

## ACCOMMODATION OF ISLAMIC EDUCATION RESPONDING TO LOCAL CULTURE

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**Abstract:** *the social reality in Indonesia shows that there is often friction between the understanding of Islam and local culture. This friction is thought to be strong as a result of idealizing Islam as an answer to all kinds of life problems, especially those related to social and cultural. This idealization stems from Islamic education reasoning that is still reasoned fiqh. This article was written to offer a new perspective (paradigm) in Islamic education to accommodate local culture in a balanced manner. Because so far, Islamic education still positions local culture as an object that is functioned to submit under Islamic interests (non-dialogist). The type of research used in this article is library research with a philosophical-paradigmatic analysis approach. In this case, Islamic education is seen in the historical dynamics of Islamic education thought and its interaction with local culture. Then deal with it with a logical approach maqasid. The results of this study at least provide some offers of change, namely, (1) changes in the value base of Islamic education from scriptural-theological to universal humanism, (2) changes in the vision of Islamic education from Islamist-symbolic to substantive Islamic values, (3) dialogist-based learning methods.*

**المخلص:** في الواقع الاجتماعي في إندونيسيا غالبا ما يكون هناك احتكاك بين فهم الإسلام والثقافة المحلية. ويعتقد أن هذا الاحتكاك قوي نتيجة إضفاء الطابع المثالي على الإسلام كإجابة على جميع أنواع المشاكل الحياتية، ولا سيما تلك المتعلقة بالمشاكل الاجتماعية والثقافية. وينبع هذا المثالية من منطق التعليم الإسلامي الذي لا يزال معقلا بالفقه. كتب

هذا المقال من أجل تقديم منظور جديد (نموذج) في التربية الإسلامية لاستيعاب الثقافة المحلية بطريقة متوازنة. لأنه حتى الآن، لا يزال التعليم الإسلامي يعتبر الثقافة المحلية هدفاً يعمل على تقديمه وفقاً للمصالح الإسلامية (غير الحوار). نوع البحث المستخدم في هذه المقالة هو أبحاث المكتبة مع نهج التحليل الفلسفي النموذجي. في هذه الحالة، ينظر إلى التعليم الإسلامي في الديناميات التاريخية للفكر الإسلامي التعليمي وتفاعله مع الثقافة المحلية. ثم التعامل معها مع نهج منطقي مقاصدية. تقدم نتائج هذه الدراسة على الأقل بعض عروض التغيير، وهي (١) التغيرات في قاعدة قيمة التعليم الإسلامي من الكتابية اللاهوتية إلى الإنسانية العالمية، (٢) التغيرات في رؤية التعليم الإسلامي من القيم الإسلامية الرمزية إلى القيم الإسلامية الفرعية، (٣) أساليب التعلم القائمة على الحوار.

**Abstrak:** *Realitas sosial di Indonesia menunjukkan bahwa sering kali terjadi gesekan antara pemahaman Islam dengan budaya lokal. Gesekan ini diduga kuat akibat dari mengidealisasi Islam sebagai jawaban atas segala macam persoalan hidup terutama yang menyangkut dengan sosial dan budaya. Idealisasi ini bersumber dari nalar pendidikan Islam yang masih bernalar fiqh. Artikel ini ditulis dalam rangka menawarkan cara pandang baru (paradigma) dalam pendidikan Islam untuk mengakomodasi budaya lokal secara berimbang. Sebab selama ini, pendidikan Islam masih memposisikan budaya lokal sebagai objek yang difungsikan untuk tunduk di bawah kepentingan Islam (non-dialogis). Jenis penelitian yang digunakan dalam artikel ini adalah library research dengan pendekatan analisis filosofis-paradigmatik. Dalam hal ini pendidikan Islam dilihat dalam dinamika sejarah pemikiran pendidikan Islam dan interaksinya dengan budaya lokal. Kemudian menyikapinya dengan pendekatan nalar maqasid. Hasil kajian ini setidaknya memberikan beberapa tawaran perubahan yaitu, (1) perubahan basis nilai pendidikan Islam dari skriptual-teologis ke humanisme-universal, (2) perubahan visi pendidikan Islam dari islamis-simbolis ke nilai Islam secara substantif, (3) metode pembelajaran berbasis dialogis.*

**Keywords:** accommodation, paradigm, Islamic education, local culture.

## INTRODUCTION

Religion and culture are two things that cannot be separated from each other. In the sense that when a person learns religion he has studied the culture in which it was born. Likewise, when one learns a particular culture, inevitably, he must also learn the belief system built into that culture.<sup>1</sup> Because culture is more complex, not just include beliefs or everything that is abstract notions of human life. But the culture also includes all concrete initiatives, such as architecture, art, behavior, language, tools, and others. However, it must be recognized that religion is an expression of culture and religion can also affect culture.

Therefore, when a religion immigrates to a place that has an established culture, it is not uncommon for the relationship between the two to show resistance. However, to show the existence, religion, and culture that already exist, contains principles that must be fought and maintained. Because tradition and culture can collapse due to the inability of local communities to avoid immigrant cultural hegemony.<sup>2</sup>

Indonesia, as a country that is majority religious and cultured, in recent decades, shows an abnormal intertwining between culture and Islam in some regions. This fact is strongly thought to be motivated by the strengthening of Islamic fanaticism that is fixated on the rules and ordinances of sharia contained in the *fiqh*.<sup>3</sup> Unwittingly, the rules and ordinances contained in *fiqh* encourage Muslims in various regions in Indonesia to see something with black-and-white or *halal-haram*. *Fiqh* is also seen as a practical provision to apply.

