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Multicultural Islamic Education as Conflict Resolution for Multi-Ethnic and Religious Communities in Polagan Galis Pamekasan

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Abstract: This study aims to uncover the phenomenon of multi-ethnic and religious communities that can coexist despite different ethnicities, ethnicities, races, and even different religions. The phenomenon is relatively rare, considering that this community is located in Madura which is identical to the streotype that depicts a violent, fierce and even cruel society. This study used qualitative-discrete methods with a type of realist-autoethnographic. The approach used is an interdisciplinary approach. Data analysis used is a spiral of analysis, namely message data, read and create memos, analyze, classify, describe, present and visualize. The results showed that there are two aspects of the findings; First, the values of Islamic education that are embedded and developed in multi-ethnic and religious communities so that they can coexist without conflict, namely the value of knowing each other, understanding each other, helping value, moderate, harmony, diversity, equality and justice, deliberation, and brotherhood value; Second, the praxis of multicultural Islamic education as a conflict resolution of multi-ethnic and religious communities in the village of Polagan is a manifestation of the instillation of these values through several processes or approaches and strategies that are implemented naturally and independently, namely Transformation process, the process of inculcation and social capital approach.

Keyword *: Multicultural value; Educational praxis; Conflict Resolution.*

Introduction

Indonesia is a pluralistic country, this plurality can be seen in the variety of tribes, races, ethnicities, cultures, languages, and even religious beliefs. Indonesia is a country whose population has a way of life or the application of culture based on their respective ethnicities, races and ethnicities in harmony, so that it is reflected in the existence of communities of different ethnicities, tribes, races, and even different beliefs in religion and the separation between ethnicity, ethnicity, and religion. one race to another, including the Madurese. But together, they live in one homeland and one nation, namely the Indonesian nation, which has a national culture based on the state philosophy, namely Pancasila and the 1945 Constitution.

Madura is part of the indigenous Indonesian tribes who mostly inhabit the island of Madura and the Horseshoe area of East Java Province. As one of the fourth largest ethnic groups after Java, Sunda and Bali, the Madurese from a pluralistic cultural perspective certainly have interesting and unique characteristics that distinguish them from other ethnic groups in Indonesia. But on the other hand, Madura is generally synonymous with stereotypes that describe a society that is harsh, fierce and even cruel, so social conflicts often occur between multi-ethnic and religious communities. triggers for the Madurese community conflict, among others; religion, politics, infidelity, theft, gambling, land disputes, revenge on behalf of the family etc. This is often revealed by several researchers about Madura, including some researchers such as Huub De Jounge De Jounge who describes Madura in an anthropological perspective through various socio-cultural manifestations of the Madurese community that are vulnerable to nuances of tension and violence,[1] from this tension and violence, conflicts arise which often lead to physical disputes and offenses by Madurese termed "carok".[2]

In addition, Madura is also known as an island that has residents who prioritize religious values, this is as stated by Kuntowijoyo that the Madurese community is very thick with religious status.[3] For the Madurese, religion is an important identity that is internalized in the life of the nation and society. The thickness of religion in Madura is not only seen from the principles and religious traditions that adorn the community, but can also be seen from the proliferation of Islamic educational institutions, such as pesantren, madrasah diniyah, langgar/moshalla and so on. However, the thickness of religion also has an impact on indifferent (even intolerant) attitudes towards other religions. Thus, friction due to religious differences is one of the triggers for a bigger conflict.

In contrast to the statements of the experts above, the reality of the people in Candi hamlet, Polagan village, Galis sub-district, Pamekasan district, shows the opposite. The people there are able to live side by side despite different ethnicities, races, ethnicities and even different religions. This is none other than the encouragement of community leaders in each religion by establishing cooperation, mutual cooperation, mutual respect between one another. The presence of community leaders in these communities has interacted peacefully and side by side for approximately 3 centuries ago. In addition, these figures also accommodate the values of multiculturalism through social variants of religious activities (columns) and through other cultural and traditional approaches.[4]

The reciprocal relationship between the attitudes of multi-ethnic and religious communities and their treatment of them is an important aspect in building harmonization in society. The embodiment of the harmonization of multi-ethnic and religious community relations is part of the implication of inculcating the value of mutual cooperation, mutual respect for each other, promoting dialogue in every problem, deliberation and the value of justice and togetherness among others that have been attached and even constructed strongly and rooted through culture, tradition and in celebrating their multi-ethnic and religious holidays in the temple village.[5]

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[1] Huub De Jounge, *Garam, Kekerasan dan Aduan Sapi; Esai-esai tentang Orang Madura dan Kebudayaan Madura, Terj. Arief B. Prasetyo*, I, 2012 (Yogyakarta: LkiS, 2011).

[2] Kuntowijoyo, *Prubahan sosial dalam Masyrakat Agraris; Madura 1850-1940* (Jogjakarta: Mata Bangsa, 2000).

[3] Kuntowijoyo.

[4] Miftahul Arifin (Pengelola MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam multikultural sebagai resolusi konflik, 23 Februari 2021.

[5] Kosala (Penjaga Vihara), Wawancara tentang nilai-nilai pendidikan Islam multikultural, 24 Februari 2021.

The minority of non-Muslims or ethnic Chinese in the Candi hamlet, Polagan village, since about 3 centuries ago have lived in survival, peace, harmony and harmony. They do not feel threatened because they are a minority, nor do they experience intimidation, persecution, pressure and even violence from the majority community, namely people of other religions. These communities live side by side in peace, tolerance, openness, mutual respect for each other and in harmony through strong brotherhood values.[6]

The Candi hamlet community of Polagan village can be said to be a multicultural society, considering that there is a diversity of ethnicities and religions that live side by side, harmoniously, openly and tolerantly, which until now there has never been a conflict. From an ethnicity perspective, the Candi hamlet community of Polagan village consists of 2 ethnicities, namely Madurese and Chinese with 958 residents with an accumulation of 521 family cards (KK). Then when viewed from a religious perspective, it consists of about 75% Muslims, 10% Buddhists, 5% Hindus and 10% Confucians where their places of worship are almost close to each other and are still in one complex, namely Vihara Avalokitasvara.[7] Uniquely, the diversity that exists in the midst of this community has an impact on social configuration, where in daily practice in religion this gives birth to a fairly strong tolerance. As evidence when Muslims celebrate Hari Raya Idul Fitri or the celebration of the Birthday of the Prophet Muhammad SAW, the ethnic Chinese also celebrate by visiting and enlivening the event. Vice versa, when ethnic Chinese celebrate their big day, Muslims also come and even local leaders also offer prayers at the event. This can be seen during Chinese New Year celebrations and Dewi Kuain Inn's birthday.[8]

