



**THE INTERNAL CONFLICT OF MUSLIMS AND THE URGENCY OF THE
MAINSTREAM OF MULTICULTURAL ISLAMIC EDUCATION IN FORMING
ISLAMIC UNITY**

(Case Study of the Shia-Sunni Conflict in Sampang Madura)

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Abstract

After the death of the Prophet Muhammad, the burden of history was borne by Muslims for disputes that started from political issues. The successor to the leadership of the Prophet became the first problem and even became a prolonged problem. Starting from this political dispute, later it will spread to other issues, such as issues of theology and ideology, including the Shia-Sunni intersection which is also a continuation of political problems in the early phase of Islam. Meanwhile, multicultural Islamic education initiated by several Muslim scientists often only discusses the relationship between Islam and other religions. In fact, the problem of internal disputes among Muslims is equally important to be resolved. This study uses qualitative research methods with the type of case study research. The results of the study show the urgency of multicultural education in an effort to re-tighten (taqri@b) Muslims by adhering to the values of multicultural Islamic education. The values of Islamic education include ta'aruf (knowing each other), ta'awun (helping each other), tasamuh (tolerant), tawasuth (moderate), tawazun (harmony), al-'adl (justice) and zuhud.

Keywords: Multicultural Islamic Education, ukhuwah Islamiyah, Shia, Sunni.

A. Introduction

Islam teaches compassion for others, the environment and the universe. In a hadith known as al-musalsal bi al-awwaliyah which states that people who love others will be loved by Al-Rahman. It is said at the end of the hadith regarding the command to love creatures on earth so that the love of the Most Great Essence in the sky descends for the

universe (Al-Turmusiy, 2010:22). In other words, intrinsically the teaching of loving one another is found in Islam as a religion. Islam is a religion of mercy.

On the other hand, Islam also introduces a religion with the category of al-hanifiyah al-samhah, namely the teachings of the inheritance of Abraham, the great prophet recognized by several divine religions who teach compassion and moderation in attitude. The meaning of al-hanif is a straight and valid teaching. Meanwhile, the meaning of al-samhah is a religious teaching that teaches tolerance and breadth of behavior. (Salma, 2016: 41).

The linguistic meaning of al-hanif is a straight and true teaching (Salma, 2016: 41). Meanwhile, according to Ibn Hajar Al-Asqalani in the book Fath Al-Bari an annotation book on Sahih Al-Bukhari, al-samahah is defined as al-suhulah. Al-Samahah is a synonym for al-suhulah or ease. (Abdul Malik Salman, 1993: 2).

In social reality, Islamic teachings which solemnly prioritize mercy, compassion and tolerance, of course, sometimes differ *das sein*. In the early history of Islam, after the death of the Prophet Muhammad SAW, there were minor frictions in Muslim society starting from the political issue of replacing the leadership of the Prophet SAW. This friction involves many parties.

Leadership frictions continued after the death of the third caliph, Ustman bin Affan. Some parties demanded the completion of hudud or qishash laws on the killers of Uthman before the change of leadership. Meanwhile, some chose to appoint Ali bin Abi Talib as a replacement for Uthman.

Friction continued during the leadership of Ali bin Abi Talib. At least history records several events that can confirm the existence of friction, for example the Jamal war, the first civil war among Muslims. The war involved several friends with big names, namely Aisyah, Talhah and Zubayr bin Awwam on the one hand and Ali bin Abi Talib on the other. This war then ended in victory on the side of Ali ibn Abi Talib.

The second event was the Shiffin war. The war between the stronghold of Muawiyah bin Abi Sufyan who refused to be removed from the post of Governor in Basrah and Ali bin Abi Talib as caliph at that time. This war was almost won by Ali bin Abi Talib's side if only Muawiyah's side had not called for Tahkim, namely the resolution of the problem by arbitration. It is said that Muawiyah's troops were forced to raise the Al-Quran manuscripts on their spears and swords so that Ali's troops would accept the offer of tahkim (arbitration).

From this incident, the friction that initially only covered political issues turned into a major conflict that affected ideology. From here, camps with different political preferences and ideologies were born. The Shia camp who are loyal followers of Ali bin Abi Talib have acted fanatical and made Imamate or Ali's leadership part of the religious requirements. This camp tends not to recognize the leadership of the caliph before Ali. Some of them think that the caliph before Ali had done wrong by taking Ali's rights as caliph (Al-Syahrastani, 2003: 124). Although some Shia camps still respect the caliphs before Ali, Zaidiyah needs to be mentioned in the Shia camp who believe in this. The Shia camp still exists to this day and has even become the official state school of the Islamic Republic of Iran.

The second camp was the Khawarij, namely the camp that was against Ali and Muawiyah at the same time. This group is also as extreme as the first camp which lies in the ideology of takfiri or disbelief of people who are not in line with their manhaj and political choices and thoughts. This group disbelieved in the Ali and Muawiyah groups at the same time. One of the characteristics of this camp is to use interpreted verses or hadiths to attack other camps. They often use these arguments to justify the violence they commit. This camp does not exist by name, so it is different from the Sunni-Shia. But ideologically, we can still see its development in society.

