



EXPLORATION OF THE VALUE OF ISLAM-BASED MULTICULTURAL EDUCATION IN LOCAL WISDOM TRADITIONS NATIONAL CULTURE ADAB

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Abstract : Multicultural values in Nasi Adab culture in Kotawaringin Barat district are the only artifacts that have not been explored in taking the fundamental values from their contents. This study explores the character values contained in the Nasi Adab culture, focusing on the multicultural values that are traditionalized by the community and the West Kotawaringin district government. This study uses a qualitative method with purposive sampling data collection techniques through participant observation and in-depth interviews. Validation of data using triangulation techniques and extending observations to several data sources. Meanwhile, the data processing and analysis technique used the Nvivo-12 application. The findings of this study are that local wisdom in the form of Nasi Adab culture can become the glue of community unity. This is expressed through character values in forming a harmonious and peaceful life against differences in ethnicity, culture, and religion. In addition, the value of tolerance is shown by the existence of public awareness about diversity in differences. This awareness raises the value of multiculturalism through mutual acceptance of differences from diversity to become a common strength. Thus, Nasi Adab culture contains values that eliminate the stigma of religious and cultural sensitivity that occurs in social life in the West Kotawaringin district.

Keywords: Nasi Adab Culture; Character Values; Tolerance Values; Multicultural Values

Abstract : Nilai-nilai multikultur pada budaya Nasi Adab di kabupaten Kotawaringin Barat hanya sebatas artefak yang belum dieksplorasi pada pengambilan nilai-nilai dasar dari kandungannya. Penelitian ini bertujuan untuk mengeksplorasi nilai karakter yang terdapat dalam budaya Nasi Adab, memfokuskan pada nilai multikultur yang ditradisikan masyarakat dan pemerintah kabupaten Kotawaringin Barat. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data purposive sampling melalui observasi partisipan pada tingkat pasif, dan wawancara mendalam. Pengabsahan data menggunakan teknik triangulasi dan melakukan perpanjangan pengamatan kepada beberapa sumber data. Sedangkan teknik pengolahan dan analisis data menggunakan aplikasi Nvivo-12. Temuan penelitian ini bahwa kearifan local berupa budaya Nasi Adab mampu menjadi perekat kesatuan masyarakat. Hal ini diungkapkan melalui nilai karakter dalam membentuk kehidupan yang rukun dan damai terhadap perbedaan suku budaya dan agama. Selain itu, nilai toleransi yang ditunjukkan dengan adanya kesadaran masyarakat tentang keragaman dalam perbedaan. Kesadaran ini menimbulkan nilai multikultur melalui sikap yang saling menerima perbedaan dari keragaman untuk menjadi sebuah kekuatan bersama. Sehingga, budaya Nasi Adab mengandung nilai yang menghilangkan stigma sensitifitas agama dan budaya yang terjadi di kehidupan bermasyarakat di kabupaten Kotawaringin Barat.

Kata Kunci : Budaya Nasi Adab; Nilai karakter; Nilai Toleransi; Nilai Multikultural

INTRODUCTION

Allah SWT says in the Qur'an Surah Al-Hujurat verse 13 that Allah created humans from male and female groups and made them into nations and tribes so that humans know they could benefit from each other (Husain, 2023; Shihab, 2013; Shihab, 2007). This verse illustrates the multicultural society of Indonesia because it consists of various ethnic groups with their own different cultures. Starting from local culture to become national and even international culture. Therefore, it is not surprising that local culture is developing quite rapidly and provides opportunities for the color of Indonesian culture, which each generation must protect as heirs and connoisseurs of culture itself, this will transform the values, concepts and ideas of religious moderation into real behavior (Surawan, Anshari, Azmy & Adi, 2022)

The culture that is passed down from generation to generation is called tradition. Tradition is understood as everything channeled or passed down from the past to the present (Tam, 2015; Asis, 2016). The local tradition or culture of a community is a local cultural identity that reflects the character of its community. Speaking of character values contained in local culture in Indonesia, one of which is found in the "Nasi Adab" culture, which only exists in the West Kotawaringin district, Central Kalimantan. At first, it came from the tradition of the Kutaringin Kingdom, then developed among the community and was protected by the West Kotawaringin Regional Government until now (Sugiarno, 2016).

