



Madurese Islam: Dissemination of Multicultural Education in Islamic Religious Streams

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Abstract

Keywords:

Dissemination;
Multicultural
Education;
Religious
Streams.

Multicultural education is an alternative to build togetherness in the diversity of society, and multiculturalism requires the accommodation of minority rights, both cultural and social. This research focuses on constructing a multicultural understanding of religious sects disseminated through religious sects. The research aims to describe the multicultural education of religious understanding that aims to build social harmony amid the diversity of religious sects in Sana Daja village. This research approach uses qualitative ethnography type. The data sources in this research are leaders of religious organizations, heads of religious activities, kyai, lora, and people who know the changes in interaction between religious sects in the research location. The results showed that some religious groups in the village of Sana Daja disseminate multiculturalism through religious activities such as recitation, traditions, or community social activities; religious sects become instruments of social power to instill multicultural awareness. The construction of multicultural education between religious views begins with recategorization and desacralization, explaining the various interpretations of *fiqh*, emphasizing the substance and purpose of religious activities, and placing religious traditions as part of *ijtihad* products in the practical realm. This multicultural awareness construction can slowly open the isolation of minority religious groups, build communication between religious groups that have been constrained due to conflict, and foster an attitude of tolerance so that awareness is born to build ukhuwah Islamiyah in society.

Abstrak:

Kata Kunci:

Desiminasi;
Pendidikan
Multikultural; Aliran
Keagamaan.

Pendidikan multikultural menjadi alternatif untuk membangun kebersamaan dalam keragaman masyarakat, multikultural menghendaki terakomodasinya hak-hak minoritas baik hak kultural maupun sosial. Penelitian ini memfokuskan pada konstruksi pemahaman multikultural aliran keagamaan yang diseminasikan melalui aliran keagamaan. Tujuan penelitian adalah untuk

mendeskripsikan pendidikan multikultural paham keagamaan yang bertujuan untuk membangun harmoni sosial di tengah keragaman aliran keagamaan yang ada di desa Sana Daja. Pendekatan penelitian ini menggunakan kualitatif dengan jenis etnografi. Sumber data dalam penelitian ini pimpinan organisasi keagamaan, ketua kegiatan keagamaan, kyai, lora dan masyarakat yang mengetahui perubahan interaksi antara aliran keagamaan di lokasi penelitian. Hasil penelitian menunjukkan bahwa beberapa kelompok keagamaan di desa Sana Daja mendisiminasikan multikulturalisme melalui kegiatan keagamaan seperti pengajian, tradisi atau kegiatan sosial masyarakat, aliran keagamaan menjadi instrumen kekuatan sosial untuk menanamkan kesadaran multikultural. Sedangkan Konstruksi pendidikan multikultural antar paham keagamaan diawali dengan proses rekategorisasi, desakralisasi, menjelaskan ragam interpretasi fiqih, menekankan pada substansi dan tujuan kegiatan keagamaan, menempatkan tradisi keagamaan sebagai bagian dari produk ijtihad dalam ranah praktis. Kontruksi kesadaran multikultural ini secara berlahan dapat membuka keteraasingan kelompok keagamaan minoritas, membangun komunikasi antar kelompok keagamaan yang selama ini terkendala karena konflik, menumbuhkan sikap toleransi, sehingga lahir kesadaran untuk membangun ukhuwah islamiyah pada masyarakat.

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1. Introduction

Education is an agenda that is never finished to be discussed. With the advantages that humans have in the form of reason, in every space and time, education always gets the attention of every layer of society, and this shows the importance of education in human life. In addition, education has the responsibility to answer the problems that occur in society, meaning that the acceleration of educational change is required to be able to harmonize with changes in society itself.

They were referring to UUSPN No. 20 of 2003, Chapter I, Article 1, paragraph 1 states that education is a conscious and planned effort in order to realize learning and learning conditions that aim to enable students to actively develop their potential in order to have spiritual strength, self-control ability, intelligence, personality, noble character, and skills that can help themselves, society, nation, and state. Then, in Article 30, paragraphs 1, 2, and 3 confirm that the government and community groups of religious believers organize religious education. In paragraph 2, the function of religious education is formulated to prepare students to become members of society who understand and are able to practice their religious values and become religious experts. Further, article 3 that, religious education can be held in formal, non-formal, and informal education.¹

Practically, Islamic education can take place in the family environment (informal) and the main person in charge. Formal educational institutions are where parents mandate the education of their children in the process of mental and moral development of children, as well as non-formal education in the

¹ Undang-Undang Republik Indonesia, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional,".

community, where all aspects of life are interrelated and influence each other.² When examining aspects of community traditions, interactions between individuals in society are part of the practice of education. Education is always in an active arena, so education is always related to community traditions. Therefore, the religious traditions found in the village of Sana Daja are categorized as the result of a long-running educational process.

