

Strengthening of National Identity Through Personality Development Based on Ethno-Pedagogy at Higher Education

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Abstract: *This article aims to analyze the role of IAIN Ponorogo in reorient and optimize course family of "civic education" teaching and learning that concern with humanity values according to its culture; the virtue of education is not reduced into superficial things. Therefore, the terminology of education based on ethno-pedagogy becomes an appropriate and relevant term for understanding ethnic cultures that is rich with local wisdom values that reflect the identity of the ethnic group or nation. Ethno-pedagogy views local knowledge and local wisdom as "teaching as a cultural activity" and "the culture of teaching". Ethno-pedagogy is also an effective way to cope with the embodiment of radicalism and terrorism. The contextualization of local cultural values in civic education can interpret local wisdom based on humanity so that the exclusive political piety can be reproduced into political piety based on social, cultural, and environmental.*

Keywords: Ethno-pedagogy, local wisdom, National, identity, teaching.

I INTRODUCTION

Exclusive, intolerant, and anti-pluralism religious views which can lead to radicalism and terrorism, as well as inter-ethnic, religious and group conflicts are triggered by human incapability to build harmonic relationships with their peers, environment, culture and the god. This indicates under optimal roles of education to grow collective virtues that are required to strengthen national integration. The question, when intolerance and anti-pluralism attitude will come to end, is hard to answer. This means that the war against radicalism which threatens national integration has come to be more substantive, not only physical conflict, but also more substantively the conflict of ideas to win the heart and mind.

Education should be one of the fundamental instruments as a medium for the nation and character building within the heterogenic and pluralistic culture and religion that becomes the main feature of Indonesia. (Jurdi, 2013, xi). In the diversity, as a national unity to maintain national integration, inclusive, pluralistic, and tolerant attitudes, as well as respecting coexistence with love and peace have to be established. Heterogeneity and plurality in the context of social interaction, either horizontal or vertical, as the reality of plurality need for open, inclusive,

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tolerant and pluralistic-educational instruments. (Stavenhagen, 1986: 21). In this context, the terminology of education based on Ethno-pedagogy becomes such a compatible and relevant term that meets the challenges of the existing curriculum. Modes and contents of the course at the university level tend to less respect and explore multicultural values based on local wisdom which is essential for the more synergies democratic culture in the classroom and society.

As a question, how do Islamic Universities in Indonesia take the roles in developing such education based on the Ethno-pedagogy study? Ethno-pedagogy study in the Islamic Universities can be conducted in the courses under the umbrella of the Personality Development Courses (MPK). Competence standard group of the MPK which has to be mastered by students involves knowledge of religious values, and its implication on daily life; mature personality, critical thinking: being rational, ethical, aesthetical, and dynamic; liberal-minded and adopting the civilized-democratic attitude. See Decree of Director of the Higher Education, Department of National Education of the Republic Indonesia Number: 43/DIKTI/Kep/2006 article 3. At the State Islamic Institute (IAIN) of Ponorogo, which is the place where this study was conducted, the MPK includes Civic Education, AkhlakTasawuf, AkidahIslamiyah, Pancasila, Bahasa Indonesia, and Culture of Democratic Society.

Ethnopedagogy views local knowledge and local wisdom as the sources of innovation and skills which can be empowered to create peace, safety, and harmony. (Alwasilah, 2009: 6). According to Alwasilah, education is an ethnocultural process that enables students to uphold collective values, tolerance, and diversity. (Alwasilah, 2009: 16). The ethno-pedagogy study is placed as social and cultural reconstruction through educational pedagogy. The contents of the MPK courses such as Islam as a blessing for all, tolerance, inclusiveness, humanism, pluralism, and multiculturalism should be more emphasized by the lecturers, so the MPK courses will not be politically and ideologically-nuanced (Suharto, 2014: 157). So far, the MPK courses, which become spearheads and the crucial part of the process in building a pluralist and humanist way of life to strengthen the nation insight and respect for diversity has not yet been exciting, losing its cultural dimension and indeed losing its actualization, with more emphasize on the mastery of knowledge and ignoring the aspects of attitude.

