

ENCULTURATION OF TOLERANCE VALUES BASED ON MULTICULTURAL ISLAMIC EDUCATION IN A PLURAL SOCIETY

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Abstract

This research aims to find: 1) the values of tolerance based on multicultural Islamic education found in the Klepu village community, 2) the process of enculturating the value of tolerance based on multicultural Islamic education in the Muslim community of Klepu village, 3) the value enculturation model tolerance based on multicultural Islamic education in a plural society. This study uses a qualitative approach to the type of ethnography, field data collection using observation, interviews, and documentation. The process of analyzing the data that has been collected uses qualitative data analysis developed by Spradley involving four main stages, namely domain analysis, taxonomic analysis, componential analysis and discovery of cultural themes. The results of this study found the following: 1) the people of Klepu Village, which consists of two religious groups, live in a climate of tolerance between religious adherents based on five values of tolerance, namely; the value of compassion, the value of freedom to embrace religion, the value of politeness in preaching, the value of respect for other people, and the value of knowing each other in the midst of diversity. 2) The process of enculturation or inheritance of tolerance values based on multicultural Islamic education in the Klepu village community goes through several stages; The first stage is the stage, namely; knowledge, behavior, and identity. 3) This tolerance value enculturation model is composed of several variables, including: a) the enculturated values include; affection, freedom to embrace religion, courtesy in da'wah, respect, the value of getting to know each other, the value of balance, b) Institutions that are places for enculturation; From the results of the analysis, it is found that existing institutions that serve as vehicles for enculturation of tolerance values are in the form of non-formal institutions such as: mosques, residents' houses, and social activities, and will also be stronger if accompanied by processes carried out in formal institutions. c) Educational actors; actors who support the process of enculturating the value of tolerance consist of: Religious Leaders, Community Leaders, Rulers (Village Heads, Village Apparatuses) d) Teaching methods; methods

in the learning process of the value of tolerance are several methods, namely: lectures, practices, and examples

Keywords: *enculturation, the value of tolerance, multicultural education, plural society*

INTRODUCTION

Klepu Village is a village with a plural population where the population is partly Catholic and partly Muslim, 1,728 of the population are Muslim and 1,029 are Catholic and the rest, namely 16 residents embrace Protestantism. We can find approaches, methods or techniques in managing cultural and religious diversity in Indonesia, it can be seen that small cases that have a SARA, for example the Indonesian Islamic State rebellion, the PKI rebellion, the Muslim and Christian war in Maluku in 1999, the destruction and bombing of houses of worship, the war of the Dayak and Madura tribes in 2000, and other cases of course.

In this diverse atmosphere, the villagers of Klepu have a high tolerance culture. From the author's observations, there were several events involving the two religious followers in the village of Klepu, for example when one of the Catholic worshipers died, the Muslim community was actively involved in the procession of taking care of the corpse. corpse with a cross-shaped flower arrangement, until the procession of departing the corpse.

From some of these findings, the author wants to explore and study by conducting research on how the values of tolerance based on multicultural Islamic education are passed down from generation to generation, the author also wants to reveal what values of tolerance based on multicultural Islamic education are found at the locus of this research. Therefore, the author wants to reveal the model of inheritance of tolerance values based on multicultural Islamic education by the Muslim community in Klepu village.

The type used in this research is an ethnographic approach, this study will reveal and explain the behavior of certain community groups as the author describes in the focus of the research, the author will examine the enculturation of the value of tolerance in the Klepu village community, as stated by Spradley (1980) that ethnography is the work of describing a culture, with the main goal of understanding the way of life of individuals or groups from their own perspective. As is the nature of ethnographic research, researchers will learn from informants about how the enculturation of tolerance values in the plural Klepu village community takes place and how these tolerance values are transmitted to the next generation, Spradley

stated that ethnography is a learning activity from the community, not just an activity to study the community. (Spradley 2007;3-4).

Field data collection using observation techniques, interviews, and documentation. The process of analyzing the data that has been collected uses qualitative data analysis developed by Spradley involving four main stages, namely domain analysis, taxonomic analysis, componential analysis and discovery of cultural themes (Spradley, 1997; 81)

DISCUSSION

1. Tolerance values based on multicultural Islamic education in a plural society

Tolerance is an attitude of accepting and still sympathizing with anyone who is different (Hornby, 1986; 909), this attitude is reflected in the daily life of the Klepu village community, even though their neighbors are different religions they can still live side by side, help each other and work hand in hand when someone is struggling. When their neighbors die, they flock to come, when their neighbors have trouble organizing a celebration, they come to help, when the roads are damaged, they fix it together. Attitudes like this do not just appear out of nowhere, there are values that encourage them to do so, and the values that move the people of Klepu village to remain tolerant are:

1) Welas Asih

In the theoretical language in this study, *welas asih* is discussed with affection, it becomes one of the values that move a person to take acts of tolerance, from this value noble behaviors such as helping, helping, donating fellow citizens despite different religions are born.

