

Pawon as a main education chamber of multicultural values among Tenggerese society

Kurniawan Dindasari Nurdin

Universitas Yudharta Pasuruan, Indonesia

Email: rinbogami@gmail.com

Achmad Yusuf

Universitas Yudharta Pasuruan, Indonesia

Email: achysf@yudharta.ac.id

Abstract

Family education is very strategic because it is the first and foremost education carried out continuously in large portions. This study analyzed the *pawon* as a place for children's education regarding how it was carried out and what values were taught. The author focused on discussing the values of multicultural Islamic education. It was conducted using a qualitative method, so the data was qualitative, collected through interviews, observation, and documentation. In the Tenggerese society, the *pawon* is a fireplace and can be interpreted as a kitchen. The Tenggerese, who like to gather in the *pawon*, are very strategic in carrying out education in the family because parents will be free to communicate with children in the Tenggerese tribal family. This teaching is done through various methods, including examples, traditional advice, and methods of attention or supervision. The *pawon* is so important and valuable as it becomes an effective place to internalize the values of multicultural education from an Islamic perspective which is carried out through those methods mentioned. These values include a) *al-mushawarah* (democracy), *al-musawah* (equality), *al-'adl* (justice), *habl min an-nas* (humanity), *al-ta'arif* (knowing each other), *al-ta'awun* (cooperation), *al-salam* (peace), *al-tasamuh* (tolerance), *al-ukhuwwah* (brotherhood). With these values, it is hoped that children will be

ready to live in a multicultural society, especially in Tengger, where significant differences in religion and culture exist.

Pendidikan keluarga sangat strategis karena ini menjadi pendidikan pertama dan utama yang dilakukan secara terus menerus dalam jumlah yang besar. Studi ini menganalisis pawon sebagai tempat pendidikan bagi anak-anak terkait bagaimana hal tersebut dilakukan dan nilai-nilai apa yang diajarkan. Penulis membahas nilai-nilai multicultural pendidikan Islam. Penelitian ini dilakukan melalui metode kualitatif, dan data kualitatif tersebut diperoleh melalui wawancara, pengamatan dan dokumentasi. Pada masyarakat Tengger, *pawon* merupakan tempat perapian dan dapat disebut juga sebagai dapur. Masyarakat Tengger, yang suka berkumpul di *pawon*, menjadi sangat mudah dalam melakukan pendidikan dalam keluarga karena orangtua akan sangat mudah berkomunikasi dengan anak-anak mereka di suku Tengger. Ajaran ini dilakukan melalui berbagai cara, meliputi contoh, tradisi menasehati, dan cara memberikan perhatian dan pengawasan. *Pawon* juga menjadi sangat penting dan bernilai pada saat ia menjadi tempat yang efektif untuk menanamkan nilai-nilai multikultural dari sudut pandang Islam yang dilakukan melalui cara-cara yang telah disebutkan tadi. Nilai-nilai tersebut meliputi: a) al-mushawarah (konsultasi bersama), al-musawah (kesejajaran), al-'adl (keadilan), habl min an-nas (kemanusiaan), al-ta'aruf (mengetahui satu sama lain), al-tawawun (kerjasama), al-salam (kedamaian), al-tasamuh (toleransi), al-ukhuwah (persaudaraan). Dengan nilai-nilai ini diharapkan bahwa anak-anak menjadi siap untuk tinggal di dalam masyarakat multicultural, khususnya di Tengger, di mana perbedaan mendasar ada dalam agama dan budaya.

Keywords: *Pawon, multicultural values, cultural and religious diversity, Islamic education*

Introduction

Education means changing the attitudes and behaviors of a person or group of people to mature humans through teaching and learning efforts. It also means training, the process of action, or a way of educating. Another definition of education, according to Muhibbin Syah, is maintaining and providing training. In maintaining and delivering training, it is necessary to have teachings, guidance and leadership, morals, and intelligence. In English, education comes from the word educate, which means to give a warning (to elicit, to give rise to) and to develop (to evolve). In a narrow sense, education or education means

the act or process of action to obtain. According to Abdul Munir Mulkhan, Islamic education is a human activity, providing or creating opportunities for the actual potential to become sensitive or acquire new knowledge. Meanwhile, Hasan Langgulung formulated Islamic education as a process of preparing the younger generation to fill roles, transferring knowledge and Islamic values that are aligned with human functions to do charity in the world and reap the results in the hereafter (Haris, 2015)