In addition, Adab rice was originally only used by the zuriat of the Kutaringin Sultanate, but in its development, it became a local custom of West Kotawaringin. To the local government's seriousness in promoting the local culture of Nasi Adab, there is always a cultural event called "The Nasi Adab Parade" (Nurviana, 2020). However, multicultural values in Nasi Adab culture in the West Kotawaringin district are only artifacts that have not yet reached the fundamental values of their content. This is evidenced by the only dominant Zuriat Sultanate who is still trying hard to explore and conserve character values in the Nasi Adab local culture. Therefore, the research team is interested in conducting an in-depth analysis of the exploration of multicultural values in the Nasi Adab cultural tradition of local wisdom in West Kotawaringin.

RESEARCH METHOD

In this study, we are using descriptive qualitative methods approaches to describe events in the field based on existing data with purposive sampling data collection techniques through passive participant observation and in-depth interviews (Mazrur, Surawan & Malisi, 2023).

The data sources obtained by researchers were interviews with community leaders and religious leaders, as well as people involved in these activities (Surawan, Anshari & Sari, 2022). Data validation uses triangulation techniques and expands observations to several data sources. Meanwhile, data processing and analysis techniques use the Nvivo-12 application.

FINDINGS AND DISCUSSION

The Nasi Adab culture contains the value of tolerance that eliminates the stigma of religious and cultural sensitivity, starting from making Nasi Adab to the functionalization of Nasi Adab Culture in the West Kotawaringin district. In addition, multicultural character values can become the glue of the unity of the West Kotawaringin district community so that a harmonious and peaceful life is formed by respecting differences in ethnicity, culture, and religion, as shown in the local wisdom tradition of the Nasi Adab Cultural Parade. The value of tolerance shown, the awareness of the people of West Kotawaringin Regency about diversity in this difference in awareness raises the value of multiculturalism, namely an attitude that accepts differences from diversity to become a common force in development. Several findings in previous studies will describe the cultural values of Nasi Adab that occur in a society that has been carried out for generations.

Table 1. Study literature

Authors	Findings	Cultural Values of Nasi Adab (NA)
Sugiarno (2016)	Nasi Adab is an object in shaping people's understanding of the philosophical values that exist in the Nasi Adab culture in West Kotawaringin, which is presented through pictures without a thorough description through words as outlined in a book.	- Character Value (NA1) - Multicultural Value (NA2) - Tolerance value (NA3)
Ratnawati (2020)	Strengthening character education through a culture of eating together (how-to).	- Unity adhesive (NA4)
Sa'adah & Sarmini (2017)	The phenomenon of the local cultural identity crisis is a strengthening of the nation's culture that has specific character values in the local wisdom of the community.	- Mutual acceptance of differences from diversity (NA5)
Hindaryatiningsih (2016)	The values that exist in the local culture and the community's efforts in maintaining these cultural values in order to develop into the next generation.	- Stigma of religious and cultural sensitivity (NA6)
Fitriana et al. 2020)	This study investigates the role played by the Department of Tourism by examining cultural conservation carried out by local governments through an emphasis on the conservation of local cultural character values.	
Brata (2016)	A study of local collective awareness and national identity problems in the era of globalization regarding local culture.	
Primanata et al. (2021)	This study finds out the philosophy of the typical Banyuwangi batik motif and how the relationship between the typical Banyuwangi batik motif and the nation's character values relates to character values.	