The third camp is the Sunni stronghold. This camp recognizes and respects all caliphs, both Ali bin Abi Talib and the previous caliphs. They refused to comment and vilify friends of Ali and Muawiyah. This camp also does not include Imamate as a religious matter. Even one of the Sunni leaders stated that leadership is one of the prophetic inheritances to maintain religion and maintain world stability and to appoint competent leaders as an obligation in *ijma'*. However, the scholars still disagree about whether the obligation is a *shari'ah* obligation or a mere logical obligation (Mawardi, 1989: 03).

These differences lead to other things, such as ideology and belief, namely the pillars of faith in the Sunni faith, which Shia refer to as *ushul al-din*. Sunnis recognize the five pillars of faith, namely monotheism, *nubuwwah* or prophethood, *al-'adl* or justice, Imamate and *ma'ad* or the last day (Murtadha Mutthahari, 1992:26). Meanwhile, the pillars of Islam that are believed to include, prayer, zakat, fasting, pilgrimage and Imamate (Al-Kulayyini, 2007:12). The pillars of Islam in Shia are known as *furu al-din*.

This is different from the beliefs and claims of the Sunnis as the majority school in Indonesia. The Sunnis state that the pillars of Islam consist of 5 things, namely the creed, prayer, paying zakat, hajj and fasting Ramadan (Al-Jurdaniy, tt: 49). Meanwhile, the pillars

of faith consist of 6 things, namely faith in Allah, angels, His books, His messengers, faith in the Last Day and in His qada and qadar (Al-Jurdaniy, tt:39).

The concept of Al-Imamah in Shia is one of the pillars of the pillars of religion. This concept has also become a clear ideological differentiating concept between the Shia and other schools of thought, especially the Sunni schools. This Imam also occupies a very important position, even being called a level below the prophets as stated by Muhammad bin Ya'qub Al-Kulayyini in Usul Al-Kafi in the book of hujjah in the chapter al-farq bayn al-rasul wa al-nabiy wa al-muhaddats.

Al-Hasan bin Abbas Al-Ma'rufiy wrote to Al-Rida: "Make me your ransom, tell me what is the difference between a messenger, a prophet and an imam? So Al-Rida said or wrote: "The difference between the apostle, prophet and imam is that if the apostle is visited by Gabriel he sees Gabriel, hears and gets revelation and sometimes he sees him in dreams like the dream of Prophet Ibrahim AS. Sometimes he hears revelations and sometimes sees someone but does not hear revelations. The Imam is the one who hears the revelation but does not see a person (angel). (Al-Kulayyini, 2007:102).

The position of the Imam in Shi'ism is so vital that it is said to be the foundation of the faith. Even obedience to the Imam is so emphasized that it is mentioned in Usul Al-Kafi as follows:

I heard Abu Abdillah say: "We are people whom Allah has obliged to obey. Man is not expanded except that he knows us and it is not justified that man does not know us. Whoever knows us is a believer. Whoever disobeys us, he is a disbeliever. Whoever does not know us and does not deny us then he is astray. So he returned to the instructions that Allah has required to obey us. If he dies in error Allah will do what He wills. (Al-Kulayyini, 2007: 109-110).

Sunni and Shia differences are also found in some fiqhiyyah practices, such as holding one's arms in prayer. In the Sunnis, except for the Maliki School, all of them state the sunnah of the armband. Maliki states that holding arms is mandub. But the Shia actually forbid praying with their arms crossed, because they think it resembles the Magi. Imam Al-Jaziri stated in his writings:

"It is Sunnah to place the right hand on top of the left hand below the navel or above it. This sunnah is the ittifaq (agreement) of the three imams. However, the Malikis are of the opinion that this is a mandub (Al-Jaziri, 1990:285).

On the other hand, Al-Qumiy, a Shia fiqh expert stated: "Do not hold your arms, because the Magi do that (Al-Qumiy, 1986; 213-214)." Another fiqhiyyah difference is the

use of turbah stones in prostration when praying. Using the turbah stone for prostration, explained Al-Qumiy with the sentence, "Prostration on the grave of Al-Husayn (turbah stone) illuminates the seventh earth (Al-Qumiy, 1986: 213-214).

Meanwhile, according to the Sunnis prostrating putting the forehead on the place of prostration is part of the conditions for the validity of the prayer. If there is only dust on the forehead then it must be removed. As said by Al-Shaykh Abu Bakr Syatho': If a person prostrates and sticks something on his forehead, his prayer is still valid. But it is obligatory for him to remove the item during the second prostration. The meaning of sticking something, for example, is dust (Abu Bakar Syatho', tt: 164).

Although there are differences, there are also similarities and cultural intersections in these two major schools of Islam. The similarities are in the chapters of istighatsah, tawashul and tabarruk. Istighatsah in language is asking for help to eliminate distress (Al-Qafari, 2017: 36). Istighatsah is a prayer ritual performed with wasilah to ask for help. Also known as tawasul, namely praying using an intermediary. In the Shia tradition, tawasul and istighatsah are always performed using their imams. Al-Majlisiy, a Shia scholar stated in his book:

Al-Ridho said: "If trouble comes to you, then ask Allah for help through us." That is the meaning of the word of God, "Allah SWT has Asma'ul Husna, so pray using those names." He said, Abu Abdillah said, "We are Asmaul Husna Allah, nothing will be accepted except by knowing us (Al-Majlisiy, 1983:05)."

