SOCIAL SCIENCES EDUCATION IN MULTICULTURAL EDUCATION AFTER POPULISM AND IDENTITY POLITICS IN INDONESIA

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ABSTRACT

This study aims to analyze Social Sciences (IPS) in multicultural education after populism and identity politics in Indonesia. Populism and identity politics that occurred during Indonesian politics in 2014, 2017 and 2019 have damaged the harmony of national, state and social life. Even students are also the target of populism and identity politics which can be seen in expressions on social media or hate speech. The research method used is descriptive qualitative method with data collection through document analysis, literature study, observation and interviews. The results of the study show that the role, function and position of Social Sciences in schools is very strategic in minimizing the dangers and threats of populism and identity politics that target students in schools. Because the goal of IPS is to make students good citizens, develop critical thinking skills, develop intelligence and social skills, live up to moral values, and be multicultural. This is the strength of IPS in minimizing the dangers and threats of populism and identity politics, and schools and teachers should utilize the power of IPS to improve students' multiculturalism.

Keywords: *Social Sciences (IPS), multicultural education, populism, identity politics*

1. INTRODUCTION

The definition and nature of IPS as an educational program is an IPS study obtained from various sources and life experiences as social beings who have a strong tendency to live together in groups, in this unit you will study the nature of IPS as an educational program which in its discussion applies interdisciplinary social science education that integrates various social science concepts (Darmis, 2018). From this unit you are expected to have the following abilities: 1) Be able to explain the meaning of social science disciplines (IPS); 2) Be able to explain the purpose of IPS education; 3) Be able to explain the scope of IPS as an educational program. Everyone since birth, is inseparable from other human beings, especially from their parents and more specifically from the mother who gave birth to them. Since then the baby has made contact with other people, especially with the mother and with other family members. Even though it's still one-sided, it means that the social relationship between older people and him has taken place. Without social relationships and help from other family members, especially from the baby's mother, the baby will be powerless and unable to develop into an adult human being (Sharma, 2016). Furthermore, in terms of physical and spiritual growth and development, in accordance with the addition of age and experience, the life of the surrounding community is growing and expanding (Cicchetti & Curtis, 2015). This requires or is fostered through social knowledge, only of course with regard to the name, very much depends on whether you have attended school or not. The designation as social knowledge or officially Science

Social Sciences (IPS) is only known formally when we go to school. Thus, Social Sciences (IPS) is considered as a science that studies humans and to pattern the extent to which humans relate to other people in a group (Syaharuddin et al., 2018). The 20th century was marked by rapid developments in various fields of life, such as the emergence of a population explosion, an explosion in science, and an explosion in technology (Lin, 2015). This creates various problems in society such as: 1) Issues related to organization include government, legislation, education,

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provision of necessities of life, health and welfare; 2) Tensions in society, both psychologically and physically (eg environmental balance, pollution and traffic problems); 3) The problem of conflicting and ambiguous values. As a result of these things there are symptoms of loss of overall view, the emergence of more and more intensive specialization in the field of science, for example resulting in self-insecurity, deprived of a sense of individual identity, loss of social values and ethical goals (Ertl et al., 2019). IPS subjects are required as: 1) The experience of living in the past with its unstable social situation requires a steady and intact future as a unified nation; 2) The rate of development of Indonesian life, technology and culture requires educational policies that are in line with that pace; 3) So that the output of schooling is truly more suitable and appropriate and useful; 4) Everyone will and must enter into the arena of community life. Therefore it is necessary to prepare special knowledge, namely IPS (Ginanjar & Meisendi, 2023).

Judging from the rapid development of science and technology, where the world of education is always left behind compared to the development of community needs, IPS is needed as a forum for knowledge that harmonizes the pace of development of science and life in the world of teaching (Asrizal et al., 2018). Because IPS is able to conceptually make scientific leaps for the practical interests of a new life, in accordance with the times. IPS by its founders was deliberately created and fostered towards guiding the younger generation to be able to live in nature (the era and its environment) with the provision of new knowledge. Because IPS is directed that way, the composition of the concepts in IPS is really very complex and varies from various branches of social science (Ross, 2016). The demands and problems of practical life are the result of the rapid pace of knowledge and technology that attracts the speed of people's lives. Therefore, IPS inevitably has to be oriented towards the development of science and technology (Annandale et al., 2021). The development of science, technology and art (IPTEKS) has presented new challenges and opportunities for humanity in all dimensions of life. This condition is further strengthened by the increasing color of global life, so that every human being and nation must always be ready to live a global life without boundaries. Globalization is a logical implication of science and technology progress. Related to this, in order to be able to live in a global society, every nation is required to always be ready to compete in order to exist in a dynamic life context.