Given the critical and strategical roles of Ethno-pedagogy to strengthen national integration, this study focused on the development of Ethno-pedagogy on the civic education (PkN) course at the State Institute of Islamic Studies (IAIN) Ponorogo. Therefore the result of this study can encourage MPK courses as important instruments to establish harmonic, tolerant, and inclusively-multicultural lives. The role of Islamic Universities is consistent with the "World Declaration on Higher Education for the Twenty-First Century: Vision and Action" released by UNESCO. The role of higher education is to understand, interpret, maintain, strengthen, and disseminate national, regional, and international-historical culture, within pluralism and cultural diversity. (Hidayat, 2000: 7).

This has been consistent with the history of Islamic education This has been denoted by Pesantren since hundred years ago, in which Pesantren has been confirmed as the keeper of traditions and culture, both local and Islamic traditions. This means that Pesantren plays a more pivotal role than the formal-secular education within society that experiences cultural and national character crises as today (Mukhibat, 2015: 189) which always created a collaborative dialogue with the local wisdom to bear Islam Nusantara actions which are very distinctive compared to Islam in the Middle East and another Islamic world. This pioneering dialogue has subsequently been able to

establish a humanistic and religious life (Zurqoni dan Mukhibat, 2013: 132), as well as an inclusive personality. In the Public University, the Minister of Research, Technology and Higher Education, Muhammad Nasir, Muhammad Nasir launched the “Nusantara Mengaji” movement at the “SebelasMaret University” of Solo. This launching also became a formal celebration for the same movement declaration in other 40 state universities across Indonesia. This movement is believed to strengthen students' mentality and minimize intolerant and radical movement in the Universities.

II THEORETICAL FRAMEWORK

Ethno-pedagogy study on the Personality Development Course (MPK).

The emergence of the Ethno pedagogy term seems to be equivalent to the emergence of variants of the terms embedded in such pedagogy terms as Ethno pedagogy, Ethno philosophy, Ethno-psychology, Ethnomusicology, Ethnopolitics and so forth (Alwasilah, 4). This section aims to examine the dimensions of pedagogy through the perspective of pedagogical sociology. to position Ethno-pedagogy in the pedagogical disciplines. The discussion begins with a diversity of pedagogical contexts across cultures reflecting the nature of pedagogy and assessment trends associated with the development of the pedagogical disciplines. Such adopted pedagogical terms reflect the contextual meaning of pedagogy. Implicitly, it has different meanings across different cultures and also confirms a tight relationship between pedagogy and socio-cultural lives of society.

Furthermore, Alwasilah suggests that education is inseparable from the socio and cultural aspects. Education is deliberative which means that people transmit and record the idea of good lives based on their fundamental beliefs about the nature of the world, knowledge, and values (Alwasilah, 16). Ethno-pedagogy is strongly related to multicultural education which consists of a set of beliefs that signify local wisdom and diversity of the ethnic community to form lifestyles, social experiences, personal identity, and the social or national groups. Ethno-pedagogy views knowledge and local wisdom as the source of innovation and skills, which subsequently empowers innovation and skills to provide positive input for another social group or national culture.

The Ethno-pedagogy study has been always handing in hand with education indigenization. From the academic perspective, scholars have classified indigenization in many fields or disciplines. At least, there are four levels of indigenization, namely: metatheoretical, theoretical, empirical, and applied level (Salim, 2007: 67). On the metatheoretical level, indigenization refers to disclosure and analysis of worldview, ideology, and philosophical assumption under the umbrella of social sciences and their products. On the theoretical level, indigenization refers to theory or concept which is constructed based on historically practical experiences of the indigenous people. On an empirical level, indigenization focused on the study of actual problems which is encountered by society such as radicalism, destructive actions, corruption, and cultural imperialism. On an applied level, indigenization is manifested through specific measures such as policy, program, and solution.

