The Concept of Cosmopolitan-Based Islamic Education in Madura

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Abstract:

Keywords:
Islamic
Education;
Islam
Madurese;
Cosmopolitanism.

This study focuses on the concept of Islamic education in Madura based on *cosmopolitanism*. This study has three research focuses to be studied: the concept of Islamic education, Madurese Islam and *cosmopolitanism*, and cosmopolitanism-based Madurese Islamic education. By using literature research by using a descriptive approach, this study reveals that Madura is a region known known as religious and multicultural place. Madurese Islamic education is defined as learning and knowledge based on Madurese Islam. The acculturation of culture and religion merges into a unique type of Madurese Islam with a variety of Madurese traditions and Islamic values. The meaning of rationality that is shared between the concepts of Islamic Education and cosmopolitanism is humanity without foundation. Based on the theory of cosmopolitanism, the concept of Islamic education in Madura is to prioritize Islamic religious teachings that are rahmatan lil'alamin, so to create togetherness among people regardless of the background for each individuals. The concept of Madurese Islamic education based on cosmopolitanism makes a person have a high concern for humanity, regardless of his background. Cosmopolitanism is interesting to study, especially in the area of Madura.

Abstrak:

Kata Kunci:
Pendidikan Islam;
Islam Madura;
Cosmopolitanism.

Kajian ini terfokuskan pada konsep pendidikan Islam di Madura berbasis cosmopolitanism. Penelitian ini memiliki tiga fokus permasalahan yang akan dikaji yaitu Konsep pendidikan Islam, Islam Madura dan cosmopolitanism, serta pendidikan Islam Madura berbasis cosmopolitanism. Dengan meng-gunakan penelitian kepustakaan yang berdasarkan pada pendekatan deskriptif, penelitian ini mengungkap bahwa Madura ialah daerah yang terkenal dengan religius dan multikultural. Konsep pendidikan Islam Madura ialah pembelajaran dan pengetahuan yang berisi tentang Islam Madura. Pengakulturasian budaya dan agama menyatu kedalam suatu jenis Islam Madura yang unik dengan beragam tradisi Madura dan sisipan nilai-nilai Islam. Makna rasionalitas yang dimiliki antar konsep Pendidikan Islam dan cosmopolitanism adalah kemanusiaan tanpa landasan. Dengan berdasar pada teori cosmopolitanism, maka konsep pendidikan Islam yang berada di Madura yakni mengedepankan ajaran agama Islam yang rahmatan lil'alamin sehingga tercipta kebersamaan antar sesama tanpa melihat latar belakang setiap individu. Konsep pendidikan Islam Madura berbasis cosmopolitanism

membuat seseorang memiliki kepedulian yang tinggi terhadap kemanusiaan tanpa membutuhkan apa latar belakangnya. Wawasan Cosmopolitanism tersebut menarik untuk dikaji, terlebih di daerah Madura.

1. Introduction

The attendance of Islam is a mercy and spreading compassion in this world. The implementation of the word "*rahmatan lil'alamin*" includes not only its adherents, but all of nature and its contents. As the treatise brought with care and compassion by Rasulullah Muhammad SAW, the Muslim role model. Islam came to erase wrong rules, culture, and ideology by arranging all elements in this life according to Allah SWT's rules.

In understanding of Islamic education, one can start with the term "education." According to Ahmad Fuad Al Ahwaniy, education is an institution that is social in nature and grows in the view of people's life. Education always goes along with the views and philosophy of life of the community, or what is also called the actualization of philosophy in real life.[1] Therefore, Islamic education means education that grows with the philosophy of life of a society based on Islamic values.

In the context of Indonesia as a country with majority of Muslim population, Madura is the most important part that cannot be separated. Madura is known as a multicultural and plural region. The majority of Madurese people are Traditional Muslims, or Islam acculturated with Madurese traditions and culture (Madura Islam). Buya Hamka stated that Madura is an area whose people are known for being religious. Compliance with the teachings of Islam is rooted in Madurese society amidst the development of a multicultural culture. Therefore, the term "Madurese Islam" refers to Madurese-style Islam based on local wisdom.[2]

Religious relations and local traditions in Madura form a unique system. Nor Hasan in his book, "Relation of Religion and Local Traditions," that the dialectical process between religion and culture can be seen in the phenomenon of changes in religious patterns and diversity behavior.[3] The point is, religion and culture have a relationship that produces changes in these two patterns: religion and diversity. As is the opinion of Azumayardi Azra that Islam is not only concerned with rules that must be in accordance with where the religion was revealed (Mecca), Islam can also adapt to local culture and traditions.[4] The correlation with Madurese Islam is that Islam can collaborate with local traditions and wisdom by positioning Islam as a guide to the right path and rectifying wrong traditions according to Islamic rules.