In Figure 2, the analysis is carried out using a project to explore and present the connections in this data. The relationship between Nasi Adab and character value (NA1), multicultural value (NA2), tolerance value (NA3), unity adhesive (NA4), mutual acceptance of differences from diversity (NA5), the stigma of religious and cultural sensitivity (NA6) is explained through representations. Graphics of the different items in this project. This is done to review the role posed by Nasi Adab. The value of multicultural characters has the potential to become the glue for the community's unity in the West Kotawaringin district, forming a harmonious and peaceful life in the diversity of ethnicity, culture, and religion, as demonstrated by the local wisdom tradition of the Nasi Adab Cultural Parade. The value of tolerance demonstrated, the people of West Kotawaringin Regency's awareness of diversity in this difference in awareness creates a multicultural attitude, which accepts diversity's differences to become a common force in development. From the making of Nasi Adab to the functionalization of Nasi Adab Culture in Kotawaringin Barat district, the Nasi Adab culture contains multicultural values that eliminate religious and cultural sensitivity stigma.

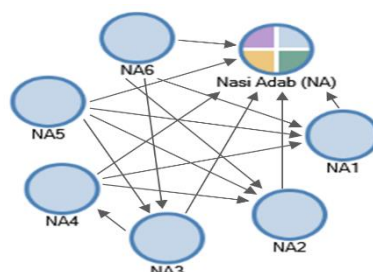


Figure 2. Project MapSource: Nvivo 12 analysis

2.1. Cultural Exploration of Nasi Adab

Nasi Adab culture has a very high philosophical value. Nasi Adab is not made from ordinary rice like tumpeng rice which is common in Indonesia, but Nasi Adab uses glutinous rice as the primary ingredient. Nasi Adab is a natural yellow rice cone made from glutinous rice, decorated with natural vegetables, and some are given a sweet core made of coconut and palm sugar. In general, it is in the form of a semi-circle laid out on a tray. The small-scale Nasi Adab is convex in shape, and the large-scale Nasi Adab is conical. Because glutinous rice is sticky, what is meant is that the people of West Kotawaringin Regency have strong unity and unity, not scattered, not separated, but united to achieve a goal (Nurviana, 2020).

Prince Muasyjidinsyah, who was met by the research team, explained that Nasi Adab is a philosophy that has the value of unity and unity since making it, using it/using it as a regional specialty, and cultivating it as a pearl of local wisdom by the motto of the West Kotawaringin district, namely Marunting Batu Aji which means "Menuju Kejayaan". Prince's words, as evidenced by the description of the participants in the Nasi Adab Cultural Parade and the daily lives of the people of West Kotaaringin who do not look at ethnicity, religion, race, and ancestry. However, all of them unite to remove the stigma that certain groups are in society. It is only as a group, an activity. However, they become a

force supporting each other in achieving the goal.

It was shown during the Nasi Adab Cultural Parade that all of them brought and socialized the results of their respective developments. All with beautiful decorations were joyful, and it was seen that the unity and integrity of the people of West Kotawaringin Regency were evident when carrying out the Nasi Adab Cultural Parade. This strengthens the findings of Sugiarno (2016) regarding Nasi Adab as people's understanding of the philosophical value of traditional food. The tolerance that reflects the unity and unity shown is only a tiny part shown by the people of West Kotawaringin district in the parade event. In practice, it is a natural practice in social life.

The participants poured into the highway whose route was determined by the committee. The participants consist of individual communities, community groups who join social and religious organizations, all schools and even from kindergarten to university, and all government agencies. Done on foot, and some use two-wheeled and four-wheeled vehicles. All of them carry and display Nasi Adab, ranging from small to large ones. Every year the finish is at Balai Balanga. Balai Balanga is a building without a partition, which has been used by the Kutaringin Kingdom for a long time and is continued by the West Kotawaringin Regency Government every time there is a traditional event (Wardani et al., 2020).

