

## The Role of Ulama for Developing Tolerant Islamic Education in Majalengka Regency's Multicultural Society



Nuruddin Araniri<sup>1</sup>, Eti Nurhayati<sup>2</sup>, Ahmad Asmuni<sup>3</sup>, Dedi Djubaedi<sup>4</sup>

<sup>1</sup>Doctoral Student, Institut Agama Islam Negeri Syekh Nurjati Cirebon, Indonesia

<sup>2,3,4</sup>Professor, Institut Agama Islam Negeri Syekh Nurjati Cirebon, Indonesia

**ABSTRACT:** The reality of the diversity of religious, ethnic, and cultural understandings can cause conflicts that are feared to result in divisions between ethnicities, tribes, and religious communities. Radical understanding, especially in Majalengka, cannot be taken for granted. This has been proven by the existence of Majalengka residents exposed to and participating in terrorist network movements. The role of Ulama in maintaining religious harmony in the Republic of Indonesia, which is plural and multicultural, is vital to socialize Islamic religious values that are tolerant and accommodative between religions and the state through the development of tolerant Islamic Education. This study aims to determine: 1) tolerant Islamic education developed in Majalengka; 2) The social setting of the people in Majalengka; 3) The role of the Ulama in developing tolerant Islamic education in Majalengka. This study uses a qualitative approach. It uses the phenomenological method that describes phenomena. The result shows that tolerant Islamic education developed by moderating implicit and explicit religious material in the Islamic education curriculum. The roles of Ulama in the development of tolerant Islamic Education in the multicultural society of Majalengka are: 1) improvement by strengthening creed; Improvement in the form of worship; education continuously improved; improvement in the family; improvement of customs; social improvement; economic improvement for people's welfare; improvement of the *ummah* with *ukhuwah Islamiyah* by not clashing creed. 2) In forming tolerant students, it is by not providing teaching materials to an intolerant attitude that leads to violence; select and sort books and selectively; students are taught to blend in with their surroundings to avoid exclusivism involving the activities of students in their surroundings. 3) In the development of tolerant Islamic education, it is always guided by the *Ahlussunah Waljama'ah* thinking, namely: *tawassuth* (moderate), and *tasyawur* (deliberation). 4) By explaining and implementing Islam that is *rahmatan lil'alam*, and maintaining *ukhuwah Islamiyah*, *ukhuwah wathoniyah* and *ukhuwah insaniyah*.

**KEYWORDS:** Ulama; Islamic Education; Tolerant Islamic Education; Multicultural Society

### I. INTRODUCTION

Indonesia is a nation and state of various tribes, cultures, customs, languages, and religions (Madakir et al., 2022; Nuridin et al., 2021; Sumarna et al., 2021). The principle of *Bhinneka Tunggal Ika*, different but still one is used as the motto of this nation to accommodate differences in ethnicity, religion, culture, customs, and other differences that exist in this nation's society (Kholil et al., 2022).

The diverse characteristics of Indonesian society are a demographic representation of many ethnicities, languages, values, worldviews, customs, life practices, and beliefs (Eko & Putranto, 2019; Masamah & Huda, 2016). Pluralism, diversity, and heterogeneity, the multiformity of society and culture in Indonesia, is a reality. However, these differences must be the goal in the nation and state to unite above differences, as our country's motto is "*Bhineka Tunggal Ika*", which means that differences remain one (Widyana et al., 2022).

The attitude of togetherness, and mutual respect is a preventive measure to reduce potential conflict (Römpke et al., 2019; Young, 2020). To build pluralist awareness in society is through the correct understanding of Islam (Adam, 2020; Djubaedi et al., 2022). To create a Muslim society that is devout in carrying out Islamic teachings and has a religious attitude that is tolerant of other people's beliefs so that religious harmony will be formed. The government cannot work alone. It needs help from religious leaders, *Ulama* (Islamic scholars), and intellectuals to socialize religious values and normative ones based on *Pancasila* and the 1945 Constitution of Indonesia.

In a pluralistic society, these differences become *Sunnatullah* and are the starting point for fostering a tolerant attitude. Because basically, Muslims in the Qur'an are ordered to create a peaceful atmosphere and do good to others. Islam is a religion that is a mercy to the whole world (Mahmood, 2022). There is teaching about tolerant (*Tasamuh*) and moderate (*Tawasuth*) in Islamic

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Religious Education (PAI) (Ibrahim et al., 2019) so that people can understand the importance of tolerance in religion to create harmony between religious communities.

Tolerance (*Tasâmuh*) is the principal capital in dealing with diversity and differences (Asrori, 2022). Tolerance can mean accepting freedom of religion, and human and civil rights are protected by law. Tolerance is impossible to think about from a psychological and intellectual point of view in the hegemony of theological systems that are mutually exclusive (closed) (Baidhawiy, 2005).

The community culture in Majalengka Regency, Indonesia, is very diverse. Even though Sundanese ethnic groups make up most of the people of Majalengka Regency, there are also ethnic Javanese who use the Jawahere Sundanese dialect (East Central Sundanese dialect). As the Jatitujuh sub-district, it is affected by Javanese speech because the area borders on Indramayu Regency, including the Sumberjaya and Leuwimunding sub-districts which are adjacent to Cirebon Regency. Even in a residential area of the Bumi Cikal Asih complex located in Cikalong village, Sukahaji District, the residents are not inhabited by indigenous Majalengka people consisting of various ethnicities other than Sundanese, namely Batak, Padang, Jambi, Lampung, Bengkulu, Riau, Banjarmasin, Louksmawe, Lombok, and Makasar (Permana, 2018). Some people in Majalengka Regency still maintain and preserve customs as local wisdom, which has beneficial cultural values and can be passed on from the previous generation to the next generation. The local wisdom is "*Bongkar Bumi*" (praying to welcome the rainy season), "*Tujuh Bulanan*" event (tradition of bathing pregnant women with flower water while praying), "*Pareresan*" (carrying out) thanksgiving for the harvest), "*Mapag Tamba*" (planting season event), "*Mapag Sri*" (gratitude welcomes the harvest), and "*Sedekah Bumi*" (intention to enter the beginning of the growing season) (Octavia & Nurlatifah, 2020).