In stating the goals of Islamic education, the figures, and education practitioners, have different opinions. The goals formulation of Islamic education is always based on the noble values of Islam, which of course, lead to the formation of human beings to complete devotion to Allah. In general, according to Samsul Nizar, the purpose of Islamic education is to make humans as human beings who are devoted to His Creator to build the world and manage the universe following the concept that has been set by Allah (Haris, 2015).

According to Zakiah Daradjat, the teaching method is a technique of delivering lessons to students. It is intended so that students can catch lessons easily, and effectively and can be digested by children well. Therefore, various ways can be taken. In choosing this method, the teacher is guided by the educational philosophy adopted and the lesson objectives. Besides, it is important to pay attention to students' nature who want to get education and learning materials. So this method is just specifying the producer to follow. The technique in Islamic education is always based on Islamic principles and values. According to Abuddin Nata, there are several methods in Islamic education, including; the exemplary method, the story method, the advice method, the habituation method, the law and reward method, the lecture method, and the discussion method (Haris, 2015).

The Tengger people are Javanese natives who live in the Bromo Tengger mountains, Semeru, East Java, where they existed before the Majapahit

kingdom was founded. The Tenggerese live in the districts of Probolinggo in the north, Pasuruan in the northwest, Lumajang in the east, and Malang in the west, bordering the Bromo Tengger Semeru National Park and Perhutani. The Tengger people are tribal, local, and traditional residents. These characteristics make the Tengger people still adhere to the cultural customs of their ancestors. Talking about cultural customs cannot be separated from the culture of the Tengger people themselves, which have many traditional ceremonies and traditions passed down from generation to generation to their children and grandchildren. Those customs are Kasada, Karo, Unan-unan, which are related to the life cycle, Agriculture, Development, and the influence of nature.

The temperature around Bromo Mountains is very cold, so there is one unique thing about this community, the existence of Pawon; where this word refers to the kitchen room but can also be specific again to the fireplace where the cooking is. This is where family members gather and talk to each other.

Informal education in the family occurs directly in this family interaction. In a multicultural society, especially regarding religion, multicultural values and education must be shared by parents with their children. Based on the condition of the multicultural Tenggerese society and the occurrence of educational interactions in the family. By qualitative methods through the interview, observation, and documentation for data collection, the authors want to reveal the values of multicultural Islamic education: the teaching materials and how the interactions in the *pawon* become a teaching chamber for the Tenggerese community.

The development of Islam in the Tenggerese community

Islam entered Tengger due to the collapse of the Majapahit kingdom in 1478 AD after being attacked by the Demak Bintoro kingdom. Many Majapahit people fled to Bali and the area around Mount Bromo. The pursuit of the Majapahit people to Tengger was led by ki Dadap Putih. Arriving at Tengger

Ki, Dadap Putih took the initiative to invite people to embrace Islam (Samsi, 2017). The fresh air around the Tenggerese makes the Tenggerese made a resting place for the public. In addition, the Tenggerese also trade. At that time, the Tenggerese and Islam coexisted. Muslims often come to salvation events carried out by the Tenggerese. In this way, the Tenggerese gradually embraced Islam. So, Islamic education only existed at that time, meaning the learning process (education) occurred after Islamization was successful. The author has not found out how the learning was at that time, but because it was still in the era of Wali Sanga, the possibility of education happening like Wali Sanga, but no old pesantren was found, so this is still in doubt.

The existence of Muslims can survive in the Tengger area because they make adaptations whose strategies include conformity, innovation, ritualism, and rebellion (Marzuki, 2018). From this point, it can be seen that Islamic education in Tengger cannot be separated from the teachings of the ancestors, who have a learning style that is a distinctive feature of Islam in Tengger. However, from the author's observation, Tengger Education currently exists in formal and non-formal ways that tend to be mainstream Islam. The Islamic style and high tolerance written by Suyono may come from hereditary teachings or the informal family domain.