Setara Institute in 2020 then noted that there were 200 cases of violence in the name of religion.<sup>4</sup> In Bantul-Yogyakarta, there was a forced cessation of the tradition of “*sedekah laut*” ceremony conducted by Islamist groups who considered the tradition as heresy. In other

<sup>1</sup> Emile Durkheim dan Karen E. Fields, *The Elementary Forms of Religious Life* (New York: Free Press, 1995), 8.

<sup>2</sup> Chris Jenks, *Culture, Key Ideas* (London; New York: Routledge, 1993), 19.

<sup>3</sup> M. Alie Humaedi, “Kegagalan Akulturasi Budaya dan Isu Agama dalam Konflik Lampung,” *Analisa: Journal of Social Science and Religion* 21, no. 2 (2014): 13.

<sup>4</sup> Setara Institute, “TERJADI PENJALARAN INTOLERANSI DI DAERAH, PEMERINTAH PUSAT HARUS HADIR,” *Setara Institute* (blog), diakses 29 April 2021, <https://setara-institute.org/terjadi-penjalaran-intoleransi-di-daerah-pemerintah-pusat-harus-hadir/>.

places such as West Java, Islamic-leaning community organizations such as FPI (Islamic Defenders Front) and Manhajussolihin performed the destruction of statues in the form of figures in puppetry. Moreover, this Islamic-leaning community organization threatens to tear down if the local government continues to build other statues.

In West Sumatra, once a year there is always a prohibition from the Islamic elite not to perform the tradition of “balimau” (bathing in repentance) that is carried out before Ramadhan arrives. Because it is judged that there is no bath of repentance in Islam. The conflict indicates that there is still a massif movement of Islamist groups that oppose local cultural practices. That means religion in Indonesia is still a strong aspect of triggering conflicts between religious and cultural groups. One of the causes is Islamic education with *fiqh* reason formed to believe that all kinds of changes come from God. Sticking to God’s law is the only way to get a change that benefits human life.<sup>5</sup> Even fatwas formed from the reasoning of the *fiqh* never consider the locality that exists and often causes discrimination to certain parties.

So far, studies related to Islamic education and local culture have been studied. In general, research related to Islamic education and local culture, in general, shows two perspectives. *First*, transformative, in this perspective the culture is placed as a forum for the value of local wisdom then Islam justifies that value as a value in Islam itself, without showing the meeting point of the value. Even impressed claimed unilaterally. Research looking at Islamic interaction and culture in this perspective focuses on the idea of Islamic theology. The concentration on Islamic theology seems to only position the local culture as an object in which there are spaces where Islam can be valued in Islamic education.

This is evidenced by several studies, among them, Ridwan’s research that sees the transformation of Islamic values in the *Ambengan* tradition. In his research, there are several Islamic values that transform into *Ambengan* tradition and those values are very relevant in the formation of the character of society.<sup>6</sup>

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<sup>5</sup> William F O’Neill, *Ideologi-ideologi pendidikan*, trans. Omi Intan Naomi (Yogyakarta: Pustaka Pelajar, 2001), XXXI.

<sup>6</sup> Dadan Ridwan, “MODEL ALTERNATIF PENDIDIKAN ISLAM TRANSFORMATIF (Studi Nilai-Nilai Pendidikan Islam dalam Tradisi Ambengan

Similarly, research conducted by Zulkarnain et al. seeks to photograph the customary ethics of the Gayo people called *Sumang*.<sup>7</sup> This study photographed the decency of Gayo society then Islam was positioned as justification for these values and then placed as an important value in Islamic education. On the other hand, research that talks about Islam paradigmatically research conducted by Susanto. In the study, Susanto tried to show the importance of reforming the concept of heresy so that Islam can be freer when it comes into contact with its reality. The new construction of this heresy is thought to stop the dispute between Islamic teachings and teachings outside Islam. Nevertheless, these three studies continue to position Islamic theology as its main focus without mentioning the slightest bit about locality aspects.<sup>8</sup>

*Second*, acculturative, this perspective positions Islam as an authority that has the right to modify and define parts of the local culture that are considered inappropriate for adoption by Islamic education. Among the studies that use this perspective is research conducted by Nurdianto et al. In the research conducted in Tegalsari it was explained that a strong Islamic survival pattern resulted in Islamic acculturation of local culture. The forms of acculturation include the tradition of *ujud-ujudan*, *utawen* and *shallallohu* which was originally a Hindu-Buddhist tradition then Islamized and then used as a medium of Islamic education.<sup>9</sup> Similar to Mahmud Arif's research, he mentioned that acculturation in Islamic education is a must that must be done by Islamic education today. According to him, Islamic interaction with local culture by using the perspective of acculturation can harmonize Islam and its locality. Even the research

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Pada Peringatan Hari Besar Islam di Desa Brunorejo Purworejo),” *Millah: Jurnal Studi Agama* 15, no. 2 (2016): 249–82.

