

## **MODEL OF IMPLEMENTING ISLAMIC EDUCATION VALUES IN STRENGTHENING TOLERANT BEHAVIOR IN PLURAL SOCIETIES**

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### **Abstract**

Ngepeh hamlet is one of the hamlets in Rejoagung village, Ngoro sub-district, Jombang district. In this village there are three adherents of different religions, namely Islam, Christianity and Hindusm. Even though they have different religions, they still life in harmony and tolerance. It is proven by the existence of various places of worship from people of different religions, namely two churches, one temple, one Jami' Mosque and several mushola (prayer rooms). Instilling values in society needs to be investigated as a model in managing pluralism in rural communities. This research is a qualitative research with the type of case study. Data collection techniques using participant observation techniques, in-depth interviews, and documentation. To determine the informants used purposive sampling and snowball sampling techniques. The findings of this study are a value inculcation model which is divided into two forms, namely inter-community and intra-community models. The inter-community model is carried out in the nobility association with activities in the form of discussions, savings and loans activities, art performances and mass rituals. In order to strengthen tolerance in the community, this community prioritizes cultural da'wah tactics, namely by accommodating local wisdom. In the intra-community model through religious education in Islamic religious activities. ta'alum or a learning process with indoctrination techniques

**Keywords: model of implementing islamic education values, tolerant behavior**

## **INTRODUCTION**

The study of peaceful areas becomes important as a model area that can be used as an example for other regions, especially post-conflict areas. One area that can be used as an example of the existence of comfort and peace in a pluralistic society is small scale in the village. The village is an ideal place for the growth and development of a culture of tolerance, mutual cooperation and mutual assistance.

The village is the lowest part of the government structure in our country. Socio-politically in the village, the views of the community are still easily directed by community leaders, perhaps because the scope of the environment is not too broad and the people's mindset is still innocent and has not been contaminated by foreign cultures. However, if examined more deeply, the people's views are inseparable from the cultural, socio-religious, socio-economic and educational levels they have.

The condition of Rejoagung village, Ngoro sub-district, Jombang district, precisely in Ngepeh hamlet, one of the eight hamlets in Rejoagung village has a plural and multicultural socio-cultural style because in this hamlet there are at least three religions adhered to by the residents, namely Islam, Christianity and Hinduism. (Int.01/28/9/2019).

Rejoagung village apart from Ngepeh hamlet, there are seven other hamlets. The other hamlets are Rejosari hamlet, Grenggeng hamlet, Mlaten hamlet, Ngrembang hamlet, Payakmundil hamlet, Payaksantren hamlet, and Payaksanggrok hamlet. Rejoagung village is territorially located in Ngoro sub-district which is geographically located at the southern tip of Jombang district which is directly adjacent to Kediri district, precisely Jerukwangi village, Kandangan sub-district. Meanwhile, Ngepeh hamlet is located in the northern part of Rejoagung village (Ob.01/28/2019).

The education level of this village community is still low where the majority of the population's education is primary school to junior high school more than 60% with those who are not in school and illiterate more than 3%, those who have high school education are 30% and universities are 10%. (DokDes, 2019). This is of course influenced by many factors, why the level of formal education in rural areas is still low, one of the influencing factors is the economic situation.

The economic condition of the majority of these rural communities is still in the lower middle economic line, or it can be said to be poor. This village is the residence of the people who mostly depend on agriculture for their livelihood. The available data shows that 85% of the population of Rejoagung village are farmers and farm laborers (DokDes, 2019). Most of the community's income is from agricultural products, as is the custom of

farmers, the agricultural products must be returned partly to the fields to finance the next planting season and partly to meet the needs of their families, besides that the price of agricultural products is also not always fixed, even prices fall or when the harvest season arrives.

Ngepeh hamlet which is the subject of this study has a population of approximately 2,000 people, with a population of that much is considered quite a lot for the size of the population of one hamlet because many villages around it have a population of approximately the same as this hamlet. What's interesting about this village is that there are three adherents of different religions, namely followers of Islam, Christianity and Hinduism. Even though they have different religions, they still live in harmony and tolerance. It is proven by the existence of various places of worship from people of different religions, namely two churches, one temple, one Jami' Mosque and several prayer rooms (Int, 01/9/2019).