Based on information from informants, the Nasi Adab Parade is held on October 3 each year, coinciding with the anniversary of the West Kotawaringin district. Participants who attended were people from different ethnicities and religions united in the Nasi Adab cultural activity. Not only that, the Regent assigned the implementing committee, which consisted of all walks of life of different ethnicities and religions. There were also unique invitations from all elements of the Regency/City Muspida throughout Central Kalimantan, even at certain moments. The Governor of Kalimantan and Princes from the Kingdoms of Solo and Banjar, who have a history of being the forerunner of the Kutaringin Kingdom in West Kotawaringin, were attended by all representatives of Islamic kingdoms throughout Southeast Asia (Elly, 2011).

Written by Dodo et al. (2016), culture results from human creativity and the initiative of a group of humans being regenerated to the next generation. This means that it is in line with the opinion of Holilah (2016) that culture is not stagnant but something that develops from generation to generation. The culture from one region to another has much diversity because the origin of its formation is different, and the way it develops is from different elements, and many factors influence it. Suhendroyono & Novitasari (2016) wrote that things that affect the formation and development of culture include the system of religion, politics, customs, arts, and language.

Based on several definitions of the words tradition and culture described above, two things have different substances in Nasi Adab. Tradition emphasizes the habits of a community or group of people that are carried out continuously and passed on to the next generation from generation to generation (Eko Nugroho, 2019). While culture is the way of life of a community or group of people, creativity results are also the works and initiatives produced (Bauto,

2014). However, this study revealed that tradition and culture are two things that are interrelated in their implementation. For example, culture is passed down from generation to generation without being carried out continuously. Over time that culture will be lost to the times, especially amid advances in information and technology that make everything easier and also impact individualism and materialism, far from prioritizing meaning or value behind something, including values in a culture.

In contrast to tradition, it is defined as custom carried out by the community as a legacy of their ancestors. Some interpret it as an idea or object whose source is from the past and future (Fatchor Rahman, 2017). Meanwhile, according to Sudirman (2019), tradition is an activity continuously carried out by the community or a group of people. In line with Thohiri (2018) opinion, tradition is the behavior of a community or group of people inherited from their ancestors.

Nasi Adab Culture is a terminology that comes from the word from the West Kotawaringin area, which refers to "custom" with the term "adab", so calling Nasi Adab means changing the word in a speech to Nasi Adab. Adab in KBBI means ethics, manners, and civilization (Nazaruddin & Alfiansyah, 2021). The Nasi Adab culture has existed since the Kutaringin Kingdom entered the West Kotawaringin district. This means that Nasi Adab culture is closely related to the religious atmosphere that characterizes all Kotawaringin kingdom's activities in daily life.

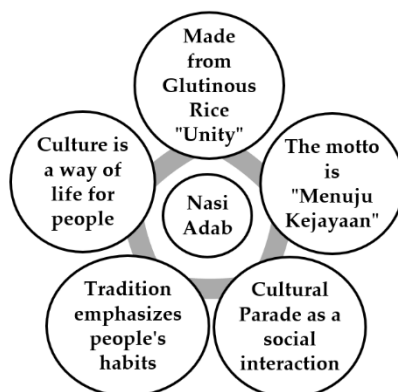


Figure 3. Cultural Exploration of Nasi Adab

Efforts to create harmony in communities of different ethnicities, religions, and others must be realized in the form of tolerance, namely an attitude of mutual acceptance of differences without having to differentiate between them. It also keeps harmony from feeling like strength and capital in social life. Ethical values must be owned and implemented by every plural individual, namely caring, and feeling responsible for a harmonious and peaceful life (Hasanah, 2018), thus forming the character of a society that respects differences and is tolerant of others.

Tolerance in social life is closely related to the life between one person and another and between one group. Tolerating living does not mean uniting all existing differences but understanding the differences themselves and placing them in social life. So that mutual respect for differences, mutual respect, giving each other a place and space to carry out without disturbing or castrating the differences they have other people or groups.

