

Internalization of Multicultural Education Values in Building Tolerance in Trowulan Mojokerto Village Communities

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Abstract: The big agenda that must always be pursued by the Indonesian people at this time is to live in diversity both religious and cultural diversity. Diversity is not a reason to divide and create enmity. The people of Trowulan Village, located in Trowulan District, Mojokerto Regency, a community that lives side by side in harmony amidst heterogeneity. Apart from being multi-religious, the people of Trowulan are also a multi-cultural society, considering that Trowulan is a heritage area of the Majapahit Kingdom. This is the background of this research. The purpose of this research is to analyze the role of many parties in building tolerance, especially through the values of multicultural education. This study uses a qualitative case study approach. This study succeeded in finding 1) The values of multicultural education were successfully internalized through three stages; transformation of values (socialization and village interactive dialogue), value transactions (inter-religious dialogue), and trans-internalization of values (habituation/exemplary, association, and motivation) 2) The values of multicultural education that internalized are democratic, plural, and humanist values. 3) The implications of the internalization of multicultural education are shown by the creation of a tolerant and high solidarity society. The community has a concern to help others and actively participates in traditional activities, regardless of group differences.

Keywords: Internalization, multicultural education, tolerance.

Introduction

Studies on multiculturalism will always be relevant if discussed or discussed at any time. This is because Indonesia is a multi-cultural and multi-religious country. In Clifford Geertz's view, Indonesia is a hybrid country, a country where various world cultures originate. (Fahrudin, Maskuri, & Busri, 2021) This diversity can become a potential problem and can also be a problem. Of course, it is not an easy thing to treat diversity as a potential for the development of harmony and prosperity. However, this potential can be cultivated by building awareness of the beauty of togetherness amid differences. Because if you think about it, the problems and conflicts that arise and

then take place continuously actually complicate human life itself.

Indonesia's pluralism often faces challenges, among the conflicts that occur are; first, the conflict between the Dayak and Sampit residents which stems from ethnic differences and gaps in the bureaucracy; (Verelladevanka Adryamarthanino, 2021b) second, the conflict in Papua that never goes away. Since 22 years ago, the tragedies in Wamena, Wasior, Cendrawasih University, the Paniai tragedy, large-scale demonstrations against racism, and the murder case of Pastor Zanambani have become increasingly hot. The motives for the violence varied, from the issue of independence to racism. (Adyatama, 2021) Then the Poso conflict started as a youth conflict before finally turning

into a religious conflict.(Verelladevanka Adryamarthanino, 2021a)

The conflict is evidence of the government's inability to overcome differences. With such conditions, it is necessary to build a wiser attitude toward life in the face of heterogeneity. The basic needs of society that must be fulfilled are essentially the socialization of understanding and awareness so that they will have maturity in dealing with differences. (Naim, 2016)

Multicultural education is an alternative education for the existence of Indonesia's diversity, recognition and respect for different beliefs.(Mahfud, 2000) Multiculturalism requires a set of building concepts that can be used as a reference for understanding and developing in social life. The foundation of knowledge is needed in the form of relevant concepts that support existence, as well as benefits in social life. The process of learning multiculturalism can be seen through the cultural characteristics expressed by Conrad P. Kottak, that culture has four characteristics.(Yaqin, 2005) First, culture is something general and specific. That is, every human being has a culture, specific means that each community group has variations from one to another. Second, culture is something that is learned or to understand the circumstances of the surrounding environment. Third, culture is a sign that distinguishes it from. Fourth, culture can form and complement the deficiencies of others. The entire culture above can be applied to every individual. Multicultural education is expected to be able to bring about the nation's mental flexibility in facing the clashes of various conflicts so that the unity and unity of the nation are maintained and not easily shaken.

This multicultural education has been implemented in Trowulan Village where some of the people are heterogeneous. Mojokerto, which is known as the capital city of the Majapahit Kingdom, makes the people who live partly still have blood with families who lived during the Majapahit Empire who embraced different religions, cultures and beliefs. Some relics from the Majapahit Kingdom are also still being cared for and are a special attraction. The surrounding community still adheres to hereditary traditions

which are still carried out today. The Trowulan people adhered to Hinduism, Buddhism and adhered to local beliefs and Islam also developed at that time. Community leaders in Trowulan Village used to adhere to one religion, but also became protectors for their people who adhere to other beliefs.

