



ISLAMIC EDUCATION GENEALOGY AS THE BASIS OF TREATING RELIGIOUS PLURALISM AND RELIGIOUS COMMUNITY HARMONY

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Abstract

This article discusses multicultural education as a relevant educational model used as a basis for caring for religious pluralism and religious harmony for the people of Karangpandan Village who have religious diversity. The background of this study is that there are many groups of intellect towards religious pluralism which ultimately distort national unity. Seeing these conditions, it is important to make real efforts in order to re-awaken the importance of religious pluralism and religious harmony. This study uses a qualitative approach with ethnographic types. The main objective of this research is to describe religious diversity, religious pluralism, and religious harmony and to treat religious pluralism and religious harmony in Karangpandan Village that is obtained from empirical data. To obtain a valid data, it is done by means of participant observation, in-depth interviews, and document analysis. Data sources were selected using a snowball sampling pattern, while the analysis was based on qualitative data/informants in the field using four types of qualitative data analysis techniques, namely domain analysis, taxonomy, componential analysis, and cultural theme analysis. The results of this study indicate that the formal findings of this research is the collaborative accommodative multicultural Islamic education model, that is, a plural society that has a dominant culture, makes certain adjustments and accommodations for the cultural needs of minorities, formulates and implements culturally sensitive laws, and provides freedom to minorities to maintain and develop their culture, otherwise the majority do not against the dominant culture and between the majority and minority groups collaborate to build and maintain a culture of society that implements the values of multicultural education.

Keywords: : *Genealogy of Islamic Education, Religious Pluralism,*

A. Introduction

Plurality is a fact that cannot be separated from the civilization of the Indonesian nation. One of them is religious plurality, which is in accordance with the first principle of Pancasila as the basis of the state, namely by recognizing the existence of 6 official religions and there are hundreds of religions or beliefs that grow and exist in society. Plurality itself eventually gave birth to two wedges, namely some slices that accepted plurality then instilled an attitude of religious pluralism, while some other slices were allergic to plurality, strongly opposed and had views of anti-religious pluralism. The recent spread of groups that vehemently reject religious pluralism and religious harmony has

given birth to many people's concerns about the fate of religious pluralism and religious harmony which have been maintained for 76 years since Indonesia's independence.

This phenomenon must find a quick and measurable solution, so as not to distort the values of national unity, because if it is allowed to drag on, it will certainly raise fears of national disintegration. Efforts to resuscitate all elements of the nation, both individuals and groups of people on the importance of religious pluralism and religious harmony, seem to be something that is urgently needed at this time, so that the Indonesian people return to the icons known by the international community so far, namely as a friendly nation. tolerant, safe, and comfortable. In addition to that, to further strengthen the positive stigma that the State of Indonesia is a country that guarantees security, freedom of religion and worship for adherents of various religions. This effort can be carried out using various approaches, including the approach of religious education, especially Islamic education. Because every religion teaches the values of virtue and humanity. Another effort is to show evidence that religious pluralism and religious harmony can be cared for together by adherents of various religions even though they live side by side with one another in an open social order. Whether it's a company, an educational community, a housing complex, or living in a village, sub-district, or a wider area.

Malang Regency is one of the regencies that has a diversity of religions. There are several sub-districts that have significant religious diversity, for example several villages in the sub-districts of Poncokusumo, Donomulyo, Poncokusumo, Wagir, Ngajum and Pakisaji. In Pakisaji District there is one village, which has lived in harmony together for decades even though its people are of various religions, because the religious elite, the village government and the community have compactly cared for religious pluralism and religious harmony. The village is Karangpandan Village.

