

Intellectual Discourse

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and Security in PCVE (Preventing and
Countering Violent Extremism)**



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Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ، اِ، اُ	a		آ، عَ، يَ	an
وْ	u		وُ	un
يَ	i		يِ	in
آ، عَ، يَ، عِ	ā		وِ	aw
وْ	ū		يِ	ay
يِ	ī		وُ	uww, ū (in final position)
			يِ	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

Local Wisdom-Based Multicultural Education: Muhammadiyah Experience

Abdul Mu'ti*

Alpha Amirrachman**

Abstract: Local wisdom plays a role in helping to face every day challenges. Indonesia's society is multicultural and has a variety of local wisdom. Local wisdom is a product of thoughts, views of life, behavior, habits, and other elements produced by certain communities that show the identity and uniqueness of that community. The diversity of local wisdom can be accessed and cultivated through education because education is a place for the nation's future generations to learn and be guided as citizens and leaders. Through its network of members spread across various parts of the country, Muhammadiyah has established a large number of educational institutions from early childhood to tertiary institutions spread across the archipelago. The motivation is the da'wah of Islam through educational institutions. At the same time, Muhammadiyah carries the spirit of inclusivity as it has organised education for all. It can be said that Muhammadiyah adjusts itself to the local wisdom by accepting students regardless of religious, ethnic, citizenship and economic background. This inclusivity of Muhammadiyah educational institutions is proven by the fact that it is mostly Christian students who attend many Muhammadiyah schools and universities in the eastern parts of Indonesia. The teachers play the most important role in ensuring that a democratic, peaceful and enriching schooling eco-system comes into existence. The training of the teachers and support staff can be perceived as emphasising on three major parts: awareness, knowledge, and skills.

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Keywords: local wisdom, multicultural education, inclusivity, teachers

Abstrak: Kearifan tempatan memainkan peranan dalam membantu menghadapi cabaran setiap hari. Masyarakat Indonesia berbilang budaya dan mempunyai pelbagai kearifan tempatan. Kearifan tempatan ialah hasil pemikiran, pandangan hidup, tingkah laku, tabiat, dan unsur-unsur lain yang dihasilkan oleh masyarakat tertentu yang menunjukkan identiti dan keunikan masyarakat tersebut. Kepelbagaian kearifan tempatan boleh diakses dan dipupuk melalui pendidikan kerana pendidikan adalah tempat untuk generasi masa depan negara belajar dan dibimbing sebagai rakyat dan pemimpin. Melalui jaringan ahlinya yang tersebar di serata pelosok tanah air, Muhammadiyah telah menubuhkan sejumlah besar institusi pendidikan dari peringkat awal kanak-kanak hingga ke institusi pengajian tinggi yang tersebar di seluruh nusantara. Motivasinya ialah dakwah Islam melalui institusi pendidikan. Pada masa yang sama, Muhammadiyah membawa semangat inklusif kerana telah menganjurkan pendidikan untuk semua. Boleh dikatakan Muhammadiyah menyesuaikan diri dengan kearifan tempatan dengan menerima pelajar tanpa mengira agama, etnik, kewarganegaraan dan latar belakang ekonomi. Inklusiviti institusi pendidikan Muhammadiyah ini terbukti dengan kebanyakan pelajar Kristian yang bersekolah di banyak sekolah dan universiti Muhammadiyah di wilayah timur Indonesia. Guru memainkan peranan yang paling penting dalam memastikan wujudnya ekosistem persekolahan yang demokratik, aman dan memperkaya. Latihan guru dan kakitangan sokongan boleh dilihat sebagai menekankan kepada tiga bahagian utama: kesedaran, pengetahuan, dan kemahiran.

Kata kunci: kearifan tempatan, pendidikan pelbagai budaya, keterangkuman, guru

Introduction

This paper explores the importance of local wisdom in fostering peace through education and to cultivate awareness among students of both their national and local identity. Later it elaborates the role of Muhammadiyah as a modernist Muslim organisation in Indonesia that establishes and runs numerous educational institutions throughout the archipelago and how the organisation adopts local wisdom by being inclusive through the acceptance of students regardless of religious, ethnic, citizenship and economic backgrounds. The paper analyses why non-Muslim students have chosen Muhammadiyah schools and their parents' perception. It then discusses the nature of multicultural

education by putting an emphasis on human relations in all its forms and the incorporation of positive social contributions of various ethnic and cultural groups to reduce religious tensions in the classroom. This is done while ensuring the emphasis on students' learning experience and academic achievements. Finally, the paper elaborates the importance of teachers and their role in making sure the democratic, peaceful and enriching school eco-system is sustained and how teacher training involves instilling cultural awareness of local wisdom together with the more conventional knowledge and skill requirements.