The phenomenon of multi-ethnic harmony and community-religious harmony above should be appreciated and becomes important to reveal considering that recently Indonesia is faced with several intolerant events wrapped in religion. In fact, some of these intolerant groups have been playing hard to fight the government and anyone who disagrees with them by calling for war through the call to prayer, which was changed from the sentence Hayya 'ala as-shalah (let's carry out prayers) to Hayya 'ala al-jihad (let's pray). we are at war). Indeed, this incident adds to the long list of downturns in Indonesia that will trigger conflicts in multi-ethnic and religious communities if they continue.

Variants of interesting events and phenomena above, this study would like to offer a solution that Islamic religious education must transform multicultural values by showing that Islam is a teaching that carries the mission of rahmatan lil alamin. This is as has been done by the community of Candi hamlet, Polagan village. The historical perspective of the life of the multi-ethnic and religious community there can coexist in harmony without the slightest conflict. This attitude is a manifestation of tolerance based on brotherhood, mutual respect and respect for differences in religious beliefs.[9]

On the basis of several triggers for conflict in Indonesia and the factual phenomenon of the harmony of multi-ethnic and religious communities above, the researchers are interested in revealing the values of multiculturalism and the practice of inculcating values in these communities, so that a well-constructed society is able to coexist. peacefully without conflict between one group and another with the title “***Multicultural Islamic Education as Conflict Resolution for Multi-Ethnic and Religious Communities in Polagan Galis Pamekasan”.***

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[6] Ahmad Mahbub (Kepala MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam Multikultural Sebagai Resolusi Konflik, 23 Februari 2021.

[7] Siswaji (Kepala Desa), Wawancara “Resolusi Konflik Melalui Nila-nilai pendidikan Islam multikultural,” 12 Februari 2021.

[8] Abd. Mujib (Kepala Dusun), Wawancara tentang Nilai Pendidikan Islam Multikultural sebagai Resolusi Konflik, 23 Februari 2021.

[9] Syamsul Hadi, Wawancara Tentang Masyarakat Multietnis dan Agama, 13 Januari 2021.

The phenomenon of conflict resolution in multi-ethnic and religious communities is studied through qualitative-descriptive methods,[10] because it will describe phenomena related to the values of multicultural Islamic education in the form of written, or oral words and the behavior of local people that can be observed by researchers. Bogdan & Biklen stated that qualitative is a research process that produces descriptive data.[11]

The qualitative type used is realist ethnography-auto ethnography offered by Creswell[12] and Gay,[13] this realist ethnography used to describe Multicultural Islamic education model as conflict resolution for multi-ethic and Religious Communities with valid field phenomenon by using the researcher as athird person (realist), while auto ethnography is intended to reflect the phenomenon of conflict resolution in multi-ethnic and religious communities as a reflection of the attitude of researchers (auto ethnography). The data obtained in the field were explored radically with the main approaches being philosophical-spiritual and sociological-anthropological. To analyze every phenomenon that occurs regarding conflict resolution in multi-ethnic and religious communities through multicultural Islamic education. The results of the analysis are then described and interpreted descriptive-narrative.[14]

The location of the research on multicultural Islamic education as conflict resolution in multi-ethnic and religious communities is Candi Hamlet, Polagan Village, Galis District, Pamekasan Regency with the research subjects being the Head of Candi Hamlet, Polagan Village Head, Ta'mir of the Miftahul Qulub Mosque, the manager of the Madrasah Diniyyah Miftahul Qulub III institution, the manager of the Avalokitasvara Vihara, community leaders and multi-ethnic and religious communities who as a whole also act as research informants.

Furthermore, the data obtained from the location, subject and research informants were analyzed since data collection and afterwards systematically based on Spredley's theory,[15] namely; 1) domain analysis, trying to obtain a complete description of the phenomenon of conflict resolution in multi-ethnic and religious communities in the field; 2) taxonomic analysis, getting a complete picture of phenomena in the field; 3) compensation analysis, classifying and describing; and 4) theme analysis, taking concrete steps related to the above-mentioned data analysis by means of; a) re-examine all collected data carefully; b) grouping the data according to the topic of study; compiling a typology; and c) reading literature related to multicultural Islamic education as conflict resolution in multi-ethnic and religious communities.[16]

Result & Discussion

Based on the results of the identification of multicultural Islamic education as a conflict resolution for multi-ethnic and religious communities in Candi hamlet, there are at least three points that will be raised in the results of this research and discussion, namely; 1)

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[10] Jamiludin Usman dan Mohammad Hidayatul Ahsan, "STRATEGI PERSUASIF DALAM PENGEMBANGAN HUBUNGAN SOSIAL RELIGIUS ANTARA SISWA DAN TENAGA KEPENDIDIKAN DI LINGKUNGAN MTSN 2 PAMEKASAN," *re-JIEM (Research Journal of Islamic Education Management)* 2, no. 2 (31 Desember 2019): 252–65, https://doi.org/10.19105/re-jiem.v2i2.2869.

[11] Robert Bogdan dan Sari Biklen, *Qualitative research for education: An introduction to theories and methods*, 2007.

[12] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed (Thousand Oaks, Calif: Sage Publications, 2009).

[13] L. R. Gay, Geoffrey E. Mills, dan Peter W. Airasian, *Educational Research: Competencies for Analysis and Applications*, 10th ed (Boston: Pearson, 2012).

[14] Usman dan Ahsan, "STRATEGI PERSUASIF DALAM PENGEMBANGAN HUBUNGAN SOSIAL RELIGIUS ANTARA SISWA DAN TENAGA KEPENDIDIKAN DI LINGKUNGAN MTSN 2 PAMEKASAN."

[15] Mohammad Ali Al Humaidy dan Eko Ariwidodo, "The Symbolic Interaction of Tandhe' in Sumenep Madurese," *KARSA: Journal of Social and Islamic Culture* 28, no. 1 (12 Juni 2020): 172–91, https://doi.org/10.19105/karsa.v28i1.1584.