One of these influences may come from the life of the Tengger Tribe, where there is a concept that forms the basis for acting in society, namely the idea of anteng-seger (Tengger), which means peace and prosperity. The value of "anteng seger" is taken from the mythology that developed in the community, namely the myth of the origin of Mount Bromo. For example, the values of beliefs that develop through oral and folklore are the capital owned by the Tenggerese people in achieving harmony among religious communities (Nurchahyo, 2018). The history of Tengger has a slight difference from information from traditional leaders where Tengger existed long before

Majapahit where Tengger was. A hila-hila land or holy land where the original religion was Buddhism (Interview with a tribal chief of Tengger).

Family education among Tenggerese people

Education is an exercise we are unconsciously trained to add insight into learning how to learn. Through practice, we can discover various sciences. With a lot of courses, we will be skilled at doing something. And can change the attitudes and behaviors of a person or group to reach human maturity through training and teaching (Amalia, 2017).

The purpose of education is enshrined in the Law (National Education System Law), which is to develop human potential based on faith, noble character, and responsibility (Mufarohah, 2018). According to Indonesian Law no. 20 of 2003 Article 13 paragraph 1, there are three educational pathways: formal, non-formal, and informal education, where informal education is the family and environmental education path (Constitution No. 20, 2003). Informal education is education that processes throughout the ages so that everyone acquires skills, values, attitudes, knowledge, and experiences from everyday life. These environmental influences include the effect on family life, work and game environments, libraries, mass media, and relationships. With neighbours (Constitution No. 20, 2003). So informal education is education that is taught not in institutions, is not organized, and education that runs by itself in the family.

From a sociological point of view, the family is the smallest unit in society which at least consists of a husband, wife, and children. Education within the household is also known as informal education way. The family environment has a significant role in education success because a person's development is strongly influenced by their family's social environment. The social environment can positively and negatively affect the growth and development of attitudes, morals, and religious feelings. It can be understood that the

application of Islamic education in the formation of the Muslim personality lies mainly in the family environment. The purpose of family education is so children can develop optimally. It covers all aspects of their child's development, namely physical, intellectual and spiritual (Tafsir, 2008).

The family is the first social environment for children. In the family environment, the child first gets conscious influence. Therefore, the family is the oldest educational institution, which is informal and natural. The family as the first educational environment is essential in shaping the pattern of the child's personality. Because in the family, children are first acquainted with values and norms. Education in the family provides basic knowledge and skills, religion and beliefs, moral values, social standards, and views of life that students need to play a role in the family and society (Ikhsan, 2005).

Family is a natural educational institution because there is a blood relationship between parents as educators and children as educated. Religious education in the household is the primary concern in the following description because religious education in the family is the key to education in the home, the key to religious education as a whole, it can even be called the key to education as a whole (Tafsir, 2008).

In Islam, the family is known as *usrah*, *nasl*, *'ali*, and *nasb* (Mujib, Ilmu Pendidikan Islam, 2008). The family environment is the first educational environment because it is in this family that children get the first education and guidance from their parents or family members. The family is the place to lay the foundations of students' personalities at a young age because children will be more sensitive to the influence of their educators (parents and other members) (Zuhairi, 2008). Family is a vehicle for forming the character of its members, especially children who are still under the guidance and responsibility of their parents. How families treat their children will impact the development of their children's behaviors (Zamroni, 2014), so it can be concluded that the most fundamental education is education in the family because the family

directly and gradually guides children continuously. In Islam, the family is the first learning for children, which significantly determines their understanding and perspective on religion. The world, in general, impacts the role and attitude of children in society. This is urgent, especially if the community in question is a pluralistic society, because each group must adapt to that social environment. This is where the role of the family is significant in guiding children in social relations with the community.

From the various reviews above, it can be concluded that education in the family is an effort made by parents in teaching and guiding children through informal channels that aim to accompany and prepare children so that they can develop their potential based on faith, noble character, and responsibility and are ready to live in society.

Children are weak in contemplating themselves and all their life and property needs, so it is not surprising that the burden of caring for and caring for children is on the back of people who have compassion and care for children. By nature, people who have compassion and care are parents, whether they are still bound in a whole family or have been separated (Syahraeni, 2015).

