Islamic Education Based Culture:
An Effort on Arranging a Humanist Society

Suci Dwi Astuti[1], Siti Rusmiyatun[2], Siti Roudhotul Jannah[3], *M. Yusuf[4]

[1,2,3,4]Institut Agama Islam Ma'arif NU (IAIMNU) Metro, Lampung Indonesia
*Correspondence: ✉ yusufiaimnu@gmail.com

Abstract

Islamic education in a multiethnic and cultural society requires special attention. Inorder to create humanist society, the implementation of Islamic education carried out in a balanced way that does not hurt certain ethnic groups. Therefore, the approach to Islamic education using cultural elements is the right strategy. The research method is descriptive qualitative which aims to describe the application of culture-based Islamic education. The findings of this study indicate that the Bumi Agung village community, Pesawaran Regency is a heterogeneous community, both ethnicity, culture and religion. Therefore, the application of Islamic education in the village of Bumi Agung appears on events such as weddings, births and deaths. therefore, Islamic education in this community has been integrated with the local community.

INTRODUCTION

A person's personal life involves various aspects, including emotional, social psychological, socio-cultural, and intellectual abilities that are integrated in an integrative way with environmental factors. Substantially, (Ramdane & Souad, 2014). Islamic values instilled in individuals require further stages to be developed for empowerment in all sectors of human life. The developed potential is then directed towards the actualization of potential by entering various fields of life. Furthermore, Islamic law cannot be lived and practiced by people if it is only taught, but must be taught through the prophet's education process according to Islamic teachings with various methods and approaches. From one point of view, we can see that Islamic education is more aimed at improving mental attitudes which will be realized in good deeds for the needs of oneself and others.

On the other hand, Islamic education is not only theoretical, but also practical. Islamic teachings do not separate between faith and good deeds. Therefore, Islamic education is faith education and charity education and also because Islamic teachings contain the teachings of people's personal attitudes and behavior towards the welfare of individual and collective life, "Islamic education is individual education and community education. Initially the task of

educating was the Prophets and Apostles, then the scholars, and smart as the successors of their duties and obligations.

One way to convey the values that contain Islamic education is through *da'wah*. The Islamic community at this time is in dire need of innovation in empowering *da'wah* institutions in the context of social change towards a prosperous, peaceful and tolerant society. *Da'wah* in the internal development of Muslims as a social change and as a critique of social reality, where the expression in *da'wah* has a strategic role as religious consolidation to build a friendly and tolerant Islamic society in social life. *Da'wah* can be done through actions, or words such as speeches, lectures and so on which have activities with Islamic symbols contained in them (Ma'arif et al., 2019). *Da'wah* also means conveying ideas clearly and clearly. In the Qur'an Surah An-Nahl verse 82 is described:

$$فَإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ$$

But if they turn away, [O Muhammad] - then only upon you is [responsibility for] clear notification. (An-Nahl: 82)

The above verse instructs Muslims that among them there is a group of people who move to convey God's message, when symptoms of division and violation of religion appear, by awakening and telling people that good deeds it brings profit and happiness, and evil will cause great harm to both the perpetrator and to others (Fadillah, 2019).

Social change through Islamic religious education activities needs to be developed in Islamic society as a step to enlighten Muslims (Agai, 2010). The contribution of *da'wah* activities in the community is effective in providing information learning about Islam. However, what needs to be considered is the heterogeneous reality of social life, that Muslims have neighbors who are religious other than Islam. Even though in social life it has different features, *da'wah* needs to be presented in a wise manner and does not damage relations between people of different religions.

Da'wah can be a problem if the message of da'wah is aimed at people who are already religious, especially in the content of *da'wah* often using other parties as *'kafir'* who need to be made aware through Islamic teachings (Saputri, 2017). For this reason, the presence of *dakwah rahmatan lil alamin* is conceptually a form of Islamic social transformation in shaping the social character of Islam that is tolerant and humanist. Therefore, the big problem is how to transform Islam through *da'wah* based on *rahmatan lil alaimin*.

Considering Indonesia's plural society, the majority of the population is Muslim. In simple terms, multiculturalism means cultural diversity (Ju Lan, 2011). There are three terms that are often used interchangeably to describe a society that consists of diversity, both religious, racial, linguistic and cultural diversity, namely plurality, diversity, and multiculturalism (Hurn & Tomalin, 2013). Conceptually, there are significant differences between plurality, diversity, and multiculturalism. The essence of multiculturalism is the willingness to accept other groups as a unit, regardless of differences in culture, ethnicity, gender, language, or religion.

