

**MULTICULTURAL ISLAMIC EDUCATION: A CASE STUDY OF
RELIGIOUS TOLERANCE AND HARMONY IN KALIMANGGIS
VILLAGE, DISTRICT KALORAN, TEMANGGUNG REGENCY**

**PENDIDIKAN ISLAM MULTIKULTURAL:
STUDY KASUS TOLERANSI DAN KERUKUNAN UMAT BERAGAMA
DI DESA KALIMANGGIS KECAMATAN KALORAN KABUPATEN
TEMANGGUNG**

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Abstract

This paper aims to explain the multicultural village model of multicultural Islamic education and the role of Muslims in creating tolerance in Kalimanggis Village. To achieve this goal, it is necessary to use descriptive, namely knowing the meaning of the reality under study. This research results (1) The multicultural reality in Kalimanggis Village is a natural fact that has been formed by the social history of the community over a long period of time so that the culture remains solid in the movement of time until now. (2) The model of multicultural Islamic education in Kalimanggis Village is adaptive and compromising on the multicultural culture and local wisdom that exists in the community. (3) Islamic leaders, play religion as social glue in the midst of the diversity of society, to strengthen harmony. This shows that religion has a very strong influence in creating a social reality.

Keywords: Multicultural, Islamic education, tolerance, social harmony

Abstrak

Artikel ini bertujuan untuk menjelaskan pendidikan Islam Multikultural di Desa Kalimanggis terutama terkait dengan perannya dalam menciptakan toleransi dan kerukunan umat beragama. Penelitian ini menghasilkan (1) Realitas multikultural di Desa Kalimanggis adalah fakta yang alami yang sudah terbentuk oleh sejarah sosial masyarakat dalam kurun waktu yang panjang sehingga budaya tersebut tetap kokoh dalam gerak waktu hingga saat ini. (2) Model pendidikan Islam Multikultural di Desa Kalimanggis bercorak kompromis terhadap budaya multikulturalisme dan kearifan lokal yang ada dimasyarakat. (3) Para tokoh Islam, memerankan agama sebagai perekat sosial di tengah keragaman masyarakat, untuk memperkuat keharmonisan. Hal ini menunjukkan bahwa agama memiliki pengaruh yang sangat kuat dalam menciptakan toleransi dan kerukunan umat beragama.

Kata Kunci : Multikultural, pendidikan Islam, harmoni sosial

INTRODUCTION

Education is a process of developing human resources in order to obtain optimal social skills and individual development (Idris, 1987: 7). Education is a process of humanizing humans, so the humans are able to understand themselves, others, nature and their cultural environment (Driyarkara, 1980: 8). On this basis, education cannot be separated from the culture surrounding it as a consequence of the purpose of education, including honing taste, initiative and work. Achieving these educational goals has challenges, one of which is cultural differences.

The need for education lies in the importance of being able to accommodate and provide learning, then the students are able to create a new culture that is tolerant of other cultures. This is important in order to strengthen the multicultural base so that it becomes one of the solutions in developing human resources that are characterized, strong and tolerant of other cultures.

The alloy between education and multicultural attitudes is necessary in providing solutions to diverse cultural realities as a process of developing all potentials showing respect of the plurality and heterogeneity of society as a consequence of cultural, ethnic, ethnic and religious diversity (Maslikhah, 2007: 748). Cultural plurality, as found in Indonesia, places multicultural education very urgent (Yaqin, 2005: 3). Cultural diversity in Indonesia is an undeniable historical and social fact. The uniqueness of these diverse cultures has implications for the mindset, behavior and personal character of each as a tradition adhering in society and the region. The traditions formed is differ from

one tribe or region to another. Intercultural associations provide opportunities for conflict if there is no mutual understanding and respect for one another. The process to minimize this conflict requires educational efforts with a multicultural perspective in the context of empowering a pluralistic and heterogeneous society so that they understand and respect each other and form a character that is open to differences (Tilaar, 2004: 9-10).