The prayers of the Shia are filled with elements of istighatsah and tawasul to their imams. For Shia, Shia imams who are ma'shum are a means of getting closer to Allah SWT with all the wishes they want. In the rules of Ahlussunnah or Indonesian Sunnis, istighatsah actually becomes a well-known routine and is often followed by a large number of congregations.

In the beliefs and traditions of istighatsah, tawashul and tabarruk between Shia and Sunni Indonesia, there are intersecting traditions. As explained by Kyai Ali Ma'shum in his book Hujjah Ahl Sunnah wa Al-Jama'ah, that tawasul with the prophet Muhammad SAW and other than him from among the prophets, awliya' and pious people is permissible and even sunnah.

Tawashul in this rule is a prayer that is said to Allah SWT through the intermediary of the honor and position of the shalihin. This is based on the opinion of Abdullah Zaini Al-Dimawi and Shaykh Al-Subkiy, that tawasul with the prophet to his Lord is good. The scholars both past and present have allowed it and no one has denied it, except for Ibn

Taymiyya. Because Ibn Taymiyya denied tawasul, he interpreted tawasul with a meaning that was not even known by previous scholars (Ali Ma'shum, tt:92-93).

The tradition of celebrating the Prophet's Birthday as a busy tradition is carried out by Sunnis in many places when the month of Rabi'ul Awwal is also the first tradition carried out by a Shia dynasty. The celebration of the Prophet's Birthday itself is often associated with the Ubaidiyah Dynasty or the Fathimiyyun Dynasty (910-1171). A Shia dynasty that had ruled in Egypt, had built a famous university, namely Al-Azhar University.

Although this is often denied by historians because the celebration is not actually a celebration of the Prophet's Birthday, but this is a celebration of the reign of the Fatimiyyah dynasty. The person who started it was one of the Sufi figures, Al-Shaykh Umar Mala '(d. 570H). Some also stated that the first celebration was by the Governor of Irbil, Muzhaffar Abu Said Al-Kukbiri (d. 620 H) (Muhammad Khalid Tsabit, 2018: 27-38).

Shiites and Sunnis alike need to promote the day. Al-Majlisiy a Shia scholar stated "the Prophet's birth was on the 17th of Rabiul Awwal before the Hijrah. If it is true on that day, then you should glorify that day and keep your rights (to be respected)" (Al-Majlisiy, 1983: 358).

Meanwhile, Al-Jazari, a Sunni cleric, also stated in his history about the greatness of the celebration of Mawlid:

"It has been narrated that a person actually saw Abu Lahab in his dream. Then Abu Lahab was asked: "How are you?" So he replied, "I am in hell. But every Monday night and I was given a drink between my fingers until approx. -he gestured over his forefinger - I accepted it because I freed Tsuwaibah when he gave me the good news of the birth of Muhammad (Muhammad bin Muhammad Al-Jazari, tt: 22).

Although for different reasons, Shiites and Sunnis also have the same tradition of respect in celebrating Ashura Day. While the Shia commemorate Ashura as a day of concern due to the martyrdom of Imam Husayn bin Ali in Karbala, the Sunnis mention the majesty of Ashura as a form of respect for not celebrating the joy of that day. Likewise, the Shiites, as stated by Al-Majlisiy, also leave every travel event.

"Whoever leaves the journey to fulfill his desires, Allah will fulfill his desires in this world and the hereafter. Whoever makes Ashura a day of calamity by mourning and weeping, Allah will make the Day of Judgment a day of joy and pleasure and be gathered with us in Paradise. Whoever commemorates Ashura as a day of blessing and keeps treasure in his house, then the treasure will not be blessed. They will be gathered in hell with Yazid and Ubaidillah bin Ziyad and Umar bin Sa'd in the deepest hell" (Al-Majlisiy, tt: 344-345).

Meanwhile, on the other hand, Al-Shaykh Abdul Qadir Al-Jilaniy also explained the importance of the greatness of Ashura in his book Al-Gunyah that:

“The tenth is the day of Ashuro, a one-day fast to be able to erase one year's sins. Time after time is the glory that God has given to people so that they can wash away their sins and wash away their sins” (Al-Jilaniy, tt: 90-92).

Tradition expresses sorrow and refuses reinforcements by making seven-colored porridge. This right is also found in the Sunni references. This is because when Nabiullah Noah AS got off the ship, he and his followers were hungry. Meanwhile, supplies have run out. So he ordered his followers to bring before him the rest of his provisions. Some came with a handful of wheat, some brought fennel nuts, some brought full beans (a type of soybean), some brought a handful of himmash nuts, so that 7 kinds of seeds were collected. At that time it was Ashuro day. So Noah cooked it and they ate it all until they were full with the blessings of Noah's prophet” (Abu. Bakar Syatho', tt: 267).

Another similarity is the tradition of visiting the graves of the righteous. Even Al-Majlisiy narrated an obligation to make a pilgrimage to the tomb of Imam Husayn bin Ali.

“Order our people to make a pilgrimage to the tomb of Husayn bin Ali. Pilgrimage to him means avoiding all damage, drowning, fire and wild animals. Pilgrimage to him is obligatory for those who acknowledge the Imamate of Husayn from Allah SWT.” (Al-Majlisiy, 1983: 01).

