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THE PATTERN OF ISLAMIC EDUCATION OF THE PEPE VILLAGE COMMUNITY AS A MANIFESTATION OF A CULTURALLY ACCOMMODATING ISLAMIC SOCIETY

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Abstract :

This research examines the pattern of Islamic education in the Pepe village community. Indonesia has a diverse society in terms of religion, race, ethnicity and culture. Along with an increasingly dynamic society that groups itself into various socio-religious organizations and the emergence of various religious sects, this pluralism often has the potential to cause various conflicts. The emergence of various conflict phenomena in Indonesia in the name of religion is proof that Indonesia still does not fully understand the internal conditions of its multicultural nation, because excessive fanaticism often fosters sectoral egos which can become a threat to divide the nation. In this multicultural society, differences should help maintain each person's identity and maintain national integration. Not to trigger conflict between groups, which is mostly caused by social, cultural, political and even economic reasons. This article provides a solution for resolving religious conflicts in Indonesia through multicultural Islamic education. This alternative is based on the values contained in Islamic teachings regarding the importance of respecting diversity in every structure of a multicultural society. Multicultural education can be considered as a new method that has the ability to change the way people see and think, as well as the way they behave and behave in a life full of differences. In situations like this, Islamic multicultural education teaches a way of religious life that is based on principles such as peace, tolerance, and respect for differences, as well as other values that uphold human values and the spirit of unity of the Indonesian nation. Book Antiqua, size 10, single spaced.

Keywords : Islamic education pattern, Islamic society, cultural accommodation

Abstrak :

Penelitian ini mengkaji tentang pola pendidikan islam masyarakat desa pepe. Indonesia memiliki masyarakat yang beragam dalam hal agama, ras, suku, dan budaya. Seiring dengan masyarakat yang semakin dinamis yang mengelompokkan diri dalam berbagai organisasi sosial keagamaan serta munculnya berbagai aliran keagamaan, kemajemukan ini seringkali berpotensi menyebabkan berbagai konflik. Munculnya berbagai fenomena konflik di Indonesia dengan mengatasnamakan agama merupakan salah satu bukti bahwa Indonesia masih belum sepenuhnya memahami kondisi internal bangsanya yang multikultural, karena fanatisme yang berlebihan seingkali menumbuhkan ego sektoral yang dapat menjadi ancaman untuk memecah belah bangsa. Dalam masyarakat multikultural ini, perbedaan seharusnya membantu mempertahankan identitas setiap orang dan mempertahankan integrasi bangsa. Bukan untuk memicu konflik antar kelompok, yang lebih banyak disebabkan oleh alasan sosial, budaya, politik, dan bahkan ekonomi. Tulisan ini memberikan solusi untuk resolusi konflik agama di Indonesia melalui pendidikan Islam multikultural. Alternatif

ini didasarkan pada nilai-nilai yang terkandung dalam ajaran Islam tentang betapa pentingnya menghargai keberagaman dalam setiap struktur masyarakat multikultural. Pendidikan multikultural dapat dianggap sebagai metode baru yang memiliki kemampuan untuk mengubah cara masyarakat melihat dan berpikir, serta cara mereka bersikap dan berperilaku dalam kehidupan yang penuh dengan perbedaan. Dalam situasi seperti ini, pendidikan multikultural Islam mengajarkan cara hidup beragama yang didasarkan pada prinsip-prinsip seperti perdamaian, toleransi, dan penghargaan perbedaan, serta nilai-nilai lain yang menjunjung tinggi nilai kemanusiaan dan semangat persatuan bangsa Indonesia. Book Antiqua, ukuran 10, satu spasi.