The life of the people of Trowulan Village, Mojokerto Regency, is not much different from the life of the people at the time of the Majapahit Kingdom. The community establishes close, peaceful and respectful relations. It's just that several conflicts or problems regarding differences in beliefs a few years ago reoccurred, namely the establishment of houses of worship of other beliefs (temples) which were opposed by the people around Trowulan Village. The government and the community have built an institution for inter-religious harmony that can become a bridge for resolving religious conflicts known as the Forum for Religious Harmony (FKUB) for the people of Mojokerto Regency.(G.A.A Augustine Dwi Pradnyaningrat, I Gusti Ngurah Sudiana, 2019)

As time goes by, the majority of the people still forbid the establishment of houses of worship of other people with the classic reason "for the sake of harmony". the values of multicultural education can help and train the Indonesian people, especially in the sphere of society, where social life always coexists in real terms with differences. Therefore, the role of others to remind each other to continue learning to foster a sense of tolerance towards other human beings must always be carried out. Remembering that harmony is one that is needed in life as social being. Thus the application of the value of multicultural education needs to receive support from various related parties, especially the community as the environment where the beginning of every human life. Therefore, researchers will conduct research with the title "**Internalization of Multicultural Education Values in Building Tolerance in Trowulan Village, Mojokerto**"

Materials and Methods

The approach used in this study is qualitative. Qualitative research intends to understand phenomena about what is experienced by research subjects such as behavior, perceptions, motivations, actions, etc. holistically, and in a descriptive way in the form of words and language, in a special natural context and by utilizing various natural methods. (Moeloeng, 2017) Research with a qualitative approach emphasizes the in-depth aspect of a problem. This meaning was obtained from informants and researchers themselves. A researcher has the right to enter the world of informants, because he is a research instrument (key instrument). The involvement of researchers is not a loss, in fact it becomes something very important. (Creswell, 2014) Because through a qualitative approach, researchers obtain in-depth data so that they can understand how to internalize the values of multicultural education in building tolerance for cultural and religious diversity in village communities. Trowulan Mojokerto. This research starts from existing theories and reforms in the process of internalizing existing multicultural educational values.

The type of research used is case study research. Case study research is a descriptive study that conducts intensive investigations of individuals and/or social units that are carried out in-depth by finding all the important variables about the development of the individuals or social units being studied. (Cahyaning, 2013) The method used will involve researchers in deeper investigations. a deep and thorough examination of the behavior of an individual.

The purpose of this qualitative research is directed to understand social phenomena from a perspective. This is obtained through participatory observation in the lives of the people who are participants. (Sukmadinata, 2013) This research was conducted by making a description of the problems that have been identified. This study aims to get an in-depth picture of the internalization of multicultural education values in building tolerance for cultural and religious diversity in the people of Trowulan Mojokerto Village.

When conducting research, the researcher focus on interview, observation and documentation. In addition, this research used ethnographic research with data sources from traditional activities and informants. When interview with informants, the researcher conducted a question and answer session using the in-depth interviewing model. The main purpose of in-depth interviews be able to present the current construction in an event context. (Nugrahani, 2014) There are three interview models, structured, semi-structured and in-depth interviews.

First, the main interviews were conducted with the Trowulan Mojokerto community. However, in its development several other informants were also interviewed because they had in-depth knowledge about multiculturalism, or as other people who paid attention. This includes several village study activists who were formerly in the Majapahit kingdom. Second, observation, the type of observation carried out by researchers is observer observation as a participant. This means the observer's position in a group is openly known by the public, so that all kinds of information can easily be obtained. Third, documentation, the documentation in this study is in the form of pictures or photographs of traditional activities taking place and recordings through the results of interviews with informants.

Results and Discussion

Overview of Trowulan Village Community

Trowulan is one of the sub-districts in Mojokerto Regency, East Java. Trowulan District is divided into 16 villages, including Balongwono Village, Bejijong Village, Beloh Village, Bicak Village, Domas Village, Jambuwok Village, Jatipasar Village, Kejagan Village, Pakis Village, Panggih Village, Sentonorejo Village, Tawang Sari Village, Temon Village, Trowulan Village, Watestumpak Village, and Wonorejo Village. The Trowulan area can be said to be an area that has become the basis for cultural exchanges from great civilizations in the past. The Trowulan Mojokerto Village community is a pluralistic society that has different beliefs and cultural backgrounds.