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[1] Abudin Nata, *Ilmu Pendidikan Islam* (Jakarta: Prenada Media, 2016), 23.

[2] M A Dr. Mohammad Hefni, *ISLAM MADURA Sebuah Studi Konstruktivisme-Strukturalis Tentang Relasi Islam Pesantren Dan Islam Kampung Di Sumenep Madura* (Literasi Nusantara, 2021), vii, https://books.google.co.id/books?id=0E9WEAAAQBAJ.

[3] Edi Susanto Nor Hasan, *Relasi Agama Dan Tradisi Lokal (Studi Fenomenologis Tradisi Dhammong Di Madura)* (Surabaya: CV. Jakad Media Publishing, 2021), 19.

[4] Khairudin Aljunied, *Muslim Cosmopolitanism*, *International Journal of Asian Studies* (Edinburgh: Edinburgh University Press, 2017), 60.

Today, there is a new concept that is of great concern and should be studied by scholars, namely the concept of cosmopolitanism. This concept states that all humans come from and have the same position in a community.[5] That means there is no difference between human beings, both in terms of physique, belief, religion, and culture, mutual respect becomes a universal morality. In comparing the two focuses above, Islamic Education with the term "*cosmopolitanism*" is an interesting thing to study. Cosmopolitanism-based Islamic education means Islamic education that involves local (multicultural) culture and wisdom regardless of differences in it.

This research focuses on three studies: (1) Madura Islamic Education; (2) Cosmopolitanism Theory and History; (3) Cosmopolitanism-based Madura Islamic Education in Pamekasan. In this case, the researcher used research references. First, research conducted by Khabibi Muhammad Lutfi, entitled "Islam Nusantara: Islamic Relations and Local Culture,"[6] This study discusses the influence of Islam on culture in Indonesia "Islam Nusantara is not to change Islamic doctrines, but wants to find out how Islam is in the cultural context of various societies". Second, research conducted by Andik Wahyu Muqoyyidin, entitled "Dialectics of Islam and Javanese Local Culture,"[7] This study discusses religious and cultural discourses so as to produce Javanese Islam which has a unique character and expression of diversity. This is due to the form of cultural acculturation that is dialogic. Third, research conducted by Afif Amrullah, entitled "Islam in Madura," The results of this study reveal the development of Islam in Madura and the characteristics of Madurese Islam.[8] Fourth, research conducted by Khairudin Al Junied with the title Muslim Cosmopolitanism: Southeast Asian Islam in Comparative.[9] So from previous research studies that have been carried out by several researchers, research on cosmopolitanism in Madura is very important to provide knowledge about the concept of cosmopolitan and how Madura places cosmopolitan, as well as portraits of cosmopolitan Islamic education in Madura, especially in the city of Gerbang Salam (Pamekasan).

2. Methods

In this study, the method used was the literature research method with a descriptive approach. Literature study, this research is carried out in depth on a research object that is being studied. Mustika Zed states that literature study is an approach that is defined as a series of activities related to methods of collecting literature data, as well as processing research materials. In field research, the literature approach is intended as an initial step to prepare a research framework in order to obtain and deepen theoretical studies.[10]

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[5] M. Habibullah, "Kosmopolitanisme Dalam Budaya Islam," *e-journal UIN Raden Fatah* (2020): 18.

[6] Khabibi Muhammad Luthfi, "Islam Nusantara: Relasi Islam Dan Budaya Lokal," *SHAHIH: Journal of Islamicate Multidisciplinary* 1, no. 1 (June 28, 2016): 3–6, accessed October 24, 2022, https://www.researchgate.net/publication/312264515_Islam_Nusantara_Relasi_Islam_dan_Budaya_Lokal.

[7] Andik Wahyun Muqoyyidin, "Dialektika Islam Dan Budaya Lokal Jawa," *IBDA`: Jurnal Kajian Islam dan Budaya* 11, no. 1 (1970): 4–7.

