Multicultural Education as a Supported for the Formation on Environment of Islamic Communities in Pamekasan Regency

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Abstract:
Islamic education is a process to help society be a human being perfectly to know Allah by using the Qur'an and al-Hadith, the source of their life. Creating an Environment of Islamic community is an effort has been made with the “Greeting Gate” Jargon or the Islamic Community Development Movement which is then revealed in the form of applications and implementation in community, include the world of education. Islamic community environmental creation techniques have been carried out since 2002/2003 by the government and the community and religious leaders represented by other religious organizations. Thus, the creation on an environment of Islamic community is the purpose of the government; that the Islamic spirit and attitude be a culture for the entire community in Pamekasan district. On the other hand, the community is a pluralistic society consisting of various tribes, races and ethnicities, such as indigenous, Chinese and Arabic, to achieve the success of creating an Islamic society, the education process is needed to bridge it, and multicultural education is the most appropriate way to apply in the Environment of Islamic Community. The research method used is naturalistic qualitative research, data collection techniques using several instruments, interview data, documentation data and observations. The results of the research conducted, can be explained that multi-cultural education can help and sustain the success of the Greeting Gate’s program or the creation of an Islamic community environment; however, some education’s components can not support and understand the multicultural education.

Keyword: Multicultural Education, Islamic Community

1. Introduction

Islam has functions as a guide in all aspects of human life as a universal religion. Islam as “a way of life” is an obligation that people in carrying out life run in an orderly and compatible manner with the existing corridors and rules. Thus, in order to reach this direction, it takes the name of the tool to achieve this, one of which is the name of education. Islam requires the people to carry out the name of education, because education is a necessity of human life which must be obeyed, in order to achieve prosperity and happiness in the hereafter [7]. The education of human caliphate duties can be carried out well and can be accounted for. Islam provides a basic concept of education that must be responsibility, and to describe it by applying the concept in educational practice.

Islamic teachings have some values; even thought the concept of education, it is still subjective and transcendental, so that it becomes an objective and down concept earthly that needs the other scholarship approaches, or on the contrary it is necessary to form objective concepts, theories, or educational sciences by using the fiber of Islamic paradigm with educational values [4]. Besides the rapid fluctuations in social dynamics and technological development’s changes, the concept of Islamic education should be able to adjust the hope that will be able to make itself an ideal education (both at
the conceptual level, practice and implementation in the midst of society); can be accounted for both morally, ethically and attitude which demands work harder for practitioners and education experts to build Islamic education theory as a paradigm [3]. The dynamics of Islamic education on the world can be presented in two dimensions are completely different; the initiative of Islamic education has promised a good future by efforts to establish good character and intellectual quality (balance of science and technology) that are equally superior, but on the side others with regulation and technological developments are so rapid, the concern of the loss of the soul and character of students from social viruses are worse, can damage the values of existing Islamic education itself. The values become a concern are the bluntness of social intelligence, violence, rigidity in behaving, thinking and forth later.

The interaction of Islamic education on the cultural field (Culture area) which is continuously able to realize a whole humanitarian process, the idea and implementation of multicultural values is one of suitable effort to ward of radicalism which is be growing increasingly; Indonesia consists of various tribes, races and religions spread over more than 17,000 islands, the regional languages are occupied the largest number in the world (more than 500 regional languages) and a number of other variations are the potential and uniqueness of the nation, Indonesia as a great nation, diversity need to be guarded carefully, not to be contaminated by radicalism concept; can destroy everything [6].

Pamekasan is one of the four regions in Madura, this area has a "Greeting Gate", the Islamic community development movement, whose purpose is the establishment of an Islamic society that is culturally in accordance Islamic values and teachings based on Al-Qur’an and Hadith. On the other hand, the population consists of various ethnic groups, races and religions; in order to create an atmosphere of togetherness solidarity and progress of the ummah, supported by the Islamic concept is Rahmatan Lil Alamin, the insertion of the concept of multicultural education needs to be encouraged to create an environment of Islamic community. Thus, multicultural of Islamic education is a good enough and appropriate idea to be implemented, the generations and communities are able to live another, unite and ultimately create a positive force in accordance with the main goal in increasing an environment Islamic community [7].