The majority of the population are immigrants who have their own culture and beliefs from different areas of origin. Apart from coming from a different area, some other people in Trowulan Village still believe in the customs of the ancient Majapahit kingdom. The majority religion of the people of Trowulan Village is indeed Muslim, but that does not prevent them from living in harmony, mutual tolerance, living peacefully side by side with all their differences, including differences in religion, culture and customs. Attached to the village government archives is that the Trowulan Village community consists of 8,006 Muslims, 12 Catholics, 2 Hindus, and 1 Buddhist. (*Arsip Pemerintah Desa Trowulan*, n.d.) These differences are not a reason for division hugging, holding on tightly to stay together, getting used to mutual tolerance, mutual understanding, and mutual respect. Cultural differences in Trowulan Village are also still being preserved in the modern era as it is today.

Diverse cultures also give an attractive impression of Trowulan Village and make it an attraction for tourists visiting Trowulan Village, where Trowulan Village is known as a tourist area of several relics of the Majapahit Kingdom. The culture that has been preserved until now includes alms of the earth, kuda lumping, ruwat agung, and so on. Different cultures within the scope of religion, among others, the Muslim community celebrates Eid al-Fitr and Eid al-Adha. When celebrating holidays like this, people who are not Muslim visit Muslim neighbors' houses to participate in celebrating the holiday, while forgiving one another. Likewise, during the Christmas celebration, they invite people who are Muslim, Hindu and Buddhist to be friendly or just eat together at their homes.

Habits like that are the reason for them to tolerate each other and understand differences. The emergence of several misunderstandings makes a fire in social harmony. But the people of Trowulan Village have their way to get things done right away. The internalization of the values of multicultural education and its current success cannot be separated from the awareness of each individual, with the support of several parties, as

well as the entire Trowulan Village community who lead them to realize shared awareness.

The Process of Internalizing the Values of Multicultural Education

Internalization is a stage of reflection on one's self to meet internal targets on a prevailing value. According to Reber, as quoted by Mulyana, internalization means the unification of values within a person or in a psychological language it means that internalization is an adjustment of beliefs, attitudes, practices, values, and standard rules in a person. (Mulyana, 2004) The above statement indicates that understanding Values must be practicable and applied to attitudes. Internalization is permanent in a person. (Ihsan, 1997)

Internalization is divided into several stages or processes, seen from where and how internalization becomes a part of each person. Internalization has stages, including (Muhaimin, 1997); first, the value transformation stage, this stage is the first process carried out in providing information on good and bad values. Value transformation is only a bridge of verbal communication between those concerned. Second, the value transaction stage, this stage is a process of conducting two-way communication or interaction between the two parties and is reciprocal in nature. And the third is the value trans-internalization stage, this stage is a much deeper stage than the value transaction stage. Not only verbal communication, but also mental attitude and personality. Therefore at this stage, personality communication plays an active role.

According to David R. Krathwohl in Soedijarto, there are internalization stages in the process, namely, first, receiving (listening) this stage is acceptance of the planned influence. Second, responding, this stage is a process of responding to the development of acceptance which has an action on response. Third, valuing (Giving), this stage is process of applying the values contained in the two previous stages, responsive to the commitment to fight for the values contained. Fourth, Organization (Organizing), this last stage is as a process of someone being able to place a position or the position of existing value relations and being

able to organize values within himself to organize life ethics.

In addition, there are stages in Lawrence Kohlberg developed a theory which is a validation of the theory developed by Dewey and John Piaget, namely: first, the pre-conventional stage, the stage that supports collective agreement consisting of obedience orientation and relativity orientation. Second, the conventional stage that this year mediates, consists of orientation to coordination between individuals and orientation to law. Third, the highest level is the principle consisting of a legalistic social contract orientation and a universal ethical principle orientation (Nasihin, 2015). Of the three stages of Lawrence, this is quite different, only as a comparison in this theoretical study, that the relevant Lawrence stages are used for child-age education so that this theory helps to determine strategies for internalizing multiculturalism values.

Etimologically multicultural education comes from two terms, namely education and multiculturalism. Education is a plan for developing self-potential to have religious strength, self-control, intelligence, noble character, personality, and skills. Whereas terminologically multicultural education is a process of developing human potential by appreciating plurality and heterogeneity as a consequence of differences. (Maslikhah, 2007) Multicultural education according to Lawrence Blum includes appreciation, respect, and togetherness in a pluralistic community.