The tradition of visiting the grave is also found in the Sunnis of the Archipelago. The custom of visiting the graves of awliya' is a tradition that really lives on among the Sunnis, or the Nahdliyyin (as they are affiliated with the NU organization). This recommendation is not as extreme as the Shiites who require Imam Husayn's pilgrimage. Al-Ghazali states:

“Pilgrimage to the grave is generally recommended to remind and warn of death. While pilgrimages to the graves of pious people are sunnah to take blessings and also reward for their piety. (Al-Ghazali, tt: 521).

These differences and similarities should be a bridge to get to know each other and not to legitimize disputes among Muslims. This is because basically the differences and similarities are only a matter of perspective and sunatullah.

Sampang, Madura, a district on the island of Madura, witnessed the clashes between Muslims due to differences. The Shia-Sunni riots exploded and killed the nation's youth who uphold differences with the slogan Bhinneka Tunggal Ika.

On Sunday, August 26 2012, riots broke out. A Shia believer named Hamamah became a victim of the attacker's ferocity to death because he was attacked. Several people were also victims. They hid in TM's house, the residence of a Shia community leader in

Sampang. (<https://nasional.tempo.co/read/425697/kronologi-penyerangan-warga-syiah-di-sampang/full&view=ok>).

As a result of the riots, the Sampang Shia community had to be expelled and localized by the East Java Provincial Government to a flat in the Jemundo area of Sidoarjo as refugees. In refugee camps, children's rights to education are neglected. This hinders their future. The government's concern for education for all the nation's children is extinguished like a mirage. The future of children is uprooted from civilization, alienated from the culture of their ancestors by the walls of flats with no hope for a future.

The riots became a sign of the importance of getting to know each other between sects in Islam. But it is also an important lesson to understand multicultural Islamic education. Multicultural Islamic education is often interesting to discuss, especially regarding the relationship between Islam and other religious communities. Meanwhile, the importance of multicultural Islamic education in resolving conflicts within religious communities is neglected.

Researchers and teachers working in multicultural Islamic education are often skilled in providing solutions to the problems of Islam's relationship with other religions. However, they often fail to even map out the problems that arise within the Muslims themselves. Thus, this study seeks to highlight the importance of problem solving through multicultural education.

B. Discussion

A. Multicultural Islamic Education

Education, including multicultural education, is a teleological (purposeful) development process. Education as an effort to foster and inherit cultural values and insights, has an obligation to determine the achievements of the nation's people, even to determine their socio-cultural level. Therefore, education is not a mere speculative business and activity, but must be fundamentally and planned. Education must be a process that aims to produce human beings who, apart from being knowledgeable, also have noble character and morals as stated in the goals of national education. The purpose of national education is to develop Indonesian people and educate the life of the nation and humans who have piety and faith in God Almighty and have noble character, are independent, have a strong personality, spiritual and physical health, skills and knowledge, and finally have sense of responsibility for the nation and society.

Among the noble character that must be created through education is the ability to appreciate differences as an expression of noble character and as a form of national and

social responsibility. Characters like this will only appear in an education system that upholds, teaches and gets used to respecting differences. Education in the world of contemporary Islamic education is referred to as multicultural Islamic education.

Theoretically, there are approaches to multicultural education, namely education regarding cultural or multicultural differences, education for cultural pluralism, bi-cultural education, and multicultural education as a human moral experience (Tholchah Hasan, 2016:28-32).

Meanwhile, the values of multicultural Islamic education according to Tholchah Hasan stated that the values of multicultural Islamic education consist of ta'aruf, tasamuh, tawasuth and tawazun. These things are called the roots of the inclusive values of Islamic multiculturalism (Tholchah Hasan, 2016: 41).

Educators, researchers, and analysts of multicultural Islamic education always rely on Islamic multiculturalism on a verse in the Al-Quran Surah Al-Hujurat verse 13 which reads:

O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing.

In the interpretation of al-Alusi states that in fact we come from the same lineage, namely Adam and Eve. So, it is not appropriate to be proud for reasons of lineage. This verse can also be interpreted that we are all born by our respective fathers and mothers and do not deserve to be proud. In interpreting al-shu'ub, Al-Alusi explains that al-shu'ub is a collection of tribes. While these tribes are the 'amir group. There is also an interpretation that al-shu'ub is used among the 'ajam (non-Arabs). Arabs use the term Kabilan. The Israelites use the term asbath.

This is a form of criticism of the reality at that time where some non-Arab tribes denounced Arab tribes or vice versa. There are some parties who underestimate the role of the Arabs and do not consider their superiority over other peoples, such as the Jews and the Magi. Abu 'Ubaidah who has written a book about the shortcomings of the Arabs. Ibn Garsiyah also has a treatise on the primacy of the Ajam (non-Arabs) over the Arabs. Scholars in Andalusia (Spain) have widely refuted this opinion. There are also those who state that al-shu'ub is used for Yemeni Arabs from the al-Qahthan line. The word tribe is used for the Arabs of the Adnan line. Meanwhile, according to Qatadah, Mujahid and al-Dhahak, al-shu'ub is a distant lineage. Meanwhile, the tribe is a close lineage. Some say al-shu'ub is used for the Mawali group (descendants of former slaves, prisoners of war or non-Arabs), while the tribes are used for Arabs.