2. Method

This study was designed by using qualitative approach presented multicultural education as a supported for the formation on environment of an Islamic community in Pamekasan. The study conducted in Pamekasan has its own characteristics; because the Islamic community development movement program was then packaged through good multicultural education models and technologies, the aim of building an existing Islamic community environment in the Regency. This research was carried out through several stages included identifying problems, collecting data in the field related to focus, checking the validity of data, and discussion. Data retrieval is done by means of interviews, observation and analysis of documentation data. The last stage is triangulation to check the data validity through presentation in the FGD to get input from coworkers at Madura Islamic University.

3. Findings: Diversity on Islamic View and Social Dynamics

Plurality or religious diversity is an axiomatic reality cannot be denied, and a historical necessary that is universal. Both of plurality or diversity religion or culture is the perennial circumcision of Allah. There are several arguments, both normative-theological-philosophical and historical that explain the inevitability of history or legal certainty about religion plurality, including the normative-theological-philosophical arguments, proposed by Ibn Arabi, plurality or Shari’ah diversity by a plurality of God's relationship, while the plurality of God's relationship is caused by a plurality of circumstances, plurality of circumstances s is caused by a time period plurality, time-period plurality is caused by a plurality of movements, plurality of movements caused by plurality of god's attention, plurality of attention caused by plurality of God's purpose, plurality of goals is caused by the plurality of god's
self-appearance, and the plurality of god's self-occupation caused by the shari’ah plurality of shari’ah. While, the syari’ah plurality as already stated is caused by the plurality of God's relationship. The cycle of plurality is continuously, while among the historical arguments show the historical certainty of the religion plurality [6]. Ismail Raji al-Faruqi stated that the diversity or religions plurality are caused by differences in the level of historical development, differences and locations that receive it. Ismail Raji al-Faruqi stated that the diversity or plurality of religions is caused by differences in the level of historical development, differences and locations. Ismail Raji al-Faruqi; the religion originally is one, God, namely what he calls Religion or Fitrah.

Adherents of the three Hebrew religions namely Islam, Jews and Christians have lived together in a peaceful atmosphere relatively under the auspices of Islamic law for about 460 years, almost half a millennium [1]. There are some theories regarding the response of religious people to the pluralism or religious diversity. Ninian Smart, notes the existence of five religious perspectives or attitudes in responding to religious diversity, including a) absolute exclusivism, b) absolute relativism, c) hegemonistic inclusivism, d) realistic pluralism, e) regulative pluralism. The summary, theory can be categorized into three forms of response or attitude of diversity; exclusivism, inclusivism and pluralism or multiculturalism.

4. Discussion: Education Multicultural Values as a Reinforcement in Pamekasan Context

Pamekasan is the first regency in the Madurese Island; the goal is to be an Islamic beliefs community. This region at 2018 consists of 13 sub-districts and 189 district and villages with estimated numbers can be seen in the table 1.

Table 1. The Number of Society in Pamekasan

| No | Age               | Total  |
|----|-------------------|--------|
| 1  | The Number of Society 0-3 Year | 93,152 |
| 2  | The Number of Society 4-6 Year  | 40,270 |
| 3  | The Number of Society 6-7 Year  | 13,697 |
| 4  | The Number of Society 7-12 Year | 90,828 |
| 5  | The Number of Society 12-15 Year | 49,784 |
| 6  | The Number of Society 16-18 Year | 49,978 |
| 7  | The Number of Society 18-24 Year | 139,510 |
| 8  | The Number of Society 25-56 Year | 611,550 |
| 9  | The Dense of Society           | 1,066  |

N Male 410,800
Female 434,514
Total Number 845,314

The number of 845,314 people consisting of various ethnic groups and consisting of indigenous ethnicities, ethnic Chinese and Arabs. Based on the religion percentage, 98% are Muslim and 8% are Christian, Catholic, Buddhist and Confucian. Thus, Pamekasan is included as a majestic category which is consists of various cultures and different beliefs from each other, but still remains safe, peaceful and united.

Pamekasan has established as the Greeting Gate district Since 2002/2003, the movement of Islamic Community Development. This idea of the Greeting Gate, was born from the anxiety of the Muslim leaders in Pamekasan on the conditions and situations, and conditions of the Pamekasan community, which are perceived increasingly as being eroded and further away from religious values, Islamic norms and rules. Therefore, the possible way to do this is to make efforts to strengthen education only, to support the achievement of educational goals will have some implications for the creation of an environment of Pamekasan’s Islamic community, both in the world of formal education, and even informal education. There are some statements about the theory of Islamic education as the basic for organizing the teaching-learning process, it is still relevant to be implemented in the midst of society because Islamic education has its own theoretical foundation; is feasible to be treated and managed independently [5].
Institutionally, the number of public and private education institutions under the coordination of the Education and Culture of Pamekasan Regency in 2018 can be explained as follows:

Table 2. The Number of Society in Pamekasan

| No | Institution | Total       |
|----|-------------|-------------|
| 1  | Public and Private Elementary School (SD) | 470 Institution |
| 2  | Junior High School (SMP) | 183 lembaga |
| 3  | Senior High School (SMA) Vocational High School (SMK) | 84 lembaga |
| Total |            | 737         |

The Number of Indonesian Ministry of Religion Institutions in Pamekasan in 2018 can be seen in the table 3.