<sup>7</sup> Zulkarnain Zulkarnain, Ardian Al Hidayah, dan Eliyyil Akbar, “SUMANG: Norm of Gayo Community Within The Framework of Islamic Education,” *Al-Tahrir: Jurnal Pemikiran Islam* 19, no. 1 (2019): 53–69.

<sup>8</sup> Nanang Hasan Susanto, “Reinterpretasi Konsep Bidah Menuju Islam Transformatif,” *Madania: Jurnal Kajian Keislaman* 21, no. 2 (2017): 235–46.

<sup>9</sup> Saifuddin Alif Nurdianto, Hermanu Joebagio, dan Djono Djono, “Pesantren Tegalsari: Islamic Synergy with Local Wisdom in Cultural Acculturation,” *Al-Tahrir: Jurnal Pemikiran Islam* 19, no. 1 (2019): 29–52.

mentions that acculturation has been started by the predecessors of Islam in the Nusantara.<sup>10</sup>

The two perspectives of the above study show that the interaction of Islam with local culture still positions Islam as the most decisive entity. Therefore, another paradigm in Islamic education is needed that can accommodate the needs of locality with a balanced dialectical process. This article contains important discussions on how to produce an accommodating vision of Islamic education towards local culture in a balanced manner. In addition, this article also contains discussions related to the derivatives of the vision that are associated with methods and principles in the learning process. At the very least, this article opens up space for efforts to harmonize Islam and local culture in Islamic education.

### **MEETING ISLAM AND LOCAL CULTURE: ENDLESS COMPROMISE**

According to Tjandrasmita, the entry of Islam into the Nusantara (a term for Indonesia before independence) is estimated by most experts to have occurred in the last half-century from the 6th century AD. This fact is based on an old account from the Tang dynasty that said that a group of people from Ta-shih wanted to invade the kingdom of Ho-ling under the regime of Queen Sima. However, the attack was canceled after the Ta-sih people learned how powerful Ho-ling's kingdom was. The Ta-sih people are believed to be Arabs who settled on the west coast of Sumatra.<sup>11</sup>

Since the last half-century of the 6th century, The Islamic faith with the local community has begun intensely. The intercession between Islam and the local community starts from the people who live on the shore. Coastal local communities that depend on trading in ports create mutually beneficial relationships. In addition, the coastal areas of the Nusantara at that time crossed by international trade routes in general have been open and cosmopolitan making it

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<sup>10</sup> Mahmud Arif, "Islam, Kearifan Lokal, dan Kontekstualisasi Pendidikan: Kelenturan, Signifikansi, dan Implikasi Edukatifnya," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (2015): 67–90.

<sup>11</sup> Uka Tjandrasmita, *Arkeologi Islam Nusantara*, Cet. 1. (Jakarta: Kepustakaan Populer Gramedia bekerja sama dengan École française d'Extrême-Orient dan Fakultas Adab dan Humaniora UIN Syarif Hidayatullah, 2009), 12.

easier for Muslim Arab migrants to contract with local communities on the coast.<sup>12</sup>

Intense interactions between Arab Muslims and coastal communities open up opportunities for the process of Islamization. The process of Islamization that runs since the end of the 6th century AD through trade, marriage and sufi da'wah movement, found its moment in the 13th century AD. From here, Islam became a power, with the power encouraging the process of Islamization in other areas of the Nusantara, especially on the island of Java.<sup>13</sup>

There is something to note, that the process of Islamization of coastal areas of the Nusantara can not be equated with Islamization in the interior. Because rural local communities are more firmly tied to animism and dynamism. Belief in the concept of spirits almost covers their entire circle of life. The concept of religiosity of local communities in the interior of the Nusantara that is sourced from the belief of animism and dynamism is in an effort to balance the triangular cosmology, namely, the power of adikodrati, human and nature. In a sense, the character of the early rural local communities was very strict in upholding their principles of belief. Almost all of these concepts of belief are manifested in all actions in life and form ethics, norms, and rituals.

As a result, the Islamization of local communities in the interior of the Nusantara faces higher difficulties in coastal areas. In addition to the dense spiritual concept of spirit, the life of the local community of the outback does not depend on immigrants. Because in general inland local communities are farming communities that depend on the power of the adikodrati which is believed to regulate the climate and the dangers that threaten their agriculture.

Meanwhile, Islam is an expansive and missionary religion because, in theological doctrine, Islam distinguishes itself from other beliefs by putting all superiority in the hands of Islam. All beliefs outside Islam regardless of form are believed to be a mandatory deviation to be Islamized. Islam is believed to have comprehensive

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<sup>12</sup> Haidar Putra Daulay dkk., "Proses Islamisasi di Indonesia: Tinjauan dari Berbagai Aspeknya," *Jurnal Kajian Islam Kontemporer (JURKAM)* 1, no. 2 (2020): 43.

<sup>13</sup> Muhammad Abdul Karim, "ISLAM IN INDONESIA: A Historical Perspective," *Indonesian Journal of Interdisciplinary Islamic Studies*, 2018, 6.

provisions and provisions covering detailed theology, morals, and rituals. Therefore, Islamization in local communities in the interior undergoes the process of finding a form of compromise for a long period.