Kata Kunci: *pola pendidikan islam, masyarakat islam, akomodatifkultural*

INTRODUCTION

The Indonesian government claims that all Indonesians are indigenous peoples and they have the same rights and obligations as citizens. Once governments recognize their citizenship equally, therefore, they should not apply specific needs to the group as required by international norms, either by International Labour Organization (ILO) Convention No.169 of 1989 or by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Customary law is a form of law that coexists harmoniously in the long term in society. All these conditions require state attention to maintain and hold accountable an excellent legal system (Fahmi, Jihad, Matsuno, Fauzan, & Stoll, 2023; Kamaruddin, 2023). Allah SWT revealed Islam to the world as a religion that is "Rahmatan Lil Alamiin," and it is a perfect religion. Islam perfectly regulates the order of life. Not only does it regulate the issue of worshiping a servant to his god, but it also regulates the order of Muamalat, which is the relationship between humans and other people, as well as the relationship between humans and the natural world around them, including technology, economic life, and every aspect of social and cultural life. Islam and socio-culture are the most important parts of cultural accommodating that cannot be separated. Cultural accommodates tend to want to make changes in the social life order of the community by using violent means (Maimunmaiyahocom, Haidar, & Ulama, n.d.). Violence that arises not only in physical violence, but also in non-physical violence, such as false accusations against individuals and groups of people who disagree with beliefs without true theological arguments even some other groups are controlled by excessive hatred of groups that have different beliefs by associating them as dangerous enemies of faith. And it does not rule out further possibilities of being encouraged to convert to groups of believers who recognize diversity and respect the beliefs of other religions (Rinda Fauzian, Hadiat, Peri Ramdani, & Mohamad Yudiyanto, 2021).

Substantially, multiculturalism means the dignity of human beings who live in their communities with their own unique cultures. Indonesia is one of the world's most multicultural nations. The reality of this assertion should be visible from the socio-social and geological circumstances that are so different and wide. The Indonesian country is the biggest multicultural resident on the planet as evidenced by the existence of diverse tribes, religions and different cultures. The richness and diversity of ethnicity, religion, culture, language, skin color, education, and various other social lives are like a double-edged blade. On the one hand this wealth and diversity can be a treasure that should be maintained and provide strong dynamics and unity for the nation, but on the other hand it is the starting point of conflicts that cause various problems that occur within the Indonesian nation itself (Setyazi, 2022; Siregar, 2022).

The various commodification practices of Islam in Indonesia result from a variety of occurrences; such as the publicization of religious expression following the fall of the New Order, the rise of urban Muslim middle-class society, and the alteration in how Indonesian Islam is perceived, as Carla Jones discovered. Likewise, Greg Fealy recommended that the new model of strict articulation is one more component that denotes the commodification practice of Islam in Indonesia. Noorhaidi Hasan refers to this form of religious expression as public

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piety because the Muslim middle class's cultural influence, which is accustomed to popular culture that tends to be artificial and, in some ways, loses its substantive meaning, causes the image of Islam to be deliberately promoted (Ahmadi, Rofiqoh, & Hefni, 2022). Culture is one of the pillars of a nation's solid foundation with all the values contained in culture and traditions that are still being implemented. Culture is also a separate pattern as a differentiator between one nation and another. Another function according to Hindaryatiningsih is that the values of culture are used as a basis for acting and behaving, in order to create a wise and wise society. Culture grows and develops and is preserved by the surrounding community as a form of defense in socio-cultural aspects. One of the cultural roots of the Indonesian nation that is in line with the precepts of Pancasila is consensus deliberation. Consensus deliberation is expressly stated in the Fourth Precept of Pancasila, affirming that the principle of Indonesian citizenship must be carried out in a wise deliberative manner. Consensus deliberation is a principle of togetherness that prioritizes freedom of opinion for the creation of social justice for all Indonesian people (Hajri & Hendra, 2023; Mitan & Nuwa, 2022).