Karangpandan Village is located in Pakisaji District, Malang Regency, which is at the southern tip and borders with Kepanjen District. The uniqueness of Karangpandan Village, which is widely known by the people of Malang Regency, is as an icon of the Malangan Mask because here there are craftsmen, preservers, and the *Asmorobangun* dance studio which is well known to art lovers and cultural conservationists of the Malangan Mask Dance. Its existence still exists today, and it still often holds Malangan mask art performances. However, it is not this uniqueness that attracts the writer to conduct research in this village, but rather the existence of religious diversity, religious pluralism, religious harmony, and the harmonization of life between religious communities which seem very vulgar and interesting to examine. When entering the main road of

Karangpandan Village, plurality looks so vulgar. At the junction of the main road stands the Darussalam (Islamic) Mosque, then across the road to the east is the GKJW (Catholic) Church, while beside the junction stands a statue of the Malangan mask, namely the statue of Raden Sekartaji (Belief). Approximately one hundred meters to the west there is the Village Hall with a Javanese joglo building on the front wall on the right and left sides there are paintings of characters/plays from the Malangan mask puppet story. Then two hundred meters to the west of the village hall stands Pure Jagad Kalimosodo (Hindu). Malang Regency is one of the regencies that has a diversity of religions. There are several sub-districts that have significant religious diversity, for example several villages in the sub-districts of Poncokusumo, Donomulyo, Poncokusumo, Wagir, Ngajum and Pakisaji. In Pakisaji District there is one village, which has lived in harmony together for decades even though its people are of various religions, because the religious elite, the village government and the community have compactly cared for religious pluralism and religious harmony. That village is Karangpandan Village.

Karangpandan Village has 3 hamlets, namely Karangpandan, Bendo, and Kedungmonggo Hamlets. In this village there are 4 religions that live side by side, namely Islam, Hinduism, Catholic Christianity, and Protestant Christianity. Islam consists of several groups, namely NU, LDII, Muhammadiyah, Islamic beliefs, and the Alhidayah Group. Muslims have 7 large mosques and 22 prayer rooms scattered in each hamlet. Besides the mosque there are also 2 sizable Islamic educational institutions, the first is the Budi Mulia foundation which was founded by a charismatic cleric in early 1998 named K.H. Muhammad Salim or better known as Abah Salim. the community knows Abah salim with his low profile character, narrow mindedness and adhesiveness to the people. The Budi Mulia Foundation consists of SMP and SMK as well as Tutoring. The second is the Darul Falah Foundation with its founder K.H. Abdurrohman who has two units of educational institutions, namely the Darul Falah Islamic Boarding School and the Darul Falah SLTP.

Hinduism has 2 pures, 1 small pure which is located in the village of Karangpandan, and 1 large pure in the hamlet of Bendo which is integrated with the Tri murti Hindu religious educational institution. This institution has educational units for PAUD, TK, SD, SMP and SMA. Students in Trimurti come from the village of Karangpandan itself as well as from surrounding villages, especially villages with many adherents of the Hindu religion such as Glanggang Village, Kesamben Village, Babadan Village and other villages around Karangpandan Village. Christianity has 2 churches, the GPI Church is located in

Kedungmonggo Hamlet, while the one in Karangpandan Hamlet is the GKJW church. These two churches also have quite a lot of congregations on Sundays.

B. Discussion

Based on the results of field findings that have been carried out by researchers in Karangpandan Village, Pakisaji District, Malang Regency, the following research results were obtained;

1. History of the Process of Islamic Education in Karangpandan Pakisaji Village, Malang.

To find out and identify the history of the process of Islamic education in Karangpandan Village, an analysis was carried out on several aspects, namely: a) The history of religious diversity in Karangpandan Village, b) The process of growth and development of Islam in Karangpandan Village, c) Islamic religious elites and values the value of education taught in Karangpandan Village. History in Arabic is called *tarih*, which according to the language (etymology) means the provisions of the period. Meanwhile, according to the term means "information that has occurred among them in the past or in the past". Then what is meant by the science of history is "a knowledge that is used to find out the circumstances or events that have been or are happening among the people". (Cholil: 1969. In Zuhairini, 2011: 1). Related to this research is the history of Islamic Education in Karangpandan Pakisaji Village, Malang, which is the basis for maintaining religious pluralism and religious harmony in society.