In the view of Islam, compassion is one of the attributes of God (Rahman), it is imperative that all actions of a Muslim, especially those in the name of God, should adopt this attribute of God (Rahman). It would be contrary to this principle if a Muslim actually commits acts of violence even though under the pretext of being in the name of God in his actions.

2) Freedom to choose religion.

There is no compulsion in religion to be an important value to build tolerance, coercion to embrace a religion is a form of uniformity, or unpreparedness for diversity. A diversity should be followed by an attitude of healthy competition (*fastabiqul khairat*), each of which is different is required to compete and compete in terms of goodness to grab the attention of the voters. Coercion in choosing a religion will certainly injure the meaning of the competition.

The principle and value of no coercion in embracing religion are principles and values that exist and grow in the Klepu village community, this can be seen from field phenomena that exist there, for example the diversity of religions embraced by family members in one house and one family. , the marriage relationship does not necessarily uniform the religion embraced, a Muslim husband allows his wife to continue to embrace the Catholic religion, or conversely a Catholic husband allows his wife to still choose Islam as the religion he embraces. There is also the phenomenon of parents giving up their children to choose the religion they will embrace. This willingness to embrace religion in one family is also accompanied by the freedom to practice their religion, a Catholic husband provides space for his Muslim wife to perform rituals of worship such as congregational prayers in mosques and other Muslim group activities.

Likewise with the Muslims of Klepu village, they help neighbors in need even though they are of different religions, neighbors who are bothered with the celebration of their child's reception, for example, neighbors who they are different religions will also help from the beginning of preparation until the end of the event.

3) Polite in preaching.

The principle of gentleness in da'wah is closely related to the principle of no coercion in embracing religion, humans are given the mind to make choices including choosing the religion to be embraced. Al-Razi explained that faith is not built on coercion, but is based on mature knowledge in determining the choice of a particular religion. The importance of the command there is no compulsion in religion is reinforced by verse 99 in the letter Yunus which reads, "If your Lord wills, surely all the inhabitants of the earth will believe all, will you force people until they believe" (Al-Razi, 1993: 16).

The residents of Klepu village already have experience with this non-gentle da'wah method, the incident of bringing in a preacher from a former priest who actually vilified Catholic teachings has become a valuable experience for the residents of this village, the incident has actually injured the Catholic population and tore the joints of the residents' daily harmony. Klepu village. Starting from this valuable experience, now the Muslim residents of Klepu village will choose and weigh the preachers that will be presented. This was stated by Suwito in his interview that the Muslim residents of Klepu village were very careful in choosing and bringing in lecturers from outside their area. In this interview, Suwito seemed to be convincing himself that the invited speaker was a moderate Muslim figure like most NU scholars. The

incident of the arrival of the former priest of Bangun Samudra a few years ago in Klepu village left a deep impression on the Klepu Muslims, and they do not want to repeat it again.

4) *Tepa Slira*

The value of *tepa slira* when viewed from a theoretical point of view can also be said to be the value of respect for others. Islam strongly recommends this attitude of respect for other people, even in Islam it is forbidden to generalize judgments about the people of the book, it is stated that not all people of the book are the same, some of them are believers and some of them are wicked, as a result not all people of the book are unbelievers, this Islam is a form of respect for people of other religions. Imam Al-Zamakhsari explained that these Christians always wake up at night, read God's verses and they also pray according to their beliefs (Zamakhsari; 394). They, the people of this book also believe in God and the last day, this is the basic difference between disbelievers and people of the book, the disbelievers do not believe in God and the last day while the people of the book do not (Ath-Tabari; 69).

The attitude of mutual respect and respect makes the Klepu people have social defenses to reduce and avoid horizontal conflicts between them. Even if there is friction, the parties involved will immediately reconcile and see the problem as a personal matter and not a religious one.

5) *Grapyak*

The word *grapyak* is the language used by the people of Klepu village to refer to someone who is friendly and likes to greet others, people who easily greet when they pass by on the road are often characterized by this word *grapyak*. The people of Klepu village have a *grapyak* attitude between residents, as stated by Andreas Gimin that the people of Klepu village know each other because the area is not too wide and there is not much road access so that it is possible for residents to know each other and meet often.