Indonesia has a diversity of Islamic organizations that are quite diverse and have distinctive characteristics, such as NU and Muhammadiyah where these two Islamic organizations are the two largest organizations in Indonesia, rapidly growing organizations, and da'wah organizations that are very popular in Indonesia (Sabiruddin, 2018). These two Islamic organizations have their own characteristics, NU which is known for its tolerance of socio-cultural traditions in Indonesia and Muhammadiyah which is known as Islamic purification and its breakthrough in the world of education. Although both are recorded as Islamic mass organizations that play a significant role in the past of Indonesian travel, NU and Muhammadiyah are often clashed because of differences in worship experiences (Adi, 2020). For example, activities in the Pepe village community that still adhere to local cultural traditions include slametan, tahlilan, istighosa, mitoni, megengan, kenduri (kenduren), diba'an, jam'iyah, and many other events (Thoha, 2019). From here the community began to introduce and teach ancestral traditions to their children since childhood, as from childhood children have been instilled traditions that are owned and practiced by the NU community only, from here comes the thought that apart from NU there is no true Islamic mass organization (Kurniawati & Ahmadi, 2022).

The pattern of children's education according to Islamic views or can also be said as a method, is a way carried out by educators in conveying values or educational materials to students to achieve the goals of education itself as one of the important components in the educational process. The pattern of children's Islamic religious education in the family and community environment can be done in four forms, namely advice, example, habituation and supervision (Zhou, Yang, & Wang, 2020). The formation of children's behavior does not occur by itself but, with human interaction with respect to certain objects. As Jalaludin said, that children's religious behavior is broadly influenced by two factors, namely: internal factors which include, physical and spiritual conditions or conditions, contained in the person and external factors which include, interaction and experience (Zulkarnain & Haq, 2020). According to Harm's, from the age of three to six, the concept of children is influenced more by fantasy and emotion than by rational thinking. Therefore, young children express more fantasies in their religion. For example, jami'iyah is described as a meaningful tradition so that a child's perception arises that causes fanaticism and loss of tolerance from an early age (Islamiyah, n.d.).

Similarly, the pattern of Islamic education in the Pepe village community which experiences a gap in thinking in people's lives still often occurs, especially in terms of religious life, humans think what is a role model for truth in life. The real enemy of freedom is fanaticism, an understanding that harms the lives of religious people and undermines the harmony of social interaction, giving a blurred point of view because it has no clear theoretical basis. Fanaticism is often heard in society, especially in an adherent who is very fanatical about the religion and laws he adheres to, so tends to dislike or denounce people who do not

understand him, consider the religion and laws followed by others wrong or understand the most correct (A'yuna & Nurdin, 2016). For a simple example, NU people use qunut during morning prayers, while Muhammadiyah does not, the potential for this diversity if well intertwined will be a great strength as well as priceless cultural wealth, but this difference has the potential to trigger conflict (Husna & Arif, 2021).

But in reality, the pattern of education that occurs in Pepe Village is the opposite, where parents have introduced their children from an early age to the Islamic organizations they have participated in so far, and have understood that in addition to Islamic mass organizations that are followed are perverted Islamic organizations. Such as examples of activities that must be followed from an early age, namely, jam'iyah, shalawatan, manaqib, etc. (Ma'arif, 2019). Children are creatures that like to copy other people. His folks are his figures and icons. They will quickly emulate the good habits of their father if they see them. Guardians who act severely will be imitated by kids. Children also have the easiest time understanding what their parents are saying. In general, humans have a propensity to require role models who are capable of pointing people in the right direction while also developing into dynamic parables that demonstrate how to follow Allah's sharia. (Therapy et al., 2018).

The most convincing and influential method for the successful formation of learners' moral, spiritual, and social ethos traits is the educational model viewed from the perspective of Islamic education. We can see the effect if educators do not provide sufficient examples of Islamic values practice as one of the causes of a moral crisis. In the context of Islamic education, the application of the exemplary method (uswah hasanah) is regarded as a method that must be carried out by an educator. This is due to the fact that the educator is a figure who will be emulated by his students. The exemplary method serves as a warasatu al anbiya, which essentially carries the mission of rahmatan li al alamin, which is a mission that invites humans to tolerate one another. (Mustofa, 2019).