Lawrence Blum divides three elements in multicultural education, namely: first, asserts that a person's cultural identity can study and assess cultural heritage. Second, respect and have a desire to understand ethnic or other cultures (intercultural). Third, assessing and feeling happy with the differences in a pluralistic society and giving each other a positive aura for mutual tolerance. There are four meanings in multicultural education according to Callary Sada, namely teaching about cultural diversity with a cultural assimilation approach, teaching about various approaches or establishing relationships to interact, teaching to advance the value of pluralism without distinguishing social status, and teaching about

reflecting on diversity to increase pluralism.(Y.E, 2018)

The core of multicultural education is a concept or idea, renewal or process. Multicultural education means that regardless of gender, social, racial, ethnic and cultural characteristics, every community has equal opportunities. As a movement, multicultural education can be a bridge to demand that one's thoughts open up wider knowledge, be able to cross boundaries of ethnic groups as well as other cultural and religious traditions, so that one can see humanity as a reference for peace, independence and solidarity.

The values of multicultural education must be taught and internalized to all levels and types of society in Indonesia, which incidentally has a pluralistic life. This is because SARA-based conflicts are very prone to occur. (Fatmawati, 2020) This also applies to rural communities that are prone to conflict. (Kamalia, 2016) So that in overcoming these conflicts, multicultural education is needed as a medium to foster mutual respect for diversity. that exists, develops the attitudes and morals of each individual to know himself including his group, and is willing to accept differences in diversity outside of himself (respect others), where this can foster awareness of the plurality that occurs in his social environment. (Wahab, 2021)

The process of internalizing a value in a community group takes a long time and is not easy. Methods, methods or strategies are used to expedite the internalization process so that the goals can be achieved effectively. The process of internalizing multicultural education carried out in the Trowulan Village community also uses the steps or strategies they have prepared carefully. The first is through community leaders in Trowulan Village who serve as role models, the aim is to build an attitude of imitation or commonly referred to as imitation. This approach seeks to build good individual relationships and social interaction, such as the strategy implemented in Trowulan Village, namely building imitation through village role models to create good social interaction between individuals who have different backgrounds.

This method is related to the next or second way, namely association, where association here is intended to maintain the pattern of interaction of the people of Trowulan Village, one of which is by greeting each other without discriminating between groups. Brainstorming can grow and familiarize with interactive dialogue which can minimize the creation of conflicts in a plural society so that brainstorming activities can strengthen individual understanding of multicultural concepts. (Hisny Fajrussalam, Uus Ruswandi, 2020)

The third method used by the people of Trowulan Village in internalizing multicultural education is through discussions, deliberations or interactive dialogues in discussing issues such as building temples, discussing the formation of village rules, as well as outreach activities regarding tolerance and the value of multicultural education. One of the strategies of multicultural education is brainstorming, namely the activity of exchanging ideas openly by involving various local groups.

The fourth way to carry out the process of internalizing multicultural education in the people of Trowulan Village is through habituation. Habituation is meant routinely carrying out activities both social and religious and others where the whole community can join. This method is carried out by oriented towards the characteristics of multicultural education, namely togetherness. Togetherness or cooperation in this case is interpreted by individual attitudes towards other individuals, or individual attitudes towards a group and community. (Musyarofah, 2016)

The fifth method used by the people of Trowulan Village is giving motivation between individuals. This method aims to always live in harmony, peace, and mutual respect to create a positive life. Providing motivation in internalizing multicultural education can increase awareness and mutual respect for one another. Supporting factors for instilling multicultural values are a good environment, supervision from experts, and motivation from both oneself and other individuals to always have the principle of unity and unity regardless of the differences that exist. (Rosella, 2021)

Three stages that can be used to analyze the stages of internalization in Trowulan Village according to Soedijarto's internalization process, namely the value transformation stage, the value transaction stage and the value trans-internalization stage. The explanation and analysis of the three stages according to Soedijarto carried out by Trowulan Village are as follows; (Susilowati, 2019)

a. Value transformation stage

The steps are carried out by providing information to individuals and groups regarding good and bad values. This stage is only limited to verbal communication and aims to provide knowledge. The condition of the Trowulan Village community at this stage is reflected in the methods used such as village interactive discussion or dialogue activities, organizing socialization related to tolerance and cultural education values. The Trowulan Village community will be given knowledge regarding various cultures and religions so it is hoped that through the information and knowledge provided, the Trowulan Village community can be open-minded and minimize conservative thoughts such as ethnocentrism.

b. Value transaction stage

This stage is carried out in two-way communication and is a reciprocal or mutual response. This stage gives influences through values that aim to determine a value that is appropriate and has been carried out or applied by individuals. Communication in this stage is carried out between individuals in the Trowulan Village community, the Trowulan Village government and the community, and the Trowulan Village community with expert sources.