Local Wisdom in Education

Culture is a form of self-expression, which creates communal identity from which local wisdom come to take a central part in the life of a community. In various cases, local wisdom plays a role in helping people to face everyday life challenges. In this case, local wisdom can be identified across various sections of human expressions such as social patterns, perceptions and lifestyle (Pesurnay 2018). According to Geertz, (1973), local wisdom is a traditional culture element that is related to human resources, source of culture, economic, security and laws.

In Indonesia's context, society is multicultural and it has a variety of local wisdom. For example, in the province of Maluku, the local wisdom is known as *pelagandong*, which is a traditional concept of brotherhood symbolizing deep ties between different communities, often across religious and ethnic boundaries, and is built on both agreements (*pela*) and shared ancestry (*gandong*). *Pelagandong* can still be found and is customary in various villages on the islands of Ambon Haruku, Saparua, Nusalaut and Seram, peacefully connecting Muslim and Christian villages (Amirrachman 2012). In Wajo, South Sulawesi, the value of *adek pangadereng* encourages the people to respect law, human rights and democratic institutions. *Adek pangadereng* is a foundational concept reflecting a system of norms, rules, and customs that guide social behavior (Wagiran 2011).

As mentioned earlier, the diversity of local wisdom can be developed and disseminated through education by bridging and contributing to both national and local identities. With the dissemination of local wisdom through educational syllabus, it is hoped that students can realise and understand the local wisdom of the archipelago. With the

internalisation of local wisdom, a unique philosophy and identity of education in Indonesia can be created because local wisdom is the basis for the development and implementation of learning (Prihatini 2017). Furthermore, the potential of local wisdom in fostering peace through education should be given special attention by the government so that learners would be familiar with their own local area and understand well about their own local wisdom in the context of mediation and conflict resolution (Darmadi 2018).

The role of education in fostering multicultural society is important because classrooms can be perceived as a miniature of 'real' society. 'Real' here refers to societies outside school where members of the school are from. In this case, classrooms can provide a flawless environment where accepted and good values are transferred and adopted. Hence, the celebrated values would be further disseminated by members of the classrooms to the wider public once they return to their society (Hermawan 2008).

According to Prihartini (2017), to maximise positive interactions among members of the school, real efforts are needed to develop education that has an identity based on local wisdom, national vision and global citizenship. The education system contributes to forging local, national and global aspects by increasing knowledge, skills, and values that encourage students to identify, understand, and realise, and commit to applying them. The importance of local wisdom in collaboration with the needs of the national and global context is mentioned in the Indonesia's national education law. In Indonesia, the National Education System Law (UU Sisdiknas) No. 20 of 2003 concerning the management of education states that district/city governments manage basic education and secondary education, as well as education units based on local excellence. Based on the National Education System Law, education is processed by utilising local advantages. Each region in Indonesia has its own advantages, one of which is local wisdom. One of the challenges is, indeed, how to integrate these local values and wisdom into educational setting (McConlogue 2020).

The Muhammadiyah Experience

Origin and Purpose

Muhammadiyah, established in 1912, is a modernist Islamic organisation devoting itself to establishing and developing educational

institutions. Through its network of members spread across various parts of the country, Muhammadiyah has established a large number of educational institutions from early childhood to tertiary institutions spread across various regions. One way of Muhammadiyah's Islamic da'wah is through educational institutions, which continue to adapt according to current developments, including in the era of digitalization such as the current Industrial Revolution 4.0 era (Ali & Maksum 2024; Lubis, et al 2023; Tholkah 2013). With a very large number of schools and students' diverse religious backgrounds, Muhammadiyah also had to deal with a dilemmatic situation. The dilemma is between being an educational institution that follows the government, and an organisation that has a proselytising mission, considering that Muhammadiyah is an Islamic movement of da'wah *amar ma'ruf nahi munkar* (enjoining right and forbidding wrong) which aims to build a true Islamic society. The background of Muhammadiyah's birth is closely related to various social and religious problems caused by a syncretic religious life that deviates from the teachings of the Qur'an and Hadith, the decline of Islamic education and the backwardness of Muslims, the aggressiveness of Christian/Catholic missionary activities and the penetration of European nations (Pasha and Darban 2003, pp. 121-126: see also Junaidi 2023).