Since the early 1900s, Karangpandan Village has been predominantly Muslim, but around 1955 to 1965 the people of Karangpandan Village have massively converted to Hinduism. Based on the results of interviews with several sources, it was found that there were factors that led to the conversion, one of which was because of fear of being accused of the PKI. This is because some of the Muslim community only have Islamic ID cards, and are not diligent in worship, so to clarify their religious position, they switched to Hinduism. Another reason was that at that time Mr. Poncowiryo as the village head brought Bendande from Bali to hold a Hindu religious ceremony in Mr. Poncowiryo's yard. After the event was over, many people became interested in Hinduism and then converted to Hinduism. (W.P Kades,12/12/2019)

After the political situation stabilized and the PKI was crushed, some people returned to Islam, but some others remained Hindu. Then some mubaligh came to Karangpandan Village to preach with various models of preaching. Among the Islamic

religious elite whose names and roles were often mentioned by sources and informants were Kyai Kurdi/Abah Kurdi, Kyai Thohir, Kyai Alfian, Kyai Thohari Utsman, and Abah Salim. In the beginning, they received tough challenges, from community leaders, traditional leaders, and cultural leaders. However, Islam is gradually being accepted by society, because the religious elite who convey Islamic education adopt a good approach, friendly da'wah strategies, and are moderate. The peak of the development of Islam began in 1988 when Abah Salim settled in Bendo Hamlet, then took a silaturahmi approach, namely preaching from house to house, then from mosque to mosque, then built several mosques and founded the Ki Ageng Ompong hermitage as a center for Islamic education at that time.

From the findings above, if you look closely, there are similarities between the history of Islamic education in Karangpandan Village and the history of Islamic education in the Prophet Muhammad period. and the Wali Songo period. The similarity is that initially Islam was opposed in various ways and attitudes, but gradually Islam was well received and Islamic education could be carried out in society. During the time of the Prophet, the preaching of Islam was opposed by the Quraysh. As Syalabi's opinion said that initially Islam was rejected and there were five factors that pushed the Quraysh against Islam's call, namely. 1) They cannot distinguish between prophethood and power. 2) The Prophet Muhammad called for equal rights between nobles and slaves. 3) The Quraysh leaders could not accept the teaching of revival and retribution in the afterlife. 4) Taklid to the ancestors is a habit that is ingrained and rooted in the Arab nation. 5) Carvers and sculptors feel that Islam is a barrier to their sustenance. (Syalabi in Yatim:1993:20).

Based on the results of this study, it can be seen that the history of Islamic education in Karangpandan Village is colored by several things; *First*, the immigrant factor. there were several immigrants in Karangpandan who became the elite of the Islamic religion then. As for his arrival because of marriage, because of work, or other reasons. These newcomers then contribute actively to Islamic education in their own way and characteristics. *Second*, the factor of Mubaligh from outside. The role of Mubaligh from outside is very large in the growth and development of Islam in Karangpandan. In their own way, they carry out Islamic education, and can adapt to the diversity and local wisdom of society. The Mubaligh include among others namely; Abah Kurdi, Kyai Muhammad Thohir Anwar, Kyai Thohari Ustman, K.H. Masdar Fauzy and other Mubaligh. *Third*, the marriage factor. From some of these newcomers, some of them married girls

from Karangpandan Village, then became elites of the Islamic Religion who had strong characters as role models for the community. *Fourth*, because of the value factor of the teachings of Islamic education. Both the immigrants and Mubaligh from outside then taught Islamic education which was then followed massively by the Karangpandan community. From the information obtained from the results of interviews with several informants, the researcher found that the character, exemplary, and values taught by the Islamic religious elite then construct the colors and patterns of Islam in Karangpandan, namely Islam that is tolerant, moderate, and harmonious in diversity. religion.

2. The Process of Developing Islamic Education as a Basis for Caring for Religious Pluralism and Religious Harmony

Process is the course of an event from start to finish or is still ongoing regarding an action, work, and action. (Badudu and M.Zain:1996). In relation to the process of developing Islamic education which is used as the basis for caring for religious pluralism and religious harmony in Karangpandan Village, the author will discuss the following findings:

a. Social Religious Conditions of Karangpandan Village Community.