However, if plurality merely represents pluralism (more than one), multiculturalism emphasizes that with all its differences they are the same in the public sphere (Modood & Ahmad, 2007). Multiculturalism has become a kind of new policy response to diversity. In other words, the existence of different communities is not enough; the most important reason is that these communities are treated equally by the state. Therefore, multiculturalism as a movement demands recognition (politics of recognition) of all differences as entities in society that must be accepted, respected, protected and guaranteed their existence.

Based on the pre-survey conducted by the researchers in Sidobasuki, Bumi Agung Village, Tegineneng District, Pesawaran Regency, the community in this village is very complex. When viewed in terms of religion, the religions adopted by the community include Islam, Protestantism, Catholicism, Buddhism and Hinduism. When viewed in terms of ethnicity, there are various ethnic groups such as, Javanese, Sundanese, Lampung, Batak and so on. There are various kinds of social organizations such as Nahdlatul Ulama, Muhammadiyah, Tablighi and so on (fieldnote, 2019).

Furthermore, Javanese is one of the ethnic groups in Bumi Agung Village that has many traditional ceremonies that are still maintained today such as weddings, deaths, births and so on. Traditional Javanese ceremonies cover all the inclusions of human life from conception, birth, childhood, adolescence, adulthood, marriage, to death. Everything is regulated in such a way by customs that have been agreed upon since the days of the Soul of ancestors and passed down from generation to generation (fieldnote, 2019). Various kinds of traditional ceremonies in Javanese society are a reflection that all plans, actions, have been regulated by noble values.

Therefore, this research focus on the Javanese culture that is applied in Bumi Agung village Pesawaran regency. Moreover, this cultures are presented in the form of ceremony includes birth, merriage and funeral ceremony. Finally, this research aim at revealing the traditions consist of islamic education values on it. It is useful for educating and disseminating islamic values based culture in order to create harmony and humanist society.

METHOD

This study uses a qualitative descriptive is a data processing method by analyzing the factors related to the research object by presenting the data in a more in-depth manner to the research object. Qualitative descriptive, which is a research that seeks to reveal the natural state holistically (Kim et al., 2017). In relation to the type and nature of this research, a description of the urgency of ethnic-cultural-based Islamic education in building a humanist society in Sido Basuki, Bumi Agung Village, Tegineneing District, Pesawaran Regency.

The source of the data were the informants, namely religious leaders, community leaders and the people of Bumi Agung Village, Tegineneng District, Pesawarani Regency. Secondary data sources are sources of research data obtained by researchers indirectly through intermediary media. Secondary data sources are generally in the form of evidence, historical records or reports that have been compiled in published and unpublished archives. In this study, the secondary source is a book related to the title.

In accordance with the qualitative descriptive research that the researcher conducted, the data collection was carried out directly by the researcher using observation, interview and documentation techniques. The observation function in this study is used to directly observe the urgency of ethnic-cultural-based Islamic education in building a humane society in Sido Basuki, Bumi Agung Village, Tegineineng District, Pesawaran Regency. In this case, the researcher uses the type of free guided interview, which is a combination of free and guided interviews. The point is questions regarding the urgency of culturally-based Islamic education in building a humanist society. The data required is in accordance with the existing research points, which are submitted to the source persons to extract information from the resource persons. In this case, those interviewed were religious leaders, community leaders and residents at Sido Basuki, Bumi Agung Village, Tegineneng District, Pesawaran District. Documentation is used to obtain secondary data, namely by collecting documents and literature needed in research, such as the history of the establishment of Sido Basuki, Bumi Agung Village, Tiegineneng District, Pesawaran Regency, organizational structure, population data, photo documentation and so on.

The research used interactive data analysis. The steps in qualitative data analysis include the following (Miles & Huberman, 1994) data Reduction, defined as the process of selecting, focusing attention on the simplification, abstraction, and transformation of rough data that emerges from written notes in the field. Data Presentation, The second important flow and analysis activity is data presentation. It is as an organized collection of information that allows for drawing conclusions and taking action. Drawing Conclusions or verification, The third

important analytical activity is drawing conclusions and verification. From the beginning of data collection, a qualitative analyst begins to look for the meaning of things and explain possible configurations, causal pathways, are propositions.

FINDINGS AND DISCUSSION

Ethnic and Islamic Culture in Sidobasuki, Bumi Agung Village

It is well known that the community in RT 25 Sidobasuki Hamlet, Bumi Agung Village, is very complex. When viewed in terms of religion, the religions adopted by the community include Islam, Protestant Christianity, Catholic Christianity, Buddhism, Hinduism and the Sapto Darmo cult. When viewed in terms of ethnicity, there are various ethnic groups such as, Javanese, Sundanese, Lampung, Batak, Bugis, Padang and Palembang. There are various kinds of social organizations such as Nahdlatul Ulama, Muhammadiyah, Tablighi and so on (Salwan, Personal Interview, 2019).