For al-Alusi, all of this was created with the aim that everyone can get to know each other by meeting each other, interacting (silaturrahim). The lineage mentioned is used for inheritance, not to be proud of each other with descendants and groups. Al-A'masy read the word "lita'arafu" with the reading "litata'arafu." Meanwhile, Aban from Ashim's narration narrates the reading "lita'rifu" which means to understand that you need each other. At the end of the 13th verse of the letter al-Hujurat also for al-Alusi is a statement about the prohibition to be proud of each other with descendants and tribes as a sign that humans should work hand in hand in doing good and piety (Al-Alusi, tt: 161-163).

In addition, Muhammad Fakhr al-Din al-Razi in his interpretation of Mafatih al-Ghaib commented that the willingness to know each other should not be hampered by differences in skin color, language, or culture, because a person's glory is not determined by skin color or throne. A person's glory is determined by his knowledge and deeds. In his narration also explained about Q.S Al Hujurat verse 13. Al-Razi stated that the Messenger of Allah said, "We prophets do not inherit anything." But in another hadith it is stated that "ulama are the inheritors of the prophet." The Prophet did not bequeath lineage and wealth, but he bequeathed knowledge. (Al-Razi, 1981: 136-139).

Yusuf al-Qardawi provides the concept of multiculturalism in civil society. In this case, Yusuf al-Qardawi notes in his book al-Khasha'ish al-Ammah li al-Islam that there are seven concepts, firstly, divinity (Al-Rabbaniyah). Two important things include Al-Rabbaniyah, namely as a direction and a goal which means that everything must be the direction and goal of everything. Second, Al-Rabaniyah as a source or reference and method. References and methods should also follow the rabaniyah direction and purpose. (Qardhawiy, 1983:9-55).

Second, humanity (al-Insaniyyah), Islam is a religion of humanity. Islam respects humanity very clearly and definitely both in aqidah, worship, sharia and its instructions. As a religion of humanity, Islam teaches humans to be fully human who knows their duties and responsibilities as humans and also respects humans and humanity. (Qardhawiy, 1983:57-104).

Third, completeness (al-Syumuliyah). Islam wants its teachings to reach all that is known to man. This starts from religion, philosophy and schools of thought. This equipment also reaches all ages, all life and all human behavior. As a perfect religion, Islam must cover all aspects of human life, starting from the human relationship with God to the relationship between humans. (Qardhawiy, 1983: 105-125). In this aspect, of course we must agree that Islam is not only concerned with the hereafter, but also wants humans to

live well in this world (fi dunya hasanah) and achieve goodness in the hereafter (fi al-akhirat hasanah).

Fourth, moderation (al-wasathiyah). Islam requires its adherents to be moderate, i.e. maintaining harmony, in other words, moderate and fair between the two opposing or contradictory poles so that they are not too inclined to one side and forget the other side by not giving one side a portion that is too large from the other side. and forget the rights of others. (Qardhawi, 1983: 127-156). Moderatism is actually not a new thing because moderateism is a teaching and a trait that Allah Almighty has attached to the Qur'an to followers of Islam, as stated in Q.S. Al-Baqarah verse 143.

Likewise, We have made you (Muslims) a "moderate people" so that you may be witnesses of (deeds) of mankind and that the Messenger (Muhammad) may be witnesses of (deeds) you. We have not made the qibla that (formerly) you (oriented) to it, except that We may know who followed the Messenger and who turned back. Indeed, (the change of Qibla) is very heavy except for those who have been guided by Allah, and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind."

The verse conveys the nature of Muslims as "al-wasath." The word wasath (singular) and al-awsath (plural), means the middle (A.W. Munawwir, 1997: 1557). Shaykh Nawawi Al-Jawi said that the word wasath means the chosen people who are just and commendable in knowledge and charity (Nawawi, tt: 37). Meanwhile, according to Al-Shabuniy, quoting Al-Thabariy stated that the word wasath in the verse has the same meaning used by the Arabs, namely choice and or fairness. This means that the best case is the middle or moderate. Because fanaticism that leads to radicalism and freedom that tends to ignore rules and liberals, both are despicable things. (Al-Shabuniy, tt: 37).

Fifth, reality (al-waqiiyah). Of course what is meant in this reality is not like the Western philosophy of materialism or positivism. Many things are contrary to the Qur'an, for example about the material which ensures that there is nothing but the visible. In other words, the reality in question is the existence of the Most Compulsory Essence, namely the Essence Who created everything with its stipulations. So actually the reality here is not contradicting philosophy and morality (Qardhawi, 1983:157-186). In addition to the teachings of great values, Islam also requires Muslims to see social reality with full awareness.

Sixth, clarity (al-whuduh). This clarity is part of the primacy of Islam in terms of its main teachings and principles, sources and references, aims and objectives, methods and tools. (Qardhawi, 1983: 187-213). Islam teaches Muslims that in fact Islam is a clear

teaching both in terms of law, ethics and teachings. Islam knows no ambiguity and paradox. Islamic teachings were developed with clear values and tools.

Seventh, cohesion between stability and flexibility (*al-jam'u bayna al-tsabat wa al-murunah*). Many Muslims are trapped in favor of stability about the state of the world and neglect flexibility, and vice versa. Even though it has been stated that Islam wants us to be moderate in attitude (Qardhawi, 1983: 215-258) Islam teaches its adherents not to be fanatical about stability but also does not always prioritize flexibility instead of tending to override Islamic values and teachings.