Even according to Azra, the search for a form of compromise goes down an abnormal and painful path. This is triggered by the impatience of the scholars in responding to beliefs and practices that they consider incompatible with Islamic teachings. Then encourage the clergy to reform with shortcuts taking hard, radical and revolutionary ways. Not infrequently the hard ways of doing the scholars ended with the war.<sup>14</sup>

Nevertheless, Islam's interaction with the local culture has long brought the two together in a balanced symbiotic compromise. But the ideological controversy will not end until any time in the Nusantara.<sup>15</sup> Because the state in this case the Indonesian government develops and accepts ideal ideas from local culture as well as Islamic aspirations. The cultural and religious positions in the eyes of the government are in the same position. It doesn't tell the difference between the two. Both are basic elements of consideration in making policy.

However, Islam and local culture in the eyes of the Indonesian Muslim community have differences. Local culture is perceived as something faithless and profane. Meanwhile, Islam is perceived as sacred and transcendent. As a result, there are community movements that compete in contributing to spread the teachings of Islam by building Islamic education institutions that support the spread of Islamic ideology, such as mosques, madrasas, lectures and others.

## **THE RELATIONSHIP OF ARAB CULTURE WITH EPISTEMOLOGY OF ISLAMIC EDUCATION**

According to Muhammad Jawwad Ridha, the era of Islamic education thought is divided into three eras. *First*, from the time of the prophet Muhammad's emigration to the establishment of Dar al-Hikmah in

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<sup>14</sup> Azyumardi Azra, *Islam Nusantara, Jaringan Global dan Lokal*, Cet. 1 (Bandung: Mizan : Didistribusikan oleh Mizan Media Utama, 2002), 21.

<sup>15</sup> M. Alie Humaedi, "Kegagalan Akulturasi Budaya Dan Isu Agama Dalam Konflik Lampung," *Analisa: Journal of Social Science and Religion* 21, no. 2 (30 Desember 2014): 149–62.



Baghdad (217H./832 AD.). *Second*, from the time of the founding of Dar al-Hikmah until the beginning of the establishment of the Nizhamiyyah madrasah in Baghdad (c. 462 H./1065 AD). *Third*, the period after the establishment of the Nizhamiyyah madrasah until the collapse of the Ottoman caliphate. The culmination of the theoretical formulation of Islamic educational thought took place in the golden era of Islam (3rd century to V H. or around the IX-XI century).<sup>16</sup>

In the first phase, the new tradition is just an oral tradition (*syafawiyah*) until the time of khulafaurrasyidin. The measure of the truth of this oral tradition is the continuation or absence of information to the prophet Muhammad. Prophetic authority became a measure of truth because the prophet was still alive in their midst, even after the prophet Muhammad died. The close prophetic period to the time of khulafaurrasyidin still makes prophetic authority a measure of truth. The product of the prophet Muhammad who managed to unite various tribes and religions in the city of Medina at that time was qanun. Qanun is the consensus of all religions and tribes living in Medina. From this understanding qanun then was born learning that does not distinguish learners from religious status, ethnicity, and race. Let's say for example national education, language, war techniques, and the use of weapons.<sup>17</sup>

In the next phase, precisely in the Umayyad period, Islamic education was focused on understanding the Qur'an and Sunnah. The implications of Islamic education result in a new type of discipline, namely, Akidah, Shariah, and Islamic Ethics. In addition, Islamic education also innovates by expanding the world of social and natural produce, administrative sciences, counting sciences, astronomy, and history. Then until the end of the Abbasid period, the intellectual tradition initiated by the prophet Muhammad was booked and standardized so massif. At this stage, the bookkeeping prophetic tradition has been in the form of various disciplines because it has come into contact with human thoughts other than the prophet

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<sup>16</sup> Muhammad Jawwad Ridha, *al-Fikru al-Tarbawiy al-Islam: Muqaddamah fi Ushulihi al-Ijtima'iyah wa al-Aqlaniyyah* (Dar al-Fikr al-Arabi, t.t.), 19.

<sup>17</sup> Muhammad Jawwad Ridha, *al-Arab wa al-Tarbiyah wa al-Hadharah* (Berut: Markaz Dirasat al-Wihdah al-Arabiyyah, 1987), 88.

(*basyariah*). Among them are interpretation of the Qur'an, hadith, *fiqh* of worship, *fiqh* mu'amalat.<sup>18</sup>

The prophetic tradition that has turned into the product of the thinking of the Islamic scholar, by the next generation is nailed as the image and plenary order of the true form of Islam. It is as if today's Muslims are no longer able to achieve the same truth as previous Islamic thinkers. The door is believed to have been closed and the thought project was over. As a result, the pattern of thinking of Muslims after the XI century (the end of the golden era of Islam) is ideological, sectarian, and textual (*bayaniyyun*). Because intellectual activities are hegemonized by the authority of the text with a system of devolution without any meaningful criticism and renewal.<sup>19</sup> Thus it can be said that Islamic education is only subject to the glory of Islam with all its cultural and local traditions.