Non-formal education is an alternative to instill multicultural values because it is flexible, and it is able to accommodate the needs of students, and heterogeneous learning.³ Related with Lasono's findings, religious organizations and local 'Rukun' play an essential role in creating a formula for layered social ties. Regular meetings and daily cooperation between communities are effective in controlling social problems and maintaining harmony.⁴

Considering religious issues in a multicultural society in Indonesia, education is an ideal way to instill multicultural values in the community.⁵ keragaman budaya di Indonesia berpotensi melahirkan sikap etnosentrisme. Cultural diversity in Indonesia has the potential to give birth to ethnocentrism. In overcoming ethnocentrism, it is necessary to strengthen the understanding of communication competence in building sensitivity to intercultural diversity.⁶ This attitude can be transformed through intercultural education. In addition, multicultural education provides opportunities for teachers and students to engage in resolving cultural conflicts and building empathy. Cultural awareness strengthens solidarity that leads to equality.⁷

Religious sects, as part of community institutional units, can organize community-based education in both formal and non-formal environments in accordance with their religious beliefs. Functionally, this is categorized as education that maintains, transmits, and transforms culture.⁸ The scope of this research examines the problem of the development of the behavior of human beings, especially the people of Sana Daja village, since the arrival of several religious figures who taught Islam to the community, changes in preaching patterns, and the construction of multicultural education of religious sects through religious traditions.

It is interesting to conduct a study on the contribution of multicultural education of religious sects in Madurese society, which is known as a society that

² Muhaimin et al., *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Remaja Rosdakarya, 2001).

³ Puji Laksono, "Menemukan Ruang Ketiga dalam Dakwah Antarbudaya (Analisis Cultural Studies Sebagai Kritik Atas Gerakan Dakwah Puritanisme)" 01, no. 02 (2017): 185–95.

⁴ Akmal Salim Ruhana, "Merawat Damai Dari Bawah Untuk Keresasian Sosial: Peran Kelompok Keagamaan Dan Lokal Dalam Pemeliharaan Kerukunan Beragama Di Minahasa Utara," *Sosio Konsepsia* 4, no. 3 (2015): 219–36, <https://doi.org/10.33007/ska.v4i3.153>.

⁵ Inayatul Ulya, "Pendidikan Islam Multikultural Sebagai Resolusi Konflik Agama Di Indonesia," *Fikrah* 4, no. 1 (2016): 20, <https://doi.org/10.21043/fikrah.v4i1.1663>.

⁶ Jamaludin Hadi Kusuma and Sulistiyono Susilo, "Intercultural and Religious Sensitivity among Young Indonesian Interfaith Groups," *Religions* 11, no. 1 (2020): 1–22, <https://doi.org/10.3390/rel11010026>.

⁷ Daniel Dike and Lusila Parida, "Teachers' Awareness on Multicultural Values and Attitudes: A Case of Multicultural Education in Indonesian Elementary Schools," *Journal of Critical Reviews* 7, no. 7 (2020): 823–30, <https://doi.org/10.31838/jcr.07.07.151>.

⁸ Taba Hilda. *Curriculum Development ; Theory and Practice*. New York: Harcourt Brace & World. 1962.

firmly holds the NU tradition. However, the people of Sana Daja village have a more open attitude towards differences in religious orientation than the general Madurese community; this phenomenon can be seen from the variety of religious sects that develop, namely NU, Muhammadiyah, Persis, Jama' Tabligh (JT), Salafi, and Shi'ah.⁹

This reality contrasts with Madurese society in general, which is thick with the Nahdlatul Ulama tradition. NU, in the structure and religious culture of Madurese society, has a high position. NU is a religious organization that has an enormous influence, and they join the NU organization both culturally and structurally.¹⁰ In this context, multiculturalism becomes the local community's perspective in dealing with the dynamics of religious sect diversity, the people of Sana Daja village have experienced significant changes along with the various religious sects that have grown and developed, both changes in understanding the reality of differences, education, and religious behavior. Therefore, it is necessary to pay attention to how religious sects are able to influence people's perspectives on differences in the interpretation of religious texts or how awareness of religious diversity is disseminated through religious sects.

Several researchers have researched Islamic multiculturalism. One of them is Fajarini's research on conflict resolution based on multiculturalism in Islam. This research examines the social conflict between Ahlussunnah Wal Jamaah (NU) and Wahabiyah (Muhammadiyah) groups in Tangerang Banten by looking at the causes of conflict, forms of conflict, and conflict resolution based on Islamic multiculturalism. The unique finding of this research is the finding that conflict occurs due to misunderstanding, negative stigma and a closed attitude to understand differences with other groups. At the same time, the issue of conflict revolves around religious areas, rites, religious celebrations, and differences in epistemic systems.¹¹ Previous research that examines the Islamic multiculturalism of religious sects is ¹², this research examines explicitly the discrimination obtained by the Shia Sampang adherents and the absence of awareness of multiculturalism in Sampang. The unique thing about the findings of this research is that the absence of multiculturalism awareness is caused by the weak role of religious leaders and Islamic religious education (pesantren). Sumarna's research shows that different beliefs and religions are integrated with Sundanese culture as a binder of togetherness between communities. Multicultural values include living in differences, mutual trust and understanding, mutual respect, open-mindedness, respect and interdependence, and non-violent

⁹ Moh. Dannur, "Tradisi Pajengan Sebagai Representasi Identitas Masyarakat Kelas Bawah Di Desa Sana Daja," in *The 3rd Annual International Conference on Islamic Education 24-25 Februari 2018* (Mojokerto: STIT NU Al-Hikmah, 2018), 152–64, *The 3rd Annual International Conference on Islamic Education 24-25 Februari 2018*.

¹⁰ Yanwar Pribadi, "Religious Networks in Madura Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture," *Al-Jami'ah* 51, no. 1 (2014): 1–32, <https://doi.org/10.14421/ajis.2013.511.1-32>.

¹¹ Ulfah Fajarini, "Potret Konflik Keagamaan Masyarakat Tangerang Banten Dan Resolusi Konflik Berbasis Multikulturalisme Dalam Islam," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 2 (2014): 341, <https://doi.org/10.21154/al-tahrir.v14i2.76>.