Places of worship of the three religions in Ngepeh hamlet were built in a row and only about a hundred meters from one place of worship to another. If we cross from the direction of Malang district to Jombang that is, from south to north we will be able to see the mosque on the left of the road and across a small river which is used as village irrigation infrastructure, after that there is a temple which is about fifty meters from the mosque, and on the other side there is a temple. East of the temple there is a fairly large church, the distance is only separated by a river that passes from south to north, while the second church is located in the west of the hamlet (Ob.02/6/01/2020)

Ngepeh hamlet is a beautiful and fertile area surrounded by rivers in every corner. There are three rivers that pass through this village. Namely, there is a fairly large river in the east of the hamlet that crosses from south to north which is the main river in the irrigation system in the Ngoro sub-district. While in the middle of the village there is a small river that divides the area across from east to west. Maybe because of the existence of these rivers, they contribute to providing a comfortable atmosphere both in housing and comfortable in carrying out activities in the community, which if examined more deeply there is the possibility of becoming a conflict-prone area due to religious pluralism (Ob.02/6/01/2020)

In this Ngepeh hamlet, there are three religions, namely Islam, Christianity and Hinduism which have been growing and developing for a long time, then another religion is added, namely Buddhism which is embraced by an immigrant family. From the stories of the village elders, the growth of these religions occurred since the Dutch colonial government with its various ups and downs, because the Ngepeh hamlet itself became a residential area more or less at that time when the Dutch colonial

government built a dam as an irrigation tool to irrigate the surrounding rice fields (Ob. 02/6/01/2020)

Like most Javanese people, before Islam, Christianity and Hinduism entered this region, the Ngepeh people still adhered to a belief system, they believed in nature that could give strength to a peaceful life. Next, Christianity came through the elements of Dutch missionaries, then Hinduism and Islam came next (Int, 05/21/09/2020). Although the places of worship of the three religions were only built later between the 1970-1990s (Int, 02/23/10/2019). The mosque was built first, then the church and then later the temple.

At this time religious activities in Ngepeh are going well, such as majlis taklim activities, regular yasinan congregations, tahlil, weekly services and other worship in the church, Hindu worship ceremonies at temples, go hand in hand without any meaningful friction, even mutually help (Int.03/19/12/2019).

In the religious activities carried out in Ngepeh hamlet, religious tolerance was evident. One example is when there is a recitation in the hamlet, non-Muslim hamlet residents participate by giving boxed rice as consumption for the recitation. During Christian religious events such as Christmas, Muslims also participate by providing security at the church. Then, when there is an event at the temple, Muslims also regulate road traffic and maintain parking for Hindus who are carrying out worship in the temple (Int.04/07/01/2020).

Likewise, in the daily life of the community, as a small example of a Christian family who has not received electricity service from PLN (State Electricity Company) coincidentally his house is next to a prayer room, the family is assisted by providing electricity services (nyempel; java language) taken from the prayer room (W.06/02/10/2020).

In the culture of the people in this hamlet, brotherhood and kinship take precedence over issues related to religious differences, so even though different religions still help and respect each other. Perhaps this is the factor that makes the people in this village uphold the culture of tolerance so high. Besides that, in this hamlet there is a community that becomes a forum for interaction between followers of different religions and even becomes a place for discussion to seek equality and support tolerance, this community also has media and activities that are carried out jointly by members of the community without discriminating. religion and profession.

From the explanation above, there are many interesting things that need to be researched, because the researcher assumes that the above phenomena describe a form of high religious tolerance among the

community and the values that are embraced so that they are able to position themselves as a society that is willing to accept differences. Therefore, the researcher wants to examine more deeply as an effort to present the face of social harmony in the frame of religious tolerance of the Indonesian people, as a large country with diverse religions and cultures can unite in tolerance, mutual respect, help each other and take care of each other in a family atmosphere, especially how the leaders, religious leaders and community leaders in Ngepeh hamlet instill certain values in the community.

Researchers want to focus research on how the process of community activities in instilling an understanding of Islamic educational values, what values live and develop, how the process of planting it and finally being able to find a model like what. This study refers to relevant theories as a basis in determining the research steps and then analyzed according to the perspective of Multicultural Islamic education. Therefore, in this study, the researcher chose the title of planting tolerant values in society in the perspective of multicultural Islamic education in Ngepeh Rejoagung Ngoro Jombang.

This research is a field research that examines events or events directly, therefore researchers use qualitative research. Qualitative research is methods for exploring and understanding the meaning that a number of individuals or groups of people ascribe to social or human problems (Creswell, 2012: 4). The approach used is a case study (Creswell, 2013: 136). This research was conducted in Ngepeh Hamlet, Rejoagung Village, Ngoro District, Jombang Regency, located at the southeastern tip of Jombang Regency, directly adjacent to Kandangan Subdistrict, Kediri Regency.