Globalization has also brought a new soul and spirit of nationalism among the nations of the world. The information and communication revolution as a direct result of the progress of science and technology has removed regional and regional boundaries, so that for certain people, this condition must be addressed quickly and comprehensively so that they do not lose their national and state identity. For the Indonesian people, this condition is certainly a reality that must be addressed carefully and as soon as possible, given the very diverse geographical and socio-cultural characteristics. Even without the influence of globalization, the Indonesian people have often experienced "differences of understanding" of the existing plurality, thus threatening the existence of a unitary state. The diversity of tribes, religions, ethnicities and languages has become the eternal color of the Indonesian nation. Therefore, an understanding of diversity by every society is an obligation. The diversity of cultures, religions, ethnicities, ethnic groups and languages owned by the Indonesian people can be the basic capital in building a spirit of nationalism and patriotism as a big and strong nation. However, if this understanding of diversity is only normalist, then this condition will trigger conflict, which will eventually divide the unity and integrity of the nation. One concept that can be applied by a multicultural country like Indonesia is multiculturalism. Multiculturalism is the institutionalization and cultural diversity owned by certain groups within a nation state (language, fields or legal systems, government policies in the health and housing sector, education, and other fields (Tilaar, 2004). Multiculturalism is an understanding that recognizes differences and diversity in a frame of togetherness and equality. Democracy is one of the components that guarantees the building of multiculturalism (Hasudungan & Sartika, 2019).

In multiculturalism, a society has a culture that is generally accepted where the pattern is like a mosaic (Azzuhri, 2012). Within the mosaic are also included smaller cultures and societies, which will later encourage the creation of a larger society, which has a culture like that of a mosaic.

The multiculturalism model has been widely used as a reference by the founders of the Indonesian nation in designing what is called "national culture", as expressed in Pancasila and the 1945 Constitution, which reads: "national (Indonesian) culture is the peaks of culture in the regions" (Hangabei et al., 2021). A multicultural country like Indonesia must be anticipatory and responsive to the phenomenon of cultural heterogeneity with a wise attitude (Pelu et al., 2016). The differences that have existed on one side have had a negative impact in the form of conflicts that hit this country, one of which is due to the heterogeneity or social differentiation of society. For example, conflicts between Madurese and Dayak tribes in Sambas, Central Kalimantan, conflicts with religious issues in Poso and Maluku, the Aceh separatist movement, one of which was triggered by knowledge of unfair differences (Hasudungan, 2021). Multiculturalism recognizes that there are differences in society, where these differences are not just descriptive differences but also normative differences. That is, the differences that exist are not just known, but must be realized in an egalitarian and democratic life. Without awareness of multiculturalism, the nationalism that has been built so far will undoubtedly be torn apart by conflicts and separatist movements.

2.RESEARCH METHODS

In this study, researchers used qualitative research methods. Qualitative method is a research procedure that produces descriptive data, personal speech, and later this method produces descriptive data (Creswell, 2013). The purpose of descriptive research is to make systematic, factual and accurate descriptions, drawings or drawings of the facts, characteristics and relationships between the phenomena investigated (Sugiyono, 2015). Descriptive characteristics not only describe situations or events, but also explain relationships, test hypotheses, make predictions and get the meaning and implications of a problem to be solved in this context, namely, Social Sciences Education in multicultural education after populism and identity politics in Indonesia. This type of descriptive research is research that seeks to describe phenomena that occur in real, realistic, actual, real and at this time, because this research is to make descriptions, descriptions or paintings in a systematic, factual and accurate manner regarding facts, characteristics and relationships among the phenomena investigated (Busetto et al., 2020). The approach used in this study is a qualitative approach, namely a research approach without using statistical numbers but with descriptive presentation, namely trying to describe a symptom, event and event that occurs to be the focus of attention to then be described as it is. And this research is also a field research (Doyle et al., 2020).