¹² Johan Wahyudi and Makmun Wahid, "Peminggiran Minoritas Dan Absennya Multikulturalisme Di Ranah Lokal (Studi Kasus Komunitas Muslim Syiah Di Sampang)," *JPP (Jurnal Politik Profetik)* 3, no. 1 (2015): 65–81, <http://journal.uin-alauddin.ac.id/index.php/jpp/article/view/823>.

conflict resolution. The gap between this research and previous research lies in the use of Sundanese traditions as a binder of community relations.¹³

The description of some of the researches above is the reason for the feasibility of examining the construction of multicultural education disseminated through religious sects. Research on this topic has never been done by previous researchers, in the sense that this research is a breakthrough for researchers. In accordance with the previous explanation, the purpose of writing this article is to describe the construction of multicultural understanding in religious sects in Sana Daja village in order to maintain social harmony built after the conflict between Sunni and Shia in 1992, as well as the 1995 NU and Muhammadiyah conflict which caused the demolition of one of the mosques in Sana Daja village. The research is expected to be a new perspective in observing the relationship of Islamic sects that have been dominated by the conflict perspective rather than the harmony perspective.

2. Metode

This research uses a qualitative approach with the type of ethnographic research, where researchers emphasize the meaning rather than the process, which is a necessity of communication is a process received from outside. The data collection methods of this research are observation, interview, and document study. Researchers continuously follow and examine the style and construction of multicultural education in religious activities carried out by the community. Researchers repeatedly follow several religious activities carried out in several hamlets in Sana Daja village. The research instrument used was human. Data analysis using Spradley's analysis model,¹⁴ Domain Analysis, Taxonomy Analysis, Theme analysis. To explore information that maintains validity and reliability, the data validity tests used in this study are Extended Participation, Peer Debriefing, Triangulation, and *Member Check*. The informants in this study were elements of religious sect leaders, heads of religious activities, and the community. Data analysis was conducted in parallel and continuously until a description of the process of dissemination of multicultural education in religious sects was obtained. Data collected through interviews and observations were processed and organized according to the research objectives, and documentation data were used to support the results of data analysis.

3. Result and Discussion

3.1. *Multiculturalism: Building Ethical Awareness in Diversity*

In simple terms, multiculturalism is defined by people of color,¹⁵ In a different meaning, Banks wants to explain that multicultural education is an education that emphasizes the inevitability of differences and diversity as part of God's grace. The main goal of multicultural education is to help individuals gain greater self-understanding by looking from the perspective

¹³ Cecep Sumarna et al., "Multicultural Value of Education in Forming the Community's Religious Attitude," *International Journal of Recent Advances in Multidisciplinary Topics* 2, no. 8 (2021): 168–71.

¹⁴ James P. Spradley, *Metode Etnografi*, ed. Misbah Zulfa Elizabeth, Edisi Kedu (Yogyakarta: Tiara Wacana, 2006).

¹⁵ James A Banks and Cherry A McGee. Banks, *Handbook of Research on Multicultural Education*, 2004.

of other cultures. Multicultural education assumes that with the process of understanding and recognition, respect can be born.¹⁶

Mahfudz describes multiculturalism as wisdom in a community that has cultural diversity, which is a fundamental reality in society; this condition, as much as possible, creates awareness that diversity, in reality, is dynamic in the life of a necessity that cannot be bargained, denied, let alone eliminated.¹⁷ Multiculturalism requires the elimination of discrimination, accommodating and recognizing freedom for minority groups, such as freedom of expression, establishing and forming groups, carrying out rituals or worship in accordance with their religion, and so forth, based on the values of freedom, democracy, and equality so that minority rights can be accommodated both cultural and social rights.¹⁸

Normatively, it is difficult to find a religious group that instructs its members to cause conflict in the community. However, historically-factually, the mission of *amar ma'ruf nahi mungkar*, which is the ideology of each group, not only creates a process of transfer between members but is prone to conflict. A sense of empathy among group members can become sentiment and become a tool to emphasize the boundaries of difference. From the perspective of Joko Tri Haryanto,¹⁹ and Ismail Suardi Wekke,²⁰ the boundaries between groups in a multicultural society give birth to two possibilities. First, if it experiences tension, it has the potential to give birth to conflict. Second, the boundaries become fluid and flexible, giving birth to the intensity of interaction, acceptance, and tolerance between groups. Examining the development of *da'wah* in Sana Daja village, the journey of religious sect conflict has triggered a desire to re-examine religious patterns to find common ground at a certain level, with the hope of building harmony between religious sects.

Understanding the line of thinking that religion, on the one hand, can be an adhesive for social ties and can also be a cause of social conflict, research on religious multiculturalism education assumes that the phenomenon of human action is influenced by individual or group knowledge. In a different sense, the knowledge generated through education can give birth to differences in action in the face of plurality, thus. Education becomes the most rational way to instill multicultural values in society.²¹

¹⁶ Reva Joshee and Karen Sihra, *Religion, Culture, Language, and Education in India, The Routledge International Companion to Multicultural Education*, 2009, <https://doi.org/10.4324/9780203881514-48>.

¹⁷ Choirul Mahfud, "Pendidikan Multikultural," 2013.

¹⁸ Will Kymlicka, *Multicultural Citizenship* (Oxford University Press, 1995).