Islam is the majority religion in Majalengka Regency. When viewed from its understanding and relation to practice, there are differences in worship procedures as evidenced by the many various social organizations such as Islamic organizations, namely: the Islamic Community Association (PUI), Nahdlatul Ulama (NU), Muhammadiyah, Persis, and other Islamic organizations (W. I. Muhammad, 2016). As a forum for friendship and deliberation between Islamic religious scholars (*Ulama*), *Zuama*, and Muslim scholars from various groups of Muslims, the Indonesian Ulama Council (MUI) was formed. Even so, the Indonesian Ulama Council (MUI) does not close itself to cooperating and side by side with other components of the nation as one of the endeavors to realize Islam as *Rahmatan lil alamin* in the life order of the multicultural Indonesian nation (Ruslan, 2020).

In addition to Islam, the Majalengka district also has other religions, living side by side peacefully, as evidenced by the existence of a temple and a church. Apart from a mosque, there is even the Majalengka Bible College for the Spread of the Bible (STAPIN). The reality of the differences that exist in the Majalengka people is that they are very prone to friction between them, such as actions to blaspheme each other, blame each other, and feel that they are suitable as if the other is wrong.

To build, maintain and empower and maintain religious harmony, especially in Majalengka Regency, a Religious Communication Forum (FKUB) was formed (Panggabean & Ali-Fauzi, 2015), which was facilitated by the government as stated in the Joint Regulation of the Minister of Religion and Minister of Home Affairs (PBM) Numbers 9 and 8 of 2006 (Abdoeh, 2022).

The reality of the diversity of religious, ethnic, and cultural understandings often results in frictions that lead to conflicts that are feared to result in divisions between religious communities. Moreover, Islam is the largest religion in Indonesia and is often involved in various SARA conflicts in Indonesia.

Lately, there has been much news about radical attitudes in print and social media. For example: against the law, against the rules, blaspheming, and blaming each other. The cause is differences in understanding and belief between religions and political differences. Radical movements, for example, those propagated by members of the separatist Islamic State of Iraq and Syria (ISIS), are spread via the internet. A member of the police has also been exposed to understanding this radical movement because he accesses information that is not difficult to obtain via the internet. The doctrine of radicalism is not only reviewed based on physical appearance alone. However, it must be reviewed in full based on their perspective and thoughts. Radicalists are not only influential people with exclusive beliefs but people who rarely interact socially, people whose lives go online and they do not have space (Sunarto, 2017).

Four factors cause someone to carry out intolerance in a multicultural society: 1) Differences in doctrine. It is understanding the teachings of religious beliefs textually, which are different from their true meaning. This understanding forms an experience where there is no compatibility among adherents of religions. 2) Majority and minority issues. There are acts of coercion of human rights dominated by community groups, mostly minority parties. Another action is the excessive use of religious symbols. 3) Differences in ethnicity and race, and culture. The existence of different customs between ethnicities and tribes is the cause of the problem of intolerance. This factor is the background for excessive ethnic fanaticism by demeaning other customs. 4) The role of the state apparatus or the government is not neutral. It results in injustice because it takes sides with certain groups in resolving conflicts or problems that arise because of prioritizing religion and groups (Rumagit, 2013).

Radical understanding, especially in Majalengka, Indonesia, is not trivial; it has been proven that Majalengka residents participate in terrorist network movements. It was proven that the Densus 88 Team at the National Police Headquarters arrested

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residents in Bantarwaru Village, Ligung District, Majalengka Regency. The police secured books with invitations to jihad and an article about Abu Bakar Al-Baghdadi, one of the leaders of ISIS in Iraq/Syria (Ali, 2017).

KH. Maman Imanulhaq, one of the *Ulama* (Islamic Scholars) from Majalengka who leads the Al-Mizan Jatiwangi Islamic Boarding School, said, "Majalengka is currently in a terrorist emergency. The police have detained many terrorist suspects from Majalengka, and people today must reflect on themselves or self-evaluate. There are problems related to education and religion." (Fadil, 2017)

The phenomenon of the emergence of Islamic preachers popping up on social media, including on YouTube and Instagram, etc. (Kambali et al., 2023), is referred to as "*Ustadz* of social media," "*Kyai* of cyberspace," and "*Ajengan* of Digital". It is legitimate for them to give lectures using social media. However, sometimes among them also those with insufficient scientific capacity confidently dare to give fatwas, causing controversy and provocativeness. In addition, many converts should have learned much more about Islam. Instead, they are given a stage and have even been called by *Ustadz* to talk about the ugliness and badness of their religion in the past; it was feared that intolerant attitudes would occur among Muslims and members of other religions.

The current widespread understanding of radical Islam and intolerance is due to the dogmatic and inclusive understanding of Islam as a product of textualist-exclusive-radical Islamic education. In contrast, Islam in Indonesia must manifest the face of tolerant and inclusive religion amidst the reality of a multicultural Indonesian nation. In terms of religion, culture, and economy by showing the face of a peace-loving Islam that upholds pluralism (Susanto, 2014).

Ulama is an expert, scholar, and Islamic scientist who are always obedient and serve Allah with a big soul. Their knowledge increases their piety to Allah SWT, making them one of the groups of people who obey Allah (Abidin, 2008). The requirements that Ulama must own is (Romzi, 2012):

**First:** one must be able to explore the law from the Koran (*Asbâb Al-nuzûl*, *Nasikh Mansûkh*, *Mujmalmubayyan*, and others),

**Second:** Know hadith (*Asbâb al-wurûd*, *rijâl al-hadîth*, and others),

**Third:** Mastering the issues of *ijma* (agreement) of the clergy,

**Fourth:** Understanding of *qiyâs* in taking and determining a law,

**Fifth:** Mastering the Arabic language and its grammar in-depth and mastering the methods of *Ushul fiqh*,

**Sixth:** Understand and explore the main objectives of enforcing Islamic law, which is centered on endeavors to oversee *dharûrîyât* (primary), *hajîyât* (secondary or complementary), and *tahsinîyât* (tertiary and beauty) issues.