It can be said in the early days, that religion was only a formality, while immoral behavior was still a daily lifestyle. This is entrenched regardless of religion, meaning that both Hinduism and Islam still do things that are actually prohibited by religion and are considered normal. With such social and religious conditions, the Islamic religious elite then carried out a varied approach strategy in their efforts to achieve the success of Islamic education. Seeing the facts and phenomena that are being felt by researchers at this time, it can be said that the educational approach strategy carried out by the elites of the Islamic Religion is categorized as successful. Evidence of this success can be seen from the physical buildings in the form of mosques, prayer rooms, Budi Mulia Middle and Vocational Schools, Islamic Boarding Schools and Mts Darul Falah, and other physical evidence. While non-physical evidence, namely the discovery of a significant development of Muslims, increased individual piety and social piety of society. Meanwhile, from the perspective of multicultural Islamic education, the authors find that the harmony of religious life is well maintained and maintained together, especially by Muslims as the majority group.

b. The Approach Strategy of Da'wah of Islam Elite Islamic Religion

Based on the interview results, the writer found an appreciation for Islamic da'wah in the early days of the development of Islam in Karangpandan Village. To deal with people who have not yet accepted the Islamic da'wah, then the Islamic religious elite carried out several strategic approaches. These approaches include:

1) Silaturahmi Strategy

The silaturahmi approach strategy is carried out by several religious elites continuously. Gathering is not carried out in a formal form but through jokes and jokes which are used as an entry point to convey Islamic da'wah gradually. *Until then, when they are already familiar, they are invited to go around reciting the Koran.* What was done by Kyai Thohir, Abah Salim and Pak Soepandi as one of the religious elites is similar to what was done by Prophet Muhammad in conveying Islamic education.

2) Strategy for Building a Mosque/Langgar

After the Muslim community began to develop, to facilitate educating the community, some Islamic religious elites invited the community to build a langgar or prayer room which was also used as a center for places of worship and a place to educate the community, so before the 1990s there were only 5 langgar, so after 1990 there were many prayer rooms built and in 2021 there will be 22 of them spread across all RW and RT throughout Karangpandan Village. Apart from breaking, the Islamic religious elite and the community also built several mosques, of which there were only 2 mosques which were built in 1960 and 1963 and then due to the insufficient need for places of worship, several more mosques were built gradually, so that in 2021 there will already be 7 Mosques that are used as centers of worship and education for the Karangpandan community. The strategy of building a mushola/langgar as described above has in common with the strategy carried out by the Prophet Muhammad who built the Nabawi Mosque when the Prophet migrated to Medina.

3) Strategy to build Padepokan

After Islam began to develop, Abah Salim built the Ki Ageng Ompong hermitage as a center for the Islamic education of his students and followers. For students who had been around for a long time and had started to have strong faith, they began to be educated with Islamic religious laws and strengthened the character of Islamic da'wah. But for new followers, Islam is introduced slowly, even if they come to the place of recitation drunk, asleep, and inappropriately dressed, they are allowed to go first, the important thing is to come, and they are not reminded in harsh words so as not to be

offended or hurt. . This finding bears a resemblance to the Prophet's educational model as according to Suyuti that at the Prophet's Mosque he provided a special room for his companions, so that he became known as ahl al suffah/ashab al-suffah. Ahl as suffah consists of the companions of the Prophet Muhammad. who are poor and have no family. They live in the overhang of the Prophet's Mosque which functions as a school or madrasa to learn to read, write, and understand Islamic teachings. There they also study and study the Qur'an and carry out rihlah (scientific travel), to all corners of the world to teach the Qur'an to mankind. (Suyuti:2019:53)

4) Strategy to build congregation

As a positive consequence of the results of silaturahmi and the construction of several mosques, religious congregations began to thrive. As is the finding from observations and interview results that Islamic Education is massively carried out in several regular congregations. Namely the male and female congregation of routine tahlil, the male and female yasinan congregation, the male and female prayer congregation. The congregation are scattered in several RWs and RTs throughout Karangpandan Village