In collecting data in this study, the researchers determined the steps in several stages. In the early stages, the researcher conducted an initial assessment of the research location to determine data collection techniques. The next stage the researcher determines what techniques are used in data collection. And in the future, the researcher believes that the appropriate technique in this research is the interview, observation and documentation technique in which data mining is carried out simultaneously.

## **DISCUSSION**

### **1. Instilling Islamic Educational Values**

Planting is a process, action and method of implanting. (Depdikbud, 1990: 895) While the meaning of value according to Daradjat (1996: 59) is a device beliefs or feelings that are believed to be the identity that gives specific characteristics of thoughts, feelings,

criteria and behavior. In photographing a social process, the social construction theory of Peter L. Berger and Thomas Luckmann (1990:34) is considered the most appropriate to be used. The theory states that "Reality" is a quality contained in phenomena that have an existence that is independent of the will of individual humans (which we cannot negate by wishful thinking). "Knowledge" is the certainty that phenomena are real and have specific characteristics. Social reality is the result (externalization) of human internalization and objectification of knowledge in everyday life. Or, simply, externalization is influenced by the stock of knowledge it has. The social reserve of knowledge is the accumulation of common sense knowledge (common sense knowledge). Common sense is the knowledge that an individual has with other individuals in normal routine activities, and is self-evident, in everyday life.

Humans biologically and socially continue to grow and develop, therefore they continue to learn and work to build continuity. Efforts to maintain existence that then requires humans to create a social order. So, the social order is a continuous human product as an anthropological necessity that comes from human biology. The social order begins with externalization, namely; continuous outpouring of human self into the world, both in physical and mental activity (Berger, 1991:4-5) In short, to know the values in a social society there is a process of externalization, objectification and internalization.

In multicultural Islamic educators, of course, there are values inherent in it. These values are a form of manifestation Multicultural Islamic values themselves. These values include; First; Pluralism is the diversity of humans as creatures created by Allah SWT. This pluralism value creates a harmonious and cooperative attitude. Second; the value of Equality or equal rights that raises justice and mutual respect. Third; the value of tolerance embodied in an open attitude and the existence of freedom in worship. Fourth; the value of humanity or humanism which is described in the form of brotherhood and love (Anshori, 2010: 148-156).

Furthermore, in Islam there is a concept that emphasizes a process of inculcating values. Planting that value usually found in the cultivation of brotherhood values (ukhuwah) the process includes: first; Ta'aruf process, which is getting to know each other among humans. The first introduction is of course to physical appearance (jasadiyyah), such as body, face, clothing style, speech style, behavior, work, education, religion and so on. From this ta'aruf, a second process

occurs; Tafahum, namely mutual understanding. The form of mutual understanding is seen when paying attention to the state of the known person. After the second process occurs, then comes the third process; Ta'awun means helping each other. When mutual understanding is born, then a sense of ta'awun arises. Ta'awun can be done with the heart (praying for each other), thinking (discussing and advising each other), and safe (helping each other). And the last process of inculcating this value is Takafful, which is mutual responsibility. Takafful appears after the ta'awun process runs and is the fruit of a long process of value cultivation. Takafful is the highest level of the brotherhood process (Kholid, 2012:1-21).

Thomas Lickona (2006:53-62) suggests that character is formed through the following three stages of the internalization process; a) Moral Knowing or moral knowledge related to how individuals can know an abstract value, b) Moral Feeling or moral attitude (feelings) which is an advanced stage, where if the first component emphasizes more on aspects of knowledge or cognitive, then the component the second is on the affective aspect, c) Moral Action or my personality. Whereas. Good character will be formed if someone is willing to try to know, want and do the good. Through formal, informal, and non-formal education. These three stages can be obtained through a planned and structured process.

From the description above, the value is not a concrete object, isn't it? facts and not only true issues are those that require proof empirical, but a matter of appreciation of what is desired, liked and not liked (Thoah, 2000:60). If we observe there must be a process that requires strategy and technique.

The process of instilling value in the community cannot be done instantly, but gradually and carried out continuously or continuously. Education experts have contributed a lot in building the theory of strategies for inculcating religious values in order to shape the character of students who have religious character. Next according to Tafsir (2010: 51) the inculcation of values in education can be done through exemplary strategies, habituation strategies, rule enforcement strategies, and motivational strategies.