**Seventh:** Having knowledge and a justifiable methodology to produce legal decisions,

**Eighth:** Have a sincere intention because of Allah, and the true creed seeks laws for all people's benefit (beneficial). His knowledge is not to seek position and rank in the world.

Pluralism in religion among humanity cannot be avoided anymore because it has become God's law (*sunatullah*). Religion has no compulsion, and if Allah wills, all will believe as ordered by the Al-Qur'an in Al-Baqarah verse 259 and Yunus verse 99. Islam basically respects the right to life of people of other religions to carry out the teachings of their respective religions. This is the basis of Islamic teachings related to religious tolerance. Islam universally has humanist teachings as a religion with the principle of *rahmatan lil 'alamin*. Islam is friendly, creates peace, and always maintains religious harmony. Therefore, Islamic religious education must be able to respond to the surrounding situation by providing an understanding of Islam with the concept of religious pluralism. In teaching Islamic religious education is not closed but open to various cultural backgrounds, and races. Islamic religious education is more open and accommodating to all religious pluralism (Nugroho & Ni'mah, 2018).

In Indonesia, Ulama, in organizing Islamic educational institutions, namely Pesantren (Islamic boarding school), is guided by the regulations of the Minister of Religion (C. S. Rochmat et al., 2022). The aim is to form students with noble, humble, and moderate characters so they can interact well with their surroundings. Strategies and programs in forming tolerant students are by being selective in choosing material from the yellow book that is in line with the *ahlus sunah waljama'ah* creed, choosing educators who are free from radical understanding, introducing students to able to mingle and mingle in the surrounding community which consists of from various tribes, religions, and customs.

One way of out-of-school education is by functioning religious institutions in education, *da'wah*, and social affairs. The type of Islamic religious education fostering Muslim society through out-of-school education is *Majlis Taklim*, as a non-formal educational institution in the field of religion whose target is the practice of Islamic values in society (Rizqi et al., 2022). Namely Al-Qur'an, As-Sunnah, and other sources of Islamic law, which are *mu'tamad*.

In addition to the Majlis Ta'lim, Islamic boarding schools (Pesantren) also plays a significant role in shaping the character of the younger generation so that they have a tolerant religion (Ma'arif, 2019). Pesantren is a gathering place for students to study Islam to deepen the classic Arabic books written by previous Ulama with a recitation system (classical) or madrasah cared for by Kyai (Ulama) in the Islamic boarding school (Daulay, 2019). Currently, the implementation of Islamic education in the form of Islamic boarding schools is organized not only in non-formal and informal forms but some combination with the formal system; some pesantren in teaching the yellow book still maintain the traditions of *Sorogan*, *Bandongan*, deliberation, and memorization by combining elements of the modern education system (Dwi Augustyas, 2022). The development of Islamic boarding schools in

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Majalengka is quite good, some of which were founded on the initiative of the clergy themselves and were also founded based on the background of Islamic organizations such as PUI, NU, Muhammadiyah, and Persis; there are Darul Ulum PUI Islamic Boarding Schools, Pondok Mufidah Santi Asromo, Pondok Pesantren Al-Mizan Jatiwangi, Pondok Pesantren At-Tadzkir, MTs Daarul Arqom Muhammadiyah Islamic Boarding School, Islamic Unity Islamic Boarding School 92 Majalengka, and other Islamic boarding schools.

### II. RESEARCH METHODS

This study uses a qualitative approach. Using a phenomenological method, namely describing the phenomenon of the role of Ulama in the development of tolerant Islamic education in a multicultural society in the Majalengka district which pays more attention to the characteristics of the quality of the linkages between activities. Data collection techniques: observation, interviews, and documentation studies (Anditasari et al., 2023). Data analysis techniques: data collection, data processing, data presentation, generalizations, and conclusions (Retnasari et al., 2023).

### III. RESULTS AND DISCUSSION

#### A. Implementation of Tolerant Islamic Education in Majalengka

Moderation of Islamic education is an attempt by the Indonesian government to support the development of tolerant Islamic education (Jannah, 2021). Because Islamic education aims to make Indonesian people have faith and piety to God Almighty and have a noble character (Komariah & Nihayah, 2023), it can also maintain peace and harmony in religious and inter-religious relations. Islamic education also aims to develop students' competence to understand, explore and practice religious values by aligning science, technology, and art skills (Agustin, 2022; Pratomo & Kuswati, 2022; Rizqi et al., 2022; C. S. Rochmat et al., 2022; Supriatin et al., 2022).

Strategy for implementing religious moderation in Islamic education (Salmah et al., 2022): First, each learning material includes material about appropriate moderation. Second, maximize educational approaches that can present critical thinking methods, respect diversity, respect other people's ideas, be tolerant and democratic, dare to express opinions, be sportsmanlike, and be responsible. Third, Organizing specific programs, learning, training, and debriefing with a unique theme of religious moderation. Fourth, Applications for cultivating the value of religious moderation, strengthening character learning, and anti-corruption learning for students above are not required in the teacher education administration/RPP, but the teacher must manage the classroom situation and carry out habits that allow the realization of a culture of *washatiyah* thinking in religion, the realization of character, as well as an anti-corruption culture, and delivering good messages to students.

Full support for the policy of religious moderation in Islamic education, especially in the multicultural area of Majalengka, in its implementation is supervised by supervisors of Islamic Religious Education (PAI) who have the task of guaranteeing the quality of implementation of Islamic education in Islamic educational institutions and Islamic Religious Education teachers in schools. According to Miftahudin, S.Ag., M.Pd.I., one of the PAI supervisors of the Ministry of Religion of Majalengka Regency, has concrete support, namely the inclusion of materials in extracurricular activities other than co-curricular subjects such as cult activities which must include tolerant Islamic materials. In the subject of Islamic Religious Education, he explained that tolerant Islamic materials had been included in it how to have good relations with internal or fellow religious communities, between religious communities, and between religious communities and the government. Miftahudin, S.Ag., M.Pd.I. said: "To monitor the implementation of moderation in Islamic education, we supervisors every month or two always hold training for Islamic Education teachers in schools and Islamic education institutions, namely madrasas, under the auspices of the Ministry of Religion or in the activities of the KKG (Teacher Working Group) PAI one of which includes an understanding of the importance of tolerant Islamic education" (Interview data on May 24, 2021).