One of the efforts to struggle for multiculturalism is through multicultural Islamic education. Multicultural Islamic education has been carried out by various components of the community, including those carried out by the community in Kalimanggis Village, District Kaloran, Temanggung Regency. Multicultural Islamic education in Kalimanggis Village is intended to answer the challenges of community heterogeneity. Kalimanggis Village is naturally multicultural village encompassing six religions and followers of God living side by side. Multiculturalism in Kalimanggis Village needs to be investigated in order to strengthen the framework of thinking about the importance of creating tolerance between religious communities and the culture of multiculturalism in society. The multicultural phenomenon of Kalimanggis Village can be a model for multicultural life in accordance with the religious spirit in Indonesia.

This research raises issues of (1) the history of the multicultural village of Kalimanggis, (2) the model of multicultural Islamic education in Kalimanggis Village, and (3) the role of Muslims in creating tolerance and inter-religious harmony in Kalimanggis Village.

RESEARCH METHODS

This research method was descriptive qualitative. It is a research method to discuss a clear picture of social situations or social events by analyzing and presenting the meaning of facts systematically so that they can be easily understood and conveyed without performing statistical calculations (Bakri & Najma, 2020). The subjects in this study were all Muslims in Kalimanggis Village. The informants of this research were religious leaders, community leaders, and village government in Kalimanggis Village, Temanggung. The key informants in this study were Banthe Tita Sukinntha (Buddhist figure in Kalimanggis Village), Didik Agus Susilo (Secretary of Kalimanggis Village), Household Managers of Bikshu Jaya Wijaya, Taslih (figure of Kalimanggis Village), and Rubianto (NU Kaloran figure).

This research was conducted in November 17th, 2020 in Kalimanggis Temanggung Village. The data collection technique applied observation, interviews, and documentation, while the data validity technique used the triangulation method, namely a technique for checking the validity of data that utilizes something other than the data for checking or as a comparison to the data (Burhan Bungin, 2007: 264). The triangulation technique of this research employed source triangulation.

The next stage is data analysis, to find themes and hypotheses, it is necessary to organize data into patterns, into categories, then unify descriptions and then draw conclusions (Tohirin, 2013: 141).

RESULTS OF RESEARCH AND DISCUSSIONS

Multicultural Islamic Education

Education in pedagogic and socio-cultural terms has various meanings, for example, Koentjaningrat, followed by Ngainun Naim and Achmad Sauqi, gives the understanding that education is an effort to transfer customs from all cultures from the previous generation to the new generation. Furthermore, N. Drijakarya also argues a philosophical definition of education. Education is a fundamental act in the form of interpersonal communication, and in that communication there is a process of humanizing young people, in the sense that there is a process of hominization (the process of making someone a human being) and humanization (the process of developing humanity). In addition, the father of Indonesian education, Ki Hajar Dewantara, suggests a formulation of education as a parents' effort for their children with the aim of supporting the progress of their lives (Sauqi, 2010: 29-31). From these various definitions, there is a common ground when viewed from the substance of its meaning, namely the results of the UNESCO formulation which contains learning to know, to do, to be, and to live together (Thoyib, 2016 :87).

Education is the obligation or mandatory must be owned by every individual. In Law No. 20 of 2003 concerning the National Education System, it reveals that there are three channels of education including formal, non-formal and informal education.

Formal education levels are in the form of Primary School (SD/MI), Junior High School (SMP/MTs), Senior High School (SMA/MA) and Universities. Formal education is more focused on providing expertise or

skills to enter the community. In this formal environment, each individual will get a wider education regarding guidelines and moral ethics for humanity to prepare for socializing in society (Machali & *Rahmah*, 2012 : 226-245).

Meanwhile, non-formal education based on Article 1 paragraph 12 of Law Number 20 of 2003 concerning the National Education System, strengthened by the issuance of government regulations Number 17 of 2010 concerning Management and implementation of Education, especially Article 1 paragraph 31 states that non-formal education is education outside of formal education obtained in stages and structure.

(Ministry of Education and Culture, 2017: 9). Furthermore, the success or failure of a person's education is the community environment or non-formal education. Application or mixing from the family environment or the formal environment obtained from the individual

Informal education is obtained from family education where there is interaction between family and society, for example, social education, faith, social psychology and others (Sudiapermana, 2009). Informal education is not only family education. Informal education activities are carried out by families and the environment in the form of independent learning activities (Law of National Education System Number 20 of 2003, Chapter 27).

Education that has the most important role is informal education. Because the first education comes from the family environment, to become a good individual, ethical, polite, and has a commendable character.

