

ISLAMIC PERSPECTIVES ON MULTICULTURAL EDUCATION VALUES IN THE CLEAN VILLAGE TRADITION OF SUMBERDEM VILLAGE

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Abstract

*Multiculturalism emerges as a force promoting diversity within the global system, driving the creation of true social justice. However, this concept is not universally accepted; some people reject it, viewing it as obscuring the essence of religion. This research aims to describe the values of multicultural education embedded in the Clean Village tradition in Sumberdem Village, examining them from the perspective of Islamic teachings. The research employs a qualitative method with a phenomenological approach. Data collection involved in-depth interviews, observations, and documentation, followed by interpretive phenomenological analysis. The findings reveal that the multicultural values expressed in the Clean Village tradition include social care, consensus, mutual cooperation, respect for diversity, and fairness. These values align harmoniously with Islamic teachings, offering solutions to humanitarian challenges by weaving diversity into a cohesive social fabric. This process shapes a well-rounded individual who balances their roles as *abdullah* (God's servant)*

and khalifatullah (God's steward). This tradition can serve as a model for integrating multicultural values into community practices, especially in diverse cultural and religious settings, fostering inclusive environments that promote mutual respect and collective well-being, in alignment with both secular and religious frameworks for social harmony.

Multikulturalisme muncul sebagai kekuatan yang mendorong keragaman dalam sistem global, yang menggerakkan terciptanya keadilan sosial sejati. Namun, konsep ini tidak sepenuhnya diterima secara universal; beberapa orang menolaknya karena dianggap mengaburkan esensi agama. Penelitian ini bertujuan untuk menggambarkan nilai-nilai pendidikan multikultural yang terkandung dalam tradisi Bersih Desa di desa Sumberdem, kemudian mengkajinya dari perspektif ajaran Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis. Pengumpulan data melibatkan wawancara mendalam, observasi, dan teknik dokumentasi, yang diikuti dengan analisis fenomenologis interpretatif. Hasil penelitian menunjukkan bahwa nilai-nilai multikultural dalam tradisi Bersih Desa meliputi kepedulian sosial, musyawarah, gotong royong, penghormatan terhadap keragaman, dan keadilan. Nilai-nilai ini selaras dan harmonis dengan ajaran Islam, yang menawarkan solusi atas tantangan kemanusiaan dengan merajut keragaman menjadi ikatan sosial yang utuh. Proses ini membentuk manusia yang seimbang dalam peran sebagai abdullah (hamba Allah) dan khalifatullah (wakil Allah). Tradisi ini dapat menjadi model untuk mengintegrasikan nilai-nilai multikultural dalam praktik komunitas, terutama di lingkungan dengan latar belakang budaya dan agama yang beragam, serta memupuk lingkungan inklusif yang mendukung saling menghormati dan kesejahteraan bersama, selaras dengan kerangka sekuler dan religius untuk harmoni sosial.

Keywords: *Clean village tradition, Islamic teachings, multicultural education.*

Introduction

Multiculturalism has emerged as a force for promoting diversity within the global system. It plays a crucial role in embracing the rights of minorities, thereby challenging systems of racialization. However, this influence remains limited and is even rumored to be diminishing in parts of the European Union. The failure of public policy to effectively support multiculturalism

has contributed to the perceived decline of this ideology as a driver for social justice (Torres & Tarozzi, 2020). In essence, multiculturalism is an idea that acknowledges the presence of minorities and should foster awareness of the importance of protecting these groups (Misrawi, 2010). It advocates for policies that support minorities and promotes recognition and respect for religious, cultural, and ethnic diversity.

Many countries worldwide are adopting multiculturalism as a strategy to address issues of discrimination and racism. Some countries have applied it within their educational systems due to its significant role in international education, including Australia (Abacioglu et al., 2022), the United States (Torres & Tarozzi, 2020), Belgium (D'hondt et al., 2021), Russia (Voevoda, 2020), Finland, and China (Liu, 2022). These are nations with substantial immigrant populations, making multicultural approaches essential for managing diversity. In Indonesia, the concept of multiculturalism began to gain attention after the fall of the New Order regime (Suri & Chandra, 2021, p. 271); thus, its implementation has not progressed as successfully as in the U.S., where it began in the late 1970s (Torres & Tarozzi, 2020). Multiculturalism in Indonesia developed after the concept of pluralism. The foundation and essence of multiculturalism align with pluralism in valuing diversity within a shared space. This respect for diversity is embedded with universal values in society (Burhani et al., 2020). Although multiculturalism seeks to promote universal values, it also upholds respect for differing values, beliefs, and practices within society (Barella et al., 2023).