What Muhammadiyah has done so far is more in the process of cultural Islamisation, not the formalisation of Islam. Muhammadiyah was a movement for the re-Islamisation of Javanese Islamic society. That is, Muhammadiyah's da'wah aims to make an Islamic society, rather than aspires to formally establish a sharia state (Nakamura 1983). Muhammadiyah realises that Indonesia is a multicultural and multireligious country. For centuries, the Indonesian people, consisting of hundreds of tribes and ethnicities, coexisted peacefully. Based on the 2000 population census, in Indonesia there are 101 ethnic groups that have their own sub-ethnics. The total number of ethnicities and sub-ethnics is more than 1000. The largest ethnic compositions with more than one million are Javanese (83,865,724), Sundanese (30,978,404), Malay (6,946,040), Madurese (6,771,727), Batak (6,076 .440), Minangkabau (5,475,145), Betawi (5,041,688), Bugis (5,010,421), Banten (4,113,162), Banjar (3,496,273), Bali (3,027,525), Sasak (2,611.059), Cirebon (1,890,102), Chinese (1,738,936) (Arifin, E. N. and A. Ananta, 2003). Furthermore, based on the 2022 population census,

Indonesia has 275 million people who identify mainly with Islam as the overwhelming majority followed by Christianity, Catholicism, Hinduism and Buddhism. For houses of worship - Indonesia has 285,631 mosques, 76,686 churches (including Catholic churches), 14,826 puras or Hindu temples, and 4523 viharas and klentengs or Buddhist temples (Kementerian Agama Republik Indonesia 2022). While Indonesian people are very religious and obedient in carrying out their religious teachings, Indonesia is not a religious state (non-theocratic state) (Hassan 2006).

The Pancasila

The Indonesian state is based on Pancasila, which is extracted from the traditional values of the Indonesian nation. Pancasila—to borrow Abdullahi An-Naim’s term—is the “Golden Rule” (Basic Rule), which has universal values across cultures, religions and human rights (An-Na’im 2007, p. 47). The majority of religious people accept the existence of Pancasila because it provides an umbrella for plurality and freedom for every citizen to worship according to their beliefs. In the Congress in Semarang in 1984, Nahdlatul Ulama accepted Pancasila as the principle of the organization. A year later, 1985, through the 41st Congress held in Surakarta, Muhammadiyah accepted Pancasila as the principle of the organization and change the original purpose of the organization “to create an Islamic society” into: “to form a major, just and prosperous society that is blessed by Allah SWT.” Muhammadiyah’s acceptance of Pancasila took a very long time and theological debates that affected the exit of the “puritan” group from Muhammadiyah, see Harun, L. (1989) Muhammadiyah dan Azas Pancasila (Muhammadiyah and Pancasila Ideology). Jakarta, Pustaka Panjimas. At the 44th Congress in Jakarta, Muhammadiyah again included ‘Islam’ as the organisational principle. However, as stated by the General Chairperson of PP. Muhammadiyah, M. Din Syamsuddin, in his *iftitah* speech at the Muhammadiyah Tanwir, 25 April 2007, in Yogyakarta, Muhammadiyah remains firm in supporting Pancasila as the state’s foundation. In the 1945 Constitution, article 29 states: (1) The State is based on the Supreme Deity; (2) The State guarantees the independence of every resident to embrace their respective religions and to worship according to their religion and beliefs. Through the natural process of accommodation, acculturation and assimilation, religious and cultural plurality forms a tolerant and open national character. The majority of the Indonesian population is