[8] Afif Amrullah, "Islam Di Madura," *Islamuna: Jurnal Studi Islam* 2 (2015): 61.

[9] Khairudin Aljunied, *Muslim Cosmopolitanism*, 61.

[10] Mestika Zed, *Metode Penelitian Kepustakaan*, 5th ed. (Jakarta: Yayasan Pustaka Obor Indonesia, 2018), 1.

The approach used in this research is a descriptive one, Creswell defines a descriptive approach, namely, an approach that describes an object or phenomenon that is being studied.[11] The data sources used are books, articles, and news pages about Madurese Islam and Cosmopolitanism, as well as documentation techniques. The data analysis used in this study is content analysis with observational persistence and reference adequacy.

3. Result and Discussion
3.1. Madurese Islam: Relation of Religion and Local Culture

In addressing issues of religion and culture is a crucial issue[12] with some perceptions and judgments in society. The process of dialectics between religion and culture within the scope of Muslim society universally produces many subjective judgments. As Roibin stated that in addressing religion and culture, there are some who are eager to preserve the cultural acculturation of the local community, while other parts are busy building patterns of relations that occur between the two.[13] In various kinds of expressions, diversity indicates that the local culture and traditions are strong. This phenomenon empirically seems to thrive in the tradition of diversity between Kejawen Muslims and the cultural field (*culture space*).[14] In addition, uniqueness also arises when culture becomes the cause for the emergence of subjective judgments of plural religious judgments from among the Muslim community.

The perspective of anthropologists understands the relationship between religion and local culture. As Frazer stated that religion is a belief system that experiences change and development.[15] For further statements from Edward B. Taylor's theory that religion, in essence, always teaches belief in *spirits.*[16] It can be concluded that religion is a guide for human action. In addition to theories from anthropologists about religion, Islamic observers also have theories, which include Fazlur Rahman's theory, which contains his Neomodernism[17],

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[11] Jozef Raco, *Metode Penelitian Kualitatif* (Jakarta: Grasindo, 2010), 16.

[12] "Arti Kata Krusial - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed October 28, 2022, https://kbbi.web.id/krusial.html.

[13] Roibin Roibin, "Agama Dan Budaya-Relasi Konfrontatif Atau Kompromistik," *Jurisdictie: Jurnal Hukum dan Syariah* 0, no. 0 (March 26, 2010): 1, accessed October 26, 2022, https://ejournal.uin-malang.ac.id/index.php/jurisdictie/article/view/1590.

[14] Nor Hasan, *Relasi Agama Dan Tradisi Lokal (Studi Fenomenologis Tradisi Dhammong Di Madura)*, 21.

[15] James George Frazer, *The Golden Bough : A Study in Religion and Magic* (London: Dover Publications, 2002), 5.

[16] Spirit is an inspiring belief in life, either through religion or the myths of society. For Tylor, religion is a set of rules that come from his god, while myth is the product of human thought. Through formal religion, humans believe in textually and religious conceptions, while through non-religion, a person is led to believe in the results of one's imagination, which are conceptualized systematically, philosophically, which have reality, or are also called myths. Also Read Roibin, Agama dan Budaya: Relasi Konservatif atau kompromistik?, *Jurnal Hukum dan Syariah*, Vol. 1 No. 1(Malang, 2010), 6

[17] Neomodernism, in Fazlur Rahman's view, is a more solid modern understanding of the very rich roots of classical Islamic treasures. This theory aims to straighten the direction of the rise of Muslims according to modern life without leaving its historical roots. Also read on Hanna Windayani, Neomodernisme Islam dalam Perspektif Fazlur Rahman, *El-Afkar*, Vo. 9 No. 1 (Bengkulu, 2020), 96.

Muhammad Abed al-Jabiri's post-traditionalism[18]; Muhammad Arkoun's post-modernism theory[19]; Nasr Hamid Abu Zaid's structuralism theory, Hasan Hanafi's theory of Occidentalism[20]; and M. Sahrur's Marxism theory, as well as the recent Muslim youth with their radical and liberal theories.[21]

In Kuntowijoyo's view, the interaction between religion and culture can occur in several ways. *First*, religion influences culture in its formation, its value is religion, but its symbol is culture. The point is, religion can become a culture among the people. Culture in which contains religious values, the essence is still worth worship. Not always symbolizing in a religious context, cultural contexts can also be said to be religion. *Second*, culture can affect religious symbols. The meaning is, the values contained in culture can have an influence on religious symbols. In essence, culture is the essence of religion. The presence of a culture that is in accordance with religion will affect the religious symbol itself. *Third*, culture can replace the value system and religious symbols. The roots of culture in society, religious values, and symbols cannot replace the cultural value system.