Table 3. The Religion Institutions in Pamekasan

| No | Institution | Total       |
|----|-------------|-------------|
| 1  | Madrasah Ibtidaiyah Negeri dan Swasta (MI) | 313 lembaga |
| 2  | Madrasah Tsanawiyah Negeri dan Swasta (MTs) | 187 lembaga |
| 3  | Madrasah Aliyah Negeri dan Swasta (MA) | 95 lembaga |
| Total |            | 595         |

Data of the School the Greeting Gate School Category to create an Islamic community environment in Pamekasan district can be seen in the table 4.

Table 4. Data of the School the Greeting Gate School Category in Pamekasan

| No | Help Categories | Ket | Year |
|----|-----------------|-----|------|
| 1  | The Public Elementary School (SDN) 3 Kowel Pamekasan | Elementary School | 2013 |
| 2  | Junior High School (SMP) 1 Proppo Pmk | Elementary School | 2013 |
| 3  | Vocational High School (SMK) 3 Pamekasan | Senior High School | 2013 |

The number of non formal Institution as Boarding School, and others in Pamekasan in 2018 2018 can be seen in the table 5.

Table 5. The Number of Non Formal Institution in Pamekasan

| No | Institution | Total       |
|----|-------------|-------------|
| 1  | Takkiliyah School | 395 Institution |
| 2  | Diniyah School | 385 Institution |
| 3  | al-Qur’an Learning | 379 Institution |
| 4  | Necessarry Learning of Salafiyah Program | 14 Institution |
| 5  | General Boarding School | 219 Institution |
| Total Number |            | 1,392 Institution |

Thus, the number of educational institutions; both formally and non-formal in Pamekasan is quite a lot in quantity, if all of these educational institutions from all levels of education have implemented multi-cultural ideas as expected, the creation on environment an Islamic community as described earlier will quickly realized well. Educational institutional support; to create on environment of an Islamic community is sufficient, but conceptually, ideas and implementation in the curriculum need to work harder. Because of the facts in the field based on the results of data collection conducted by researchers, they still have not even fully understood the concrete implementation of the multicultural education. But explicitly, because of all the interrelationships, there are several components and points of view have been inserted; even though, they are not enough if they are presented quantitatively.
Multiculturalism can be understood simply as recognition, that a country or society is diverse. On the contrary, there is no a country that contains a single national culture only. Thus, multiculturalism is a Sunnatullah, cannot be denied to every nation-state in this world. Multiculturalism can also be understood as "trust" normality and acceptance of diversity. This multicultural worldview can be seen as a starting point, and the foundation for civil citizenship. Multicultural can be seen as a cultural foundation (Cultural Base), it is not only for citizenship, but also for the world of education [2]. Multicultural is not an easy to understand, it contains two complex meanings both "multi" which is means plural, and "cultural" contains the understanding of culture. The term pluralism implies various types, because plural does not mean merely recognition, will be things of a variety but also that recognition have political, social, economic implications.

Therefore, pluralism is related to the democracy principles. Multiculturalism can be said simply as recognition of cultural pluralism. Cultural pluralism is not a "given" but it is a process of internalizing the values; in which there is a community. Centralistic policies and strict escort to the issue of differences; have eliminated the ability of people to think about, discuss and solve problems, arise from differences in an open minded, rational and peaceful manner. Inter-group violence which exploded sporadically in the late 1990s in various regions of Indonesia has shown how vulnerable the sense of togetherness is built in a nation, how thick the prejudice between groups is, and how low mutual understanding is between groups.