According to Fuad Ihsan in Hasbi Wahy, the education carried out by parents includes (Wahy, 2012): a) Maintaining and raising, b) Protecting and ensuring the health, c) Educating using various helpful knowledge and skills, and making children happy in this world and the hereafter through religious knowledge.

The family has an essential role in shaping the personality and development of children to achieve independence and optimal growth in their lives. Because the family is the first and primary educational environment and has a huge role, it has various specific functions. The meaning and style of these functions and their application will be influenced by the surrounding culture and the activity of the family in participating with culture and the social environment (Wahy, 2012). Meanwhile, Mollenhauer in M. Syahran Jailani, divided family education

into three functions (Wahy, 2012): a) Quantitative function like provision of basic needs where not only physical needs but also mental needs, b) Selective function, is a function in filtering children's experiences and unequal social positions due to the learning environment, and d) Pedagogic function, which is a function as the inheritance of values and norms.

Meanwhile, institutionally Rogers in Supriyono, the family functions as (Sucahyono, 2015); a) reproductive function, b) sexual function, c) economic function, d) social status function, e) socialization function (education), and f) psychological function.

In conducting education, various methods can be used to educate children, including (Khalida, 2014):

1. Exemplary Method

In this method, all behaviours and manners will be embedded in the child's personality. Therefore, exemplary is an essential factor in determining a child's personality. For example, if a student is betrayed by a traitor, the child will grow up to be a traitor because the child always imitates the educator's behaviours. In this case, the Tenggerese parents show a polite attitude when gathered by giving children the opportunity to tell stories about their days. This is a reflection of respect for others.

2. Traditional Methods

According to Avicenna, should a small child associate with other children with good character and commendable habits, then children will imitate each other. Meanwhile, according to Imam Ghazali, children's routines are good or bad according to their inclinations and instincts. From this information, it can be concluded that Islamic education refers to teaching and habituation. Tenggerese's parents use culture as material to guide, for example, by showing excellent and polite Tengger language and getting used to it when communication occurs around *Pawon*.

3. Advice Method

The method with advice and giving good advice. This method is effective because sincere and influential advice will get a good response if received with a clear heart. This method is also carried out in the Tenggerese *pawon*, where the problem child will be invited to talk in the *Pawon* because it is a private place usually located at the back of the house.

4. Method of attention or supervision

That is the method by using full attention and following the child's moral development and mental readiness. This education is a solid basis for forming a perfect human being. In teaching, Tenggerese parents always keep an eye on their children in how they speak and tell their days.

Parents always want to guide their children to be good and have strong personalities and healthy mental attitudes with commendable morals. Therefore, parents must be able to carry out their role optimally. Roles related to the implementation of functions, duties, and responsibilities. The part of parents discusses the performance of parents' duties, functions, and responsibilities in providing education to children.

The first and foremost role carried out by parents is to place themselves as educators for their children. Parents are the first educators in a child's life. Daradjat believes that parents, in this case, the father and mother, play an important and very influential role in their children's education. When a child is born, the mother is always there beside him. Therefore, the child imitates the temperament of his mother, and usually, a child also loves his mother more if the mother carries out her duties well (Daradjat, 2002).

The parents' personality, attitude, and way of life are elements of indirect education, which naturally enter into the personality of a child in a growth period. Children's attitude toward their friends and the surrounding environment is strongly influenced by the parents' attitude toward education in the family. Arifin distinguishes the role of parents towards their children, where

parents act as children's educators and parents act as custodians and protectors of children (Arifin, 2007).

Educating children is an obligation that must be fulfilled by parents to their children because, by nature, parents have been mandated to be mentors in their families. Mothers, as part of their children's parents at home, are the first and foremost educators for their children. Quraish Shihab in Abdullah Sani describes mothers as their children's first and foremost educators.

Besides parents as educators for children, parents also act as custodians and protectors of children. Parents are responsible for the safety and happiness of their children. According to Quraish Shihab, parents play a role in the household to make the house a *Sakkan*, which is a pleasant and reassuring place for all its members (Arifin, 2007). It can be concluded that parents play a role in children's education in preparing children to become complete human beings who grow and develop based on Islamic standards through the provision of education, guidance, supervision, and example.