In line with the above argument, Hassan Hanafi mentions the scientific heritage in the golden era of Islam inherited without any development, criticism, and re-enactment of it.<sup>20</sup> Similarly, al-Jabiri, after researching the turast (inheritance of thought), which is in the turast is the only repetition after repetition (*al-turast al-mukarrar*).<sup>21</sup> Even according to Arkoun, the impact of the near-death Islamic epistemology in the Arab world resulted in a reading of the turast regardless of its historicity. In Arkoun language, such a state of mind is called "*rahanat*" (a thought captive by cultural authorities).<sup>22</sup>

Islam is still ensnared by *fiqh* reasoning in various parts of the world including in Indonesia. In his encounter with culture outside Islam, it certainly faced with the system of ritual customs, norms, rules, and agreements (habits of mind) owned by the natives. The encounter of two equally established cultures, though uncertain, will suspect and threaten each other. Because it's seen as interfering with each other's interests. This feeling of threatenedness will usually

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<sup>18</sup> Ali Akhbar Abaib Mas Rabbani Lubis, "PENDIDIKAN ISLAM MASA UMAYYAH DAN INDONESIA," *Medina-Te: Jurnal Studi Islam* 16, no. 1 (2020): 49.

<sup>19</sup> Yusuf Suyono, "Gap antara Das Sollen dan Das Sein Ilmu-Ilmu Keagamaan Islam: Perspektif Filsafat Ilmu," *Jurnal Theologia* 27, no. 1 (2016): 105.

<sup>20</sup> Hassan Hanafi, *Dirasat Falsafiyah* (Kairo: Anglo Mishriyah, 1988), 11.

<sup>21</sup> Muhammad 'Abid al-Jabiri, *Nahnu wa al-Turasts: Qira'at Mu'ashirah fi Turastina al-Falsafi* (Bairūt: Markaz al-Tsaqafī al-Arabi, 1993), 13.

<sup>22</sup> Mohammed Arkoun, *Min al-Ijtihād ilā Naqd al-'Aql al-Islāmī*, al-Ṭab'ah 1, Buḥūth ijtimā'iyah 11 (London: Dār al-Sāqī, 1991), 27.

be resolved by resisting, insulting. Even at certain levels attack intending to subdue. Because in every community there are people who have a point of view based on their locality knowledge that lives in physical closeness.<sup>23</sup> More clearly the chances of conflict between Islamic traditions and local culture are wide open.

### **FIQH REASONING IN ISLAMIC EDUCATION**

*Fiqh* reasoning in Islamic education is understood as the reason that seeks to return something to the main thing that is the Qur'an and Sunnah. Apart from the Qur'an and Sunnah is considered as something knowledge that is not basic so there is a burden of obligation to see the knowledge is true or not into the scriptures. In this context, education is interpreted in the framework of how to apply the commandments of God written in the Qur'an and Sunnah.<sup>24</sup> As well as avoiding the dominance of the role of knowledge outside the Qur'an and Sunnah among others, cultural reasoning.

This *fiqh* reasoning uses *istidlal* methodology (finding evidence) to legitimize the validity of a knowledge. In this context, the tools needed in the methodology of *istidlal* rely on two methodology devices namely, *istibshar* (musings) and *i'tibar* (consideration). *Istibshar* is a reflection on the text with concentration and hoping for the truth from God. This method of contemplation is a gesture (*al-Qalbu*) that is connected to God for guidance in the form of inspiration. The point is that the meaning that is squeezed by a mujtahid from the Qur'an and Sunnah does not deviate from the truth.<sup>25</sup> Next is *i'tibar* (consideration). This *i'tibar* is interpreted as an analogy (*Qiyas*) to weigh something that already exists with the idea of truth in Islam. The process in *i'tibar* referred to here still makes the Qur'an and Sunnah that have been understood through the process of *istibshar* as a major premise and the phenomenon that exists as a minor premise.

Sunnah in *fiqh* reason serves as the first explanation of the text (*nash*) namely the Qur'an. However, the wide scope of Sunnah in *fiqh* reasoning obscures the line of distinction between Sunnah as a

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<sup>23</sup> Lily Kong dan Orlando Woods, "Disjunctures of belonging and belief: Christian migrants and the bordering of identity in Singapore," *Population, Space and Place* 25, no. 6 (2019): e2235.

<sup>24</sup> Fathi Hasan Malakawy, *al-Fikr al-Tarbawi al-Mu'ashirah* (Mamlakah al-Urduniyah Hasyimiyah: International Institute of Islamic Thought (IIIT), 2020), 150.

<sup>25</sup> Malakawy, 159.

tradition that does not contain religious instruments with Sunnah as Hadith which has consequences of advice and prohibition. As a result, the whole Sunnah is seen as an instrument of religion even though it is just an ordinary tradition.<sup>26</sup> On some level, the fundamental attitude in *fiqh* reasoning then includes Sunnah-tradition as something similar to other Islamic religious instruments. It can be said that *fiqh* reasoning is the single most widely held Islamic reasoning tradition of Arab circles of life and is legitimized by Islam.<sup>27</sup> In addition to the character of Islamic education from generations only in the form of explanative-reproductive which leads to the strengthening of the status quo of Arab tradition. As a result, it removes the balance between Arab cultural traditions and the renewal of Islamic thought.<sup>28</sup>

### ACCOMMODATING ISLAMIC EDUCATION

All educational activities can not be separated from the paradigm. In general, the paradigm can be understood as, a basic set of beliefs that guide action, paradigms deal with first principles or ultimates.<sup>29</sup> In this case, the paradigm is described as a way of looking at a particular solution that is believed to discuss the purpose, and nature of the study. Philosophically, Islamic education has a paradigm based on theo-anthropocentric. By looking at man's relationship with God and man's with man.

