



The Implementation Of Islamic Multicultural Learningvalue Through Aswaja And Nu (Case study at MI Miftahul Huda Papungan 01 Blitar)

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Abstract

Many ways to implement Islamic multicultural learningvalue in the school or madrasah, one of them through Aswaja and NU. The purpose of this study is observingthe implementation of Islamic multicultural value through Aswaja and NU at MI Miftahul Huda Papungan 01, Sekardangan, Kanigoro, Blitar, JawaTimur. The implementation of Islamic multicultural education value be able to make the students be multiculturalist human that can respect all of differences. The result of implementation of Islamic multicultural learning value through Aswaja and NU at MI Miftahul Huda Papungan 01 is success because of significant to the opinion of multicultural expert based on some criteria as follows: First, improving students' skill by having ability to know, to accept, to respect, and to celebrate multicultural. Second, instructing and emphasizing the learning in the democratic life. Third, teaching and emphasizing the learningthat headed forjustice, freedom and racism, sarcasm, social domination and other intolerances.

Key Word: Islamic multicultural learning, Aswaja, tolerance, and Democratic.

Introduction

Aswaja and NU subject is the particular characteristic that is very important in the implementation of Islamic multicultural learning value to the students in the educational area under educational institution of Ma'arif-NahdlatulUlama. One of them at MI Miftahul Huda Papungan 01, Sekardangan, Kanigoro,

Blitar, East Java. Aswaja and NU subject that focus on Tolerance (*tasamuh*), moderate (*tawasuth*), balance (*tawazun*), democratic (*discussion*), love (*rahmah*), tolerance (*taharum*), consistence (*I'tidal*), helping each other (*ta'awun*), equalization (*musawah*) and others is the key in the implementing Islamic multicultural learning value to the school.

Aswaja and NU subject is the strong thing to make the students be multiculturalist character that is tolerance with life differentiate values, then implement it to the real life.

The implementation of Islamic multicultural learning value through Aswaja and NU to the students of Miftahul Huda Papungan 01 that is Nahdlatul Ulama (Nahdliyyin) majority will be more popular than others. Thoha (2014: 67) said there are three foundations when the institution used Aswaja-isme, as follows: (1) Aqidah to Imam Abu Hasan al-Asy'ari and Abu Mansyur al-Maturidi; (2) Tasawuf to Imam Junaidi al-Baghdadi and Abu Hamid al-Ghazali; and (3) fiqh follows four madzhab (Hanafi, Maliki, Hambali, and Syafii), especially in NU use Imam Syafiimadzhab. Kosim (2006: 848) some Imam are also known as moderate ulama at that time. References of Aswaja-isme is also chosen from some middle century of books of classical ulama, especially Syafiimadzhab. Meanwhile, some new references that has radicalism refused by Aswaja-isme.

Kemenag Republic Indonesia team (2012: 8) said that Islamic multicultural learning is the process of implementing some relevant Islamic values to make the students to live in peace in the multicultural reality and positive ability, to that they can manage it to reach improvement, without blurred and deleted Islamic value, identity and culture. Then, we can conclude that "without blurred and deleted Islamic value, identity, and culture" is significant in the process of implementation of Islamic multicultural learning value through Aswaja and NU at MI Miftahul Huda Papungan 01 that is the students' majority is Nahdliyyin. By using Aswaja and NU subject as a media to implement Islamic multicultural learning value will not blur and delete religion values, identity, an NU culture to the students.

The implementation of Islamic multicultural learning value to the students at MI Miftahul Huda Papungan 01 significant with the expert opinion of multicultural learning that have some criteria as follows: First, improving students' skill bay having ability to know, to accept, to respect, and to celebrate multicultural. First, improving students' skill by having ability to know, to accept, to respect, and to celebrate

multicultural. Second, instructing and emphasizing the learning in the democratic life. Third, teaching and emphasizing the teaching headed for justice, freedom and racism, sarcasm, social domination and other intolerances. Some multicultural expert that having significant opinion with some criteria above, as follows: Ruriko Okada, Geneva Gay, Gloria M. Ameny-Dixon, Francisco Hidalgo, Zainal Arifin, M. AinulYaqin, and other experts.