Regarding to Islamic education, there are three terms directly related to Islamic education encompassing *tarbiyah*, *ta'dib*, and *ta'lim*. In short, *tarbiyah* comes from the root word *rabb*, which can be interpreted by growing, developing, nurturing, caring for, regulating and preserving its existence (Nizar, 2002: 26).

In Government Regulation No. 55 of 2007 which discusses religion and religious education, shows that religious education is defined as education providing knowledge and shaping the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures on all paths, levels, and types of education. The function of religious education; Islamic education, includes faith education, noble character, religious tolerance.

The multicultural derives from two words; multi (many / diverse) and cultural (culture or culture), which etymologically means cultural diversity. Culture that must be understood is not culture in a narrow sense, but must be understood as all human dialectic towards life. This dialectic rises to many faces, such as history, thought, verbal culture, language, and others (Maksum, 2011: 143).

Thus, multicultural means cultural diversity. According to Parsudi Suparlan quoted by Ali Maksum, the root word of multiculturalism is culture seen from its function as a guide for human life. In the context of nation building, the multicultural has formed an ideology called multiculturalism. The concept of multiculturalism cannot be equated with the concept of ethnic diversity or ethnic culture that characterizes a pluralistic society, because multiculturalism emphasizes

cultural diversity in equality. A review of multiculturalism will inevitably cover various issues that support this ideology, consisting of politics and democracy, justice and law enforcement, employment and business opportunities, human rights, cultural rights of communities and minorities, ethical and moral principles, as well as the level and quality of productivity (Maksum, 2011: 143).

According to Ainurrafiq Dawam, multicultural education is a process of developing all human potentials that respects plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious diversity. Such understanding of multicultural education certainly has very broad implications in education. Because education is generally understood as an endless process or a lifelong process. Thus, multicultural education requires the highest respect and appreciation for human dignity; the origin and the culture. The hope is the creation of true peace, security without anxiety, and happiness without fabrication (Na'am, n.d.).

Multicultural education is education that seeks to accept the expression of human cultures in understanding the main message of Islam. Multicultural Islamic education is multicultural education based on the values and doctrines of Islamic teachings, the use of Islamic education strengthens that Islamic education is full of teachings on respecting the socio-cultural dimension in accordance with the teachings of Islam itself. The multicultural implication assembled with Islamic education is as a paradigm as well as a theoretical and applicable construction that respects religious and cultural diversity (Sauqi, n.d.). Multicultural education in Kalimanggis Village is carried out with these three educational paths.

The elements of multicultural Islamic education are:

First, inclusivism. It is through the ability to make selections in construction and appreciation and this becomes self-disclosure to outside elements.

Second, humanism. It treats humans solely because of humanity. There is no other reason from outside, such as caste, race, religion and wealth. There is an egalitarian nature that views humans as equal to their degrees.

Third, tolerance. It is to respect and to appreciate differences.

Fourth, democracy. It is a free space to think and express criticism (Kartanegara, 2007: 80-91)

These elements show that multicultural Islamic education is actually part of wasatiyah Islamic education or moderate Islam.

Demography of Kalimanggis Village

Kalimanggis Village is located in District Kaloran. This district is one of 20 sub-districts in Temanggung Regency, which borders the western region with District Kandangan. To the south, Kaloran sub-district is bordered by Pringsurat and Kranggan sub-districts, while in the east it is bordered by Semarang sub-district. Kalimanggis Village is located in one of 14 villages in the District Kaloran of Kacan, located at an altitude of 959 m above sea level, 3 km from the capital of District Kaloran and 16 km from the district capital. Kalimanggis village has 7 villages consisting of 9 community units (RW) and 34 neighborhood units (RT) (Demography of District Kaloran in 2012 figures). The total area of Kalimanggis Village is 680.7 ha which is divided into 134 ha of rice fields and 546.7

ha of non-rice fields (Kalimanggis Village, District Kaloran), accessed from <https://laman.temanggungkab.go.id>).