Islam gives a noble seat to mankind. As explained in the Qur'an, man is positioned as a caliph who has responsibility for the mandate (*at-taklif*) to be an actor of change on the face of the earth. Therefore, man is given the mind to realize the mandate. The mind becomes a device that distinguishes human superiority from other beings. The human mind can develop a civilization and create social welfare to eliminate destructive actions that threaten human life.

To realize the mandate that God has assigned to man, Islam as a religion has tools that can take people in a more progressive direction known as *maqasid* reason. In Islam, there are fixed principles called

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<sup>26</sup> Naşr Hāmid Abū Zayd, *Naqd al-Khiṭāb al-Dīnī: Thab'a ḡadīda ma'a Ta'īq mawṭiq 'alā mā ḡadāta*, ʔ. 3 (al-Qāhira: Maktabat Madbūli, 1995).

<sup>27</sup> Ridha, *al-Arab wa al-Tarbiyah wa al-Hadharah*, 120.

<sup>28</sup> Hassan Hanafi, *Min al-Naqd ila al-Ibda' al-Naql* (Kairo: Dar Quba, 2000), 7–18.

<sup>29</sup> Norman K. Denzin dan Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research* (sage, 2011), 99.

*tswabit* (unchangeable) and understanding in the form of changeable provisions called *mutghayyarat* (changeable). Islam is also divided into so-called *dharuri* (essential) and *ghoiru dharuri* (non-essential).<sup>30</sup>

At this level, Islam has an open understanding unlike that described by *fiqh* reason supposes all that has become a product of the past is fundamental. Even when the principal comes into contact with reality, it often changes to maintain the values of humanity. A rule states, *idza dhaqat al-syai'u ittasa'a* (if the application of God's orders is difficult then the binding instruction can be released). In other rules, it is also stated that if provisions that do not belong to the essence in Islam cannot achieve benefit then the non-essential demands are returned to the more essential value of Islamic teachings. One of the uses of this rule is to make Islamic teachings more progressive and able to accommodate their locality.<sup>31</sup>

The explanation above hints that the understanding of Islam has flexibility when it comes into contact with reality. This suggests Islam is not forever fixated to death on rules that depart from a certain understanding. Islam as an understanding accepts change as long as it does not eliminate its characteristics. In reason *maqasid* characteristic of the main as the purpose of Islam is known as *kulliyatul khams* (five universal values) *hifdz ad-din* (keeping religion), *hifdz al-aqal* (keeping common sense), *hifdz an-nas* (keeping humanity) *hifdz al-'irdh* (keeping honor), *hifdz al-mal* (keeping wealth). As long as the understanding of Islam is directed to achieve these five then new provisions can be produced.

*Maqasid* reasoning has relevance to local cultural reasoning in Indonesia. Local culture as a view of people's lives in Indonesia contains local wisdom manifested into its customs. The kinship system and the principle of brotherhood contained in each of its philosophies illustrate the partiality to the values of humanity. With a culture of tolerance that has been embedded for a long time in the motto *bhinneka tunggal ika* keep the interaction not to cause friction among etinis in Indonesia. Even in many studies about local

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<sup>30</sup> Kari Vogt, ed., *New Directions in Islamic Thought: Exploring Reform and Muslim Tradition* (London: Tauris, 2011), 10.

<sup>31</sup> Jamal Al-Banna, *Manifesto Fiqh Baru 3: Memahami Paradigma Fiqh Moderat*, trans. oleh Hasibullah Satrawi dan Zuhairi Misrawi (Jakarta: Penerbit Erlangga, 2008).

culture in Indonesia, culture is powerful enough to reduce conflict.<sup>32</sup> *Maqasid* reason seeks to achieve Islamic goals universally. As in shari'ah *maqasid* reasoning in Islamic education is drawn to a wider and substantial area. Basically, *maqasid* reason is used to defend humanity by looking at the nature of human benefit universally (common good).

The philosophical approach of the Jasser Auda system the author thinks is important enough to accommodate local cultural reasoning into Islamic education. The philosophy of the Jasser Auda system is a new approach in Islamic scientific philosophy. This approach is very important to cover the shortcomings of the theory attached to Islamic education thinking so far that only concerns the values that concern the relationship between God and man (conservative). Technically, this approach is also very important to open new conversations regarding the realities that come into contact with Islamic education. This approach will directly affect the building of Islamic education at every level. At least touch on the formulation of vision, a method in Islamic education.

Jasser Auda in his system philosophy approach uses six features that he thinks can connect the Islamic thought system in the past and open to the present reality without leaving the characteristics of Islam itself. The six features are cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality, purposefulness. These six features were used by Jasser Auda to dilute the Islamic thought that revolves around the problem, *fiqh*, and kalam (theology).<sup>33</sup>

In Jasser Auda's philosophical approach above, there are at least three features that we can make a principle to accommodate local culture in Islamic education; First, wholeness, interconnected between the various components. This approach is a principle used when thinking of seeing problems in reality. Not using partial or atomistic viewpoints. Because the weakness of thinking Islam in classical times is to look at the issue of pieces without considering the other components. In the end, various products in Islam sometimes

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<sup>32</sup> Zaenuddin Hudi Prasajo dan Mustaqim Pabbajah, "Akomodasi Kultural Dalam Resolusi Konflik Bernuansa Agama di Indonesia," *Aqlam: Journal of Islam and Plurality* 5, no. 1 (2020).