At the vertical level, there are many ethnicities in Indonesia. One of them is Madurese ethnic.
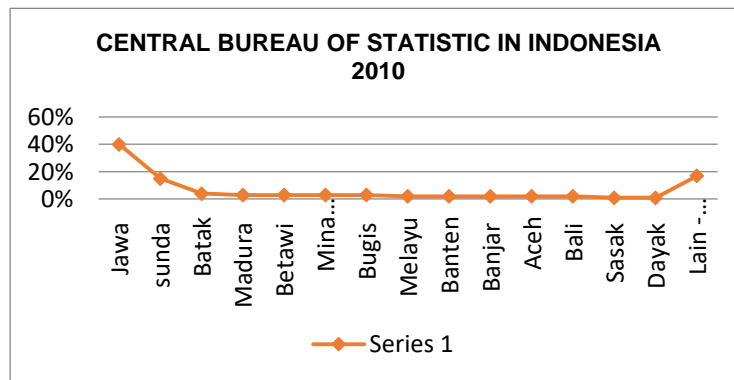
Pict. 1.1 Graphyc of Ethnic in Indonesia

In the study of social science, the Madurese ethnic group has certain unique values and local wisdom, especially local wisdom values that are based on customs, traditions and culture. The occurrence of cultural acculturation is part of the factors that create harmony in society. The pattern of cultural diversity owned by the Madurese does not make the Madurese divided. Precisely with the

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[18] Post-traditionalism is a school of thought that views tradition as the foundation for transformation and revitalization, which means that post-traditionalists do not reject tradition but value continuity and change. Also Read Miftachul Huda, Post-Tradisionalisme dalam perspektif Fenomenologi Hasan Hanafi, *Skripsi*, (UIN Sunan Kalijaga, 2015), 4-5.

[19] Post-modernism, in Muhammad Arkoun's view, is a way of thinking that rejects tradition and culture. In reading the Khazanah of Classical Islamic civilization, the holy book is a historical discourse that is subject to human norms. Also Read on Ali Imron, Muhammad Arkoun "Sang Pemikir Islam Modernis dan Tokoh-Tokoh yang mempengaruhinya", Vol. 2 No. 2, (Kediri, 2017), 322.

[20] Occidentalism, in Hasan Hanafi's view, is a westernized study or a comprehensive study that examines and summarizes all aspects. Aims to form a new civilization where its footing lies in reality, not in the civilization that existed in the past. Also read at Yolies Yongki Nata, Oksidentalisme, *Jurnal Penelitian dan Pemikiran KeIslaman*, Vo. 2 No.1 (UIM Pamekasan, 2015), 129.

[21] Roibin, "Agama Dan Budaya-Relasi Konfrontatif Atau Kompromistik," 5–8.

existence of cultural acculturation, Madurese people are more *aware* of and enjoy this culture. An example of that is the *arebbe* culture. Rebbe culture or ter-ater is an acculturation between traditional culture and religious culture. The Rebbe is not only interpreted as a mere cultural implementation, instead, there are Islamic values contained in it. An example is the value of shadaqoh. The context of local religious and cultural relations can be seen in the dynamics of relations that occur between harmonious and attractive Muslim communities. Islam must accept the existence of this culture as an inseparable part of its existence in that society.[22] Thus, the relationship between Islam and local traditions becomes part of a positive social identity.

In fact, the diversity that occurs in society increasingly shows patterns of cultural acculturation, even cross-religious syncretization[23]. Indications of a pattern of relations between religion and culture can be seen in the phenomenon of changing patterns of religious understanding and diversity of behavior from pure Islamic traditions, giving rise to various local Islamic styles.[24] According to Kuntowijoyo in his book Muslims without mosques, it states that religion and culture have two similarities (1) namely a value system and a system of symbols. (2) that is equally easy to feel threatened every time there is a change.[25] In historical facts, the pattern of relations between religion and culture can influence each other in accordance with Kuntowijoyo's theory of religion and culture. Religion is a symbol that represents a vertical relationship. The meaning of a "vertical relationship" is a relationship that symbolizes the value of obedience to God. Meanwhile, culture contains symbols that represent horizontal relationships. The meaning of a "horizontal relationship" is a relationship that symbolizes goodness with humans in their environment. It is not impossible, religion and culture both spread values and symbols that lead to goodness - *hablum minallah, wa hablum minannas* -.