The head of the PAIS section of the Ministry of Religion for Majalengka Regency, H. Abu Mansur, M.Pd.I said: "The government, in this case, the Ministry of Religion, not only supports us, we are the basis or the main principle in the development of tolerant Islamic education with religious moderation so that it becomes a tolerant Islam, Non-radical Islam, every time during our activities we always take the time and deliver material to PAI teachers starting from kindergarten level up to high/vocational high school level about tolerant Islamic education or in terms of Regulation of the Minister of Religion (PMA) moderation of Muslims". (Interview data on May 24, 2021).

Head of the Diniyah Education Section and Islamic Boarding Schools of the Ministry of Religion for Majalengka Regency, Drs. H. M. Risan, M.Pd.I. said: "For the development of tolerant Islamic education, we moderate Islamic education focusing on the affairs section of Islamic boarding schools that foster and manage non-formal education, namely Al-Quran Education Institutions (LPQ) which include TKQ and TPQ, Madrasah Diniyah Takmiliyah Awaliyah (MDTA) and Islamic boarding schools Of course, it will be based on age, level, and level of education." (Interview data on May 28, 2021).

Support for religious institutions, namely the two largest mass organizations, in order to support the development of tolerant Islamic education. Muhammadiyah and NU are Indonesia's two largest Islamic organizations, so they are often referred to as the mainstream of Indonesian Islam. Even though these two Islamic organizations have different Islamic thoughts, they have the same

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characteristics and traits, they are trying to achieve moderate Islam in Indonesia through education, and their efforts to strengthen moderate Islam is more emphasized on the theological and cultural layers, not political (Suharto, 2014).

### B. The Description Of Multicultural Community Tolerance In Majalengka Regency.

Most Majalengka people are Muslim, but in terms of thoughts, ideas, and characteristics, they are different; besides, there are people of other religions. The largest number of Christians is in the Majalengka district area, namely in Cipaku village, Gandasari village, and Genteng village, which is included in the Dawuan sub-district area. News says that this area was one of the first places where Christianity was spread. However, the people there always mingle with one another, have a tolerant attitude, and maintain inter-religious harmony. Their tolerant attitude makes them not to be introverted but always open to accepting and respecting differences in beliefs without coercion from one another. When on Christmas Day, they do not hesitate to wish Christians a Merry Christmas, and vice versa; all Christians in the housing wish them a happy Eid Al-Fitr (Idul Fitri) and apologize physically and mentally (Nashrullah, 2017).

The form of tolerance for the people of Majalengka is practiced by the Youth Movement (Gerakan Pemuda/GP) of Ansor, Jatiwangi Branch Leaders, Majalengka Regency, visiting places of worship of other religions, Viharas in the context of friendship, participating in maintaining security and order with the security forces as a form of tolerance and respect for other ethnicities so that life can live safe and peaceful side by side as an implementation of Islam *rahmatan lil alamin* (Irawan, 2022).

The importance of tolerant Islamic education is due to the background of the Majalengka people, who have a variety of cultures. The proof is seen from an ethnic perspective, the use of Sundanese is more, but for the Majalengka region on the border of Indramayu and Cirebon, they use Cirebonan and Indramayuan languages. Added to this are migrants from areas outside Java who have lived in Majalengka for a long time and brought various cultures.

Tolerant Islamic education, especially in Majalengka, is appropriate in implementing education in terms of material, method, and background; educators and students must have multicultural insight so that a society of mutual respect, mutual help, and tolerance society will be realized.

### C. The Profile of Ulama in the Majalengka Regency

Choosing Ulama as a role model is not arbitrary because, at this time, it is so easy for people to claim to be Ulama just because they wear a turban and cap. Badruddin in Syahfrudin Amsyah Muhammad gives instructions regarding scholars by providing characteristics that must be possessed by a scholar such as: First; Ulama must master the ins and outs related to Islamic religious knowledge and be able to guide the people by providing materials for preparation in studying science -Islamic knowledge based on the Qur'an, al-Hadith, *ijma*, and *qiyas*. Second, carrying out Islamic teachings is accompanied by sincerely seeking the pleasure of Allah. Third, it can regenerate the Sunnah of the Prophet and develop Islam. Fourth, having a noble character, critical thinking, diligently motivating people to carry out positive activities, trustworthiness in carrying out their obligations, and *istiqomah*. Fifth: big-hearted, mentally and physically strong, have high patience, humble, has a sense of compassion for others, and hash and surrender to Allah SWT. Sixth: Know and be sensitive to the situation and conditions of the times and be able to answer every problem for the benefit of Islam and its congregation. Seventh: Have a broad mind and master one branch of knowledge for its development, accept the opinions of others who do not contradict Islam, and be humble (S. A. Muhammad, 2019).

In reality, some Ulama use their knowledge not for happiness in the hereafter but solely to seek pleasure in this world. According to al-Ghazali's thought in Syahfrudin Amsyah Muhammad, they have grouped the Ulama into two parts: the world's Ulama (Ulama Su') and the Ulama of the hereafter. As for the characteristics of world Ulama (Ulama su'), namely: First: Ulama who give heretical fatwas. Because the Ulama are the hope of all problems, all problems regarding religion will be consulted with the Ulama. Thus, causing emotional outbursts and problems in society. Second, Ulama cultivates blind fanaticism. While the definition of fanaticism comes from the Latin word "*fanum*" which means holy, especially about religion or belief. Third: Ulama who approach the authorities because they expect something. How can a cleric have a cunning heart, lie to become a ruler's confidant, become his supporter, and so on (S. A. Muhammad, 2019)..