Why does the idea of multiculturalism need to be nurtured and promoted by the global community? Multicultural societies are highly vulnerable to conflict if not managed properly, potentially leading to widespread violence, as seen in Indonesia. Indonesia, rich in diversity, has experienced numerous ethnic and religious conflicts, with issues related to these conflicts claiming thousands of lives. These tensions often arise from racial sentiments and feelings of offense. Conflicts disrupt social relations, hinder progress, foster hatred, diminish trust, and provoke prolonged emotional responses (Harahap, 2018). This represents a significant challenge

To address these issues, human awareness must be cultivated towards an inclusive mindset—an understanding that is open and receptive to others. Education is one of the primary tools for fostering this awareness (Yakin, 2017), as it plays a crucial role in promoting an appreciation of diversity. Indonesia's education system mandates that national education must be organized democratically, equitably, and without discrimination, upholding human rights, religious values, cultural values, and national diversity (Ghany, 2018). This legal mandate aligns with Indonesia's multicultural reality, directing the education system towards multicultural education. Multicultural education is an approach that develops students' democratic, humanist, and pluralistic character, fostering harmonious coexistence. It emphasizes not only intellectual development but also moral growth to build positive relationships and prepare students as active participants in democracy. For effective multicultural education, educational institutions must also be responsive to students' cultural backgrounds (Pourdavood & Yan, 2020, pp. 113–117).

As a concept, multicultural education faces resistance and rejection from certain groups. The challenges in implementing multicultural education often stem from misunderstandings of its purpose. In the United States, for instance, multicultural education is sometimes misinterpreted as being exclusively for minority groups and viewed as competing with the Western education model, raising fears that it may divide national unity (Pourdavood & Yan, 2020, p. 116).

In Indonesia, multicultural education has been widely studied and implemented in several schools. However, some groups oppose the concept of multicultural education, particularly when it is juxtaposed with Islamic education. The prevailing ideology of diversity demands that Islam set clear boundaries on tolerance. Such boundaries are deemed necessary to maintain consistency in religious practice. Additionally, multiculturalism's perspective on truth and the equality of all beliefs is not universally accepted among religious adherents, as it is perceived to diminish the sanctity of religious rituals (Ali & Noor, 2019). Furthermore, some argue that multiculturalism

can compromise Islamic beliefs (Umar, 2012). More broadly, Indonesia's significant challenges in implementing multicultural education include regional, ethnic, and traditional differences, as well as issues of faith and tolerance (Hidayat, 2022).

While tradition poses challenges to the implementation of multicultural education, it can also serve as an indicator of harmonious living. Sumberdem Village, for instance, exemplifies harmony amidst diverse religions and cultures, with Muslim, Christian, and PDKK (*Purwaning Dumadi Kautaman Kasampurnan*) communities coexisting peacefully. The village has no history of conflict; instead, it exemplifies tolerance and mutual respect. Inter-religious life in Sumberdem Village is marked by mutual appreciation and respect, with cultural practices reinforcing unity within a multicultural framework.

The 19th-century sociologist E.B. Taylor formulated a complex definition of culture, encompassing knowledge, beliefs, arts, morals, laws, customs, and habits that humans acquire as members of society. Culture acts as a boundary marker, distinguishing one society from others and contributing to its uniqueness (Arif & Darwati, 2018). Typically, culture is passed down through generations, with each succeeding generation agreeing to preserve the habits of their predecessors (Pratiwi, 2018). However, culture can evolve, shift, or even disappear due to various factors, particularly when existing practices are no longer deemed satisfactory or face resistance (Samiyono, 2013).

Rural and urban communities hold differing views on culture, leading to variations in their connection to cultural practices. Rural communities tend to have strong cultural bonds, embedding meaning into each action. In contrast, urban communities often lean towards individualism and logical thinking (Sudrajat, 2020). Furthermore, rural communities frequently retain beliefs in mystical elements embedded within traditions and culture, rooted in the perception of supernatural forces surrounding human life (Pratiwi, 2018).