[16] "ethnographic-interview-spradley.pdf," diakses 14 April 2021, https://browninchicago.files.wordpress.com/2016/08/ethnographic-interview-spradley.pdf.

The values of multicultural Islamic education; 2) Implementation of multicultural Islamic education; and 3) The model of multicultural Islamic education as a conflict resolution for multi-ethnic and religious communities in Candi hamlet, Polagan Galis Pamekasan village. The identification process is carried out through the results of interviews, observations and documentation of the phenomena that occur in the field.

1. *Multicultural Islamic Educational Values*

The identification results in the Candi hamlet, Polagan village, show that there are multicultural Islamic educational values embedded in multi-ethnic and religious communities, so that there has never been a conflict for almost three centuries caused by ethnic, racial, political differences and even differences in religious beliefs.[17] The values of multicultural Islamic education embedded in the multi-ethnic and religious community in the village are; the value of *tasamuh*, the value of *ta'aruf and tafahum*, *ta'awun* and *tawasuth*, *tanawwu '*, *al-Musyawarah wa al-Ta'dil*, *deliberation*, *al-Ukhwah* and the value of *Tawazun*.[18] These values are relevant to what Munif expressed, that the values of multicultural PAI include; *al-Musyawah, al-Rahmah, hablun min al-nas, al-Musyawarah, al-'Adil, al-Tasamuh, al-Ta'aruf, al-Ta'awun, As-Salam, al-Ta'addudiyat, al -'Afwu, al-Ikhsa, al-amanah,* and the value of *at-Tanawwu'*.[19]

Slightly different from the opinion above, that the values of multicultural Islamic education include; humanist values, tolerance, respecting, accepting, prioritizing friendship, promoting dialogue, loving the weak, maintaining unity and peace.[20] In line with the above opinion, M. Tolhach Hasan suggests that the values of multicultural Islamic education include; live together, respect each other, work together, help each other, getong royong, harmony and peace.[21]

The research findings as described above provide an explanation that in order to prevent conflicts in multi-ethnic and religious communities, the values of multicultural Islamic education should be embedded. The following is an explanation of the multicultural values embedded in the Candi hamlet of Polagan village;

a. The Value of *Tasamuh* (Tolerance)

This value in practice in the Candi hamlet community, Polagan village, the model is passive tolerance, but sometimes it becomes active, this is because the community is actively involved in the success of community activities alternately between ethnic and religious activities with other ethnicities and religions. , an example of a case is religious activities held by ethnic Chinese in the Vihara environment such as Chinese New Year etc., then people of other ethnicities and religions, especially those of the majority religion (Islam) voluntarily form and enliven the implementation of these activities, and vice versa.[22] This tolerance is a tolerance that starts from each other's awareness to live side by side.[23] The attitude of tolerance, if studied in depth refers to the readiness and willingness of each individual to realize the real construction of relationships and coexist with other individuals with different social, traditional, racial and cultural backgrounds.[24]

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[17] Suhrawardi, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama, 13 Januari 2021.

[18] Ach Sayyi, "MENGUAK NILAI PENDIDIKAN ISLAM MODERAT DI PESANTREN FEDERASI ANNUQAYAH GULUK-GULUK SUMENEP," *Turatsuna : Jurnal Keislaman Dan Pendidikan* 2, no. 2 (28 November 2020): 227–42.

[19] Munif, *Multikulturalisme dalam Pendidikan Madrasah; Nilai, Implikasi, dan Model Pengembangan* (Surabaya: Imtiyaz, 2016).

[20] Syamsul Kurniawan dan Muhammad Miftah, "Potentials of Multicultural Education in Communal Conflict Areas," *Nadwa: Jurnal Pendidikan Islam* 15, no. 1 (5 September 2021): 35–60, https://doi.org/10.21580/nw.2021.15.2.7218.

[21] Muhammad Tholhah Hasan, *Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme*, Cet. III, 2016 (Malang: Lembaga Penerbitan Universitas Islam Malang (UNISMA), 2016).

[22] Kyai Muhammad, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama, 10 Januari 2021.

[23] Kosala (Penjaga Vihara), Wawancara tentang nilai-nilai pendidikan Islam multikultural.

Even the researcher's perspective, an example of the highest tolerance practice in the Candi hamlet, Polagan village is the occurrence of inter-religious and ethnic marriages.[25] This is the concept of the highest tolerance. This is as stated by Farhana that in political, economic, and social relations in a multicultural society, this value of tolerance is commonly practiced.[26] However, in this study, researchers only focused on the practice of social tolerance in multi-ethnic and religious communities and partly on the practice of tolerance in politics and the economy.[27]

The value of tolerance that exists in the Candi hamlet of Polagan village is actually an acknowledgment and respect for the beliefs and beliefs of each individual. However, this tolerance cannot be equated with the concept of tolerance offered by the West, which offers the concept of tolerance of freedom (unlimited), namely tolerance that provides absolute freedom under the pretext of human rights (human rights).

Agius & Ambrosewicz in Khadijah Mohd further argues that perpetrators of tolerance are individuals who do not impose their will to follow and or change other people's beliefs in religion, respect and respect any opposing views and beliefs.[28] Tolerance is interpreted as the willingness of each individual to accept and give the rights of others who are different without judging.[29] This tolerance contributes to the formation of the rules contained in the law on human rights, pluralism and democracy in every nation and country that implements a democratic system, especially in Indonesia.[30]

b. The Values knowing each other and understanding each other

The value of getting to know each other in the multi-ethnic and religious community of Candi hamlet is well-constructed, this can be seen through the friendly attitude and the attitude of greeting each other so that an emotional relationship is established in kinship and brotherhood. The implication of this value is that the attitude of individuals in this community is mutual respect and acceptance of differences.[31] Through the value of getting to know each other, a community culture is constructed that provides a portal for carrying out the stages in realizing a peaceful togetherness of life.[32] The multicultural community in Candi hamlet is a society that implements an inclusive attitude.[33] From this attitude, an attitude of mutual understanding was born. This attitude can be proven through their closeness and harmony in socializing.