¹⁹ Joko Tri Haryanto, "Relationship, Transformation and Adaptation of The Traditionalists Against Puritanism in Surakarta Indonesia," *Analisa: Journal of Social Science and Religion* 22, no. 2 (2015): 239–53.

²⁰ Ismail Suardi Wekke, "Harmoni Sosial Dalam Keberagaman Dan Keberagamaan Masyarakat Minoritas Muslim Papua Barat," *Kalam* 10, no. 2 (2017): 295, <https://doi.org/10.24042/klm.v10i2.3>.

²¹ Kusuma and Susilo, "Intercultural and Religious Sensitivity among Young Indonesian Interfaith Groups."

The relationship between religious education activities and understanding of multiculturalism has a relationship and mutual influence in the process of forming views on religious and social reality. The role of religious education activities is needed. According to Buyung Syukron, the social reality of Muslims is formed by the process of configuring group identity, either groups rooted in religion or other social organizations. As an awareness of the meaning and legitimacy of action for its followers, religious interpretation in social interactions tends to produce conflict.²²

3.2. Constructing Multicultural Education in Religious Cultures

Examining field phenomena with the five dimensions of multicultural education revealed by James Bank; First, integration, which focuses on content/material. Second, (knowledge construction) construction that focuses on knowledge. Third, (*prejudice reduction*) is a dimension that focuses on reducing prejudice. Fourth, (*equitable pedagogy*) is an equitable education dimension that provides equal opportunities for students to develop. Fifth, (*empowering school culture and social structure*). The dimension of empowering culture and social structure.

3.2.1. Prejudice Reduction

First, Recategorization: One of the dimensions of multicultural education expressed by the Bank is the reduction of prejudice.²³ Prejudice is an obstacle to communication; a suspicious attitude makes the perpetrator use emotions as a basis for concluding. One part that can be a tool for grouping society is race and religion so that people are categorized according to their beliefs.²⁴ Religious groups in society are recognized by the categories that are pinned either by themselves or other groups.

Observing the phenomenon of diversity in the research location, the step to reduce prejudice is by recategorization, and this step is done to reduce the categories that cause discrimination and hurt, namely by dissolving the boundaries caused by several categories attached to each group, thus forming a boundary change between the ingroup and its outgroup. In a different meaning, the boundaries of "us and them" are replaced with "we".²⁵

Basically, the conflict between religious sects in the village of Sana Daja, was initiated due to changes in the pattern of indigenoussas *da'wah* to puritanism. This change received a negative response from the community, and considered that puritanism was a threat to the existence of traditions that had been passed down from generation to generation.

The pros and cons of the puritanism movement that lasted for a long time caused conflict to touch all levels of society, even extending to the world of education as an illustration of the conflict is the shift in the purpose of the *ter-ater* tradition, the spirit of sharing in the bond of *ukhuwah Islâmiyyah* as revealed by

²² Buyung Syukron, "Agama Dalam Pusaran Konflik (Studi Analisis Resolusi Terhadap Munculnya Kekerasan Sosial Berbasis Agama Di Indonesia)," *RI'AYAH* 02, no. 01 (2017).

²³ James A. Banks, *An Introduction to Multicultural Counselling, Mental Health Practice*, Fifth Edit, vol. 3 (United States, 2000), <https://doi.org/10.7748/mhp.3.5.37.s20>.

²⁴ Gordon W. Allport, "Allport_Nature_of_prejudice.Pdf," *The Nature of Prejudice*, 1979.

²⁵ Muhammad Alfandi, "Prasangka: Potensi Pemicu Konflik Internal Umat Islam," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 1 (2013): 113, <https://doi.org/10.21580/ws.2013.21.1.239>.

the results of Wardi's research,²⁶ The *ter-ater* tradition is a process of internalizing the values of Islamic teachings (*ukhuwah Is-lâmiyyah*) affiliated in the form of concern for others. However, the conflict that occurred in the community caused the spirit of sharing to be limited by religious sects. The motive to share with others regardless of religious sect background is slowly fading along with the strengthening of conflicts that occur in the community.

The process of reducing prejudice is done by changing categories such as the categories of *bid'ah*, *khurafat*, and *superstition*, and these categories are no longer used to label some traditions that are considered deviant. Instead, the *da'i* used the phrase, "to the best of my knowledge, I have never found the evidence," and this phrase gave birth to a new view for the community that some *khilafiyah* issues are a shared responsibility to find the evidence.

Referring to Mead's view, as quoted by Yasraf Amir, which states that language is a symbol and contains meaning, in different meanings, the text or words become a representation of the message that wants to be communicated to others, both individuals and groups. Symbols become part of social objects that are used to represent mutual agreements. Humans are motivated to take action according to the meaning of the symbols they give.²⁷

Although the symbols do not have direct meaning, they are part of expressive communication that has indirect meaning.²⁸ Religion as part of the cultural system has a significant role; namely, religion functions as a value system, a cognitive and evaluative system of cultural construction. Understanding their function can be done by understanding the meaning through symbols.²⁹

Multicultural education is internalized through recategorization that aims to eliminate discrimination and mutual suspicion between religious streams. This recategorization in Bank's expression can be analogous to the limitation of facts. At the same time, the use of different terms is the addition of units that have a relationship with the value of multiculturalism.³⁰

Second, desacralization. The implication of the relationship between Islam and local culture at least gives birth to several typologies that show a dialectical relationship, namely Islamization, negotiation, and indigenoussas.³¹ Puritanism is an ideology that aspires to purification in all fields. This pattern gives birth to pure Islam. Meanwhile, indigenoussas tries to manifest *da'wah* with a pattern of enforcing normative Islamic teachings to be contextual. In indigenoussas, Islam as a normative teaching is juxtaposed with the culture of society without eliminating the identity and character of each. This pattern gives birth to acculturative Islam. Furthermore, negotiation occurs between Islamic teachings and local culture when both are in the same position so that a dialogical

²⁶ Moh Wardi, "Tradisi Ter-Ater Dan Dampak Ekonomi Bagi Masyarakat Madura," *Karsa* 21, no. 1 (2013): 41–57.