Based on the above framework, the Ethno-pedagogy study in Indonesia intersects with strong relevance along with the emergence of the multidimensional crisis in Indonesia during the last decade which calls for evidence-based problem-solving. Humanity sciences which become a basis for personality development play a

central role in the appreciation of life values and projections in the future because, in the Indonesian context, Ethno-pedagogy comes from the attention of educational experts to the cultural discourse of the Nusantara culture (Alwasilah, 24).

Nevertheless, the study of the MPK course (Civic Education) to realize good citizens always creates complexity, because firstly, civic education frequently comes into contact with the political interests of the state so it is vulnerable to be used as a means of maintaining the interests of the power of a political regime. Secondly, the concept of citizenship is concerned by the "good" attribute of a citizen also implies the need for ethical studies (moral philosophy) of the state. Third, civic education not only teaches citizens' rights and obligations to the country (good citizen) but also builds an active citizen.

III RESEARCH METHODS

This study investigates the theoretical perspective of Ethno-pedagogy of the course under the group of Personal Development Courses (MPK) namely Civic Education (PKn). The Faculty of Education and Teaching Sciences of the State Institute of Islamic Studies, Ponorogo. was chosen because of its commitment to promote inclusive-pluralistic attitude towards religion and today, in the State Institute of Islamic Studies, Ponorogo, the problem of exclusiveness, intolerance, and anti-pluralism potentially emerge. The informants of this study include the supervisors of the MPK courses, the lecturers of the MPK courses, and the students who are taking the MPK courses at IAIN Ponorogo. The data were collected through the following techniques (1) direct observation, (2) focused-group discussion (FGD), (3) in-depth interview, and (4) participative involvement. The key instrument was the researcher itself. Hence, the strength of this study largely depends on the quality of the researcher as the human instrument of the research instrument (Arikunto, 2006: 9). Meanwhile, the key instrument is the researcher (Creswell, 2016: 248). The data was analyzed through two procedures, including (1) analysis during data presentation and (2) analyzes following data collection. M.B. Miles dan A.M. Huberman, Analisis Data Kualitatif (Rohadi, 1992: 21).

Both procedures were performed in this study. The first procedure was carried out through the following steps: (1) data reduction, (2) data presentation, and (3) conclusion/verification. The second procedure was conducted through the following steps: (1) transcription of the recorded data, (2) classification or categorization of the recorded or noted data in the field during the class of the MPK courses, (3) Interpretation of local wisdom, and (4) conclusion of the indigenized model of the MPK courses. The principles and conclusions of the local cultural aspects of the MPK course were analyzed using the contextual analysis (Rokhman, 2003: 42).

IV RESULT AND DISCUSSION

Vission, Mission, and Competence of PKn

The MPK courses involve civic education (PKn) PKn at IAIN Ponorogo is a Basic Competence Course (KD) with a weight of 16% of the total 100% so that PKn becomes a mandatory course on 16 study programs in IAIN Ponorogo. However, the semester in which the course is offered is not the same, some in semester one, some

in semester two. Which is included in the Competence-based Curriculum of Higher Education. The nature of civic education is conscious and planned efforts to educate the nation's life for the citizens by fostering the national identity and morality as the foundation of the implementation of rights and obligations in the state's defense, for the sustainability and glory of the nation and state. The term civic Latin is called "civic" and the word "civic" comes to the English word civic which means citizen or citizenship. Finally, the term "civics" is derived from the word civic which means civic education. The term civic is derived from civil which shortly means a group of people who become citizens of a country. In general terms, citizens are members of a country who have a special position on the state and hold reciprocal rights and obligations to their country (Ubaidillah, 2006: 10).