The ethnic community of RT 25 Dusun Sidobasuki Bumi Agung Village is 30 families with a population of 143 people. The data can be seen in the following table:

No	Ethnic	Gender		Total
		Male	**Female**	
1	Lampung	14	18	32
2	Java	47	51	98
3	Sunda	4	6	10
4	Palembang	1	2	3
	Total	**66**	**77**	**143**

Table 1
Ethnic Culture of Sidobasuki, Bumi Agung Village, Tegineneng District,
Pesawaran Regency

Based on the table above, it can be explained that the ethnic culture of the RT. 25 Sidobasuki Hamlet is dominated by Javanese with 98 people out of 143 people. For the Lampung ethnic group, there are 32 people, the Sundanese are 10 people and the Palembang people are only 3 people.

This is reinforced by the narrative of Mr. Salwan as a community leader who explained that: Sidobasuki consists of several tribes such as Lampung, Javanese, Sundanese, Palembang and so on. The most religion is Islam. The harmony arises among the people, although the ethnic

groups are different. *Yasinan*, for example, in this village held twice, namely Friday night for the gentlemen's congregation and Tuesday for the women's congregation. In this *yasinan* activity, it does not look at ethnicity and social status. Through this *yasinan*, a harmonious society created (Salwan, Personal interview, 2019).

It was strengthened by of Mr. Amir Saleh as a religious figure who explained as follows: The community of Bumi Agung in my opinion deserves appreciation. It is because, even though the people are of different ethnic groups, every time there is an activity or incident it is always carried out and resolved together. All the citizens are in harmony. In every religious activity such as *yasinan*, *tasyakuran*, recitation and death ceremonies, there will be harmony between residents even though the ethnic groups are different (Amir Saleh, Personal interview, 2019).

Based on the narratives of Mr. Salwan and Mr. Amir Saleh above, it can be explained that the creation of a harmonious society in Sidobasuki. Although it consists of various complex tribes, but the atmosphere of harmony and togetherness is created well. It also does not take into account social status and economic conditions. The thing that is most upheld is harmony and tranquility together, without any elements of interfering with each other.

Ethnic Culture-Based Islamic Education in Sidobasuki, Bumi Agung Village

Local wisdom that is dug, polished, packaged, maintained and implemented properly can serve as an alternative guide for human life. These values can be used to filter out new or foreign values so that they do not conflict with the nation's personality and maintain harmonious human relations with the Creator, each other, and the natural surroundings. In addition, local wisdom can be a strong fortress in the face of modernization without losing local traditional values that have been rooted in a community or region.

The values in an ethnic culture can also be used as guidelines for life in society, because they contain the value of Islamic education. This is as the results of interviews conducted by researchers with several respondents. According to Mr. Amin Susilo, one of the residents of Sidobasuki, he explained such as *yasinan*, *tahlilan*, *kendurian*, *aqiqahan*, *celebrations*, death events, recitations and so on. In my opinion, in the tradition carried out. In this case, if people know that there are actually messages and customs that are included in Islamic education, for example at a death event, people will definitely come to each other. It is clear that there is an element of friendship and concern for each other (Amin Susilo, Personal Interview, 2019).

In addition, in the event of death, there will usually be *yasinan* and *tahlil* events, as well as joint prayers. Of course, there are elements of monotheism, worship, and unity. After the *yasinan* and *tahlilan* events are over, the family who owns the intention will provide drinks and some food to the congregation. This also clearly contains elements of alms and sharing with others. thus the event of a death, there are several Islamic teachings that can be learned. These teachings include friendship, caring for others, the teachings of monotheism, worship, unity, alms and sharing.

Moreover, *yasinan* for female is usually held on Tuesday, which is afternoon on three o'clock. I also often participate in these women's *yasinan* activities. In my opinion, in this *yasinan* there are actually several Islamic teachings that can be learned, for example maintaining friendship, maintaining harmony, getting closer to Allah, and establishing a sense of unity. even though, as you know, the events held by the ladies are definitely in the midst of everything. There are those who feel, talk to themselves and others. But what is clear is that if this event can continue, it will be for the sake of establishing harmony between residents (Sulasmi, Personal Interview, 2019).

Based on the information from above it can be explained that in the *yasinan* congregation, there are values of Islamic education, including friendship, getting closer to Allah, worship, harmony and unity. The *yasinan* event runs as a weekly routine which is held every Tuesday. But the obstacle is the habit of the participants themselves, namely hanging out, chatting to themselves and gossiping.