This value has implications for the strength of a diverse society by spreading positive social attitudes and values. This attitude then has implications for the willingness to accept and acknowledge each other, and respect one another's religion.34 This positive social attitude is well embedded in multi-ethnic and religious communities, therefore it is impossible for social, political, and religious conflicts to occur in this village, apart from the value of the condition of the community who realizes the importance of multicultural education.35 In other words, the development of positive social attitudes is an implication of the implementation of multicultural education itself.

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[24] John Zijiang Ding, “Introduction: Pluralistic and Multicultural Reexaminations of Tolerance/Toleration,” Desember 2014, http://dspace.calstate.edu/handle/10211.3/138794.

[25] Miftahul Arifin (Pengelola MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam multikultural sebagai resolusi konflik.

[26] Khadijah Mohd Khambali @ Hambali, “Religious Tolerance in Malaysia: Problems and Challenges,” *International Journal of Islamic Thought (IJIT)* 3 (1 Juni 2013): 81–91.

[27] Ahmad Mahbub (Kepala MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam Multikultural Sebagai Resolusi Konflik.

[28] Nur Farhana Abdul Rahman dan Khadijah Mohd Khambali, “Religious Tolerance in Malaysia: Problems and Challenges,” *International Journal of Islamic Thought* 3, no. 1 (1 Juni 2013): 81–91, https://doi.org/10.24035/ijit.03.2013.007.

[29] Mohd Khambali @ Hambali, “Religious Tolerance in Malaysia.”

[30] Ulfatul Husna dan Muhammad Thohir, “Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools,” *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (13 Juli 2020): 199–222, https://doi.org/10.21580/nw.2020.14.1.5766.

[31] Abd. Mujib (Kepala Dusun), Wawancara tentang Nilai Pendidikan Islam Multikultural sebagai Resolusi Konflik.

[32] Dewi Purnama Sari dan Sutarto Sutarto, “IMPLEMENTASI NILAI-NILAI PENDIDIKAN ISLAM MULTIKULTURAL DALAM TRADISI KENDURI NIKAH DI DESA BARUMANIS,” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 1 (29 April 2021): 85–100, https://doi.org/10.32729/edukasi.v19i1.829.

[33] Siswaji (Kepala Desa), Wawancara “Resolusi Konflik Melalui Nila-nilai pendidikan Islam multikultural.”

c. The Values of Mutual Help and Moderate

The mutual help of the multi-ethnic and religious community there is actually an implication of the value of knowing and understanding each other, and then from these three values the value of seeking a middle way or moderate character emerges,[36] so as to create a harmonious society. In addition to this, the multi-ethnic and religious community there has an attitude of helping each other (ta'awun) in this case the community leaders (Kyai and Ust.) themselves who provide examples by collaborating with the Chinese community (Vihara) in daily activities. great religion. He came as a prayer reader at the commemoration of religious holidays held by ethnic Chinese in the Vihara conflict, considering that many communities around the Vihara who were predominantly Muslim also took part in the succession of events held by the Vihara.[37] This is the best lesson for multi-ethnic and religious communities that these differences are not an excuse not to help each other (*ta'awun*).[38]

The convergence between Muslims, Confucians, Buddhism, and the Tao religion in the local community is clearly seen through the existence of people who live hand in hand. In the context of Islam, moderation is the identity of the success of Muslims, as illustrated in His commandment Quran verse Al-Baqarah:143 which means;

> *"and thus have We made you (Muslims) a just and chosen nation, that ye may be witnesses over mankind and that the Messenger may be a witness over you. and We have not appointed your Qiblah (now) except that We may know who follows the Messenger and who turns away. and indeed it is grievous, except for those whom Allah has guided. and God will not waste your faith. Lo! Allah is Compassionate, Merciful to mankind.*"

The attitude of mutual help and mutual cooperation practiced by the Candi hamlet community in Polagan village has become commonplace and has existed for a long time. This can be seen when there are activities and celebrations carried out by ethnic Chinese, the death of Buddhists, or Muslim activities does not necessarily prevent them from helping each other.[39] Likewise, when carrying out major holidays of each religion, they show a tolerant attitude by working hand in hand. Seen when there are Chinese New Year activities and Avalokitesvara commemoration ceremonies, as well as Cap Go Me celebrations.[40] Even the existence of the Avalokitesvara Vihara which is in the midst of the Candi hamlet community of Polagan village where the majority of the people are

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[34] Hayadin Hayadin dkk., "INCLUSIVISM OF RELIGIOUS EDUCATION TEACHERS IN INDONESIA," *Analisa: Journal of Social Science and Religion* 4, no. 01 (1 Agustus 2019): 119–40, https://doi.org/10.18784/analisa.v4i01.791.

[35] Syamsul Hadi, Wawancara Tentang Masyarakat Multietnis dan Agama.

[36] M. Khusna Amal, "Towards a Deliberative Conflict Resolution? A Reflection on State Inclusive Response to Sunni-Shi'a Tension in Indonesia's Democracy," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 2 (31 Desember 2020): 226–56, https://doi.org/10.21043/qijis.v8i2.7146.

[37] Suhrawardi, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama.

[38] Kyai Muhammad, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama.

[39] Kosala (Penjaga Vihara), Wawancara tentang nilai-nilai pendidikan Islam multikultural.

[40] Abdur Rahman dan Septina Alrianingrum, "BENTUK KERUKUNAN ANTARA UMAT BERAGAMA DI VIHARA AVALOKITESVARA CANDIH POLAGAN GALIS PAMEKASAN MADURA TAHUN 1959-1962," *Avatara* 6, no. 2 (5 Juni 2018), https://jurnalmahasiswa.unesa.ac.id/index.php/avatara/article/view/23475.