In addition to being a cultural asset, tradition serves as a means to strengthen bonds of brotherhood among community members (Pratiwi, 2018). The practice of traditions by diverse communities with various religious beliefs can unite people with different perspectives. Religion, in essence, not only governs the relationship between humans and God but also manages relationships among individuals (Solihah, 2019), making it a guide for behavior and social patterns. Additionally, religion acts as a unifying element within the pluralistic reality of society (Adiansyah, 2017). It is essential for all religious communities to understand that religion functions as both a regulator and a means of civilization, expressing beliefs through culture, architecture, social structures, and customs (Arif & Darwati, 2018). Sociologically, there is a positive correlation between religion and community integration, which is fostered when religion upholds principles that honor cooperation and coexistence. This synergy between religion and society is often visible in the acculturation between longstanding traditions and the religious practices embraced by the community.

The community of Sumberdem Village is multi-religious, comprising Muslims, Christians, and followers of PDKK (Purwaning Dumadi Kautaman Kasampurnan). Despite their differences, the villagers continue to live in harmony and peace. This harmony is exemplified in the Clean Village tradition, a ritual that seeks to purify the village from negativity, misfortune, and impurities. This tradition includes events such as earth offerings, joint prayers, and performances like *tayub* and puppet shows. The significance of analyzing the multicultural educational values within this tradition stems from the fact that Sumberdem Village is a multi-religious and multi-cultural community. Additionally, Sumberdem Village recently won the Paralegal Justice Award, acknowledging the PDKK group's commitment to legal awareness.

Numerous studies on multicultural education have been conducted, spanning educational institutions and community traditions. These studies can be grouped into three categories: (a) research on the multicultural values inherent in societal structures, traditions, local wisdom, and educational

institutions; (b) studies comparing and examining multicultural education alongside Islamic educational concepts; and (c) critical analyses and advancements in the field of multicultural education.

Regarding multicultural values across various dimensions, scholars have explored multicultural education within the culture of the Muna people (Basri et al., 2017) and the multicultural educational values in the local wisdom of the Maluku people (Wakano, 2019). In Batam, multicultural education is constructed through interactions between religion and culture (Hafid, 2020), and it is also implemented in secondary schools in Pangkalpinang (Adib, 2020). A model of multicultural education exists in Bali, expressed through local culture (Saihu et al., 2021). Multicultural values are preserved through social tolerance practices in the diverse Gunung Kawi community (Setiawan et al., 2022) and are also internalized to promote tolerance in the Trowulan Mojokerto community (Maidah et al., 2023).

Research further addresses the integration of Islamic and multicultural education in Indonesia (Rosyad, 2020), proposing that multicultural education should underpin Islamic education (Umar, 2012). This integration highlights the importance of introducing multicultural education in early childhood, as it aligns with Islamic values (Maftuhah & Raswan, 2024). Consequently, it is suggested that multiculturalism be incorporated into the Islamic religious education curriculum (Aulia et al., 2024) to facilitate a reconstruction of multicultural education based on Islamic educational philosophy (Ismunadi & Khusni, 2021). Additionally, discussions cover the challenges and solutions for multicultural education in the modern era (Hidayat et al., 2023).

The third area of study focuses on advancements in multicultural education. This includes examining the crisis of multiculturalism in America and the European Union (Torres & Tarozzi, 2020) and the critical role of teachers' attitudes in fostering multicultural education (Pourdavood & Yan, 2020). Policies and practices of multicultural education exhibit specific patterns in countries like China and Finland (Liu, 2022). This area also underscores the importance of intercultural communication within

multicultural education (Voevoda, 2020) and explores the relationship between multicultural education and perceptions of ethnic discrimination (D'hondt et al., 2021).

The distinction of this research from previous studies lies in its use of a phenomenological approach to analyze the values of multicultural education within the *Bersih Desa* or Clean Village tradition. These values are then examined through the perspective of Islamic teachings, utilizing various *tafsir* literature. This research aims to answer how multicultural educational values are embodied in the *Bersih Desa* tradition of Sumberdem Village and how Islamic teachings relate to these values within the tradition.

Method

This research employed a qualitative design using a phenomenological approach, focusing on describing the meaning of individual life experiences related to a specific phenomenon. The phenomenological research method used here differs from the approaches of previous studies on multicultural education, most of which utilized document analysis and case study methods. Two important principles guide this research: first, every human experience is an expression of consciousness, with individuals aware that their experiences are subjective. Second, consciousness is a form of awareness in which self-reflection encompasses everything seen, experienced, and anticipated. Key characteristics of this phenomenological approach include: (1) descriptive—describing phenomena; (2) reductive—suspending assumptions and biases; (3) essence—focusing on the core of actual individual experiences; and (4) intentionality—the correlation between experience and reflective consciousness (Rofiah, 2023).