Muslim, but the 'cultural trade marks' are Hindu and Buddhist heritage such as Borobudur and Prambanan temples, etc. The strong link between religion and culture make religions in Indonesia - including Islam - syncretic (Azra 1999). Sociologically, syncretism does not always have a negative meaning. Pesantren as an educational institution that is uniquely Indonesian is a product of Javanese-Islamic syncretism. Javanese influence in Islam is also seen in religious celebrations, mosque architecture, etc. In the context of Muhammadiyah, attitudes towards local culture are an interesting discourse. Internal Muhammadiyah debate regarding culture shows the occurrence of a dynamic plurality of thoughts throughout history. This plurality of thought causes differences in da'wah strategies and organisational movements between "puritan" groups and "cultural" groups and gives birth to several variants within Muhammadiyah, (Mulkhan 2000 and Chamim 2003). Junaidi (2023) further asserted that is a tug-of-war between "puritan Muhammadiyah" and "culturalist Muhammadiyah) within the organisation, underlining the dynamic and possible shift of religious interpretation.

Muhammadiyah also carries the spirit of inclusivity as it has organised education for all. It can be said that Muhammadiyah adjusts itself to the local wisdom by accepting students regardless of religious, ethnic, citizenship and economic background. This is line with Hermawan's (2008) argument that one of the important values that need to be cultivated and transferred to students as members of the classroom society is an awareness of the understanding of pluralism. This is because of the fact that our societies are made up of various ethnic and religious groups. This awareness is proven by not thinking and believing that we are the one and only privileged group and by recognising the possibility that other groups maybe right about things in question and could hold alternative truths. In this case, having an awareness of plurality and the idea of pluralism should prevent us from becoming a regime of truth that downplays or denies the existence of other groups that are different from us without valid reasons. Students need to essentially experience, recognise, live and hold dearly the value of pluralism. Indonesia has seen social upheavals that have been encouraged by the arrogance of particular groups over others and this should serve as a lesson that the value of pluralism needs to be deeply cultivated in school environment. As such teachers are expected to share the idea of pluralism and transfer this value to students.

Muhammadiyah Schools

Muhammadiyah schools carry three functions: education, Islamic *da'wah amar ma'ruf nahi munkar* and cadre. This can be seen in the vision and mission of the Elementary and Secondary Education Council (*Dikdasmen*) as an assembly that is specifically devoted to the organisation of Muhammadiyah education. The vision of the Council of Dikdasmen is to organise effective management and educational networks as an advanced, professional and modern Islamic movement and to lay a solid foundation for improving the quality of Muhammadiyah education. The mission of the Educational Education Council are: (a) to uphold the pure belief in monotheism; (b) disseminating Islamic teachings that are sourced from the Qur'an and Sunnah. (c) realising Islamic charity in personal, family and community life; (d) making Muhammadiyah educational institutions a center for education, *da'wah* and cadre. Based on this context, Muhammadiyah has an experience in helping disseminate the value of pluralism towards Indonesia's plural society.¹ This inclusivity of Muhammadiyah educational institutions is proven by the fact that mostly Christian students attend many Muhammadiyah schools and universities in the Eastern parts of Indonesia. In this case, Muhammadiyah carefully adopts local wisdom in running its education institutions. According to Mu'ti and Ul Haq (2009) there are aspects that can be learnt from this.

First, religious pluralism in the life of our nation is not only based on hard facts in the form of a diversity of cultural systems, but has also been strengthened by a socio-educational system that is oriented towards civil society education. By opening up to non-Muslim students, Muhammadiyah schools have more or less embodied the spirit of civic education shown through the dissemination and institutionalization of democratic culture into educational institutions. Citizenship education itself began to be adopted and developed in Indonesia not long after the

¹ Studies on religious pluralism and multiculturalism have begun to receive attention since political reforms were marked by the development of democracy that tends to be liberal, regional autonomy, good governance, political openness and the spread of ethnic and religious nuanced violence. Although the ideas of pluralism, democracy, civil society and multiculturalism has been written and published quite a lot, research on pluralism in education is limited, especially those related to Muhammadiyah.

reforms rolled along with demands for democratisation, for example, the study on the development of the Muhammadiyah movement in the 1930s in Sumatra, Aceh, and Sulawesi (Alfian 1989 and Chamim 2001). Interestingly, the majority of students at various Muhammadiyah universities also come from the NU or Nahdlatul Ulama as seen at Malang Muhammadiyah University and in Surakarta and Two thirds of students of Kupang Muhammadiyah University are non-Muslims (Protestant and Catholic).

