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Building Epistemology of Multicultural Education to the Indigenous Javanese Islam

Muhammad Thoriq Fauzan

Master in Islamic Education, Primary School Teacher, Sekolah Dasar Negeri Suwatu Sragen, Jawa Tengah, Indonesia

Syamsul Huda Rohmadi

Doctor in Islamic Psychology Education, Lecturer, UIN Raden Mas Said Surakarta, Jawa Tengah Indonesia

Abstract--This research is intended to find out the epistemological building of multicultural education in the indigenous Javanese Islam. This theme is important to be investigated because multicultural education is still considered to be lacking. This research uses qualitative research. The data used in this study were sourced from books, journals and written results related to the indigenization (*pribumisasi*) of Islam, Javanese culture and multicultural education. The study focused on the indigenous Javanese Islam because of the high level of multiculturalism. The results of the study were then analyzed using an interactive data analysis model. The results of the study show that multicultural education components such as integration of content with syncretic Islam, knowledge construction lead to inclusive knowledge, reduction of prejudice with Sufism, equality education with boarding school (*pesantren*) and culture that empowers practiced by strengthening civil society.

Keywords---education, epistemology, indigenous, Javanese Islam, multicultural.

Introduction

This idea is a response to Samuel Huntington's thesis on clash of civilisation. Samuel Huntington's thesis indicates that after the cold war cultural clashes will eventually result in humanitarian disasters. This assumption is based on data on violence that occurred in various regions of the world. Huntington considers that the source of various conflicts is what is called the culture (culture) and the relationships that shape it. The relations and interactions of various cultures in Huntington's perspective tend to be pessimistic. The pessimistic viewpoint views

cultural relations and interactions that can threaten the existence of human values. In response to Huntington's thesis, this idea uses an optimistic perspective in viewing cultural relations and interactions. Different from the point of view pessimistic, with an optimistic lens, relations and interactions between cultures produce harmony that can enrich human values (Lieberman & Gamst, 2015; Ambe, 2006).

Indonesian culture as a base of inquiry with locus of Islamic indigenous studies in Java. Java was chosen as the locus of study because of the high cosmopolitan culture. The relationship and interaction between Islam and culture in Java in the author's view shows harmony between cultural elements. The process of Islamization has been proven in history to date showing a nonviolent process. This can strengthen the writer's argument about optimistic interaction between cultures. Optimistic interactions and cultural relations should be promoted to enrich the concept of multicultural education. Given the lack of research on Indonesia in international scientific journals, Indonesian culture, especially Java, needs to be studied scientifically. This process is an effort to introduce Indonesia to all its cultural dynamics in the global community. The aim to be achieved is to multiply research on the links between cultures and education. In the end it will enrich praxis and multicultural education theory (Islam et al., 2021; Paramasivam & Kalam, 1974).

Theoretical framework

The theoretical framework in this study is five components of multicultural education that have been formulated by banks. The five components of multicultural education from banks include content integration, Knowledge construction, equity pedagogy, Prejudice reduction, Empowering school culture and social structure (Banks & Banks, 2019). Five components that have been formulated are used as an analytical tool so that information about multicultural education that has been practiced and can be obtained from the concept of multicultural education from a peaceful Islamic culture. Finally, the concept of multicultural education crystallized from cultural praxis can be raised in enriching multicultural education (Bell & Olick, 1989; Chan & Elliott, 2004). No less important is using constructivism epistemology analysis tools. Constructivism epistemology is used because it can show how a knowledge involves complex processes. This knowledge is influenced by time and space. The use of constructivism epistemology is a necessity of an analytical tool that is able to see how actors construct knowledge that is surrounded by the context of their lives (Woodward, 1985; Schweizer et al., 1993).

Research Method

This study uses qualitative research with type of library research. Sources of data obtained through books, journals and research results relevant to the predetermined titles. After the data is obtained, the data is analyzed with an interactive data analysis type that is preceded by data collection, data reduction, data display and conclusion.