5) Strategy for open education/general recitation

Open education carried out by the Islamic religious elite is by holding public recitations in open places that can be listened to and attended by anyone. And also by inviting mubaligh from outside the village to give religious lectures openly to the community. Open da'wah activities or public recitations are usually carried out during the commemoration of Islamic holidays, such as the birthday of the Prophet Muhammad, welcoming the holy month of Ramadan, commemorating the isra' mi'raj, and other holidays. Apart from that, on the commemoration of national holidays, they sometimes hold public recitations, for example the Indonesian Independence Day or Augustus, as well as clean village events. Sometimes they also hold public recitations, even if someone has an event. The strategy of open education by holding public recitations bears resemblance to the education carried out by Prophet SAW, namely by carrying out Islamic da'wah or open appeals during the da'wah period in Makkah when there were many Muslims and received support.

6) Kultum

Kultum is an abbreviation of "seven-minute lecture" this makes any lecture activity that is carried out with a relatively short duration to be considered as a cult. The implementation of the cult in the research location is a lecture or tausyiah delivered by

mubaligh at several events, but the time varies and is not always seven minutes, depending on the situation and conditions at the time of the event.

7) Through Friday sermons

The Friday sermon is a positive indicator of success in the process of developing Islamic education in Karangpandan Village. Because it started with the establishment of the Darussalam mosque in 1960 and the Al Falaq Mosque in 1963, since then the Karangpandan community did not need to leave Friday prayers outside the village. With these 2 mosques, the Muslim community is more diligent in Friday prayers because the mosque is already in their own village. After routinely listening to Friday sermons, the faith and quality of community worship increases and people have better behavior.

8) Through the speech of the village government

Karangpandan Village has an integrated Vision and Mission between the village government and the Islamic religious elite, traditional cultural leaders and the community. That is realizing *Karangpandan advanced Karangpandan united*. This can be found from the harmony of each community element at events or activities carried out by the village government, the high loyalty of the community to the activities carried out by the village government. For example, in PHBN, PHBI events, traditional village events, or other events. In each of these moments there is always a greeting from the village government which is often conveyed by the village head or a representative.

9) Cultural assimilation.

From the results of observations and interviews on site, the researchers found that the process of developing Islamic education was brought together dynamically with several local cultures and customs that were previously identified with Hindu culture and customs. With the passage of time, it has become a media and strategy for Islamic education that can be accepted by society. As for the culture and customs of the people who are still well preserved, there are still many, among others, clean village, barian, mountain fall, metri, kenduren etc. Traditional culture used to have almost no Islamic elements, now it is very Islamic. For example, the barian already has tahlil, cleaning the village often has religious advice, recitations are often held, prayers are held together at the village hall. Nyadran now does not only bring offerings, incense, incense and flowers, but has added a tumpeng and prayers along with a tahlil led by Pak Kaur Kesra. The suroan event, which used to be synonymous with offerings and magic rituals, fighting heirlooms, making heirlooms, is now filled with donations for orphans, kendurian, and not infrequently there are even general recitations. In the past, the suroan event was held at

the village punden, but now it is carried out en masse on village roads for all religions, while for Muslims it is carried out at the mosque or in a viol by holding recitations with the main event being compensation for orphans.

3. The Model of Islamic Education as a Basis for Caring for Religious Pluralism and Community-Religious Harmony.

A model is a plan, representation or description that explains an object, system or concept which is often a simplification or idealization. (Muzayyin:2013:72). In connection with this research, what is meant by the model is that the model of Islamic education is carried out by the Islamic religious elite in the research location which is related to the concepts possessed by these religious elites and also the education system that has been carried out which has been applied to society over a span of long time. There are several models of Islamic education that are carried out, namely;