Islamic multicultural values

Value is defined as a price, award, or estimate. This means that value is defined as a "price" attached to something; sometimes, the value shows good, but it is bad according to the beliefs and views of a person or society based on societal norms and morals. Meanwhile, Muhaimin defines value as a belief that becomes the basis for people to act. In other words, value is inherent in all actions and deeds. Values are also an essential reference for human life, so their lives and actions become valuable. Wherever humans live, values must be respected and obeyed in life (Mustafida, 2020; Rosyad, 2020).

In the process of Islamic education, various Islamic values can support the implementation of education, which becomes a series or system in it (Trisnawati, 2018). This religious value has three coverage aspects in Islam: faith, worship, and morals. Aqidah values teach God as the creator of the

universe, worship values teach that every human action is always based on a sincere heart, and moral values teach that every human behaves according to the right or good norms or *adab*. Culturing religious values is an effort to introduce and teach the essence of spiritual teachings to children so that they can know and understand them and will later familiarize themselves with carrying out these religious teachings (Lopez & Kambutu, 2011; Saputra, 2014). Meanwhile, according to Raden Ahmad Muhajir Ansori the values practised in everyday life are faith, sharia, and morals, where worship is included in *shari'ah* (Saputra, 2014). According to Enang Hidayat in the book "*Islamic Religious Education*", the integration of faith, *shari'ah*, and moral values state that what is taught or Islamic teachings consist of three parts, namely faith, sharia, and morals, where worship is included in the sharia category (Saputra, 2014; Balakrishnan, 2017). This follows Sarinah's opinion that there are three Islamic education frameworks: faith, sharia and morals (Balakrishnan, 2017; Sarinah, 2017). From some of these theories and the concepts described, it can be concluded that the values of Islamic education consist of faith, shari'ah and morals where worship is part of shari'ah values.

Aqidah stipulates that there is no doubt in the person who makes the decision (al-Atsari, 2016). One aspect of Islamic religious values is faith, a *masdar* form of the words *aqada*, *ya'qidu*, *'aqdan-'aqidatan*, which means conclusion, bond, connection, agreement and solid. While technically, aqidah means faith, trust and belief. The growth of trust is certainly in the heart, so what is meant by aqidah is an idea that pierces or is knotted in the heart. Meanwhile, according to the term, aqidah are things that must be justified by the heart and soul, it feels peaceful because of it, so that it becomes a solid belief that is not mixed by doubt. M. Hasbi Ash Shiddiqi said aqidah, according to the terms of language (Arabic) is firmly held and planted in the soul and cannot be moved from it. As for aqidah, according to Shaykh Mahmoud Shaltut, is the theoretical aspect that requires, first of all, to be believed in a

faith that should not be interfered with by suspicion and not influenced by doubt. Aqidah is something that must be considered to be accurate by the heart, soothes the soul, and becomes a belief that is not mixed with doubt. The characteristics of Islamic Aqidah are very pure, both in-process and content. Aqidah in Islam then must affect all activities carried out by humans so that all these activities are worth worship.

Muhammad Shaltut in Endra Muhadi, argues that sharia is the rule made by God to guide humans in their relationship with God or with fellow humans (Muhadi, 2019). Sharia is a way of life determined by Allah SWT as a guide in living life in this world to lead to the afterlife. Its function is to guide humans based on sources of Islamic law, namely the Qur'an and Sunnah. In general, shari'ah functions as a way of life taught by the Prophet Muhammad SAW so that human life is more directed towards the afterlife.

In the KBBI, Akhlak means a character or deed. The word morality in Bahasa Indonesia can be equated with the words *moral*, *etika*, *karakter* dan *sikap* (Afriantoni, 2019). The act of morality is an act that has been firmly planted in a person's soul so that it has become his personality (Nurhayati, 2014). And morality is the ability of the soul to produce an act spontaneously without any thought or coercion (Munirah, 2017). Morality is inherent in oneself, united with behavior and deeds (Habibah, 2015).