In terms of education level, there are 21 university graduates, 8 academy graduates, 340 high school graduates, 453 junior high school graduates, 1675 elementary school graduates, and the rest 29 people have not graduated from elementary school, 265 people have not graduated from elementary school and 16 people have not attended school. For educational facilities there are 1 kindergarten unit, 4 primary school units, 1 junior high school unit. In the health sector, there are health infrastructure consisting of Puskesmas, sub-health centers, 9 Posyandu units, Polides, general practitioners, dentists, 2 midwife/nurses and 3 traditional birth attendants (Demography of Kalimanggis Village in 2017). Food crops in this village are rice, corn, cassava and peanuts. Vegetable crops are chili, long beans and cabbage. The fruits developed are longan, rambutan, durian, banana and papaya, while the plantation crops developed are coffee, vanilla, ginger, cubeb and cotton (Interview with Didik Agus Susilo, The Secretary of Kalimanggis Village, November 17th 2020).

The total population of Kalimanggis Village at the end of 2010 is 3,647 people, consisting of 1,880 men and 1,767 women. Meanwhile, the head of the family is 932 families. The social conditions of the people of Kalimanggis Village are paternalistic in character. However, this cultural pattern can be developed as a force in mass mobility development. Besides, the people of Kalimanggis Village who tend to have expressive, religious and open characteristics can be used as a driving force for a culture of transparency in every administration and development. The problems of poverty,

employment and labor related to income, land use status in public facilities shows that there is still a weakness in public understanding of the current law (Interview with Didik Agus Susilo, Secretary of Kalimanggis Village, 17th November 2020). This is as a result of the uneven level of education obtained by the community (Demography of Kalimanggis Village 2017).

In the field of religion and belief in God Almighty, there are many religions. It consists of Muslims (1,319 people), Catholic and Christian (175), Buddhist (1981), Belief (174). The number of mosques (6), temples (7), churches/houses of worship (2), and worship studios is (1) (Banthe Tita Sukinntha, Buddhist leader in Kalimanggis Village, November 17th 2020). The economic condition of Kalimanggis Village is generally dominated by the agricultural sector that management system is still very traditional in land management, cropping patterns and the selection of agricultural product commodities. Most of the agricultural land in Kalimanggis Village is rainfed and only a small portion is wetland. The method of planting is still monotonous for superior rice plants and a few corn plants, horticulture, palawija (third plant), snakefruit and annual crops (sengon, coffee and empon-empon/herb plant).

The people of Kalimanggis Village have livelihoods as farmers (1531), farmers and farm laborers (1531), Civil Servants (36), National Army/Police (2), retired civil servants/National Army/Police (4), private teachers (4), employees private sector (205), traders and entrepreneurs (86), casual daily laborers (54), students (957), village heads (1), village officials (26), and unemployment (741). As an area where the population is mostly farmers, Kalimanggis Village has

various potentials in the agricultural sector, namely rice, corn, snackfruit, coffee and horticultural farmers. From this potential, it is still in various limitations. Thus, it is necessary to pay attention, empower and improve the welfare of farmers. Besides, increasing their roles and responsibilities requires special attention so that farmers can increase their knowledge, expertise, skills and work hard in fighting for their own interests independently (Desa Kalimanggis, 2021).

The History of Kalimanggis as a Multicultural Village

Kalimanggis village was founded around 1830. This is based on oral history as explained by Ristiyanti (Ristiyanti, 2020). Kalimanggis village was originally a wilderness without a name. According to community stories, the person who firstly opened Kalimanggis Village were Kyai Cononggo and his wife, fugitives from Mataran Yogyakarta. They built a hut in the middle of the forest. Kiai and Nyai Cononggo had three sons and one daughter. Their first son was Sutoreko, the second was Grendiyoso, the third son was Gayong while their only daughter was named Giyuk. After becoming a settlement, it was called Kalimanggis Village.

Kalimanggis village was experiencing a drought, as a resident of Kiai Cononggo intends to find a spring. Arriving to the east of his residence there was a very small seepage of water. It was a very hot afternoon, the children participated in the search for water feeling thirsty. In searching for the source of the spring, Ki Cononggo brought a “wooden stick” without realizing that the “stick” he was holding was plugged into a piece of solid rock. Unexpectedly, suddenly the water came out. How happy Ki Cononggo

and his children were because they got a spring. In a long period of time “stick”, the shoots grow to be large and bear fruit. Ki Cononggo’s four children wanted to pick it. Ki Cononggo tried to pick and eat the fruit. It was sweet taste like mangosteen fruit. At the initiative of Ki Cononggo, the water that came out of the stone cleavage was made a “shower/krandaribambu” river. Then the river (shower) on its side grows a tree whose fruit is like mangosteen by Ki Cononggo named “Klimanggis” (Banthe Tita Sukinntha, Buddhist Leader of Kalimanggis Village, November 17th 2020).