In contrast to Ulama of the hereafter are people who inherit helpful knowledge and good deeds inherited from the prophets and continually maintain their knowledge from worldly nature. Knowledge is better than wealth; then knowledge is a religion used in practice for devotion to Allah during his life and becomes a good conversation after death. They also inherit the spirit of inviting to do good deeds and forbidding evil, prioritize the benefit of the people, and dare to take responsibility for the consequences of whatever happens to achieve Allah's pleasure. While the scholars of the afterlife have the following indicators: First, they do not collect worldly wealth with their knowledge. Pious people recognize the humiliation of the world, humility, and world chaos. He recognized that the world and the hereafter are contradictory; therefore, Hasan Rahimakumullah said: "The torment of the scholars is the death of the heart; on the other hand, the death of the heart is seeking the world with the deeds of the hereafter. Second, his behavior is following what he says; he does not even order something before he does it first. Malik bin Dinar said: "Indeed, a pious person if he does not practice his knowledge, his advice comes from the heart like raindrops passing through a rock. Third, advise with the knowledge that is useful to get closer to Allah, avoid the knowledge that is not useful, and avoid arguing or telling lies. Fourth, do not incline to the wealth of property, shelter, clothing, and food. Indeed, decorating oneself is allowed, but one is

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lulled by these treasures, so that it is difficult to leave the habit of forgetting Allah. Fifth: avoiding the persuasion of the authorities. Protecting oneself from being with the rulers is an obligation because rulers cannot avoid worldly pleasures. Uniting with the early rulers entered into evil, while the way of the scholars of the hereafter is always to be careful. Sixth, take your time with issuing a fatwa before finding evidence based on the Qur'an and Sunnah. They will say "do not know" when asked about something still in doubt. If asked about something that is considered to have *ijtihad* and based on suspicion, then be careful and leave it to someone who understands better. Seventh: learn more inner knowledge, watch over the heart, find out about Allah's power to reach the way of the hereafter, and strive against desires to seek *Taqarub* to Allah and *Muraqabah* (S. A. Muhammad, 2019).

The role of the Ulama is not limited to teaching in Islamic boarding schools, in schools, and being preachers. However, at this time, the Ulama are trusted to lead the ummah, whether it is leading in community organizations or leading political organizations, because it turns out that the influence of the Ulama at this time counts.

Socio-historically the designation of Ulama has a very long process because Ulama is judged by society on how they implement Islamic religious teachings following the Al-Qur'an and As-Sunnah. The Ulama will always be used as a reference by the community in various societal problems, so the community will make the Ulama a role model and an exemplary example for the people. More clearly, the Ulama by the community legitimately can understand religion because they have religious knowledge such as Ulumul Qur'an, Ulumul Hadith, Kalam, Fiqh, etc. Ulama has charismatic in leading people (Zuhrah, 2016).

In Islam, it is believed that there is no separation term between the affairs of worldly life and the afterlife; that is why there is also no dichotomy between general education and religious education in education. Ulama is a mentor in matters relating to *Mahdoh* worship and *Goer Mahdoh* worship which concern all aspects of life, be it *Muamalah*, such as buying and selling, social, politics, community culture, etc. From the description above, it is clear that today's scholars are very diverse in their social positions in society, now scholars not only play an active role in formal, non-formal, and informal institutions, namely active and existence in Islamic boarding schools, madrasas, Majelis Ta'lim, mosques, and prayer rooms which become teachers. Educators in Islamic religious education at the school and college levels. However, by current developments in society, the Ulama has a dual role as a place for consultation, even as a place to seek support if someone wants to get support in an election, whether as a candidate for the legislature, candidate for regent or candidate for president because Ulama has a large mass of people. The position of the Ulama during the New Order era was very limited, but formally had a forum, namely the Indonesian Ulama Council (MUI), as a mouthpiece between the authorities and the community and a religious broadcaster and religious adviser. After the Reformation period, when the era of openness allowed people to express their opinions, including the clergy, freely. Concerning the role of the clergy in politics, it is divided into three parts (Rasyid, 2019).

First, Ulama groups who are involved in practical politics, such as taking part in establishing or actively joining as members of a political party, participating in the competence to become candidates for legislative members, candidates for regents/mayors, because they consider religious life and political life cannot be separated.

Second, The Ulama group is not directly involved in practical politics because they do not want to risk divisions among the people, even though they think they are the same as the first group, who consider religious and political life inseparable. Thus, this group of ulama plays a role in supporting political sustainability in order to create political principles following Islamic teachings, namely the principle of justice, the principle of equality, and the principle of deliberation.

Third, The Ulama of this group feel they do not know and do not want to deal with political life because they think it is not the ulama's business. This group limits itself only to religious and moral issues.

The role of the Ulama is dual when viewed from a sociological perspective as an agent of change in society, as a leader of the ummah, politics, and culture. Ulama, in the perspective of education, can be interpreted as "Professors" (Shaikh), lecturers, and teachers (*Mudarris, Mu'addib*) who specifically serve in religious education (Azra, 2002).

There is something that needs to be understood about how we view an Ulama figure, there are several specific reasons for someone to get the Ulama title, and of course, there is a process for someone to become an important figure in society. The title of Ulama when viewed from the management or leadership figure at the Islamic boarding school. The Ulama status that he bears is obtained due to genetic factors within him, which states that a person born as an Ulama can master religious sciences and become a role model in society due to heredity or inheritance from his parents, grandfather, could be from his siblings whether biological or not. Alternatively, because of factors, the wife is caused to marry Kyai's child, and so on. Ulama, as members of the household, emphasized the important role of family lineage and inherited social influence as a channel for clergy leadership. Tracing the genealogical succession and existence of the special institutions of this family through the generations, Justin Jones proposes a framework for understanding the relationship of the individual Ulama to the collective household, arguing that the reputation of the Ulama itself rests on a mixture of ancestral genealogy and personal accomplishments, with individual and household status. who always strengthen and reinforce each other in the establishment of the authority of Islamic scholars (Jones, 2020). The Ulama is Ustdz. H. Asep Zaki Mulyatno, SKM, MKM., is one of the great-grandsons of the great Ulama in Majalengka, the founder of the Islamic Movement of Unity of Muslims K.H. Apart from getting formal education at school, Abdul Halim deepened his Islamic religious knowledge at the Santi Asromo Pasirayu Islamic Boarding School, where his parents were raised, and he also