This stage is used by Trowulan Village as the next stage, where after the community has been equipped with knowledge regarding tolerance and multicultural values, the community is allowed to develop their mindset and perspective regarding multicultural values and tolerance. The people of Trowulan Village

are free to express both opinions and actions. So value transactions in Trowulan Village are carried out by organizing inter-religious dialogue activities where in this discussion forum there is a question and answer session related to the value of multicultural education.

c. Trans-internalization stage

The trans-internalization stage is the last stage in the act of imitation of the individual. The reason is that in this stage internalization will be carried out more deeply through verbal communication, actions, mentality and individual personality. So that the results obtained from this stage are individuals who tend to imitate actions taken by educators or their role models.

The conclusion from the process of internalizing multicultural education in the Trowulan Mojokerto Village community is that three things that are highlighted, namely the value instilled, the method or method used and the stages of the internalization process. The value of multicultural education instilled is in the form of democratic, plural and humanist values. These three values of multicultural education are provided by training or developing the people of Trowulan Village through values of mutual respect for differences in religion or beliefs among individuals, values of tolerance for existing differences, values of freedom, values of trust or mutual trust, values of mutual help between fellow individuals and values of tolerance for minimize conflict.

Implications of Internalizing the Values of Multicultural Education

The existence of three paradigmatic internalization processes, namely value transformation, value transactions, and trans-internalization, has implications for the people of Trowulan Mojokerto Village. The purpose of instilling value is to improve the order of a system. Values are always related to norms, the best way is seen by society to solve problems. (Muchlis, 2014) The function of

norms is as a means of social control. This is what the Trowulan people do to internalize the values of multicultural education to improve norms in living life, especially in dealing with cultural and religious diversity to create a harmonious order. (Amran, 2018)

These norms are bound and adapted to society through ways, habits, rules of conduct, and customs. First, the way. The way an individual behaves towards society will affect him, when he commits a violation he automatically gets social punishment which has become a social norm. The Trowulan Village community in interacting with others puts forward an egalitarian attitude, equalizing all people without giving differences in terms of religion or culture. Second, habits. Habit is something that is done repeatedly and regularly basis either by individuals or groups. (Amran, 2018) Trowulan, which has many phenomena related to diversity, which has led to conflict, slowly begins to grow a sense of tolerance along with the habits instilled by the village government. In real form, when the Hindu community wants to worship at the temple, the temple grounds are not wide enough. So their vehicles are parked in neighboring houses, and the local community willingly provides these places. Apart from worship activities, when there are visits by Hindus from various cities, the community still sincerely provides a parking space for temple visitors. This is an example of small habituation which will later become a milestone in the success of internalizing the values of multicultural education.

Third, governance. A code of conduct is a value that is considered morally correct so that people's habits become controlled. Social control carried out by the people of Trowulan Village was identified from social law in the form of 'reproaches' or 'gossip' against those who commit irregularities. A code of conduct is considered important because it provides limits on actions taken by individuals and groups, can be used as identification, and is used to maintain solidarity and close relationships. The behavior of the Trowulan people is guided by usage and folkways, namely the use of the Javanese krama language for those who are older, regardless of differences, and the suggestion to greet with a smile when meeting other people.

With such a code of conduct, the community begins to have awareness and sensitivity to cultural diversity, appreciate and respect other beliefs and prioritize long-term thinking rather than getting emotional when conflicts occur between adherents of religions, both large and small conflicts. The conflict can be in the form of misunderstandings that occur between adherents or differences within each group.

Fourth, customs. Customs is a code of conduct that has become condensed and integrated into the pattern of people's lives. (Muchlis, 2014) Some of the customs that are still preserved by the Trowulan people are Grebeg Suro. Grebeg Suro is celebrated every 1 Muharram or 1 Suro on the Saka Calendar. This activity is carried out as a form of respect for the ancestors and gratitude to God. This activity was carried out at the Trowulan Agung Hall which is believed to be the place where Mahapatih Gajah Mada said the Palapa Oath. This activity certainly invites and encourages all elements of society to participate, both from Hindus, Muslims, Christians and Buddhists.

