Multicultural Education In Islamic Traditions And Culture On The Java Coast Of Cirebon

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Abstract
Basically, there has been a lot of research on multiculturalism. However, there have been no studies that focus on Cirebon's multicultural society. Which examines Islamic traditions and culture as a multicultural education strategy for a plural society. Regarding the focus of the research proposed is how Islamic traditions and culture, specifically on the Javanese coast of Cirebon, have local wisdom that forms a multicultural society. This research is research that uses qualitative methods with a phenomenological approach. Therefore, researchers will use a sociological-historical perspective. This research aims to explore and at the same time examine Islamic educational thoughts in the reality of a multicultural society. Thus, this research is included in library research. That the traditions and culture of the Cirebon coast have their own style, especially Cirebon as a base for the spread of Islam in Java. As a multicultural society, Cirebon's ancestors were able to unite various forms of ethnic culture and tribes from various regions. This can be seen from the ability of the people of Cirebon to live in harmony. This then becomes the focus of research, that Cirebon traditions and culture have their own style in the transformation of multicultural education through Cirebon traditions and culture. Product specifications were developed by studying the socio-historical context of the Cirebon Javanese Coastal community in the traditions and culture developed by Cirebon ancestors

Keywords: *Tradition and culture, Islamic education, multicultural, Javanese coast, Cirebon*

INTRODUCTION

As one of the largest archipelagic countries in the world (Rachmawati, 2021), Indonesia is a country that has a diversity of cultures, religions, tribes, customs, and even races. The geographical condition of being located between the Pacific Ocean and the Indian Ocean means that this country has many islands, so it is called the archipelago (Novi Suci Dinarti, Dinie Anggraeni Dewi, 2021). Geographical conditions which are very strategically located have formed various cultures, tribes, customs, races and beliefs at the level of Indonesian society. Therefore, it is not surprising that Indonesia is one of the largest multicultural countries in the world. Apart from that, the religion and beliefs he adheres to are no less

The variety starts from Islam as the majority religion as well as other religions such as Catholicism, Protestantism, Hinduism, Buddhism, Confucianism and various other sects and beliefs.

Religious and class issues are the most sensitive problems in national and state life. This issue especially occurs in communities that are diverse in culture, religion, ethnicity and others. In reality, diversity and religious conflict can lead society to a destructive social life. Therefore, the problem can be political or of a particular interest. This problem stems from issues of differences in thought, culture, religious views, or group panatism. It's not just a matter of ethnic differences, in the history of religious development and panatism this nation has experienced a dark record. The issue of violence and conflict involving SARA is one of the problems recorded in multicultural society in Indonesia to this day.

It is an unavoidable reality that apart from being religiously plural, Indonesian society is also culturally diverse or multicultural. Azyumardi Azra emphasized that Indonesia is aware of the ethnic and cultural diversity of its people. Indonesia is proclaimed as a country that has ethnic diversity but has the same goal, namely towards a just, prosperous and prosperous society (Prasetiawati, 2017).

Indonesian society is a plural society, which consists of various ethnic groups, adheres to different religions and beliefs, and has languages and socio-cultural patterns that are different from one another (Kamal, 2013). Plurality of cultures and beliefs is a necessity in the life of Indonesian society. Here, the Indonesian nation needs an inclusive attitude in building communication and social interaction in society. A tolerant attitude and perspective in giving space to differences are the main requirements for building unity. Because basically religion and culture become very problematic when they have horizontal implications (Noor, 2020). When the diversity of certain groups or communities

rubs against others, it will give rise to the existence of each group. The existence of this diversity will give birth to an exclusive perspective.

Today's interfaith and cultural encounters are due to external factors such as globalization, domestic politics and socio-cultural conditions. Apart from internal factors such as religious and cultural interpretations which have given rise to problems of fundamentalism, inter-religious conflict, ethnic conflict and cultural tension (Ali, 2003). Even in factors

Domestic politics of differences is one of the strategies for individual groups to advance their interests. This can certainly be prevented if the public's perspective has an awareness of pluralism and multiculturalism. Because in fact the cultural heritage and traditions of this nation's ancestors have inherited various noble values in maintaining the unity and unity of society.