Result and Discussion

Indigenization of Islam: between normativity and the historicity

The idea of the indigenization of Islam can be traced chronologically since the 1980s. The term indigenization of Islam was first coined by Abdurahman Wahid or Gus Dur. The emergence of the idea of the indigenization of Islam sparked a constructive dialogue between young and old intellectuals (Fitrah, 2013). In the view of Amin Abdullah, a figure to bring up his ideas there must be an intellectual anxiety that lies behind him. The strengthening of arabization in religious interpretations which often negates diversity and contrasts diversity becomes a deep reflection in the realm of Gus Dur's thoughts (Abbas, 2015). The conflict between local Islam and pure Islam is one example. Variants - variants of local Islam will be considered heresy, heresy or punished such as with similar derivative words. This can be seen by the strengthening of puritan Islamic groups who see Islam as a strict Islam, namely the interpretation of black and white (Psacharopoulos, 1994; Calderhead, 1989).

Puritan Islam places the interpretation of religion as something that is transcendental, absolute, and unchanging. Another important point is true Islam is Islam that is manifested in carrying out the spirits of the Koran and the Sunnah, ignoring the historical elements that are influenced by time space. The implication is excessive respect for Islamic formalism. It is noteworthy that puritan Islamic groups consider religious practices that are not in line with their views to be considered impure and contaminated religious practices. Puritans see groups outside them as needing to be straightened out. The process of aligning religious understanding outside of them (the puritans) is accompanied by a variety of ways, especially using coercive methods (Jati, 2016). Ranging from intervention to physical violence. The process of Islamization of life is their goal. Not surprisingly violence after violence often occurs. The process of converting a more Islamic life that is fast (revolutionary) is considered a legitimate way in their missionary movements. This revolutionary and radical Islamization process endangers the plurality and integrity of the nation (Oviogun & Veerdee, 2020; Tameryan et al., 2021).

The course of history shows that Islam entered Indonesia without meeting empty civilizations. Pre-Islamic civilization in the archipelago already exists and is well established. This can be proven by the existence of civilizations - pre-Islamic civilizations both Hindu, Buddhist, animism and dynamism (Yusof, 2016). For this reason, creative, critical and constructive efforts are needed to operationalize Islam without ignoring the essence of Islamic spirits. Various theories about the entry of Islam in the archipelago show a peaceful process, so that the face of Islam in the archipelago has a peaceful nature because the process of entering Islam is also in a peaceful manner. The process of entry of Islam and the characteristic nature of Islam in the peaceful archipelago which is referred to by the Gus Dur as the pribumsasi Islam of If we look deeper, the indigenous people of Islam are in line with Islamic spirits. To strengthen the author's argument about this, we must look at the history of the development of Islam in the early days (Islam, 1999). The entry of the spirits of Islam in Arabic inevitably have to come into contact with pre-Islamic culture that already exists. Herein lies the

dialectic of Islamic spirits with the reality of Arab society. Research conducted by Ali Sodiqin shows the process of interpretation and adaptation of the spirits of Islam itself. His research shows there are three important things in the process of preaching Islam during the Prophetic period (Woods, 2018; Widana et al., 2020).

First, Tahmil (adaptive complement) is an attitude of appreciation of Islamic spirits towards Arabic culture. Islamic spirits accept Arabic culture without changing its content and provide additional information about what should be done with that culture. An example is the respect and appreciation of illicit months. Secondly, tahrim (destructive), is the attitude of Islamic spirits that rejects the culture of developing Arab society. This is because there is a substantial ugliness in the culture. Examples of gambling habits, burying a baby girl alive. Third taghyir (Adaptive restructive) in this case the Koran accepts tradsis Arab society that developed by modifying certain parts. For example marital problems, adopted children and mawaris law (Sodiqin, 2008).

Through a long process of evolution, the face of Indonesian Islam underwent a change from the initial appearance of Islam. Despite the changes, substantially Islamic values are maintained. Broadly speaking, Islam entered the archipelago through two major channels, namely through the center of power and through society (Soeratman, 2000). The pattern of spreading Islam in the archipelago, especially Java, follows the pattern of client patrons. This relationship can be seen with the palace as a patron and the community as a client. The process of spreading Islam in both the palace and society has a different pace. The entry of Islam in the palace tends to be faster than in the community (Ribut, et al., 2019; Prayoga et al., 2015).