Muslim in relation to survival and religious harmony is relatively running smoothly, there is even no expression or history that tells the occurrence of conflicts caused by ethnic and religious differences in the temple hamlet.[41]

d. The Value of Diversity

The diversity of the Candi hamlet community lies in the process of configuration and composition of the diversity of the community itself. This can be proven by the construction of four places of worship side by side in the Avalokitesvara Vihara complex which is intended for the local community, workers, guests and tourists who come to the complex.[42] The diversity of the Candi hamlet community is part of the religious, ethnic and cultural dimensions. Then it can also be seen in the existence of Madrasah Diniyyah Miftahul Qulub III which was built for the education of the multi-ethnic and religious community of Candi Hamlet.[43]

The concept of the value of diversity can be found in the Salaf books which are used to discuss scientific studies at Madrasah Miftahul Qulub III, Candi hamlet, Polagan village. The concept of diversity in the yellow book in Madrasas can be seen from the aspect of the author, title, and language used. People's lives that adhere to the concept of diversity values can be seen in their mutual help, tolerance and mutual respect between one ethnic group and another, between one believer in one religion and adherents of another religion. Upholding the culture of gotong royong. This diversity practice is often presented by the Candi hamlet community of Polagan village during the celebration of religious holidays. Through this value, social conflict in the Candi hamlet community of Polagan village becomes impossible. This is in line with Mas'udi's research findings that harmony in the diversity and life of multi-ethnic and religious communities starts from the friction of religious relations and ideological tendencies.

e. The Value of equality and justice

The value of equality and justice in question is related to the equal rights and obligations of all citizens of multi-ethnic and religious communities who are entitled to receive health services and education services fairly from every educational institution in the Candi hamlet, Polagan village. Multi-ethnic and religious communities as a whole have the same rights to be able to communicate and interact in the Candi hamlet, Polagan village.[44] Likewise in terms of obligations that they have the same obligations, regardless of social, economic, political background and even religious beliefs. The obligations in question include, among others, complying with the rules that apply in the Candi hamlet, Polagan village, such as paying taxes, pillars of death, health services, education, respecting the older ones, nurturing minorities and building respect for one another. Apart from that, they believe that carrying out the obligations in question is one of the religious orders so that it is also part of worship.[45]

Then justice also occurs in the da'wah attitude of each religion, according to Ong Tjio Ing, as a Buddhist figure at Avalokitesvara Vihara in Abdurrahman stated that since the beginning of the establishment of the Bodhi Dharma Temple foundation in 1959 led by Vihara Avalokitesvara and Buddhist religious leaders tend to be more want to build tolerance not to spread religion. Instilling a sense of affection and love for the people around the environment.[46] The feeling of affection and love that is built is very visible, especially in terms of interaction between religious communities,[47] this is not only in the Candi hamlet community, Polagan village, it even reaches other hamlets that are far from the Candi hamlet or the temple complex.

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[41] Miftahul Arifin (Pengelola MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam multikultural sebagai resolusi konflik.

[42] Ahmad Mahbub (Kepala MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam Multikultural Sebagai Resolusi Konflik.

[43] Abd. Mujib (Kepala Dusun), Wawancara tentang Nilai Pendidikan Islam Multikultural sebagai Resolusi Konflik.

[44] Siswaji (Kepala Desa), Wawancara "Resolusi Konflik Melalui Nila-nilai pendidikan Islam multikultural."

[45] Syamsul Hadi, Wawancara Tentang Masyarakat Multietnis dan Agama.

f. The Value of *al-Musyawarah* (Deliberation)

The value of deliberation in the Candi hamlet of Polagan village can be seen in the survival of the multi-ethnic and religious community there. This value, in practice, implies the establishment of good cooperation and the creation of harmony between individuals who are multi-ethnic and religious. Through these values, a community has been constructed that has a common commitment to put forward deliberation in every dispute and difference of views of each figure or individual of the Candi hamlet community. This deliberation has become a tradition and is often held when celebrating major religious holidays, namely Islam, Confucianism, Buddhism and Toa. [48] Deliberations are held to reach an agreement to respect and appreciate differences in culture and traditions, including the culture of celebrating holidays between ethnicities and religions. In addition, the value of deliberation and democracy also exists in the context of Madrasa education and educational institutions in the Candi hamlet, Polagan village.

The theoretical perspective of deliberation practice is identical to democracy which in Islam is termed shura. Semra Demir dan Sevgi Özden mentions that there are similarities and differences between the two, but the side of the similarities is that community problems must be returned to the community itself. And the will of the community in question can be known by asking individuals and groups of people themselves. The difference between the two is that it will return to the community while shura is more likely to have values that should not be violated by the community and the values in question are born by teachings that have been clearly determined by Allah SWT.[49] Zulu argues that education is the right tool or instrument to teach the value of democracy, which in practice students will be taught to be independent in making choices, understanding rights and obligations, the value of truth, and so on.[50]

The doctrine of the value of deliberation in Candi hamlet, Polagan village to manage multi-ethnic and religious diversity in order to establish good cooperation between multi-ethnic and religious communities. The practical value of this deliberation can be seen at the time of holding religious holidays by forming committees drawn from representatives of each ethnicity and religion after holding a joint deliberation.[51] Through the praxis of the value of this deliberation, it seems that the Candi hamlet community is well aware that only with this effort will the conflict between the multi-ethnic and religious communities never occur. [52] Deliberations or discussions are needed to overcome or minimize the occurrence of conflicts and can also resolve conflicts that have occurred so that there is no prolonged conflict.[53]

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[46] Rahman dan Alrianingrum, “BENTUK KERUKUNAN ANTARA UMAT BERAGAMA DI VIHARA AVALOKITESVARA CANDIH POLAGAN GALIS PAMEKASAN MADURA TAHUN 1959-1962.”

[47] Suhrawardi, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama.

[48] Abd. Mujib (Kepala Dusun), Wawancara tentang Nilai Pendidikan Islam Multikultural sebagai Resolusi Konflik.

[49] Semra Demir dan Sevgi Özden, “The Evaluation of Multicultural Teaching Design Education Program,” *Procedia - Social and Behavioral Sciences* 116 (Februari 2014): 4732–36, https://doi.org/10.1016/j.sbspro.2014.01.1017.

[50] Paulus Mzomuhle Zulu, “EDUCATION AS A PRECONDITION FOR DEMOCRACY,” 2000, 13.

[51] Kyai Muhammad, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama.

[52] Kosala (Penjaga Vihara), Wawancara tentang nilai-nilai pendidikan Islam multikultural.

[53] Amal, “Towards a Deliberative Conflict Resolution?”

g. The Value of brotherhood (*Al-Ukhuwah*)

The phenomenon that can also be seen in the Candi hamlet of Polagan village is the very good attitude of brotherhood and is reflected in their daily lives. This value is accommodated by the local community by creating a culture of brotherhood since three centuries ago. This value still exists today, even because of the strong fraternity of a multi-ethnic and religious community, the term proverb appears "*jhung saean (let's be better)*",[54] This means that the character of mutual respect for one another must be reflected through good behavior. A good deed must be repaid with more kindness. This doctrine has been applied and has become a culture in the Candi hamlet community. Like the Madurese in general, they remain strong and implement culture "*Tanian Lanjheng (big family yard)*",[55] however the unique in this society is culture "*tanian lanjheng (big family yard)*" continues despite different ethnicities and even different religions.