Based on some of the theories above, the researchers can conclude that the pattern of relations that occur between religion and culture in a society can produce a new feature that becomes the social identity of that society. Madurese Islam has a meaning as a characteristic of Islam which contains traditional values and local culture. Considering that Islam is not present in a society that is devoid of culture, but rather the presence of Islam in the midst of multi-cultures and produces a new culture.

3.2. Islam and Cosmopolitanism: An Overview of Theory and History

Cosmopolitanism comes from the ancient Greek words "cosmos" (world) and "poltes" (citizen). Simply put, Cosmopolitans[26] are citizens of the world. It can be called cosmopolitan, namely when it unites people and groups with various religions, cultures, languages, ethnicities, or lifestyles (Majemuk).[27] Like other disciplines –ism in general, cosmopolitanism is an intellectual position or thought. Cosmopolitanism is an ideology or a philosophical worldview, or a certain type of

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[22] Joko Haryanto, "Relasi Agama Dan Budaya Dalam Hubungan Intern Umat Islam," *SMART* 1 (2015): 45.

[23] Sinkretisasi adalah penyerasian atau penyesuaian antara dua aliran agama.

[24] Muqoyyidin, "Dialektika Islam Dan Budaya Lokal Jawa," 9.

[25] Kuntowijoyo, *Muslim Tanpa Masjid*, ed. Idi Subandy Ibrahim (Yogyakarta: IRCiSoD, 2018), 213.

[26] Cosmopolitanism is the idea that all of humanity is a member of one common community. Its adherents are referred to as cosmopolitan.

[27] Thomas Pogge, "Cosmopolitanism: A Path To Peace and Justice," *Journal of East-West Thought* 2, no. 4 (2012): 11.

perception. Gulnaz K. Gizatova's research stated, quoting Chumakov, that cosmopolitanism is understood as a "worldview position", state of mind, ideology, life creo".[28] Related to this statement, Kwame Anthony Appiah said that cosmopolitan in which there are individuals with various backgrounds who establish a relationship of mutual respect even though their beliefs are different.[29] The philosophical basis of cosmopolitanism is moral (Moral Universalist). That is, morals are the main basis for submission that arises because of these differences (nation, religion, state and socio-society).

With the development of the times, attention to the culture of cosmopolitanism has begun to increase due to the process of globalization. It can be said that cosmopolitanism is the core of the ideology of globalization. Therefore, Chumakov again argues that cosmopolitanism is a culture that characterizes a person's worldview, while globalization is an integral development of the world. In research conducted by Thomas Pogge, it was stated that the cosmopolitan position centrally includes evaluative and normative views. This central idea can then be understood and used in a variety of ways, so that cosmopolitan positions can be distinguished.[30]

Apart from expressing theories from anthropologists about cosmopolitanism, two well-known scientists in Indonesia who identify as cosmopolitan Muslim intellectuals, namely Norcholis Madjid (Cak Nur) and Abdurrahman Wahid (Gus Dur), revealed theories about cosmopolitanism. In their theory, Nurcholis Madjid and Abdurrahman Wahid stated that Islam was expected to become more fluid within the national framework. In theory, both Islam and Cosmopolitan Islam are no longer focused on the Middle Ages, but Cosmopolitan Islam is a *world view*. This is the deprivatization of religion carried out by Cak Nur and Gusdur, who brought religion to the public to open up issues and norms. In this case, Islamic cosmopolitanism is positioned as a product of thought inspired by social dynamics that impact changes in human life.[31] To create a dynamic Islamic civilization cosmopolitanism, a diverse and inclusive attitude toward the developing culture is required. This is an attempt to build Islamic public ethics into modern discourse.