Needs to be noted that social religious changes in Java are determined by the elite, both aristocrats and scholars (Abdullah, 2014). Islamic da'wah in the archipelago is aiming at native leaders (kings) because by converting to Islam the kings will be followed by their people (Qomar, 2015). So that Javanese public awareness is influenced by the perceptions of the Islamic elite. The true Islam in the view of the Javanese community is Islam that has been practiced in the palace and scholars. Herein lies the palace and ulama as official interpreters of Islam. In denying Islam the elite integrate Islamic teachings with the Javanese cultural framework. The unification of the teachings of Islam with the Javanese cultural framework is a unique blend. Javanese culture with all its dynamics has humanistic cultural characteristics. The value of tolerance is a characteristic inherent in Javanese culture (Putro, 2015). The development of tolerance values is also supported by the character of the Javanese community that is full of appreciation for the values of religiosity (Idrus, 2007). So that this combination makes Islam Java religious as well as humanist.

Identification of Islamic character in the archipelago is important. The identification process can distinguish between the Islam of the archipelago and Islam in other regions so that important information can be obtained related. Very interesting what is said Syarif Hidayatullah. In his presentation he shows the Islamic character of the archipelago, first, contextual; namely understanding the teachings of Islam as a teaching that is closely related to the context of both time and place. With this nature, the flexibility of the teachings of Islam is able to

dialectically with various conditions of society so as to create a critical and creative adaptation process whose final product is in accordance with the expression of *Salih li kulli zaman wa makan* (relevant to the times and place).

Second, tolerant (tasamuh); the idea of the indigenization of Islam will foster mutual respect based on awareness. This awareness grows in order to foster a tolerant attitude in responding to different interpretations about Islam, because the objective conditions of a pluralistic Indonesian society demand sincere recognition of equality in diversity. The spirit of respecting the diversity is the main pillar of the solid strength of the Indonesian nation.

Third, respect for existing traditions. During the lifetime of the Prophet Muhammad, he did not consider various traditions before Islam were all abolished. Islamic teachings are quite observant in seeing the values of goodness contained in existing traditions. Because in fact the teachings of Islam are not hostile or reject local traditions that have values of virtue or in accordance with Islamic teachings. In fact, through this local tradition can make the penetration of Islamic teachings deeper and rooted in social life. This is very logical, because the values of Islamic teachings need an operational framework that is familiar with the culture of the local community (Achmad, 2016).

Fourth, progressive; accept changes in religious practices in which Islamic teachings can accept progressive values of teachings and realities that develop exponentially in society. Thus, Islam will be ready and open for dialogue with cultural traditions and other cultural thought traditions. Fifth, free; with this character, Islamic teachings are able to answer the questions of universal humanitarianism without looking at the differences between the back of religion, social strata and ethnicity. With the spirit of liberation embedded in it, Islam has not lost its vital role in carrying out its duties as the spirit Of Rahmatan Lil Alamin (Hidayatullah, 2010).

The absence of multicultural education studies originating from the practice of national culture becomes a material for reflection and study in the academic world. The existing multicultural education literature often emerges from a western perspective. The dominance of Western multicultural education concepts and practices is a logical consequence of the massive penetration of thought, research and praxis through its dissemination channels, be it journals, colloquia, and academic forums. Nevertheless not necessarily the study of Western-style multicultural education is not devoid of criticism.

Constructivist epistemology: photographing scientific multicultural education

This is due to the cultural configuration in contemporary multicultural education. Multicultural education which is rapidly developing so far is suspected to have shared shortcomings. Giroux argues that multicultural education tends to see cultural interactions with a single lens (Giroux, 2018). As a result, there is a shift in awareness in accepting western culture as a basic culture, which in the end marginalized groups must go with the flow and merge to adapt to the dominant culture. To balance this situation there needs to be a study with a different

cultural perspective. Research studies on the praxis of Indonesian culture need to be encouraged especially by researchers and practitioners, so as to strengthen and enrich multicultural education itself. The epistemological building developed in education is used as a basis for directing educational praxis, so that educational activities meet scientific standards with close links between normativity and empiricism. Building a clear epistemology about dimensions and components in education, especially multikultural education is very important for educators. Based on a strong epistemology of education, the praxis of multicultural education can be consistent and avoid successes that are fortunate (Sanjaya, 2019).

To analyze the indigenization of Islam in Indonesia the typology of multicultural education from banks is very helpful in unraveling the multisural education practices that have been well practiced in the archipelago. Because Islam is the majority religion in the archipelago and the study in this study, the Islamic culture in the archipelago needs to be deciphered with scientific standards. This process can be seen and photographed its role through logical and systematic steps. The bank further uses five typologies of multicultural education. Using the multicultural education categorization of banks is useful for synthesizing the building of a multicultural education epistemology. To see the epistemology more fully it is necessary to pay attention to definitions both in etymology and terminology. Etymologically, episthymology comes from the word Episteme which means knowledge, whereas logos means knowledge or information. It can be said that episthymology is knowledge about knowledge (Mudhofir, 2001). The large dictionary that Indonesia defines epistemology is the basis of knowledge and its limitations. So epistemology here is how knowledge is formed.