Relevant to the explanation above, Manfaat (2013: 41) said that multicultural learning can be success if the process of that learning create the human multiculturalism character. They can have said that multiculturalism if they can be knowing, accepting, respecting, and celebrating multicultural. Then, they live together, so creating peaceful life. This study will observe implementation of Islamic multicultural learning values through Aswaja and NU subject at MI Miftahul Huda Papungan 01. As a madrasah under the educational institution of Maarif NU, exactly MI Miftahul Huda Papungan 01 will be consistent to the religious values, identity and NU culture.

Multicultural learning be a "concept" in the education starts from the actions that bring multiculturalism in West. Suparlan (2002: 99) said that multiculturalism as a root of "concept of multicultural education" can be found from the history of United State of America and West Europe that only recognize white skin culture. The group minority is bordered their authorities. At 1960, the white skin is forbidden to discriminate to black and color in the public place, the struggle of civil authorities, and next to the effective effort through affirmative action. Begin from this, the experts observe what is multicultural learning. Then, Belle and Ward (1994: 29) said that multicultural issue be a debate in the formal education at 1990.

Besides that, Abdullah (2014: 100) foundation of multicultural learning begin to appear in Indonesia in 2000. Added Abdullah that as a foundation, so held the discussion, seminar, workshop, and then the research and launching books and journals entitled multiculturalism. That is often be said by researcher and expert relevant to the problem in Indonesia about social exist, ethnic, religion group that is difference. He said that Multicultural learning also publish by writer through social media, so there are so many prod-

ucts in the journals, newspaper, and magazine that suggested multicultural learning done in Indonesia (Abdullah, 2014: 101). Then, so many multicultural educators that make theirs subject to build students that have multiculturalist characteristic.

As a new learning, multicultural learning is still to be debatable define, whether it is learning about multicultural or learning that is build the students' ability to respect the different culture (Rosyada, 2014: 3). Based on definition Etymology, multicultural learning origin from two words, learning and multicultural. Learning is the process improving the ability and attitude of individual or group in effort to develop through teaching, training, process, and the way to teach (Nata, 2009: 21). Naim and Sauqi (2008: 8) explained that learning is one of the effective media to create the constructive generation. Multicultural is root word from two words that is "multi" means much and "culture" mean culture. Masngud (2010: 21) define multicultural as a kinds of culture as claim of culture pluralism.

Starts from definition above, Sunarto (2004: 47) explained that multicultural learning can be definition as multicultural learning in the society, sometimes it also calls as learning that offer some model for multicultural in society, and also define as learning to build the students ability that respect to the culture in society. Banks (1997: 26) said that multicultural learning is a concept without make separate between all of the students in difference culture like gender, ethnic, culture, class social, religion, and others. They will have the same experience in the school or educational institution. From two definitions above the main point of multicultural learning is the appreciation to all of kinds of culture in the society.

Parekh (2000: 230) stated that multicultural learning is the learning that out of thinking and ethnocentrism and having freedom to explore the culture and other perspectives. Baidhaway (2005: 85) said that multicultural learning is the educational innovation to build the consciousness of live together in the differences, by the equalization spirit, trust, understanding and tolerance to the equalization, difference, and the religion uniqueness, so that

build relationship and interdependency in the listening and accepting all of difference opinion, to find the best way to solve the problem and create a peaceful trough love.

Zain (2013: 123) stated that Islamic multicultural learning placed multiculturalism as one of educational vision with the main character of inclusive, and humanism, yet still solid to the spiritual values based on Al-Qur'an and al-sunnah. In that case, Zain emphasized multicultural learning based on the Islamic proofs. Rosyada (2014: 6) stated that multicultural learning is not build knowledge skill to the students, that is the learning program is not focus on build expert in multicultural aspect, but it builds the students to be inclusive, pluralist, tolerance to Human right, democratic without sacrifice of ability learning. That's all the definition of multicultural learning based on educational expert, when we observing that case, we can found the significant point.

Based on the definition above, Rosyada (2014: 3) said that whatever the definition stated by all expert but in fact Indonesia has kinds of ethnic, multicultural, religion, tribe and language. Indonesia has purpose to be strong, solid, having strong identity, respecting by other country. So, all of the component should always together, build the power in all sectors then we can reach prosperous, having a high self-value and respecting by other countries. They have to respect each other, deleted all of the separation of religion and culture.