Analysis of the Urgency of Ethnic Culture-Based Islamic Education in Building a Humanist Society

Humans are created as social beings who in their lives always need the help of others (Fiske, 2018). From time to time social interaction will be realized if there is communication between each of its citizens. In various kinds of human association, communication is a means to weave civilization. Harmony is one of the characteristics of Javanese culture that has long been known and recognized by the world community (Anderson, 2018). The harmonious life of the Javanese people is something that is already soulful and becomes an inseparable part of the harmony of community life. The image of a cultured Javanese man with the characteristics of a harmonious attitude, *andap ashor*, and *tepo seliro* is not just a figment. Humanism in Javanese culture has history and cultural roots that come from the ideal image of a civilization.

A Javanese proverb for example, there is a mention of "*rukun agawe santosa*" is proof that in the context of Javanese society, they have realized the importance of harmony in realizing the harmony of life(Abdullah, 2016). S*entosa* in Javanese vocabulary is not merely understood as strong in a purely physical sense, but also has a much deeper meaning, namely welfare or happiness for all **(Nirmala, 2013)**. Harmony for the Javanese is a pillar of life that cannot be negotiated. Therefore, in almost all aspects of Javanese life, there is the concept of harmony. Not only on the social context alone, it is also built on the individual level and the family level such as the concepts of *andapashor, tepo seliro, and mangan ora mangan yen kumpul.*

Based on the data that researchers obtained from Bumi Agung Village which consists of several ethnic groups, there are several cultures in which unwittingly contain the message of Islamic education. *Yasinan* culture, for example, in this *yasinan* activity contains values, friendship, namely gathering together and shaking hands, harmony, namely sharing life stories and daily activities as well as joking, and helping each other. *Yasinan* also contains the meaning of alms, namely giving some of the sustenance to neighbors, so that they both feel the blessings that have been received.

CONCLUSION

Based on the results of research and analysis researchers, researchers can draw several conclusions, including: Islamic and cultural education in Sido basuki, Bumi Agung Village, Tegineneng District, Pesawaran Regency two things that cannot be separated. In every tradition and culture that is carried out such as *tahlilan, kendurian, yasinan, recitation, aqiqahan*, until the event of death contains elements and messages of Islamic education. Whether we realize it or not, this activity has become a habit of the Sido basuki, Bumi Agung Village. There are values of Islamic education based on ethnic culture in building a humanist society in the Sido basuki, Bumi Agung Village, Tegineneng District, Pesawaran Regency. Islamic education that can be taken includes friendship, *shodaqoh, yasinan, tahlilan*, and etc.

REFERENCES

Abdullah, W. (2016). Ethnolinguistic study of local wisdom in ex-residency of surakarta. *Jurnal Humaniora*, *28*(3), 279–289.

Agai, B. (2010). Islam and education in secular Turkey: State policies and the emergence of the Fethullah Gülen Group. In *Schooling Islam* (pp. 149–171). Princeton University Press.

Anderson, B. R. (2018). I. The Idea of Power in Javanese Culture. In *Language and power* (pp. 17–77). Cornell University Press.

Fadillah, M. K. (2019). Alqur'an Reading Quality of The Santri: An Experimental Study Toward the Usage of An-Nahdliyah Method. *Journal of Research in Islamic Education*, 11–20.

Fiske, S. T. (2018). *Social beings: Core motives in social psychology*. John Wiley & Sons.

Hurn, B. J., & Tomalin, B. (2013). Multiculturalism and diversity. In *Cross-cultural communication* (pp. 191–207). Springer.

Ju Lan, T. (2011). Heterogeneity, politics of ethnicity, and multiculturalism: What is a viable framework for Indonesia? *Wacana*, *13*(2), 279–292.

Kim, H., Sefcik, J. S., & Bradway, C. (2017). Characteristics of qualitative descriptive studies: A systematic review. *Research in Nursing & Health*, *40*(1), 23–42.

Ma'arif, B. S., Parihat, P., Yusuf, U., & Suliadi, S. (2019). Persuasive Da'wah Activities and the Socio-Demographic Factor. *Social and Humaniora Research Symposium (SoRes 2018)*, 1–6.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.

Modood, T., & Ahmad, F. (2007). British Muslim perspectives on multiculturalism. *Theory, Culture & Society*, *24*(2), 187–213.

Ramdane, T., & Souad, M. (2014). The Fatimid Educational Administration in Egypt. *International Journal of Humanities and Social Science*, *4*(11), 136–150.

Saputri, Y. E. (2017). Maiyahan as a Model of Cak Nun's Transformative Islamic Education. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, *1*(1), 73–96.