2.2. Cultural Conservation

The social life of the West Kotawaringin district community is still familial in social interaction (Ismail, 2016). In carrying out social life or social interaction, the people of West Kotawaringin Regency do not have specific boundaries. They do not look at ethnicity, religion, race, and culture, but all interact and get to know each other (Muhajir, 2021; Smedley, 1998). Cooperation and cooperation between communities are very high, and the interaction pattern of social life is familial (Suryono, 2019). Researchers found that the interaction of the work system in the community is based on the spirit of mutual assistance. It is hot for all who live in the West Kotawaringin district. When there was an inter-ethnic riot in Central Kalimantan in 1991, almost all districts were affected. Despite that, it was no longer possible to distinguish between differences or ethnic groups in the West Kotawaringin district, but all of them were united. In life together. This is also seen in the Nasi Adab Cultural Parade shown to the people.

The tradition and culture of Nasi Adab, which initially came from the Kotawaringin Sultanate, are still firmly held by some people in the West Kotawaringin district, especially for the zuriat of the Sultanate. The Regional Government of West Kotawaringin Regency is felt to have character values, including multiculturalism, which positively impacts life. Public. The Nasi Adab cultural tradition is passed down from generation to generation. The community carries it out, and the strengthening of the Nasi Adab culture is in synergy with the West Kotawaringin district government. In 2021, the West Kotawaringin district government proposed the Nasi Adab parade culture as a National Event as stated in the Decree of the West Kotawaringin Regent number 556/73/Dispar-III of 2021 concerning the Determination of the West Kotawaringin Event Calendar. This means that the government's efforts to legalize cultural preservation are earnest about their preservation efforts.

The Nasi Adab culture, which is thick with multicultural values, is an acknowledgment or awareness of the existence of pluralism and diversity, which is a necessity that must be accepted. Someone aware of pluralism and diversity, implemented in everyday life through attitudes and actions of mutual respect, mutual respect, and harmony, among others. Multiculture developed by the community is believed to be able to provide progress because they are united in achieving the goal, namely development, and have removed the stigma of sensitivity to ethnic and religious differences. This will also be able to suppress conflicts in the name of ethnicity and religion. Likewise, Ismail (2019) explained about Ukhuwah Islamiyah, Ukhuwah Wathaniyah, and Ukhuwah Insaniyah through brotherhood based on religious beliefs.

Nasi Adab is considered to have a substantial value for the people of the Kutawaringin Kingdom, particularly the community and the Regional Government of West Kotawaringin Regency. In general, namely, as a form of gratitude to God Almighty, which is usually filled with a prayer event, and after that eat with Nasi Adab, which is served (Nurviana, 2020). Unfortunately, based on the results of the researcher's review that the existence of Nasi Adab culture, which complements the traditional "Mandi Pengantin", "Besunat Anak Laki-laki",

“Beayun Anak”, “Batamat Al-Quran” acara “Penyambutan Tamu”, the honor of the West Kotawaringin government, has begun to fade. Only specific communities continue to provide Nasi Adab at these events. The Nasi Adab culture in West Kotawaringin is a culture that has become the identity of West Kotawaringin, which has a long history since the Kutawaringin Kingdom existed. This culture has an efficient value in carrying out life both as individuals and as citizens who live in cultural, religious, and ethnic diversity.

At the time of the Nasi Adab parade once a year, the Nasi Adab, the symbol of the Nasi Adab Parade, is made large and presented by every agency, organization, and educational institution. The process of making the religious and ethnic backgrounds do it until enjoying it is done together. This shows that there are character values that reflect the tolerance of the multiculturalism of people who live friendly and love peace. Supported by the synergy between the community and the government, it is also routinely budgeted every year in the Regional Budget (Regional Revenue and Expenditure Budget) for the implementation of the Nasi Adab parade (Peraturan Bupati (PERBUP) Kabupaten Kotawaringin Barat Nomor 23 Tahun 2021., 2021).

It is undeniable that there are many character values in culture (Gunawan, 2012). According to Islam's view, cultural conservation is permissible if it is deemed valid (Tantowi, 2022). How is the content of multicultural values in the tradition of local wisdom of Nasi Adab culture, considering that from manufacture to use, it is thick with character values that reflect togetherness and cooperation, far from religious and ethnic sensitivity. The people of West Kotawaringin do this by respecting and upholding religious and cultural differences for one goal, namely living a safe and peaceful life to build West Kotawaringin – Indonesia.