One of sector to implement multicultural learning for the national ideology in the educational sector. In the Islamic education like madrasah, multicultural subject is tough based on Islamic sector. The emphasizing of Islamic learning builds the Islamic multicultural learning. Abdullah (2014: 106-107) some aspects can be improved from the Islamic multicultural learning, as follows: (1) tolerance to all of differences; (2) build meaning, understanding, and consciousness the students to the realistic of pluralist-multicultural; (3) unforce or refuse the students because of tribe, religion, or group; and(4) giving the opportunity to grow of *sense of self* to the students. Based on that statement, implementation of Islamic concept at madrasah is important and suitable to the characteristic.

Based on the statement above, Aly (2015:

12) said that Islamic doctrine contain democratic value, equalization, and justice can be found in Al-Qur'an surah al-Baqarah: 256 and al-Kafirun: 1-6. Democratic value gives the moral foundation and ethic that everyone is given authority to make a choice to the religion. Islamic doctrine contain humanity value, togetherness, and peace can be found in the al-Qur'an surah al-Hujurat: 13 that contain doctrine to know (ta'aruf), helping each other (ta'awun) to build good social relationship and peace; al-Nahl: 125 and Fushshilat: 34 that refuse differences between 'us' and 'them'; and al-Baqarah: 213 contain three moral values by Sachedina (2001) as follows: (1) the human has a God; (2) the society gathering by religions brought by prophet; and (3) the function of revelation as a way to broke the differences (Aly, 2015: 13-14). Even though Islamic doctrine to be recognizing, accepting, and tolerance to the differences by Aly (2015: 15) fill in the instruction how important keeping people feeling and good attitude to the neighbor (HR. Muslim); surah Yusuf: 92 about the important of smiling, friendly, love, and forgiveness; and the important of making happiness to others (HR. Turmudzi).

So that, the role of the teacher to build the Islamic multicultural learning at madrasah can be explained as follows: (1) the teacher should democratic, good in the attitude and indiscriminative utterance; (2) the teacher should care to the cases relevant to the religion; (3) the teacher should explain the point of religion is create peace and safe for all human; (4) the teacher should give the explanation the important of dialog and discussion to solve the problem relevant to the multicultural, ethnic, and religion (Maulani, 2012: 41-42). Based on statement, a madrasah teachers have an important role to make the students have the multiculturalist character that can tolerance with the differences.

Then, Wihardit (2010: 100) the role of the teacher in the multicultural learning is teaching the students as follows: (1) keeping the good relationship to other students who have different culture; (2) teaching to the students that they have to have empathy by observing ability, opinion, feeling, and students' perception who have different background culture; (3) teaching the students to have tolerance cultural value and

different needed that it has to keep. By implementing those values, the madrasah students will have multiculturalist character.

Relevant with the statement above, an Aswaja and NU teacher can implement and build Islamic multicultural learning at madrasah based on their subject. Because of the *ahli Sunnah wa al-jama'ah*-isme in the Aswaja and NU subject give some good values, as follows: Tolerance (tasamuh), moderate (tawasuth), balance (tawazun), democratic (discussion), equalization (musawah), love (rahmah), tolerance (taharum), consistence (I'tidal), helping each other (ta'awun), inclusive (infitah), relationship (ukhuwwah), and others same with the multicultural value. By implementing those values, possibility the students feel "humanity" as a family that have differences and equalization in the dream (Suseno, 2000). Referring to the statement "*bhinekatunggalika tan hana dharma mangruwa*", the meaning is different but still one, and there is no twin truth.

An Aswaja and NU teacher who teach in madrasah under the educational institution Ma'arif NU is correctly implementing Islamic multicultural through that subject. It is relevant to Mahfud (2013: 218) one of urgency of multicultural learning is be build students to delete the previous culture when they face the reality of social culture in globalization era. Based on statement above, the aim of implementation of Islamic multicultural learning value through Aswaja and NU subject is for the students consistent with their Aswaja and NU culture they had before. So, we hope that the students will always be multiculturalist people.