The existence of plurality and multiculturalism in Islam is understood as a will of God, so that the attitude that should emerge when facing inequality is a wise and wise attitude, a productive attitude that supports the growth of tolerance. One of the attitudes taught by Islam to ensure the growth of tolerance in the midst of a pluralistic life is to get to know each other between one group and another.

Intolerant attitudes often arise due to ignorance of other groups, ignorance will lead to assumptions which then lead to prejudice, this prejudice will be the seed for the emergence of intolerant attitudes.

Kevin Osborn (1992) explains that the key to tolerance is accepting others as they are, being tolerant means letting others be different from us. Tolerance will grow by learning and finding out about those who are different. On the other hand, the attitude of someone who is intolerant is due to their ignorance of others, or in other words the cause of intolerance is ignorance.

6) *Balance*

From reading the field data, it can be seen that there is a shared value, namely the value of justice and balance. The community's understanding of this value gives rise to such behaviors as depicted in the observation data, interviews, and documentation, such as the positioning of village modin in the structure of village apparatus, the balance of the number of members of the Village Consultative Body (BPD), changing the role of the chairman of the village clean-up committee, and the balance of the composition of the structure of the village apparatus which then affects the balance process in its recruitment.

Theoretically, the form of balance that occurs in the Klepu village community can be categorized as an attitude contained in the values of Tawasuth, I'tidal, and tawazun. This theory proposes a middle, balanced, and fair attitude. As stated in QS. Al-Baqarah; 143, QS. Al-Maidah; 8, and QS. Al-Hadith; 25.

Dan demikian (pula) kami Telah menjadikan kamu (umat Islam), umat yang adil dan pilihan agar kamu menjadi saksi atas (perbuatan) manusia dan agar Rasul (Muhammad) menjadi saksi atas (perbuatan) kamu. dan kami tidak menetapkan kiblat yang menjadi kiblatmu (sekarang) melainkan agar kami mengetahui (supaya nyata) siapa yang mengikuti Rasul dan siapa yang membelot. dan sungguh (pemindahan kiblat) itu terasa amat berat, kecuali bagi orang-orang yang Telah diberi petunjuk oleh Allah; dan Allah tidak akan menyia-nyiakan imanmu. Sesungguhnya Allah Maha Pengasih lagi Maha Penyayang kepada manusia. (QS. Al-Baqarah;143)

In Islam, the concept of i'tidal or fair is also known, this concept is based on the Qur'an letter al-Maidah verse 8 as follows:

Hai orang-orang yang beriman hendaklah kamu jadi orang-orang yang selalu menegakkan (kebenaran) Karena Allah, menjadi saksi dengan adil. dan janganlah sekali-kali kebencianmu terhadap sesuatu kaum, mendorong kamu untuk

berlaku tidak adil. berlaku adillah, Karena adil itu lebih dekat kepada takwa. dan bertakwalah kepada Allah, Sesungguhnya Allah Maha mengetahui apa yang kamu kerjakan. (QS. Al-Maidah;8)

In addition to the concepts of tawasuth and i'tidal, the concept of tawazun is also known which is based on the Qur'an Surah Al-Hadid verse 25 as follows:

Sesungguhnya kami Telah mengutus rasul-rasul kami dengan membawa bukti-bukti yang nyata dan Telah kami turunkan bersama mereka Al Kitab dan neraca (keadilan) supaya manusia dapat melaksanakan keadilan. dan kami ciptakan besi yang padanya terdapat kekuatan yang hebat dan berbagai manfaat bagi manusia, (supaya mereka mempergunakan besi itu) dan supaya Allah mengetahui siapa yang menolong (agama)Nya dan rasul-rasul-Nya padahal Allah tidak dilihatnya. Sesungguhnya Allah Maha Kuat lagi Maha Perkasa. (QS. Al-Hadid; 25)

In general, the comparisons between the empirical are considered to be mostly in accordance with and in line with the theoretical data as described above, although there are slight differences, if further examined, it is found that there are complementary sides between the two. The culture of the balance of the number of village officials which is the identity of the Klepu village community is the embodiment of the values of i'tidal or justice and tawazun or balance.

2. The process of enculturating the value of tolerance based on multicultural Islamic education in the Muslim community of Klepu Sooko Ponorogo .

From a theoretical point of view, enculturation is defined by Herskovits (1948) as the process of maintaining the norms of one's indigenous culture or local culture, including ideas, concepts, and values that stand out in that culture (Kim 2009;26), Kim further explaining that the process of maintaining culture is more appropriately represented by the term enculturation, Kim emphasized that enculturation is used to describe the process of learning and maintaining indigenous cultural norms, while acculturation is used to describe the process of adapting to more dominant cultural norms. Kim proposed that the concept of enculturation includes four dimensions, namely behaviors, values, knowledge, identity. Behaviors refers to the choice of friendship, contact with indigenous cultures and peoples, the use of

language. Values or the value dimension refers to attitudes and beliefs about social relations, cultural customs. The knowledge dimension refers to specific information about culture such as cultural figures, dominant community leaders. The dimension of cultural identity refers to attitudes towards one's cultural identification such as a preferred name, pride in indigenous groups and comfort level towards indigenous groups.