The social facts of multiculturalism in Kalimanggis Village began in 1960, along with the entry of Buddhists, Muslims and Christians into Kalimanggis Village whose people adhere to belief in God (Interview with Banthe Tita Sukinntha, Buddhist leader of Kalimanggis Village, November 17th 2020).

Since the assimilation of immigrants and residents who have lived in Kalimanggis for a long time, there has been no conflict. All people are able to adapt religion in a heterogeneous and multicultural society. Tolerance and mutual respect have been created since the beginning (Interview with Didik Agus Susilo, Secretary of Kalimanggis Village, November 17th 2020).



Picture 1. (A photo with the research team of UIN Raden Mas Said Surakarta with government officials from Kalimanggis Village. Private Documentation)

The history of inter-religious harmony in Kalimanggis Village is a product of multicultural culture that needs to be imitated by people in other areas. The forms of harmony are joint deliberation related to major holidays, securing places of worship, mutual cooperation activities and togetherness in traditional ceremonies. Religious identity has never been a source of conflict.

Kalimanggis Village is a pilot village for its harmony. Thus, the Governor of Central Java, Ganjar Pranowo, appreciates it for Kalimanggis community. They have taken care of Indonesia with the diversity of religions that exist. Ganjar's presence in the joint prayer event "Maintaining Tolerance for the Republic of Indonesia" at Wisma Bikhu Jaya Wijaya indicates the importance of Kalimanggis Village as a model for multicultural villages ("Ganjar Apresiasi Kerukunan Beragama di Desa Kalimanggis, Temanggung: Ini Menarik", accessed from <https://jateng.tribunnews.com>, July 20th 2019).

Multicultural Islamic Education Model in Kalimanggis Village

1. **Multicultural Islamic Education Model in Formal Education Department**
In school learning, there must be Islamic education for Muslims. Religious learning is carried out alternately according to a predetermined schedule by forming their own groups without being mixed into one between religious communities. Even though students have been grouped, there is no prohibition against studying other religions because students also have a high sense of curiosity.

Multicultural education is also seen in a unique phenomenon at Primary School of Kalimanggis. There was once a Christian religion teacher who taught Islam at Primary School of Kalimanggis due to a shortage of Islamic Education teachers. From the pre-conditions side, it shows a multicultural, which is impossible for a Christian teacher to teach a narrow and radical Islam. This fact indicates that multicultural Islamic education has become a entrenched part. Muslim students even accept this with relief and without sentiment (Interview with Didik Agus Susilo, Secretary of Kalimanggis Village, November 17th 2020).

2. **Multicultural Islamic Education Model in Non-Formal Education Department**
In Kalimanggis Village, non-formal Islamic education is also held in the form of TPA (Al Qur'an Learning Center), such as TPA in West Kalimanggis Village, Purtawan Buntan, East Kalimanggis. All TPA education in Kalimanggis Village also teaches the need for tolerance. The form of teaching tolerance teaches to understand the religion embraced by the students. The children in Kalimanggis are used to living in a multi-religious society, so teaching multiculturalism will strengthen the harmonious life in the community, TPA in Kalimanggis Village.
3. **Multicultural Islamic Education Model in Informal Education Department**
Informal Islamic education in Kalimanggis includes majlis taklim and community recitations, as well as family education. All of them teach about diversity, tolerance, harmony and understanding of the existence of multicultural realities in society.

Kalimanggis Village, located in Temanggung Regency, is a village possessing six religions and beliefs in God Almighty. The beliefs are Islam, Christian, Catholic, Hindu, Budha, and religious beliefs (the majority follow the Sapta Dharma sect). The diversity of religions does not make the village a clash among religions. The attitude of religious tolerance in this village is very visible. Meanwhile, there are no adherents of the Confucian religion in the village (Interview with Didik Agus Susilo, Secretary of Kalimanggis Village, November 17th 2020).

According to Islam, religious tolerance is not meant to unite and merge into beliefs between different religious groups. Tolerance in the sense of mu'amalah (social interaction), is a common boundary that cannot be violated by beliefs, and is not exchanged.