In general, there are two morals in Islam, namely noble character and despicable character. Noble morals must be practised in everyday life, while deplorable morals must be avoided daily (Manan, 2017). Good morals will become the essence of religion and are the fruit of the sincerity of those who are pious, as well as training for people who are experts in worship to draw closer to Allah (Mz, 2018).

Normatively, the goals to be achieved in actualizing Islamic religious values include three dimensions of life that educators must develop. First, the spiritual dimension, namely faith, piety, and noble character; second, the cultural

dimension, an independent personality, and social and national responsibility; third, the intelligence dimension for progress, namely intelligence, creativity, skill, work ethic, professional, and innovative. This intelligence dimension has implications for understanding the values of the Qur'an in education (Hladik & Jadama, 2016; Junaedi, 2017).

Meanwhile, in multicultural education, Benett in HAR Tilaar in Fatimah Ahmad said that there are four core values of multicultural education, namely: a. appreciation of the reality of cultural plurality in society, b. recognition of human dignity and human rights, c. development of global community responsibility, d. development of human responsibility towards planet earth (Ahmad, 2019). According to Suryana in Fita Mustafida, the values of multicultural education are in the form of democracy in justice, humanity, view of pluralism, and tolerance (Alexander, 2015, Mustafida, 2020).

In Islam, values are taken from the teachings of the holy book Al-Qur'an. This is where values are taught, including multicultural values. Among these values are social values such as *Islah* (peace), *'adl*, *Ukhuah* (Brotherhood), *Ta'aruf* (knowing each other), and *Musawah* (Equality). While in the form of a prohibition, namely a prohibition for humankind from making fun of, mocking, calling with wrong titles, having evil thoughts, looking for ugliness, and gossiping. Many studies mention the existence of multicultural values in Islam, among others; which says the presence of multicultural Islamic values in the Qur'an and Hadith are classified into three parts of importance: 1) democracy, equality, and justice; 2) humanity, togetherness, and peace; and 3) social attitudes (Recognition, acceptance, and appreciation to others). Meanwhile, Z Baidhawiy in Fita Mustafida mentions that the multicultural values of the Islamic perspective include: learning to live in differences, mutual trust, mutual understanding, mutual respect, open-mindedness, appreciation, and interdependence of conflict resolution, and non-violent reconciliation (Sánchez et al., 2017, Mustafida, 2020).

There is a match between multicultural values in the Western perspective and multicultural values in the Islamic perspective. However, the source of the truth of these multicultural values is different. If multicultural values in the Western view originate from philosophy and rely on human rights, multicultural values in the Islamic perspective originate from revelation.

***Pawon* on Tenggerese people's perspective**

Pawon is the native word of the Tenggerese which means kitchen but can also mean a fireplace. This place where in the history of humankind has played a significant role in the cognitive revolution. According to Harari, the discovery of fire was an essential step in the development of the human species, starting with fire being used to warm oneself, scare off predators and occasionally burn down forests (Harari, 2017). The function of warming themselves and cooking is often found in the Tengger tribe, where family members will surround the fire to seek warmth while telling stories and exchanging knowledge from guests and members themselves. Not only in the house, but fireplaces are also often found at outposts where male villagers often spend their time gathering near the fireplace while chatting and sharing knowledge. So it can be seen that fire is an essential element for the Tengger people because the Tengger temperature is very cold, around 18 degrees Celsius at night and even colder in the morning.

For the Tenggerese community, *Pawon* is a gathering facility that warms both body and soul given by the people around who help warm themselves. In the morning, when the mother cooks, the child and father will also be around *Pawon*. Continuous communication provides an intentionally or spontaneously opportunity for parents to educate their children. The child will tell about his days, and the parents will give advice, praise, and direction for the child to live the day better. The warm atmosphere allows the child to continue to be around the fireplace, especially in the morning and evening.

Pawon as a place for cooking is also very important in joint cooking events, usually held at the village hall when there are certain events. Mothers in large numbers will share experiences and chat about their children. This can be called gossip. In theory, gossip can be a unifying medium (Harari, 2017) where parents will be more able to work together in sharing and increasing trust in one another. It is undoubtedly essential to share with other educators; of course, the educators, in this case, are parents.