The phenomenon studied is the Clean Village tradition held in Sumberdem Village, Wonosari subdistrict. The research subjects include the Head of Sumberdem Village, religious leaders, and community leaders, selected through purposive sampling. Primary data sources consist of interviews and observations of the research subjects, namely informants (village head, village secretary, hamlet head, village advisory board, and community members). Observations in Sumberdem Village also provided primary data, particularly focused on community perceptions of diversity as

manifested in the Clean Village tradition. Additional primary data was gathered from village documents, including the village profile, population data, and interview transcripts. Secondary data was collected through relevant literature, including books, articles, theses, dissertations, online journals, and e-books.

In line with the phenomenological approach, in-depth interviews served as the main data collection method (Rofiah, 2023), supported by observation and documentation. Interview questions were unstructured, encouraging a natural, fluid conversation. The data collected from individuals with similar experiences was then developed into an essential description. Data collection occurred from December 2023 to May 2024.

Interpretative Phenomenological Analysis (IPA) was used for data analysis. After collecting all data, the next step was transcribing interviews, converting audio recordings into written form. The transcripts were then coded, and the data was interpreted to identify multicultural education values within the *Bersih Desa* tradition. Following this, relationships between themes were identified, and irrelevant data was reduced before final mapping.

After completing data analysis and writing the research findings comprehensively, the next stage involved checking data validity by comparing the findings with previous studies (triangulation). The researchers compared the study results with those from prior research. Member checking was conducted by presenting organized transcript data to each informant to verify its accuracy. Further, the data was refined by addressing biases, analyzing negative cases, extending the research, and engaging in discussions with colleagues at BRIN (National Research and Innovation Agency) who serve as Associate Expert Researchers at the BRIN Center for Research on Literary Manuscripts and Oral Traditions. Additionally, an external audit was conducted by a professor from Sayyid Ali Rahmatullah Tulungagung State Islamic University.

Findings and Discussion

Correlation between Religion and Culture in the Clean Village tradition

Geographically, Sumberdem village is bordered by Wonosari village to the north, Jambuwer village to the south, Sumbertempur village to the east, and Ampelgading Village to the west. Sumberdem village consists of four hamlets: Sumberingin, Sumbergelang, Durengede, and Rekesan. The village has a total population of 4,533 people, including 2,249 men and 2,284 women. The religions practiced by the Sumberdem community include Islam, Christianity, and Catholicism; however, based on interview findings, several residents still adhere to the Kejawen faith.

In terms of beliefs, the people of Sumberdem village are diverse, yet ethnically homogeneous, with all residents identifying as "Javanese." Despite this, Sumberdem village is culturally rich, with a variety of traditions, including Clean Village, Bari'an (offerings and prayers held in the month of Safar), earth alms (a thanksgiving tradition for harvesting coffee and rice, or "metik kopi" and "metik pari"), the tradition of reading Layang Yusuf (performed at the birth of a child), *kenduri* or communal feasts, *nyadran* (a prayer and procession near water sources to honor Bagindo Kilir), *terbang jidor salawat* (an Islamic musical performance featuring traditional drums), *karawitan* or gamelan music, *kuda lumping senterewe* (a Javanese dance with wooden horse figures), *reog* (a traditional performance dance), *wayang wong* (Javanese theater with live actors), and *ketoprak* (Javanese theater combining drama, music, and comedy).

This research delves into the Clean Village tradition in Sumberdem village, a practice performed to express gratitude and honor ancestral heritage. One essential part of the Clean Village tradition is *tayub*, a dance art still popular in Java. *Tayub* features a *ledhek* (dancer) accompanied by gamelan music.

In addition to expressing gratitude and respect for ancestors, the *Bersih Desa* tradition illustrates community harmony. In every aspect of the event, all community members participate—from discussions to reach consensus to

the event's implementation. Communal efforts include setting up the *terop* (tent), arranging the venue, and organizing the event's proceedings.