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studied at the Shobarul Yakin Kawunggirang Islamic Boarding School, Kab. Majalengka, and when he was in college, he took part in studies in the form of Khalaqah, such as Various Halaqoh at Daruttauhid Bandung and al-Qudwah Depok. Another Ulama is Ustadz Drs. Acep Saefudin, M.Ed., is one of the sons of PUI activist figures who moved to the PERSIS Islamic mass organization and was one of the founders of PERSIS and the founder of the PERSIS 92 Majalengka Islamic Boarding School, namely (the late) KH Maksum Nawawi so that judging from his mastery of Islamic religious knowledge there is no doubt besides studying in several schools and Islamic boarding schools There are hereditary factors that are inherited from their parents. Including KH Ahmad Zacky Burhani, M.Pd.I., is the son of the elders of the Azzakiyatussholihah Islamic boarding school in the Cilengsar area, Campaga Talaga Village, father, Drs. K.H. Zainal 'Arifin.

The title of Ulama given to someone by the general public is included in the noble title. This title is a symbol of someone as a scholar having the potential, capacity and capability of a person in mastering the Islamic religious sciences, of course it can be assessed in terms of his speech, attitude, behavior towards the level of excellence as the heir of the prophet because it will become a role model in society, will listen to his advice, and practice *amar ma'ruf nahi munkar*. The title of Ulama in this section can be seen from his experience or educational history where he studied, this cleric when he was studying did not only study formal Islam in Islamic religion-based schools but also studied religion through non-formal education in several Islamic boarding schools, according to the author of Ulama in Majalengka in the category These are: Drs. K.H. Anwar Sulaiman, M.M.Pd., Dr. KH Achmad Sarkosi Subki, K.H. Maman Imanulhaq, Drs.H. Dedi Mulyadi, MM, K.H. Drs. Asep Sahidin, MM, Drs. H. Ajid Yatiman, M.M, Dr. Amin Ridwan, S.Pd..M.Pd.I., Drs. Acep Saefudin, M.Ed., K.H. Ahmad Zacky Burhani, M.PD.I., K.H. Didin Misbahudin, M.Ag.

In the current era of openness, everyone is free to express ideas, ideas, and social criticism to the wider public at any time, anywhere, through social media, including preaching religious material. However, it is strange that there are many preachers, lecturers in conveying their da'wah material that is not in accordance with the ethics of socializing da'wah, but sometimes the content seems provocative. To see the eligibility of someone to be called as a Ulama, it can be seen from a scientific point of view, such as how he explains the meaning contained in the Qur'an and Hadith, not only by understanding the translated text. But it has been scientifically tested both from an academic and practical as well as professional point of view in preaching based on knowledge, skills, experience and the standard or benchmark is workability, especially in this case. about the ability of da'wah in society both formally and non-formally. Scholars seen from this category in Majalengka according to the author are KH Didin Misbahudin, M.Ag. he has the ability to preach and the experience of becoming a preacher has started since he was child, when he was 4 years old, so that he was always considered the title of preacher. When he was in college majored in Da'wah Communication at the Faculty of Da'wah at STAIN Syekh Nurjati Cirebon and then when postgraduate took the Islamic Studies study program concentrating on Da'wah Science at the State Islamic University (UIN) Sunan Gunung Djati Bandung.

Ulama, in the view of the Muslim community, occupies an honorable position due to the depth of their religious knowledge. The characteristics of a religious society will certainly foster respect for Ulama because as a role model in finding solutions to problems not only related to religion but sometimes the scope is wider related to socio-economic problems in society. There is a fundamental difference in the pattern of Ulama leadership with other leadership. Ulama will be considered an older person, so the Ulama is entrusted with leading a religious community to establish *Ukhuwah Islamiyah* with other Islamic community members. *Ukhuwah Wathoniah* establishes brotherhood with various elements of the nation, and then as *Ukhuwah Insaniyah* establishes social relations between people worldwide regardless of the nation's background and the country. When the ulama become the leader of the ummah, of course, they will have a very strategic role because they will become *Uswatun Hasanah* and will be the representative of the ummah in building opinions that are rolling in society; even the Ulama will become a mouthpiece for those in power in assessing the policies issued by the government, whether it is good, valuable or otherwise (Dhofier, 2011). Ulama in this category are scholars who have a charismatic influence on their congregation or members coupled with their leadership talents. In the writer's observation, these Ulama lead Islamic organizations and religious institutions: KH Drs. Dedi Mulyadi, M.M. He is the chairman of the board of Nahdlatul Ulama in the Majalengka area, Ustd. Drs. Ajid Yatiman, MM as Chairman of PD Muhammadiyah Majalengka, Ustadz Asep Zaky Mulyatno, S.KM., M.KM Chairman of PD PUI Majalengka, Dr. Amin Ridwan, M.Pd.I. As General Secretary of PUI Majalengka, Drs. Acep Saefudin, M.Ed. Chairman of PD PERSIS Majalengka, K.H Drs. Anwar Sulaiman, M.M.Pd. Chairman of MUI Majalengka Regency, and KH Drs.Asep Sahidin, MM as chairman of FKUB Majalengka.