The global context, after the tragedy at 11th September, the invasion of the United States to Iraq and the political hustle and bustle in the identity of reform era, it added to the complex issue of diversity and between groups in Indonesia. History shows, the negative meaning of diversity has given birth to the long suffering of mankind. At present, have been at least 35 major conflicts between ethnic groups in the world. More than 38 million people were displaced from their homes, at least 7 million were killed in bloody ethnic conflicts. Disputes like this, occur from west to east, from north to south. The world witnessed blood flowing from the Rohingya, Yugoslavia, Czechoslakia, Zaire to Rwanda, from the former Soviet Union to Sudan, from Sri Lanka, India to Indonesia. The long conflict involved the ethnicity sentiments, race, class and religion.

The "multicultural" worldview is substantially not really new in Indonesia, as a country, Indonesia actually has and consists of a number of ethnic groups, cultures, religions, etc. Indonesia can simply be called a "multicultural" society. Social reality of Indonesian society is very difficult to deny. For that diversity; or multiculturalism is one of the main realities experienced by society and culture in the past, even more in the present and future.

In simple terms multicultural education can be defined as "education for or about cultural diversity in response to demographic, and cultural changes in a particular community environment or even the world as a whole. Centralistic policies and strict escort to the issue of differences have eliminated the ability of people to think about, discuss and solve problems, arise from differences in an open minded, rational and peaceful manner. Multicultural education has at least have five interrelated dimensions:

- Content integration; integrates various cultures and groups to illustrate fundamental concepts, generalizations and theories in subjects or disciplines,
- The Knowledge Construction Process Brings students to understand the cultural implications of a subject (discipline),
- An Equity Pedagogy adapts teaching methods to student learning in order to facilitate students' academic achievements, diverse both in Terms of race, culture or social,
- the racial Prejudice Reduction identifies characteristics of students and determines their teaching methods.

In some educational activity, students are objects and at the same time as subjects of education. Therefore, in understanding the nature of students, educators need to be equipped with an understanding of the general characteristics of students including:
• Learners in a state of being empowered to use abilities, volition and so on,
• Have a desire to develop towards adults,
• Students have different backgrounds,
• Learners explore the surrounding environment with basic potentials that are individually owned.

In a theoretical context, multicultural education models learning have been existed and are being developed by developed countries, there are five approaches:

• Education about cultural differences or multiculturalism,
• Education about cultural differences or cultural understanding,
• Education for cultural pluralism,
• Bi-cultural education,
• Multicultural education as a human moral experience.

Multicultural education is an approach that is considered more suitable for heterogeneous Indonesian people, especially during the new autonomy and decentralization period. Multicultural education was developed with the development of democracy which was carried out as a counter to decentralization and regional autonomy policies [6]. If it is carried out inadvertently, it will plunge us into national divisions. Multicultural education should facilitate the teaching and learning process, transforms an essential, prejudiced and discriminatory monocultural perspective to a multiculturalist perspective; respects diversity, tolerance and open minded. This kind of paradigm change requires transformation, is not limited to cognitive dimensions only.

5. Conclusion

Multicultural Education is a necessity, it is a paradigm and method for exploring the ethnic potential, cultural diversity of the archipelago, and accommodating in an adequate conflict management. Multicultural education is wisdom in responding and anticipating the negative effects of globalization force homogenization, patterns hegemony and lifestyles. In addition, multi-cultural education is a bridge that connects the multipolar, multicultural world that the single world tries to reduce into two poles colliding with each other between the East and North-South. Education in Indonesia has touched the issue of how to respect religious beliefs and rich cultural diversity.

Education n the world is under the national culture, the hegemony of Javanese culture as the center, other cultures as the periphery, and cultural impoverishment by summarizing the diversity of cultural identities of a number of provinces. The process of homogenization, hegemony and cultural impoverishment is taught in Civic education, such as Pancasila and (religious education). This social shift is something normal because it was not known in the past. Each community closes itself, has a false union and tends to be forced. Multicultural education will not be known for fanaticism or social-cultural fundamentalism including religion, because each community knows and respects the existing differences. At least, there are several main reasons “why Multiculturalism must be accommodated in the general citizenship education system, and in particular Religious Education”; are as follows: 1) Plural Nation Reality, b) Effect of Culture and Ethnicity on Human Development, c) Global Conflict between Cultures.

Thus, the expansion of “Greeting Gate” has been echoed to create the environment of an Islamic community, at first glance illustrates is totally different from the multi-cultural concept. But in essence, multi-cultural education can support the success of Greeting Gate’s program which was initiated by the Pamekasan government, the basic reason being that pamekasan consists of various tribes, ethnicities, cultures and religions, while the greeting gate also requires all people to embrace and Muslim. At this point, meeting with each other reinforces and supports another.
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