In short, *pawon*, for the Tengger people, is a heat source for warming the body and cooking and also has other essential functions, such as sharing experiences, knowledge, and informal education chamber; according to the author, it means a private or formal gathering place, not like a living room that tends to be legal and not visited very often.

***Pawon* as an education chamber among Tenggerese people**

As previously explained, *pawon* is a gathering place that can be called the most frequented by family members, so there is a lot of interaction. In these frequent and simultaneous interactions, there is an informal education process carried out by parents for their children. According to the theory, the parent's role is to educate their children. The education provides internalization of the values understood or owned by parents. These values are related to the Islamic perspective of multicultural education, which are:

1. al-Mushawarah (mutual consultation)

Deliberation is a negotiation activity in exchanging opinions from various parties regarding an issue to be considered and decided, and the best is taken for the common good. Deliberation in Islam is a noble and important practice so that deliberation participants always pay attention to ethics and deliberation attitudes while putting their trust in God, the All-Knowing and All-Wise. The field or object of deliberation is all the problems of human life. However, not all problems in Islam can be resolved using deliberation.

Deliberation is only carried out in matters that are not explicitly stated in the texts of the Qur'an and the Sunnah of the Prophet. Many benefits can be obtained from deliberation, but the most important thing is to respect and obey the decisions taken based on deliberation, with the hope of achieving success with the common good, starting from the family environment and society to the life of the nation and state (Abdullah, 2014; R'boul, 2021). The learning of this deliberation is directly exemplified by the Tengger tribe's parents by deliberation between mother and father so that children can imitate or learn good deliberation.

2. *al-Musawab* (Equality)

Equality is a value that adheres to the principle that every individual has equal rights and positions in society. Therefore, without exception, every individual has an equal opportunity to participate in social activities in the community in learning. Later the teacher will provide an understanding to students about all humans having the same rights and options; there is no difference between socializing and learning. There is togetherness and acceptance of differences between each other (Ahmad, 2019). In the Tenggerese family, children are given an understanding of the multicultural reality that surrounds them, and is always emphasized to respect each other. This is also exemplified when parents receive guests of different religions where guests will still be warmly welcomed. This reflects the non-discriminatory attitude of humans, which leads to egalitarianism or equality.

3. *al-'Adl* (Justice)

Justice is a broad term in all its forms: cultural, political, and social justice. Justice itself is a form in that every human being gets what he needs, not what he wants (Ahmad, 2019). Justice can be interpreted as goodness, virtue, and truth, a moral obligation that binds members of society with one another. Justice as a value is a goal mutually agreed upon by community members and strives to achieve it for justice itself. Another meaning of

justice is as a result or a decision obtained from the application or implementation of the law. Justice is also defined as an ideal element or idea contained in all laws (Ahmad, 2019, Logvinova, 2016).

The fundamental nature of humanity, including the necessity of upholding justice, is part of *sunat Allah*, because of human nature from God and the agreement between man and God. As *sunat Allah*, the necessity of supporting justice is a necessity that is an objective law, does not depend on anyone's personal will, and is immutable which becomes the law of the universe (Anan, 2020). The value of justice is taught through Tenggerese parents' lectures while chatting with children in *Pawon* or listening to children's stories about their problems. Parents give suggestions that contain justice in it.

4. *Hablum min an-nas* (Human relation)

Humanity is basically an acknowledgment of humans' plurality, heterogeneity, and diversity. This diversity can be in the form of ideology, religion, paradigm, ethnicity, mindset, needs, economic level, and so on (Ahmad, 2019). Humanity values expect humans to recognize and treat humans according to their dignity and worth, recognize equality, equal human rights and obligations, love fellow human beings, create an attitude of tolerance and compassion, and uphold human values and dare to defend truth and justice (Benuf, 2020). Humanity values are also taught in how parents respect family members and when they show affection for their children while eating together at *pawon*.