As a moderate religion, Islam also teaches freedom in everyday life. However, it is certainly freedom that upholds ethics and rules, not irregular freedom as embraced by some liberal circles. Abd al-Qadir Awdah describes a theory of freedom that can be drawn from its relevance to multiculturalism. Broadly speaking, according to him, Islam stipulates three kinds of freedom. First, freedom of thought. Islam came to echo the freedom of thought from indecision, superstition, bandwagon and unreasonable customs. Islamic Shari'a does not tolerate any belief except after thinking about it and making it reasonable. Islam also does not allow anything said and done except after the person has thought about it. Islam has come to call on things that make sense especially in the Qur'an, such as about the existence of Allah, as well as the creation of the heavens, the earth and all creatures.

Second, freedom of will. Islam affirms this freedom of will with at least two proofs. The first proof is the absence of coercion to others about the faith. Everyone is allowed to maintain the glory of their respective faiths without coercion. The second proof, namely the protection of the faith. Even a person must and is able to emigrate to save his faith. If he does not emigrate, then in fact he first wronged himself before being wronged by others.

Third, freedom of expression. This freedom is given regarding expressing opinions which must prioritize ethics, the public good, general rules. Freedom of opinion is also not absolute, but it is limited so that it does not go outside the limits of general ethics and main morals or contradicts religious texts. The Messenger of Allah himself was praised by Allah with, "Indeed you (Muhammad) are indeed above noble character." There is also a Qur'anic text that describes the rules of freedom of expression in the Shari'a, namely the word of Allah, "Call to the way of your Lord wisdom and good words and argue with them with better words." These three kinds of freedom are reinforced by Abdul Qadir Awdah with a set of valid arguments so that his arguments are very accurate and satisfying. (Abdul Qadir Awdah, tt: 29-35).

B. Shia-Sunni riots in Sampang; Among Political Enemies, Family Conflicts and Power Struggles

The Sampang Shia Community is a Shia community led by Tajul Muluk. Initially, the Sampang Shia community had the same beliefs, practices and schools of thought as the majority of Madurese people. Like the beliefs of most Madurese, they initially adhered to the Imam Shafi'i school of jurisprudence, the Abu Musa Al-Asy'ari-Abu Hasan Al-Maturidi school of belief and followed the views of Imam Al-Ghazali-Junayd Al-Baghdadiy in Sufism. However, formally, this community is a follower of the Sunni sect.

Tajul Muluk began studying Shia teachings while studying at a pesantren in Bangil, Pasuruan. Islamic Boarding School Foundation (YAPI) Bangil which was founded by Ustadz Husein Al-Habsyi, one of the sayyid or habib, descendants of the Prophet who declared himself a descendant of Sayid 'Ali Al-Uraidhiy son of Imam Ja'far Al-Sadiq, one of the imams in the tradition Imamiyah Shia or Itsna Asyariyah Shia. Ustadz Husein in his confession Tajul Muluk teaches openness in sects. Likewise, at YAPI, 5 schools of jurisprudence are taught, namely the mainstream schools of jurisprudence such as Hanafiyah, Malikiyah, Syafiiyah and Hanabilah, as well as the Ja'fariyah school. Therefore, Ustadz Husein is often personified as a Shia figure. This is because in the naming of pesantren and their attributes, they are closely related to Shia culture, such as the use of the name Hawzah for takhashus or advanced classes which are identical to the naming of Shia institutions.

Besides studying officially at the Shi'ite School at the YAPI boarding school in Bangil, Tajul Muluk also learned about Shi'ism from a scientific odyssey by TM accidentally when he was stranded in Saudi Arabia. He actually hopes to go to college or study in Saudi Arabia. In fact, fate brought him into odd jobs at a restaurant in Saudi Arabia because of a rogue agent.

On one occasion when he was in Saudi Arabia and met some friends who invited him to study several books, then it was suspected that they contained Shia teachings and formed a scientific character in Tajul Muluk. Tajul Muluk also stated that he had learned Shia from books obtained by his father. The struggle with open literacy, the struggle with cross-thinking and cross-mazhab that he lived made the Shia he brought was unique. Tajul Muluk specifically studied with a friend named Muhammad iwa' Mahdi, a student of King Abdul Azis University who was known by Tajul Muluk in Saudi Arabia.

The name of Shia Sampang involved, not only TM, there is also another name that cannot be separated, namely Roisul Hukama. Roisul Hukama is the younger brother of TM. The two of them had time to seek knowledge together at YAPI, a foundation managed by Ustadz Husein Al-Habsyi who is known as a Shia leader in Bangil, Pasuruan, East Java. Roisul Hukama who is the younger brother of Tajul Muluk, upon his return from YAPI immediately helped his father in education. While Tajul Muluk at that time chose to go to Saudi Arabia. Roisul Hukama, who had helped his father from the start, was different from his older brother, Tajul Muluk.

Roisul Hukama is also one of those who oppose the teachings brought by Tajul Muluk. For him, Tajul Muluk has damaged the teachings and traditions of his ancestors. Roisul Hukama, who was originally known as the vanguard of Tajul Muluk's defense, turned into Tajul Muluk's main enemy within his family. Roisul Hukama is a kyai-blater figure. Kyai who is also a local hero so that people tend to avoid or are reluctant to deal with him.