Previous findings that were used as references in the preparation of this study included research conducted by Ulya, Inayatul (2019) on Islamic education towards cultural accommodating (Ulya, 2019). The findings demonstrated that the pattern of Islamic education had a significant impact on cultural accommodative. The fundamental difference between this study and previous research is the pattern of Islamic education of the community applied. The results of this study show that until now there has been no village that can make a large Islamic organization can run each other simultaneously. This is evidenced by the existence of NU Islamic mass organizations stronger in their beliefs, causing fanatical attitudes towards a group or group which leads to the emergence of intolerant radical groups. Therefore, this article will discuss the pattern of Islamic education of the Pepe village community as a manifestation of a culturally accommodating Islamic community.

From the explanation above, the author is interested in knowing how the development of the pattern of Islamic education in Pepe village. What are the impacts arising from the behavior of people who do not follow local customs, and how the role of parents in introducing a religious teaching to cause excessive fanaticism. So the hope of this research is to prove the truth as well as to function to create a sense of tolerance in coexistence between every Islamic community organization, considering the importance of harmony between Muslims, as well as a benchmark for the pattern of parental education in introducing a religious teaching to their children.

RESEARCH METHOD

In this study, researchers used a qualitative approach with a type of ethnographic research (anthropology) that is descriptive (Gunawan, n.d.). Case study research is a type of qualitative a series of intensive, detailed, and in-depth scientific investigations into a program, event, or activity at the individual, group, institution, or organizational level to acquire comprehensive knowledge about the event (prof.Dr.nurul ulfatin, 2015). Usually, the chosen event hereinafter referred to as the case is an actual thing (real-life events), which are in progress, not something past. This study aims to understand the individual intensively which is useful to achieve a better adjustment, and also understand all the things related to the case (Nuraeni et al., 2017). The subjects in this study were one village official, one village elder, and several community respondents who lived in Pepe village. The object of examination is the example of Islamic instruction of the Pepe village community towards cultural accommodating based on existing facts.

Data collection techniques used by the study are observation, documentation and interviews. Data collection was carried out first using direct observation of village officials on duty in Pepe village, from the results of the data the researcher managed to be asked questions to find out the habits of the community around Pepe village and the pattern of Islamic education taught by parents to children so that there is validation of the pattern of community Islamic education as a manifestation of a culturally accommodating Islamic society (Assyakurrohim, Ikhrum, Sirodj, & Afgani, 2022).

The data analysis technique used by researchers is to collect information while testing the credibility of the information by verifying the credibility of the information using different data collection techniques. Two types of trigulation were used in this study, namely source trigulation and technical trigulation. Trigulate sources by checking the correctness of specific information using different methods and sources of information collection. For example, in addition to interviews, researchers also make observations, documentation, pictures or photos of researchers making comparisons from the data sources obtained. While technical trigulation this research also uses technical trigulation, where researchers verify the results of information obtained through several data collection techniques, namely the results of interviews, observations, and documentation carried out to ensure that the information obtained does not contradict (Zuldafrial, 2021). For example, from interview materials combined with documentation and vice versa, so that the real reality is sent.

FINDINGS AND DISCUSSION

From the results of research in field action that the pattern of Islamic education in the community in the village that has 2 educations, namely; Formal and non-formal education, in this case researchers interviewed lecturers in several villages to find out how the pattern of Islamic education in village communities. The speaker told the researcher that the importance of a pattern of non-formal education is because in this non-formal education people easily learn and understand Islamic education. Islamic education in the community has

various ways and adapts customs that have developed in the village area or the relics of ancestors that have made them have various ways, as is the case in Pepe Village which is in Sedati which has a tahlilan and ta'lim assembly method.

Because Islam and culture share values and symbols, they can influence one another. However, there is a need to distinguish between the two, as Islam is universal, eternal (perennial), and absolute in terms of tawhid. whereas culture is fluid and fleeting. Islam as a universal religion is a mercy for the universe and in its presence on earth, Islam blends with the local culture of a community (local culture), so that Islam and the local culture cannot be separated, but rather serve to complement one another. Religion is of absolute value, unchanging according to changes in time and place. But different cultures, even if they are based on religion, they are subject to change over time and from place to place. The majority of cultures are founded on religion, but religion is never founded on culture. As a result, religion takes precedence over culture. Culture can be an outflow of strict life, since it is subordinate to religion (Abubakar, 2016).