3.RESULTS AND DISCUSSION
3.1.Application of Multicultural Education in Social Studies Learning

In the current situation, multicultural education is needed especially by students, which they can get from social studies subjects they study at school. Education is a process of learning how to think about what is being thought, teaching students about understanding knowledge. Then, multiculturalism also has several meanings, both etymologically (language) and terminologically (terms). The meaning of multiculturalism in language is recognition or cultural pluralism (Rambitan, 2017). While the notion of multiculturalism in terms is an education that always tries to encourage someone to always develop mutual respect for others even though the person has different beliefs, culture, ethnicity, and so on, provides opportunities for cooperation even in conditions of different beliefs, culture, ethnicity, and so on. Multicultural education is an idea, or a form of movement regarding the importance of assessing cultural diversity, lifestyles, differences in social conditions, individual differences, equal opportunities between individuals, groups and countries in obtaining an education (Lubis, 2022). One of the goals of multicultural education is to provide an instillation in a person that the differences that exist in humans are a natural thing, form an awareness of diversity in a person, understand equality, humanity and justice, and be able to

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instill democratic values that in currently very much needed in a matter related to a variety of social problems.

Multicultural education is an education, education, or guidance which means that an appreciation and respect is highest for human dignity, and that is one of the objectives in social studies learning (Suradi, 2018). The estuary or goal of multicultural education also aims to create students who have an attitude of tolerance for religious, ethnic and cultural differences in the family, school and community environment. Thus, multicultural education in Social Sciences is of course very important to apply to students, so that they have a high spirit of tolerance and avoid the attitudes of radicals who are too fanatical about their own beliefs without caring about the people around them. So that this flow often creates unsafe conditions and causes inconvenience to other people around them. Banks (1977) in a journal study, explained that multicultural education has several dimensions that are interrelated with one another, which consist of: Content Integration, is integrating several or many cultures and groups to illustrate a basic concept, generalizations, and subjects (C. A. M. Banks & Banks, 1995). The Knowledge Construction process is to encourage students to understand the application of culture in subjects. An Equity Paedagogy, is a form of adjustment between learning methods with the aim of providing diverse academic achievement facilities for students, both from differences in race, religion, culture, social, and so on. Prejudice Reduction, is a process of identifying the racial, religious, or cultural characteristics of these students and determining learning methods for them.

In Indonesia, multicultural education must be adapted to the democratic development of the regional autonomy decentralization policy (Suniti, 2014). Multicultural education is implemented, starting from the curriculum, teaching materials, and methods, and still guided by government laws and regulations (Putranto, n.d.). Social studies education is an educational program that consists of a series of coaching students to become good citizens. in a situation or condition of peace. The purpose of social studies learning is to make changes in the behavior of students to be positive and in accordance with the culture, values, habits and traditions that apply in a society, especially namely changes in behavior to always respect each other, respect and tolerance towards religion, culture, another race.

3.2. The Urgency of Multicultural Education in Social Studies Learning After Populism and Identity Politics

Previously discussed multicultural education in social studies learning. This section will examine a situation where multicultural education in social studies learning can be a tool for students, especially at the elementary school level, to avoid radicalism. Before that, we must first know what radicalism is. Radicalism is an ideology or a stream that has the goal of making social or political change or renewal, or both, by way of violence. In Indonesia at this time radicalism has spread which is difficult to control. Radicalism at this time is mostly the understanding of radicalism concerning religion (Fahri & Zainuri, 2019). There is a religious ideology or sect in Indonesia that understands radicalism, this religious sect has been banned from operating in Indonesia, but they still establish religious organizations for their radicalism (Saifuddin, 2019). Their goal is to want Indonesia to become a caliphate, where all regulations must use Arabic regulations or the Islamic religion and they want to implement this by force, even to the extent of acting violently which makes the surrounding conditions unsafe. Their goal is impossible to implement in Indonesia, because you see that Indonesia is a country that has various religions, so they cannot be forced to follow other people's religions. When this is implemented in Indonesia, Indonesia will be divided, because the strength of Indonesia's diverse unity is only mutual respect and respect, especially between religions.

This understanding or flow of radicalism is currently very persistent in wanting to do this, one of the ways they do this is by inviting and indoctrinating the thoughts or ideology of children, especially elementary school-aged children who do not fully understand religious understandings, so they are still said to be quite weak with regard to religion because religion discusses more about

things that are difficult for them to understand, because at the age of the elementary school level they still think concretely. According to my observations, there have been many students who have been carried away by radicalism, such as joining Hizbut-Tahrir Indonesia (HTI), or defending the Indonesian Communist Party (PKI) (Ramadhini, 2017). At that time, children who were still in elementary, junior high and high school did not know many things. All they can think of is that they are happy if they are invited to do these activities because after these activities they will usually be given gifts or rewards. In this activity, they try hard to indoctrinate the minds of children who are still in elementary school to have the idea that this Indonesian state should be made a caliphate or an Islamic state or complete communism, and explained in depth so that children understand and always have the understanding that indeed so it is.