The culture of "*Tanian Lanjheng (big family yard)*" becomes a persuasive strategy in social relations of multi-ethnic and religious communities that are tied to the values of brotherhood and togetherness, so that with a persuasive strategy of social relations the attitude of brotherhood and togetherness grows which can prevent the emergence of rifts, divisions and disputes (conflicts) between fellow residents of the Candi hamlet, Polagan village. In addition to this, the local community is also known by the halayah as a community that is very concerned about instilling the value of kinship,[56] as the symbol is that there are house plans that are still very traditional or traditional houses in Madura.[57] The pattern of settlement also has special characteristics that distinguish this house from houses or community settlements in general in the present context, the pattern of settlements is better known as the model "*Tanian Lanjheng (big family yard)*" whose residents come from different ethnicities and even have different religious beliefs gathered in one complex "*Tanian Lanjheng (big family yard)*" peacefully.[58]

The settlement symbol in the shape of a "*Tanian Lanjheng (big family yard)*" also seen in the iconic building of Vihara Avalokitesvara, with the construction of four multi-religious places of worship in one complex side by side and side by side but separately. Culture "*Tanian Lanjheng (big family yard)*" practically and its implications that uphold the value of brotherhood (*ukhuwah*) and the value of togetherness, then it is not an exaggeration, if the value of "*Tanian Lanjheng (big family yard)*" this is categorized as an addition to religious values in the study of character education, namely culture that has the aim of realizing and creating individuals or communities with good character, good character, virtuous character, and piety and faith in Allah SWT.[59]

h. The Value of balance

The value of balance is the uprightness of something between two things, it can also be that both have almost the same thing so that it is almost not heavy on one of them.

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[54] Miftahul Arifin (Pengelola MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam multikultural sebagai resolusi konflik.

[55] Widya Aprilia Kurnia dan Agung Murti Nugroho, "KARAKTERISTIK RUANG PADA RUMAH TRADISIONAL TANEAN LANJHANG DI DESA BANDANG LAOK KECAMATAN KOKOP, KABUPATEN BANGKALAN MADURA," *LANGKAU BETANG: JURNAL ARSITEKTUR* 2, no. 1 (1 Januari 2015): 10–21, https://doi.org/10.26418/lantang.v2i1.13836.

[56] Ilana Paul-Binyamin dan Kussai Haj-Yehia, "Multicultural Education in Teacher Education: Shared Experience and Awareness of Power Relations as a Prerequisite for Conflictual Identities Dialogue in Israel," *Teaching and Teacher Education* 85 (Oktober 2019): 249–59, https://doi.org/10.1016/j.tate.2019.06.021.

[57] Retno Hastijanti, "PENGARUH RITUAL CAROK TERHADAP PERMUKIMAN TRADISIONAL MADURA," *DIMENSI: Journal of Architecture and Built Environment* 33, no. 1 (3 Agustus 2005), https://doi.org/10.9744/dimensi.33.1.

[58] Siswaji (Kepala Desa), Wawancara "Resolusi Konflik Melalui Nila-nilai pendidikan Islam multikultural."

[59] Faradila Aini dan Sri Nurhayati, "IMPLEMENTASI BUDAYA RELIGIUS DI SDN PAGENDINGAN 2 GALIS PAMEKASAN (STUDI KASUS DI SDN PAGENDINGAN 2 KECAMATAN GALIS KABUPATEN PAMEKASAN)," *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 2 (29 September 2020): 179–93, https://doi.org/10.19105/rjpai.v1i2.4118.

Balance is an attitude or view that applies something according to its portion.[60] Islam views that the essence of balance is the existence of balance in using reason as a potential given by Allah with revelation as an absolute truth. In the context of individual life, Islam also teaches a balance between the mind, spirit, heart, and between rights and obligations.[61] Thus, tolerance within the framework of diversity such as greeting each other, inter-ethnic marriage, and religion can be carried out.[62] As for the perspective of functional structure theory, it can be explained that humans essentially have their respective functions and roles in social construction. Therefore, diversity and balance are the emphasis in the theory which comes from how to develop social life.[63]

The balance that exists in the multi-ethnic and religious community of the Candi hamlet, Polagan village, is paraxisically the occurrence of inter-ethnic marriages and even different religious beliefs that have been going on for generations.[64] This phenomenon shows the absence of identity promodialism mentioned by Joseph Rothscild that there are 2 reasons that cause ethnic groups to lose their nationalist orientation; *First*, it is due to competition. *Second*, there are actors who move group members.[65]

The values of multicultural Islamic education that grow and develop in this community show that through the transformation of these values, multi-ethnic and religious communities can live side by side without conflict. These values are concluded and grouped according to the description of the attitude of the people of the Candi hamlet, Polagan village.

Tabel 1.1
The Value of Multicultural Islamic Education in the Candi hamlet of Polagan Village

Value	Description
Tolerance	Appreciate and respect diversity in religious rituals and social traditions of the community.
Know each other	The ongoing friendship between the Candi hamlet community
Understand each other	Mutual understanding of the diversity of religious rituals, traditions and cultures in order to knit togetherness in order to avoid conflicts and disputes.
Mutual help	Mutual understanding of the diversity of religious rituals, traditions and cultures in order to knit togetherness in order to avoid conflicts and disputes.
Looking for middle way	The construction of four places of worship in the Avalokitesvara Vihara complex which is also a symbol of religious tolerance and moderation for the Candi hamlet community.
Harmony	Unite in diversity in harmony and peace, greet each other, even marriage occurs despite different beliefs and

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[60] Mustakim Mustakim, "MODERASI BERAGAMA MELALUI KETELADANAN DAKWAH WALISONGO DI MADRASAH IBTIDAIYAH NEGERI (MIN) 5 MAGETAN," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (18 Februari 2020): 55–65.

[61] Samsul Arifin, "KONSELING AT TAWAZUN : TITIK TEMU TRADISI PESANTREN DAN KONSELING.," 2012.