Carol Kersten reveals that a new generation of Muslim intellectuals continues to uphold and provide a new direction for cosmopolitan Islam by moving away from political elements. In his view, Nurcholis Madjid is categorized as a "humanist scientist." The theory expressed by Nurcholis Madjid is one of sensitivity and awareness of the need to revive the spiritual soul of the religious life of Modern Muslims. Apart from Carool Kersten, Greg Barton stated that Nurcholis Madjid and Gus Dur were the bearers of the idea of a double movement. Gus Dur with his pluralism and Nurcholis Madjid with his secularism.[32] In Gus Dur's view, Islamic cosmopolitanism can be achieved with a balance between normative tendencies and the freedom to think of all people (both Muslims and non-Muslims). This cosmopolitanism is creative

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[28] Gulnaz Gizatova, Olga Ivanova, and Kirill Gedz, "Cosmopolitanism as a Concept and a Social Phenomenon," *Journal of History Culture and Art Research* 6 (2017): 27.

[29] Kwame anthony Appiah, "Cosmopolitan Patriots," *Critical Inquiry* 23 (1997): 617–639.

[30] Pogge, "Cosmopolitanism: A Path To Peace and Justice," 12.

[31] Syamsul Bakri & Mudhofir, *Jombang - Kairo, Jombang-Chicago : Sintesis Pemikiran Gus Dur Dan Cak Nur Dalam Pembaruan Islam Di Indonesia* (Solo: Tiga Serangkai, 2004), 130–136.

[32] Abu Muslim, *Nurcholis Madjid Dan Politik Muslim : Antara Interpretasi Islam, Kontestasi, Dan Otoritas* (Yogyakarta: IRCISOD, 2021), 21.

cosmopolitanism because society plays a role in seeking insights in a truthful manner.[33]

The cosmopolitanism of Islamic thought both wants to present an inclusive and moderate face of Islam, which contains values of tolerance and pluralism that are in accordance with the realities of contemporary life. In his second view, the idea of Islamic cosmopolitanism is an attempt to create a blend of Islamic tradition and the modernity that accompanies it.

In historical review, Islam is cosmopolitanism. The history of Islam reveals the cosmopolitan power of human beings.[34] Between monotheism and the diversity of Islam, cosmopolitanism is the existence of freedom between monotheism and the diversity of Islam in various regions, especially Indonesia to West Africa. For the majority of Muslims in the world, Islamic cosmopolitanism is a daily reality, even though in the modern era, developments trigger difficulties in implementing this cosmopolitanism.

Islam is a religion that adheres to high cosmopolitan humanism with religious values. Islam is a religion of peace and tolerance that shuns violence. Historically, cosmopolitan Islam has been divided into two, namely, religious and secular. Dean (religion), Urf (Tradition), Sovereign (Politics) are conceptual resources. In general, cosmopolitanism requires a universal human condition which is encompassed by the terms hierarchical or egalitarian. As a result, the terms Islamic tradition and religion can give them meaning and an identity that millions of people can recognize.

This simple concept is a summary of the theory put forward by foreign and domestic scientists. Islam continues to develop in accordance with the times and can even give rise to cosmopolitan Islam.[35] The Qur'an emphasizes Islamic Cosmopolitanism (QS. Yunus: 19) that the *h*umans were once only one people, then they differed. Had it not been for a decree that existed from your Lord before, a decision would have been made between them regarding what they were disputing.

This means that Islamic cosmopolitanism is the emergence of a strong sense of unity that exists in human culture, in which humans are positioned as a unified whole, so that it can bring culture and acceptance of other cultures. Islam is able to interact with anyone and at any time, in accordance with the Islamic philosophy that "*al-Islamu sholihun likulli zaman wa makan.*" The meaning is that Islam is able to adapt anytime and anywhere without eliminating the essence of Islamic teachings. Islam is the inspiration for the birth of culture and stability in life. From this concept, it can be seen that Islam is a *way of life* accompanied by peace.[36] Differences do not cause divisions among Muslims, but rather serve as a blessing to others.[37] So in essence, Islam is cosmopolitanism itself.

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[33] Ahmad Salehudin, *Abdurrahman Wahid*, ed. Latief S. Nugraha (Yogyakarta: BasaBasi, 2019), 132.

[34] Tadd Fernée, "Islam and Cosmopolitanism," *Sabah Ulkesi* (January 1, 2015): 3, accessed October 27, 2022, https://www.academia.edu/20193787/Islam_and_Cosmopolitanism.