The limit in the interaction (mua'malah) of religion means that it is not allowed to worship in other religions. This is the essence and importance of tolerance in which each party must control themselves and provide a space respecting each other's uniqueness without feeling a threat to their beliefs or rights. Shari'ah has guaranteed that there is no compulsion in religion. There is no basis or example in Islamic history related to forcing worship to others to follow their religion.

This Kalimanggis village is the embodiment of the motto of the Unitary State of the Republic of Indonesia, namely Bhineka Tunggal Ika, a natural multicultural village that has been shaped by a social history stretching over time. In religion, religious tolerance has been embedded in the heart of community culture. The most

important is that there is an official report and there is no cursing of one religion with another. Kalimanggis village has a universal community, for example, if there are strong fanatic groups, they are still welcomed. The most important thing is to maintain inter-religious harmony (Interview with Taslih, a figure Kalimanggis village, November 17th 2020).

Since a long time ago, the ancestors of the local village have indeed taught about tolerance to their children and grandchildren, through social attitudes and traditional ceremonies or traditions in the village. Thus, until now, the village lives in harmony and conflicts rarely occur. The conflicts occurred in the village were mostly caused by personal problems such as inheritance, football, and other personal problems, and these problems spread to religion. To overcome this problem, the community immediately held a consolidation to solve the problem by way of peace. In this case, consolidation is not specifically scheduled but its implementation is in accordance with local circumstances (Interview with Banthe Tita Sukinntha, Buddhist leader in Kalimanggis Village, November 17th 2020).

The Role of Muslims in Creating Tolerance and Harmony among Religious People in Kalimanggis Village

The multicultural attitude of the people in Kalimanggis Village, which is diverse, is worthy of emulation. The ability to create harmony among citizens, even though they are different religions, is reflected in their daily life. In various fields of life, the people of Kalimanggis Village are able to work together. Residents have awareness and uphold the values of respect, so it is not

surprising that the award was given by the Central Java Provincial Government.

The multicultural attitude of residents in Kalimanggis Village is not just a theory about multiculturalism, but is actually reflected in inter-religious harmony. Various religions grow in Kalimanggis Village and live side by side. The growth and development of religion in Kalimanggis Village raises a question mark whether the religious leaders here are competing with each other on missions to get religious followers. Based on Indonesian Dictionary (2005:1031), the word mission means a mission sent by a country abroad to carry out a special task in the fields of diplomacy, politics, trade, arts and so on. In another sense, mission means a task that a person carries out as an obligation to do it for the sake of religion, ideology, patriotism and so on. Thus, it can be concluded a religious mission is the task carried out by a person, a religious figure in particular, to spread the religion/belief that one's adheres to.

Regarding to this, the following informations are: (1) No hidden religious missions were carried out in Kalimanggis Village, (2) all people are free to embrace the religion they want to follow without invitation or coercion, (3) If there are Muslims who want to change belief, this is not a problem and welcomed, because the issue of religion/belief is the right of each, religious conversion often occurs after marriages of different religions, (4) Religious conversion occurs naturally, not through religious missions. Religious conversions are influenced by marriage factors, and (5) Not all marriages result in religious conversions. Some still maintain their respective religions even though they are bound by marriage bonds. Muslims are fully committed to guarding this culture of tolerance and multiculturalism (Interview

with Taslih Kalimanggis Village Leader, November 17th 2020).

The model of social relations among religious adherents in Kalimanggis Village is going well. This model is also an effort that needs to be embedded in the minds of the people. Islamic leaders actively establish communication with Buddhist religious leaders and others in order to foster brotherhood which is a shared goal. Islamic leaders are committed to maintaining the tradition of social relations and guarding it with dedication. The strength of these social relations is more associative patterned with kinship factors.

Those factors are very important to maintain harmony. The strategy carried out by the people of Kalimanggis Village in maintaining harmony is tolerance between religious communities. This tolerance between communities is manifested in a number of activities, such as the construction and renovation of places of worship as well as in celebrations of holidays and traditional ceremonies. The form of social grouping in Kalimanggis Village do not create special blocks based on religion. The social grouping is inclusive.