If combined between empirical and theoretical data, it can be seen that the process of enculturation of tolerance values in the Klepu village community, Sooko District, Ponorogo Regency goes through several stages; the first stage is the knowledge stage, in this stage tolerance becomes a knowledge that is taught to community members through several learning media such as mosques, houses, and communities in the form of congregations of yasin tahlil, majlis taklim, Friday sermons, Islamic holidays recitation, activities in the hamlet level to the village level, and in the daily interactions of the Klepu village community. The next stage of knowledge about tolerance becomes a value or values held by the community, the next stage the values of tolerance become a behavior (behaviors) of the residents of the Klepu village community, behavior based on the values of tolerance eventually becomes a culture. or the identity inherent in the people of Klepu village, Sooko sub-district, Ponorogo district.

3. The model of enculturation of tolerance values based on multicultural Islamic education in a plural society.

In society, there are social practices and people's daily interactions, researchers can identify at least six values of tolerance, these values are: 1) Value of Compassion, 2) No Coercion in Religion, 3) Courtesy in Da'wah, 4) Respect for Other People, 5) Getting to know each other in the midst of diversity. 6) the value of tawasuth and tawazun.

From the six values identified, the researcher identified one value that is also a culture that strengthens tolerance, namely the value of balance or it can also be referred to as the value of justice in regulating strategic positions in the power structure, this is a kind of contract or mutual agreement like the Medina charter.

While the process of civilizing or enculturating the six values, researchers can describe in several stages as follows: the first stage is the knowledge stage, in this stage the six values of tolerance become knowledge that is taught to Muslim community members through several learning media such as mosques, houses, and the community in the form of congregations of Yasin tahlil, majlis taklim, Friday

sermons, recitation of Islamic holidays, activities at the hamlet level to the village level, and in the daily life of the community.

The next stage of knowledge about tolerance becomes a value or values held by the community, these values seem to be agreed upon and held as something valuable that must be practiced by the community. In this stage of knowledge, according to the researcher's analysis, it will be stronger if it is not only understood that this process is purely a social process, but it will be stronger if it is also interpreted as an educational process carried out in a formal institution, such as a school.

The next stage is that the values of tolerance become a behavior (behaviors) of citizens, behavior based on the values of tolerance eventually becomes a culture or identity that is inherent in the citizens of the community.

CONCLUSION

The Klepu Village community, which consists of two religious groups, lives in a climate of tolerance between religious adherents based on five values of tolerance, namely; the value of compassion, the value of freedom to embrace religion, the value of politeness in preaching, the value of respect for other people, the value of knowing each other, and the value of balance. It is these values of tolerance that are continuously maintained by the people of Klepu village so that the atmosphere of tolerance between religious adherents is maintained

The inheritance of tolerance values in multicultural Islamic education in the Klepu village community, Sooko District, Ponorogo Regency through several stages; The first stage is the knowledge stage, in this stage tolerance becomes a knowledge that is taught to community members through several learning media such as mosques, houses, and communities. The next stage of knowledge about tolerance becomes a value or values held by the community, the next stage the values of tolerance become a behavior (behaviors) of the residents of the Klepu village community, behavior based on the values of tolerance eventually becomes a culture or the identity inherent in the residents of the Klepu village, Sooko sub-district, Ponorogo district

The model of enculturation of tolerance values based on multicultural Islamic education in an integrated plural society in a system that cannot be viewed from a single dimension, at least there are dimensions of value education, community education, and sociological dimensions. The model is composed of several variables, among others: a) the enculturated values include; affection, freedom to embrace religion, courtesy in da'wah,

respect, the value of getting to know each other, the value of balance, b) Institutions that are places for enculturation; From the results of the analysis, it is found that existing institutions that serve as vehicles for enculturation of tolerance values are in the form of non-formal institutions such as: mosques, residents' houses, and social activities, and will also be stronger if accompanied by processes carried out in formal institutions. c) Educational actors; actors who support the process of enculturating the value of tolerance consist of: Religious Leaders, Community Leaders, Rulers (Village Heads, Village Apparatuses) d) Teaching methods; methods in the learning process of the value of tolerance are several methods, namely: lectures, practices, and examples

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