<sup>33</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008), 46.

contradict each other. Looking at the reality of Islamic glasses in their entirety will provide careful considerations that can reach and cover things that have not been thought of or do not exist so far in Islam.<sup>34</sup> To produce a complete understanding that can follow the needs of space and time such as social and cultural realities.

Second, openness is one of the characteristics of living organisms. Islam as a living organism must open up to its environment. Even mujtahids in the classical era have developed various theories so that Islam can adapt. Among the oldest theories used are *qiyas* and *'uruf*. Although these two theories are still used in traditional patterns with *turast* tracking readings relating to certain cases as the end of the solution. In this state, openness not only uses *qiyas* and *'uruf* as methodologies in considering reality and locality, but this methodology must be touched by social sciences, anthropology, and history.<sup>35</sup>

Third, multi-dimensionality, this approach is a critique of ideas born of Islamic thinkers who are binary oppositional and dichotomic. In general, past Islamic thinkers have included binary opposition in the methodology of Islamic studies. Say for example *ukhrowi* and *duniawy* science, *lughatan* and *istilahan*, *zhanny* and *qath'i*. This dichotomic and contradictory mindset enters and scenes various methodologies in Islamic science. In fact, in each of these pairs, it can be seen as complementary fields instead of opposites. As a result, religion and science in layman's eyes may seem contradictory, and there is a tendency to place religion or divine revelation as more central or more important, and everything of a worldly nature, such as cultural customs are placed on something unimportant.<sup>36</sup>

### **Vision of Accommodating Islamic Education**

Philosophically the educational process has three main traits; *first*, as a performance action directed at achieving a benefit. *Second*,

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<sup>34</sup> Auda, 46.

<sup>35</sup> Muhammad Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer* (Yogyakarta: IB Pustaka, 2020), 53.

<sup>36</sup> Muhammad Amin Abdullah, "Epistemologi Keilmuan Kalam dan Fikih dalam Merespon Perubahan di Era Negara-Bangsa dan Globalisasi (Pemikiran Filsafat Keilmuan Agama Islam Jasser Auda)," *Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial* 14, no. 2 (2012): 18.

education is a reflective act that arises from deep musings. Third, education is a goal-conscious act. Of these three general characters direct education to the efforts to achieve the desired vision in the implementation of educational activities itself.<sup>37</sup> In a sense, any type of educational activities carried out including Islamic education must have a clear vision.

Vision contains the value of awareness of values and awareness in making choices. To determine such vision required clear requirements as a result of dialectics of pre-existing thinking. Meanwhile, the condition of consciousness in Islamic education, as mentioned earlier, uses *fiqh* reasoning which is seen as less space for local culture. Because the vision of Islamic education so far contains only Islamist mottos with the ideal image of a Muslim and the enforcement of religion without including cultural narratives. This vision is still using the epistemology of *fiqh* reason with narrow interpretation and antinomic Islamic understanding. In implication, limited understanding results in a socially integrated way of thinking of binary opposition between Muslims and infidels, between religious and cultural teachings. The vision of Islamic education that accommodates culture is a vision based on the principle of universal humanism. It is not an educational vision based solely on scriptural-theological and highly personal.

The vision of Islamic education is not enough when based only on scriptural-Islamic theology alone (*hablum min allah*). The formulation of the Islamic education vision should start to consider the social aspects, especially culture. Because Islam also recognizes the balance (*hasanatan fi ad-dunya wa al-akhirah*) that not only connects people with God. However, it also connects man and man with nature. Because education is not an ivory tower that separates learners from the social and cultural realities they have. Education must be able to release its students from all the problems of life that surround it. Man must be able to make education a tool to explore the functions that exist in him as an actor of civilization on earth.

This vision of education that adopts humanity will provide flexibility for local elements where educational activities are carried out. It will also eliminate the dichotomy between *ukhrawi* and the *duniawi*. Because basically, between religion and culture in the

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<sup>37</sup> H.A.R. Tilaar, *Kekuasaan dan Pendidikan* (Magelang: Indonesia Tera, t.t.), 119.



glasses are more intact when looking at the components of the two entities, some values can be balanced even at a certain level aligned. Because in the core of the local cultural treasures contain the purpose of welfare or prosperity and goodness.<sup>38</sup>

Moreover, in Islam, the value of humanism is not suspended on religious doctrines that do not give freedom to individuals. Humanism in Islam believes there is a human nature called *fitrah* that develops and is nurtured by its environment. It may be the birth of consideration *'uruf* (locality) in Islamic scientific methodology based on the appreciation of human values sourced from culture. Even Islamic rules there is an affirmation of cultural customs as a legal consideration with the title *al-'adat al-muhakkamah* (good customary customs can be adopted into law).

As in Islam, culture also has the principle of maintaining the value of tradition that must be passed down from generation to generation. The similarity of this principle in both Islam and local culture in Indonesia indicates that these two entities have a social survival nature. In addition, it must be said that religious and cultural values are equally successful in sticking their authority amid society. Therefore, in formulating the vision of Islamic education must open themselves to accept cultural values for Islamic education to be able to adjust to the world of its learners. That way education will easily explore the needs of social psychology.