Rural communities tend to have very strong bonds, as they base each action on shared meaning, unlike urban communities, which often lean toward individualistic and logical approaches (Sudrajat, 2020). In Sumberdem village, for example, people still believe in mystical and supernatural powers. This perspective is rooted in the belief that humans are surrounded by supernatural forces (Pratiwi, 2018). Evidence of this can be seen in the villagers' reliance on elders to choose auspicious days for the Clean Village tradition. Additionally, community members believe that abandoning a tradition may lead to negative consequences.

However, when religious values are integrated into these traditions, they are viewed from both a rational and spiritual perspective, rather than solely as mystical legacies. Traditions thus become a way to pray for the safety and well-being of the village. In Sumberdem, villagers gather to pray together according to their individual beliefs, using tradition as a way to strengthen bonds within the community (Pratiwi, 2018). Although the community is diverse in terms of religion and personal character, its members interact harmoniously and supportively. A positive relationship between religion and society can thrive when religious principles promote mutual respect and cooperative engagement.

The Clean Village tradition, for instance, includes a communal prayer procession by community members. Prayer not only reinforces religious identity but is also a vital element of the tradition (Solihah, 2019). Through prayer, villagers ask God to fulfill their desires and provide blessings. Prayer processions vary according to individual beliefs, reflecting the community's religious diversity. For example, villagers who perform *tahlil* and *khataman* are generally identified as Muslims, while those who hold services are likely Christians. The recitation of *macapat*—though cultural and participated in by people of various faiths—may also include individuals from both Islamic and Christian backgrounds.

In conclusion, the people of Sumberdem village have a positive outlook on diversity, encompassing both religious differences and social status. This demonstrates that core values of multicultural education are embedded in the community's psyche. It involves respecting plural realities, recognizing human dignity, and fostering a sense of shared responsibility (Carlan et al., 2021, p. 169).

Values of Multicultural Education in the Clean Village Tradition

The Clean Village tradition is carried out as an expression of gratitude and respect for ancestral heritage and for the safety of the entire village. In Sumberdem Village, this tradition takes place each year in the month of Dzulqa'dah/Selo. Before the event, village officials and community leaders hold a series of deliberations to organize the activities. These discussions cover the event date, funding, schedule, and selection of performers.

The series of Clean Village activities includes *nyadran*, *khotmul Qur'an*, worship services, communal *tahlil*, *macapat*, *tayub*, and *wayangan*. Throughout these activities, the community demonstrates values of multicultural education, such as social care, consensus-building, mutual cooperation, harmony, respect for diversity, and fairness. Each of these values is further detailed below.

1. Attitude of social care

This caring attitude essentially defines our humanity, signifying that a true human being demonstrates compassion toward others. This form of care need not be material; it can manifest as attention, acceptance, or the giving of time, thoughts, and emotions. The people of Sumberdem village exemplify such social care in their Clean Village tradition through contributions of labor, time, and financial support. Their concern for labor is shown in collective efforts, such as the “*mbiodo*” event, while respect for time is observed by setting limits for the “*Macapat*” procession to avoid disturbing residents' rest.

“The Mocopat Ngudi Rahayu Sumberdem Association reads [the verses]. Sixteen people read, each at least three songs. The reading takes place at night after the tahlil at 9 o'clock, ending by midnight to avoid disturbing others' sleep.” (MS, Sumberdem Village resident)

Financial responsibility is shown through a fair approach to fees, with contributions scaled to each resident's economic capacity.

“During the meeting, we establish a budget, as it cannot be covered by the village or the headwoman alone. The budget is divided by RW (neighborhood unit). For example, in RW 6, each household typically contributes 60,000–100,000 IDR. Contributions range from 150,000 IDR at level one to no fee for those unable to pay.” (RU, Ambyaan Hamlet resident and village council member)

Sometimes, the spirit of care is challenged by selfish and materialistic attitudes, leading to divisions along lines of ethnicity, religion, or social status, which threaten social harmony. Through social compassion, however, a peaceful community is fostered. This peace thrives in Sumberdem village's Clean Village tradition, where mutual care transcends social status.

2. Consensus deliberation

In Sumberdem Clean Village tradition, consensus-building is central to decision-making before the event is held. These deliberations involve all community elements, including community leaders, RT (neighborhood associations), RW (neighborhood units), Kasun (hamlet leaders), and religious figures. The discussions cover setting the event date, budget allocations, and event execution.