In terminology, many experts define epistemology. Islamic philosophy expert Harun Nasution in his book says what knowledge is and how to get it (Nasution, 1973). Furthermore, philosophers add to the nature of validity in the building of knowledge. As stated by Proverbs Bahtiar which says epistemology in addition to dealing with the scope, source and method of constructing knowledge, the important thing is that knowledge can be accounted. So it can be concluded that epistemology is the way knowledge is obtained, knowledge is constructed to become knowledge that is ready to use and can be scientifically justified.

The course of episthymology in the philosophical tradition forms two major streams. The first is the flow of positivism and the second is the flow of constructivism. The flow of positivism is very dominant in the branch of episthymology in several centuries (Armas, 2003). The roots of passivism arose long ago in the times of aufklarung and renaissance. The main character driving this flow is the French philosopher Francis Bacon. During the time of the aufklarung and renaissance there was a great conflict between the clergy and the scientists. Scientists accuse scientific validity of being produced by religious figures. This can be seen from the theory put forward by scientists about heliosnetris.

The scientists consider the theory that has been established and agreed upon by the clergy contradicts scientific facts. Religionists believe that the center of the solar system is the earth (helio centric). Through careful observations initiated by

Kepler, Copernicus and Galileo showed that the center of the solar system is the sun. There was a commotion in religious institutions. For this reason, religious elites use religious vehicles to execute scientists that are not in accordance with their opinions. Many scientists were tortured and even burned to death (Husaini & Hidayat, 2015). The journey is not so smooth in the scientific tradition, causing scientists tend to negate the role of religion and the values they contain. Scientists use a completely objective approach to natural science to measure the validity of a science. This tradition gained great momentum with the presence of Auguste Comte. In Comte's view, science must be objective and independent of ideological interests and values. Using the spirit of positivism, Comte imported a natural science approach to explain the facts and phenomena in social humanities.

Scientists are beginning to realize that there are cracks in positivism epistemology. These cracks can be seen how the general concept of positivism epistemology mimics natural science that is completely objective and generalizes the rule of law (Saidi, 2015). Though some philosophers point out that science is not neutral as expressed by some postmodern thinkers. Science cannot be separated from the context that surrounds the actors in building knowledge. Ideology, values and points of view influence how scientific buildings are arranged. For this reason philosophers offer alternative epistemology. The alternative epistemology is constructivism epistemology. The perspective of the constructivists based their argument that knowledge is formed by actors involving the environment (Ültanir, 2012). It is different from positivists who see knowledge as permanent wherever people are. The constructivists view that knowledge is structured by someone who is determined by the structure of the real world (Waston, 2014).

Five components of multicultural education in the indigenous of Java Islam

In the process of the entry of Islam into Indonesia, several cultures had developed well before Islam came to the archipelago. Hindu civilization has existed with its royal kingdoms like Kutai, Taruma of the State and has existed before the emergence of Islam in the archipelago with many of its inhabitants. Not to forget the original culture of the archipelago, dynamism and animism are also much longer and older than Hindu-Buddhist culture let alone Islamic culture. The process of entry of Islam into Indonesia is a creative process. The pattern of its entry into Islam mingled with pre-Islamic culture in Indonesia. This process is often called syncretic Islam. Simuh described syncretism as combining, merging, uniting two or more opposing entities so that new principles or culture would emerge (Simuh, 1983). Syncretism contained several values both Islamic values and pre-Islamic cultural values.