In the Madurese rural power tradition, there are at least several layers of character. First, mak kae 'or kyai (religious figure/toga). This is a symbol of leadership in the field of religion. Kyai in Madura occupy an unusually high position. The tradition of glorifying kyai in Madura is extraordinary. As adherents of devout Islam, the Madurese have always thought that the kyai is a symbol of "director" for the happiness of the hereafter. In fact, in many cases the kyai also becomes a "pointer of direction" for economic, social and political interests in the community.

Second, klebun (government figures) or village heads and village officials. As a symbol of government power. This ruler remains subject to the first power. Therefore, Klebun often does everything they can to get sympathy from religious leaders. The interplay between the existing government powers, but still "shyly" subject to the kyai's power, causes the socio-cultural pattern in Madura to be so unique. Third, the rogue character (tojing). Commonly called a blaster. Namely the figure who holds the knot of strength of the local heroes. It may sound strange in the minds of some people who do not understand the Madurese tradition. But in fact this tradition lives in the breath of the Madurese tradition. Blater, too, is still subject to the first powers. In fact, it is not uncommon to be at the forefront of protecting the interests and fatwas of the kyai. There is also a fourth power actor, namely community leaders. Here, educated people are not

included in the first category but are not included in the village government, so their role is less visible.

Roisul Hukama's support for Tajul Muluk was originally not only due to brotherhood, but also because of education and shared thoughts. Then the two clashed over several things. First, the issue of Tajul Muluk attacked Roisul Hukama for criticizing his way of educating santri. In Roisul Hukama's view, Tajul Muluk has attacked his teaching methods so that his students are reduced or even exhausted. The Tajul Muluk attack in Roisul Hukama is believed to have discouraged people from leaving their children with Roisul Hukama.

Second, the feud over women's issues. In the version narrated by Tajul Muluk, Roisul Hukama is a kyai who likes to marry and divorce. Whereas in the unwritten tradition of the Madurese community, the widow of a kyai will experience a hard life. This happened because the kyai's widow, traditionally, could not be married by just anyone. The position of the kyai which is very elementary in the life of the Madurese community makes the widow of the kyai experience a hard life after the divorce. Meanwhile, Roisul Hukama, also tried to marry a female student from Tajul Muluk named Halimah.

Halimah, who is a female student from Tajul Muluk, noticed that RH wanted to marry her. Halimah, is a student of Tajul Muluk that she has taught since she was little. With various considerations, Tajul Muluk even matched Halimah with one of his students named, Dul Azis. In front of Halimah's parents, Tajul Muluk also stated that he would bear the risk of the marriage.

According to Roisul Hukama's point of view, what Tajul Muluk did was an open attack against his will. He thought that his brother no longer respected him by influencing Halimah's parents to reject his proposal and instead set her up with another man. Since Roisul Hukama already regarded his brother as a noble in open confrontation, he did the same. He started his open attack by exposing his brother's Shia sect with all its heresies.

Roisul Hukama's open attack on Tajul Muluk gave hope to those who had been disturbed by Tajul Muluk's presence from the start. Those who were initially reluctant to Roisul Hukama finally started an open attack on Tajul Muluk and supported Roisul Hukama. Family conflicts grew after the death of his father. The presence of the mother among them did not solve the problem at all. This problem is compounded by the increasing number of problems due to disputes in the distribution of inheritance.

Open attacks against the Shia were even more intense after several cleric organizations began to discuss the existence of Shiites in their environment. Apart from being considered as destroying beliefs that are believed to be ingrained among Madurese as adherents of Sunni Islam, the presence of Tajul Muluk with all his criticisms of social establishment is also considered to disturb the respect for the *buppa' bhabbu' ghuru rato*, namely a social system that places respect for the father, mother, teachers and government as a principle and a tradition of life that is upheld.

All attacks against Shia are increasingly open, starting from local kyai organizations or associations, to heretical decisions issued by the East Java MUI. This is considered natural because the presence of Shia affects the existence of Sunni teachings that are ingrained in Madurese society. On the other hand, Tajul Muluk's criticism of the traditions and culture in his environment has the potential to damage the social order, including his lawsuit against the *maulidan* tradition, the marriage tradition of kyai who are often polygamous or married and divorced, and criticism of the government with its fraudulent actions shifting the already stable socio-political position.

The political factor regarding the increasing solidity of the anti-Shia movement in Madura, of course, this is as a result of Roisul Hukama who broke away and even openly attacked Tajul Muluk in several forums in public, a Madurese tradition that makes the family the first protection institution in the *buppa' bhabbu' ghuru rato* has disappeared from Tajul Muluk's side. Because of Roisul Hukama, Tajul Muluk's closest family who also identified himself as a *kyai-blater* had openly attacked Tajul Muluk.

Tajul Muluk's criticism of the *slabet* tradition or transportation money received by kyai in the *maulidan* tradition has also become a hot ball that continues to roll. For Tajul Muluk, the wealth owned by the community should not be used up only for celebration parties. The future of children's education also needs to be considered. However, this criticism is also considered an attempt to delegitimize the position of the kyai and destroy the hereditary traditions in the celebration of Maulid.