“The decision on the event day still follows the elders' guidance, as a way of respecting and preserving Javanese customs. The deliberations are conducted peacefully, without conflict or division. When differences arise, participants seek a middle ground to resolve them collectively. Leaders do not hold a higher rank; everyone is treated equally.” (RU, Ambyaan Hamlet resident and village council member)

Making decisions through deliberation and consensus reflects a democratic spirit. Democracy is seen as a way of life that values egalitarianism

and promotes individual freedom (Pusposari, 2017). In deliberations, diverse ideas come together, embodying equality, freedom of expression, and mutual respect, which can unite people even amid challenges (Hanafi, 2013). The Sumberdem community's deliberations follow principles of fairness and wise leadership, without authoritarian imposition.

“Before we hold a village celebration, we first deliberate. We organize two activities: village and hamlet cleanups in areas like Sumberingin and Sumbergelang. Community leaders, RT, RW, Kasun, and religious figures gather to discuss and plan together.” (PUR, Chief of Sumberdem Village)

“As a BPD community leader, I've participated in these discussions, and there has never been conflict. We take suggestions openly and share them with others, always finding a middle ground. Leaders like the village or sub-district heads don't impose their views; instead, they encourage input. If there's a proposal, it's accommodated—whether about event planning or budgeting.” (RU, Ambyaan Hamlet resident and village council member).

3. Mutual cooperation and harmony

This value unites and harmonizes the community, fostering cooperation and mutual understanding to achieve common goals (Lestari & Esy, 2021). In Clean Village activities, all residents participate in both preparation and execution. Alongside labor, togetherness is expressed through contributions to the event, with costs shared between the village government and community members. A sense of unity is further demonstrated by holding simultaneous kenduri gatherings, even in separate locations.

“For instance, during *mbiodo*, we don't distinguish between Islam, Christianity, or *kejawan*. Muslims, Christians, and others come together to prepare for the village celebrations.” (PUR, Chief of Sumberdem Village)

Beyond practical activities, the value of *guyub rukun*—or communal harmony—is also celebrated in the Macapat procession. The lyrics of the Giriso macapat song urge the community to live in harmony and to avoid divisive behaviors.

“Creating an atmosphere of unity. To always foster harmony. Only by observing. Strive for self-awareness. Keeping away from turbulent emotions.

To become one. Together, moving toward the desired goal, which is harmony.” (Giriso macapat lyric)

4. Respecting differences

In Sumberdem Clean Village tradition, tolerance is demonstrated by providing fair and equal opportunities for each religion to pray according to its beliefs (Interview with US, Sumberdem village resident). Although each religious group prays in its own way, the prayers are offered on behalf of the entire village, without discrimination. The purpose is to ensure the safety and well-being of the village and its residents (Interview with HD, Secretary of Sumberdem village).

“Yes, it is positive; we respect each other, and all activities involve every religious community. For instance, during fellowship, Muslims welcome guests, and Christians participate. We respect each other—there’s no difference. Your belief is your belief; what we believe is best is ours. But we still respect all.” (PUR, Chief of Sumberdem Village)

Furthermore, the Macapat recitations offer guidance to the younger generation to behave honorably, avoid harming others, and always seek to be helpful. This reinforces the importance of tolerance, especially through respect for differences, as reflected in the following Tembang Sinom lyrics:

“The young generation should have good behavior, Never harm others, Be useful to others. Every action should be noble, Stay humble and modest, Accept insults with grace, Treat others kindly. Even if insulted, remain joyful.”

The villagers’ approach to tolerance respects established boundaries, focusing on mutual respect rather than influencing faith or worship. While they uphold an attitude of tolerance and respect for other beliefs, they still hold their own religion as the best for themselves.

5. Fairness

Justice arises from the belief that human dignity is achievable through societal balance, which is maintained by a non-discriminatory attitude (Ridwan, 2019). In this sense, justice opposes injustice. A fair approach involves treating individuals according to their abilities, placing them in

appropriate roles, and granting rights to those entitled to them (Muhammad, 2020).

In Sumberdem Village's Clean Village tradition, fairness is reflected through equal rights and obligations for all residents. Everyone is free to participate in activities, irrespective of age, religion, social status, or position. During the kenduri procession, fairness is also shown by allowing each religious group to pray according to their traditions, including Javanese *ujub* prayers, and separate prayers for Muslims and Christians.

“The Clean Village tradition here demonstrates that there is no division based on religious differences in our village—we are all the same. Our customs help unite these differences. For instance, during village celebrations, we have three prayer methods: the Javanese custom of *ujub-ujub*, Muslim prayers, and Christian prayers. The goal is the same; only the language and approach differ.” (YUW, Head of Sumberingin Hamlet).