c. Exemplary models

This model was found in the personality of each Islamic religious elite who preached Islam at the research location. Abah Salim always exemplified togetherness, yielded, put others first, was tolerant and friendly, tenacious in the struggle. Meanwhile Kyai Kurdi exemplifies sincerity and is an expert on almsgiving, this was conveyed by an informant who said that, when Abah Kurds come alone to recite the Koran, they do not want to accept bisyaroh, in fact Abah Kurds often give alms to homeowners. Meanwhile, Kyai Thohari Uthman is remembered for being patient, sincere, and his advice, both during Friday sermons or when reciting recitations, can bring his students or congregation closer to Allah SWT. Likewise with Mbah Karimun who always exemplifies surrender, patience and tolerance towards anyone, including his non-Muslim followers. Likewise, Kyai Thohir set an example by visiting abangan people, naughty youths, and not being embarrassed to invite them with a friendly approach. Do not forget Mr. Soepandi who also instilled tenacity, tenacity, patience, and always maintained friendship, tolerance and religious harmony in preaching to be something that is remembered and emulated by his sons and daughters, their successors and the people of Karangpandan Village. With the explanation of the findings above, it was found that there was a similarity in the model of exemplary education carried out by the Islamic religious elite at the research location with the exemplary model of the Prophet Muhammad. The Prophet Muhammad always made himself as Uswah for his friends.

d. Available Da'wah Model

Based on the findings in the field and the results of interviews, that one model of Islamic education that is also carried out in Karangpandan Village is an open da'wah model, namely Islamic education delivered through public recitations which are carried out in several places, namely, mosques, prayer rooms, village halls, houses and other places. Findings from informants that public recitations are usually held at the commemoration of Islamic holidays, such as the birthday of the Prophet Muhammad saw, welcoming the holy month of Ramadan, commemorating the isra' mi'raj, and other holidays. In addition, on the commemoration of national holidays, they sometimes hold public recitations, for example the Republic of Indonesia Anniversary or Augustus, as well as village cleaning events. Sometimes they also hold public recitations. However, due to Covid 19, public lectures have been temporarily postponed. From the findings of the open da'wah model it has similarities with the open da'wah carried out by Prophet Muhammad, that is, after about three years of carrying out Islamic education in secret, then Prophet Muhammad carried out da'wah openly or openly, namely after receiving revelation, namely surah al Hijr verse 94.

e. Padepokan model.

In accordance with the findings in the field that the hermitage model was applied by Abah Salim when he had many followers and became his students. Based on the findings above, it was found that there was a similarity in the model of hermitage education conducted by Abah Salim with the Padepokan education model carried out by Wali Songo, as Sunyoto said that the model of Islamic education carried out by Wali Songo included; the Dukuh model, the hostel model, and the hermitage in the form of Islamic boarding schools, pesulukan pesulukan, peguron peguron, as well as an open community education model through langgar, canopy, mosques, and children's games. (Sunyoto:2016:166)

f. Peguron Model

The peguron model of education is almost the same as the hermitage, but according to field observations and information from interviews that this peguron model was carried out by Mbah Karimun, where mbah Karimun as the leader of the piwulang kaweruh noble school conducts education at the Asmoro Bangun studio and sometimes at his home. What was done by mbah Karimun has similarities with the preaching model of the saints as stated by Sunyoto's theory that the model of Islamic education carried out by Wali Songo includes; the Dukuh model, the hostel model, and the hermitage in the form of Islamic boarding schools, pesulukan pesulukan, peguron peguron, as well as an open community

education model through langgar, canopy, mosques, and children's games. (Sunyoto:2016:166).

g. Assimilation Model

Assimilation or assimilation model education, namely Islamic education comes into contact with the realm of culture, customs, and Sufism. Based on findings in the field that there is assimilation between culture and customs in Karangpandan Village with the values of Islamic teachings. This assimilation eventually became a culture of society that was passed down from generation to generation from several generations before.