Humans are included social beings who interact with various layers of society; interactions between humans and humans or even between community groups and other community groups will bring up various kinds of interests and needs, come into contact with various kinds of ideologies that arise and develop in society from the bottom level. Up to the level of power so that there is political competition in compiling the governance of the nation and state in the form of government, humans cannot be separated from political life. The role of the clergy in politics certainly varies; some consistently do not want to be involved in practical politics, some even reject direct political activity, and some choose to remain silent. Ulama who are directly involved in politics will indeed provide positive benefits to policymakers and authorities in addition to many negative things as well. However, on the other hand, the importance of the activeness of the clergy in implementing the obligation of Muslims to elect

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trustworthy *Amar-Ma'ruf Nahi Munkar* to uphold the rule of law that does not conflict with Islamic sharia. Scholars who are active in practical politics must already have Islamic leadership qualities such as *Al-'alim* (knowledgeable), *Al-Taqwa* (devotion), *Al-wara* (piety), and *Al-Fathonah* so that there will be no worries in carrying out their mandate. They are free from all kinds of actions using religion and Allah's verses to take personal advantage and the political capital of the group (Muhadi, 2018). An active cleric who is not only preaching and teaching at Islamic boarding schools but active in practical politics is KH Maman Imanulhaq. He is one of the clerics managing the Al-Mizan Jatiwangi Islamic boarding school. KH Maman Imanulhaq's work as a political Ulama was not just him; previously, some Ulama were active in politics, such as KH. A. Sarkosi Subki, who was active in NU before, which was also a political organization, actually, the regent of Majalengka Dr. H.Karna Sobahi, M.M.Pd. is also a political Ulama from Islamic organizations. He has been active in PD PUI Majalengka, now he is Chair of the PUI Majalengka Regional Advisory Council.

In a diverse society consisting of various elements of society from various religious, ethnic, and ideological groups, there is a need for unifying ideas from different elements. There is a fundamentalist textualist understanding that sometimes in practice, uses violence in terms of attitudes and thoughts and even triggers acts of anarchy as a justification; besides that, there are also thoughts that are too liberal and liberal that exalt reason so that they are afraid it will damage the foundations of Islamic Shari'a teachings. Not adhering to the extreme right and left ideas, including *Wasathiyah* (moderate) thinking in religion not exceeding limits (*Ifrath*) but also not extreme (*Tafrith*) carrying out religious obligations not only at will by the limits determined by religion (not being *Ghuluw*). Some of the characteristics of moderate scholars include: First, understanding the reality of life and thinking that Islam is always relevant according to social conditions and time. Second, understand priority fiqh by prioritizing important matters among other laws so that one understands which are obligatory, sunnah, which are *mubah* and which are *makruh* and which are unlawful, which are individual obligations and which are joint obligations besides understanding the basis (*Ushul*) and branches (*Furu*). Third, always make it easier to practice religious teachings to Muslims. Fourth, understand the text of the postulate of religion in translation and from various points of view (A. M. Rochmat, 2018). Scholars who fall into the moderate category in Majalengka, according to the author, include KH Maman Imanulhaq because he consistently provides ideas about tolerance, the diversity which he always conveys both within the Islamic boarding school and outside the Islamic boarding school both on social media and other media, KH Anwar Sulaiaman as chairman of the MUI. He always puts forward the ideas of *Tawasuth* in religion, especially in the internal environment of Muslims with Islamic organizations that are members of the Indonesian Ulema Council; next is KH Asep Sahidin. He is trusted as Chair of the FKUB. He is a moderate scholar who always conveys messages of peace and respect between religious communities, specifically in the Majalengka regency.

### D. The Role of Ulama for Developing Tolerant Islamic Education in Majalengka Regency

The effective method for developing Islamic education begins with an improvement in a peaceful way without vilifying, without blaspheming, without denying, and respecting the diversity that exists after that will give rise to *mahabah* (love) without political, economic, or class lust. According to Amin Ridwan, Islamic Religious Education must be translated into eight improvements (interview data on May 23, 2021).

- 1) *Islahul Aqidah*: improvement by strengthening creed.
- 2) *Islahul Worship*: Improvement in the form of worship.
- 3) *Islahul Tarbiyah*: Education is dynamic and static; it must continue to improve because success in the past and now is certainly different.
- 4) *Islahul Ailiyah*: improvement in the family because a good leader is born from a family with reasonable goals.
- 5) *Islahul Adah*: improvement of customs by maintaining and improving good customs
- 6) *Islahul Mustma*: Social improvement
- 7) *Ishlahul Iqtishodiyah*: economic improvement for the welfare of society
- 8) *Islahul Umah*: improving the ummah with *Ukhuwah Islamiyah* by not clashing creed so that there will be divisions due to *furu'iyah* problems.

Furthermore, according to K.H. Didin Misbahudin, M.Ag gave ideas about the effectiveness of tolerant Islamic education that he implemented in the Islamic boarding schools he led and developed (interview data on February 9, 2021). First, in forming tolerant students by not providing teaching materials to an intolerant attitude that leads to violence. Second, to give birth to the souls of students and prospective scholars who are tolerant is to select and sort books and books selectively. Third, in order for students to be able to read the actual social situation and condition of society, students are taught to mingle with their surroundings to avoid exclusivism involving the activities of students in their surroundings.

In the development of tolerant Islamic education, there will be obstacles from intolerant understanding and radicalism, which will give rise to terrorism. The emergence of this understanding is due to a literal (textual) interpretation of Islam. According to K.H. Maman Imanullahaq, we must be competent with this understanding by strengthening the ideology that Islam is tolerant and how we think that Islam can create justice and prosperity in society. K.H. Maman Imanullahaq said, "Islam and nationalism must



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go hand in hand. To fight terrorism must be fought with proper and systematic education regarding a tolerant and moderate understanding of Islam." (Interview data on November 14, 2020).

Furthermore, in the development of tolerant Islamic education, K.H. Maman Imanulhaq has always been guided by the *Ahlussunah Waljama'ah* thinking in the style of *Nahdhatul Ulama*, both related to socio-economics and politics, namely: first: *Tawassuth* (moderate) the attitude of the middle way has the meaning of distancing oneself from excess (extreme) and being careful in issuing the opinion. Second: *Tasyawur* (deliberation), meaning that every time there is a problem, it is solved by using a humane approach and dialogue (Interview data on November 14, 2020).

In its implementation, the Al-Mizan Islamic Boarding School is always based on the fundamental principles outlined by the Ulama, namely (Interview data on November 14, 2020):

- 1) Applying the values of wisdom, flexibility, and moderation in every step and policy for the benefit of the people.
- 2) Encouraging *amar ma'ruf nahyi al-munkar* in the right way, not the wrong way. This means always prioritizing a wise attitude full of wisdom and politely arguing
- 3) Emphasizing friendship, dialogue, and harmony and refusing to express opinions with violence.
- 4) Seriously, in fighting social disbelief, trying to make education a jihad (really).