Secondly, from an academic perspective, the experience of a Muhammadiyah school in Nusa Tenggara Timur (NTT) e.g. SMA Muhammadiyah Ende, that provides religious education to Catholic students suggests that there is a distinct socio-historical background that influences the pattern of interaction between Muhammadiyah followers and Christians in areas known to be predominantly non-Muslim. In this context, scholarly studies on the behavior of these puritan Muslim organizations outside Java are still very minimal, except as additional information from the grand narrative of the Javanese Muhammadiyah. In fact, a comprehensive understanding of this movement is very important considering that Muhammadiyah has transformed into a transcultural and multi-ethnic movement as represented in the portrait of the plurality of students in Muhammadiyah educational institutions.

In another example, in the interior of Kapuas Hulu several non-Muslims parents send children to SMA Muhammadiyah 1 Putussibau. Also in Ende (Flores), Christian parents send their children to SMA Muhammadiyah 1 Ende, and even Protestants teachers support the continuity of the Muhammadiyah Junior High School in Serui, Yapen Waropen by actively inviting the Protestant community to educate their children in Muhammadiyah schools.

The above phenomenon shows that Muhammadiyah as a dynamic socio-cultural phenomenon manifests itself in various expressions and even variants of religious understanding. In reality, the Islamisation carried out by this movement does not always lead people to an ideal model; more modernist, rational and puritanical (Chamim 2003). In fact, the process of Islamisation cannot be separated from the influence of local culture in shaping the history and identity of the local community as shown by the people of Muhammadiyah Kotagede, Yogyakarta (Priyambudi 2006; see also Saputra 2022).

High School (SMA) is different from Madrasah Aliyah (MA). If the MA is more oriented or characterised by Islamic religious education, the high school's pressing point is to teach non-religious (secular) sciences. It is this argument that allows the SMA Muhammadiyah Putussibau to accept non-Muslim (Dayak) students as their students. This is reinforced by the fact that Madrasah Tsanawiyah (MTs) Muhammadiyah Putussibau that is located not far from SMA Muhammadiyah has no non-Muslim students.

Although SMA Muhammadiyah carries out the mission of Islamic *da'wah*, the students' perceptions of this educational institution show another reality. If we look at the reasons why students, both Muslim and non-Muslim, choose Muhammadiyah High School, most of them they gave an answer because of the good quality of the school, low cost, it provides religious education according to the student's religion, and the distance between the school and the house. Such an illustration shows a tendency that non-Muslim students perceive SMA Muhammadiyah as a secular/non-religious educational institution where they can also study with Muslim students. The tendency to see Muhammadiyah schools as secular educational institutions cannot be separated from the views and reasons for non-Muslim parents to send their children to Muhammadiyah high schools. Parents of students of Dayak Taman (Protestant) and Dayak Baloh (Roman Catholic) do not mind that Muhammadiyah SMA is based on Islam. The most important thing for them is that Muhammadiyah schools can provide the best for their children. Even in their view, there is no difference between Islam and Catholicism because both teach goodness.

Positive Pluralism of Muhammadiyah

Muhammadiyah adheres to the principle of positive pluralism. In social life, there are two types of pluralism: negative and positive pluralism. According to Kuntowijoyo (2001), the tendency to move around, confuse or not be honest about religious beliefs is a form of 'negative pluralism'. On the other hand, an attitude of being candid and sticking to one's beliefs and—at the same time—being receptive to and different from other people is called 'positive pluralism'. "Muhammadiyah works for the establishment of a pure Islamic creed, free from the symptoms of polytheism, heresy and superstition, without neglecting the principle of tolerance according to Islamic teachings". This refers to MKCH (Matan, Keyakinan, dan Cita-cita Hidup Muhammadiyah or Principle, Belief,

and the Goal of Life of Muhammadiyah). Thus, the question is, what are the views and practices of positive pluralism in Muhammadiyah?