As for some of the customs and culture that become the local wisdom of the people of Karangpandan, among others, namely; 1) Nyadran. Nyadran in Karangpandan Village is held once a year, that is, every Monday of the month of Suro. Whereas specifically in the Kedungmonggo hamlet it is carried out every month, namely every Monday legi night. Nyadran in Karangpandan Village is interpreted as an event to send prayers to the ancestors, especially dahnyang or filigree surgery in Karangpandan Village, namely Ki Sindumoyo and Ni Rasek. 2). Bari'an is a series of Nyadran. The findings at the research location, bari'an, is where residents flock to the punden village to bring water. Encek is a place for offerings made from a series of banana tree trunks and woven bamboo in a rectangular shape.

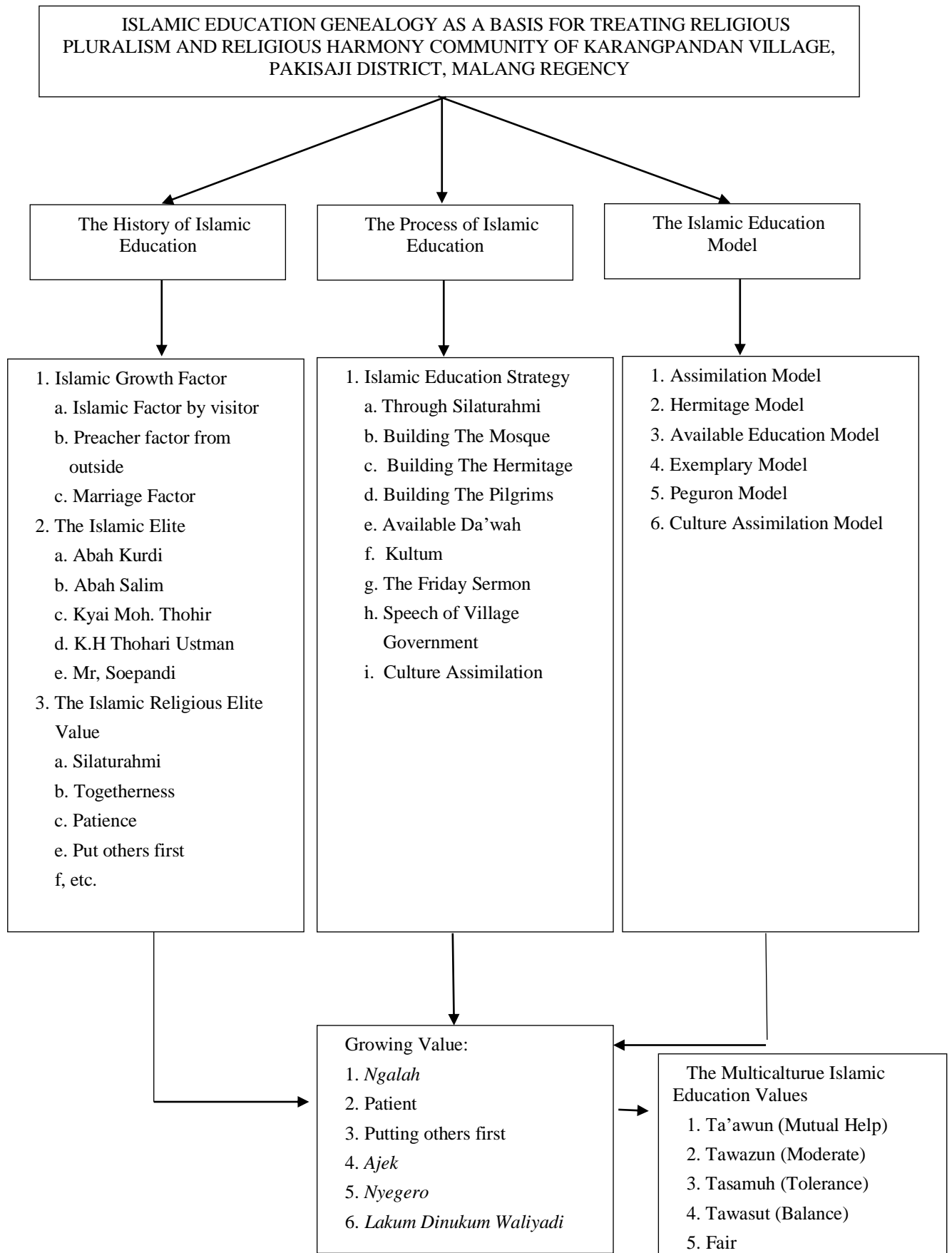
In the past, the elements of kejawen or mystical elements were very strong with the aroma of incense, frankincense and flower offerings resembling Hindu religious offerings, but now the elements of reading al-Fatiha, verses of the Koran, prayers and harmony are more visible. In the past, the elements of kejawen or mystical elements were very strong with the aroma of incense, frankincense and flower offerings resembling Hindu religious offerings, but now the elements of reading al-Fatiha, verses of the Koran, prayers and harmony are more visible. Apart from nyadran and barian, there are also suroan events which used to be traditional events better known as slametan, metri, ngrumat or ngumbah pusoko, but now the suroan is synonymous with kendurian on village roads, filled with tahlil and prayers, and then continued by giving compensation to orphans at mosques, or by holding public recitations.