²⁷ Yasraf Amir Piliang and Alfathri Adlin, *Hipersemiotika: Tafsir Cultural Studies Atas Matinya Makna* (Jalasutra, 2003).

²⁸ Jaroslav Franc, "Theology of New Religious Movements," *Studia Theologica* 16 (September 1, 2014): 55–71, <https://doi.org/10.5507/sth.2014.029>.

²⁹ Clifford Geertz, *The Religion of Java* (University of Chicago Press, 1976).

³⁰ James A. Banks, *An Introduction to Multicultural Education Fifth Edition, Library of Congress Cataloging in Publication Data, University of Washington*, 2014.

³¹ Joko Suryo, "Agama Dan Perubahan Sosial; Studi Tentang Hubungan Antara Islam, Masyarakat Dan Struktur Sosial-Politik Indonesia," *Yogyakarta: Pusat Antar Universitas-Studi Sosial UGM*, 1993.

relationship occurs that gives birth to a process of mutual give and take. This pattern gave birth to syncretic Islam.³²

In general, Madurese people place religious understanding in almost the same position as religion itself.³³ This paradigm makes Madurese people have a more closed attitude towards religious sects other than NU. Some conflicts between sects that occur are a representation of Madurese society as a religious and closed society.³⁴ In addition, Madurese people have a religious and emotional relationship with *Kiai*. This relationship illustrates the role of *Kiai* in the religious life of Madurese society.³⁵ The reality of *Kiai*'s position construction for Madurese society is undoubtedly a challenge for the desacralization process.

The sacredness and authority of NU for the people of Sana Daja village can be seen from various traditions, religious activities, and attributes that are believed to be part of the religion itself that come from the traditions of NU residents. Some people even consider that opposition to traditions such as those preached by Muhammadiyah and Persis is part of the process of uprooting Muslims from their traditional roots.

The phenomenon of diverse religious sects causes the people of Sana Daja village to face problems, as expressed by James Bank,³⁶ Multicultural societies are faced with the problem of building a nation-state that reflects and combines the diversity of its citizens but has a set of values, ideals, and shared goals to which all citizens are committed.

This awareness makes changes to the *da'wah* patterns of puritan Islamic movements (Muhammadiyah, Persis, Salafi) more accommodating to tradition so that all groups more easily accept *da'wah*. Some traditions that were initially opposed and considered deviations were held again, such as the *prophet's maulid, tahlilan*. To eliminate the line of difference between religious schools in this phase is done by leaving the discussion of *khilafiyah*. In this phase, Jamaah *Tabligh's da'wah* movement has a considerable role. JT's *da'wah* concentration that focuses on *ikromul Muslimin* and avoids discussion of *khilafiyah* becomes a *da'wah* formulation that is easily accepted by people who feel tired of various conflicts between religious sects.

Furthermore, the problems arise in the applicative context; differences in views on several religious traditions remain a problem in the community. In a different interpretation, it can be understood that avoiding discussion of *khilafiyah* can only be done during the delivery of material; the community has not fully understood that there are various interpretations of scholars of religious texts as a form of the Ulama's efforts to understand religious texts.

Dealing with this polemic at the community level, religious leaders try to provide understanding to the community about the diversity of religious understanding caused by differences in the interpretation of scholars of religious texts. The *da'i* again discussed the issue of *khilafiyah* in several religious

³² Pribadi, "Religious Networks in Madura Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture."

³³ Mohammad Kosim, "KYAI DAN BLATER (Elite Lokal Dalam Masyarakat Madura)," 1998; Umiarso El-Rumi, "The Young Kyai (Lora) and Transformation of the Pesantren in Madura," *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 2 (2020): 121, https://doi.org/10.30983/islam_realitas.v6i2.3484.

³⁴ Mohammad Efni, "ISLAM MADURA (Resistensi Dan Adaptasi Tokoh Adat Atas Penetrasi Kyai Di Madura)," *Analisis* XIII (2013): 1–26.

³⁵ Sukron Romadhon, "Kiai Bagi Orang Madura," *ICONIS: Proceeding of 4th International Conference on Islamic Studies, 2020*, 35–42, <https://conference.iainmadura.ac.id/index.php/iconis/article/download/41/37/139>.

³⁶ Banks, *An Introduction to Multicultural Counselling*.

activities by explaining the differences among scholars. In this phase, *da'i* no longer emphasizes the discussion on the practical side or procedures but instead emphasizes the substantial purpose of each worship. For example, if there are differences in the language of the Friday sermon, the community is given the understanding that both opinions have reasonable goals.

In addition, steps taken by providing an understanding to the community that religious sects (NU, Muhammadiyah, Salafi, Persis, Shi'ah, and JT) are the result of *ijtihad* and have been separated from the text so that they do not have sacred value. Religious organizations are a medium to spread Islam, not Islam itself. At this point, there is an affirmation of the *da'wah* movement of indigenization and puritanism of Islam. However, the desire to unite strengthens some NU figures to merge and desacralize religious streams with the aim of minimizing conflict.