5. *al-Ta'aruf* (Knowing each other)

Linguistically, *Ta'aruf* means 'to know' or 'to know each other'. Derived from the Arabic word '*ta'arafa*'. Knowing this is not only limited to knowing names. In Islam, *ta'aruf* is a process of getting to know someone closely, either friends or companions (Akbar, 2015). Allah created humans to know each other even though they are of different tribes and nations and are

brothers and sisters, both male and female. The stronger the introduction of one party to another, the more opportunities are open for mutual benefit. The introduction is needed to draw lessons from each other and the experience of the other party, not to boast about the height of lineage or lineage because pride is only judged in terms of piety. The impact is reflected in the peace and prosperity of worldly life and the happiness of the hereafter (Muttaqin, 2018, Lu et al., 2022). In his teaching on the Tengger tribal family, parents will introduce their children to guests who come. This is intended so that you get to know people around you or distant relatives and because *pawon* is a place to receive guests, this education is carried out in *pawon*.

6. *al-Ta'awun* (Mutual assistance)

As social beings, humans cannot live alone, even though they have everything. Materials are abundant so that at any time, what he wants can be fulfilled, but he cannot live alone without help from others, and he will never get happiness (Ahmad, 2019). Togetherness is taught when parents and children help each other in the *pawon*, from cooking, making fires, and doing children's homework to fathers making children's toys.

7. *al-Salam* (Peace)

Harmony in Arabic is *rukun* which means pillar, supporting the house, giving peace and prosperity to its inhabitants. Broadly speaking, it means an atmosphere of brotherhood and togetherness among all people, even though they are different in ethnicity, religion, race, and class (Ahmad, 2019). When parents resolve conflicts or provide direction if children have problems with their friends, peace is taught. Parents will be directing their children to always prioritize peace.

8. *al-Tasamuh* (Tolerance)

Tolerance is the ability to be able to respect the essential traits, beliefs, and behaviours of others. Tolerance is also a trait or attitude of appreciating or

allowing the establishment of views, opinions, thoughts, habits, and behaviours towards others against us. The essence of tolerance is peaceful coexistence and mutual respect among diversity. Tolerance in religion here is not an attitude of accepting the teachings of other religions, as in the case of belief. But the perspective of the diversity of adherents of one religion in social life with people who are not of the same religion. As religious people, it is hoped that they can build a tradition of religious discourse that respects the existence of faith (Ahmad, 2019). Tolerance education taught the same as humanity and peace so that children can better appreciate differences and get used to a multicultural environment.

9. *Ukhuwwah* (Brotherhood)

Brotherhood (*ukhuwwah*) in Islam is not meant to be limited to kinship because of heredity, but what is meant by the brotherhood in Islam is bound by creeds (fellow Muslims) and brotherhood because of the function of humanity (fellow human beings, creatures of Allah). The Prophet exemplified the brotherhood between the Muhajirin and the Ansar and established brotherly relations with tribes who did not believe and cooperate with them (Zen, 2014). Brotherhood is always taught by Tenggerese's parents in *Pawon* when there are guests from other areas where children will be directed towards understanding that we are all brothers. This value is taught together with the importance of getting to know each other.

Conclusion

The *pawon* for Tenggerese people differs from another community perspective. For them, the *pawon* is a fireplace and can be interpreted as a kitchen. The Tenggerese people who like to gather in the *pawon* are very strategic in carrying out education in the family because parents will be free to communicate with children for the Tengger tribal family. This teaching goes through various or exemplary methods, traditional methods, advice methods, and methods of

attention or supervision. Knowing this unique perspective, readers can use something the same as the *pawon* to make education media conduct informal education in our place.

The subject and the internalized values cannot be separated from the role of the *pawon*, which is very important and helpful. This place becomes an effective place to internalize the values of multicultural education from an Islamic perspective which is carried out through various methods mentioned. These values that authors find include: a) al-Mushawarah (Democratic/Deliberation), al-Musawah (Equality), al-‘Adl (Justice), Habl min an-nas (Humanity), al-Ta’aruf (to know), al-Ta’awun (Togetherness), al-Salam (Peace), al-Tsamuh (Tolerance), Ukhuwwah (Brotherhood). With these values, it is hoped that children will be ready to live in a multicultural society, especially in Tengger, where significant religious and cultural differences exist. Knowing these multicultural values, readers can implement these values in other informal family education in other various methods.

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