This cultural content is united in an Islamic tradition, so that the Islamic tradition in Indonesia has a distinctive face of the archipelago culture. Syncretic Islam is a smart solution in Islamizing the archipelago. The unification of different cultural entities results in a more comprehensive interpretation of Islam in the archipelago and has the nature of not having to humiliate each other, pre-Islamic culture and Islamic greeting to create a harmonious atmosphere that enriches one another. Knowledge construction is formed with the requirements of how

knowledge is built through social processes (Andrews, 2012). A concrete example, this makes one understand how a knowledge construct involves a web of paradigms, cultures and perspectives that are practiced in people's lives (Banks, 2009). There are similarities between social construction and multiculturalism (Hong et al., 2000). Multiculturalism recognizes the role of self-reflection and social construction in the process of building knowledge within oneself. Banks and vygostkytian thinkers have similarities in terms of the role of the socio-cultural environment. Main curriculum develops in modern education. Based on the discourse that knowledge is neutral (Rudduck, 1988). Whereas some post modernism experts describe that personal and cultural knowledge influence the process of knowledge construction. For this reason, it is necessary to trace the historical roots of the indigenization of Islam as an alternative to the construction of knowledge in multicultural education (Ali, 2008; Hopkins-Gillispie, 2011; Ismail, 2007).

In the process of Islamization of the archipelago, preachers blossomed with native people. In interactions with indigenous people, meanings will be created, meaning - meanings obtained when someone interacts with others, especially in social situations, especially those who are considered important or useful. Poloma states that the meaning comes from the behaviors of others, these behaviors can create restrictions that are done by individuals (Poloma, 2010). Before gaining meaning, the actors first use mental processing processes such as selecting, sorting, checking, comparing, making predictions and changing the meaning and relevance of their position, situation and direction of action. This continuous mental processing is refined by its instrumental function (Ritzer, 2004). To direct the actions of the actors. Interaction with others as a source of appreciation for the symbols and actions of others.

In addition, the knowledge construction process provides an opportunity for someone to develop critical thinking skills. Gollnick and Chinn express the significance of critical thinking in multicultural education. Critical thinking can help one to criticize the dominant culture manifested in the mainstream curriculum (Gollnick & Chin, 2013). Criticizing the status quo and dominant culture and considering subordinate group cultures is the main task of critical thinking. The ability to operationalize critical thinking in the end as a means of addressing social problems in their environment and promoting justice and social stewardship. To produce quality education, transformative teaching is needed. Transformative teaching ensures that everyone involved in education shares an active role in the construction of knowledge. Learning in multicultural education is not just memorizing facts, but more than that it promotes knowledge that has formed in the social setting of education.

Islam in the archipelago has the characteristics of critical education, transformative and inclusive thinking. The critical education sector can be seen from the mingling of Islamic culture and pre-Islamic culture without having to lose each other's identity. This is very important to know because in multicultural education in the Islamic tradition of the archipelago does not marginalize pre-Islamic culture. Kyai, modin, headman and santri are educational products in the indigenous of Islam. They are actors in social transformation such as performing teaching functions, management of alms and alms, and influencing the social

structure of society. Another feature that exists in the indigenization of Islam is the inclusive mindset. An inclusive mindset is a mindset that values diversity. This mindset is characterized by an attitude of dialogue that is open to other cultures. An example in this case is that the holy community in the practice of sacrificing is replacing cows with buffalo as a form of thinking inclusiveness.

The journey of Islam in the archipelago was not smooth and immediately accepted. Nevertheless the pre-Islamization of Islam can be accepted with nonviolence. One important variable that affects contestation among actors in multicultural societies is prejudice. This prejudice, if not managed properly, can result in a less harmonious and even destructive social order. For that we need a brief description of prejudice so that it can be seen how to reduce prejudice and its relation to the indigenous of Islam. Watson expressed prejudice as a negative perspective in viewing certain groups or certain people. Watson's idea can illustrate that prejudice is something negative in social relations and interactions. Prejudice can be manifested in cognitive, affective and behavioral forms. The cognitive dimension is the way one thinks of others, including the stereotype of certain groups. The affective dimension indicates a person's attitude towards a group outside them. While the behavioral dimension shows how a person's behavior is carried out primarily in looking at others.

The indigenization of Islam is quite observant in using Sufism and tarekat as vehicles in promoting humanitarian values. This is supported by Azra's findings that the process of Javanese Islamic conversion that emphasizes Islamic teachings rather than changing the religious practices of local communities (Azra, 1999). Through this egalitarian value the prejudices formed by social contractions can be reduced. The teachings of Sufism itself contain teachings that are very constructive in looking at differences (Untung & Mas'ud, 2006). Ann Marie Schimmel very well explained that Sufism or Islamic mysticism teaches wisdom and love (Schimmel, 1986). It is this inherent nature of Sufism that makes it the force in actualizing humanist Islamic values. The teachings of Sufism form the view that human beings are equal. The indigenization of Islam and Sufism took Indonesian pre-Islamic elements so that they did not keep their distance from the reality. Because there is no distance, the prejudices that are formed can be minimized. People with pre-Islamic culture are not suspicious of Sufism. The process of conversion of Islam in society in Java is very effective and civilized.