In the heterogeneous constellation of social life, conflicts involving SARA have become something that is increasingly easy to happen. Moreover, excessive fanaticism and chauvinism are still strongly maintained in people's lives. There are quite a lot of incidents that can be used as examples of small to large scale conflicts that occur in multicultural societies (Naim, 2017). This is certainly an alarming phenomenon, because the level of community diversity is actually a wealth and treasure of life that is full of meaning, but can turn into a disaster if it is not managed well. The many conflicts with various backgrounds that occur in Indonesia are a clear example of how diversity has become a tragic and heartbreaking disaster.

Around the 1990s, there were various attitudes of anarchism or riots. As stated by Franz Magnis Suseno, as many as 600 churches were damaged and attacks on churches in Situbondo, Tasikmalaya, Rengasdengklok, and also in other areas of Java. Until 2000-2001 alone, there were 24 churches damaged and the following year the number was still quite large (Syam, 2009). The incident that claimed lives is still happening to this day. Wars between villages/groups and certain hate speech still often occur in the lives of Indonesian people. This of course requires appropriate solutions and strategies in overcoming violent tragedies with SARA backgrounds. The problem is how to understand diversity and religion in society. Of course, there are various reasons for the emergence of socio-cultural conflicts. However, one of them, and this is considered the most basic, is the inability to understand culture and place it appropriately within the ideal framework of human life as moral and civilized beings (Ujan, 2009). This is where the function of education plays a strategic role in shaping human character and personality.

Education not only aims to produce intelligent and educated humans, but what is much more important is that education creates educated and culturally

sensitive humans (educated and civilized human being) (Darojat, 2016). Ideally, the education system is directed at understanding Indonesian culture

Bhineka (Ujan, 2009), is not just about pursuing prestige, let alone simply maintaining or improving the status quo that individuals have in society. It is in this context that the educational paradigm in society still persists. Instead of eliminating inequality, education becomes an agent for the product of social inequality in society.

The task of educational institutions is not only to teach to make people smart and intelligent, knowledgeable and intelligent, but to educate means to guide the growth of character in life so that in the future they become civilized and ethical human beings. Here, according to Ki Hadjar Dewantara, the important role of education for culture can be seen from the Among System (H. A. R. Tilaar, 2002). Among has the meaning of caring for, developing and educating children with love. The executor of "among" (momong) is called Pamong, who has more intelligence and experience than the diamon. Teachers or lecturers at Taman Siswa are called pamong who are tasked with educating and teaching children all the time. The aim of the among system is to develop students into people of faith and piety, free and spiritual, of noble character, intelligent and skilled, and physically and mentally healthy so that they become independent members of society and are responsible for the welfare of the homeland and humans in general (Vebrianto Susilo, 2018).

According to Driyarkara, education is a process of hominization and humanization or humanizing humans and hominization is a process of humanizing humans in general (Asa, 2019). Education does not only touch the cognitive aspect, but how education touches the affective aspect of humans. Education does not exist in an empty space, it develops in an active-dynamic condition. This is what then became the attention of Ki Hadjar Dewantara, one of the lessons of educational heritage. However, in fact, the noble values and educational strategies in each region have their own patterns and characteristics. Of course, the founding fathers of the nation who were spread across the area had their own methods and strategies for embracing and uniting their people.

The history of Cirebon culture is a silent witness to how the people have lived, appreciated and practiced a local culture-based education system. The concrete manifestation of this local culture-based education product can be seen in the local arts, traditions and customs which are still maintained from generation to generation to this day. This process of transmission from generation to generation means that cultural values persist over a long period of time. Because basically culture is the most substantive educational process. Because basically education without culture

There will be a vacuum, and vice versa, culture without education will decline (HAR Tilaar & Mukhlis, 1999).

Cirebon Regency is an area that has a very heterogeneous society. Not only Javanese, but Sundanese, East Asian and even Chinese and Indian ethnicities complement the diversity of Cirebon society. Its location at the eastern tip of West Java is the gateway for entry and meeting between various cultures and ethnicities. It was not an easy task for the founders of Cirebon to unite the various differences of the people of Cirebon. Because in terms of religion, culture, customs and even ethnicity, they are very diverse. This means that the founders themselves have a strategy and educational approach for the multicultural society in Cirebon. Moreover, Cirebon, apart from being known as the city of Guardians, is also a city of Santri which has various traditions and cultures that maintain the integrity and unity of its society from division.