By binding the values of multicultural education in the four ways above, it will become an effective norm and tool of social control in creating harmony. Internalization of the values of multiculturalism education has a significant impact. Initially, the community was indifferent to the activities carried out by the village administration to produce a deliberative consensus agreement. However, as these values are manifested in society, they begin to have an awareness to grow together. For example, socialization events, which are usually only attended by a few people, are starting to change, more and more people are enthusiastic about participating. This socialization was carried out to achieve justice for all religious adherents, considering that Trowulan Village consists of a multi-religious community.

The manifestation of democratic values has been rooted and ingrained in the bodies of the Trowulan people. This is evidenced by the implementation of joint deliberations in socialization. Some of the deliberations were attended by representatives of religious leaders

and some were representatives of regions (hamlet heads or heads of RT / Rukun Tetangga). Nevertheless, there are still obstacles in the form of the lack of cohesion of representatives in attending the deliberations, some of them do not attend the deliberations. Even so, voices from various parties are still needed. The assumption is that those who did not attend the deliberation considered that they were a minority voice which in the end had no authority and their voice was relatively small so they did not get space for discussion.

Some customs are still preserved today by the Trowulan people, considering they are the cultural heirs of the Majapahit Kingdom. The custom is in the form of art and cultural performances held by holding exhibitions of paintings. The exhibition was attended by several artists from various cities with cultural displays. Apart from the painting exhibition, a cultural parade festival was also held which was enlivened by the entire Trowulan community. Next is Sheikh Jumadil Kubro's haul, which usually only Muslims can attend, but in this haul all religious people can attend it. This includes a form of tolerance so that those who are in the minority do not feel discriminated against and have room to join.

All of these activities show the kinship and mutual cooperation of the Trowulan community in carrying out activities, related to religion and culture. They also don't hesitate to plan events and carry them out together so that activities run smoothly.

Thus some of the visible implications of internalizing the values of multiculturalism education include; the people of Trowulan Village becoming more tolerant individuals, respecting each other, understanding each other, accepting diversity, having a high sense of solidarity, upholding democracy, and applying fairness in making decisions. The following is some documentation of the activities carried out.



Figure 1: The Process of Implementing Grebeg Suro Activities



FIGURE 2: Socialization Activities Attended By Community Representatives From All Beliefs



Figure 3: The Cultural Parade Implementation Process



Figure 4: The Process of Carrying out the Haul of Syech Jumadil Kubro which ended with the Tumpeng Contest



Figure 5: The Implementation of Inter-Religious Dialogue where There is a Question and Answer Session Regarding the Values of Multicultural Education



Figure 6: Social Activities with the Implementation of Morning Gymnastics to Improve Inter-Religious Communication.

Conclusions

Based on the analysis and discussion above, this research can provide new knowledge in the study of Islamic studies which discusses the internalization of the value of multicultural education in the people of Trowulan Village. In the process of internalizing multicultural education in the Trowulan village community, there are three stages, namely the value transformation stage, in this stage provides information to each individual or the general public of the Trowulan community regarding good and bad information verbally using village interactive discussion methods, socialization, and multiculturalism education. Second, the stage of value transformation at this stage the people of Trowulan Village have dialectics or two-way communication using the dialogue method between people. So that value transactions in Trowulan Village can be used as an interactive forum. The communication that must be applied is communication between individuals and groups, groups and groups, the government and the community, the community and religious leaders in Trowulan Village. And finally, the trans-internalization stage, namely the people of Trowulan Village can communicate both verbally and nonverbally who have mental actions with the method of religious leaders being used as a reflection of society so they can apply values properly.

To build a sense of tolerance and tolerance for the people of Trowulan Village towards each other.

The community is getting used to helping each other between people who have different backgrounds, the Trowulan Village Community exercises identified social control by using social laws in the form of gossip or reproach, if there is deviant behavior from the code of conduct that has been indirectly determined and believed together. However, the people of Trowulan Village still uphold the high values of tolerance and solidarity, the values of mutual help and the values of equality between groups or groups, democratic values, and the values of active participation in traditional activities.

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