## **2. Plural Society's Tolerant Behavior**

Tolerant behavior is a form of community religious tolerance. Tolerance comes from the Latin *tolertia*, which means leniency,

gentleness, lightness and patience. In English tolerance is called tolerance which means to let. Furthermore, in our terms, tolerance is interpreted as a nature and attitude of respect; omission (Abdillah, 2010:596). Unesco defines tolerance as an attitude of mutual respect, mutual acceptance, mutual respect in the midst of cultural diversity, freedom of expression and human character. Tolerance must be supported by a broad horizon of knowledge, openness, dialogue, freedom of thought and religion. In short, tolerance is equivalent to a positive attitude, and respect for others in the context of using human freedoms as human beings.

Religious tolerance is tolerance that includes issues of belief in humans related to the faith or divinity that they believe in. A person must be given the freedom to believe in and embrace the religion (having a creed) of his choice and to give respect to the implementation of the teachings that he adheres to or believes in (Cassanova, 2008: 87).

Harmony among religious adherents is the main capital in creating a harmonious society. In religion, according to Fuad, he has described two relationships that adherents are thirsty for: namely; the relationship vertically and the relationship horizontally. The forms of tolerance that must be enforced are: (1) religious tolerance and (2) social tolerance. Religious tolerance is tolerance related to beliefs related to aqidah, namely an open-minded attitude to provide opportunities for followers of religions other than Islam to worship according to the religious provisions they believe in. Meanwhile, social tolerance is oriented towards social tolerance (Fuad, 2018:566).

Tolerance is the most important thing in the process of harmonization of society because with strong and deep-rooted tolerance will create mutual respect and recognition of equal rights for each individual in society. The inculcation of the values of tolerance is very important both in society and educational institutions that are deeply rooted among Muslims so that they can develop a cultural role in creating an anti-radical society (Arifin, 2014: 46).

Tolerance implies the establishment of a system that ensures the safety of personal, property and minority elements in society. This is realized by respecting their religion, morality and institutions and respecting the opinions of others and the differences that exist in their environment without having to disagree with each other just because of different beliefs or religions.

Religious tolerance that is carried out with full awareness will provide openness in thinking for religious people. This attitude assumes



that one's own religion is true but still provides space to state the truth of other religions that are believed to be true by its people. Thomas Lickona stated that tolerance values can be seen through; mutual understanding, respect and respect for differences (respect for others), happy to work together, happy to help, be fair, live comfortably and harmoniously, and freedom to practice each other's beliefs (Lickona, 2012: 74-75). Then Rusdiyah (2015:277-297) found the values of tolerance in Islam in his research which include respect for others, cooperation, happy to help, happy making friends, being equal, living in harmony, and freedom to worship.

### **3. Model of Implanting Islamic Educational Values in Ngepeh Society**

There are two models of inculcating values in the Ngepeh hamlet community, the first is the paguyuban model, namely the process of inculcating these values through activities in the community, with a strategy and media approach attached to it. Then the second model is the religious education model, with the approaches, strategies and media inherent in the model. Theoretically, in social change, there is social cohesion which etymologically cohesion is the ability of a group to unite existing values, and social cohesion is the result of the relationship between individuals and institutions including religious institutions. The notion of the original concept of social cohesion itself comes from the thesis of Emile Durkheim (1964) on mechanical and organic solidarity which was later developed by Mitchell (1969).

According to him, there is a mechanical solidarity which is indicated by the presence of strong actors in society, then there is an organic solidarity which is indicated by the interdependence of individuals, a social cohesion will be formed by itself. Another definition is based on community bonds that are formed by themselves and are not the result of understanding to achieve social cohesion.

Then there is a definition based on shared values and a sense of belonging, explaining that social cohesion is created because of shared values, equal challenges and equal opportunities based on hope and trust. The last definition or definition is based on the ability to work together in an entity that will result in social cohesion. Typologically, social cohesion can be roughly categorized into two models, namely intra-community social cohesion and inter-community social cohesion.

**a. The Model of Instilling Values Between Communities in the Community**

The model of social cohesion between communities (intersociety) is the unification of elements of cultural values from one society to another. The factors that influence the diffusion between communities are; First: there is contact between one community and another. Second: The ability to demonstrate the benefits of the new invention. Third: Recognition of the usefulness of the new invention. Fourth: Whether or not there are elements of other cultural values that compete with the elements of the new discovery. Fifth: The role of society in disseminating the new invention. Sixth; Forced to accept the new element.