[62] Bayu Suratman dan Nurjannah Nurjannah, "Early Childhood Care in Sambas Muslim Family: Cultural and Religious Influences," *Nadwa: Jurnal Pendidikan Islam* 15, no. 1 (1 Agustus 2021): 1–18, https://doi.org/10.21580/nw.2021.1.1.7513.

[63] Binti Maunah, "PENDIDIKAN DALAM PERSPEKTIF STRUKTURAL FUNGSIONAL," *Cendekia: Jurnal Pendidikan dan Pembelajaran* 10, no. 2 (26 Juni 2016): 159–78, https://doi.org/10.30957/cendekia.v10i2.136.

[64] Siswaji (Kepala Desa), Wawancara "Resolusi Konflik Melalui Nila-nilai pendidikan Islam multikultural."

[65] Khadijah Mohd Khambali @ Hambali, "The Culture of Tolerance in Families of New Muslims Convert," *MEJSR Middle East Journal of Scientific Research* Vol 15 (5) (1 Januari 2013): 669–78, https://doi.org/10.5829/idosi.mejsr.2013.14.12.11016.

	ethnicities
Diversity	Diversity sites within the Avalokitesvara Vihara complex and sites for ethnic and religious diversity of the Candi hamlet community
Equality and Justice	People get the same rights and obligations in the community.
Deliberation	Deliberation is an alternative when there is a difference of understanding and on every major religious day
Brotherhood	There is a term "*jhung saean (Let's be Better)*" dan "*tanian lanjheng (Big Family Life)*"

2. *The practice of multicultural Islamic education*

The process of multicultural Islamic education in multi-ethnic and religious communities in the Candi hamlet of Polagan village is not only understood as the result of a thought in learning. Because if we only interpret it like that, we will inadvertently reduce the meaning of education itself. The education process in this community is not a reality that is not singular but plural.[66] This means that the education produced is the result of a dialectic between the culture of society, teaching, and interactions that have been going on for a long time in this community. Thus, Islamic education in a multi-ethnic and religious society is difficult to build logically with the meaning of merely transferring knowledge.[67] In the perspective of a multi-ethnic and religious society, Islamic education is built on the basis of social interaction with the conservation of cultural traditions. With this process, it can be concluded that the implementation of multicultural Islamic education in multi-ethnic and religious communities can be pursued through several processes based on research findings, namely; the transformation process, the inculturation process, and through the social capital approach of the Candi hamlet community.

a. Transformation Process

Multicultural Islamic education as a conflict resolution for multi-ethnic and religious communities in Candi hamlet, Polagan village is carried out through a transformation process. This process is intended to fuse the values described above, in addition to the fact that the educational process in this community based on the results of identification at the research location is monitored as an activity of cultural and traditional inheritance, it is also monitored as an activity of interaction and mutual influence between one ethnicity to another. Through this process, its main function is to provide materials, information, and messages that can have implications for the importance of coexistence by understanding, respecting, helping each other and most importantly providing space for other people or other ethnicities to express their knowledge and beliefs. in carrying out and practicing the mandate of their beliefs.[68]

The conception of the educational process as described above provides a theoretical consequence that multicultural Islamic education as conflict resolution is nothing but a form; 1) a concrete, situational civilizing process that brings multi-ethnic and religious communities to overcome the problems they face peacefully; 2) the process of forming a multi-ethnic and religious society that is intelligent so that it can stand alone and be responsible for living together.[69]

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[66] Titis Thoriquttyas dan Farida Hanun, "Amplifying the Religious Moderation from Pesantren: A Sketch of Pesantren's Experience in Kediri, East Java," *Analisa: Journal of Social Science and Religion* 5, no. 02 (29 Desember 2020): 221–34, https://doi.org/10.18784/analisa.v5i02.1147.

[67] Zainullah Zainullah dan Ach Sayyi, "Dinamika Pendidikan Islam Multikultural Perspektif Tradisi Dan Perkembangan Pesantren Di Indonesia," *FIKROTUNA* 9, no. 1 (13 Agustus 2019): 1137–59, https://doi.org/10.32806/jf.v9i2.3489.

[68] Suhrawardi, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama.

Multicultural Islamic education in Candi hamlet as cultural inheritance between ethnicities and generations, can be understood as a process of cultural transformation. It is in this transformation process that education functions. In other words, the educational process is a process of cultural transformation. Tilaar gives a classification into the three stages of the transformation process, namely; a) the elements that are transformed, the elements referred to in education are values related to customs, views of life, and concepts of life that are pulsating and believed by the community; b) the process of transformation, is the activity of human civilization which includes the stages, including imitation, identification, and socialization; and c) how to transform, closely related to how to transmit values. In the context of education, this method can be categorized into two domains, namely through participation and guidance.[70]

As a process of cultural and traditional transformation, multicultural Islamic education in this community has carried out the transmission of cultural elements in order to maintain the traditions of each ethnicity even though in fact it is slowly starting to be converted into the majority ethnic and religion, namely indigenous and Islamic which tend to have strong nuances. local culture. The design of the house of worship, the layout of the house (settlement) adheres to the "tanian lanjheng" system or model, the words (discussed) in daily life, the way of dressing, the attitude of mutual respect, and even the children of ethnic Chinese in the Candi hamlet are almost all sent to the Madrasah Miftahul Qulub III institution, Candi hamlet, Polagan village.[71] Ornaments and cultural expressions of multi-ethnic and religious communities are manifestations that the ethnicity of indigenous peoples and the teachings of Islam have been successfully transmitted into the cultural reasoning and world view of this community. Through this perspective, it can be seen that multi-ethnic and religious communities simultaneously transmit knowledge along with the transmission of cultural values. That is why the multi-ethnic and religious community in the Candi hamlet of Polagan village has never had a conflict for a period of 3 centuries until now.

b. Inculturation Process

The process of inculturating multicultural Islamic education in a multi-ethnic and religious society is a process of cultural inheritance with the values of Islamic teachings as described and has been conceptualized as a finding of the value of multicultural Islamic education. This is in line with the theory offered by Tilaar that education is nothing but a process of inculturation.[72] For this reason, examining the process of multicultural Islamic education in this community must be viewed with a multi-institutional paradigm,[73] because of its informal nature, the paradigm that needs to be used is to involve multiple dimensions, both social, cultural, and academic at the same time. By looking at this cross-dimensional perspective, it will be seen how Islamic education is carried out thoroughly and convinces the multi-ethnic and religious community.