The process of desacralization of religious organizations places religious sects as part of the dynamics of religiosity that allows for differences. According to informants, this process begins by placing expressions that represent religious organizations in daily conversations. Through casual conversations, the process of desacralization of religious organizations takes place by itself. In addition, some religious leaders also began to socialize that religious organizations are only vehicles to achieve Allah's pleasure. Another theme that becomes socialization is to invite people to think logically that the differences between religious sects, if sifted through, will find more similarities.

The process of desacralization of religious movements found its momentum during the regeneration of several figures in Sana Daja village. In some findings, this process began with a reaction to the difference between individual knowledge derived from cultural experience and the demands of the situation to resolve conflicts in the community.

The success of the process of desacralization of religious organizations was due to several factors: (1) the communication skills of the reform group represented by village youths who had received higher education. (2) the ability of some figures to bring the discussion of differences in religious interpretations in an informal atmosphere, although it must be admitted that at first, some conflicts caused by the narrowness of some people's thinking still colored this process. (3) the ability to choose language in conveying messages of desacralization of religious sects. (4) the family ties of the Sana Daja village community between one another have kinship relations. This condition is a separate reason for religious leaders to emphasize harmony even though there are some differences in religious views.

3.2.2. Knowledge construction

The results of this study reinforce James Bank's dimension of multicultural education, namely, knowledge construction. A dimension where teachers help students to understand multiple perspectives and try to formulate conclusions that are influenced by their knowledge disciplines also relates to students' understanding of their changing knowledge.

After recategorization and desacralization have become standard views in the community in Sana Daja village, there is an awareness of the community to know and explore the thoughts of other schools. This condition makes it easier for the clerics, *ustadz*, to convey *khilafiyah* material among the community with an adjusted portion. This process is not without effect; debates as part of the process of opening the faucet of freedom of discussion are difficult to avoid. It is at this point that the process of integrating multiculturalism values in religious

studies receives a new challenge, namely the threat of conflict between young *da'i* and elders.

There needs to be more than the recategorization of some religious terms to make people aware of and accept different views in religion. Informants emphasized that communities with different religious affiliations find it impossible to unite because the legal basis is different. The conflict was resolved well due to the involvement of the Pasean sub-district government and several religious leaders outside Sana Daja village.

Reconciliation between religious sects that experienced conflict (conflict between Muhammadiyah and NU, conflict between ahlussunnah waljamaah and Shia sect) became the door to emphasize the importance of the formulation of study materials with various *fiqh* perspectives. The process of knowledge construction provides a new understanding of several interpretations of *fiqh* law for the community.

This process of knowledge construction has obstacles. Almost all religious sects rejected it for various reasons. Concerns about the elimination of religious traditions and the label of religious liberalization were pinned on the *da'i* from among the youth. Several debates between the young *da'i* and some of the elder figures of NU and Muhammadiyah are a clear illustration of the rejection of the thoughts brought by the *da'i*. In addition, in terms of age and *da'wah* experience, they are still considered new and need help understanding the *da'wah* map, especially in Sana Daja village.

In addition, not all of *da'i* human resources have the ability to deliver material that can bridge various religious conflicts in the community. In general, it can be understood that there has been a shift in the map of debate among the community from debates about religious traditions that are considered deviant, leading to discussions of differences of opinion about the possibility of understanding religious flows or understanding each other and not blaming differences that cannot be united.

In avoiding these differences, the *da'i* take steps to stay in touch with the elders and explain the purpose of the concept of *da'wah* to be applied, namely, equality, harmony, and tolerance between religious sects. Knowledge construction aims to correct distortions, stereotypes, and misunderstandings about religious sects that have differences in their religious expressions.

3.2.3. Content Integration

The examining the phenomena that occurred in the study location, at least the approach used in the content integration process was carried out with two approaches, namely the *contribution* approach, where the *da'i* used multicultural content to bridge various disputes in *khilafiyah* issues.

While the additive approach is carried out by emphasizing the relationship of *ukhuwah Islamiyah* and avoiding discussion of *khilafiyah*, from the field data, the author has not found a particular module that is used as a reference for religious elites or *da'i* except for the Muhammadiyah youth study which already has a draft study theme for one year. From the informant's information, the theme of the Muhammadiyah youth study has undergone several changes since the presence of several young *da'i*.

The author's conclusion is based on the fact that religious activities organized by NU and JT do not have study themes arranged within a certain period, the speakers usually convey according to the conditions and needs of the community. Some steps taken by young *da'i* in content integration are described as follows: First, emphasizing the substance of religious activities. The content integration approach begins by emphasizing the substance of the purpose of

religious activities, not the procedures practiced. The implementation of the Friday sermon is part of an effort to provide advice to Muslims. Meanwhile, the language used is an instrument to convey messages to the community. NU residents consider that the sermon must use Arabic because it is considered part of the Friday prayer. At the same time, Muhammadiyah views the sermon as a momentum to provide religious advice.

The difference in the language of the sermon can essentially be unified by focusing attention on the purpose. First, NU has a strong desire to hold tightly to the traditions commonly carried out by the prophet and companions and views the sermon as part of the Friday prayer itself. Puritans understand that the use of Arabic in the sermon is due to the fact that the daily language of the prophet and companions was Arabic. The *da'i* use this view to convince the public that the use of language in the sermon does not reduce the substance of the Friday prayer.