Indonesia should be in the form of an Islamic state. I can say that I was invited and persuaded to take part in this activity, because when I was at Madrasah Aliyah level, I gained a lot of understanding about religion. The notion of radicalism must be eradicated immediately, because if children have been given such an understanding and into adulthood they still hold onto that understanding, then this will endanger our Indonesian nation, which is diverse in religions, cultures, races, ethnicities, and so on other. Related to this, in learning Social Sciences (IPS) a multiculturalism education has been implemented which provides an instillation in students that differences in humans are a natural thing, forms awareness of diversity in a person, understands equality, humanity. , and justice, as well as being able to instill democratic values which are currently very much needed in matters relating to various social issues, so that students are expected to be able to have a sense of respect and respect for cultural, ethnic, racial and ethnic differences in Indonesia which diverse. After students get multicultural education in social studies learning, it is likely that they will avoid the notion of radicalism which does not teach enough to respect and respect each other between various cultures, ethnicities, races and tribes in Indonesia.

Multicultural awareness for the Indonesian nation has become a historical reality, and has even become a strength in Bhinneka Tunggal Ika. The phenomenon of hijacking jargons of ethnic and religious identities for the sake of elections has created social polarization. It is necessary to strengthen awareness through multicultural education. It is not just a formality of reciting the Pancasila text and the Indonesia Raya song, but awareness as a plural nation. The awareness of Bhinneka Tunggal Ika must become a collective awareness starting from the political elite to the common people. Awareness of the plurality of parents and young children. This awareness of pluralism must transcend social categories, male-female, young and old, educated-less-educated, urban-rural. Also across the social structure, political elite-members, bureaucrats-people. This multicultural awareness does not eliminate the identity of the minority over the majority (Rustam, 2013). Nor is it an awareness of fusing all existing identities, then creating a new identity that is agreed upon. The multicultural awareness of Bhinneka Tunggal Ika is caring for and growing each other's identity while respecting the existence of other identities and then living together to build the nation. The awareness of living together in this diversity does not need to bury their belief and pride in their respective identities.

Multicultural awareness education must be carried out massively using various forums and media. No less important through formal, informal and non-formal education. Together campaigning, "Stop identity politics, stop ethnic and religious jargon." At the same time giving social punishment to anyone who commits identity politics that endangers the integrity of the nation and state. Our society and also the world community in the future will be more diverse. The more plural in tribe and ethnicity, the more plural in customs and culture, and the more plural in religion. Pluralism is not solely the result of the development of the times that we cannot avoid. But pluralism is a necessity, because plurality will make us richer in imagination to innovate. Pluralism makes us more mature, more mature. Multicultural awareness and stopping identity political campaigns should become the awareness of all elements of the nation to maintain togetherness (Supardi, 2014). Multicultural awareness projects and campaigns to stop identity politics should be followed by a more productive election system. Elections are not only concerned with the

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implementation of a democratic, fair and just election, but elections also produce economic, legal and political policies that are more democratic. Elections as a democratic leadership election process need to start with ideas, thoughts and narratives. Starting from the idea, then talking about people, or candidates.

If we start from people, then immediately we will talk about identity. Who is he, what ethnicity, what religion, what class? But if we start from the ideas, ideas and narratives of nationhood and its development, then the big focus is the idea, not the identity. Erase the dominant ethnic narrative or the majority religion. This nation is finished with the narrative of differences, move on to enter the discussion of ideas and ideas. The nation's founding fathers realized very well from the start that the Indonesian nation they wanted to build was a nation made up of vast diversity, multi-ethnicity, multi-culturalism and multi-faith. The Indonesian state that we want to build is a state for all citizens, without any distinction between rights and obligations on the basis of primordial background. A country that upholds the unity of Indonesia. This is a very basic thing that needs to be understood, realized and internalized by all Indonesian people, especially guides, policy makers and guardians of national harmony. Discussion of identity politics is still a new issue in Indonesia. Although basically these aspects have been around for a long time, the effects they left behind have only been felt recently. Especially when the form of identity politics is used as a venue for mass gathering by stakeholders. In this case, political elites use ethnic, religious, racial and ethnic similarities to gain support from the community. Starting from the election for the governor of DKI Jakarta in 2017, we can understand that the impact of identity politics is so great (Afrimadona, 2021). Of course, the direct effects of this event were felt during the 2019 presidential election. During this event, there were many issues with nuances of identity politics circulating in society, especially through social media. Where it is of course dangerous because it has the potential to lead public opinion.

