaboration experience of across generation and acroos discipline *(experience is the best teacher)*. Therefore, based on the reality happened, Islamic Education Program of Early Childhood has to conducted change and improvement of institution as well as lecture process. Besides that, for strengthening the existence of Islamic Education of Early Childhood is by adapting towards demands and labor market needs. This can be meant that early childhood education has to do reformation. The same opinion as Febriyanto (2018), he quotes the speech of education and culture minister, Muhajir Efendi, who declares that it needs education reformation at school. As for,

reformation consists of professional teacher, improving capacity, structure and infrastructure as well as sophisticated learning technology in order that the world of national education can adjust oneself with the dynamic of the time. Appeal for reforming education is a something good. This has to be responded soon. Educational institution generally and institution of Islamic education particularly support each other to realize education reformation on all fronts. Related to realization of education reformation, institution of Islamic higher education particularly, Education Program of Islamic Education Teacher of Early Childhood has to find the way out. Any ways have to be taken to do renewal, it is confirmed by Rhenald K (2017) that in facing 4.0 industrial revolution, it can be carried out *self-driving, reshape or create, disruptive mindset*. *Self-driving* means agile and dynamic organization in adapting cross the ocean. D*isruption* is an organization that has human resource with mentally *good drivers,* not *passangers.* As well as Education Program of Islamic Education Teacher for early childhood has to have human resources, in this case a leader is able to read situation fast and precisely, open up, have integrity, skill in acting, to work effectively and efficiently, always be aware towards bad situation

occured, be creative and innovative. In the era of 4.0 industrial revolution, a headmaster of Teacher Education Program of Islamic Education of Early Childhood is demanded to be a reliable driver. In order to complete, a head master has to have personal competency, social, managerial, leadership, supervisor and enterpreuneurship. *Reshape* is meant to maintain the old one that is still good and relevant to the present condition. The activity of old managerial needs to be study. Activity that is still good and suitable to the condition does not need to have shift or change. On the contrary, managerial activity that has not been feasible and appropriate to the condition, it had better to be left. In managing Education Program of Islamic Education Teacher of Early Childhood on the level of professionalism of lecturers needs to be carried out and improved their competencies through seminar, workshop and etc. *Create* is meant to create something new. Managing study program, it should conduct innovation. Innovation can be done in all sectors. Innovation can be conducted by developing resources that have already existed, so that they have more valueable. As for the other steps are renewal towards various resources, thus, the resources have benefits for people. Basically, the benefits of innovation are

for completing or improving function of utilization a product or resources so that people get more benefits. The innovation process occurs continuously in human life because of eagerness to do something easily and fast. Education Program of Islamic Education Teacher of Early Childhood creates new systems, for the instance: developing lecture based on *e-learning,* developing system of academic service based on digital, developing *blended learning*, etc. Therefore, the members of Education Program of Islamic education Teacher of Early Childhood are able to access activities of institution or lecture fully using digital technology. *Disruptive mindset* is meant human's mindset that is determined by *setting* made before thinking and acting.

E. CONCLUSION

The first, the Institution of Higher Islamic Education, particularly Education Program of Islamic Education Teacher of Early Childhood has to strive for *self-driving, reshape or create, disruptive mindset*. The second, the solution of study program of early childhood education has to carry out renewal and innovation system, management, compentency of human resources, culture, work ethic, facility and infrastructure, and etc.

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