2.3. Culture in Islamic Perspective Nasi Adab

The Nasi Adab Culture became an icon in the implementation of the Nasi Adab Cultural Parade in the West Kotawaringin district. Which was attended by all levels of society, from the lower class to the people seen as being in an upper position, was carried out by all people of different ethnicities and religious adherents. Become one in the cultural activity of Nasi Adab. The ethnic and religious sensitivity stigma did not appear in the Nasi Adab cultural parade.

Living in Indonesia, including in the West Kotawaringin district, is necessary for mutual tolerance because of the multi-religious, multi-ethnic and multi-cultural population. It becomes a component of strength that can strengthen each other and encourage each other to achieve goals and build West Kotawaringin. The people of the West Kotawaringin district have done this and implemented it through the Nasi Adab Cultural Parade, which is held every year in conjunction with the celebration of the West Kotawaringin District's Birthday on October 3, which is an illustration of the word of God in the Qur'an surah Al-Hujurat verse 13.

Based on the word of God above, the life of a multi-religious, multi-ethnic and multi-cultural society is a "sunnatullah" (Fajri, 2020), which means that it becomes a harmony in living social life as the illustrations of the indigenization

of Islam in Indonesian cultural landscape (Truna, 2021). Although most of them are not from the same lineage or lineage or close lineage, their dominance comes from distant lineages or descendants. Including a description of the West Kotawaringin district community consisting of the Dayak tribe and the Malay tribe who come from the people from the West Kotawaringin district, Javanese, Madurese, Sundanese, Batak tribes, and others living simultaneously in the land of Marunting Batu Aji, Kotawaringin district as religious tolerance as a trigger for cultural rights in heterogeneous societies (Halim, 2021). West. It means that there are people who live in the West Kotawaringin district who are included in the sense of a nation or a tribe as termed by Abu Ja'far. If someone is far away, it means being a citizen of the nation, and if someone is from a close lineage means being a tribal citizen. The second group becomes necessary, and "sunnatullah" must always live together in a bond of tolerance (Gayatri, 2018; Jamrah, 2017).

The purpose of a tolerant life is to get to know each other's strengths and weaknesses that other people or other parties own. Abu Ja'far said he did not look at the lineage or outside the lineage/descendants (Haryanto, 2022; Zabidi & Noor, 2020). In fact, by doing this, a person's knowledge will be wider to recognize their respective strengths. This has been done by the people living in the West Kotawaringin district, shown in their daily lives, and implemented when carrying out the Nasi Adab Cultural Parade.

The people of West Kotawaringin district show the religious differences in carrying out the Nasi Adab Cultural Parade, fostering mutual respect for all humans with different beliefs and religions. Not only in the realm of social life but also the realm of "Aqidah" because Islam indeed teaches tolerance in life with people of different religions, as long as it does not deal with mixing religious teachings. This is also stated in research by Fitriani (2020), but instead, a harmonious and beautiful blend in social life.

CONCLUSION

The value of multicultural characters can become the glue for the unity of the West Kotawaringin district community so that a harmonious and peaceful life is formed in the differences in ethnicity, culture, and religion, shown in the local wisdom tradition of the Nasi Adab Cultural Parade. The value of tolerance shown, the awareness of the people of West Kotawaringin Regency about diversity in this difference in awareness creates a multicultural attitude that accepts differences from diversity to become a common strength in development. The Nasi Adab culture contains multicultural values that eliminate religious and cultural sensitivity stigma, starting from making Nasi Adab to the functionalization of Nasi Adab Culture in Kotawaringin Barat district. Therefore, it depends on how the community and local government seek conservation so as not to be drowned by the progress of the times and how cultural lovers take the values contained therein, including character values.

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