[35] Habibullah, "Kosmopolitanisme Dalam Budaya Islam," 20.

[36] Abd. Hakim Abidin, "Menyegarkan Kembali Gagasan Islam Kosmopolitan: Sebuah Ikhtiar Menegaskan Universalisme Islam | NU Online," last modified January 15, 2021, accessed October 28, 2022, https://banten.nu.or.id/opini/menyegarkan-kembali-gagasan-islam-kosmopolitan-sebuah-ikhtiar-menegaskan-universalisme-islam-PO1Ow.

[37] Muhammad Nur Jamaluddin, "Wujud Islam Rahmatan Lil Âlamin Dalam Kehidupan Berbangsa Di Indonesia," *ADLIYA: Jurnal Hukum dan Kemanusiaan* 14, no. 2 (2021): 272.

Understanding Islamic education is not limited to textual understanding but is contextual. A new understanding of Islamic education is to humanize humans with the assumption that all humans, without differences, are one and the same community based on shared principles and morality. Moderate and tolerant-based Islamic education is a form of reform that is in accordance with current conditions. Plurality and multiculturalism require an Islamic education that can gather all the differences in them.

3.3. Cosmopolitanism Islamic Education in Pamekasan Madura

Pamekasan is a plural and multicultural city. Five religions exist in this city, and all of them exist. The website of the Pamekasan Regency Central Statistics Agency stated that in 2019, it could be recorded that 842,215 residents embraced Islam, 496 residents embraced Protestant Christianity, 482 embraced Catholicism, 23 residents embraced Hinduism, and 56 residents embraced Buddhism. So it can be said that Pamekasan is a city where the majority of the population is Muslim. The city of Pamekasan's plurality of religions does not make the city of Pamekasan a city full of conflicts. But the beauty of brotherhood or humanism is intertwined in this city. This is in accordance with the general concept of cosmopolitanism, which states that all people in this world are one and the same community. This is the background the researchers took the example of the city of Pamekasan as a city with cosmopolitan-based Madurese Islamic education.

1. Gerbang Salam City

Pamekasan is one of the cities known as "Gerbang Salam." The purpose of the city of Gates of Salam is a joint effort that is carried out in a systematic and continuous manner in order to transform the values of Islamic teachings in everyday life.[38] The aim is to maintain harmony in religion so that harmony can be created. This effort is a long-term stage for Muslims in Pamekasan to st rengthen Islamic law by instilling Islamic values.

Gerbang means the readiness of government officials and the community to synergize and work together to maintain and strengthen all aspects. Planting the term salam, namely Islamic society, refers to an effort that is carried out jointly and aims to build a society that begins with various kinds of habituation, acculturation, and the development of Islamic values, which are the foundation for all people's behavior.[39] Therefore, the salam gate must continue to be a *collective movement* that is dynamic and ready to respond to and anticipate the challenges and needs of ever-evolving times.

Pamekasan City is one of the cities in Madura with various kinds of di versity. A real example found in the city of Pamekasan is the diversity of beliefs (religion) and places of worship that are spread across the city of Pamekasan. These scattered religions exist in Pamekasan without any overlap between the majority and minority religions.

The diversity of religions demonstrates that the people of Pamekasan are not unequal. Take care of each other and respect each other in all aspects of life, especially in the worship of major inter-religious holidays. Madurese people work together to protect one another for the sake of creating harmony in religion. This

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[38] Erie Hariyanto, "GERBANG SALAM: Telaah Atas Pelaksanaanya Di Kabupaten Pamekasan," *STAIN PAMEKASAN* Vol 15, No (2012): 75.

[39] Ibnu Ali and A M Tohir, "Analisis Fungsionalisme Struktural Untuk Melihat Optimalitas Pelaksanaan Gerbang Salam Di Pamekasan," *NUANSA: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* (2018): 29.

is based on the concept of Islamic education based on cosmopolitanism. There is no intersection of beliefs between one belief and another, so that the diversity of religions in the city of Pamekasan is intertwined in harmony.