At Wisma Bikkhu Jayawijaya Berkah Utama, Banthe Tita Sukinntha as a Buddhist figure in Kalimanggis Village, explains that the Buddhists in Kalimanggis received support from Muslims, and even Muslims took an active role in cultural development carried out at Wisma Bikkhu Jayawijaya. Also at Wisma Bikkhu Jayawijaya, meetings of fellow Kalimanggis residents of various religions are often held. The inclusiveness of the guesthouse to receive non-Buddhist guests is also confirmed by Islamic leaders, even Islamic leaders often hold meetings and

workshops at the guesthouse (Interview with Banthe Tita Sukintha, Buddhist leader in Kalimanggis Village, 17 November 2021).



Picture 2. (A photo with Bante Tito Sukintha after meeting and interview at Wisma Biksu Jaya Wijaya Berkah Utama in Kalimanggis. Private Documentation)

The Islamic community in Kalimanggis Village in every religious event always urges to maintain harmony and tolerance. The tolerance of Muslims in the community is manifested in several activities, such as the construction and renovation of places of worship as well as on holiday celebrations. The form of social grouping in Kalimanggis Village is geographically spreading and mingling, Muslims do not make special blocks based on religions in Kalimanggis Village. The social grouping is inclusive and the religious factor is not an important aspect in social grouping. Usually, if there is an event, we take turns, because the Karang Taruna organizes it so there are no problems between fellow religious leaders. Even if there is an activity such as Waisyak or Yasinan, we help each other (Interview with Taslih, Kalimanggis Village Leader, November 17th 2020). Other roles taken by Muslims are actively participating in traditional ceremonies of Suronan, village alms, sadranan and slametan, in order to build social tolerance and multicultural culture in the form of upholding the values of respect (Interviews with Households Managers of Wisma Bhikshu Jaya Wijaya Berkah: Main Blessing). Various religions grow in Kalimanggis Village and live side by side, including Buddha, Islam, Christian,

Catholic, Hindu and belief systems. Religious patterns are syncretic (Tanto, 2003). There is no compulsion in religion in this village. Even if someone wants to change religion, there is also no problem. All returned to their respective citizens. Changing religions usually occurs because of marriage factors. In some families, it is common to find one family of many religions (Banthe Tita Sukintha, Buddhist leader in Kalimanggis Village, November 17th 2020).

Based on perception of Islamic figures in Kalimanggis Village, religious tolerance is not about merging with each other in belief. Nor is it for exchanging beliefs between these different religious groups. Tolerance is in the sense of mu'amalah (social interaction). So, there are common boundaries that cannot be violated. This is the essence of tolerance in which each party must control themselves and provide space to respect each other's uniqueness without feeling threatened by their beliefs or rights. Sharia has guaranteed that there is no coercion in religion. (Interview with Rubianto, figure of NU Kaloran, November 17th 2020).

One model of mutual respect among religious communities in Kalimanggis Village is the friendliness between religious adherents. In other words, this is the embodiment of the national motto in Kalimanggis Village, namely Bhineka Tunggal Ika. Until now, the villagers live in harmony and conflicts rarely occur. If there is a conflict, it has nothing to do with matters of religion and belief. When a conflict occurs, Islamic leaders actively participate in conciliation regardless of religious background. This is followed by other religious leaders (Interview with Taslih Village Leader of Kalimanggis, November 17th 2020).

The conflicts in the village are mostly caused by personal problems such as inheritance, football, and other personal problems, and then these problems spread to religion. To overcome this problem, the community immediately conduct a consolidation to solve the problem by way of peace. In this case, the consolidation is not specifically scheduled but its implementation is in accordance with the local situation and conditions (Interview with Rubianto, NU Leader of District Kaloran, November 17th 2020).

Islamic leaders invite all members of the Kalimanggis Village community to support and assist each other in the success of religious activities. Muslims are also active in helping and participating in religious activities of other religions. It is in the form of mutual assistance in preparing religious activities and maintaining security. This attitude is then followed by the attitude of adherents of other religions towards Islamic religious ceremonies. In recitation activities carried out by Muslims, non-Muslims also work hand in hand to succeed the recitation event. During Ramadan month, non-Muslim communities also respect the Muslim community by not eating carelessly in public places and even they also do fasting.