In this case, researchers found that the culture of the Pepe Sedati village community is a habit of the Pepe village community to perform Middle Eastern dances which have been developing for years in its application. The community leader explained to the researcher that this middle eastern dance that first brought him was KH Khozin Imam because he was not only a lecturer in this village but he taught the culture of middle eastern dance with the aim of giving uniqueness to the village in applying the pattern of Islamic education that developed in the Pepe village community. Middle Timu dance is a dance originating from Yemen which is applied in Indonesia to facilitate the community in preaching in Indonesia. The researcher gave his view that the Middle Eastern dance in Pepe Village gives a unique nuance in its application. Before performing the Middle Eastern dance tradition, the Pepe village community carried out a routine of praying to Rosullah and after praying to Rosulillah, the community circled accompanied by qasidhah or Shiir Arabi music.

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From the view of the speaker in Pepe Village, responding that accommodating differences are commonplace, in response to this, the speaker can do various ways, such as maintaining village culture which is a priority for Pepe Village because what makes divisions in the village community lack

understanding in Islamic education, therefore the speaker is required to provide lessons in order to know religious sciences that are often in the village community there is a difference between NU and Muhammadiyah. The speaker told the researcher that the purpose of the speaker will be returned again in accordance with wali songo and respect the values of difference in order to realize Islam that rahmatan lil alamin.

Community leaders told researchers that KH Khozin Imam was a charismatic kyai who had a lot of knowledge, how to approach society and also had a social personality. KH Khozin Imam also the knowledge he got came from the Islamic boarding school which came from Habib Umar Bin Hafidz who came from the city of Tarim in Yemen. So with this the community is enthusiastic in following his da'wah who has been in Pepe village for many years. Habaib's character to a great extent decides the social job he plays. Important players in Indonesia's history have been shaped by the presence of habaib in East Java. The natives viewed Habaib as a community of merchant immigrants who brought Islam, a new religion, and marriage to become part of the natives. The habaib community reached its pinnacle of its social role as a driver of social integration and a cause of social disintegration as a result of this prolonged dynamic. (Zamhari, 2022)

One way to improve yourself and shape yourself to be closer to Allah the Exalted is to follow various kinds of studies. Today we know that the lack of morality possessed by the successors of the nation. They are further and further away from the knowledge of their own religion. Hence the need for a spiritual flush to be given to everyone. Islamic da'wah is a communication activity, so the success of da'wah depends on several components that influence it, as a da'i who conveys the message (communicator), honey as a person who receives the message (communicant), da'wah material as a message to be delivered, da'wah media as a means that will be used as a channel for da'wah, da'wah method as a way used to preach (MONALISSA, 2021).

The speaker of Pepe Village who was in Sedati explained to researchers that villagers who have had the age of 35 to 50 years and over prefer tahlilan after reading tahlil or commonly known as sending prayers to village elders grave experts will be added with a little study of knowledge about Sufism or Sufism so that they are stronger in worshipping God. If among vulnerable young people aged 9 years to 30 years prefer to pray or pray to the Prophet accompanied by banjari tools as a village tradition after that the speaker gave an explanation of various classics such as safinatunnajah which explained about various Islamic laws in carrying out worship, the science of tawhid and also a brief story of the history of Rosulillah.

Islamic religious education is directed at achieving objectives that have been established using the sources of the Quran and sunnah and based on the nature of human existence itself as its conception in Islam The purpose of Islamic education is universally set by the world congress on Islamic education Internalization of religious values is intended as a deep formation and living the values (religion) combined with educational values as a whole, whose goals are incorporated into students' personalities to form a single character or character

of students. The process of Islamic religious education is referred to as the process of civilization because through this education, students accept Islamic values which ultimately build a pattern of action (pattern for behavior) as a foothold in culture (Kholiq, 2017).