IAIN Ponorogo, a systematic framework of civic education is constructed based on the paradigm that PKn is curricular designed as a learning subject that aims to develop the potential of individuals to have Nobel-characteristic and to be intelligent, participative and responsible citizens of Indonesia. Theoretically, PKn is designed as a subject that contains cognitive, affective, and psychomotor dimensions which is confluence or mutually penetrating and integrating into the Pancasila ideas, values, concepts and morals, democratic citizenship, and state defense. Programmatically, civic education is designed as a learning subject that emphasizes the contents of embedding values and learning experiences in the form of behaviors that need to be manifested in everyday life.

According to Law Number 12 of 2012 on higher education, Universities have the autonomy to design curriculum, but in practice, similar guidelines are mandated to gain optimal outcomes, to create academic nuance to improve students' hard skills and soft skills (Elfindri, 2011: 67, Sailah, 2008, and Makruf, 2017: 21). Based on a study at Harvard University, it is found that the determinants of success are more directed to soft skills (self-managing and others), while hard skills are only a small part of the process toward success. Talking about the percentage, a hard skill only accounts for 20%, while soft skills 80%, a very unequal condition between soft skill and hard skills (Wati, 2010: 1).

From the explanation of the valuable role of civic education, it can be concluded that civic education plays a strategic role in the educational institution to facilitate students to develop respective values and attitude towards diversity, both inside and more broadly outside the school for the realization of democratic and civilized life based on Pancasila. Such an effort cannot be automatically present, but it has to be systematically planned and developed to avoid sticking in only a formal level. Students should not only be facilitated to understand diversity but also need to be encouraged to have a civic culture to create a civic culture based on Pancasila's values (Demirtas, 2017).

The primary components of civic education or known as citizenship competence include, 1) civic knowledge (knowledge of citizenship) which is related to content or what should be known by citizens, 2), civic skills (citizenship skills), namely intellectual and participatory skills of relevant citizens, and 3), civic disposition, which implies a public and private character that is important for the maintenance of the development of constitutional democracy (Budimansyah, 2007: 186).

Based on the Semester Learning Design (RPS) is developed and fixed by the lecturer independently or collectively with a group of the same subject of expertise (Peremenristekdikti, 2015), article 12, paragraph 2 of PKn the contents of the 2 credit courses include national identity and national integration of Indonesian rights and obligations of citizens, state and constitution, democracy and democracy education, human rights and rule of law,

Nusantara knowledge as Indonesia's geopolitics, regional autonomy and national resilience of Indonesia (geostrategy of Indonesia). Such materials cover the rights, obligations, and responsibilities of citizens as well as the internalization of life values in the effort of building and establishing good citizens. And eventually, this knowledge and values can be more internalized and manifested in real life as a member of the nation's community (actualizes).

Learning Design and Model Based on Ethno-pedagogy study

The development of Ethnopedagogy-based learning, which takes "local culture" into account as the basis for developing learning that gives attention to the maintenance and utilization of the surrounding natural environment providing a great opportunity to develop local wisdom-based learning, including in the civic education course at IAIN must be done immediately. The foundation for the development of local wisdom-based learning is Ethno-pedagogy. This science is a local knowledge-based education in various aspects of life. Ethno-pedagogy views knowledge or local wisdom as a source of innovation and skills that can be empowered for the welfare of society (Zahid, 2017; Ngara, 2017; Zheng, 2018; Yazdanjoo and Fallahpour, 2018).

Based on the documentation study conducted on the Semester Learning Design, it can be seen that in general the PKn learning methods set by the lecturers involve group discussion, problem-solving, lectures, fieldwork, and Question & Answer. To confirm the provisions in the learning design, the author also conducted interviews with informants of lecturers who established and managed the civic education course. Overall, civic education at IAIN of Ponorogo is competency-based using a Student-Centered Learning (SCL) approach so that students perform more exploration than passively receive information delivered by the lecturers. Through this method, students not only acquire knowledge and skills related to their field of expertise but also develop them.

Therefore, student-centered learning (SCL) focuses on the expected learning outcomes. The student-centered approach suggests that the attainment of the course graduates is achieved through a learning process that prioritizes the development of creativity, capacity, personality, and student needs, as well as developing independence in exploring and finding knowledge.