There are various Cirebon traditions and cultures which basically have noble teaching values. Teaching values that prioritize harmony, harmony, harmony, balance and so on. This transformation of values is of course conveyed through the ongoing process of Islamic education and culture in society. Islamic education as one of the teaching materials is delivered through various traditions and culture of Cirebon, becoming a strategic program for the ancestors to transform various teaching values and maintain unity and peace. At this point the author sees that there are various cultural strategies and traditions carried out by the ancestors to transform the values of Islamic educational teachings. Therefore, the author considers multicultural Islamic education to be a comprehensive and alternative effort to accommodate the socio-cultural diversity of Cirebon society. Through the role of multicultural education strategies based on Islamic traditions and culture, Cirebon's ancestors were able to minimize and suppress problems of group and ethnic conflict. Even the ancestors were able to unite different traditions through cultural symbolic messages such as batik, earth alms, as well as physical and other architectural styles. Therefore, the author presents this work as a form of anxiety in looking at the world of education and other related social and community problems. Then the researcher will also examine the Islamic traditions and culture used by the founders and ancestors of Cirebon as a strategy for transforming Islamic education in a multicultural society.

Basically, there has been a lot of research on multiculturalism. However, there have been no studies that focus on Cirebon's multicultural society. Which examines Islamic traditions and culture as a multicultural education strategy for a plural society.

Therefore, this study cannot be separated from the results of research that has been carried out. Among the results of research that are relevant to the study conducted by researchers are as follows; First, is Husna Nasihin (Nasihin & Dewi, 2019). That there are 25 types of Indonesian Islamic traditions in Temanggung and have been studied in depth through research so that they can be used as a basis for multicultural education for the people in Temanggung. According to Husna Nasihin, Islamic traditions and culture produce the formulation of multicultural education which can transform Islamic values in society. Second, research conducted by Abidin Wakano (Wakano, 2019). In his research, Maluku society is a very multicultural society, consisting of various ethnic backgrounds, languages, religions, skin colors, having hundreds of kings and hundreds of clans. However, in this multicultural fact there are various forms of local wisdom that unite and bring brotherhood, namely the spirit of siwalima monodulism as the root of culture, pela, gandong and family culture. Third, this third research is from Andik Wahyun Muqoyyidin (Muqoyyidin, 2012). In his discussion, Islam has long adapted and entered into dialogue with the culture, customs, attitudes and way of thinking of the local Indonesian population. Moreover, many aspects of Islamic teachings can be flexible so that they can accept local elements that are in harmony with Islamic teachings. The face of Islam in Java is the result of dialogue and dialectics between Islam and local culture which then displays a uniquely Javanese face of Islam.

Regarding the focus of the research proposed is how Islamic traditions and culture, specifically on the Javanese coast of Cirebon, have local wisdom that forms a multicultural society. The traditions and culture of the Cirebon coast have their own style, especially Cirebon as a base for the spread of Islam in Java. As a multicultural society, Cirebon's ancestors were able to unite various forms of ethnic culture and tribes from various regions. This can be seen from the ability of the people of Cirebon to live in harmony. This is what then becomes the focus of research, that Cirebon traditions and culture have their own style in the transformation of multicultural education through Cirebon traditions and culture. Product specifications were developed by studying the socio-historical context of the Cirebon Javanese Coastal community in the traditions and culture developed by Cirebon ancestors. Specifically, it explains how these ancestors united differences in society and transformed the noble values of teachings without eliminating differences. Then it is contextualized with a multicultural approach in Islamic education strategies. So the product development can be implemented in national issues regarding diversity and religion in Indonesia.

METHOD

There are several approaches used by researchers to uncover various research questions. For researchers themselves, the approach can help explain theories that are useful for their research, especially in terms of uncovering research problems. The approach is also used as a way of looking at or perceiving research so as to give rise to an assumption that is a hypothesis or conclusion. This research uses a phenomenological approach with socio-historical studies. In the map of social science theories, there are several approaches that form the basis for understanding the social phenomena found in social life. One of the approaches in social science is the phenomenological approach initiated by Alfred Schutz. He initiated a phenomenological approach in social science theory which discusses meaning and reality in social science. In social sciences, the phenomenological approach is known as an approach used to help understand various social symptoms or phenomena in society.

This research is research that uses qualitative methods with a phenomenological approach. Therefore, researchers will use a sociological-historical perspective. This research aims to explore and at the same time examine Islamic educational thoughts in the reality of a multicultural society. Thus, this research is included in library research, namely a research method whose data is obtained from the results of searches on books, articles, newspapers, magazines, transcripts, minutes, internet access and other important records that have accuracy with focus. the problems discussed. Literature study is an activity in research, especially academic research whose main aim is to develop theoretical aspects as well as aspects of practical benefit (Sukardi, 2022).