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[69] H.A.R Tilaar, *Kaleidoskop Pendidikan Nasional* (Jakarta: Kompas, 2012).

[70] H.A.R Tilaar.

[71] Kosala (Penjaga Vihara), Wawancara tentang nilai-nilai pendidikan Islam multikultural.

[72] H.A.R Tilaar, *Kaleidoskop Pendidikan Nasional*.

[73] H.A.R Tilaar.

The inculturation of multicultural Islamic education in multi-ethnic and religious communities is led to be able to live side by side and accept all forms of differences in every interaction between individuals or groups. Thus, individuals are formed who have mutual respect and respect, mutual advice, mutual cooperation, mutual love and affection, support and protection, and respect for human rights.[74]

The inculturation of the value of multicultural Islamic education in a multi-ethnic and religious society has very powerful implications with the birth of individual or group attitudes that put forward the principles of togetherness and deliberation whenever disputes and differences of opinion occur. Through this phenomenon, conflicts in the name of ethnicity and religion disappear. That is why then multicultural Islamic education can minimize conflicts between people.

Multi-ethnic and religious communities in inculturing the value of multicultural Islamic education are carried out through approaches in column activities (yasinan and tahlilan activities) every Tuesday and Friday night, commemorating the Prophet's birthday, Isro' Mi'roj celebrations, and even contributing to enliven the big day held by Chinese citizens and participate in enlivening and accommodating the celebration of the Chinese New Year celebrations.[75] This approach seems to be in line with Talcott Parsons' theory of structural functionalism in *Akhmad Rizqi*, namely; *First*, adaptation, *second*, the goal to be achieved (*Goal Attainment*), *third*, integration, and *fourth*, Latency.[76] Through this approach, the social system built by a community will give the minority the freedom to survive and develop their potential in the midst of differences, such as in the Candi hamlet, Polagan village.

c. Social Capital Approach

The social capital approach of multi-ethnic and religious communities can be seen in making accommodations with approaches such as; a) a cultural approach by building accommodation for the educational needs of the community, which tends to nurture the lower community in a painstaking manner; b) a symbolic approach, this is marked by the presence of ornaments where people live with *Tanian Lanjheng (big family yard)* model and the construction of 4 places of worship side by side in the monastery complex which was built based on the agreement of the local community so as to create peace and harmony; and c) the economic approach in a multi-ethnic and religious community has made it independent by developing self-sufficiency in agricultural products and a creative economy with the concept that the economy is middle to high, providing opportunities and independent business capital to people with lower middle economics,[77] Thus, the life of a multi-ethnic and religious community still survives and is harmonious between ethnicities and religions.

The approach to maintenance and efforts to maintain the life of the multi-ethnic and religious community, in the practical order has been implemented naturally, this seems to be in line with Pierrie Bourdieu's theory in (Adib, no date) about the relational theory called objective structure and subjective representation, one ethnicity and one ethnicity or religion and another religion are intertwined and cooperate dialectically, influence and support each other in activities and carrying out religious orders, not denying each other and even criticizing and blaming other ethnicities or religions, but intertwine or support each other in a social practice (social practice), through a capital approach; (1) economics such as tools, materials, and money; (2) culture (culture); (3) social or social networks; and (4) symbolic capital.[78]

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[74] Suhrawardi, Wawancara Tentang Kerukunan Masyrakat Multi Etnis dan Agama.

[75] H.A.R Tilaar, *Kaleidoskop Pendidikan Nasional*.

[76] Jamiludin Usman dkk., “An Analysis On The Readiness Of Using E-Learning In Teaching And Learning Strategies In Higher Education,” *Psychology and Education Journal* 58, no. 2 (20 Februari 2021): 7235–44, https://doi.org/10.17762/pae.v58i2.3301.

[77] Siswaji (Kepala Desa), Wawancara “Resolusi Konflik Melalui Nila-nilai pendidikan Islam multikultural.”

Networks of cooperation and interaction that are built in the midst of diversity are very crucial in the dimension of social capital. The network is the initial capital to be able to establish good interaction and communication, build the formation of mutual trust in each other and strengthen "ukwah". The community in Candi hamlet builds a very strong social network.[79] They build inter-relationships very well both formally and informally. Riddell argues that by building and strengthening social networks it will give birth to good feelings, cooperation so that it can provide social benefits manfaat.[80]

The collaboration network in practice in Candi hamlet, Polagan village is an attitude of mutual cooperation and social contribution with various parties in order to spread good values (share value). This ability is closely related to knowledge and understanding of others, respect and interact positively with various ethnic and religious backgrounds in the Candi hamlet, Polagan village. This is evidenced by the construction of four places of worship in the area of the Vihara complex side by side, anyone may enter and carry out worship according to their beliefs.

Conclusion

Based on the findings and discussion above, the author concludes that there are at least two focus studies that cause multi-ethnic and religious communities to coexist without conflict; First, the embedded values of multicultural Islamic education as a whole in the community, namely; 1) the value of knowing each other, 2) the value of understanding each other, 3) the value of helping, 4) the value of finding a middle way, 5) the value of harmony, 6) the value of diversity, 7) the value of equality and justice, 8) the value of deliberation, and 9) brotherhood values; Second, the practice of multicultural Islamic education as conflict resolution for multi-ethnic and religious communities in the Candi hamlet of Polagan village is a manifestation of the embedded values through several processes or approaches and strategies that are implemented naturally and independently, namely; a) The transformation process; b) the process of inculturation; and c) social capital approach.

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[78] Akhmad Rizqi Turama, “FORMULASI TEORI FUNGSIONALISME STRUKTURAL TALCOTT PARSONS,” *EUFONI* 2, no. 2 (30 Mei 2020), https://doi.org/10.32493/efn.v2i2.5178.

[79] Ahmad Mahbub (Kepala MD Miftahul Qulub III), Wawancara tentang Nilai Pendidikan Islam Multikultural Sebagai Resolusi Konflik.

[80] Sheila Riddell, Alastair Wilson, Stephen Baron, *Gender, Social Capital and Lifelong Learning for People with Learning Difficulties*, vol. 11. 2001 (Studies in Sociology of Educations, t.t.).

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