Researchers found some unique patterns of Islamic education in the village community in Pepe Sedati in this case researchers are interested in participating in several activities in Pepe Village with the aim of finding some community preferences and becoming a routine activity in these activities. The speaker explained to the researcher that these tahlilan and prayer activities have different routines today by adjusting community activities so that people can participate in these activities regularly. Tahlilan activities are carried out every Thursday night Friday with the percentage of people who follow reaching 70%. Sholawatan activities that are carried out on every Saturday night Sunday if the percentage is attended by 80% of young people, this aims to make young people do a positive activity so that the hope is to reduce juvenile delinquency that is currently rife. Here's if presented in a diagram.

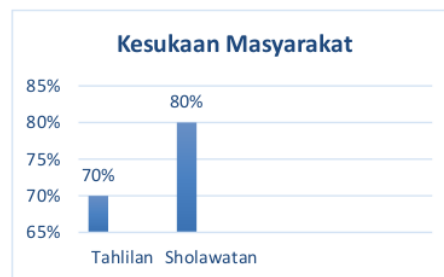


Figure 1 : Bar Chart

From the results of data analysis obtained by researchers that those who are fond and have preferences in the village community are prayers that reach 80% of the enthusiasm of the community in this prayer, the speaker provides material with various kinds of classic books. The speaker provided information that prayer can be a favorite of the community because it uses various learning methods. The method used by the speaker is the question and answer method so that the listener becomes more interested and not boring. In contrast to lecturers who use the lecture method used by lecturers at tahlilan. The lecture method is used at this time because the audience is at the age of 35 to 50 years and over, therefore the lecture is not liked by the community because of the method applied by the lecturer.

Tausiyah activities aim to increase students' insight or knowledge by providing different aspects of the materials in the classroom. In addition, to increase the social spirit of students by means of friendship with fellow students and even parents or guardians of students. Tausiyah here is part of a series of class rokhami formation activities or religious activities (Nurjanah, 2017). The various rhetorical styles used by the speaker made the audience interested in the da'wah delivered. according to his preferences. In addition, when people are faced with the choice of religious preachers, very diverse characteristics are chosen (Noviyanto, 2014).

From the results of interviews with the surrounding community that the speakers in Pepe Sedati village have different styles of lectures. The lecturers who

were carried out at the time of the lecture had a lecture style that tended to be serious which in the content of the lecture did not give an intermezzo jokingly the speaker was delivered by ustadz Muhammad Baragbah, so that the Ketapang community did not like this style of lecturers because the lecture style tended to be boring. Unlike the speakers who are carried out at prayer events, this speaker has a lecture style in which the content of the lecture is given intermezzo jokingly the speaker is delivered by KH. Khozin Imam, so that the people of Ketapang Tanggulangin village prefer speakers with humorous models. So the researcher made a comparison between humorous speakers with lecturers who were not humorous in conveying the content of the material. In the results of the comparison of these two speakers that those who like speakers with a humorous model are 90% and speakers who do not have a humorous style are 10%. From these results, researchers concluded that humorous lecturers became people's favorites and were more influential in the community of the Ketapang Tanggulangin village following the pattern of Islamic religious education. Here's if presented in a diagram.



Figure 2: Bar Chart Comparison of Lecture Style Preferences in Pepe Village Community

From the comparison results that researchers can find out that the pattern of Islamic education in the Pepe village community located in Sedati Sidoarjo prefers lecturers who have a humorous style because lecturers who have a humorous style can facilitate the understanding of the Pepe village community in the lecture material delivered by the lecturer. While the style of the speaker who does not have humor in the village community argues that the village community has difficulty in understanding the lecture material delivered by the lecturer. Based on the results of the sample test on google form that people who like humorous speakers are from NU society and people who do not like unhumorous lecture styles are people from Muhammadiyah, this researcher concludes that the pattern of education of people in Pepe village is the majority of village people prefer humorous speakers because they are from NU society while pepe village people who do not like lecturers who are Humorists are the majority of Muhammadiyah society. The existence of these differences can make the realization of Islamic society culturally accommodating because the people of Pepe Village have different cultures but the village community still sticks to it while still appreciating the cultural differences that have developed over the years.