Populism in identity politics has the potential to be ridden by irresponsible elements who want to break up Indonesian unity. The task for this nation is to minimize and even eliminate negative identity politics. Indications that arise as a result of identity politics must be addressed immediately. In addition, the public must be given an understanding of political elites and religious leaders in order to take advantage of differences in ethnicity, religion, race to become identity politics. Religion-based identity politics used in political campaigns will also create a gap between religious groups in Indonesia. The strong pressure from radical religious groups in Indonesia will indirectly have a negative impact on adherents of other religions. Adherents of minority religions will feel discriminated against, so that it will create divisions between religious communities. Radicalism and terrorism are currently being blamed not only on Radical Islamic groups or Indonesian Communism, but also where the Free Papua Movement continues to undermine this country. The separatist movement that uses violence and continues to take its toll. This is a real threat to Indonesia. The OPM conflict, which has never been resolved before, is only growing. However, in fact the OPM group, which has clearly carried out acts of terror and caused unrest, even violence and separatism, has never been called a Radical group (Mukhtadi, 2021). And what is even more sad is that the terms radicalism and terrorism are actually pinned on Islamic mass organizations that have never committed violence, terror or separatist movements. This is a logical reversal, where the term radicalism becomes a relative term that is used according to interests. On the other hand, it is important for the public to understand what radicalism really is so that people do not place the term arbitrarily, let alone pin the term radicalism on Islamic symbols, identities and mass organizations because this is very dangerous. This can sterilize mindsets and logic, so that people place the term radicalism on something whose facts are intangible and on the other hand ignore the facts and the true form of radicalism and terrorism itself.

Religious pluralism thus at the same time becomes a necessity because each religion with its dogmas and teachings has sought the best way to bring its people to meet 'The Eternal'. Faced with this ultimate reality, it becomes clear that there is no one true religion. All religions have their own distinctive and unique truth claims. Claims for the truth of these religions, besides

strengthening the beliefs of their adherents, also have concrete implications for social life. It is in this social space that religious pluralism often changes its face to become a serious and sometimes scary problem. The process of solving it is also not easy because it comes into contact with the abstract area of faith on the one hand and a very concrete area of social life on the other hand. It is this point of intersection that must be processed in the issue of religious pluralism by all parties without exception. Education, in fact, is a process of humanizing humans that brings double-faced changes, namely changes in students and changes in society and culture. along with the 'others' who become umwelt or their environment. That is why, the benchmark for successful education is not only the result of students' intelligence in answering exam questions and being declared passed, but more importantly, the results of their education also give color and have a good influence on the surrounding environment in society. So far, our world of education directs all the dharma of devotion to students so that they develop into generations to be proud of. The problem is, what perspective is dominantly used in our education system to produce the coveted generations? Ki Hajar Dewantara initiated the principles of Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani as guidelines for education in this country. This principle is aimed at educators, how they position themselves in the educational process.

The reality of Indonesia's multicultural society is reflected in the input of students in the educational sphere. In almost every educational institution, from the elementary, secondary and tertiary levels, we can find students who have different characteristics. This fact is motivated by differences in ethnic groups, race, culture, religion, gender, and their language of origin. Not only in the school environment, they will also be faced with various other differences in their daily social or cultural environment. This is the nation's wealth, as well as a challenge for educators in designing learning programs that accommodate this diversity while not forgetting the functions and objectives of education. Educational approach models that tend to be used in educational practice, especially in the Social Sciences. There are those who emphasize the function and role of educators, there are those who prioritize the role of students, and there are those who try to appear wise in elaborating both. These three models of approach are actually at the same time a benchmark for determining the limits of tolerance in our world of education. Tolerance that educational perspectives can vary because it is impossible to be embraced in only one educational institution which is full of weaknesses and limitations.

4.CONCLUSION

Social Sciences (IPS) aims to prepare students to become good citizens in their lives as part of society, and develop students' abilities to think critically in every decision and sensitivity to the social problems they face. Currently, the Indonesian nation is facing problems that could threaten the unity, integrity and multiculturalism of Indonesia, namely, identity politics and populism in 2014, 2017 and 2019 which also targeted and hit students in schools through social media and hate speech. This study recommends that the role, function and position of IPS in schools is very strategic in minimizing the dangers and threats of populism and identity politics that target students in schools. The power of IPS in minimizing the dangers and threats of populism and identity politics, and schools and teachers should take advantage of the power of IPS to increase student multiculturalism. In the future, identity politics and populism will no longer color political dynamics on social media which can be accessed by students and students are also provoked to get involved in hate speech among fellow nation's children which threaten the multiculturalism of the Indonesian nation.

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