Based on these findings, the researchers found similarities between the assimilationist Islamic education model at the study sites and the assimilationist education model during the Wali Songo period, where through a Sufism approach, Islamic da'wah in the Wali Songo era entered the realm of customs related to new religious traditions. In the end, the influence of Champa Islam, which underwent a process of assimilation, replaced the old religious traditions. 3). The funeral ceremony, as is the tradition in Java in general,

that the death ceremony starts from tahlil 7 days after death, then continues for 40 days, 100 days, haul, and 1000 days.

In Karangpandan Village, the commemoration of the death of a Muslim is not only filled with gatherings, but filled with religious activities, such as reading yasin letters, tahlil, and praying for the deceased. Not only that, it is often filled with Islamic da'wah, whether conveyed by ustadz from Karangpandan himself or Kyai or Ustadz from other regions.

If presented in schematic form, then the model of Islamic education as a basis for caring for religious pluralism and diverse harmony in society can be seen in the following figure.



Picture: The Existing Model of Islamic Education as a Basis for Caring for Religious Pluralism and Community-Religious Harmony

C. Conclusion

Genealogically, there are several aspects that make up Islamic education which is used as the basis for caring for religious pluralism and religious harmony for the people of Karangpandan Village. These aspects are aspects of the growth of the Islamic Religion, aspects of mubaligh who convey Islam and the values taught, the process of the ongoing Islamic education, and aspects of the model of Islamic education taught by Islamic religious elites from the beginning until now. The history of the growth and development of Islamic education in Karangpandan Village is colored by a religious elite who are charismatic, moderate, tolerant, humanist, who teach the values of pluralism and religious harmony. The religious elite, namely Kyai Kurdi, Kyai Thohi Anwar, K.H. Thohari Ustman, Abah Salim, Mbah Karimun.. Ulama 'Ulama' are what color the mindset, attitude and character of the people of Karangpandan village.

To form the character of a society that is able to care for religious pluralism and religious harmony requires a long educational process. The consistency of this process ultimately forms the basic concept of thinking, behaving, and acting in people's daily lives. From the findings of the process of growth and development of Islamic Religious education in Karangpandan Village, it can be concluded that, there are several models of Islamic education carried out by the Islamic Religious elite. These models are:

1. The Silaturrahim model, which is carried out by visiting people's homes with chatting or champs, which sometimes lasts until late at night.
2. The exemplary model, namely the religious elite who convey Islamic education always puts forward exemplary behavior and actions. So that the words and deeds of the religious elite are in harmony and not contradictory.
3. The model of open da'wah, namely Islamic education is conveyed through langgar, mosques, congregation, and residents' houses that are used for religious activities.
4. The hermitage model, namely the religious elite gathers students or followers in the hermitage so that they can impart intensive Islamic education.
5. The peguron model, namely, this model is almost the same as the hermitage model.
6. The model of cultural assimilation, namely Islamic teachings mixed with the customs and culture of the community, so that in a long time slowly, there is an internalization of the values of Islamic education in the culture and customs of the community.

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