Culture or culture is an expression of human imagination, formed through the continuous and unstoppable passage of time. This long process cannot be stopped by anyone. The diverse creativity of mankind should be the divine light, so that it does not run wild and still retains the essence of being a servant whose only purpose is to worship God. Unfortunately, self-awareness as a servant is often forgotten because it is too focused on creativity itself. The mission of cultural da'wah actually aims to revive and purify this creativity. Dynamism in this context includes efforts to create a culture that continues to develop towards a better direction and in accordance with Islamic principles. Meanwhile, purification refers to purifying values in culture by reflecting the values of monotheism. Acculturation theory explains how foreign cultural values can seep

into traditional local cultures. The two interact, where an outside culture can influence an established culture, creating a balance. In the context of acculturation of local religions and cultures, most societies tend to accept this process and give positive responses. They hope that in carrying out cultural ceremonies, there will be no violation of their religious values. (Islam & Alauddin, n.d.).

From the results of interviews by people who participated in the prayer activities that the village community gave their views that following the prayer in Pepe village to aim to get a spiritual flush or commonly called can provide peace in their hearts so that they are more positive in facing worldly life. Researchers think that some villagers if they want to get a calm, peaceful heart and also get religious knowledge can take part in prayer activities because in the prayer the speaker gives direction about living calmly according to religious law without any difficulties in life. Therefore, the village community always routines prayer activities with a very minute. The existence of culture in Pepe Village can have a significant impact on Islamic education in Pepe Village because it can know Islamic education material that previously did not know to know because of village culture activities.

Cultural accommodation invites various elements of society to look inside the community by prioritizing similarities in addition to their differences. In addition, cultural accommodation provides space for every community with various religious backgrounds to re-know themselves and their culture so that they can be capital in solving problems that arise, including problems with religious nuances. Cultural, religious and ethnic diversity in a society is inevitable. Indonesia is a country that has a background of cultural diversity spread across tens of thousands of islands in the archipelago. A lack of understanding of the reality of diversity results in the emergence of a narrow view in the space of shared life. Therefore, an understanding of diversity is needed to prevent and overcome horizontal conflicts in the name of differences in cultural, ethnic and religious backgrounds (Ulya, 2016).

The speaker gave a response to the researcher that to realize the accommodation of a cultural Islamic community in Pepe Village that by using Banjari musical instruments because that way people in Pepe Village became more interested in learning Islamic values, only by intermediaries using Banjari musical instruments. The speaker explained that applying this banjari musical instrument has existed in the era of wali songo, with this wali songo spreading Islamic teachings through banjari musical instruments accompanied by syiir syiir islam. The lecturer from Muhammadiyah who was in Pepe Village explained to the researcher that he applied tahlil reading with the aim of following village culture because in his view that the majority of village people wanted village culture to be maintained so that village culture did not fade but in the application of different styles. With this, the two speakers from NU and Muhammadiyah apply village culture with the aim of creating an Islamic community that is rahmatan lil alamin.

Islam Nusantara tries to bridge the gap that has been separating religion and culture so that religion and culture no longer compete with one another. Instead, it tries to make religion and culture work together in a pattern of religious reason that no longer takes its true form from religion. For example, the Wali in Java tried to introduce Islam through tradition, so they needed to study the existing kekawian (classical literature) and various performing arts, from which was born with fiber or books (Susanto, 2016).

CONCLUSION

The researcher concluded that to apply the pattern of Islamic education of the Pepe village community as a manifestation of a culturally accommodating Islamic community using banjari tools because in the view of NU speakers it is easier to apply accommodating in village communities, but the thing is if the Muhammadiyah speakers do not apply it, it's just that they apply tahlil by

reading in a different style, with this the two speakers apply village culture that has been maintained by the community. The village is just that Muhammadiyah preachers apply a different style of lecture but do not deviate from the village culture.

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