In this context, not all of religious activities have the same basis and substantial purpose; some religious activities are difficult or even impossible to unite or are considered equally valid by all groups, such as *tahlilan and maulid Nabi*. For religious activities that are impossible to unite, the *da'i* emphasize more efforts so that between streams can respect each other and be tolerant.

This term then shown to several patterns of religious activities, such as changes in the tahlilan tradition. The tahlilan tradition is held at the house of the deceased, but in recent years, the tahlilan moved to the mosque. According to the informant, the transfer of the tahlilan place based on several reasons, including the transfer of the tahlilan traditional place, can change the view of the community that tahlilan is not only an event organized by the family of the deceased but is an activity of the mosque takmir, besides that it will also reduce the cost of implementation. In comparison, the prophet's *maulid* is dealt with by distinguishing the place of implementation. Muhammadiyah members who come usually do not need to follow the reading of *barzanji*, so several Muhammadiyah members organize *maulid* but with a different concept of the event, namely the reading of *barzanji* is replaced by religious lectures that tell about the struggle of the Prophet Muhammad SAW..

Secondly, it provides an understanding of the various interpretations of Ulama. Reorientation and conceptualization of *da'wah* are demands for *da'i* in Sana Daja village as efforts to neutralize various conflicts. The *da'i* must be able to understand that the level of religious practice must be balanced with the influence of culture in the community. Efforts to provide an understanding of the diversity of interpretations in Islamic religion require *da'i* to have an attitude of compassion (*rahmah*), gentleness (*layyinah*), forgive the mistakes of *mad'u*³⁷. By making existing customs in the community a consideration for law-making. Facing these demands for a contextualized approach to *muamalah fiqh*, *da'i* undertake several processes of understanding the interpretation of *fiqh* in Islam.

In the FGD conducted by the author with several young *da'i*, in the course of taking *istinbath* law, there are several criteria: (1) *Ijtihad intiqa'i*, which is *ijtihad* carried out by collecting the opinions of scholars and then selecting them to get opinions that are more relevant to the conditions and needs of the community. (2) *Ijtihad Insyai'i*, which is to determine new laws, both *fiqh* laws that already have references from the scholars or problems for which there are no *fiqh* provisions from previous scholars. Furthermore, one of the *da'i* expressed the opinion of

³⁷ Aripudin, *Peaceful Da'wah: An Introduction to Intercultural Da'wah / Acep Aripudin, Syukriadi Sambas*, ed. Syukriadi Sambas 1953- (Bandung: Remaja Rosdakarya, 2007).

Fathurrahman Djamil³⁸ namely *ijtihad jama'i* (collective *ijtihad*). This *ijtihad* accommodates various disciplines that are considered *istinbath fiqh* law.

This understanding becomes the foundation of the young *da'i* thinking to direct the community to a multi-perspective understanding of *fiqh*. In addition, it is necessary to consider the customs of the community. For example, in the legal issue of food dishes during *ta'ziah*. Social perspectives are needed to minimize conflict, for example, using the Madurese guest manners. In Madurese custom, every guest who comes to the house must be served food. The meaning of food dishes during *ta'ziah* is considered part of the host's respect for the guests who come.

In addition to using customs as part of the consideration for making *istinbath* law, the *da'i* also explain various perspectives that exist in the treasures of Islamic *fiqh*; in the matter of *Qunut Fajr*, one of the *ustadz* explained that for people who do it, there is nothing wrong or permissible because Imam Shafi'i does *Qunut* every Fajr prayer. In the process of explaining the various *fiqh* laws, the *da'i* conveyed the opinions of scholars related to the issues being discussed. In addition to providing a thorough understanding of *fiqh*, this model requires the recitation participants to follow continuously because one discussion usually takes a relatively long time. For example, in the explanation of prayer procedures, in the sub-discussion of intention, the speaker explains the various opinions of the scholars.

The speaker also did not provide an analysis of the various opinions, so the congregation automatically determined which opinion was most appropriate. Similarly, regarding the recitation of the imam's *basmalah*, the speaker said that the scholars differed on this matter. As long as there is evidence from the Qur'an, Hadith, and the opinions of the scholars, then both are permissible.

3.2.4. Equitable Paedagogy

The interaction between religious traditions ultimately requires the presence of dialogue to build meanings that were initially contested, harmonized, or repositioned. Integration requires an exchange of values based on an understanding that fosters awareness that religious traditions are different from religion itself. This awareness of religion and religion leads to an understanding that every religious tradition essentially has something in common. The difference only lies in the interpretation of religious texts.

In the context of multicultural education, religious orientation should be shifted towards religious education.³⁹ In religious practice, the most important thing is not "to have religion" but "being religious." To have religion emphasizes religious formalism so that the nature of religion becomes exclusive. Religion is limited to a collection of standardized doctrines and contains absolute truth. While "religiosity" prioritizes the appreciation and substance of noble values and religious goals, this understanding makes activities inclusive, and there are no truth claims for each group.⁴⁰

The multicultural understanding of religious traditions emphasizes the purpose of each religious tradition and dismisses absolute truth. As Umar said, there is a clear difference between religion and religion. Religious truth is absolute, while religion is relative, meaning that the truth in religion still opens the

³⁸ Fathurrahman Djamil, *Philosophy of Islamic Law* (Logos Wacana Ilmu, 1997).