The Student-Centered Learning approach which is implemented at IAIN Ponorogo involves a case study, discussion, seminary, debate, fieldwork, role play, simulation, group tasks, games collaborative learning (CL), Problem-Based Learning (PBL), Snowball Rolling, etc. The method selection depends on the needs, teaching staff readiness, facility, and infrastructure which are owned by each university. The student learning approach at IAIN Ponorogo in the civic education course generally uses three strategies. First of all, it involves lecture; the lecturers use an initial meeting of each class to explain the related topics and distribute topics which have to be studied by students for presentation. Second, it uses discussion; the lecturers give opportunities to students to actively participate in the class. Third, it uses presentation; students should present their paper according to the topics that have been distributed in the previous initial meeting. (Observation, 20-09-2017, time 8.40-10.20 Place, Building BG).

The use of the Student-Centered Learning approach in the civic education course is part of the revitalization of the values of Pancasila through the civic education learning model based on local wisdom to strengthen the character and identity of the nation. Therefore, students need to be conditioned to always be critical

and behave creatively as family members, campus residents, communities, citizens, and human beings in their environment intelligently and well. The learning process needs to be organized in form of learning while doing (learning by doing), learning to solve social problems (social problem-solving learning), learning through social involvement (socio-participatory learning), and learning through social-cultural interactions by the context of community life. (Lintang Ronggowulan, interview, 25-09-2017, time 8.40-10.20 building BA).

Based on observation, it is found that the indicator of the SCL learning method in term of its elements: lecturers, taking roles as facilitator and motivation; students should show their creative performance that integrates cognitive, psychomotor and affective ability comprehensively; the interaction process emphasizes on method of inquiry and discovery; resources should be multidimensional (Observation, date 15-11-2017), which explicitly can be obtained from everywhere; and the learning environment should be well designed and contextual.

Furthermore, how do the lecturers integrate local cultural values in the civic education pursuit? As well known, the cultural values will appear in symbols, slogans, moto, vision mission, or something that appears like a basic reference to the motto of an environment or organization. There are three things related to these cultural values, namely: symbols, slogans or anything else that looks invisible (clear), attitude, behavior, gestures arising from the slogan, the motto, embedded trust (believe system) that is rooted and becomes the frame of reference in acting and behaving (not seen). Local values that become serious discussions in the civic education course is a the Reogdance, a very popular art performance in this country. The discussion of the local value of the Reog dance comes as the theme of the lecture is "the dynamics and challenges of national identity" in the third meeting. This topic expects students to master the theoretical concepts of national identity and civil society, which include: a) definition and characteristics of national identity, b) Elements of National Identity, c) Pancasila as the National Identity Identity, d) Globalization Linkages and National Identity in general (CP3.01). Besides, the students must be able to act as proud citizens and love of the country, have nationalism and sense of responsibility to the country and nation (CP1.04) and show a responsible attitude towards the work of their expertise (CP1.09).

The question that arises from one of the students is how is the strategy and how to maintain national identity, given the current conditions of globalization which are experiencing rapid progress. Besides the rapid progress, there is no doubt that there are so many challenges confronting the country, with the shifting of the nation's original cultural values because of the increasingly rapid flow of globalization that is sometimes out of control.

The responses and answers to this question varied; including the response of the students who said that the role of the government in collaboration with the community in response to the arising problems resulted from globalization as today as well as to maintain national identity. With such collaboration, Indonesia can maintain a national identity for nation existence and pride, identity and national dignity.

Afterward, the lecturer gave questions on how the local culture in Ponorogo is and then the students subsequently said "Reog". According to one of the students, M. Fathur, the Reog dance has been the identity of Ponorogo, and indeed the identity of the nation. If the citizens do not care about their original culture, it can be claimed by other countries. For instance, the Reog and KudaLumpingdance were once claimed by Malaysia as its authentic arts in 2007.