If drawn in the world of modern education, educational institutions especially formal schools that empower students with various backgrounds both cultural, religious and racial are often utopian in nature. This can be traced from the function of schools which are not neutral institutions. So schools often subordinate cultures that are not dominant (Hanna et al., 2000). Thus transformative educational institutions should provide equal access to students to promote democratic values. Alternative education practices must be discussed and given space. One alternative education offer that can enrich the concept of multicultural education is critical education. Critical education aims to "link learning with the transformation of social life, promote democratic values, and dismantle the dominance of oppressive domination (Wattimena, 2018). Thus, critical education requires cultural and social relations within educational

institutions to empower. Its implications are learning as a means of promoting the values of equality and fairness.

The practice of education in Islamic natives on actualized equity pedagogy in an educational institution called pondok pesantren. Traditionally Islamic boarding schools teach Ashari theology with Shafi'i fiqh as the main subject of education. Nevertheless syncretic Islamic values are also taught. Considering that Islamic boarding school is an educational institution that was born from the womb of the archipelago education, the culture of the archipelago was very closely related to its educational content. A close link between equality education and pesantren is its function as community-based education. There are three characters in community-based education. Learning society, critical pedagogy and local are the character of community-based education (Sihombing, 2001). Education is not limited to space and time, but is a lifelong learning process. In turn, education provides a conducive environment for the creation of a learning community.

Critical education promotes an egalitarian society without negating marginalized groups. Pesantren is a clear example of how education can be accessed by all levels of society. Local nature is a characteristic of pesantren. Autonomy and independence are forms and functions of pesantren. As a result, pesantren is a growing institution to answer the wants and needs of the community. The degree of ownership of pesantren is very large in the community. Because the community determines the direction of the pesantren. Multicultural education and critical education have one goal in common Sleeter & Grant (2007), in creating an empowering education structure. The praxis of multicultural education will succeed if it is built through interrelated components. If the components can function optimally, they can print humans as the spearhead in overcoming social problems and encouraging egalitarian social structures.

Regarding developing cultures, it is interesting to pay attention to the results of Amelia fauzia's research. In his research presentation the process of roots in Islam in Java is a result of the development of civil society in Javanese society (Fauzia, 2016). Mansour Fakihi said that civil society is a place where people make their own world. So that the structure of civil society in Java allows the development of social institutions in Java to develop. Some social institutions of society benefit from the strengthening of civil society in Java. Institutions such as mosques, tarekat, and forms of religious groups - the community developed. They benefit from a democratic climate that has been practiced in social social life. If pulled back the function of religious social institutions is a balance between the people and the kingdom.

It is true that civil society is commonly used in modern society. There are two important entities in the concept of civil society. Namely the State and institutions outside the State in this case the community. The context of Islamic propagation although not like a modern state, but the characteristics of civil society have been practiced. The kingdom is a form that is almost the same as the state in a modern context. Not all government functions in traditional society are fulfilled by the kingdom. So the concept of civil society is the fulfillment of rights to society by social institutions. The indigenization of Islam uses civil society as a royal balancing agent. Clerics, Islamic boarding schools and social religious institutions

are indicators of the strengthening of civil society. In the end, multicultural education shapes humans to constructively and collaboratively overcome various problems of social life to realize a democratic society, a spirit that is built on human values, and social transformation.

Conclusion

Some of the findings raised from this article are:

- The component of content integration in the indigenous of Islam in Java is displayed in the form of syncretic Islam. Syncretic Islam is a fusion of Islam with pre-Islamic culture.
- The component of the construction of knowledge in the indigenization of Islam in Java is seen from the mindset of Javanese people who think critically, transformative teaching and inclusive thinking.
- The component of reducing prejudice is practiced by the use of the teachings of Sufism and tarekat. Sufism and tarekat are integrated with established Javanese culture.
- The equality education component is practiced with pesantren. Through pesantren and pesantren actors such as kyai, modin and pengulu. They play a role in social society.
- The empowering cultural component can be seen from the strengthening of civil society. Strengthening of civil society causes components of society such as tarekat, pesantren to serve as servants of community needs.

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