2. *Vihara Avalokitesvara*

Besides being famous as Gerbang Salam City, Pamekasan City also has an identity known as the Avalokestivara Temple. This monastery is the largest monastery in Madura, or to be precise, in Candih Hamlet, Polagan Village, Galis District, Pamekasan Regency. Like monasteries in general, the vihara here is a place of worship for Buddhists in the city of Pamekasan. When exploring the monastery building, there is something unique that can become a symbol of the city of Pamekasan, namely the existence of a temple and prayer room. One of the managers of the monastery, namely Kosala Mahinda (mention his correct identity), stated that *"Unity in Diversity is not just a slogan or mere courtesy. This must be implemented in everyday life."* With this simple concept, the Avalokestivara Monastery gets a muri record, which symbolizes inter-religious harmony. This monastery has a basis for strengthening love and peace among religious people.

Near the entrance, there is a worship position taken by Confucian believers with a wide lithang position. In general, the position of Confucian worship is found in paintings of the Confucian Prophet and his followers. Visitors who practice Buddhism (Buddhist) or Taoism will head straight for the altars and statues. Apart from Confucians, there are places of worship for Hindus that are quite beautiful. Referred to as a temple, Buddhists usually worship in that place when visiting. The temple at the Avalokestivara monastery is the only temple on the island of Madura among the four districts (Bangkalan, Pamekasan, Sampang, and Sumenep). Next is the *musholla* as a place of worship for Muslims, which has many visitors from various kinds of society, including students, tourists, religious tours, and cultural activists who are Muslim.

The facts above are proof that Cosmopolitan Islam was created in the city of Pamekasan by embracing all forms of religion, and implementing the concept of peace in diversity as a form of caring between brothers and sisters. Especially in Madura, with the attachment of the concept of taretan between communities, it will become a basis for strengthening inter-religious people to care for each other about the solidarity and brotherhood of Islam, which are based on sincerity. The Avalokitesvara Monastery is an obvious form.

The diversity of religions has no effect on the divisions and conflicts that exist between people.[40] Rather, it creates harmony and peace between religious communities with good values that are instilled in every person of the Pamekasan people.

3. *Religious Communication Forum (FKUB) in Pamekasan*

One of the concrete evidences that supports religious moderation in Madura, especially in Pamekasan, is the existence of a forum for religious harmony (FKUB). In the provisions of Article 12 of the Minister of Religion and Minister of Home Affairs Regulation Number 9 of 2006 concerning the guidelines and duties of regional heads in maintaining religious harmony as well as empowering religious harmony forums (FKUB), it is stipulated that FKUB is a

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[40] Abdur Rahman and Septina Alrianingrum, "Bentuk Kerukunan Antara Umat Beragama Di Vihara Avalokitesvara Candih Polagan Galis Pamekasan Madura Tahun 1959-1962," *Avatara - e-Journal Pendidikan Sejarah* 6, no. 2 (2018): 10, https://jurnalmahasiswa.unesa.ac.id/index.php/avatara/article/view/23475.

means to build a moderate and tolerant society based on tolerance, mutual understanding, mutual respect, mutual respect in the practice of their religion, and cooperation in social life.

FKUB is more general for all religions (beliefs) in Pamekasan. Classified in a multicultural and plural society, the position of FKUB is very important to maintain stability and religious harmony in Pamekasan. Not unequal to one religion, to the majority, or to the minority.[41] Both communities care about one another's beliefs. The concept of *taretan* is included as an adhesive for religious harmony in the city of Pamekasan through the Forum for Religious Communication (FKUB).

4. Conclusion

Islam and cosmopolitanism share the same concept. Cosmopolitanism is an ideology that considers humans to come from the same community without seeing differences. Islam is essentially cosmopolitan. This research focuses more on Madura Islamic Education based on cosmopolitanism. Madurese Islam is Islamic education based on local culture and wisdom. Cultural acculturation occurs between local culture and the Islamic religion in accordance with the philosophy of the introduction of Islam in Madura. Symbolic Islamic education based on cosmopolitanism in Madura is focused on the city of Pamekasan, among others. The first is Pamekasan as Gerbang Salam city, the second is the existence of the Avalokitesvara monastery, and the third is the religious communication forum (FKUB) in Pamekasan. Cosmopolitanism is included in the Islamic education system in Madura. The concept of cosmopolitan-based Islamic education means the same concept as adapting Islam as *rahmatan lil'alamin*.

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[41] Eka Herlinda, "Model Komunikasi Forum Kerukunan Umat Beragama (FKUB) Dalam Menjaga Kerukunan Antar Umat Beragama Di Pamekasan" (IAIN Madura, 2020), 40.

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