Material and Method

This study was implementation of capability that was real and the possibility of being implemented or not the Islamic multicultural education through Aswaja and NU at madrasah under the educational institution of Maarif NU. So, this study is case study or observational case studies. It calls case study because it is done to system unit that have program, activity, event, or some individuals in the place, time or in the particular relationship (Stake, 1994: 236) that is at MI Miftahul Huda 01, Papungan, Kanigoro, Blitar.

The data was taken from unite the documents of curriculum. Both whole documents based on educational institution of Maarif NU decision to Aswaja and NU subject at madrasah, and the curriculum based on syllabus, lesson plan, yearly program or semester program. On the other hand, the data could be taken from interview with some teacher (as follows: advisor and expert in Aswaja and NU subject) was also done in this study.

Besides that, observing and joining in the process of implementation learning in the class or out of the class was also done. This study is qualitative research because had five characteristics, as follows: a. Naturalistic, b. Descriptive, c. Concerns with process, d. inductive, and e. meaning (Bogdan & Biklen, 1998: 4-7). So that, the natural research, descriptive and concerns with the process would be focus on the process of learning especially in Aswaja and NU subject at MI Miftahul Huda 01, Papungan, Kanigoro, Blitar.

Result and Discussion

To measure the successful of implementing Islamic multicultural learning value through Aswaja and NU subject, that will be relevant to the multicultural educational theory. In this contexts, implementation of Islamic multicultural learning value through Aswaja and NU subject at MI Miftahul Huda Papungan 01 should be done by the subject teacher. But, all of the teacher at madrasah have the same role to implementation Islamic multicultural learning values based on Aswaja and NU roles. There is some implementation of Islamic multicultural learning values that the teacher should do to the students at MI Miftahul Huda Papungan 01 as follows: Developing students' ability to know, to accept, to tolerance, and to celebrate multicultural.

The contain of Aswaja and NU subject is to know (ta'aruf), to accept, to tolerance (taharum), and to celebrate multicultural show in the relationship material (ukhuwwah) to others (Mu'ad 2007: 78). A relationship can be built by the different communities. The most important is the hope to know well, making relation to create goodness together. That justification said that Allah swt said" O mankind! We

creacted you from a single (pair) of male and female and made you into notions and tribes that you may know each other (not that you may despise each other) verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)." (QS. Al-Hujurat: 13). The contain of Aswaja and NU subject, there are three implementation of relation (ukhuwwah) that is significant to the implementation of Islamic multicultural by expert.

Three relations (ukhuwwah) that has implemented through Aswaja and NU subject at MI Miftahul Huda Papungan 01, as follows: First, Islamic ukhuwwah, that is the relation built based on aqidah. The aims of implementation relationship are to build, save, and create the Islamic relationship. Second, wathaniyahukhuwwah, that is the relation built based on the same culture and aim to build the country. This aims to build the students create the peace without making separate of tribe, religion, language, tradition. Third, basyariyahukhuwwah, that is the relation built based on humanity. The aims of this implementation is create tolerance life to all people in this world (Mu'ad, 2007: 77-80).

Then, the effort to implement that three above should use some things, as follows: to know (ta'aruf), tolerance (tasamuh), help each other (ta'awun), support (tadlamun), love (taharum). Seven things that should be avoid to implement three relationships above, as follows: disdain (sukhriyah), blame (lamzu), bad supposition (su'udlan), stain (ghibah), more curious (tajassus), look for the weakness (tahassus), takabbur (Thoha, 2014: 44). IlmaNurulFajri explain n that the effort of implementation of relation values is the contain of Aswaja and NU subject, and also part of AkidahAkhlah subject. That can support the students to tolerance, love each other without separate the differences.

Otherwise, the implementation of celebrating multicultural fill in the culture to help each other (ta'awun) that tough at madrasah. The values of help each other (ta'awun) implemented through Aswaja and Nu subject at MI Miftahul Huda Papungan 01 is based on Allah swtsaid: "... and corporate in righteousness and piety, but do not cooperate in sin and aggression." (QS. Al-Maidah: 2). Allah creates the human with the differences. Those differences is to make the people

help each other. Ahmad Amir, an Aswaja and NU teacher at MI Miftahul Huda Papungan 01 said that each student should implemented to help each other (ta'awun) to build the peaceful life. Implementing it, not mean that they can help each other in making sin, or bad attitude.