In a multicultural society, especially in the Majalengka regency, different approaches and methods are needed to maintain conduciveness and security among residents. The idea or notion owned by Muhammadiyah is the concept of cultural da'wah which gives appreciation to culture so that in its implementation, it is more dynamic, creative, and innovative by the principles of Islamic da'wah namely: *tabsyir*, *ishlah* and *tajdid* in order to realize Islam *rahmatan lil allamin*.

Ustadz Azid Yatim said that: "the preachers among Muhammadiyah, especially in Majalengka, in da'wah are always given guidelines in delivering the material, for example, in delivering Friday sermons, they are given sermon material that has been selected in it related to Islamic material, tolerance, *rahmatan lil alamin* and in accordance with Muhammadiyah's cultural propaganda." (Interview data on June 8, 2021).

The principle of *tabsyir* means that the da'wah is no longer inclusively open to anyone embracing every potential regardless of their religious background by prioritizing teaching with good dialogue (*mujilah*) wisely. For fellow Muslims outside the Muhammadiyah community, the dialogue is to strengthen each other and improve the vision and mission of Islam. At the same time, for those outside of different faiths, the preaching prioritizes dialogue to provide correct understanding regarding Islamic information.

The principle of *ishlah* means beautifying and correcting the erroneous religious methods of Muslims by returning to being guided by the Al-Qur'an and As-Sunnah.

The principle of *tajdid* means that educators, preachers in particular, can become agents of reforming the way of thinking of Islamic society, reinforce quality in practice, strive to purify Islamic teachings from misleading thoughts.

History records that the birth of the Unitary State of the Republic of Indonesia (NKRI) consisted of various tribes, nations, religions, and groups fighting for the independence of the Indonesian people through their respective roles. Of course, these differences must have a unitary idea to look for similarities in differences. It is proven that the Indonesian people can unite, harmoniously bound by the state philosophy, namely "Bhinneka Tunggal Ika," which means "different but still one". Majalengka is a multicultural society, even though the majority are Muslim and Sundanese ethnicity. Although there is a Sara issue which is feared to cause conflict, especially during the presidential election democratic party, it can be safe, peaceful, and conducive, as explained by Ujang Permana that in Majalengka, especially in Perum Bumi Cikal Asih Majalengka, which consists of various ethnicity, religion, and race are well ingrained in how to implement the understanding of "Unity in Diversity." (Permana, 2018)

Implementing the understanding of "Unity in Diversity" aligns with what was explained by KH. Drs. Anwar Sulaiman, M.M.Pd. related to practical solutions in the development of tolerant Islamic education, namely (Interview data on April 10, 2021):

- 1) By explaining and implementing Islam which, *Rahmatan lil'alamin* means happiness and safety for all humankind and all God's creatures by not forcing converts to Islam but respecting and respecting other people to worship according to their respective beliefs, preserving traditions or local wisdom, the good one.
- 2) By maintaining *ukhuwah Islamiyah*, *ukhuwah wathoniyah* and *ukhuwah insaniyah*. *Ukhuwah Islamiyah* is the brotherhood of fellow Muslims; as explained in the Al-Qur'an and As-Shunah, if Muslims are fighting, they must be reconciled. Muslims must love each other and say softly because all Muslims are like one body. When one of its members is sick, all will feel. *Ukhuwah Wathoniyah* is brotherhood in one country, as has been exemplified by the Messenger of Allah; Muslims live side by side with other people when in Medina. *Ukhuwah Insaniyah* is the brotherhood of fellow human beings between nations and countries. Islam understands the reality of the existence of men, women, ethnicity, race, and religion as *Sunatullah*, all are equal in the eyes of Allah, and the level of piety is assessed.

### IV. CONCLUSIONS

Tolerant Islamic education developed in Majalengka Regency by moderating implicit and explicit religious material in the Islamic education curriculum. Teachers, Ustadz, or instructors in the school environment and Islamic boarding schools must have tolerant behavior (*tasamuh*) based on broad knowledge based on the Al-Qur'an and As-Sunnah, habituation to students who have the character of a culture of *washatiyah* thinking in religion.

Profile of Ulama in Majalengka Regency: First, due to heredity because it is seen from the parents' genealogy. Second, because it is seen from the educational background factor, the title of Ulama in this section can be seen from the experience or educational history of the place of study. Third, Ulama in this category are scholars who have a charismatic influence on their congregation or members coupled with their leadership talents.

The roles of Ulama in the development of tolerant Islamic Education in the multicultural region of Majalengka are: 1. *Islahul Aqidah* (improvement by strengthening creed); *Islahul Ibadah* (Improvement in the form of worship); *Islahul Tarbiyah* (education is dynamic and static, it must be continuously improved); *Islahul Ailiyah* (improvement in the family); *Islahul Adah* (improvement of customs by maintaining and improving good customs); *Islahul Mustma* (social improvement); *Ishlahul Iqtishodiyah* (economic improvement for people's welfare); *Islahul Umah* (improvement of the *ummah* with *ukhuwah Islamiyah* by not clashing creed). 2. In forming tolerant students, it is by not providing teaching materials to an intolerant attitude that leads to violence; select and sort books and selectively; students are taught to blend in with their surroundings to avoid exclusivism involving the activities of students in their surroundings. 3. In the development of tolerant Islamic education, it is always guided by the *Ahlussunah Waljama'ah* thinking, namely: a) *tawassuth* (moderate), the middle way attitude means distancing oneself from excess (extreme) and being careful in expressing opinions; b) *tasyawur* (deliberation) meaning that every time there is a problem it is solved by using a humane approach and dialogue. 4. By explaining and implementing Islam that is *rahmatan lil'alam*, and maintaining *ukhuwah Islamiyah*, *ukhuwah wathoniyah* and *ukhuwah insaniyah*.

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