Meanwhile, the entry of new elements into a society through unification can be done by means of peaceful penetration, pervasive violence, and symbiotic. historically formed through cross-community social encounters. The social meeting is formed by mutual need, then forms a social mechanism to help each other. Social cohesion between communities is formed more on a pragmatic-economic mechanism. Theologically-culturally, social cohesion between communities may be formed by the spirit of neighbourhood and mutual assistance which is processed from sources of etiquette regarding the ethics of coexistence and equality of God's creatures taken from religious texts.

As mentioned above, in the beginning, Paguyuban Budi Luhur was only established to respond and anticipate so that the inter-religious conflicts that were rife at that time in several regions in Indonesia did not spread to Ngepeh hamlet. The activities for the first time were discussion activities between several pioneers from each religion. This discussion method is carried out continuously and used as a habit. Various things were discussed, especially those related to religion. From this habitual approach, the values of religious tolerance can be maintained and strengthened in the Ngepeh community (Int.05/21/09/2020).

We used to be religious leaders who were initiated by a foundation from Jombang there.. if not called the Madani foundation.. created an association that became a forum for us to discuss and exchange ideas.. the head of Pak Haji Hamdi was deceased.. yes, around the 2000s we created activities.. until in 2006 we made it official with a notary deed.. we are religious figures... who are active there.. starting from Mr. Haji Hamdi who is from Muslim, Mr. Nur Alim who

is from Hinduism.. Mr. Parman who from Kristen.. what you can see now is this radio.. Suara Budi Luhur radio.

This association has a broadcast media in the form of FM radio which airs every day. The radio is called Suara Budi Luhur (SBL) which provides information and religious studies from the three religions in the Ngepeh village to strengthen tolerance in the community. This radio received full appreciation and support from the Ngepeh community even outside the region.

Activities in this association do not stop at discussion because according to their understanding these discussion activities are not activities that can solve the concrete problems faced, namely economic problems and the fulfillment of the basic rights of citizens. Therefore, residents began to carry out economic activities, the first economic activity that was carried out was to form a savings and loan unit. And then hold local art performances and mass rituals (Int.05/21/09/2020).

In the past this nobility association was famous and well-known to the cage...the activities were many.. at first, the discussions were.. routine.. it was a habit for us to have those discussions.. after the discussion, what do we usually do to help these friends? .. there are savings and loan activities.. performances.. ludruk and others.. until we once held a mass ruwatan with many participants.. SBL radio viewers from various regions came..

These activities are a form of accommodation and appreciation of local culture as their technique in strengthening religious tolerance and also strengthening brotherhood among Ngepeh residents of different religions. Although the activity is now suspended due to circumstances, its impact is still felt today.

In this community model, the planting of Islamic educational values in the Ngepeh community is to prioritize cultural da'wah tactics, namely by accommodating local wisdom in Ngepeh hamlet such as performing arts such as ludruk.

The Ngepeh people who are members of this community are all open and flexible about religious rules as long as they think they do not violate standard religious rules and are considered dangerous. This flexible and open attitude is considered a tactic in strengthening brotherhood and tolerance between people of different religions (Int.04/07/01/2020).

Religious differences or beliefs of the Indonesian people are united by the precepts of the One Godhead, legislation and law, which guarantees and gives freedom to the Indonesian people in embracing their religion, these legal regulations bind the religious community in Indonesia with mutual respect, because that fellow citizens have a very high tolerance for different religions.

Harmony is important in the midst of differences. The differences that exist do not become an obstacle to living in harmony between religious communities. Harmony must be dynamic, humanist, democratic. The dynamic in question is the spirit to develop an attitude of harmony. Prioritizing equal rights, obligations, and treatment for all citizens so that religious harmony can be implemented properly and does not harm any group.

All religions teach peace and harmony with other religions so that life in this world is peaceful. Based on the decree of the President of the Republic of Indonesia No. 1 of 1965 that in Indonesia there are five religions recognized by the state namely Islam, Christianity, Catholicism, Hinduism, Buddhism, then in 2001 Kong Hu Chu (Confucius) was recognized by the State as one of the official religions. Therefore, each religion must teach high tolerance in order to obtain harmony that does not bring down each other between religious communities.

It is in this diversity that tolerance is needed for all Indonesian people. Tolerance is an attitude of mutual respect between groups or between individuals in society or other spheres. This tolerance can be seen clearly in religion, religious tolerance we often encounter in society. The existence of religious tolerance creates an attitude of mutual respect for each follower of other religions.