The effort to celebrate multicultural in this life, so implementing NU life is important, as follows: First, tawassuth, taking place at the center in the problem. Then tawassuth should also done with the justice attitude (I'tidal) and not respect to something except to something right (Toha, 2014: 23). Second, tasamuh, broad-minded, understanding, and tolerance to the other needed without sacrifice self-value (Toha, 2014: 23). The fundamental of this is Allah swt said: "let not a people ridicule (another) people; perhaps they may better than them..." (QS.Al-Hujurat: 11- 12). Third, tawazun, is the ability to balance. All of the things should thinking deeply. When there is a news about something, it should observe carefully and deeply (Toha, 2014: 25). Forth, amar ma'ruf nahi munkar, that is ask to something good and avoid to the something bad. The basic of celebrating multicultural should inviting in the goodness and avoid to the something bad (Toha, 2014: 26).

The principle of MI Miftahul Huda Papungan 01 named Lina Zunnuroiin said that the implementation of to know is the students will invite to know their new friends or the students in the higher grade. Besides that, the aim is to make the students at MI Miftahul Huda Papungan 01 is to tolerance and celebrate the multicultural by teaching them to do not make separation between them. Allah creates the human in differences to tolerance. They have to tolerance to other based on the Aswaja and NU.

Based on the statement above, the implementation of Islamic multicultural done by the teacher at MI Miftahul Huda Papungan 01 through Aswaja and NU subject significant to the Okada (2016: 1) that define multicultural learning help the students improve the students' ability to know (ta'aruf), to accept, to tolerance (tahrurum), and to celebrate multicultural based on Aswaja and NU.

Directing to the students and emphasize the democratic life learning. The word "democratic" comes from two words "demos"

means society and "kratos" or "cratein" means government. So that, the definition of democratic is from society, to society, for society (Jailani, 2015: 136), some people make an equalization between discussion and democracion. The implementation of democratic is the discussion. The implementation of democratic at MI Miftahul Huda Papungan 01 based on Allah swt said: "and their affairs in the decide the consensus among them" (QS. Asy-Syura: 38). The discussion is the base of democratic value that collected the social opinion. The discussion is for find the problem solving (Toha, 2014: 18).

The democratic is very important in the social life, so in the Aswaja and NU subject teach the form of deliberation as follows: (1) conference, that is highest deliberation in NU organization and be executed every five years; (2) the great conference, that is the aims to solve the problem in NU which cannot solve in other ways. (3) the big conference, the highest conference; (4) ulama national conference, is held by big team of syuriah to discuss religion problem; (5) national coordination conference, is done to solve the urge problem (Toha, 2014: 18). Besides that, so many conference that teach through Aswaja and NU where thatis the important thing to imple- ment (discussion).

An Aswaja and NU teacher at MI Miftahul Huda Papungan 01, Amir Ahmad, explain that one of the implementation of the subject by choosing the leader of the class. The students will propose the the candidate that will be chosen democratically. Imam Khudori said that the implementation of democraticis when choosing the leader (imam) in the Aswaja and NU practice at MI Miftahul Huda Papungan 01. The student who has the capacity of criteria to be a leader (imam) will lead the istigatsah.

So that, the implementation of multicultural learning that emphasize to the democratic life done by the teacher at MI Miftahul Huda Papungan 01 through Aswaja and NU subject significant to Gay (2004: 30) define that multicultural learning emphasize the students in the democratic life. The implementation of Islamic multicultural learning value is also significant to the Ameny-Dixon (2016) multicultural learning is an approach to the teaching and learning based on democratic value in the plural culture in society. The implementation of Islamic multicultural

learning value builds the students at MI Miftahul Huda Papungan be a democratic people based on the Aswaja and NU-isme.

Teaching and emphasizing the learning to the justice, free of racism, social domination, and other intolerances.

This study shows that learning, emphasizing and implementing value goes to the justice done by the teacher through Aswaja and NU subject at MI Miftahul Huda Papungan 01 has explained in the personality chapter Nahdlatul Ulama about justice or al-'adalah (Mu'ad, 2007: 28). Al-'adalah means as justice, no one-sided. Justice make the people behave straight and place something at the right place. Allah swt said "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression..." (QS. Al-Nahl: 90). Ahmad Amir said that the NU students should be justice (al-'adalah) to all people.