### **Dialog-Based Learning Methods**

In addition to the vision, the main part that must be updated from Islamic education today is the method. In learning, methods occupy an urgent position. This method of learning in Islamic education is widely formulated from verses of the Qur'an as its conceptual basis such as the concept of *al-hiwar* (dialogue). It's just that the concept of *al-hiwar* (dialogue) in *fiqh* reasoning has been understood only as an attempt to seek victory. As an illustration, a teacher tries to convince his students that all that is in Islam is something of superior value and everything outside Islam is something that is seen as lacking in human value. Even in the learning process, a teacher opens an open

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<sup>38</sup> Aan Hasanah, Neng Gustini, dan Dede Rohaniawati, "Cultivating Character Education Based on Sundanese Culture Local Wisdom," *Jurnal Pendidikan Islam* 2, no. 2 (2016): 231–53.

dialogue with his students, but the effort is nothing but to maintain his ideology.

The dialogue referred to here is not like the illustration above done in the context of maintaining ideology. However, the dialogue here is an attempt to listen to each other's ideas between the educational components. In addition, to find the best solution to the problems that arise between religion and culture. In this context, an open dialogue between Islamic values and values sourced from local culture aims to listen to each other and try to find the location of the meeting point principle between the two. A thorough way of thinking to read the issue in depth is very important. So as not to carelessly drop arbitrary judgments and to avoid underestimating the beliefs of others.

Methods of understanding a phenomenon need to be formulated to make it easier for people to see and understand it. Although there are many methods in Islamic education, the principle of dialogic is a must in every method of learning. Because learning is no longer relevant brings sentiments of belief such as religious superiority to defeat the opponent's argument. Not even to seek recognition of which belief is the most correct and not to claim unilaterally. However, this dialogist principle is an effort to find solutions to commonly faced humanitarian problems such as intolerance and division.

To maintain the principle of dialogue, several principles must be maintained in learning interactions;

*First, al-ta'aruf* (getting to know each other), this insertion is the beginning of an educator's interaction with his students. Because the characteristic of man in the Qur'an when viewed from a macro scale is to have a different ethnicity, *waja'alna syu'uban wa qabaila li ta'arafu* (God created people of different ethnicities to know each other). Micro, human beings have quite a lot of differences, skin color, face shape, long, short, fat, desire, mindset, and others. This process of getting to know each other then becomes important not only because of sunnatullah. However, it can also be attributed to the ontological-metaphysical view of Islam that is derived from the teachings of tawhid (unity). Theologically tawhid is the teaching to worship God and affirm that there is no ally to Him. Broadly tawhid

can also be interpreted as a unified relationship between all creations of God.<sup>39</sup>

*Second, al-tafahum* (mutual understanding), this principle encourages educators and students and all educational personnel to recognize each other's differences. That difference is sunnatullah to be grateful. Mutual understanding contains acts of acceptance of other entities differently beyond the understanding and beliefs possessed by an individual. Mutual understanding also expresses actions to look after each other and appreciate differences that are considered fundamental. But in the context of openness, the principle of mutual understanding can be directed at the unity of values and vision. As explained above, local religions and cultures in Indonesia have a value that can support each other and strengthen each other.

*Third, al-tarahum* (love each other), this principle of love is derived from the similarity of religious and cultural vision. In both entities, there are non-conflicting human values. This principle can be actualized in an emotional approach to learners, such as by burning the spirit of nationalism, togetherness, and mutual and emphasizing the relationship of affection between each student. For an educator, the principle of compassion can be reflected through civility. The accuracy of an educator by showing his affection and patience in facing his students is effective learning for his students. Because motivation in the form of speech is often abstract while the application of deeds looks so concrete and gives ease to be exemplified by students.

## CONCLUSION

Islam is a religion that *shalih li kulli zaman wa makan* (suitable for every time and time). Of course, the universal principles of Islam have flexibility and openness to interact with the reality and locality of human life. Islam should be able to accommodate everything that is locality outside of itself for the benefit of human life. With a *maqasid* approach of reason, Islam opens itself up to pay attention to its actual realities including local culture. The relevance and similarity of vision between Islamic values and local cultural values make it easier for Islam to accommodate local culture in Islamic education. Local cultural traditions recognized by Islam through

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<sup>39</sup> Nurcholis Madjid, *Kemodernan dan Keindonesiaan* (Bandung: Mizan, 2008), 276.

*maqasid* reasoning are useful for bridging Islamic education with local culture through the affirmation of shared ideas about the vision of humanity. In addition, the idea of universality and flexibility of Islam can be included in Islamic education, at least reviewing the vision and methods of Islamic education that have been too close to understand the reality and locality.

Paradigmatically, the concept of accommodating Islamic education is an education that has a vision of universal humanism by accommodating core values from the local culture. To make it happen in the learning process, accommodating Islamic education adds to the old method with the principle of dialogist method. This method of dialogic emphasizes several principles of humanism, among which the most important are *al-ta'aruf* (deeper mutually), *al-tafahum* (mutual understanding), and *al-tarahum* (loving each other). It is expected from this Islamic education, teaching mutual respect, mutual acceptance, and care. Because every living organism must open up to what is outside of itself.

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