C. Multicultural Islamic Education Values as Capital for Islamic Unity

Riots and violence in the name of religion according to William T. Cavanaugh's opinion, this violence is actually more likely to be carried out for secular reasons but under religious pretexts. Some parties hijack religion as an excuse to commit violence that is actually socio-economically motivated (Cavanaugh, 2014: 552).

Cavanaugh's thesis states that murders are more likely for reasons of "secular" ideology and practice, such as for social, economic and political reasons but at the same time they hide behind religious cloaks. This thesis was then welcomed by a professor of history from Boston University, Barbara Diefendorf who questioned the function and urgency of religion for humans. One of the important questions asked is, are all kinds of religious wars due to religion? He answered simply, "Yes." In other words, religion is something that gives political authority, the authority of the social hierarchy includes providing facilities and social order, for example by establishing claims and codes of right and wrong. Religion becomes a pendulum of violence as well as providing legitimacy of violence with the legitimacy of truth (Diefendorf, 2014:552-552).

There are three different views on the position and role of religion in this violence. As stated by Gideon Aran, a Hebrew University professor, Sociology and Anthropology Studies Program and a professor at the University of California, Berkeley Political Science Studies Program, Ron E. Hassner argues that violence in the name of religion is inherent in religious institutions themselves. and its primordial roots can be traced. This view adopts the opinion of the determinists. This view excludes historical factors and religious actors. When referring to Islamic teachings, especially the interpretation of jihad, infidels or apostasy and other things that have the potential to give "authority" to someone to commit violence against others.

Second, the point of view which states that violence is related to traditions in certain religions. They distinguish between an inherently peaceful religious movement and an inherently violent movement. Perpetrators of violence in religion according to this view are due to the immanent factor of religion. Third, the view that is influenced by the views of Marxism or instrumentalism. They state that religion is an instrument for the emergence of violence, and the existence of a flexible religion is a reason to legitimize the violence they commit. (Aran and Hassner, 2013: 356). In the case of Shia Sampang, it is known that there are several parties who feel that they represent Islam and are the most authoritative parties in interpreting Islamic teachings. They are considered entitled to give a deviant stamp to other parties who have different views.

Thus, the values of multicultural Islamic education are very important to be taught as the main stream in moral education. The value of ta'aruf introduced by Muhammad Tholchah Hasan is a positive indication in a plural society to be able to live together, respect each other and accept each other's differences. (Tholchah Hasan, 2016: 41). Ta'aruf becomes a cultural gateway that gives access to take the next steps in building togetherness in cultural life through inclusive characters. This ta'aruf value is important

for upholding the values of multicultural Islamic education. This is because humans are not only homo sapiens but also act as homo socius.

The second value of multicultural Islamic education is tasamuh or tolerance. Tolerance in Latin comes from the word "Tolerantia." This word means leniency, gentleness, lightness and patience. (Hornby, 1995:67).

Tasamuh (tolerance) is a form of stance or attitude that is manifested in the willingness to accept various views and diverse opinions even though they do not agree with them. Tolerance is an attitude that arises from the realization that things may be different, but not necessarily contradicted.

Tolerance generally refers to an attitude that is inclusive, generous, voluntary and gentle. According to The United Nations Educational, Scientific and Cultural Organization (Unesco), tolerance is defined as an attitude of mutual respect, mutual acceptance, mutual respect in cultural diversity, freedom of expression and human character (Walzer, 1997:56).

According to Tillman, tolerance is mutual respect with the aim of peace. Tolerance is the method to peace. Tolerance is referred to as an essential factor for peace (Tillman, 2004:95). The implementation of this attitude of tolerance must be based on an attitude of spaciousness towards others by paying attention to the principles, namely without sacrificing these principles. (Daud Ali, 1989:83).

The third value is the value of tawazun. The value of tawazun is a value that prioritizes the maintenance of social harmony. The harmony created from the value of tawazun is valuable and very important. Tawazun is an attitude of self-balancing, in other words, a balance between the life of the world and the hereafter, a balance between aqli and naqli arguments, a balance between physical and spiritual interests, including balance when looking at the truth of the teachings adopted and the truth in the teachings of others.

The fourth value is the value of ta'awun. This value is related to the value of helping each other. The value of helping each other is also an intrinsic teaching in Islam. The Qur'an in Surah Al-Maidah verse 2 states, ... And help you in (doing) goodness and piety, and do not help in sin and enmity. Fear Allah, indeed, Allah is severe in punishment.

If these four values of multicultural Islamic education are explored and become mainstream in Muslim religious learning, students will realize the importance of Islamic unity and harmony between Muslims. In accordance with its objectives, education will be a planned effort to create human beings who believe and are pious, have noble character and are responsible for their obligations as good citizens.

C. Conclusion

The problem of the Shia-Sunni conflict teaches Muslims how important it is to teach education about the values of multicultural Islamic education. This is useful for strengthening Islamic unity. Ukhuwah Islamiyah or brotherhood in faith is only possible if it is based on the values of ta'aruf (knowing each other), tasamuh (tolerant), tawazun (harmony) and ta'awun (helping each other). Do not let the incident of the Shia-Sunni riot in Sampang repeat itself without Ukhuwah Islamiyah.

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