Added Amir explained that justice value (al-'adalah) implemented by the students at MI Miftahul Huda Papungan 01 when having flag ceremony. The candidate will be chosen by the students and the teacher. The student who has the capacity to be a ceremony leader will be chosen. All of part in the flag ceremony are chosen by justice based on the capacity. Those are the example of implementation justice in the school.

The effort to making justice show in the Aswaja and NU subject that give the chance to people, as follows: (1) the profit institution NU, is for they that doing activity in the prosperous, social, and nationality; (2) Lakpesdam NU, is for they works at human source; (3) the institution of information and law, that they have the task to inform and give the law; (4) Lesbumi, is for they are in the art and culture; (5) the institution of Amil Zakat Infaq and Shadaqoh, to they are in the collecting, managing, distribute zakat, infaq, and shadaqoh; (6) Health Service Institution NU, to they are in the health service (Thoha 2014: 16). And others intitutions related to the justice (al-'adalah).

The contain of Aswaja and NU subject is also the equalization of gender. The purpose of Fatayat NU gathering the woman to make the bless society by Allah swt (Thoha, 2014: 52).

The purpose of Gerakan Pemuda Anshor (GP Anshor) is to create young generation be a good people (Thoha, 2014: 58). The purpose of Ikatan Pelajar Nahdlatul Ulama (IPNU) and Ikatan Pelajar Putri Nahdlatul Ulama (IPPNU) is generate all of the students. The purpose of Perhimpunan Mahasiswa Muslim Indonesia (PMII) is to generate all of the college students. And others organization bulid by NU based on age, skill, and gender.

Based on statement above, the implementation of Islamic multicultural learning values at MI Miftahul Huda Papungan 01 through Aswaja and NU subject significant to Hidalgo (2016) multicultural learning is free from racism, sarcasm, seks (gender), and other intolerances. And this is also significant to Arifin (2012: 1992) multicultural learning is the multi culture. It means that it is equal to the multicultural, age, gender, skill, and class social.

All of the implementation of Islamic multicultural value significant to Yaqin (2005: 25) multicultural learning is strategy that applicate to all of the subject that there are differences among the students to make the process of teaching and learning more effective and easier. This statement emphasize to justice (al-'adalah) without make separation among religion, language, gender, class social based on Aswaja and NU.

Conclusion

Based on the discussion above, we can conclude that the implementation of Islamic multicultural learning value through Aswaja and NU subject done by the teacher at MI Miftahul Huda Papungan 01 Sekardangan, Kanigoro, Blitar make the students having ability to know (*ta'aruf*), to accept, to respect (*taharum*), to celebrate multicultural, to democratic (*discussion*), and to justice ability (*al-'adalah or I'tidal*) without see religion, ethnic, language, social classes, and age, and also free from racism, sarcasm, social domination and other intolerances. The implementation of Islamic multicultural learning value done by the teacher at MI Miftahul Huda Papungan 01, Aswaja and NU teacher especially, can be said success because of significant to the opinion of multicultural expert based on some criteria as follows: First, improving students' skill by having ability to know, to accept, to respect, and to celebrate multicultural.

Second, instructing and emphasizing the learning in the democratic life. Third, teaching and emphasizing the teaching headed for justice, freedom and racism, sarcasm, social domination and other intolerances. Some multicultural expert that having significant opinion with some criteria above, as follows: Ruriko Okada, Geneva Gay, Gloria M. Ameny-Dixon, Francisco Hidalgo, Zainal Arifin, M. AinulYaqin, and other experts.

Suggestion

Based on the result of the study, discussion and conclusion above, some suggestions need to be given as follows: First, the teacher should improve the students skill for having ability to know, to accept, to celebrate multicultural through Aswaja and NU subject; Second, the teacher should always be a role model and instructing democratic value (*discussion*) to the students through Aswaja and NU subject; Third, the teacher should teaching and emphasizing the learning headed for justice, freedom and racism, sarcasm, social domination and other intolerances through Aswaja and NU subject. Because, Aswaja and NU subject giving more the values of Islamic multicultural learning by expert, that can make the students as multiculturalist people based on Aswaja and NU.

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