In the social science theory map, there are several approaches that form the basis for understanding social phenomena that can be used in research. The approach used is a social phenomenology approach. One of the approaches in social science is the phenomenological approach initiated by Alfred Schutz. He initiated a phenomenological approach in social science theory which discusses meaning and reality in social science. In social sciences, the phenomenological approach is known as an approach used to help understand various social symptoms or phenomena in society. Schutz's phenomenology is actually a new perspective in research and prioritizes exploring the meaning that is built from the reality of everyday life contained in research specifically and within the broad framework of the development of social science. On the other hand, social science thinking is closely related to various forms of interaction in society which are spread as symptoms in the social world. These symptoms in the social world are

none other than the object of formal study (focus of interest) of sociological phenomenology (Nindito, 2005).

After carefully understanding the explanation above regarding methods and approaches in research, according to the type of research this research uses ethnographic research (ethnography). Ethnographic research is research related to cultural research and cultural concepts. Thus, this research is an analysis activity of description or reconstruction of a cultural activity or group (reconstruction of intact cultural scenes and groups). In other words, ethnographic studies are studies that describe and interpret certain cultures, social groups or systems. Ethnography can be said to be an in-depth study of behavior that occurs naturally in a particular culture or social group, so that this research produces a perception or understanding of a particular culture from the perspective of the perpetrator (Danu, 2015).

RESULTS AND DISCUSSION

Understanding and meaning of multicultural education in Islamic traditions and culture on the Java Coast of Cirebon is part of research efforts in facing the global challenges of a multicultural society. Whether we admit it or not, the people of Cirebon have a very pluralistic society. Differences in customs, ethnicity, race, culture and even religion are adhered to by the people of Cirebon. It could be said that Cirebon is called a miniature Indonesia because it has very high diversity. Basically, the potential diversity of the Cirebon community is supported by the geographical conditions located in the eastern region of West Java, namely as an entry point for meetings between tribes, traditions and culture. Its geographical location on the border of West Java and Central Java makes Cirebon a meeting base between regions and a transit point for travelers from various regions.

Since the beginning of its history, Cirebon has been inseparable from the development of Islam in West Java. Moreover, Cirebon was a route for the spread of Islam in the northern coastal region of Java. No It is surprising then that Cirebon became the central base for the spread of Islam in West Java. Apart from being a route for the spread of Islam on the north coast of Java, Cirebon is also a route for international trade. This is the background to Cirebon becoming one of the regions that has very high community diversity. The spread of Islam in the northern coastal region of Cirebon was faced with the conditions of a pluralistic society. It has a diversity of cultures, customs, races, ethnicities, religions, and even national differences because Cirebon is an important base on international trade and shipping routes. So the people of Cirebon consist of various ethnicities, including Javanese, Sundanese, Chinese, Indian, and even the Arabian peninsula.

The development of Islam is certainly inseparable from the dynamics of tradition and culture that develop in society. This is where tradition and culture lie as strategies and approaches used by ancestors in spreading Islam on the North coast of Cirebon. The plurality of Cirebon society, which consists of many aspects, has significantly contributed to the dynamics of multicultural education in society. The strategic role of multicultural education through Islamic traditions and culture which was developed into an ancestral strategy in building a multicultural society in Cirebon. A tradition that can build harmony between groups is the secret key to Islam in building a harmonious and peaceful society above the differences in Cirebon society.

Society is a living unity of human creatures bound by a system of customs. Likewise, the influence of religious beliefs held by society colors their daily traditions and culture. The Javanese way of life is rooted deep into the past. Javanese people already knew God before the arrival of the religions that are developing today. All religions and beliefs that came were well accepted by the Javanese people. They are not used to conflicting religion and belief. They consider that all religions are good with their expression: "Sedaya agami niku sae (all religions are good)".

The face of Islam in Java, which is the result of dialogue and dialectics with local culture, then displays a uniquely Javanese face of Islam. The dialogue between Islam and local Javanese culture is a manifestation of the appearance of Javanese Islam in the archipelago. This can be seen in the various social activities of Muslims in Java in the form of local wisdom. This form of Javanese Islam has shaped the identity of Indonesian Islam by displaying the characters of tasamuh, tawassuth, tawazun and I'tidal (Abdusshomad, 2009). The success factor for the Sufis in the Islamization process in the archipelago was the Sufis' ability to adopt "local beliefs" as an important part of Islamic rituals. Islamic teachings are attractively packaged in a style that is close to local traditions, so that the spread of Islam has a peaceful face, emphasizing the inner or esoteric aspects (Muqoyyidin, 2012).