In the celebration of Eid al-Fitr, non-Muslims also support the event by visiting each other from house to house to get in touch and to apologize in the case when welcoming the celebrations of each religion. It is the same with non-Muslim communities inviting Muslim communities to attend and celebrate the celebrations of their religion.

Islamic holiday ceremonies, for example, the commemoration of the Prophet's birthday, are used by Islamic leaders as a medium to strengthen tolerance. The people from various

religions are actively involved in community service, contributions and maintaining security. Even the prayers are led by all religious figures. Participants in the study are not only Muslims but also non-Muslims ("Bukan Hanya Teori, Inilah Kerukunan Umat di Desa Kalimanggis", accessed from <https://humas.jatengprov.go.id>. Augusts 9th 2021). Likewise in the construction of mosques, people of other religions also have extraordinary sympathy by participating in building or donating for the establishment of the mosque. Apart from that, they also participate in cleaning the mosque. Another role is the contribution in maintaining the heritage of ancestral traditions, especially in traditional ceremonies. Traditional ceremonies are community activities that unite all components of adherents of religions and beliefs that exist in society. One of these customs is "nyadran". This Nyadran is usually carried out as a form of gratitude and respect for the services of the ancestors carried out to coincide with the atmosphere of Indonesian independence. In practice, the task of leading the prayer is carried out alternately by the respective religious leaders. In celebrating the festival, they are obliged to present the festival according to their respective characteristics. Muslims are also actively involved in the nyadran kali ceremony, a traditional ceremony of the Kalimanggis community celebrated by all religious adherents in the village (Mugiyo, 2020).

Islamic leaders also invite all components of society to obey Law no. 1 of 1974 describing that a marriage can be valid if both the bride and groom have one religious belief. This also applies in Kalimanggis, in their marriage they also carry it out in one religion. Whatever religious tradition is chosen, all

members of the community are open and far from fanaticism, including cases of religious conversion. In the political field, Islamic leaders also appealed not to make political differences the cause of the destruction of tolerance. In the political context, one of the tolerance attitudes manifested by the people of Kalimanggis Village is the implementation of regional elections. Even though they have different political views, there has never been any conflict between religious adherents. As in the village head election, the communities did not vote by looking at the religious background of the village head candidate, but they saw it more in terms of their responsibilities within the government. Every citizen in this village has the same rights as the rights of the Indonesian people in general, namely the right to vote and to be voted. Anyone from any background has the right to enter village government institutions. Until now, even though the area is predominantly Buddhist, the one who holds the position in the village head is a Muslim. Likewise about food. Non-Muslim communities who invite or entertain Muslim communities to come to their celebrations always provide halal food. Non-Muslim communities really appreciate the criteria for halal food according to Muslims (Interview with Bikshu Jaya Wijaya's Housewives, November 17th 2020).

As for funerals, the Kalimanggis communities, known as a multicultural society, agree to make one grave for all residents regardless of religion. Islamic leaders accept and even encourage the people of Kalimanggis Village not to separate graves based on religion. However, in this case, the difference is the procedure for curing the corpse, because in Islam the procedures have been specifically regulated in the Sharia, including bathing,

shrouding, praying and burying the corpse according to Islamic teachings.

CLOSING

Based on description and analysis above, it can be concluded that:

1. The multicultural reality in Kalimanggis Village is a natural fact that has been shaped by the social history of the community over a long period of time. Thus, the culture remains solid in the movement of time until now. This shows that the multicultural reality which is a product of the historicity of the past reality will be stronger in the cultural heart of the community compared to creating a multicultural culture through social engineering. This natural multicultural reality deserves to be used as a reference in grounding religious moderation
2. The model of multicultural Islamic education in Kalimanggis Village is adaptive and compromising on local wisdom in the community. This contributes to the strengthening of a multiculturalism-based culture of religious moderation so as to minimize the chances of social disharmony and conflict between adherents of different religions. Islamic education is carried out by adjusting the traditions that arise due to the heterogeneity of the religion adopted by the community.
3. Islamic leaders, play the role of religious moderation as a social glue in the midst of a diverse society, so that the existing harmony can be strengthened. The contribution of Islamic figures in creating social harmony in a heterogeneous society is quite large. This shows that

religion has a very strong influence in creating a social fact.

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- Taslih, a figure of Kalimanggis Village, November 17th 2020
- Rubianto, a figure of NU Kaloran, November 17th 2020