By borrowing Kuntowijoyo's understanding, positive pluralism includes four aspects. First, a positive attitude towards a belief; believe in a religion, not an atheist or agnostic. Second, be positive towards other people who have different beliefs. Third, understand and accept other people with different beliefs. Fourth, providing accommodation for others in order to carry out their beliefs.

To explain the positive pluralism of Muhammadiyah, it can be studied from three perspectives. First, Muhammadiyah's view of social life. Second, the principles and basics of religion in Muhammadiyah. Third, Muhammadiyah's efforts to build unity and relations with non-Muslims. The first and second perspectives are more ideological. While the third examines historically by looking at the roles and efforts of the organization and the figures. Muhammadiyah believes that social life is *sunnatullah* and part of worship. In accordance with their nature, humans are social creatures. Social life is destiny, the embodiment of God's nature.² Related to this issue, Hambali (2006) explained that social life is God's nature (provision) to give essential meaning and value to human life. No matter how perfect, individualistic humans are unable to reach the meaning and value of life. Living in society has a transcendental meaning as part of worship, devotion to God Almighty. Therefore, Muhammadiyah encourages its members to be actively involved in community life. In accordance with the Islamic Living Guidelines (PHI), Muhammadiyah residents should always establish brotherhood and not be discriminatory with fellow community members. Based on Islamic morals, in neighborly life, Muhammadiyah residents should maintain rights, uphold honor and foster harmonious relations with fellow Muslims and non-Muslims (Pimpinan Pusat Muhammadiyah 2001).

² In the preamble of the Anggaran Dasar (Foundational principles of Muhammadiyah): "Living in a society is the *sunnah* (law of *qudrat-iradat*) of God for human life in this world." Personality of Muhammadiyah: "... Muhammadiyah bases all its actions and deeds on the principles summarised in the Preamble of the Articles of Association, namely: a. Human life must be based on monotheism, worship and obedience to God; b. Human life in a society..."

Specifically, regarding neighborly relations with non-Muslims, PHI provides guidelines so that Muhammadiyah members interact naturally and be tolerant: “In neighbors of different religions are also taught to be kind and fair, they acquire rights and honor as neighbors, give halal food and can also receive food from them in the form of halal food, and maintain tolerance in accordance with the principles that taught the religion of Islam.”

It can be argued that what Muhammadiyah has done is to have much broader impact of increasing cultural and religious or racial tolerance and reducing bias. According to Banks (1994), this mode of education encompasses programs designed to desegregate schools, but also to improve all types of relation among societal groups such as encouraging minority teachers, anti-bias programs and cooperative learning programs. Multicultural education puts an emphasis on human relations in all its forms and incorporates positive social contributions of ethnic and cultural groups, and at the same time also to enhance students’ achievement and reduce religious tensions within the classroom (Sleeter and Grant 1993; see also McConlogue 2020).

The Primacy of Teachers

Teachers continue to play an influential role in society including the understanding of what is right and wrong. Teachers need to also display democratic attitude by accommodating different ideas and interpretation raised during discussion in the classroom. When our students are given an opportunity to take a stand on certain issues, they tend to be unable to make their own decisions due to their perception that the ‘truth’ should come from their teachers and that they might receive punishment if making ‘wrong’ judgment. For many of them, their teacher is their sole authoritative source of truth (Hermawan 2008).

According to Jenlink (2009), in preparing students for their role later in a society defined by diversity – ethnic, racial, religious, gender and so on – teachers should incorporate “a quality of vision that enables teachers and students to look imaginatively at the differences of individuals, groups, and society represented by the students who enter teacher-education programs. The type of vision necessary in today’s diverse and multicultural societies understands that making the Other visible must necessarily involve making visible those dominant discourses in education that block teachers’ and students’ fuller potential

with respect to understanding their work in building a democratic, multicultural society and in helping marginalised students construct empowering identities” (pp. 16-17).