The important role of tradition and culture as the basis for an Islamic education approach in building a multicultural society in Cirebon. As a multicultural society, Cirebon has a different style of Islam from other regions. It has Islamic characteristics that are very strong in the local traditions and culture of the community. One example that can be taken is the existence of Islamic boarding schools which are developing rapidly in the Cirebon area. The widespread development of Islamic orders is proof that Cirebon elders brought the face of Islam through the teachings of Sufism. The order taught by Islamic ancestors in preaching Islam has brought the people of Cirebon to a harmonious

life full of respect. This is what the researcher pays attention to in looking at the teachings of the Islamic order which is included in the body of tradition and culture taught by the elders as a fundamental value in multicultural Islamic education in Cirebon society.

In understanding the development of Islam in the Cirebon region, it cannot be separated from the objective conditions of a pluralistic society. Therefore, multicultural education is a strategy for spreading Islam through an approach to the traditions and culture of society. Meanwhile, the historical approach used is to see the reality of a multicultural society that was formed harmoniously in Cirebon as part of historical facts that are unbroken and will continue to develop. Therefore, Cirebon's Islamic traditions and culture are very strong with the influence of the tarekat's teachings which were used as an approach to the spread of Islam on the Javanese coast of Cirebon (Hamidah, 2011). Terekat can be categorized as culture. Religion and culture have a quite complicated relationship. On the one hand, religion is an important element in the formation of culture itself, but at the same time culture also has an important influence on religious expression (Azhari, Musthofa, & Wahidin, 2021).

Tradition and culture in Islamic education are basically a wealth of knowledge possessed by Indonesian society. Tackling social problems must return to the cultural basis of the community itself. In order to be relevant and effective in implementation and in determining strategies or approaches in the educational process. Therefore, what is needed in Islamic education is an educational strategy that is in accordance with the cultural basis and traditions of society. Through the traditions and culture built by the founding fathers, to this day it is still effective in uniting differences that have so far maintained harmony. Therefore, researchers consider that this matter needs to be explored and revived, seeing that recently the traditions and culture that were established by the nation's ancestors have begun to emerge.

fades so that group clashes often occur due to differences in viewpoints. However, not much research has been discussed regarding the intellectual traditions and scientific culture of Islamic education. Although many discussants tend to discuss the concept of multicultural Islamic education in general. This means that it does not specifically examine how multicultural Islamic education strategies are in each region. Moreover, each region has wisdom that is used as an ancestral strategy in uniting a multicultural society. From this perspective, what is needed is research into the intellectual traditions and scientific culture of multicultural Islamic education implemented by the ancestors, specifically in the Cirebon area.

In line with the theory popularized by historians, that Islam entered the archipelago through a passive penetration approach, with the theory of Gujarat, Mecca, Bangla (India), Persia and China. The channels for spreading Islam to the archipelago include:

trade, Sufism, weddings, arts and culture, education, politics and marriage. (Syafrizal, 2015) (Mursan, 2018) (Permatasari & Hudaidah, 2021). In its development, Cirebon culture was heavily influenced by Islam, giving birth to customs which were maintained by the people of Cirebon. Various traditional ritual practices in Cirebon are understood to be inherited from generations to generations and therefore deserve to be preserved and guarded. Some customs that can still be seen in Cirebon are; Suroan, Saparan, Mauludan, Rajaban, Ruwahan, Syawalan, Slametan, Circumcision, marriage, death and so on.

CONCLUSION

In the constellation of social life, differences are an inevitability that cannot be avoided. However, differences in any form should be a strength in fostering and building societal civilization. Therefore, a strategy for a multicultural approach to Islamic education is needed in forming societal civilization by accommodating traditions and culture. Through traditional and cultural strategies, multicultural Islamic education can be transformed using the media of cultural symbols and architecture that have teaching values and philosophy. Multicultural Islamic education will help prepare individuals who have personalities and characteristics that are in accordance with national cultural values. Of course, through the research "Multicultural Islamic Education Strategy in Intellectual Traditions and Scientific Culture on the Java Coast of Cirebon" it will contribute directly to national education, both theoretically and practically.

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