Islamic Perspectives of Multicultural Education Values in the Clean Village Tradition

From an Islamic perspective, multicultural education must encompass three key elements: the principles of justice, humanity and unity, and respect for cultural diversity, as rooted in the Qur'an and Hadith (Madakir et al., 2022, p. 195). The concept of multiculturalism has been intrinsic to Islam since its inception, with significant discussions on the topic emerging in recent times. This is evident in the elimination of the social class system during the time of the Prophet Muhammad (PBUH), which marked the beginning of religious tolerance in a manner previously unseen (Khateeb, 2014, pp. 55–56). Nurcholis Madjid also supports this view, affirming that the principle of multiculturalism aligns with Islamic teachings and Muslim history, as well as the democratic and just principles outlined in Surah Ash-Shu'ara, verse 38 of the Qur'an (Madakir et al., 2022, p. 196). According to scholars, this democratic and just principle advocates for mutual agreements before any undertaking, which can be achieved through consensus and deliberation. Deliberation not only seeks a common goal but also serves as a conflict-resolution tool (Mubarok, 2019). Following this, the people of

Sumberdem village uphold the Clean Village tradition through deliberative practices that emphasize justice and democratic principles.

Islam is fundamentally a religion of peace. Azra notes that Islam teaches unity and integrity in both social and religious life (Islamy, 2022). Religion plays two crucial roles: guiding the practice of religious rituals and promoting tolerance and peace, fostering individuals who are devout in both religious and social dimensions (Mas'ud, 2020). A sense of peace arises from an awareness of pluralism and a recognition of human dignity, as highlighted in Surah Al-Hujurat, verse 13 of the Qur'an, which emphasizes the equality of all humanity (Khoir, 2017).

Surah Al-Kafirun, verse 6 of the Qur'an, states that everyone has the right to practice their own beliefs without coercion. The absence of compulsion in religion aims to foster peace. This principle is further supported by human history, which shows that humans, by nature, possess diverse inclinations and awareness (Khoir, 2017). The community of Sumberdem village upholds religious tolerance in the Clean Village tradition, where all religious groups participate equally. This provides a portrait of peace founded on tolerance, with the community not prioritizing a single truth in social life.

The Clean Village tradition fosters harmony among all religious communities in Sumberdem village, including Islam, Christianity, and local beliefs. Islam in Indonesia has historically coexisted harmoniously with local traditions, creating a unique dynamic that should be well-maintained. This reflects a reconstruction of classical Islamic theology, moving from an ethnocentric-normative orientation to a social-anthropocentric perspective (Madakir et al., 2022).

The above discussion supports the conclusion that the multicultural values observed in the Clean Village Tradition align with the harmonization ideals of Islamic teachings. These values indirectly fulfill the objectives of Islamic teachings by providing solutions to humanitarian issues and weaving diversity into harmony (Mustari & Umiarso, 2020). Through caring for

human—*insan kamil*—emerges. Such a person is devoted to God as *abdullah* (servant of God) and contributes to the social world as *khalifatullah* (God's steward) (Roqib, 2009).

Conclusion

The values of multicultural education embedded in the Clean Village tradition in Sumberdem village include social care, mutual cooperation, harmony in respecting diversity, deliberation, and fairness. These values indirectly fulfill the objectives of Islamic teachings by addressing humanitarian issues and weaving together a harmonious diversity. These principles contribute to the goal of cultivating the "perfect human being"—an individual who serves both God as *abdullah* and contributes to society as *khalifatullah*, balancing devotion with social responsibility.

The findings suggest that the Clean Village tradition can serve as a model for integrating multicultural values in community practices, especially in settings with diverse cultural and religious backgrounds. By promoting social care, cooperation, and fairness, communities can strengthen social bonds and reduce conflicts rooted in misunderstandings of cultural or religious differences. This approach could be applied in educational and community programs to foster inclusive environments that support mutual respect and collective well-being, aligning with both secular and religious frameworks for social harmony.

The findings of this study has limitations, therefore it is expected that future studies concern following areas: (1) Exploring the relationship between religion and culture in building social solidarity, with implications for Islamic religious education, (2) Examining the practice of multicultural education in community traditions in other regions, particularly in multiethnic areas, through the lens of Islamic religious education, and (3) Investigating the opportunities and challenges of multicultural-based Islamic education.

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