Therefore, as Hermawan (2008) argued, it is important to introduce students with the fact that the world is a contested arena, a site where people strive to have a say in particular matters. Students should be encouraged to search for justifiable grounds for the things that they argue for. And if others have different beliefs in the matter, they should be urged to study grounds before making any judgment. Students should be trained to listen and respect what others say and believe in the matter. Simultaneously, if later they are convinced that their arguments are not justifiable, they should not hesitate to take a stand that their belief is unacceptable. Students should also be convinced that pluralism should not prevent them from sticking to their argument when their ideas are grounded and true. This is particularly the case when dealing with religion; they should be informed that they should respect the differences in and between religions. Nevertheless, they should also be taught that all regions are not the same, even though as an adherent of any religion they should also believe that their religion is the truth. When they have a debate in classroom regarding that they believe and what others believe, students must be convinced that it should be conducted in a peaceful manner.

To support the implementation of education, it also imperative to address teacher education, since it is the teacher who will deal with classroom challenges in preparing students to embrace tolerant and democratic attitudes, as Lani (2021) stated that the complexity of teacher education for inclusive education lies within questions with regard to the ways support can be exerted towards diverse groups of learners and the particular needs of various disadvantaged groups.

According to Muhammadiyah experience, it can be said that teachers play utmost important role in conducting multicultural education. All in all, teachers play imperative role to make sure that this democratic, peaceful and enriching school eco-system is coming into existence. Such transformation starts with “teacher education that is multicultural and affirming of differences that define individual identity” (Jenlink 2009, p. 16, see also Carla, Brigety and Bigio, 2021 and Lani, 2021). The training of school staff can be perceived as emphasizing on three major

parts: awareness, knowledge, and skills. The awareness part consists of professionals evaluating their values, myths, worldview and stereotypes. Knowledge component involves nurturing a non-stereotyping, flexible understanding of cultural, social and family dynamics of diverse groups as well as understanding of the critical socio-political, historical and economic background of the people from diverse multicultural groups. Skills consist of developing culturally sensitive, supple and empowering treatment and task strategies that come with communication skills and the incorporation of multicultural issues in the variety of treatment modalities. Such training can be held on various levels, such as formal multicultural issues coursework, in-service training and multicultural program development (Sue, Bernier et al. 1982, Sue, Arredondo et al. 1992).

Conclusion

Indonesia is a multicultural society, which has a rich variety of local wisdom. Local wisdom is a product of thoughts, views of life, behavior, habits, and other products produced by certain communities that show the identity and uniqueness of that community. The diversity of local wisdom should further be developed through education because education is a place for the nation's generation to be educated and guided to become qualified individuals with an awareness of both national and local identity. The potential of local wisdom in fostering peace through education should be given special attention so that learners would be familiar with their own local area and understand well about their own local wisdom. Muhammadiyah has established a large number of educational institutions from early childhood to tertiary institutions spread across various regions. Muhammadiyah realises that Indonesia is a multicultural and multireligious country; hence, it carries the spirit of inclusivity as it has organised education for all.

It can be concluded that first, Muhammadiyah adjusts itself to the local wisdom by accepting students regardless of religious, ethnic, citizenship and economic background. This inclusivity of Muhammadiyah educational institutions is proven by the fact that mostly Christian students attend many Muhammadiyah schools and universities in the Eastern parts of Indonesia. Second, both Muslim and non-Muslim have chosen Muhammadiyah schools because of the good quality of the school, low cost and it provides religious education

according to the student's religion. It shows a phenomenon that non-Muslim students perceive Muhammadiyah schools as a secular/non-religious educational institution where they can also study with Muslim students. Third, according to Muhammadiyah experience, it can also be concluded that teachers play an imperative role to ensure that this democratic, peaceful and enriching school eco-system is coming into existence. The training of school staff can be regarded as putting an emphasis on three major parts: awareness, knowledge, and skills. The awareness component consists of professionals evaluating their values, myths, worldview and stereotypes. Knowledge part involves nurturing a non-stereotyping, flexible understanding of cultural, social and family dynamics of diverse groups. Skills consist of developing culturally sensitive, supple and empowering treatment and task strategies.

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Al-Faruqi & al-Faruqi (1986)

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Alias (2009)

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Journal Article

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The Qur'ān

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(i) direct quotation, write as 30:36

(ii) indirect quotation, write as Qur'ān, 30:36

Reference:

The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth

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(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)

(ii) Ibn Hanbal, vol. 1, p. 1

Reference:

(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

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Matthew 12:31-32

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The new Oxford annotated Bible. (2007). Oxford: Oxford University Press.

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