³⁹ Chinaka Samuel DomNwachukwu, *An Introduction to Multicultural Education From Theory to Practice*, 2008,

⁴⁰ Ngainun Naim and Achmad Sauqi, *Pendidkan Multikultural Konsep Dan Aplikasinya* (Yogyakarta: Ar-Ruzz Media, 2008).

possibility for the presence of other truths.⁴¹ The phenomenon that occurred in the research location illustrates the change in people's views from considering that religious flow is a religion in itself towards inclusive thinking and opens the possibility of multiple interpretations in religious understanding.

3.3. Dissemination and Contribution of Multicultural Education in Religious Schools

Dr. Bank stated that one of the dimensions of multicultural education is prejudice.⁴² In many phenomena, it has been found that prejudice is one of the obstacles that hinder communication. The phenomenon in Sana Daja village shows that the recategorization of several terms of heresy, *khurafat*, and superstition can reduce prejudice, eliminate mutual suspicion, and hurt feelings caused by conflicts between religious sects.

In addition, recategorization bridges the excess of society over the polemics of conflicts that occur between religious sects. This recategorization step in Bank's expression can be analogized as a fact restriction. At the same time, the use of different terms is an additional unit that has a relationship with the value of multiculturalism.

Another step for prejudice reduction is the desacralization of the community's religious sect. In general, the Madurese community, NU, has a tremendous influence, even though some people place NU equal to religion itself. The sacredness and authority of NU for the people of Sana Daja village can be seen from various religious activities, traditions, and various attributes that are believed to be part of the religion itself which comes from the traditions of NU residents.

. The presence of several religious sects in Sana Daja village is faced with the threat of conflict between religious sects, this threat is then illustrated in the initial phenomenon of conflict in Sana Daja village. Several steps to desacralize religious sects in Sana Daja village were carried out through several steps; First, by providing an understanding to the community that religious sects (NU, Muhammadiyah, Salafi, Persis, Shi'ah, and JT) are the result of *ijtihad* and have been separated from the text so that they do not have sacred value.

The religious organizations are a medium to spread Islam, not Islam itself. The process of desacralization of religious organizations places religious sects as part of the dynamics of religion that allow for differences in interpretation.

Second, differences of opinion are part of the scholars' way of interpreting religious texts; as long as what is done is a product of *ijtihad*, then all opinions can be categorized as "correct"; for example, the Friday sermon, whether using Arabic or Indonesian is equally valid. Third, emphasizing substance rather than practice. The findings of the desacralization process in this study are different from Wenner's findings, which reveal that desacralization is influenced by the struggle for religious authority in the public sphere by religious elites.⁴³

Furthermore, the field data shows recategorization and desacralization, giving birth to an awareness to know and explore the thoughts of other religious schools. So, it demands an explanation of the various understandings of Islam, as expressed by Bank knowledge construction, to correct stereotypical distortions

⁴¹ Umar, "Strategi Dakwah Kultural Muhammadiyah Pada Ritual Adat Mappogau Hanua Masyarakat Karampuang Sinjai," *Afkaruna: Indonesian Interdisciplinary Journal Of Islamic Studies* 13, No. 2 (2017), <https://doi.org/10.18196/Aijis.2017.0073.204-239>.

⁴² Banks, *An Introduction to Multicultural Education Fifth Edition*.

⁴³ Antje Wiener, *Antje Wiener A Theory of Contestation*, 2014.

and misunderstandings about religious sects.⁴⁴ The findings of this study are also in line with Steve Camicia's findings, which state that another dimension of multicultural education is knowledge construction as an essential factor in reducing prejudice.⁴⁵

Based on the analysis of the data above, James Bank's theory of multicultural education applies in the context of multiculturalism education between religious sects in Sana Daja village, including (1) it can open the isolation of isolation between sects in the village community of Sana Daja, (2) multicultural religious understanding can increase tolerance and cooperation between religious sects, (3) build communication between the understanding of religious sects based on awareness to build *ukhuwah Islamiyyah*, (4) become a tool to reduce prejudice based on limited knowledge of the community.

4. Conclusions

Based on the data exposure and discussion, it can be concluded that the village of Sana Daja, which is the locus of this research, has gone through several phases of *da'wah*, including indigenoussas, puritanism, from puritanism to education, from radical puritanism to moderate puritanism, accommodative integrative *da'wah* phase.

The dissemination of understanding of multiculturalism in religious sects in order to build *ukhuwah islamiyyah* found several forms of multicultural education construction in religious sects in Sana Daja village. First, the recategorization step is done by replacing terms that give birth to discrimination and hurt such as heresy, *khurafat*, and superstition; Second, desacralization is a step to place religious sects as a product of *ijtihad* of scholars; Third, providing an understanding of the variety of interpretations in *fiqh* issues; Fourth, emphasizing the substance and purpose of religious activities; Fifth, fostering awareness that religious traditions are different from religion, the orientation of religious understanding must be shifted towards religiosity education, this understanding makes people's perspectives inclusive, and revokes group truth claims.

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⁴⁴ James A Bank and Cherry A. McGee Bank, "Handbook of Research on Multicultural Education (Book)," *Journal of Education for Students Placed at Risk (JESPAR)*, vol. 1 (A Wiley Imprint, 2004), https://doi.org/10.1207/s15327671espr0102_7.

⁴⁵ Steve Camicia, "Prejudice Reduction through Multicultural Education: Connecting Multiple Literatures," *TEaL Faculty Publications* 2 (July 1, 2007), <https://doi.org/10.1108/SSRP-02-2007-B0006>.

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