#### **b. Model of Instilling intra-community values in religious education.**

This model is the diffusion of elements of values that develop in society that are one unit or internal. The Intra-community model is influenced by several factors: first: there is an acknowledgment that the new value element has many uses. Second: the presence or absence of elements of cultural values that influence the acceptance or rejection of other value elements. Third: The new value element that is opposite to the old element will most likely not be accepted. Fourth: The position and social role of the individual who finds something new will be easily accepted or not.

Historically formed through a mechanism of socio-cultural formation in a single society (single society). A single community usually occupies one mukim area or several mukim areas but maintains the same attitude and social order. The same etiquette and social order serve as a guide for interaction. In a particular single community, this bond is also determined by the dominant type of work or livelihood such as farmers or fishermen.

Religious activities in Ngepeh hamlet consist of two forms, namely worship and education. In this religious education there is an educational model that instills the values of multicultural Islamic education in strengthening tolerant behavior community is ta'alum or in the learning process. Examples of these activities in Islam are yasinan and majlis taklim, tahlilan, lailatul Ijtima', diba'an and TPQ (Al Qur'an Educational Park) for children, and the elderly, then madrasah diniyah (Islamic school) for teenagers whose activities are reciting the Mabadi book, Fiqh, Bulughul Maram and memorizing Yasin's, there are also regular or incidental taklim majlis (Int.04/07/01/2020).

In instilling the value of the technique used in religious education in Ngepeh hamlet, namely indoctrination which is a distinctive technique of religion itself. There are three stages in this technique, namely a kind of brainwashing, in which religious leaders and teachers start inculcating values with questions and answers related to how to behave towards people of different religions, the second stage; namely the stage of instilling religious values that instill new ideas that are considered true. The last stage is the cultivation of doctrine. At this stage, namely the cultivation of doctrine, there is only one truth value that is presented, namely the values of Islamic education in strengthening tolerant behavior, and there is no other alternative. (Int.05/21/09/2020).

In addition to approaches and techniques, the media in this religious education model are traditional, namely learning media in houses of worship as a place to carry out educational activities. Muslim houses of worship, namely mosques and prayer rooms, are equipped with blackboards for learning (Int.06/02109/2020).

In this model of religious education, the inculcation of the values of multicultural Islamic education in the Ngepeh community is to put forward the tactic of da'wah bil hal (invite with example), which is to provide examples of good behavior in neighbors and in society with people of different religions from us. As did the Islamic religious leaders there.

A harmonious attitude based on a strong tolerance in society is necessary and very much needed, because it can strengthen brotherhood, and bind affection between fellow human beings in the communal sphere. And this attitude was built in the process of religious education in Ngepeh hamlet. The term social harmony in social science can be identified with social cohesion, namely the bonding built by a community based on kinship, clan and genealogy ties within an ethnic framework. Typologically it is the same as social cohesion theory which can be roughly categorized into two types, namely intra-community social cohesion and inter-community social cohesion. Intra-community social cohesion has historically been formed through a mechanism of socio-cultural formation in a single society. Then social cohesion between communities is formed through cross-community social meetings. The meeting formed a social mechanism to help each other (Hasyim, 2015: 3).

## **CONCLUSION**

This model is in accordance with the model of social cohesion between communities (intersociety) which is the unification of elements of cultural values from one society to another. The factors that influence change between communities are; First: there is contact between one community and another. Second: The ability to demonstrate the benefits of the new invention. Third: Recognition of the usefulness of the new invention. Fourth: Whether or not there are elements of other cultural values that compete with the elements of the new discovery. Fifth: The role of society in disseminating the new invention. Sixth; Forced to accept the new element. The same thing as what is in the Ngepeh hamlet but the basis of the model for inculcating the values of this model in the Ngepeh community is the basis of strong brotherhood and kinship and is equipped with approaches, methods.

The results of this study provide practical significance for society in general that in building religious harmony, every member of the community needs to increase the intensity of social interaction between them which is based on the values of pluralism, tolerance, equality and humanity. These interactions are oriented at three levels, namely internal interactions between religious communities, between religious communities, and religious communities with the government.

The practical significance for government institutions, especially in the Ministry of State, including the Ministry of Religion, is that in building religious harmony, Islamic education institutions should be involved, both

formal, non-formal and informal. Because this institution in fact provides an important role in the process of internalizing the values of multiculturalism to every member of society.

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