The conclusion that can be drawn from this observation is that both the lecturer and the students agree on local wisdom-based education, relying on a belief that every community has certain strategies and techniques to live in their life in their context. The local wisdom-based education is required to develop the quality of personal moral, collective attitude, inclusiveness and plurality values which is eroded by the times. All agree that local wisdom should be developed as an integral part of the curriculum on each level of education, including in IAIN Ponorogo.

One of the discussion materials of the PKn course is the Reog dance. This performance art is very popular in Ponorogo, and even in Indonesia and the globe. Epistemology and axiology of Reog include knowledge and history of its origins as well as noble values that certainly distinctive from another nation. ReogPonorogo has the values behind it which is rooted in the Indonesian values which differ from Malaysian. The following is to explore the values represented in ReogPonorogo.

Mr. Ahmad, a secretary of the Reog Ponorogo foundation argued that: ReogPonorogo contains the values of heroism, romanticism, loyalty, and leadership. Meanwhile, Mrs. Rhiskyta suggested that: the values reflected from ReogPonorogo include discipline, collaboration, and cooperation ((Gunawan and Rina, 2016: 78). The noble values in Reog obtained from the documentation study, observation, and interviews include, romance, heroism, struggle, and willingness to sacrifice, role model and education, leadership and solidarity, discipline, and togetherness, collaboration, and cooperation.

Meanwhile, the character values of the Warok figure involve manliness, bravery, confidence, handiness, artfulness, and persistence. Bravery means daring to take all risks and being persistent to reach a dream. Confidence implies beliefs inability to tackle all problems. Handiness means being skillful to solve problems. The other figure is KlonoSewandono, which is characterized as a strong, wise, tactful, and responsible person. The other attributes involve altruistic, courage, persistence, and strength. The strong characteristic can be physical strength and non-physical strength. The values of national characteristics from Jathil involve cooperativeness, confidence, artfulness, handiness, and bravery. The Jathil role is played in such a collective way that the rhythmic movement of each player looks very harmonious. Values of character education from the Barongan figure include bravery, nationalism spirit, confidence, persistence, and hard worker.

The noble values in Reog dance mentioned above are very relevant when it is related to the current condition of the nation which has a weak character because it has the characteristics of underestimating quality, bad work ethic, lack of confidence and lack of culture. To overcome these problems, it is not easy for the people of Indonesia. In this increasingly global era, various problems arise, including anti-reality, symptoms of disintegration, violence, pornography, radicalism, corruption, all of which can weaken national character.

In line with the nation's condition, the Reog values can contribute to the enforcement of the four pillars of the nation and state through the value of patriotism revealed in the Reog Ponorogo figure. The 'Four Pillars' reinforcement is revealed in the fit between Reog Ponorogo art values and Pancasila values, namely: a) The trust value which corresponds to the divine value, b) Personality values which correspond to the human values, c) The value of entertainment and performances which corresponds to the values of unity, d) Social value (harmonious) which corresponds to popular values, e) Historical values and sustainability are in line with the value of justice.

Thus the efforts that can be made in building the character of the nation include revealing and implementing the values of character education implied in the character of Reog Ponorogo.

Furthermore, it is crucial to explain how local wisdom values are implemented and how the steps of the semester learning design are, as follows: inventarization of local strengths, analysis of readiness of the educational units, determining topics and type of local excellence, and Implementation. Implementation steps in the field have to correspond with the ability of each educational unit. At least, there are 3 implementation models of local wisdom learning that can be taken into account, namely:

1. *Complementative Model (single subject)*, implementation of local wisdom is added to curricular education programs and curriculum structures. The implementation may include adding special subjects of local wisdom in curriculum structures or organizing programs in accordance with local wisdom values in the educational calendar. This model requires additional time and additional lecturers. This model can be used optimally and intensively to grow local wisdom values to the students.
2. *Integrative Model*, implementation of local wisdom can be included and integrated into curricular program, existing curriculum, and / or existing subjects and even in the learning process. Curricular program or subject needs to contain local wisdom values. This model requires readiness and high competence of the educational institutions / universities, the universities' boards, and the lecturer should be creative, initiative, and have reach ideas. In addition, they have to be intelligent and fast to elaborate curriculum, manage classes, and develop assessments. The benefits of such model involve affordability and it is burdenless to the schools.
3. *Discreet Model*, Implementation of local wisdom can be isolated, separated, and liberated from curricular programs. The implementation can be in form of developing local wisdom that is packaged and presented specifically to students. The presentation can be related to curricular programs or in the form of extracurricular programs. This model requires such good planning that is not misplaced. The selection of the model applied largely depends on the readiness of various aspects including the characteristics of the educational institutions. Through the self-evaluation process, trial, validation, implementation, and evaluation, a pattern that is suitable for each educational institution will be prepared.

The followings are the drafts of the theoretical model of Ethno-pedagogy study in the MPK courses in strengthening national integration at IAIN Ponorogo. 1) Design: formulating aims of the lecture, determining discussion topics/lecture materials, determining lecture procedures with six steps of the social inquiry models (orientation, hypothesis formulation, term clarification, exploration, verification, and generalization), choosing/fixing medium/resources, determining evaluation instruments either process or result. 2) Implementation: orientation, hypothesis formulation, term explanation, exploration, verification, formulating generalization. 3) Evaluation: process evaluation: students' participation and citizenship skills and characteristics during the PKn class in the University (observation - presentation), result evaluation: post-test, questionnaire, and products of students' work.

Based on the steps and draft of the Semesters Learning Design of PKn above, it can be concluded that the transformation of local wisdom values must be carried out professionally by paying attention to the following: (1) transformation of local wisdom must be cultural in general, because local wisdom is a part of the national culture;

(2) transformation of local wisdom must involve various elements, such as government, society, mass media, etc.;

(4) the dissemination of local wisdom in the form of the vision and mission of an institution either educational institutions or other institutions must continue to be promoted.

With the above draft and steps, the author believes that the implementation of civic education learning in the universities which seems to start losing the multicultural dimension will be overcome. The MPK courses including civic education will be the spearhead and part of the process in building a multicultural way of life to strengthen national insight. Civic education learning no longer loses the actual dimension of multiculturalism because it is no longer trapped in the mastery of knowledge solely, by allowing the affection aspect (attitude). The civic education course is carried out in an integrated way and is not in a partial way anymore because it always accommodates the values of multiculturalism and local wisdom of the local community. The great agenda of making civic education as a vehicle for multicultural education in strengthening the integration of the nation can be developed more systematically and comprehensively.

V CONCLUSION

Ethno-pedagogy views local knowledge or wisdom as a source of innovation and skill, followed by multicultural education that empowers innovation and skills to contribute positive feedback to other social groups and national cultures. The study of Ethno pedagogy is a contextualization of Islamic teachings and has become an effective way to tackle the embodiment of radicalism and terrorism that gave rise to an inclusive, humanist and pluralist religious stance in Indonesia. The contextualization of local cultural values through civic education learning is conducted by interpreting local wisdom based on humanity through the process of curriculum reform at IAIN Ponorogo so that the politics of exclusive piety can be reproduced into a politics of social, cultural, and responsive piety based on humanitarian issues. In detail, the values developed in each step and Ethno pedagogy-based civic education learning at IAIN Ponorogo involve intelligence, honesty, courage, caring, optimism and consistency, responsibility, loyalty, and discipline. In the civics education lecture, students will be encouraged to identify the recently real problems encountered by the country. The problems that occur in Indonesia will be the main concern to be identified, especially the depletion of an inclusive and pluralist personality. Learning steps and design as above has placed Civics Education (PKn) as an important vehicle in shaping student character based on the Pancasila's values, the 1945 Constitution, Bhinneka Tunggal Ika and Nationality Insights, which become the four pillars of national life of the Unitary state of the Republic of Indonesia.

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